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Reorganized Church of Jesus Christ of Latter Day Saints

SAMUEL A. BURGESS, EDITOR

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Samuel A. Burgess, Editor

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Journal of History

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SALUTATORY

"History," it is said, "is the laboratory of political economy"; and as such becomes a valuable and necessary factor in the study and appreciation of social institutions and developments. In the laboratory of the original investigator there are, perhaps, more failures than successes; that is, more experiments that do not reach desirable results than that do. But every failure has its lesson, and it is impressed upon the mind of the experimenter. But unless a record of all experiments of the laboratory is kept, none besides the experimenter derives benefit from the lesson in the failure. It would be interesting to know, say for instance the quest for the secret of that alluring dream of the alchemist, the transmutation of metals, how many persons have gone over the same ground, only to reach the same result, failure. Had the alchemists and their successors, the modern chemists, all given to us careful records of their chasing after the rainbow's fabled bag of gold, it might have prevented hundreds from joining unwittingly in the fruitless endeavor.

When an investigator empirically reaches a desirable result, he carefully notes the steps by which he reaches his success, and others can reach the same results by taking the same steps; but the mistakes, the experimental processes which lead to nothing, or perhaps to something undesirable, are too seldom recorded. How many hours of useless labor, how many

schemes which lead to naught, might be saved their human cost if such failures were as carefully recorded as are the successes.

And so in the great world-wide laboratory of social development. How many unsuccessful experiments have been made which are unknown but to the participants! And how much of needless misery following futile efforts might have been saved by the complete record of such failures!

It is the duty of the true historian to be fair and kind; but when the choice lies between the future of mankind and the saving of individual embarrassment or open chagrin, duty makes the historian's choice clear; it is the greater good, not individual. Yet justice and equity must prevail in the historian's work. Perhaps in no occupation is greater breadth of character, more rigid adherence to justice and equity, and keener insight into the correlation of events necessary.

Above all other men, the historian should be above personal prejudice. He must be fair, charitable, far-seeing, and, to be the best, must have placed himself at such intellectual eminence that before him lies a great panorama of the whole people whose history he is recording. But historians are human, equipped with human eyes, human ears, and human brains. Hence, their work will be human. They see with their own eyes, hear with their own ears, and comprehend only to the capacity of their own minds. Hence, their records where opinions enter, reflect only their own views, and those views are colored by the environments and experiences through which the recorders have passed. But facts are facts, and, unbiasedly recorded, become the basis for future opinions and deductions by those who attempt to correlate all facts having similar bearing.

It shall be the aim of the editors of the JOURNAL to record current events faithfully, assiduously to gather data concern-

ing past history, and to correlate them as unbiasedly and fairly as our natures will permit. We enter upon our work with some knowledge of its importance, and with more knowledge of our imperfections. But our aim is high, and we shall hope to keep our work worthy.

F. M. S.

I count this thing to be grandly true:
 That a noble deed is a step toward God,
 Lifting the soul from the common clod
 To a purer air and a broader view.

We rise by the things that are under our feet;
 By what we have mastered of good and gain;
 By the pride deposed and the passion slain,
 And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
 When the morning calls us to life and light,
 But our hearts grow weary, and ere the night
 Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray—
 And we think that we mount the air on wings
 Beyond the recall of sensual things,
 While our feet still cling to the heavy clay.

Wings for the angels, but feet for the man!
 We may borrow the wings to find the way—
 We may hope and resolve, and aspire and pray;
 But our feet must rise, or we fall again.

Heaven is not reached at a single bound;
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount to its summit round by round.

—J. G. Holland.

THE JOURNAL OF HISTORY

In 1907 fire destroyed the Herald Publishing House at Lamoni, Iowa, and thereby destroyed many valuable documents at the historian's office. Because of this catastrophe, the movement for a JOURNAL OF HISTORY, which had already been started, was brought to a head and the JOURNAL begun, so as to preserve copies of valuable documents. This purpose no doubt still continues, but with the passage of time the valuable documents available have been printed; hence, to continue the JOURNAL, another field must soon be undertaken.

History may at times be nothing more than a chronicle, a list of events without evaluation, yet even the selection of events is an expression of opinion. Shall it be the life and death and wars of the kings? Shall it be written solely as the life of a ruler or shall it be written as the life of a people, disclosing their social, economic, and intellectual conditions?

For our own people, perhaps the mere statement that a resolution was adopted at a district or general conference possesses some, but very little, historical value. To understand it, we must know something of the conditions leading up to the action, the reason for its presentation, the arguments for and against, and its significance as adopted.

It could be truly said that history cannot be fairly written or understood except the philosophy of the time, what the people are thinking, is also known. Nor can philosophy be appreciated without a knowledge of the history, the economic and physical conditions of the people, the politics of the time. History may be written from the philosophical point of view with a consideration of economics; as a biography centering around the life of a few, or even one man, for each age; or as a mere chronicle of events. At any rate, history should present as little as possible of the prejudice of the historian.

C. C. Baldwin, in *The New Methods of History*, has well expressed it: "It is much pleasanter also, for it is more delightful, to be acquainted with one period, or even one man of olden times, than to commit to memory a worn-out time card."

He continues to the effect that scientific methods should be applied to history. The development in various lines should be shown, also the growth of epochs, and the psychology of leaders and commonwealths should be treated to give unity and dramatic interest to the whole.

Past experience is the basis of all learning. While history may not of itself be a science, the scientific method should be applied to it; while the history of man may not be coterminous with sociology, yet it contains the material for that and other learning. From past experience comes all science. Its aggregate is all civilization: learning its lessons is progress. So strongly has that been sometimes felt that Mr. Freeman has declared "that history is but past politics, and that politics but present history."

History, like other sciences, can be discussed from a variety of points of view. Some are suggesting that history can be made to tell any story, and when it has been written under the direction of some monarch to present his doings in the past no doubt it has been made to do so.

As to our own particular problem, we have been both surprised and interested at the number of communications urging that our history should not be simply a chronicle. It presents a large problem, especially so long as the philosophy of the church is not fully agreed upon. Certainly, if the task is to be adequately done it will require independence of thought, and especially that the historian shall not write in favor of one of two or more divergent views nor urge that particular view which may appeal to him when there is diversity; but shall unite as Lincoln expressed it, "with malice toward none, and good will for all."

History enters into every department of human knowledge, yet history can only be understood in the light of human

progress. We are reprinting in this issue the salutatory by President Frederick M. Smith, published in the first number of the JOURNAL OF HISTORY. We have a broad platform on which to build, laid down by these first editors, Heman C. Smith and D. F. Lambert, with Frederick M. Smith (JOURNAL OF HISTORY, vol. 1, pp. 3-12), and also the platform laid down by our recent historian, Walter W. Smith, and his assistant, Heman Hale Smith. (Ibid, vol. 12, pp. 386-399.) All of these men emphasize that the historian must consider the contributing causes which lead to the existence of the facts recorded; the human feeling and thought back of the acts of man.

There lies before the church still the great necessity of a philosophical history considering the aims and purposes of the church; its organization; its development; not only chronologically, but socially, intellectually, spiritually, economically, and as a system of government. There is an open field here to consider the history and development of particular offices in the church, and the causes leading to various extensions or contractions of responsibility. If history can be written from the philosophical point of view, it will give not only a better knowledge of the past, but also a basis for present action, and will possess something of the spirit of prophecy, indicating the immediate and more distant future steps in the growth of the church.

We do not expect, however, to be at once able to enter in upon so large a plan, but we hope for wisdom to write constructively.

S. A. B.

THE GENERAL CONFERENCE OF 1923

BY SAMUEL A. BURGESS

As the chief legislative body of the church, the General Conference is always of great historical interest. It is true that the law provides for a General Assembly and makes it the highest body in the church, but since no General Assembly has been held in the past seventy-five years, the General Conference is practically the chief legislative body. Its meeting marks the progress of the church.

PRECONFERENCE LECTURES

In 1920 the priesthood were called together two weeks before the General Conference for special lectures. This plan, long discussed, was not carried out however in the following conference of 1922, but this year the priesthood were called to meet on September 24, one week before the conference, and arrangements were made for eleven lectures, two each week day except Sunday.

The opening lecture by President Frederick M. Smith was probably the ablest he has ever given on the subject "Education." He was followed on the afternoon of the 24th by President Elbert A. Smith, on "The field, the message, and the man," stressing the great aim of the church, the missionary organization of the church, and the building of Zion. President Floyd M. McDowell gave the third lecture, on "Religion," and the closing lecture on, "Our aim." Three lectures were presented by Bishop A. Carmichael, of Lamoni Stake, on "Stewardship," which paved the way for the introduction of the resolution by the Order of Bishops at the General Conference on this important subject. Doctor G. Leonard Harrington also delivered three lectures on "Mental hygiene," and Mrs. Dora Glines gave one lecture on "Forms one to five."

The conference of 1920 especially commemorated the first visit of Joseph Smith in the spring of 1820, and was marked by a series of sermons in the various churches in Independence, and three churches in Kansas City. This year the conference met close to the one-hundredth anniversary of the vision and instructions that Joseph Smith, jr., received on the nights of September 21 and 22, 1823, and his first view of the plates of the Book of Mormon on September 22, 1823. In commemoration of this event, one week's special services were held in each of the churches in Independence and three churches in Kansas City, Missouri, on the social significance of the first principles of the gospel. One principle was taken up each evening, beginning September 23 and ending September 28.

In commemoration of this event, a pageant was also prepared on the subject of "Revelation," presenting the theme that God speaks to those who will hear him in each age of the world. This pageant was presented in the tabernacle tent on the evening of October 6. It had been planned to give it on the evening of September 22, but rain prevented.

CLASS WORK

For the past fifteen years there has been some class work at practically every General Conference. At first this took the form of lectures to the priesthood. In 1922 the plan was changed, and three distinct classes were held, meeting each week-day morning and open to all who desired to attend. This year the number of classes was increased to five: Child Psychology, by Walter W. Smith; Mental Hygiene, by Doctor G. Leonard Harrington; Sociology, by Merrill A. Etzenhouser; Social Service, by Mrs. Ida P. Etzenhouser; and Nursing, by Gertrude E. Copeland. These classes were better attended than a year ago and showed a marked increase in interest.

President Floyd M. McDowell has since stated that the

conference program was patterned after the program of the Young People's Convention. Class work at 8.30 a. m. was followed by prayer service at 9.45; then a sermon or lecture at 11. These morning sermons were on assigned topics, sixteen sermons in all, on the question of "Salvation." One afternoon and one evening sermon on the subject completed the number, but morning business sessions October 9, 10, 12, and 13 interfered with the original program.

More stress was placed upon the prayer services than at other conferences, and one of the Presidency was usually in attendance at each prayer service this year. An effort was made to make of it a praying conference, as well as to emphasize educational work in the preconference lectures, in the class work during the conference, and in the sermons of the conference.

MUSIC

The music of the conference was noteworthy. The general director, Albert N. Hoxie, devoted his attention to the congregational singing, which he made extremely effectual. James R. Houghton usually conducted the Conference Choir, while Paul N. Craig directed the Institute Chorus in two presentations of the oratorio "Saint Paul."

As has been usual at recent conferences, the orchestra and band each presented an evening program.

PASTORS' MEETINGS

A new feature of the conference was the meeting of presidents and pastors of branches and districts in some five or six sessions under the direction of the Presidency of the High Priests' Quorum and under the particular direction of Orman Salisbury.

BUSINESS OF THE CONFERENCE

At 2 p. m., October 1, 1923, per previous adjournment, the Sixty-Ninth General Conference of the Reorganized

Church of Jesus Christ of Latter Day Saints met in a large tent with a seating capacity of about 3,500, erected on the Campus, at Independence, Missouri. The Campus is located on South Pleasant Street and is the twenty acres belonging to the Swope place, which was purchased early in the year by private donations for a park, playground, and recreation center for Independence, and for headquarters for the Independence Institute of Arts and Sciences.

This conference was unique in that no report or message was presented by the First Presidency. President Frederick M. Smith was evidently under considerable strain and was confined to his bed on Tuesday, October 2, but despite this illness was present the following and succeeding days.

Owing to his illness on Tuesday, his counsellors stated that they had nothing on the table, so the old-time symposium of addresses by prominent church men followed. Then on Wednesday, October 3, business was taken up in earnest.

GRACELAND COLLEGE GYMNASIUM

At the General Conference in 1920, the Graceland College Board of Trustees presented a request for a gymnasium to cost \$10,000. This request was referred to the First Presidency and Presiding Bishopric with power to act. In 1921 the Order of Bishops recommended an appropriation of \$15,000, but this was laid on the table by the General Conference on the motion of a member of the College Board of Trustees. In January, 1923, the State Legislature of Iowa met in biennial session and passed a law known as the Physical Education Bill, which provided that "after September 1, 1923, every high school, State college, university, or normal school giving teacher's training classes should provide classes in physical education." Graceland College is one of the accredited colleges of the State. Its graduates from the normal training department are granted State teacher's certificates.

With the existing equipment, there was no building in which to carry on standard classes in physical education. With twenty-five students graduating annually from the department, the need appeared to be urgent.

Concerning this situation, President George N. Briggs reported to the First Presidency and General Conference as follows:

GYMNASIUM AND CONVENTION HALL

The Iowa State Legislature in session during the winter of 1923 passed a law known as the "Physical Education Bill," providing that "after September 1, 1923, every high school, State college, university, or normal school giving teacher training courses shall provide courses in physical education." Graceland, as one of the accredited colleges of the state, whose graduates from the normal training department are granted State teacher's certificates, comes within the provisions of this new law. With our existing equipment, we have no building in which to carry on standard courses in physical education.

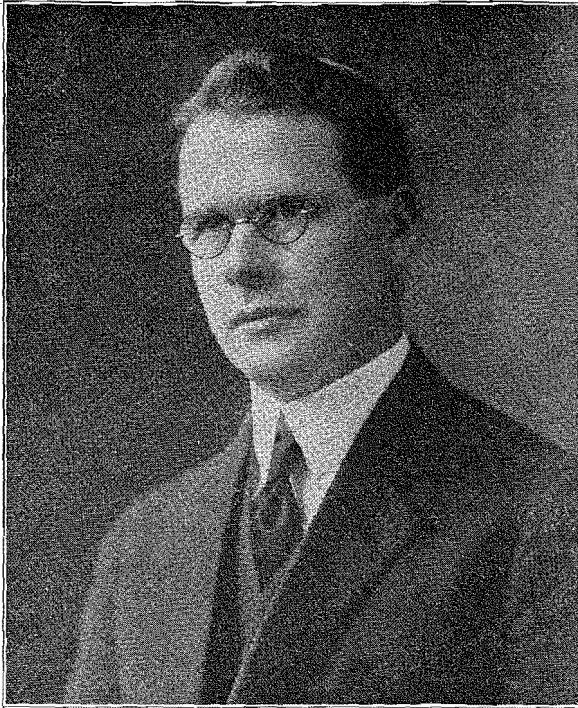
For the last several years we have been graduating an average of twenty-five students annually from our teacher training department, who receive from the Iowa State Board of Educational Examiners State certificates to teach. Due to the reciprocal relations existing between Iowa and other States, these certificates granted Graceland graduates are accepted in those States where they desire to teach. Members of this year's class, who received State certificates and desired to teach, were elected in this and other States at salaries ranging from \$900 to \$1,350 annually. Estimating the average salary at \$1,000, which is considerably below the actual average, it means that our graduates who enter the teaching profession are receiving \$25,000 annually because of the fact that they held State certificates in this and other States.

In view of the constantly increasing popularity of this department of the college, and the constantly increasing number of our young people preparing to teach, it was thought that the interests of the college and the church would be very greatly injured if the college were discredited by the State Department of Education because of our failure to meet the requirements of the new law.

During the session of the Young People's Convention, which met in the buildings and in a large tent on the campus of the college, it became apparent that if the meetings were to be of the greatest possible good to the church, an assembly hall must be provided to hold the large numbers in attendance. Neither the college nor the town has a building large enough to seat the Young People's Convention which assembled early in June this year.

The needs of Graceland along the lines of meeting the requirements of the new Iowa physical education law became known to some of the

friends of Graceland and to many of the young people assembled at the Young People's Convention. These needs, together with the need for a convention hall for the annual meetings of the young people of the church were combined, and on an offer of some of Graceland's friends in the East to subscribe \$7,500 if the citizens of Lamoni would subscribe a like amount, the young people undertook the raising of a like sum to



CLYDE F. ELLIS

*Called to the Quorum of Twelve in October, 1922;
ordained September 30, 1923.*

be added to the \$10,000 already available by appropriation some time ago for the purpose.

The prime importance of this matter to the standing of the college and to the welfare of our constantly increasing number of graduates was such as to require that this offer be laid before the general church officials, which was done, there being available for conference in the matter two members of the First Presidency, all three members of the Presiding Bishopric, and several members of the Quorum of Twelve.

It was unanimously agreed that the emergency must be met, and that prompt action was essential. In view of this fact, the entire matter was laid before you, and the offer of Graceland's friends in the East, supplemented by the subscriptions of Lamoni and the young people of the church, was accepted.

The church architect immediately prepared the plans for the gymnasium and convention hall so as to enable us to meet the requirements of the law at the earliest date possible.

BUILDING CONSTRUCTED BY STUDENTS

In view of our program of expansion in the direction of the larger establishment of our self-help plan, it was determined to construct this building largely by the use of student help, thus making every dollar subscribed serve the treble purpose of giving to Graceland her much-needed gymnasium and to the young people of the church their much needed convention hall, and at the same time giving to worthy students who desire a college education but who do not have the full amount of cash to meet all the expenses, an opportunity to "earn while they learn."

Already the excavation is completed, the footings are in, and the walls in process of construction.

A large number of students have had a part in this work, and as the building progresses, additional students will be able by working a few hours a day, to enter college, who otherwise would have been denied the privilege.

At the breaking of the ground, which occurred as one of the closing exercises of the Young People's Convention, the following, which indicates something of the sentiment of the young people in making this offering to the church and the college, was published in connection with the ceremony:

"ANOTHER MILESTONE IN GRACELAND HAS BEEN PASSED

"Graceland has now passed her first quarter century milestone, having celebrated the twenty-fifth anniversary of her first graduating class at the commencement exercises in June, 1923.

"In connection with the commencement season this year, Graceland invited her alumni and former students to a general home-coming as preliminary to the Young People's Convention, which followed in a ten-day session. This invitation was accepted by hundreds of Graceland's loyal friends from Maine to California, and one of the finest gatherings in the long career of Graceland has passed into history.

"The Young People's Convention followed, and brought approximately a thousand enthusiastic young men and women from all quarters of the globe to launch the movement which cannot help but have a very large influence in the work of the redemption of Zion, and the development of the plans of the church.

"At this twenty-fifth anniversary the Board of Trustees of the college, in compliance with the general demand throughout the church

on the part of Graceland's alumni and friends, announced a program of expansion which will more easily meet the needs of the church than has hitherto been possible. This expansion is in the way of extending Graceland into a four-year standard college which will grant the usual B. A. degree to her graduates.

"Because of the loyal support of the people of Lamoni, the faculty, the student body, the general church officers and the church as a whole, Graceland has in recent years developed into a fully standardized and officially accredited junior college of very high grade, and this next step is taken with the full assurance that the same support from all sources which she has had in the past will continue to make possible her extended program.

"That this faith has not been misplaced is fully shown by the fact that the friends of the college in attendance at the Young People's Convention, recognizing one of Graceland's most crying needs, launched a movement for the construction of a gymnasium and convention hall not only to meet the requirements of Graceland during the college year, but to provide a home for the young people of the church who desire to assemble from time to time to make preparation to have their share in the solution of the great problems of the church.

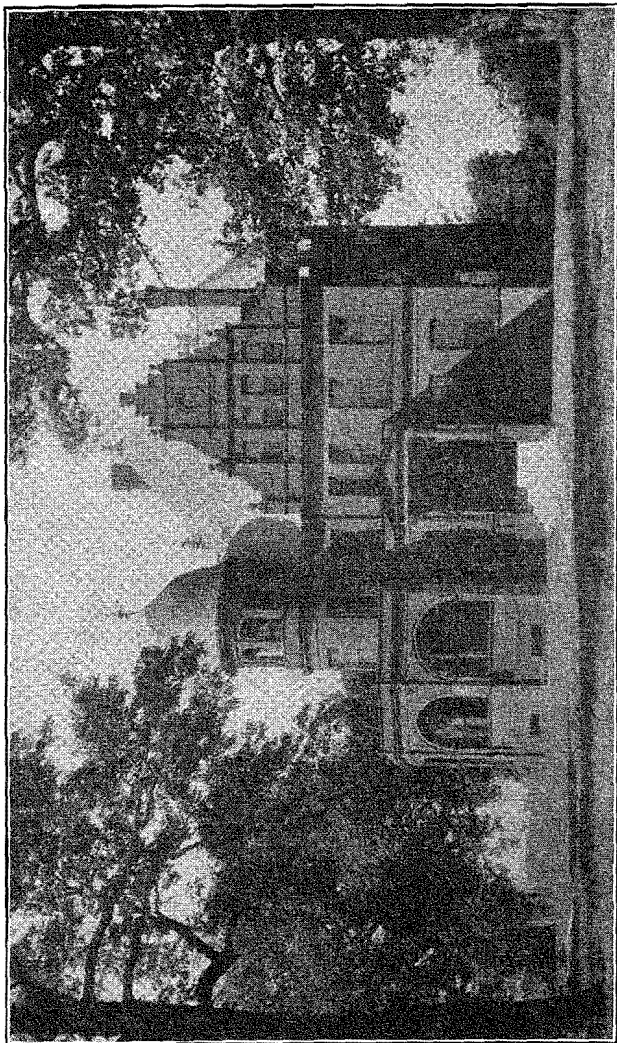
"The reception given this movement by the young people themselves, representing more than thirty States of the Union and several foreign countries and the community of Lamoni, which has always had very much at heart the development of the church college, was so enthusiastic that the much needed building is assured, and not only will Graceland have a place for her needs in the development of her program of physical education and an assembly hall where her constantly growing student body can meet, but the young people of the church will have a home for their conventions.

"Such loyal and enthusiastic support cannot but be a guarantee of the good that will come from this Young People's Convention. It means that the same enthusiasm for doing things that has characterized this convention will be carried back to the hundreds of branches represented here and untold good will result."

As one of the chief activities of the college during the past year, this has been reported to you in considerable detail with the recommendation that you forward it as part of your annual report to the General Conference with the confident belief that your action, having had the unanimous approval of the members of the First Presidency, the Presiding Bishopric, and the members of the Quorum of Twelve, available at the time for consultation, will meet with like approval of the General Conference.

However, the General Conference of 1914 had adopted the following resolution:

It is the sense of this body that no further debt be incurred by the



SWOPE BUILDING ON THE CAMPUS

Where the General Conference of 1923 met. This building was used for offices and class work during the conference.

Board of Trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension should have first been presented to this body for its approval.

Also in 1921 the General Conference passed the following:

Owing to the fact that there is a great deal of dissatisfaction among the ministry and the membership at large contingent upon the matter of dropping so many missionaries from active service, and believing that the greatest and most vital asset and power contributing to the success of the church, and most essential to its present crisis, is increased missionary activity; we therefore

Resolved, That all proposed projects involving the expenditure of church finances be postponed for another year, and that the missionary arm of the church be immediately returned to appointment and activity to the extent of financial possibilities of the church; be it further

Resolved, That we pledge our support to the Twelve in an endeavor to carry out the spirit of sections 114 and 122:5 of the Doctrine and Covenants, and that the expenditure of money in any sum not authorized by the General Conference or indorsed by the Council of Presidency, Presiding Bishops, and the Quorum of Twelve, be strictly prohibited.

This placed the College Board of Directors in a dilemma. They felt keenly the need of the college, yet were unwilling to approve officially and go ahead to erect a building in view of the action of the General Conference, and refused to take any official action of approval. The matter was naturally discussed, and was being discussed at the time of the Young People's Convention.

For a gymnasium, the necessary expense would be relatively small, but the Young People's Convention was hindered through lack of a place to meet. Rain made the big tent unusable several different days. Therefore, finally the matter was presented to the young people as an assembly hall which could be used by other young people of the college during the year for assemblies, and which would also fill the need for a gymnasium. During the Young People's Convention friends in the East had proposed to the business men of Lamon to donate \$5,000, if the college alumni, the young people,

and the business men of Lamoni would each raise a like amount. The business men generously raised their quota, so the plan developed to raise \$30,000, one fourth of which would be advanced by friends from the East, \$7,500 to \$10,000 by the business men of Lamoni, and the balance by the Graceland alumni and other young people. It was clearly understood that no drive should be attempted, and only voluntary contributions should be accepted.

Before Albert N. Hoxie presented this matter to the young people, he called both the First Presidency and the Bishopric on the long distance telephone and secured their consent. Members of the Twelve present in Lamoni were also consulted. To these amounts the First Presidency and Presiding Bishopric then proposed to add the \$10,000 asked for in 1920.

If the building was to be erected, there were two strong reasons for immediate action: first, to have it as far advanced as possible by September, 1923, in accordance with the law of Iowa; second, to provide work for college students during the summer months.

This question was quite properly brought before the conference and discussed, and emphasis was laid upon the importance of the budget requirements. In the course of the discussion it developed that the matter was never approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, as no meeting had been held; nor had the College Board approved officially; they had merely accepted the donations when offered. As a result of two days' discussion, the action of Graceland College Trustees in providing for a gymnasium was approved.

The following day the system of budget observance as applying to Graceland College was extended to all of the several institutions of the church:

Whereas, the General Conference of 1914 adopted the following resolution that "It is the sense of this body that no further debt be incurred by the Board of Trustees of Graceland College for such extensions as gymnasiums, dormitories, etc., until such proposed work of extension shall have first been presented to this body for its approval";

Therefore, Be it resolved, that the annual expenditures of the several institutions under the fostering care of the church be limited to their respective budget amounts, approved of by the General Conference, and no debts be incurred.

The objection was made to this resolution that it would prevent the acceptance of gifts. This question was raised in various forms throughout the conference. The purpose of the resolution was evidently to require that every department shall work within its budget. It would not appear to affect the acceptance of gifts, but it would appear to prevent the solicitation of gifts or amounts outside of the budget, and would limit expenditures to the amount fixed by the budget. Its purpose is to secure a living within our means and to present the departmental needs for approval by the conference before expenditures are made. The resolution does not provide for emergencies, yet the action of the conference with regard to the gymnasium taken with this action on the budget would appear to indicate clearly both a general purpose that all expenditures by departments shall be limited to budget allowance and that at the same time the conference will not view too severely administrative acts to meet a real emergency.

This same question was raised a third time by motion on October 12:

Whereas, certain action had before this conference has caused confusion in the minds of some as to the possibility and propriety of making contributions to the various church institutions, and

Whereas, some members of the church, having complied with the law of tithing, being interested in the development and extension of these institutions, desire to make contributions to the same;

Now be it resolved; that no action had by this body shall be construed as preventing the trustees of such church institutions from accepting and expending gifts made to them that are not contingent upon the expenditure of money from general church fund.

In the discussion, emphasis was laid on the financial law of the church that members should be encouraged to place their surplus with the church, in which case there would be little question with regard to such special offerings. While this may be the general law of the church, it is necessary to meet the situation as it is in effect to-day.

After considerable discussion the expenditures of special gifts was referred to the Order of Bishops for consideration and report, but no report was made prior to the adjournment of General Conference.

EX OFFICIO REPRESENTATION

The following resolution was presented from the Quorums of Seventies:

Resolved, that the ex officio members of the conference be seated in harmony with the rules of representation adopted by the church until otherwise ordered by the action of this body.

It was moved further

That we submit this our action to the General Conference with our protest against the seating of those in this conference not authorized by our present law, as was done last year.

The rule for conference action of ex officio vote is as follows:

Section 1. That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are ex officio members of the conference, and entitled to a voice as representatives of the spiritual authorities of the church at large.

Section 2. That all high priests and elders are, ex officio, entitled to voice and vote in General Conference when present.

Under this rule, as a matter of courtesy, ex officio rights have been extended to include other officers of the church at different times, and at the General Conference of 1922, by rule of the chair, ex officio rights were extended to the heads of the different departments, including some six or seven from the Department of Women, and a similar ruling was made at the General Conference of 1923. The plea against such extension

of ex officio rights was principally one of legality. The above resolution was adopted on October 5, but it was followed on October 9 by the adoption of the following resolution:

Resolved, that this conference look with favor upon the inclusion in the list of ex officio members of the conference assembly the following:

Heads of departments and vice or assistant heads together with all unordained missionaries; and further

That the committee on representation be and hereby is instructed to give this favorable consideration.

The effect was to exclude the Department of Women from ex officio rights for the present conference, but to recommend with favor that provision be made in the rules of representation for such ex officio rights. A similar motion on the behalf of the Aaronic priesthood was voted down.

COMMON CONSENT

On October 4 a lengthy set of resolutions reaffirming the principle of common consent was presented:

Whereas, the law of "common consent" is fundamental in the usages and practices of the church, as contained in the following:

"All things shall be done by common consent in the church."—Doctrines and Covenants 25: 1.

". . . Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—Doctrines and Covenants 27: 4.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Mosiah 13: 35, 36.

RIGHT OF NOMINATION

And whereas, it has been recognized in the practice and customs of the church that the right of nomination is inherent in membership, as explained in the following editorial, entitled "Nominations to office, etc.," by the late president of the church, Joseph Smith:

"The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virtue

of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and the privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general or special. . . .

COMMON CONSENT

"The common consent of a branch may be ascertained and secured when nominations to office in the branch are made by the missionary in charge, or the district president, if it be conceded that the members of the branch are at liberty to vote either for, or against one so nominated; but, if it be held that either of these officers has the only right to nominate, and that the branch should ratify the nominations made by him because of that right, then the common consent cannot be obtained, because consent so enforced is not free, and cannot be freely accorded by all. . . . Any method of procedure that does not offer an equal chance to all to express in freedom of speech the freedom of choice would be a mistake, and would be liable to gross abuse of the liberties of the people, and by so much as this rule by which nomination to the office of presiding elder of a branch is confined to one or two by virtue of their office rather than their membership, by just so much is there a restriction upon the membership of the branch at large, and by so much will there be a failure to obtain the common consent. . . .

BRANCH RIGHTS

"We believe that the right to nominate men to be chosen to preside over a branch should remain with the members of the branch, to be exercised at their discretion; which right they may delegate to the missionary in charge, the district president, or a committee of their own number, from time to time, as they may choose; but we see no necessity and no propriety in conceding that right to nominate as belonging to such missionary in charge, or district president, as a prerogative of right appertaining to them."—*Saints' Herald*, July 16, 1892, pp. 454, 455.

And, whereas, the principle of "one-man power" invades the right of private judgment and free discussion, endangering the welfare of the church, as stated in the following editorial by the late president of the church:

"It has often been asserted, and with perfect consistency with truth, that *one-man power* was not desirable, nor tolerated in the Church of Christ. . . .

VOICE OF THE PEOPLE

"The power of one man to rule and guide the church we admit would lead to wrong; would endanger both the prosperity of the church as a whole, and the liberties of its members as individuals, would have a tendency to make them subject to his will, and the powerful temptation

of self-exaltation and aggrandizement would surround him too constantly, for his welfare, and the safety of the church. This necessitates the great truth constantly affirmed by the Book of Mormon, that the voice of the people should rule.

“. . . To say unto one man, or two men, or three men, that they are wholly responsible for the moral standing of the church, is to place into their hand the full power to continue to abolish the Church of Christ in the hands of one man, or two men; and to admit that there is but one man, or two men in the church worthy of being recognized of God and man.”—*Saints' Herald*, October 15, 1873, page 650.

THE RESOLUTIONS

Therefore, be it

Resolved, That we, the officers and delegates in General Conference assembled, hereby reaffirm our belief in, and adherence to, the principle of “common consent,” as set forth above; and further,

We reaffirm that the right of nomination is inherent in membership in the church, and further

We express disapproval of any centralization of power in the hands of any administrative officer, or officers, whereby the expression of free choice and deliberate will of the body may be invaded or abridged.

The consideration of these resolutions was postponed until Saturday, the 6th, at which time the following was offered as a substitute:

Inasmuch as the question has arisen in the church over the meaning and application of the law of common consent; and

Inasmuch as the Church of Christ is a theocratic democracy, in which the will of God is executed by divinely appointed ministers, with the consent of the members; therefore, be it

Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to, the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and the Holy Scriptures; and be it further

Resolved, that this conference affirms the right of the presiding officers of the general church, and of stake, district, and branch organizations, to nominate, in filling elective offices under their jurisdiction; and, be it further

Resolved, that this action shall in no way be interpreted as prohibiting concurrent nominations coming from the membership of the church, in the various conferences, and business meetings, general and local.

Following the conference of 1923, the general church departments received several requests for information as to

how to organize the local Sunday school and other departments to correspond to the action taken on behalf of the general organization. The general organization discontinued the separate business sessions and resolved to transact future business through the General Conference. The effort was decidedly one leading to the closer association of the different church organizations with the church itself. To carry this into effect, several different forms of organization were proposed, which lead to the ultimate proposal that the local Sunday school, young people, and women's organization, become departments of the local church organization, financed and directed through the branch business meetings of the local church and under direction of the branch president.

This was construed in some places to take away from the people their right to make nominations. Some church officers in different branches had so interpreted the purport of these outlines or forms, even though this had not been the intention of those formulating them. In Independence, in particular, the matter was discussed for some six or seven nights. The original resolution there was:

In the judgment of the Presidency the time has come for a more definite coordination of the departments in Zion and a more uniform method of procedure in selecting officers. Most of the locals in Zion have adopted what is known as Form Four, with certain necessary modifications. The way would seem clear for action by the conference, and we suggest the adoption of the following rules of procedure:

(1) The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to ratification by the conference in Zion.

(2) The four department heads in Zion shall then in consultation with the pastor in Zion select the heads of the departments in the various congregations, the pastor in each congregation to be duly consulted. These selections shall be presented to the conference for approval.

(3) In each local congregation the four local heads of departments together with the pastor shall appoint all subordinate officers and teachers.

This was followed there by a substitute as follows:

Resolved, That the Saints in Zion in conference assembly shall, at the annual meeting in January, elect the heads of departments in Zion. The right of nomination lies primarily with the body because of membership, and not with any individual or part of the body by virtue of office, but we hereby extend the heads of the general departments of the church and pastor in Zion, in consultation with the First Presidency, the privilege of also submitting, by their joint action, nominations for these offices.

Local departments in Zion shall continue to hold meetings to elect local department officers, and to act upon questions of local department concern. Rules and regulations for the conduct of such meetings shall be determined by the local departments, as has been their privilege heretofore.

AMENDMENT OFFERED IN ZION

Then an amendment to this substitute was offered:

Resolved to amend the substitute by striking out all after the word "*Resolved*" and inserting the following:

"The heads of the general departments of the church and the pastor in Zion in consultation with the First Presidency shall nominate the heads of departments in Zion, subject to the ratification by the conference in Zion.

The department heads in Zion shall then after consultation with the pastor in Zion and the First Presidency and after due consultation with the pastor of each congregation involved, nominate the heads of departments in the various congregations, subject to ratification by the conference.

The discussion in Independence was primarily whether the people had a right to nominate. Both the original motion and amendment were construed to deny this right. That there was no effort in Independence to deny the right of the priesthood to nominate was shown by the substitute. There were, however, objections to the form of the substitute, as the claim was there made that the right of nomination "inherited" in the membership and the matter of nomination by the officers was extended as a matter of privilege. Some extreme positions were taken. But it is probable that at any time during the discussion in Independence a heavy majority could have been secured for nomination by the officers subject to approval by

the conference and subject to the people making further nominations if they chose.

An amendment having been made reaffirming the original motion in nearly identical language, technically prevented any desired modification of the language of the substitute. To this were added numerous reports of expressions leading in the same direction, apparently denying the right of the people to nominate or do otherwise than reaffirm or reject that which was presented. Some sincerely believe that the success of the organization as a whole requires a very strong central organization approximating, if it does not equal, that of a military organization, in which implicit obedience is an essential element of success; and that the grave danger to the church is in democracy—independence of men or of departments.

On the other hand, there is a group which sincerely believes that the success of the church is threatened by too much centralization. That individual independence and democratic right are essential for the development of the high type of character required for the building of Zion and the kingdom of God.

But these two diverse views were not brought in issue in the discussion in the General Conference. Those who presented the original motion had never questioned and did not question the right of the priesthood at least equal with that of the membership on nomination, nor were they averse to the prior nomination by the presiding officers. This they did not consider had been called in question.

The right of the people however had very clearly been called in question and denied at the discussion in Independence. The original motion did possess the weakness of possible misconstruction in this respect, especially when this point was challenged.

On the other hand those who spoke in favor of the sub-

stitute construed the original motion as denying the rights of the priesthood and of the presiding officers in particular. In the speeches of Myron A. McConley, Daniel T. Williams, E. A. Smith, John F. Garver, all agreed in conceding the right of the people to make coordinate nominations, or to nominate in the absence of nominations from the chairman or presiding officer. There evidently existed some misunderstanding, for neither of those who spoke in favor of the original motion denied or questioned the right of the presiding officers. There would seem, therefore, to be no real difference in principle between the various speakers on this important subject. As soon as this was ascertained, some six amendments were offered in almost identical terms, one of which was read and, since it met with general favor, was speedily adopted:

Resolved that we, the officers and delegates of the Reorganized Church of Jesus Christ of Latter Day Saints in General Conference assembled, reaffirm our belief in, and our adherence to the principle of common consent as set forth in the Doctrine and Covenants, the Book of Mormon, and Holy Scriptures; and be it further

Resolved, that this conference affirms the right of the membership to nominate in filling all elective offices in church, stake, district, and branch organizations in the various conferences and business meetings, general and local; and be it further

Resolved, that this action shall in no way be interpreted as denying the right of presiding officers to present to the appropriate conferences or business meetings concurrent nominations for the filling of such elective offices.

By action of the conference all speeches on this topic were ordered printed in the Conference Minutes.

AUDITORIUM

In 1920 the General Conference passed a resolution in favor of erecting an Auditorium in Independence, and some funds were raised. The amount to be expended was not then discussed or considered. Later, after the drive was well started, the suggestion was made of a building to cost \$500,000. As a result, over \$800,000 was subscribed, and over half

of it received by the Presiding Bishopric. Owing to the high cost of material, this building had not been started. On October 10, 1923, the Order of Bishops reported to the General Conference in favor of the erection of an auditorium large enough for our needs.

The Order of Bishops is unanimously agreed that the time has come for the erection of an auditorium large enough to care for our needs. We therefore recommend that

This conference authorize the First Presidency, Quorum of Twelve, and Order of Bishops, to each select one of their quorum to act in conjunction with the church architect, to select the site and have plans and specifications prepared, the cost to be kept well within the limits of the available funds subscribed for the purpose.

We further recommend that the Presiding Bishopric be authorized to immediately proceed with the erection of said building in accordance with the plans and specifications as approved by said committee, with the view to having the building ready for the use of the next General Conference.

We further recommend that any part of the auditorium fund now or hereafter collected, not expended for the construction of said auditorium be held in reserve and invested in convertible, interest-bearing securities, the earnings from which shall be used for the operation, upkeep, improvement, or enlargement of said building.

An amendment was at once offered, providing that two be selected from each of the three bodies, the First Presidency, Quorum of Twelve, and Order of Bishops, to act in connection with the church architect. This was adopted, and Bishop B. R. McGuire and J. A. Becker chosen by the Order of Bishops. During the discussion the report was widely current that the available funds meant those that could be readily turned into cash, and that not more than \$150,000 would be expended on the building and the balance would be maintained as a reserve fund with earnings to cover operation, upkeep, improvement, or enlargement of the building; but no such limitation was passed by conference action. The original recommendation by the Order of Bishops was adopted.

The conference on the whole was a very conservative one. Many matters were laid on the table or otherwise disposed of

without debate or consideration. There seemed to be a general disposition to defer as much as possible.

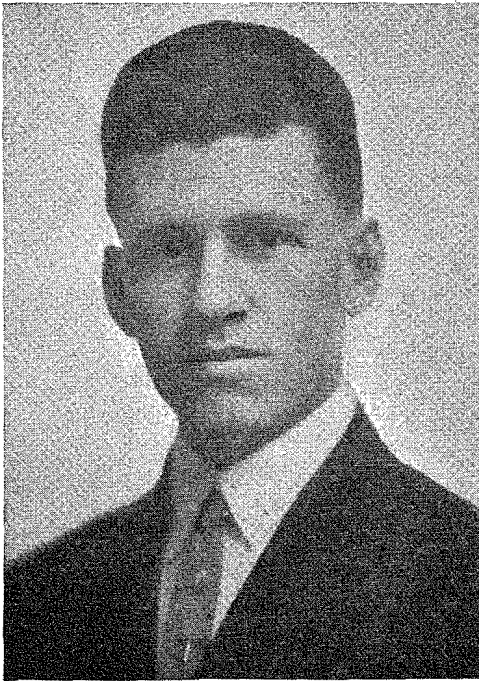
ORDINATIONS

On September 30, Clyde F. Ellis was ordained to the Quorum of Twelve by President Elbert A. Smith, President Floyd M. McDowell, and Apostle John F. Garver. This was pursuant to the general action of conference of 1922. For a like reason Gomer T. Griffiths was ordained an evangelical minister at the business session on October 1, by Presidents Elbert A. Smith and Floyd M. McDowell and Presiding Patriarch F. A. Smith. On Sunday, October 7, R. L. Fulk was ordained a president of seventy, by President Elbert A. Smith and Apostle Paul M. Hanson; and Roy V. Hopkins was set apart as counselor to the president of the High Priests' Quorum by Apostles J. Frank Curtis and J. Arthur Gillen. Amos M. Chase was ordained a high priest by President Elbert A. Smith and Apostle Paul M. Hanson; William Patterson a seventy by Apostle Paul M. Hanson and President Elbert A. Smith. P. T. Anderson also was ordained to the office of seventy by Apostles J. Arthur Gillen and J. Frank Curtis.

On Sunday afternoon, October 14, J. L. Cooper was ordained high priest and Charles J. Smith a seventy. Also provision was made by the conference for the ordination of Earl R. Bailey, L. F. P. Curry, and Charles B. Woodstock to the office of high priest; and the ordination of the following men to the office of seventy was provided for: E. Y. Hunker, on a mission in Norway; C. O. Johnson, also abroad; A. L. Loving, in New Zealand; E. Herman Peisker, of Australia; A. V. Robinson, of Australia; V. D. Ruch, who is in Norway on missionary work; H. I. Velt, of Australia; and Elmer C. Ohlert, a missionary to Germany and Switzerland.

OTHER OFFICERS

The committee on the memorial to the Martyrs was discharged at the suggestion of the First Presidency, and the work was referred to the First Presidency and Presiding Bishopric. On the board of directors of the Children's Home,



CHARLES E. IRWIN

*Ordained a High Priest and Bishop by
President Frederick M. Smith, June 3, 1923.*

Doctor G. Leonard Harrington resigned, and Ida P. Etzenhouser was elected in his stead. On the Board of Publication, Richard J. Lambert was released and Thomas J. Watkins chosen in his stead. To the committee on Rules and Representation, the general church secretary, Richard S. Salyards,

was added. This committee had consisted of three: one from the First Presidency, one from the Quorum of Twelve, and one from the Presiding Bishopric, as provided for by the General Conference of 1922.

President Smith stated at the close of the conference:

During the year it seemed advisable to accept the resignation of Walter W. Smith as church historian and temporarily appoint Brother Samuel A. Burgess.

The historian named was sustained. Other officers and quorums were sustained as previously constituted.

In order to make the organized Quorums of Seventy more effective, twenty men were released from the various Quorums of Seventy.

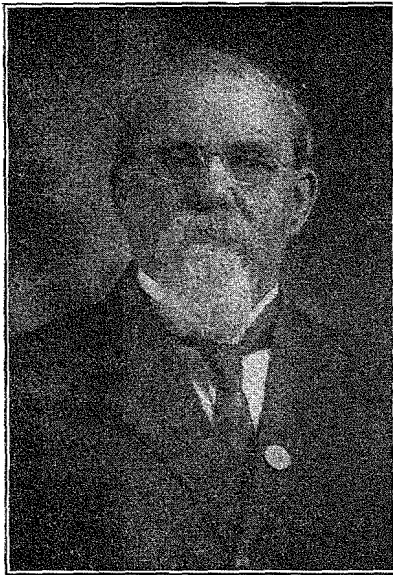
The appropriation committee was enlarged so as to include two of the First Presidency and two of the Quorum of Twelve. Since the General Conference of 1916 the Order of Bishops has constituted the appropriation committee. This change permits the spiritual authorities to be represented in the making of appropriations. This committee was authorized to provide for the budget of the years 1924-25.

For the year 1923-24 the Order of Bishops submitted a budget totaling \$489,850, the largest item being the allowance to families of missionaries, \$235,000.

THE HIGH COUNCIL

When the Independence Stake was reorganized as Zion, the stake high council was eliminated, as the General High Council became the high council for Zion. Pursuant to this, the General High Council was reorganized, February 15, 1922, retaining five former members, Joseph A. Tanner, Samuel Twombly, Richard J. Lambert, Walter W. Smith, George H. Hulmes. Seven new names were then submitted: John A. Becker, J. M. Cockerton, John F. Garver, Roy V. Hopkins, Mark H. Siegfried, Israel A. Smith, and Nathaniel

Carmichael. At the October, 1922, General Conference, John F. Garver was ordained to the Quorum of Twelve, or traveling High Council, but was still continued as a member of the Standing High Council. In May, 1923, J. M. Cockerton passed away, leaving eleven members. At the late



GOMER T. GRIFFITHS

Over thirty-five years a member of the Quorum of Twelve and for nearly ten years president of that quorum. Ordained an evangelical minister October 1, 1923.

conference, 1923, a resolution was adopted, excluding men holding certain offices from acting as permanent members of the High Council, and providing for the selection of a new high council.

Inasmuch as the decisions of the Standing High Council are of grave concern to the church, it is fitting and desirable that the members

of this council shall be selected in harmony with the law so as to establish the greatest confidence in its functions, guaranteeing justice and equity to all, therefore, be it

Resolved, that the principle and method providing for the selection of the members composing this Standing High Council, be and hereby are reaffirmed, viz:

"Those who were presented by the high priests for ordination to their number, if approved by the council of the high priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve, and one other to be chosen by the council of Twelve, the president of the high priests, and one other to be chosen by that council of their number, a sufficient number to fill the vacancies now existing in the high council, than the high council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conference may be held."—Doctrine and Covenants 120: 9; and further, be it

Resolved that members of the Quorum of Twelve, Order of Bishops, and Stake Presidencies shall not be eligible to appointment to this Standing High Council; and further be it

Resolved, that all resolutions conflicting with this be and hereby are rescinded.

As this resolution was adopted, it affects one member of the Quorum of Twelve, three Bishops, one stake president, and possibly the pastor in Zion. This, with the death of John M. Cockerton, would leave seven vacancies in the council.

The conference also provided that the missionary appointments should so far as possible be presented to the General Conference for ratification.

STEWARDSHIPS

One of the most important actions of the conference was the recommendation from the Order of Bishops on stewardship procedure. After it was presented to the First Presidency and Quorum of Twelve and had received the indorsement of both of these Quorums, it was presented to and adopted by the General Conference without a dissenting vote:

The Order of Bishops submits, for the consideration and action of the conference, the following recommendation as to stewardship procedure which has the indorsement of the First Presidency and Quorum of Twelve:

STEWARDSHIP

Whereas the law of God teaches that the earth is the Lord's and the fullness thereof; therefore:

(a) All men are of necessity stewards.

(b) That the law of stewardships applies individually to each and every member of the church.—Doctrine and Covenants 42: 9; 70: 3; 101: 2; 118: 4.)

Therefore, be it resolved:

That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the scriptures:

(a) Filing his inventory.

(b) Paying his tithe.

(c) Paying his surplus.

(d) Making his offerings.

(e) And thereafter giving an account of his stewardship annually as required by the law of God.

In accordance with the foregoing the members of the church "who are willing and desirous," (Doctrine and Covenants 128: 1) under the general supervision of the officers ordained of God for this purpose, may establish such organizations as are contemplated in the law whenever and wherever circumstances warrant this procedure.

In order to accomplish these purposes, we deem it the duty of each individual to endeavor so far as it is consistent with wholesome standards of living to establish a plane of living that will make possible an annual increase.

This has been urged by the bishops for several years and talked of by different speakers.

For the benefit of our readers who are not members of the church, the filing of the inventory is substantially the same as the return made to the assessor of taxes. Tithing is one tenth of the gain of the year, including, however, one tenth on all expenditures for other than the necessities. Necessities include only that which is necessary for food, clothing, and housing. Education, books, and magazines, contributions to different charities, including offerings to the church or church departments, are all titheable. From gross income, however,

expenditures for necessary food, clothing, and housing is excepted, but not more expensive expenditures upon what is really not necessary for these purposes. However all necessary living expenses are generally deductible.

"Surplus" has been decided to be that for which a member has no immediate need for his family or business.

"Offerings" are other gifts than tithing or surplus. All are included within the term *consecration*.

An annual account of the stewardship is similar in purpose to the return for income taxes, but is much simpler in form.

This resolution makes every individual a steward, but it also provides for the organization of these individual stewards into groups to carry on specific purposes.

An annual increase makes possible the paying of sums under the various heads as consecration and thus assisting in the work of the church.

At the presentation of the budget on Saturday afternoon, October 13, it was noted that the allowance had been in many instances reduced. A spirit of devotion was shown by several speakers, and their determination to carry on in the work of the church expressed. When the above resolutions on stewardships were moved, this spirit of unity and consecrated purpose became even more apparent. There was, at the end of this afternoon session at the end of the conference, a spirit of peace and brotherly love manifested, so that brethren were seen with different eyes, and with a touch of glory; their essential earnestness and love of truth, their desires for the good of the work and of God were apparent rather than the minor points of difference.

Though the business of the conference ended at 6.15 p. m. on Saturday, the spiritual purposes of the conference were carried through the following day in the various preaching

services, and the spirit of devotion was especially manifested in the priesthood prayer meeting in the afternoon. It was truly an outpouring of the Spirit of God, which sent men out with new courage to the work before them.

The conference adjourned Saturday, October 13, at 6.15 p. m., to meet in Independence, Missouri, April 6, 1925, in accordance with previous resolution.

LIKE A CRADLE

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

—Saxe Holm.

RIGHT STUDY MEANS ASSIMILATION

It is not enough to read or study widely. Many men read and swallow whole what they read. If our study is to be effective, we must digest and assimilate that which we have read.

These very terms indicate a parallelism with the physical process of receiving food. With food we first remove the husk or those parts which are known to be of little or no nutritive value, consuming that which is good. In the digestive process, there is an assimilation of the good and also an elimination of waste. Digestion implies an elimination of that which is not beneficial as much as it implies an assimilation of that which is good. That which is assimilated, then, becomes a very part of blood, bone, and muscle.

So of that which is taken intellectually, we should first reject at once those portions which are known to be of no good. Of that which we receive, the digestive process would imply, first, the elimination of that which is not true and, hence, is not beneficial; second, the assimilation into our very intellectual structure of that which is good. Thereby we gain intellectual strength. Thinking corresponds to digesting; what we have rightly studied becomes a very part of ourselves.

President F. M. Smith was in attendance at the inauguration of Doctor Stratton D. Brooks as president of the University of Missouri, on November 16, at Columbia, Missouri. He was present as the representative of Clark University, from which he received his degree of Doctor of Philosophy in 1916.

SAINT LOUIS IN THE EARLY HISTORY OF THE CHURCH

BY SAMUEL A. BURGESS

The city of Saint Louis occupies the site of a prehistoric settlement which was once so thickly studded by ancient mounds that the town acquired the title of "The Mound City." All these numerous mounds in down-town Saint Louis have now been removed, but there are men and women still living who remember when several of them remained.

The mounds existing at present in that vicinity are confined to the eastern bank of the Mississippi River, and excavations are being undertaken there now. Particularly noteworthy is the Cahokia Mound which occupies about six acres. This, the largest mound in that district, is now in process of excavation. In fact, the mounds on the eastern side of the river so far as are known, were greater than those on the western side. Nevertheless, there was one great mound in Saint Louis some thirty-five feet high, which was not finally removed until 1869. This gives evidence that the value of this location at the mouth of the Missouri River, or Big Muddy, was early realized, and that in prehistoric times it was the locus of an Indian settlement.

In 1764 one of the first permanent settlements by white men on the west bank of the Mississippi was located at this point. The French then held Louisiana territory, and a grant was given to Pierre Laclède Liguist and others to establish trading posts on the Mississippi for the Louisiana Fur Company. It was possibly he, in 1764, who gave it the name of Saint Louis, doubtless in honor of Louis XV. Saint Louis grew so slowly that when Louisiana was ceded to the United States in 1803 its population was only about one thousand. The town at that time spread up and down the river bank, with only a few streets running parallel to the river.

GROWTH OF THE CITY

When the first missionaries of the Church of Jesus Christ of Latter Day Saints came to Saint Louis in January, 1831, its population was about seven thousand. It was, however, a great fur center, and has become *the* great fur center of the world. The development of navigation up the Missouri, the coming of the steamboat, made of Saint Louis a metropolis, the goal of hundreds of boats from up and down the Mississippi and from the Missouri River. Navigation was extended even to Fort Benton, in Montana, and we are reminded of the interests of Saint Louis in this territory by the name of Benton, doubtless named for Thomas H. Benton, United States Senator from Missouri. The county in which Fort Benton is located is named Choteau, and other names around this city confirm the fact that the original settlement of Fort Benton was made from Saint Louis.

With the coming of the railroad, Saint Louis has continued to grow, though its development is not commensurate with such cities as Chicago, which was but a small village in the thirties.

FIRST MISSIONARIES TO THE WEST

Because of the prominent position of the city of Saint Louis in the Mississippi Valley, it is not surprising to find that it was frequently a point en route to the city of Independence, or Zion. The following visits are distinctly mentioned in the church history:

1st. In September, 1830, a revelation was given directing that Oliver Cowdery should go to the Lamanites, Doctrine and Covenants 27: 1, 3:

Behold, I say unto thee, Oliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given. . . . And now, behold, I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch

as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

Later, in this same month, Peter Whitmer, jr., was also directed to go:

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel; therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites; and none have I appointed to be his counselor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, jr. Wherefore, give heed unto these things, and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.—Doctrine and Covenants 29: 2.

And then in October Parley P. Pratt and Ziba Peterson were added to the list of missionaries to the Lamanites.

And now concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek and lowly of heart; and that which I have appointed unto him, is that he shall go with my servants Oliver Cowdery and Peter Whitmer, jr., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend no other revelation, and they shall pray always that I may unfold them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.—Doctrine and Covenants 31.

Very shortly after this revelation of October, 1830, these four men left western New York and proceeded to Kirtland, Ohio, where they established the church and interested such men as Sidney Rigdon, Frederick G. Williams, Orson Hyde, Lyman Wight, Edward Partridge, Newel K. Whitney, and others; then continued westward, preaching and organizing as they went.

We have no specific reference to their preaching in Saint Louis, but they reached that city in January, 1831, and from there went on to Saint Charles and Independence, Missouri. Following that plan, it is probable that they remained there a few days at least, and preached. It is especially probable that they remained long enough to secure supplies before proceeding up the Missouri Valley.

2d. In the latter part of February, 1831, Parley P. Pratt returned from the West and passed through Saint Louis.

3d. According to Newel Knight's History, the Coleville Branch left Wellsville, Ohio, on June 3, 1831, by boat, reached Saint Louis on the 13th, and left on the 18th on the steamer *Chieftain* for Independence.

4th. On June 19, 1831, Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, and A. S. Gilbert left Kirtland for Saint Louis. From there they went on to Independence.

5th. Joseph Smith and others returned by stage to Saint Louis while some of the party went by boat. They were en route to Kirtland, Ohio.

6th. In the autumn of 1831, W. W. Phelps bought a press and type in Cincinnati and took them to Independence via Saint Louis and the Missouri River. This is the press and type later used in preparing the *Morning and Evening Star* and the Book of Commandments.

7th. In December, 1831, Oliver Cowdery and John Whitmer left Kirtland with the revelations to be taken to Independence for printing, and apparently passed through Saint Louis.

8th. April 2, 1832, Joseph Smith, N. K. Whitney, Peter Whitmer, and Jesse Gauze left Kirtland and went by water to Saint Louis, thence to Independence by stage, where they arrived April 24.

9th. In May, 1832, Joseph Smith, Whitney, and Rigdon returned by stage via Saint Louis.

Concerning the first of the above trips, Parley P. Pratt writes in his autobiography :

This was about 1,500 miles from where we started, and we had performed most of the journey on foot through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians: baptizing, confirming and organizing many hundreds of people into churches of Latter Day Saints.—Church History, vol. 1, p. 178.

We have no direct record of the organization of a branch at this time in Saint Louis, yet we do know that these men went preaching, baptizing, and organizing by the way. Most of the western country was a wilderness. Missouri was divided into a few counties along the Mississippi River and then into long counties across the State to the land of the Indians. Iowa was not yet a State, and the northern boundary of Missouri was in dispute. Counties north of the Missouri River extended, some of them, to the northern boundary of the State, and the counties adjoining Jackson County reached to the Iowa line.

Then, Chicago was but the small village of Fort Dearborn, with Indian settlements within its present incorporated limits and close to the fort. By 1844 the settlement at Nauvoo was the largest city in Illinois and was second only to the city of Saint Louis in the Mississippi Valley. By 1844 Saint Louis had a population of about forty thousand. As there were no railroads until the fifties the water route offered the most direct communication with the West.

On January 7, 1833, Elders Calvin and Peter were holding meetings near Union within fifty miles of the city of Saint Louis and they reported good success. They were moving southward along the river but services were not held in the

city of Saint Louis because of the cholera. In part on account of bad sanitation there were several such epidemics up to 1850. (*Evening and Morning Star*, vol. 1, no. 9, p.6.)

After the Saints crossed the Missouri River in 1833, the line of travel was probably changed to the north of the river, possibly near Louisiana, Missouri. Zion's Camp in 1834 crossed the Mississippi at about that point, and immigration and emigration probably followed that northern route. The exodus in 1839 passed through the more northern part of the State, for the most part.

TO NAUVOO

But when immigration started from Europe in the early 40's, Saint Louis again became an important point in the history of the church. The route was usually by boat to New Orleans, then by river boat to Saint Louis, where a stop was made before another boat was secured for the trip up the Mississippi to Nauvoo. Many stayed over and plied their trade. Many doubtless stayed for months and some for years. The exact date of the organization of a branch here is not known, but by May 1, 1841, a great many members were in Saint Louis, and some at least had probably settled there.

In 1842 Parley P. Pratt wrote to the *Times and Seasons* (vol. 4, p. 163) that he had passed through Saint Louis and found a number of Saints en route from England to Nauvoo. He himself stayed across the river, not wishing to land in Missouri. He made a winter trip to Nauvoo but returned to Illinoistown, where he located his family for the winter. He reported that many were staying in Saint Louis waiting for the ice to break in order to take a boat for Nauvoo. He further reported that there were thousands of immigrants on the river ready to come into Nauvoo when the ice left the river. Many such references are to be found in this part of

church history. Some of the Saints possibly remained in Saint Louis for a year or more. Others returned to that city, and many came back there after the death of Joseph Smith.

Articles were published in the Saint Louis papers both pro and con. When John C. Bennett came to Saint Louis to print his attack on the church, the *Saint Louis Gazette*, in discussing his attacks, called attention to the unreliability of his testimony and asked for such evidence as would warrant punishment in court, or, lacking that, that he remain silent. This paper pointed out that he had belonged to the church, and only after he was expelled did he begin these attacks. The *Saint Louis Republic* agreed with the *Gazette* and said in effect that he was prominent for years with the Mormons and must have known them, yet he had not attacked them until he was expelled by them.

AT DEATH OF JOSEPH SMITH

By the fall of 1844 there was a strong branch of several hundred members in Saint Louis. (*Times and Seasons*, vol. 5, p. 718.) September 10, 1844, a quarterly conference was held in the Saint Louis Branch, with Elder James Riley in the chair. Orson Hyde of the Twelve was present and spoke, whereupon it was resolved:

(1) That we extend an invitation to all Saints in this place to unite with the branch. (2) No fellowship to be had with any who will not commune with us. (3) That we support the *Times and Seasons*, and *Neighbor*. (4) That we adhere to the principles taught by our lamented Prophet and Patriarch, and sustain the Twelve. (5) That we sustain Brother Riley as presiding elder over the branch. There were present: one of the Twelve; four high priests, fifteen seventies, twenty-one elders, thirteen priests, two teachers, five deacons, and 172 members. This would indicate a branch of fair size. It is further stated that seventeen members united with the church, and one name was presented for baptism.

On September 29, 1844, a special conference was held with Elder Riley in the chair and a committee appointed to

divide the city into wards. (*Times and Seasons*, vol. 5, p. 732.)

In a letter to the *Times and Seasons*, Orson Hyde describes his trip to Saint Louis and adds that there were more than 200 or 300 Saints who live in unity. (*Times and Seasons*, vol. 6, p. 190.) This leads us to believe that there must have been a substantial branch in Saint Louis prior to the death of Joseph Smith.

The name of "Young Joseph" was mentioned for his father's successor at an early date but his banner was first publicly raised in Saint Louis in November, 1845, by his uncle, William Smith, and George Q. Adams. (*Millennial Star*, vol. 7, p. 134.)

Why mobs should rule in Illinois or Missouri I cannot determine; the people of the city are law-abiding and peaceable, every moral institution is well supported, and charitable ones are not lacking in diffusing the benefits both to native and stranger; few cities will surpass Saint Louis in benevolence and humanity. Why the executive of a state or nation should wink at such glaring and disgraceful outrages as those lately committed in Illinois is strange, and why the perpetrators cannot be punished and wrong redressed, is passing strange. That thousands of honest, industrious people should be compelled to abandon their homes and altars at the bidding of a ruthless banditti, is "pitiful," that hundreds should see their habitations in smoke and ruins, and they without comment in the legislative halls of a civilized republic, is a shame no excuse can cover. We need not look for equity and justice until he shall reign "whose sceptre shall protect the meek and crush the wicked pride." Dear brother, let me talk to you concerning the church and my experience here; this is the object of my present epistle. Dissensions have not ceased any more than persecutions, nor can it be said with propriety that both are for righteousness' sake. Some men make a garb of their profession "to hide the black corruption of a putrid heart." It is to such we owe the benefits of all our persecutions; they are necessary evils, ministers of the bitter dregs of life, that when we taste the sweets we may realize the difference. Doubtless you have heard of William Smith's apostasy. He is endeavoring to "make a raise" in this city. After he left Nauvoo he went to Galena, when he published a "proclamation" to the church, calling upon them to renounce the twelve as an unauthorized, tyrannical, abominable, bloodthirsty set of scoundrels. I suppose you have his pamphlet. I did think to send one the day he landed here, but felt inclined to hear and see his course a little while. Reports were daily coming from east to west of William's unmanly conduct; sorry I was to hear them, they seemed so well authenticated. He

contends the church is disorganized, having no head, that the twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Joseph is the only legal successor to the presidency of this church, etc. C. J. Adams is Williams right hand man, and comes out as little Joseph's spokesman; they intend holding a conference here this week and organizing the church on the old original plan, according to the Doctrine and Covenants, Book of Mormon, and New Testament. Discussions are to take place between the Rigdonites and Josephites on the claims of each to the "Mormon Throne." Two high priests have been disfellowshipped, one seventy, and a number of other officers and members from this branch I suppose will join the Smith party. Amongst them is our late president, H. P. James Riley.

Thus, at this early date the contention was made, "Young Joseph should lead the church." As a matter of local history it is of interest to note that the factions of Sidney Rigdon and William Smith were both strong enough to hold a debate. The appeal by other Saints in the conference in 1844 to join with the faction of Elder James Riley, indicates there were many others who had not so affiliated.

In the *Millennial Star* we learn that when the Saints were driven out of Nauvoo in 1846 there were a number in Saint Louis and other places who helped them.

In September, 1846, an infuriated mob, clad in all the horrors of war, fell on the Saints who had still remained in Nauvoo for want of means to remove, murdered some, and drove the remainder across the Mississippi into Iowa; where destitute of houses, tents, food, clothing, or money, they received temporary assistance from some benevolent souls in Quincy, Saint Louis, and other places, whose names will ever be remembered with gratitude.—*Millennial Star*, vol. 10, p. 82.

FOLLOWERS OF BRIGHAM YOUNG

A number of different members of the Twelve visited the city from time to time; Elders Hyde and Taylor again in 1846; Orson Pratt, Orson Spencer, and Erastus Snow at other times, When the movement was made westward, many came down from Nauvoo and other places to outfit for the journey west. Thousands came from Europe as members of that faction. There were, in fact, about the year 1860, as many as 5,000 of

them at one time in Saint Louis. They had then a large church edifice on Broadway between Saint Charles and Locust Streets. But during the Civil War they moved to a smaller place on Seventh Street, between Morgan Street and Franklin Avenue. All of their number who could do so went west. The war prevented immigration. But they have maintained a small mission there practically continuously.

The price of supplies was low in Saint Louis as compared with Utah Valley, hence many stopped and outfitted as well as possible before starting.

Although immigration to Utah was begun in Saint Louis on a broad scale, beginning September, 1854, many of the people remained in Saint Louis because of the reports that had come out of the West. Some of them were looking for the coming of the lawful successor. It is safe to say that thousands remained in the vicinity of Saint Louis.

From 1844 to 1860, many of the prominent officials of Utah visited Saint Louis and remained there for a longer or shorter time. In addition to the route to New Orleans and up the river, many came from the East via the Ohio River, Cincinnati and Saint Louis, up the river to Council Bluffs, or to Florence, Nebraska, and then on west. There was a large settlement just west of the city of Saint Louis which was called Gravois.

In 1851 Elder James W. Cummings wrote in the *Millennial Star* concerning the arrival of his party:

Dear Brother F. D. Richards: I embrace the present opportunity of writing to you, and I will endeavor to give in few words a history of our voyage to this place. I should have written ere this, but circumstances and the press of business would not admit of my doing so.

I have no other apology to offer for not writing sooner, and I believe the above will be sufficient, for you are well aware of the labor and anxiety attending the presidency of 470 people in crossing the sea. No one can realize the responsibility until he has tried it—but to the history. . . .

The captain became rather impatient, and although the wind con-

tinued unfavorable, on the 23d we again weighed anchor and put to sea, but the wind blew a strong gale from the direction we wanted to sail, so we made but little progress for several days; however on the 1st of February the wind changed in our favor, and we soon lost sight of the Irish coast, and from that time we had pleasant weather, and for the most part fair winds, and on the night of the 14th of March we anchored in the river off New Orleans, making the passage from Cardigan Bay, (which is 12 hours sail from Liverpool,) in seven weeks. We did not encounter a storm on the passage, and after we left the channel it was more like a pleasure trip than a sea voyage, so far as weather was concerned. . . .

At New Orleans we chartered the steamer *Alex Scott*, to take the company to Saint Louis. We paid ten shillings and five pence per head for adults, all our luggage included, children half price. We left New Orleans on the morning of the 19th of March and landed in Saint Louis on the 26th. . . .

Again the *Millennial Star* of July 1, page 200, reports the arrival of another large body. Also that Elder Pratt and the others were in Saint Louis:

Arrival of the *Ellen Maria* at New Orleans. By letter from Elder G. D. Watt, dated Saint Louis, April 17, we learn that the *Ellen Maria* arrived at New Orleans on the 6th of April, having made the voyage in 63 days.

On the 9th of April, most of the company left New Orleans for Saint Louis on the *Alex Scott*, one of the largest boats on the river, and arrived there on the 16th.—*Millennial Star*, vol. 13, p. 200.

From the *Saint Louis Republican*, of April 23:

Yesterday a number of gentlemen connected with the Territorial Government of Utah, and the Indian department in that quarter, Elder Pratt, and a number of Mormons, and several persons connected with the commerce of the valley, left on the *Robert Campbell* for Council Bluffs, en route for the Salt Lake.—*Ibid.*, 13, p. 201.

Later immigrants were strongly urged not to go via the East, but to proceed as rapidly as possible to Utah. Every effort was made to arrange for the English Saints to go around the Cape of Good Hope to San Diego, California, in order to avoid passing through the States.

Let none think of going to the Eastern States, for the voice of the Spirit is for all Saints to flee out from those countries and the Canadas, with all possible speed. The faithful in Saint Louis and other places

on the western rivers will hasten to the mountains as fast as their circumstances will possibly permit; and we do hope during the approaching emigration season to see the Saints leaving Liverpool by ship loads for San Diego. We have been in communication with the Presidency, and also with officers and agents of the Perpetual Emigration Fund Company since last February upon this subject, and shall spare no pains to inform the churches upon the receipt of any intelligence which will be of importance to them, upon this absorbing topic. The deposit monies in our hands are held subject to the orders of those who remitted them, or may be applied on their passages at any future time. We are not prepared to state whether emigration to San Diego will be opened via Cape Horn or the Isthmus of Panama; neither shall we be prepared to name the price of passages till definite arrangements are made.—*Millennial Star*, vol. 13, p. 234.

But the river route still appeared to be New Orleans, Saint Louis, Winter Quarters near Council Bluffs, and then across the plains. Many settled in Saint Louis and remained for some years, and after 1852 a large number turned back from Winter Quarters, hearing reports from the West; then became both disgusted and discouraged.

Rebaptism was undertaken in Saint Louis in 1854 on a general scale, and on January 27, 1854, "the High Council of the State of Zion," was formed. One hundred and forty-eight elders and 82 priests were reported, and over 300 members of the priesthood, according to the *Millennial Star* of January 27, 1855. They also published the *Saint Louis Luminary*, Erastus Snow, editor. The first number appeared November, 1854; the last, December, 1855.

It was in the same year that a new route was organized from the East by way of Cincinnati, Saint Louis, and up the river to Council Bluffs, but the coming of the Civil War caused a movement to the West, which had already been started by orders of Erastus Snow and others.

OTHER FACTIONS

Charles B. Thompson organized his Jehovah Presbytery in Saint Louis in 1848 and issued his proclamation from there.

Late in 1853 he left there for Monona County, Iowa, but he returned to Saint Louis in the fall of 1858 and in August, 1860 published the *Nachashlogian*.

In 1862 Joseph Morris was killed on the Webber River near Ogden, Utah. He had been baptized in England in 1847, after the death of Joseph Smith. He immigrated to Saint Louis where he remained for a time, and finally, in 1853, located in Salt Lake City. In 1857 he was baptized into the Utah Church. About 1860 he began to receive revelations, and in October, 1860, he frequently received such revelations daily or several times a day. Mark H. Forscutt was one of the Twelve with the Morrisites, but later was active in Saint Louis for a number of years in behalf of the Reorganization. After the scattering of the Morrisites, some of them came to Saint Louis. Among these were, in addition to Mark H. Forscutt, Richard Hill and wife, and others. Richard Hill was close enough to Joseph Morris to receive a number of his revelations in manuscript form. He also had an article in his possession on creation, which purports to set forth the ideas of Joseph Morris. These manuscripts on the revelations of Joseph Morris, the article on the creation, and a chart illustrating the works of the Prophet Zechariah are on deposit in the archives of the Reorganized Church of Jesus Christ of Latter Day Saints, having been transferred by the widow of Richard Hill several years ago.

THE REORGANIZATION

Saint Louis, which had from 40,000 to 45,000 in 1844, by 1864 had about 200,000 inhabitants. It was a great river port, with steamboats from the lower Mississippi, the upper Mississippi, from the Ohio River, and down the Missouri from as far up as Fort Benton, Montana. When we learn that as many as twenty boats were sometimes waiting to be lightened over the rapids at Keokuk, and a like number also at Montrose, of

the boats that went up the river farther than Keokuk, it helps us to realize the time when Saint Louis was crowded with boats nosing in, instead of lying along the bank, as is the present custom.

Even at this time there was no telephone or telegraph; the railroad was scarcely started west from Saint Louis. The means of communication and transportation were small compared with to-day. Settlements were still principally along the rivers.

It is a strange comment on the conditions of transportation and information existing in the sixties that while so many were waiting for the coming of young Joseph, the son of Joseph Smith, jr., and while he had been chosen as Prophet, Seer, and Revelator at Amboy, Illinois, in 1860, this fact was not known in Saint Louis for several years. James Anderson, who was chosen as local bishop of Saint Louis District in October, 1864, has stated that Henry Cuerdon came to that city in 1862 and told him that "young Joseph" had been chosen and the church reorganized. Very likely he talked with others at that time.

Elder Noah N. Cook, who is still living in Saint Louis, states that late in the summer, 1863, William Rollett told William Cook, the father of Noah N. Cook, that young Joseph had come out to lead the church, adding that his father-in-law, Thomas Revell, had come down from Nauvoo and so informed him. Still later in the fall of 1863, a man came into the shoe shop of William Cook, and introducing himself as Thomas Revell gave him the information at first hand. Noah N. Cook repeats the circumstances at some detail, as he was a boy about sixteen years of age at the time. He adds that Thomas Revell told his father then that not only had he seen young Joseph, but that when he told Joseph Smith he was going to Saint Louis he was told that he would find a hard-headed

Englishman there who would accept his message. Then Joseph Smith proceeded to describe William Cook, whom he had not seen up to that time; nor had Thomas Revell seen him, but he recognized him by the description.

Finally William Anderson, of Montrose, and Henry Guerdon came to Saint Louis and organized a branch on the 7th of February, 1864; and many other branches quickly followed in that vicinity, with Dry Hill, Blue Ridge, and Gravois, all west and southwest of Saint Louis; and at Alton, Illinois, where James Whitehead was living; in Illinoistown, now East Saint Louis; and other places within the district.

The elders often walked every Sunday nine miles to fill a preaching appointment, then back again in the evening, while working for their own support. Crowds of young people attended the services in Saint Louis, then rode to the end of the Broadway horse car line, as it was then, and walked across to Gravois to assist there in the services in the afternoon.

Several branches were organized within the following year on the outskirts of Saint Louis. The growth of the church in Saint Louis was rather rapid, so that by 1869 the members in the one church were 245, and the Saints of the city and vicinity were double that number. Two General Conferences were held in Saint Louis in the early days after the reorganizing of the church, namely April, 1869, and April, 1872. But the story of the Reorganization is another chapter.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from volume 15, page 429.)

I baptized six near Sherman City and four at Brinton after preaching several more sermons. At this time there were five more baptized at Farwell, making twenty-three members there then. There were eighteen at Brinton and twenty at Coleman not yet organized. With a lot of district work during the year, I baptized only forty people.

Feeling strong in body and spirit, I started out in 1890 with a full desire to do all the good I possibly could for the Master. I opened up more fully in Manistee and baptized three.

Also about the middle of December of the previous year, 1889, I opened up the work in South Boardman, Michigan. There was one Saint who lived about three miles west of the village, by the name of Alta Joice. She had been a member of the church for some years, and at last succeeded in getting the permission of her husband to allow an elder to come and to assist in caring for him while he did some preaching there. Finally he said, "All right, I will see if we can get the church or schoolhouse for him to preach in." If he succeeded, he said she might "send for the 'critter'."

They got consent to use the Baptist church, and sent for me. I wrote them to give out meeting for Saturday evening and three times on Sunday. I arrived on the Saturday evening train. A gentleman walked up to me and said, "Is your name Cornish?" I replied, "Yes, sir." "Well," said he, "my name is Joice, and I guess I am the one you are looking for." In a few minutes we were on the way to his home.

On the way he said, "Well, we were promised the use of

the Baptist church, but afterwards they refused it; told us we could not have it. I then went to the school officers, who promised us the use of the schoolhouse as soon as the Free Methodists were through with their protracted meetings, and Sunday night will be their last, so you can't do anything until Monday night."

For this I felt sorry—to think that I should lose Sunday, the best day of all the week. We visited some of the neighbors on Sunday and did considerable talking on the gospel. The Baptist minister was asked to announce at church our meeting for the schoolhouse on Monday evening, but he would not.

Mr. and Sister Joice and I attended the Methodist meeting in the schoolhouse. During the singing of the last hymn, I walked up to the stand and asked the elder if he would announce that I would preach in the schoolhouse on Monday evening. "No, sir!" he said snappishly, "I will not give out such trash." After a pause I touched his arm and asked if he would permit me to give out meeting, and as they were singing the closing words of the last hymn, he said, "Go on if you want to!"

I then said, "Ladies and gentlemen, I am a representative of the Church of Jesus Christ of Latter Day Saints. I purpose to preach here to-morrow evening, and would be pleased to have you all attend."

The minister, raising his hand, closed his meeting thus: "Mormon! May the grace of our Lord Jesus Christ, and the love of God and the fellowship and communion of the Holy Ghost be with you all. Amen." He had yelled the word *Mormon* at the top of his voice. I stood on the stand (while the people were going out both doors, one on each side of the desk), wearing a smile and saying calmly, "We are not Mormons. Everybody come. We are not Mormons."

Just then the teacher rushed onto the stand and excitedly

said, "Wh-where-wh-say [looking straight at me], where is that new minister? I've got the key of the house, and I am the teacher, and you can't preach here. I won't give up the key."

But I kept up, "We are not Mormons. Everybody come! Don't miss the meeting to-morrow night—not Mormons," etc., until all had gone.

We then returned to Mr. Joice's home. On the way home scarcely a word was spoken by any of us. We arrived; horses cared for; a good fire started.

Finally Mr. Joice broke the spell, saying, "Well, you may as well go home to-morrow morning. The thing is killed—dead." Sister Joice wept. I felt like it, too. Mr. Joice was angry, and used words sometimes used by people when in prayer, but with a different meaning. After a few minutes I stood on my feet and said, "Mr. Joice, it's all right. We'll get the house—have a large congregation; we will raise up a branch here in South Boardman. You'll be in it. And this will be the end of Free Methodism in South Boardman!"

We marveled, but it all came to pass. Brother Joice was baptized and became the district secretary, and held that position for years. The Free Methodists never held another meeting in the place. Although at that Sunday night meeting over twenty testified, and all seemed to sing with a will, yet we baptized several of them, with others.

But to come back. On Monday morning Mr. Joice and I went to see the school officers. One who had promised us the house said No, the other said Yes. On going to the third, he said that he was opposed to having any meetings in the school-house at any time, but as they had acted so meanly we should have it.

We had many good meetings there. In time I baptized a good many. They have a nice church building, and for years

while I resided in Michigan the Saints were the leading church in town.

Hearing of my prediction, some Free Methodists came from a distance four years later with a large tent, pitching it near the village. They sang, prayed, fell wallowing on the ground, etc. So little attention was paid to them that they left the place in disgust. It was "the end of Free Methodism in South Boardman"!

During the early part of the year, Brethren J. A. Grant, R. E. Grant, William Dowker, F. C. Smith, and others (all my boys in the gospel) did considerable preaching in Sanilac County, all along the shore; one or two in one schoolhouse; then in another; then changed off, so the hearers in the different parts would have a change of speakers. If one could not convert them, the other would try it. We baptized over fifty people in about three months.

Sometimes we would get together and counsel as to the best methods of procedure. Once when several of us came together, they, to have some sport with me, as they knew I could not sing properly, asked, "Brother Cornish, what did you sing in the first schoolhouse?" "Why," said I, "we sang, 'Come, thou Fount of every blessing.'" "And what in the brick schoolhouse?" "Come, thou Fount," (changing the sound a little). "Then the schoolhouse you preached in last night?" "Well, there—we—they didn't seem able to start any hymn, so the only one that I thought I might start was number 19, 'Come, thou Fount of every blessing.'" Well, they had their fun at my expense.

I never could sing to suit others. Some would say, "It wasn't bad." Others, "Well, I wouldn't attempt to sing if I couldn't do better than that!" But I'll tell you, when I obeyed the gospel and returned to London—the only Latter Day Saint in the city—standing between a car load of lumber and a

planing machine, following up one board after another through that machine, my singing suited me then! I used to have a little song, prayer, and testimony, all my own. I sang, in my way, "Redeemer of Israel," "Come, thou Fount," "Let us pray for one another," etc. I passed two or three years that way until I got the elders to preach there. God blessed me and kept me in the faith.

In January of 1889, I received a letter from a brother in Minnesota, telling me that he was sorely afflicted with Brights' disease, had been for years, that he had employed medical aid and had spent much on physicians; also that he had been administered to by elders and received no benefit, but was getting worse; and further that he had heard and read of the power of God made manifest through my administrations, etc., and requested that I pray for him that he might be healed. (I quote the import of his letter from memory, as the letter is missing; likely got burned in my last fire.) On receiving the letter I complied with his request—praying earnestly that our kind Father in heaven would rebuke the disease and heal the brother. And I felt the power of God's Holy Spirit with me while praying for him. I immediately wrote to him, telling him that I had received his letter, had complied with his request, and that I believed that before he received my letter he would be better. I also told him that I had gotten up a "Bible Synopsis," which, if he had one, it would be very useful to him in defending the gospel to his neighbors, etc., to which after over a year had passed, I received the following letter, which I still hold in my possession:

CONRAD GROVE, GRUNDY COUNTY, IOWA, January 10, 1890.

Dear Brother Cornish: I wish to bear testimony to you and all others to whom you see fit to show this letter, that through your administration to me one year ago while I was in Minnesota hundreds of miles from you, I was instantly cured of a very grievous disease with which I

had been afflicted for years. I would like to see you, and often pray that our kind Master may ever sustain you. Send me the price of your book, and I will forward the money.

Please remember me once more in your prayers.

WILLIAM J. GRAVES.

I do not know the brother, having never met him.

Following is a copy of a letter I hold which explains itself:

CONRAD, GRUNDY COUNTY, IOWA, July 22, 1890.

Dear Brother Cornish: Inclosed you will find two dollars, one for your book, which please send to me in this place, and one dollar for your own use, which is a small return of gratitude indeed from me, and my wish is that it could be multiplied by 100, for no doubt you often need it.

I have a lady friend, a good saint, who is troubled with sick headache, and the doctors give her little or no help. I told her of you, and that I thought you could cure her, and that I would send for some oil or a kerchief. Now oil is costly, and hard to get through the mail, etc. So I thought that as he heard your prayer in my behalf without oil or ordinance, he surely would have respect to your asking and returning this kerchief which I will give to her. I almost think she will be well before she gets the handkerchief. . . . Well, you are a stranger to my eyes, but not to my spirit in prayer, for I always remember you.

Please answer soon and oblige,

WILLIAM J. GRAVES.

I bear testimony that I did receive the handkerchief, and prayed to the Creator of all flesh that he would heal that afflicted sister, whoever she might be, and some months after I received a letter (which in my movements I have lost somehow) stating that she was healed and had not been troubled with that affliction since; for all of which I feel thankful to our heavenly Father.

Oh, the many wonderful manifestations which God has granted to his people since the angel brought the gospel of Jesus Christ back to earth again! Oh, if we would only come back to the old Jerusalem gospel. It is found in all of your Bibles, whether Catholic, French, or German; in the King James, or English, or American versions. All teach the same gospel plan.

If Jesus would be permitted to come with Peter, James, and John, they would preach the same as they used to—they would not go back on their former teaching. Because they would not preach unless they were led by the Holy Spirit, the Spirit that led them then would lead them now, and that Spirit will not lead two men to preach two different ways.

Jesus himself did not preach but by the Holy Ghost, even after his resurrection. He, by the Spirit, preached to the spirits in prison—to those who had once lived in the days of Noah. (1 Peter 3: 17-20.) They were out of their flesh, but the gospel was preached to their spirits, and those who accepted it there must live according to God in the spirit (1 Peter 4: 6) as we live to God in our flesh.

After his resurrection, Jesus preached by the Spirit to the apostles.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.—Acts 1: 2.

If the ministers in the various churches to-day would wait, and not preach until they had the Holy Spirit, they would preach as Christ and the apostles did—the same as is being preached in the true church to-day. It cannot be otherwise. God has but one way. Men have hundreds of ways, and, all combined, they do not fill the pattern given us in the New Testament scriptures, neither in respect to doctrine nor organization.

It is said that when Mr. Wesley started his great work he declared: "We are a band of men, having a form of godliness, and seeking the power thereof." But in this our time, as I have proven, by some whom I have met, and will prove by others I expect to meet they are a band of men "having a form of godliness, but denying the power thereof," as the apostle said they would. (2 Timothy 3: 5.)

We preached some more in Lexington, having the use of

the German church. Also in Coleman, baptizing some in each place. But in February of this year, when I came into Lexington to fill another appointment in the German church, I was met by a gentleman who told me that he had to "fight" for us to get the church that night. Said he, "The minister has been here and ordered them to close the church at once against you." But some of the citizens told the minister that he was "closing the church against the purest gospel ever preached in Lexington," and urged him to allow us to fill this appointment; anyway, this he did. I had a good meeting, thanked them for the use of the building, and moved on.

The next day I went to see the president of the town and his councilors about getting the opera hall. I found they were sorry that we were not allowed to preach there (at the German church) any more. I was also sorry to have my Book of Mormon sermons broken off abruptly before I had time to clear up certain points.

One man said, "That's right, Mr. Cornish; we have been talking it over and have agreed that among us we will pay for the hall ourselves for two nights." Another said, "They have been unfair." Another, "Cornish, you shall be heard." And one of them added, "We'll have the marshal present, and there will be perfect order."

Thanking them for their kindness, I accepted their offer. We had two fine meetings, but I did not have means to carry on the work there. After I had gone, a Methodist minister lectured against us. Then, the last of March, a Mr. Morrison of the New Light Adventists challenged me to discuss the soul question. A short sketch of this I quote from Brother W. J. Smith's letter published in the *Herald* at the time:

Well, the time came for the debate—the 25th and 26th of March—and the contest began, Elder Cornish affirming that "the soul or spirit of man is conscious between death and the resurrection." In his first effort he showed that the spirits of men preexisted, and had a conscious exist-

ence independent of the body; and, among other passages to support the idea, quoted Genesis 1: 26, 27; 2: 1-7, and Zechariah 12: 1, etc.

It was rather amusing to hear Mr. Morrison's exposition of these passages. He said that Genesis 1: 26, 27 did not refer to a spiritual creation, for that which was natural was first created. This was the time when God created the Indians, and that they were always an indolent race, would not "till the ground," hence, God then created the white man to till the ground. Many of his arguments (?) were similar to the above. But notwithstanding such nonsensical speculation, some were anxious to give Mr. Morrison their vote, which they did. It was a case of anything to put down the Saints, you know.

But about two thirds of those hearing the debate—which, by the way, would number perhaps six hundred—gave their voices in favor of the truth, and Brother Cornish bore away the "palm." . . . Quite a number in Lexington are thinking seriously over our faith, and I think ere long will obey.

Yours in bonds,

WILLARD J. SMITH.

—*Saints' Herald*, vol. 37, p. 299.

I regret one thing: that we at that time did not have the financial backing necessary to carry on the work at that place. Could we have had, I believe we would have gained hundreds in and around Lexington.

One time I went to a schoolhouse to assist Brother R. Davis at a place he had previously opened and where he had preached and baptized some. On this visit we arrived at the time appointed, only to find to our surprise that a United Brethren minister was opening a meeting. We, therefore, sat down, and the minister commenced to preach. Brother Davis thought we had better say nothing, but we could explain and preach after he was through. In the sermon he charged Brother Davis with being a thief, and said, "I can prove it. Old Davis, you stole my sheep—you stole my lambs." (Brother Davis had baptized some of his old members and some of his new converts.)

After about fifteen or twenty minutes' speaking, the elder said, "Now we will have a little fellowship meeting, and we will get right down to the foot of the cross—get down under the blood!" They prayed and sang. Then to get his "sheep

and lambs" back—he urged them to come up to the bench again, but no one came or seemed to pay much attention to what he said. (They had been hearing the right way.) At last, when he saw that he could not get the old fire started, he said, "Well, how many want to be saved? Raise your hands." No hands went up. "How many wish to be prayed for? Raise your hands." No hands went up.

Brother Davis had told them about the true gospel, and that salvation could not come by the bench route, but by obedience to the gospel of Christ only; that it was their duty to pray for all mankind, without anything like the minister was then trying to put on them.

But the United Brethren man kept it up with, "Well, then, how many want to go to heaven? Raise your hands." Not a hand. Then angrily he said, "Well, then, how many wish to go to hell? Raise your hands." Old Brother Davis could not stand it any longer, but arose and said with his Irish accent, "Well, I never knew before that the raising of your hand would send you to heaven or hell, just as ye liked!" Their work ended there.

I was requested by a gentleman who had heard me in Cadillac, to open up the gospel work in McBain. I went. Everything was in order. I preached, and the next morning on going down the street, I saw my friend in conversation with the minister of that place. I overheard as I was nearing them, "If the Latter Day Saints have such a bad doctrine, how is it we never hear them preach it?"

Minister: "Oh, they have sugar-coated sermons to preach first, but—but—"

Friend: "Oh, yes, but—but what?"

Minister: "Oh, well, never you mind. There's a tail to it; you'll see. They can't stay any place six months before they'll have them off to Salt Lake City. I know! They've been down

in the southern part of this State for thirty years, and——”

Cornish: “Hold on there, elder; ‘they can’t stay any place six months,’ yet, ‘they’ve been in the southern part of this State for thirty years.’ Talk straight!”

Friend: “You talk to ——”

Cornish: “No, talk away. You can handle any man that talks as crooked as that.” And I walked on, and my friend talked to that minister till he walked on, too.

Just at that time Brother Peters, of Coleman, sent for me to come in haste. I went, and learned that a Reverend Bowen, of the Methodist Church, had delivered a lecture against us in that place, and among the many mean things said against the whole church he had said, “J. J. Cornish, the Mormon preacher who has been preaching in this place, is guilty of a certain grave wrong.” At this Brother Peters remonstrated, saying that if J. J. Cornish was such a character as Mr. Bowen represented him to be, that he would be one (among others) who would help drive him out of the country. On the other hand, if Bowen was falsely and maliciously reporting such stuff to injure the name of Mr. Cornish, and the church, he should take it back, or “I’ll punish him to the full extent of the law.”

I arrived; Brother Peters met me; we met Mr. Bowen; he declared that he did not say that he knew this to be true, but said that he was informed that such was the case. Said I, “Sir, in the eyes of the law in this country, you are equally culpable for so telling it.”

Brother Peters asked the name of his informant. He gave the name of a storekeeper in the town. We went to see him. He put it on another man. We drove out into the country, arriving at this other man’s home. We learned then that this old man was very sick, and no one of the outside was permitted to see him. We returned to Coleman. A few days

later that old gentleman died. Finally Brother Peters said, "Well, we have run the thing into the ground, and we may as well let it lie there!"

I continued preaching a few more sermons in Coleman, but in my meetings at this time or one year before—I think the year previous—I missed an old crippled man, who formerly attended. On making inquiry as to who he was and where he lived, I visited him. His name was Van Vaultenburg. He was an old soldier who had served in the Civil War. He was crippled, and the joints on his right knee and elbow and also the right foot were dislocated. Poor man! When I visited him, he appeared to be glad to see me and have me visit him. On inquiring why he had ceased to attend my meetings, he said, "Well, I could get out as before, although it takes me a long time to get there. But—I—I well—I may as well tell you straight—Mr. Calean, our elder [Methodist Episcopal minister], has ordered me to stay away, or my name will be dropped from the church record."

I advised him to pay no attention to such orders. Said I, "I know the true gospel is here, and you cannot be saved only by belief in and obedience to the gospel of Christ just as recorded in the testament. You must be born again, of water and the Spirit, or you cannot see the kingdom of God. (John 3: 3-6.) It will be to your best interest physically and spiritually."

On my next visit to his place, he told me he believed the gospel and that Joseph Smith was a prophet as much as he believed that Moses was, or any other man. I told him I thought he was not very far from the kingdom. Finally he said, "If I could get down to the water, I would be baptized." I told him that Brother J. H. Peters would let his team go for that purpose at any time. Finally the time for baptism was named, and we went, he being drawn to the water, accom-

panied by some of the brethren and sisters, and after the opening exercises—singing, prayer, etc., I baptized three sisters, then went into the water with him, being assisted by two brethren. I baptized him, and he for the first time for about four years raised his right hand straight up above his head, and right there while in the water felt of his leg and knee joint, and standing on one limb swung the other back and forth and said in the hearing of all present, "Thank God, I'm healed!" After he, with those who were on the bank with us, got up on the road, I said, "Brother, here is your stick." "Oh," he said, "I don't want it now; I am healed." "Well," said I, "take it along anyway." He took it and threw it away across the road among the logs and brush, saying, "I will not need it any more." That brother walked home with me and some others of the brethren. When he arrived in the town he was so overjoyed because of his being healed, that he would run and jump, and explain to those who saw him that the Lord had healed him. The next day he met the elder of the Methodist Episcopal Church, and reaching out his hand to shake hands with him said, "Well, elder, I am healed," to which the elder replied, "I see you are, but the Devil did it." Some time afterward I met the brother and he told me what the elder had said to him, and said he, "I did not know what to say in return." I said, "Why did you not say to him, 'Well, elder, if you think God could not do it, and that the Devil has more power than God, say 'Glory to the Devil!'"

A grand work had been performed, and yet the "reverend" gentleman, who claims to be sent of God, yet disbelieving in his power, would attribute it to the Devil! That minister knew he had been a cripple for years, and that he was now healed, but, like others of that class of old, would not give glory to God. Much comment was made over it. Some claimed that it was going into the water did it. Well, if so,

why do not all others who are cripples as he was do likewise! If that healed one, why will it not heal others? Naaman, the leper, dipped and was healed, but the same manner of dipping would not cleanse others, only by the command of God. It is by the power of God these things are done to those who have faith and are obedient to his will, unless it should be children, such as are not able to exercise faith in him.

Of the affliction the brother himself wrote in the *Herald*, part of which I quote as follows:

Dear Readers: About the 10th of December, 1885, I was seized with a severe attack of rheumatism which lasted until May, 1886, when the pain ceased and I was enabled to go outdoors, but not to work, until two years later, when I was obliged to work what I could, and then the pain came back and some of my joints were dislocated. The pain in my limbs continued until the 24th day of May, 1889, when I was baptized by Elder J. J. Cornish for the remission of my sins. And, dear readers, God remitted my sins and pain, too. This is an evidence of this being the work of God. I know this is the work of God, and I am glad that so many have obeyed the gospel. Devout men from every church come out and obey the gospel.

I was a member of the Methodist Episcopal Church, but when I was baptized by one of God's ministers, my Methodist light was swallowed up by that greater light. I know this is the work of God, for while I was yet asking, God answered me and blessed me and answered my prayers so many times.

A. VAN VOLTENBURG.

—*Herald*, vol. 37, page 118.

This as usual was a busy year. I had considerable district work to do, and as a consequence could not spend my time fully in opening up the work in new places. I baptized sixty-two, all told. Others were doing likewise in gospel work.

For 1891, early in the year I labored in East Jordan. Brother C. G. Lewis of that place has been very kind to me in assisting to open the way for preaching in that locality. Brother Lewis's wife is a believer in J. J. Strang. She is a daughter of Wingfield Watson, who was ordained high priest under Mr. Strang's administration. Brother Watson and all of his family are fine people. There was a branch of that church there at that time.

I went to Bay City again in May. Other brethren are laboring in and around there now, and we have baptized some French Catholics there. I baptized a Frenchman by the name of Torongo, and a Brother and Sister Pete have been baptized. Those brethren talked back to the priest when he came to warn them of their lost condition, and quoted scripture to him to show him that he could not forgive their sins. It made him angry, and he told them to come to confession, and also that he would give them a pew free. But they told the priest they were to confess to God and not to man. One priest said to one of the sisters, "I can read French, Latin, and English, and I cannot understand the Bible; and do you think you can teach me?" Brother Pete was ordained a teacher. He was pretty well posted, and the priest tried to keep clear of him. Five Catholics were baptized there lately.

In November of this year, while preaching at Sandford, I was challenged by M. D. Rogers of the Church of Christ (Disciples) to debate the points of differences between our church and theirs. Propositions were as follows:

Resolved, that the teachings of the Reorganized Church of Jesus Christ of Latter Day Saints are in harmony with the teachings of the church of Jesus Christ and his apostles of 1800 years ago, both in respect to doctrine and organization. I affirm, and M. D. Rogers denies.

Mr. Rogers affirms about the same for his church, and I deny. Two half-hour speeches each evening for each speaker and three evenings on each proposition, with King James Bible and good, reliable history as the books of evidence, were agreed upon.

Debate was held in the Disciple church at Sandford. Brethren M. F. Gowell and E. C. Briggs were in attendance, besides several of our home people. I tried to have Brother Briggs take our side of the argument, but he would not. The attendance was large.

We had a good time. Baptism for the remission of sins

and laying on of hands was discussed, with probation after death, the Book of Mormon, etc. Mr. M. D. Rogers was a fine-looking man—in the prime of life, and a fluent speaker. Of this debate M. F. Gowell wrote, in part:

The church was well filled during the debate, and sometimes crowded. Many came a number of miles from various directions. The Christian minister's main reliance on the first proposition was the oft-repeated stories found in the various novels and works written against us, and gotten up to make money, though, according to the rules of the debate, the standard of evidence was to be the Bible and good reliable history. On the second and third propositions, by decision of the chairman this kind of evidence was excluded, and by mutual agreement the Bible was used as the only standard during the remainder of the argument. As to what constituted good reliable history, the disputants could not agree.

To all the Saints, numbers of whom attended from Coleman, our Christian brother's arguments from the Bible were very weak, and we wondered if that was the best that could be done in the way of argument to overthrow the faith we hold. Under Brother Cornish's able presentation, the gospel of Jesus Christ as we understand and preach it never seemed more grand and glorious than when under such fire as it was subject to in this debate.

The churches have been closed against us here, but we have received numerous kindnesses from nonchurch members and good, thinking people. Lee's Hall was tendered us free of cost, and Elder Cornish occupied there for about a week previous to the debate. We feel and trust that good seed has been sown that will in time bear fruit, and some are well convinced that if there is a true gospel we have it. I have taken notes all along and will, as soon as possible, give the *Herald* a synopsis of what was said on both sides. Brethren E. C. Briggs, Robert Davis, Levi Phelps, and F. C. Smith, of the ministry, were in attendance.—M. F. Gowell, *Saints' Herald*, vol. 39, p. 25.

I would not write the following about myself, but it having been published by the editor of the *Herald* I copy it for publication in my autobiography.

BROTHER CORNISH'S SUCCESS

We are pleased to read in *Glad Tidings* for the 1st inst. that, under the ministration of Brother J. J. Cornish and his fellow ministers, the northern district of Michigan has increased its membership in the last thirteen years from about twenty-three to 1,400 or 1,500, also that since he engaged in the ministry he has been an instrument in the hands of God of baptizing and bringing into the church about nine hundred

people, and the end not yet. This is an excellent record and one that should provoke others to emulation.

When first we became acquainted with Brother Cornish in Canada and Illinois, it was manifest that he was "chosen" of God for gospel work, for the Holy Ghost wrought mightily with him and through him. He was humble, gentle spirited, pure, and pleasing in his deportment, industrious, hopeful, always cheerful, attending strictly to his own affairs and did not meddle with other people's business, gave his heart and time to ministering for the salvation of souls, and the Lord has sustained, prospered, and honored him. He was never in better condition to work for the Lord than when we met him of late in East Jordan, Michigan.

The secret of this brother's success lies largely in his entire consecration to gospel work; his humble, prayerful life; his getting close to the heart and the understanding of the people; his choice of timely subjects to present to them, and the simplicity and love in which he presents them. Some ministers soar up into the clouds and out of sight, or hunt "the ragged edge" of some set theory and waste precious time splitting hairs and toying with the microscope. Brother Cornish does not spend his opportunities that way, but goes to his work with hearty good will in the spirit of Christ.—*Saints' Herald*, vol. 38, p. 825.

Lest I forget, I must add that during this debate Mr. Rogers had a gentleman with him who was a member of his church, a "living witness," to testify against Joseph Smith. At a certain point during his speech, Mr. Rogers said: "Now, Mr. Chairman, I want to introduce a living witness. Have you any objections?" Replying, the chairman said that he had no objections unless Mr. Cornish had. I said that I had none, providing I was allowed the same amount of time to reply. We agreed. Said Rogers, "Now, Brother ——, please give your testimony." The old gentleman arose, raised his hand above his head, walked up the aisle to the pulpit, turned, and facing the people said: "I testify that in 1848, in York State, I saw Joe Smith and John Taylor lay hands on old Granny Taylor to heal her, and old Granny Taylor died." Dropping his hand to his side, he walked back and sat down.

"There," said Rogers, "that shows the fraud, pretending to heal the sick," and went on making all manner of fun over it. But when my time came to reply, I said, "Now, Mr. Rogers, you stand by that testimony as being true?" "Oh,

yes," said he. "Yes, sir. Brother —— would not tell a lie; he told the truth, and I'll stand by it!" "All right, then," said I, "I will here prove that both of you are liars to-night!"

"First, I want to ask if what the old gentleman said was true, that in 1848, in York State, Joseph Smith and John Taylor laid hands on old Granny Taylor to heal her, and old Granny Taylor died, what was there wrong about it? She was an old woman, it appears, and sick, and these men came there and prayed for her, and as the scriptures said "laid their hands on her" that she might be benefited. What was there wrong about it? They were there doing their Christian duty as Christian ministers. If, I say again, they did so, it should be considered an act of kindness and charity.

"But it is false, for neither John Taylor nor Joseph Smith were in York State that year at all. John Taylor was in England from about 1847 to 1852. And Joseph Smith was dead four years before this alleged laying hands on old Granny Taylor occurred!" At that, several of the boys (who were at that time called "lumber jacks") applauded, and yelled, "Granny Taylor!"

Rogers turned and said, "Yes, I knew there was a slight mistake there. But give him time—and—he'll——" Cornish: "Give him time and he'll tell another lie!" Rogers: "No, but give him time to reconsider the date, and he will get it all right."

Said I, "Mr. Chairman, ladies and gentlemen, that is the kind of stuff that is peddled out behind our backs—told before an innocent and unsuspecting public, and thus many good, honest-hearted men and women are deceived, and we are made the sufferers. And it would have been so to-night had I not caught them in it, for he said the brother would not lie, and he himself would stand by it. But when I caught them in it, he said, 'Yes, I knew it!'"

A few more "Granny Taylors" came from the people, and we proceeded. But the last thing I heard that night, and the first thing the next morning, was "Granny Taylor!"

Space will not permit me to record one quarter of the many little incidents and events which have occurred. Hence I must leave out many and abridge others.

Coming to 1892, the first thing I will notice is a discussion at Burnham, located on Lake Michigan, north of Manistee. This debate was with Elder Scott, on the soul question, lasting for three evenings in two half-hour sessions by each speaker each evening. Mr. Scott was a fine old gentleman; nothing abusive about him. To me it was a pleasure to exchange views with him about the soul of man.

I thought I had a living soul that lived before my body was made, lives now in my body, and will live after my body is dead. Brother Scott thought that all the soul he had was a puff of wind, and when he breathed his last there was nothing intelligent remaining of him until the resurrection, when he would again catch his breath.

But Jesus lived in spirit before he had a body like us, for he was with God, who made us in his own image (Genesis 1: 26, 27), and he gave man instructions. (Verses 28, 29.) No fleshly body yet. (Genesis 2: 5.) Then God put one of those spirits in the dust man—"forming it within him." (Zechariah 12: 1.) And that first man formed in the second man made him a living soul (Genesis 2: 7) spirit and body—soul. Jesus helped to make all, and all men afterwards took a body as he did.

"Forasmuch then as the children are partakers of flesh and blood, [called children before they had a fleshly body,] he [Christ] himself likewise took part of the same." (Hebrews 2: 14.) It cannot be overthrown.

Christ was with the Father before the world was made

(Proverbs 8: 17-23), and his "delights were with the sons of men" before an earthly man was made. (Verse 31.)

They lived then before the earth was made. "There is a spirit in man: and the inspiration of the Almighty giveth them [the spirits] understanding." (Job 32: 8.)

Spirit and breath are two different things. (Job 34: 14.) (Ecclesiastes 12: 7.) One part in earth; the other part to God who gave it. So with Jesus. (Luke 23: 43, 46.) Rich man—body dead—spirit (the part that does not die) in hell. (Luke 16: 22-31.) He tormented, but others comforted in hell. (Ezekiel 31: 16; 32: 31.) Whole nations comforted in hell, and others tormented in hell? They hear the gospel and see that they can obey and get out. The other had the law while here; he sees what he has missed. Hence one is comforted—the other tormented.

The babe does not catch the breath until birth, but sensibly to the mother that babe moves and acts six months before it is born and then at birth catches its breath. Hence the spirit is there. A body without the spirit is dead. (James 2: 26.)

"Master, who did sin, this man, or his parents, that he was born blind?" (John 9: 2.) Breath could not sin; the spirit lived before. Did it sin? Those spirits that sinned before they had a body were cast out (2 Peter 2: 4), and will not have a body. They kept not their first estate. (Jude 6.) We kept our first estate and have a body.

Jeremiah was ordained a prophet before he was born (Jeremiah 1: 5); not breath ordained.

Paul knew a man who was caught up into the third heaven—paradise; he did not know whether in the body or out (no odds which), "and heard unspeakable words." What "heard"? Breath? No. The spirit—man—in the body or

out; it made no difference. I, that speak, am my spirit; you who hear are your spirit. (2 Corinthians 12: 2-4.)

Jesus and one of the thieves went to the same place—paradise. Not their bodies or their breath, but the inward man—the intelligent part of man. (Luke 23: 43.) This is the heaven where good spirits go. Jesus did not go to the heaven where his Father dwells until after he took his body. (John 20: 17.) He is our elder brother.

Job says, "Thou hast clothed me [the spirit] with skin and flesh, and hast fenced me [the spirit that was talking] with bones and sinews. Thou hast granted me life and favor, and thy visitation hath preserved my spirit."—Job 10: 11, 12. Those who do not believe that man has an intelligent spirit between death and the resurrection, harp on "The dead know not anything." (Ecclesiastes 9: 5.) We all know that the dead do not know, but the spirit does not die. Read "Ye [the living] know nothing at all." (John 11: 49.) That is so to-day; some know but little.

Job says, "All the days of my appointed time will I wait, till my change [resurrection] comes. Thou shalt call, and I will answer thee." (Job 14: 14, 15.) What! dead Job answer? No; "the dead know not anything." It is Job's living spirit that will answer—reenter the old mortal body—resurrected an immortal body. (1 Corinthians 15: 51-55.) Hence, our immortal spirit must "seek for glory and honor and immortality—eternal life" for the body. (Romans 2: 7.)

Jesus was "first begotten of the dead." (Revelation 1: 5; Hebrews 1: 6.) "Who only hath immortality, dwelling in the light." (1 Timothy 6: 16.) So likewise all who follow him. "And every man that hath this hope in him purifieth himself, even as he is pure."—John 3: 3. When we come to probation after death, there will be more proof on the consciousness of man between death and the resurrection from the dead.

Brother Scott, after each evening's discussion, would talk with me kindly. He said the translators had placed the comma in the wrong place in Luke 23:43. It should be "Verily I say unto thee to-day, Shalt thou be with me in paradise." If so, it is incomplete without a question mark at the end of the word "paradise," but there is none. It is all right as it is: "Verily I say unto thee, To-day shalt thou be with me in paradise." (Luke 23:43.) Hold it as it is. It needs no patching.

The two creations or formations were a mystery to Brother Scott. He also said of "Christ's preaching unto the spirits in prison" (1 Peter 3:19; 4:6), that he never heard the like before, and added "but I don't believe it." I assured him that God had a place for unbelievers, too. (Revelation 21:8.)

Before the opening of the meeting on the last evening, we exchanged a few words, viz: "Well, I suppose this is the last night of our debate, Brother Cornish." I replied, "I have not brought up half of my proofs yet. Let us continue on another evening." He said, "I don't think it wise. I have thought it best to go home."

At the commencement of the debate, I was informed by a stranger that I would be challenged to discuss on the Sabbath question (although I did not understand Mr. Scott was a Seventh-day Adventist) as soon as we were through with this question, but I heard nothing of it afterwards.

Brother F. C. Smith and I did some preaching in Kingsley, near Traverse City. Brother Smith opened the meeting. I felt as though it would be good to give a brief account of the gospel as found in the New Testament, dwelling a little on faith, then on repentance, etc.

An old gentleman named Stanton sat at my left, not far from the stand, who had been and was still preaching and who had a following all his own, called the "Company"; who

worshiped in the same hall in which we were then preaching. Brother Smith opened by singing, "Come, thou Fount—" lining the hymn. As he read the first line, the old gentleman shouted, "Amen!" A few more words in the hymn, then "Hallelujah!"

Oh, thought I, those people go on the shouting route. Will I have to be annoyed all the way through the sermon like that? (Brother F. C. will remember it.) This went on at intervals during the singing and prayer. Being introduced, I began: Faith in God, Christ, and the Holy Ghost. And the amens, glory to Gods, and hallelujahs came thick and fast. Then on repentance, it was the same. This went on for about twenty minutes. Thought I, It will stop soon.

Now, said I, when men and women have full faith in God, and have repented of all their sins, there must be a way by which those sins may be remitted. The belief in God alone cannot save you—the belief cannot remit one's sins. Repentance cannot do it. "Then Peter said unto them, 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."—Acts 2: 38. (Also Acts 22: 16.) No "amens," no "glory to God," nor "hallelujahs" came.

"What's the matter?" I asked. "You said amen to faith and amen to repentance. You said it because it is in the Bible—God's eternal truth. It is just as true now as when first given or written. Why not shout amen to baptism? It also is God's eternal truth. It is all recorded there." A few minutes further on baptism.

"Now," said I, "by what order do we receive the Holy Ghost? We must have it. 'Now if any man have not the Spirit of Christ, he is none of his.' (Romans 8: 9.) So to be saved we must have it and be led by it. But how is it obtained? Peter said to those who believed, and were pricked in

their hearts, that if they would repent and be baptized for the remission of sins, they should receive the gift of the Holy Ghost. (Acts 2: 37-40.) But by what process?" I gave them the case of Peter's and John's official work at Samaria, where Philip preached and baptized. "Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 17.

Mr. Stanton, then, with the fist of his right hand, struck the palm of his left hand and dropped his head, while groans as of one in mortal agony escaped him. I thought then and often since, Why will men do so, when there is as much proof for one as for the other? And when Paul summed up the principles of the doctrine of Christ in rotation, baptism and laying on of hands were placed there as well as faith and repentance. (Hebrews 6: 1-3.)

Jesus said, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8: 47. That was not only true then, but it is just as true to-day.

We continued our preaching there for a time, and several were baptized, among them some of Mr. Stanton's members. And he himself came to me one day and asked me if I would baptize his wife but not confirm her by the laying on of hands, and leave her with the "Company" (Stanton's church).

"Oh, Brother Stanton," I said, "you had better do that, if you want her to stay with the 'Company.'" Replying, he said, "Well, I really don't know, now you have been preaching here, whether I have authority to baptize or not."

"Ah, then, Brother Stanton," said I, "where is the authority for anything you do? Your institution like others can carry you to the grave—nothing beyond. Baptism is the door into the kingdom. John was the porter for Jesus. (John 10: 1-3.) We must all do likewise to be saved. If I baptize

your wife, it will be because she herself believes the gospel—the laying on of hands with the rest—and when she is baptized she comes in through the door (John 10: 1-3). Her sins are then remitted, and she is entitled to the gift of the Holy Ghost by the laying on of hands, by which she is then made a member of the church of Christ.”

Mr. Stanton nor his wife never came into the church that I know of, but—Nicodemus-like—“How can these things be?” (John 3: 9.) Brother Smith and I baptized nine there.

I baptized ten more at South Boardman, while F. C. Smith baptized eleven at Inland. I went there also to confirm them and to do more preaching. My children and I all worked in unity together.

On August 8, 1892, I commenced a debate with Mr. H. E. Rossell of the Christian faith (Disciples). The two churches were up for discussion as to which fills the pattern of the church of Jesus Christ as he had it while he was on earth among the people, each affirming his own.

It is surprising to think that a man will sign a proposition affirming that his church is in harmony with the church of Jesus Christ and his apostles, both in respect to doctrine and organization, and then all through that debate deny nearly everything they taught as recorded there. Mr. Rossell was very bold in his assertions. When we declared that Jesus had twelve apostles in his church, he admitted it, and yet at the same time declared that there were none in his church. Then it was not the same in organization.

We declared that here was an apostolic office in the church of Christ, and that whenever one went out by death or transgression the order was to put another in, so as to keep the quorum full. In Matthew 10: 1-4 are the names of the first quorum of twelve apostles. By transgression Judas

fell, and Matthias was made his successor. That made thirteen apostles, but only twelve at one time.

But believe me, dear reader, that man, claiming to be a servant of Christ, said that "Jesus made a mistake," that "Judas never was an apostle, because he was a devil from the beginning," and that Paul really was the one that should have been there; "born out of due time." (1 Corinthians 15: 8.) But it reads, "and Judas Iscariot, who also betrayed him. *These twelve* Jesus sent forth." (Matthew 10: 4, 5.) Judas was one of the first quorum of twelve apostles.

Peter said, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry."—Acts 1: 16, 17. Rossell is mistaken.

"But," said Rossell, "the apostles made another mistake in putting Matthias in that quorum. They did it by casting lots, when such should be done by call from God by revelation." Ah, yes, he knows the right way, and yet enters into a church, and lives with a people who deny that anything of the kind exists to-day. Then where is his authority? They have no revelation.

Oh, if Rossell or some one of his kind could have been by Peter's side to elbow and prompt him then, and say, "Hold on, Peter. Jesus made a mistake in putting Judas in the apostolic quorum, and you are making another mistake by putting Matthias in his place. Just wait eleven years, Peter, and Paul will become an apostle added to the eleven, thus making the full quorum of twelve apostles."

What folly! What nonsense! God knew, and directed the whole matter. Just see how many and what kind of witnesses are against Mr. Rossell. God (1) who sent the Holy

Ghost (2) to tell David (3) what would take place when Christ (4) came, and Peter (5) with the keys to bind and loose, etc., carrying out the order of heaven, and J. J. Cornish (6) proclaiming and defending it amongst a so-called Christian, gainsaying people. Six to one! Good-by, Rossell!

I read in Acts, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2. They then "laid their hands on them" and "sent them away." (Verse 3.) "There," said I, "Paul makes the fifteenth apostle (but only twelve at one time)."

In Rossell's reply he said that "Barnabas never was an apostle. If he was, then my opponent has got it."

I then read, "Which when the apostles, Barnabas and Paul," etc. (Acts 14: 14.) I've got it, Brother Rossell! And Barnabas is named first, both here and in the revelation through which they were called. (Acts 13: 2.)

Twenty-five years later we find that James the Lord's brother was an apostle. (Galatians 1: 15.) It will not do to say that that James was one of the two Jameses mentioned by the Savior in the first quorum (Matthew 10: 1-4; Luke 6: 13-16), because one of them was "James, the son of Zebedee," the other the "son of Alphaeus and Lebbeus"; and this James the Lord's brother, was James the son of Joseph. (Matthew 13: 55.)

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12: 28. The apostle never said that the church could exist without those officers, but the reverse.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

What for, Paul?

- (1) "For the perfecting of the Saints.
- (2) "For the work of the ministry."
- (3) "For the edifying of the body of Christ."

How long, Paul?

- (4) "Till we all come to the unity of the faith."
- (5) "And of the knowledge of the Son of God."
- (6) "Unto a perfect man."
- (7) "Unto the measure of the stature of the fullness of Christ."

And why, Paul?

(8) "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Ephesians 4: 11-14.

Fellow travelers to the beyond, you who read, may you understand, and know, that the opposite of this is also true; that without you have those officers in the church—called of God and authorized in the same manner as hereinbefore shown by the Apostle Paul, that perfection cannot come to you. The true ministry cannot be carried on, nor the body be edified, where such officers do not exist. You cannot come to the unity of the faith or to the knowledge of the Son of God, but will be children "tossed to and fro" by any or every wind of doctrine, by the cunning craftiness of men, as the apostle had said.

Then instead of the "one Lord, one faith, one baptism" (Ephesians 4: 4-6), it will be just as it is to-day; many lords, many faiths, and many baptisms, or no baptisms at all; or, one asks for the baptism of water only; another says, "No, you give me the baptism of the Holy Ghost, and you can have all the water there is in the mighty ocean." This is confusion—Babylon.

But our blessed Master who spoke so differently said,

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3: 1-7.) Water and spirit; do not forget.

Mr. Rossell, as others of the Christian faith do, dwelt considerably on Joseph Smith being a bad man—doctrine corrupt—Spalding story—all who believed in the faith were bad people, and the like. But as a rule we do not now hear them say, “And they’ll have you off to Salt Lake City inside of six months,” as they used to say when I first came to Michigan. They see that heretofore they have misrepresented and slandered us so much that time has proven them liars in the eyes of the people. Their stories were not true, so at this present time we do not hear so much of that.

But in this debate our opposer got over on the side with those whom the Savior called “blind guides” and “sign seekers.” (Matthew 23.) It appears that in the Savior’s time Satan was the first to ask for signs; then the ministers did likewise. It is that class that is doing so to-day. Jesus said, “Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth.” (John 8: 44.) Jesus also says, “These signs shall follow them that believe.” (Mark 16: 17.) They do not go before to make believers.

Those men can read those scriptures, and yet they will repeat what that same class of people did in the time of our Savior. “An evil and adulterous generation seeketh after a sign.” (Matthew 12: 39.) The same cause usually produces like effect.

Mr. Rossell was determined to have a sign. At one time he yelled out, “Strike me blind if these signs follow.” One gentleman in the congregation, speaking in about the same tone of voice, said, “You’re blind enough already!” Why will men who claim to be representatives of that same Jesus who

said the signs "shall follow them that believe," ask of another man who also claims that Jesus sent him and who says they do follow, that he shall do something beforehand, when the words of the Savior were to all alike: "There shall no sign be given to the wicked"?

If that man was in the light of the gospel, he would not ask for it, for they would follow him now as in the Master's time. Same God—same Savior—same Holy Ghost—same law—same gospel. I have obeyed it; these signs follow. I know it, and thousands of others know it. In the name of my Master whom I serve, I promise that every man and woman who with a true and honest heart obey that gospel, will also know it. It cannot be otherwise.

It was laughable to see how hard pressed the elder was (when on his last half-hour speech) for words to put in his full time. When nearly half through, he asked the chairman how much time he had left. "Sixteen minutes," was the reply. He seemed to be very much surprised. A few minutes later he asked, "Now, how much time is there left?" "Twelve minutes," replied the chairman. "Twelve minutes yet!" asked he amazedly. Then he went over something that he had gone through before, and finally turned to the chairman and said, "What next? Mr. Chai—or—wh—how much time is there now?" "Eight minutes," was the reply. Amid a little chuckling and shuffling of the feet from the congregation, he said, "Well, I'll give that to him—he'll need it."

In my closing remarks I had splendid liberty of thought and much freedom of speech. I baptized nine right after the debate, and a little before the debate I had baptized nine, thus making eighteen baptized at that place.

It was at this place where our worthy brother Amos Berve and his lady came into the church. Brother Berve will remember much more than I have space to relate here.

(To be continued.)

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from volume 16, page 488.)

REPORT FOR OCTOBER, 1913-MARCH, 1914

THE STAKE REUNION OF 1913

The Ninth Annual Reunion of the Lamoni Stake was held in the Reunion Park, south of Lamoni, Iowa, and continued from 2.45 p. m., July 25, till the close of Sunday, August 3. President Elbert A. Smith, J. Arthur Gillen, the president of the mission; and the Lamoni stake presidency, John Smith, John F. Garver, and Richard S. Salyards, were in charge. A. Otis White, secretary of the reunion, was assisted by C. I. Carpenter. The order of services was: 9 a. m., prayer meeting; 10.45 a. m. and 8 p. m., preaching; 2.30 p. m., auxiliary work.

J. F. Mintun, R. M. Elvin, M. M. Turpen, L. G. Holloway, W. A. McDowell, F. A. Smith, E. A. Smith, Eli Hayer, C. E. Harp, Joseph Roberts, John Smith, Heman C. Smith, C. H. Jones, and J. A. Gillen did the preaching.

M. M. Turpen, F. A. Smith, R. S. Salyards, Edward Weedmark, John Smith, W. T. Shakespeare, J. F. Garver, F. M. Weld, E. A. Smith, J. A. Gillen conducted the prayer services. Auxiliary work was presented by J. A. Gunsolley, assisted by C. I. Carpenter. Woman's Auxiliary, by Callie B. Stebbins, R. S. Salyards, in charge. Farmers' meeting, in charge of R. S. Salyards. College meeting, conducted by A. Carmichael. Sunday school on both Sundays, in charge of local officers. John Smith presided over two business sessions, at which it was decided that the reunion committee of 1913 should be continued for 1914, with power to fill vacancies. Resolutions recommending arrangements for the proper representation

of auxiliary work were referred to the reunion committee with power to act.

STAKE PRESIDENCY

During the last quarter of 1913, meetings were held at the following places by members of the stake presidency or under their direction, the meetings being of two weeks' duration in each case: Lamoni, Davis City, Hiteman, Lucas, Pleasanton, Graceland, north of Lucas, Oland, Allendale, and Albia; the following brethren doing the work: E. A. Smith, of the First Presidency; F. A. Smith and J. W. Wight, evangelists; the stake presidency; Eli Hayer, S. K. Sorensen, Amos Berve, J. F. Mintun, E. E. Long, and Nephi Snively.

During the first two months of 1914, a preaching series was held at Andover by R. M. Elvin and Amos Berve; at Lone Rock by R. S. Salyards; and at Tingley by J. F. Mintun. Bad roads and bad weather hindered them some and prevented meetings that were desired at other places. Arrangements were being made for a discussion at Worth, Missouri.

STAKE HIGH COUNCIL

The fact that this body has not been called upon to act as a court since its organization in 1901, speaks well for the condition of agreement that obtains in the stake. Members of the council are actively engaged in forwarding and maintaining the interests of the work in various lines. George W. Blair has for a long time been the efficient superintendent of the Lamoni Branch Sunday school, and considering the magnitude of the school, this is in itself a work of vast importance. M. M. Turpen is in charge of the branch and work in the important city of Centerville. John R. Evans presides over the Lucas Branch and watches the interest in the vicinity. D. C. White is president of the Andover Branch. Gomer R. Wells serves as general missionary and as editor of the

Exponent. Amos Berve presides over the Oland Branch and is in outside charge at Graceland College. Lorenzo Hayer is chairman of the committee that looks after the Saints' Homes. Duncan Campbell is district historian. The others are found serving in various capacities in so far as circumstances will permit.

STAKE BISHOPRIC

These officers have been active in keeping the interests of their department before the members of the stake, both by distribution of printed matter and personal visits to the different branches, in which the duties of the Saints with reference to the support and advancement of the work is presented with plainness and decision. From the report of the General Bishopric published in October, 1913, the following are found to be the receipts and expenditures of the Lamoni Stake office for the previous year: At the close of 1911, there was a balance on hand in cash and notes of \$3,774.70; the receipts for 1912 from all sources footed up \$10,223.63; making a total of \$13,998.33. The expenditures for 1912 were \$10,259.88, leaving a balance on hand in cash, notes, and merchandise of \$3,738.45. An examination of the itemized report of receipts shows that there has been a commendable response on the part of the Saints to the strenuous efforts put forth by the Bishopric.

STAKE CONFERENCE

The conference met at Lamoni, Iowa, February 28, 1914, stake presidency presiding. Ten dollars was appropriated for library work. Time and place of next conference were left with stake presidency. The following was adopted: "That the presidency appoint a committee consisting of one of the stake presidency, one a member having an ex officio right (in the General Conference) and one member who does not have

such ex officio right; this committee to submit a list to the afternoon session of nominations for our delegation to the General Conference." The following were appointed: R. S. Salyards of the presidency, M. M. Turpen for the ex officio member, C. F. Church for the non-ex officio member. By motion the General Conference was invited to hold its session of 1915 at Lamoni.

ANDOVER CHURCH DEDICATION

The dedication of the church at Andover, Missouri, occurred October 12, 1913. The writer delivered the dedicatory sermon in the forenoon, and was followed in the afternoon by Elder John Smith and in the evening by Elder John F. Garver, both members of the Lamoni stake presidency. Many of the Lamoni Saints availed themselves of the opportunity to attend the services, and members of the Lamoni choir assisted materially in the music for the entire day. The attendance was all that could be desired, and the beautiful, sunshiny day made it possible for the Saints to enjoy the basket dinner which was served out of doors.

The Saints at Andover now have a very neat little chapel, entirely free from debt, and dedicated to the service of God. It is the only church in the locality, and the Saints are building up a strong following. The church, though not elaborate or costly, is of attractive design, tastefully finished both as to exterior and interior. It is built of cement blocks. It occurred to us while contemplating this little chapel that the Saints everywhere might well give equal thought to securing a building that will be both useful and ornamental when they contemplate erecting a church edifice. Too often we are satisfied if we secure four walls and a roof, without regard to appearances. It costs very little if any more to arrange designs tastefully and artistically; the chief added expense being an expenditure of gray matter, thought, and foresight to the end desired.—President E. A. Smith, Editorial, *Herald*, October 29, 1913.

The sermon delivered by President Smith on the above occasion was published in the *Saints' Herald* for November 5, 1913.

STAKE OFFICERS FOR 1914

Church: Presidency, John Smith, R. S. Salyards, J. F. Garver; secretary and recorder, C. I. Carpenter; auditor, R. M. Elvin; bishopric, Joseph Roberts, R. J. Lambert, Oscar Anderson; high council, Duncan Campbell, Joseph S. Snively,

John R. Evans, Martin M. Turpen, George W. Blair, David Keown, David C. White, John Midgorden, Amos Berve, Gomer R. Wells, Eli Hayer, Francis M. Weld; historian, Duncan Campbell.

The Stake Sunday School Association reported for the year 1913, 16 schools, a loss of one from the previous year; membership, 1,410, a gain of 75 over the previous year; classes 169; officers, 110; home department, 206, a gain of 34 over the previous report; the standard of excellence is 2, the same as the previous year. Two new schools have recently been organized: one at Chariton by Joseph Roberts, and one at Creston by J. F. Mintun.

At the convention of February, 1914, the association elected J. A. Gunsolley, superintendent; John Jenkins, assistant; Vina McHarness, cradle roll superintendent; Emma Anderson, home department superintendent; Ruby Baguley, secretary; Joseph Roberts, treasurer; Edward D. Moore, member library board; and G. W. Blair, auditor.

The stake Religio society reported for the year 1913, 9 active locals, with an enrollment of 524; an average attendance of 278; a home department of 150 members, a loss of 77 owing to this number becoming merged in various locals. At the convention of February, 1914, Lamoni, the following officers were elected: C. I. Carpenter, president; Phœbe Vandel, vice president; Robert J. Farthing, secretary; Blanche Carpenter, treasurer; Nellie Prall, auditor; Sarah C. Bass, member library board; Emma Anderson, home department superintendent.

LAMONI DIVISION OF THE HIGH PRIESTS

Two papers were read before a meeting of the Lamoni division of the high priests, on Sunday, December 28, 1913, as a basis for discussion of the following questions:

1. Is the present method of selecting the president of the chief branch in a stake in harmony with the law?

2. Would the chief branch in a stake which selects its own president be out of harmony with the law?

3. Would a change from the present method be an improvement?

Discussion followed the reading of these papers which was continued at subsequent meetings reaching into the new year.

BRANCHES

LAMONI.—A series of revival meetings extending over the first two weeks of November, 1913, were held at Lamoni. Careful preparations were made for these services. Elders Frederick A. Smith and John W. Wight, of the evangelists, and Elder Elbert A. Smith, of the Presidency, were chosen to do the speaking and were given full charge of the arrangement of services during the entire time. A committee on advertising and finances was appointed, consisting of John F. Garver, A. Carmichael, and Herbert Barto. Large handbills artistically lettered by hand and illustrated were posted in the store windows, and a large banner was stretched across the main street. Bills were distributed to each house in town each day during the service, and programs and personal letters mailed to hundreds in the rural districts from day to day. The attendance and interest were excellent. The Sunday audiences had almost the appearance of a General Conference crowd, auditorium, galleries, and rostrum being occupied almost to the limit of their capacity. A splendid spirit was present, and it is hoped that great good will result.—Editorial, *Saints' Herald*.

The reporter for "The Staff," on page 1128 of the same issue of the *Herald*, writes of the musical part of the program as follows:

A two weeks' revival service was held in Lamoni from October 26 to November 9. A very attractive feature of this revival service was the splendid music furnished by the local choir under the leadership of Sister May Skinner. An orchestra of young people, organized by Brother Joseph Anthony, also did splendid service in rendering special music. Good music is a great help in securing proper spiritual atmosphere for meetings of this kind.

At the annual election of officers for the branch, the following were elected for the year 1914: The stake presidency, consisting of John Smith, R. S. Salyards, and J. F. Garver, were sustained as the presidency of the branch; Cyril E. Wight was chosen presiding priest; John Weedmark, presiding teacher; H. L. Barto, presiding deacon; C. E. Wight, clerk; Blanche Carpenter, recorder; Mary J. Garner, member library board; F. M. Weld, auditor; W. A. France, cemetery board.

The Sunday school officers elected for 1914 are: George Blair, superintendent; W. B. Paul, first assistant; Chloe Barr, second assistant; Estella Wight, intermediate superintendent; Callie B. Stebbins, beginner superintendent; Nellie Prall, superintendent junior department; Anna Salyards, superintendent primary department; Clarence Skinner, secretary; Alma Goode, assistant; Annie Allen, treasurer; Edward D. Moore, member library board; R. M. Elvin, auditor; Alta Mather and Mrs. J. W. Wight, choristers; Gracia Nicholson and Helen Anderson, organists; J. H. Anthony, orchestra leader.

The annual election of Religio officers on January 2, 1914, made Edward D. Moore, president; Rupert A. Wight, vice president; Nellie M. Anderson, secretary; Mattie Gunsolley, treasurer; Sarah C. Bass, superintendent of home department; Nellie Prall, member library board; Mabel Carlile, chorister; Amy Vredenburg, pianist; Blanche Carpenter, correspondent, who writes in the February, 1914, *Autumn Leaves*: "We begin the work of the New Year with renewed hope and enthu-

siasm, and trust that before its close our united efforts may be productive of much good."

The Patronesses reelected their officers January 2, 1914, for one year. This society voted to pay \$100 on the college debt.

EVERGREEN.—There has been preaching by Heman C. Smith, Eli Hayer, David Keown, C. B. Woodstock, R. J. Lambert, Oscar Anderson, H. N. Snively, Joseph Roberts, O. A. Bender, R. S. Salyards, L. G. Holloway, Albert Carmichael, E. D. Moore, A. B. Young, A. L. Keen, J. J. Johnson. A preaching series by J. F. Mintun the first three weeks of February was well attended. The ladies' aid has placed new seats in the church at a cost of \$159, a great improvement over the old benches.

The branch officers for 1914 include A. B. Young, president; James J. Johnson, secretary. The Sunday school superintendent is Henry Kaestner. Religio president for the first six months of 1914 is A. L. Keen.

LEON.—This branch is in poor condition and is in charge of the stake presidency; there is one local priest, Edward McHarness; there are no meetings or Sunday school at present.

At a meeting held March 12, 1914, to consider what disposition to make of the church building, the stake president, John Smith, and the stake bishop, Joseph Roberts, being present, it was decided to sell building and lot, as the location was undesirable, and the repairs on the building would be so much more than could be afforded. Bishop Roberts, John Archer, and Edward McHarness were named a committee to carry out this purpose. Business and influential men of the city have given much encouragement that substantial aid would be forthcoming to an effort to erect a new building in a suitable locality. Ruth E. Archer is branch secretary.

CENTERVILLE.—Brother Turpen and wife labored at Ex-line during February; none were baptized, but several became interested and in time may come into the fold. They held meetings about six miles south of the city at Brother Mullin's, but Brother Turpen was called to Pleasanton to preach a funeral sermon and did not return there to continue the meetings. Patriarch J. W. Wight held meetings in the city, October, 1913; no baptisms, but some may have become interested.

M. M. Turpen is branch president. A. W. Boden is Sunday school superintendent. M. M. Turpen is also president of Religio.

During the last quarter of 1913, M. M. Turpen wrote to the *Herald* as follows:

We are still here, laboring for the advancement of the cause we love and for the perfecting of the Saints. While we cannot report any great thing done, yet we live in hope that our effort here will not be in vain. We have been trying to learn the cause of the lack of union, harmony, and interest in the work on the part of some of the members here, and to apply the remedies in the way best adapted to each individual case. We have learned by experience that one cannot always proceed with different persons in the same way and bring about the proper results, even if the cases seem to be exactly alike. Therefore, we feel very keenly the instructions of Christ to his ministry, when he said, Be ye wise *servants*, yet harmless as doves.

OLAND.—This branch is under the oversight of Amos Berve, and he is assisted in the care of the branch by an elder, priest, teacher, and deacon. The branch is in fair condition; twenty-four regular meetings are held each month, and both a Sunday school and Religio are maintained. In order to keep the church house in a state of good repair, the roof has been reshingled.

WARD.—James Wilkinson is president and presiding priest of this branch. Brother Rowley, the former president; having moved to Knoxville, Iowa, though his membership is still with the branch.

Fred Wilkinson is superintendent of the Sunday school.

Mae Wilson is president of the Religio. Though the branch is small, there is a good attendance at the Sunday school and Religio, in both of which the young people are active.

DAVIS CITY.—James McDiffit, an elder, is the only officer in this branch. Alice Marble is superintendent of the Sunday school. Eli Hayer and others held two weeks' meetings last fall. Brother McDiffit says, "My health has been poor this winter, so we have not had meetings except when I was able to get out. There are only eighteen members in the branch that are close enough to attend. So many have moved away or died that it leaves but few to attend."

ANDOVER.—The president of this branch is D. C. White, though his home and business are at Lamoni. The present membership of the branch is 77; preaching at 11 a. m and 7.30 p. m.; sacrament and fellowship meeting at 11 a. m. the first Sunday in each month; business meeting to be the first Monday night in the month, and prayer meeting every other Wednesday night.

The Sunday school meets at 10 a. m. Frank Kaestner is superintendent. There are seven classes and the membership is 65.

There is no Religio just now. The ladies' aid purchased and put new lights in the church, which was dedicated October 12, 1913, as noticed on a previous page.

BLOOMINGTON.—The present membership of the branch is 66, there having been a gain of 9 and a loss of 4 since the organization in February, 1913, with 61 members. John Smith is president. The church, 30 by 36, is of cement blocks, and all paid for. The very-much-alive ladies' aid seated it with chairs, and have enough money in the treasury to pay for electric lights as soon as the line can be extended thither; the present light is gasoline.

The membership of the Sunday school is 99; Vaughn

Bailey is superintendent. The Religio membership is 52; E. R. Outhouse is president. Outsiders often attend.

HITEMAN.—During the three months in which the new church was being built on the site of the old one, the meetings of the branch, Sunday school, and Religio were held at the Miners' Hall, the prayer meetings being held at the houses of the Saints. The work of rebuilding was pushed energetically, and the Saints were glad when the house was advanced enough for services, September 14, 1913, as the meetings in the Miners' Hall did not seem to be profitable. Elder R. S. Salyards preached the opening sermon. The building is 32 by 54 with a vestibule 10 by 20 divided into two rooms 10 by 10. It will cost about \$1,600 when completed, not including the material used from the old building. There is quite a bit of work yet to be done. The old seats are being used until the building is paid for.

J. A. Gunsolley has spoken there in the interest of the Sunday school and the Religio, and Bishop Roberts in the interest of his department. Apostle J. A. Gillen gave them three sermons about the middle of January, 1914. Four have been baptized since last October.

The branch officers for 1914 were elected December 2, 1913. W. E. Williams, the former president, resigned November 20, 1913, going to Colorado for the benefit of his health. Parley Batten is the new president.

December 28, 1913, the Sunday school chose E. J. Giles as superintendent for six months. The Religio, on January 2, 1914, chose Thomas Williams president for six months.

Jesse Watkins, correspondent, reported as follows in *Autumn Leaves* for January, 1914:

As there has been no communication from our local for some time, we thought it best to let you know we are still going on with the work. We are now able to hold meetings in our new church, and the attendance is increasing. During the summer months we were not very active, as

it was necessary to hold our Religio on Sunday morning after Sunday school, so a great number of our members were unable to attend; but we are glad to say there were a few faithful ones who kept together until our church was ready for occupancy.

We have nine classes—six seniors and three juniors. After the study of the lesson we have a short program each night consisting of a few literary and musical numbers. We also had papers on ancient countries which have proven quite interesting.

Our Sunday school orchestra, consisting of about eight pieces, usually furnish music for the evening. We are looking forward with pleasure to the visit of our president, J. A. Gunsolley, and feel that we will be benefited by the same.

Hoping we shall all work for advancement, I remain,

JESSE WATKINS, *Correspondent.*

J. L. Morgan, well known for his musical talent, passed away at his home in Hiteman, September 15, 1913.

R. S. Salyards held a series of two weeks' meetings, beginning November 24, 1913.

PLEASANTON.—Charles E. Morey is president and priest. S. L. Vandell is superintendent of the Sunday school. Vena M. Edwards is president of the Religio.

The branch did well last year and seemed to be gaining ground. In tithes and offerings and general expenses, over \$500 was paid out, which was doing well considering the numerical strength. A new stove was put in the church at an expense of \$50, the merchant furnishing it at cost. The church building, however, is badly in need of repair, and no one is anxious to take the lead in moving towards improving it. From December 7 to 21 meetings were held by Frederick A. Smith, John F. Garver, and L. G. Holloway.

LUCAS.—For 1913 and 1914 John R. Evans was president. The Sunday school superintendent for 1913 was Thomas Hopkins. For the first six months of 1914, J. W. Talbot was superintendent. There is no Religio.

A series of meetings was held December 13-21, 1913, by R. S. Salyards and F. A. Smith with moderate attendance. Quite a number of the Saints received their patriarchal bless-

ings. A series of meetings, January 18-21, 1914, by C. E. Harp and E. B. Morgan were moderately attended. Gomer T. Griffiths, E. F. Robertson, R. M. Elvin, J. F. Garver, J. F. Mintun, and Bishop Roberts made them preaching visits. There has been a gain by baptism of four, by letter of one, a loss by death of five, and by removal of one. It is felt that the branch is doing as well as could be expected under the conditions that obtain. There is a slow improvement, and a few are added to their number now and then, and the prospects for the future are brighter. There are quite a number of members two and a half miles west of Lucas; also quite a few at a coal field a little northeast of Chariton, where regular meetings are held and a Sunday school is maintained. It is expected that a branch will be organized there in time as, doubtless, numbers of Saints will be attracted thither by the extensive operations in coal mining by the Rock Island Railroad, especially if rents become more reasonable.

GRACELAND.—This branch seems to be having a hard struggle to keep up. John R. Evans, who accompanied President John Smith on a visit to the branch, says they found the work there was not progressing very much; there is a Sunday school, and meetings are held once on Sunday. J. C. Cackler, a priest, and the only officer reported from the branch, is in local charge. In all, ten meetings a month are held.

GREENVILLE.—Sixteen regular meetings per month are held, a Sunday school and Religio are maintained, and there is one branch officer, Elder W. T. Shakespeare, who presides.

ALLENDALE.—This inactive branch is under the oversight of the stake presidency. No regular meetings are held, and there is neither Sunday school nor Religio. There is one local officer, E. W. Whorlow, a teacher. R. S. Salyards made them a preaching visit in January, and later in the month H. M.

Snively held meetings, closing February 1. Joseph Roberts did service there in February.

LONE ROCK.—The branch is under the presidency of Price McPeck. Fourteen regular meetings per month are held, and there is a Sunday school. There is an elder, priest, and teacher. The ladies' aid is actively engaged in work for the benefit of the church, making quilts, aprons, dust caps, and handkerchiefs to sell at a supper. But little can be said about this branch inasmuch as no attention is paid to the repeated requests of the historian for information.

MISSIONARY WORK

Elder J. F. Mintun wrote from Lamoni, February 25, 1914, as follows:

I just closed an interesting three weeks' meeting at the Evergreen Branch near this place. While none were baptized, yet many of the Saints expressed themselves edified and strengthened for a more successful warfare against the flesh, the world, and the Devil, and I rejoiced at the blessings of God bestowed while I ministered there.

For two weeks beginning January 10 I ministered the word at Tingley in a hall secured by the brethren there, who ably assisted me. It is but proper that I should mention Sisters Ethel Anderson and Susie Brown, who took charge of the music and showed themselves true missionaries. I left a few interested. The respect shown me by good attendance, and quiet, respectful attention shows that the Saints there have won the good will of their neighbors, which is as it should be. I have good reason to hope for an ingathering soon. It is arranged to have meetings and Sunday school beginning the first of next month.

Following this I visited Creston, and found a few Saints who were truly hungering and thirsting after righteousness, and in my humble way ministered for three nights and organized a Sunday school. To this place I am expecting to go and minister for a week beginning next Monday.

Besides the places above mentioned I have labored at Centerville, Albia, Hiteman, Avery, Lucas, and near there, where I found a people who were very appreciative of the effort made, also at a place near Jamison, and at Graceland Branch. At all of these places I found friends whose kindness I remember with gratitude. At no place have I been but there comes to me a request to return.

Indifference and worldliness affect both members and nonmembers. Clubs, orders, parties, theaters, picture shows, and modern dances, with

pride, claim the attention of the people, and it is evident that we are living in the last days in which the people both within and without the church give evidence that they are lovers of pleasure more than lovers of God, and this is bringing perilous times to the spirituality that should exist. There are but few conversions, and the love of many is waxing cold because of these iniquities that abound, and formality is occupying the place of spirituality with many of those professing to be the children of God.

GENERAL CONFERENCE OFFICIALS

The following brethren of Lamoni Stake served the General Conference held at Independence, Missouri, in an official capacity:

E. A. Smith, one of the presiding officers; R. S. Salyards, secretary; Heman C. Smith, John F. Garver, L. G. Holloway, credential committee, R. J. Lambert acting in absence of Heman C. Smith; J. F. Garver on the press committee; R. S. Salyards, J. F. Garver, C. I. Carpenter, committee on boundary questions.

GENERAL CONFERENCE APPOINTMENTS

The following elders were appointed by the General Conference to labor in the stake: Joseph R. Lambert, of the Evangelical Ministers; Eli Hayer and M. M. Turpen, of the High Priests; J. F. Mintun and Columbus Scott, of the Seventy.

LEGISLATION AFFECTING THE STAKE

The principal act of legislation, by General Conference, affecting the stake is an amendment to the Rules of Order and Debate, making a change in the method of choosing the presidency of the principal branch in a stake, giving such branch the prerogative of choosing its own presiding officer.

STAKE MEMBERSHIP

The membership of the stake reported to the conference is 3,023.

LAMONI ORDER OF ENOCH

On Thursday, June 18, 1914, at the call of the Presiding Bishop the following named brethren met at the Herald Publishing House to take into consideration the advisability of organizing an Order of Enoch in the Lamoni Stake, in connection with other interests connected with stake work: F. M. Smith and E. A. Smith, of the First Presidency; J. E. Kelley, of the Twelve; E. L. Kelley and E. A. Blakeslee, of the Presiding Bishopric; Albert Carmichael, manager of the Herald Publishing House; Joseph Roberts, R. J. Lambert, and Oscar Anderson, of the stake bishopric; John Smith, J. F. Garver, and R. S. Salyards, of the stake presidency.

President F. M. Smith was chosen to preside, R. S. Salyards to act as secretary; prayer was offered by President E. A. Smith.

The meeting was devoted to a discussion of the development of temporalities, after which all present engaged in a discussion of the advisability of taking steps to organize an Order of Enoch, as "contemplated in the law."

The following resolutions were adopted, by unanimous vote:

"That it is the sense of this body that an Order of Enoch be organized now in the Lamoni Stake.

"That provision for the plan of the organization, including rules and regulations, be referred to a committee consisting of members of the First Presidency, the Presiding Bishopric, and Stake Bishopric, present."

It was mutually agreed that a mass meeting of the people of the stake be called for Sunday, the 21st, at 2.30 p. m., for the purpose of giving the people an opportunity to consider the question of such organization, that an expression of the people might be had.

The meeting then adjourned subject to call; benediction by Bishop Blakeslee.

SATURDAY, JUNE 20

The brethren previously named, with the exception of J. E. Kelley, and with the addition of S. A. Burgess, met at the Herald Publishing House at 3 p. m., President F. M. Smith in the chair.

Prayer was offered by John Smith.

The minutes of the session of the 18th were approved.

The committee appointed to provide Articles of Association reported. (Publication omitted until the same are issued in pamphlet form. They are practically the same as the articles of the order established at Independence, Missouri.)

After due consideration of the report as contained in the articles, it was adopted, with the articles, by unanimous vote.

The meeting adjourned subject to call. Benediction by Bishop Kelley.

SUNDAY, JUNE 21

A general meeting of the membership of the Lamoni Stake was held in the Saints' Church, Lamoni, Iowa, at 2.30 p. m., President F. M. Smith, Bishop E. L. Kelley, and Elder John Smith, president of the stake, in charge; R. S. Salyards was appointed secretary.

President F. M. Smith and Bishop Kelley each addressed the assembly, in which the demands of the present and the development of the future were outlined, in harmony with the provisions of the law concerning the gathering and related interests of the church.

The secretary read the Articles of Incorporation adopted by the committee composed of brethren before named. Questions were asked, which were answered by the Presiding Bishop.

In answer to question, the Bishop stated that to become members of the order it was necessary to comply with the law of consecration by filing an inventory with the Bishopric, in connection with the performance of other general duties relating to membership in the church; that those who desired to become members should so state to the secretary, who would record their names; that the parties would later be permitted to sign the articles, which would be presented to the proper court with due application for incorporation of the order.

It was moved and seconded: "That as a congregation we look with favor upon the proposed organization of an Order of Enoch."

The motion was adopted by show of hands, there being no negative votes.

The chair appointed a meeting for Monday, the 22d, at 8 p. m., at the Lamoni church, to complete the work of formal organization. Benediction by R. S. Salyards.

At the close of the session forty-six persons presented their names for membership.

MONDAY, JUNE 22

Those interested in the Order of Enoch met in the Saints' church, Lamoni, Iowa, at 8 p. m., Bishop E. L. Kelley presiding, assisted by Presidents E. A. Smith and John Smith; R. S. Salyards secretary. President E. A. Smith offered prayer.

The minutes of the preceding meeting were read; also the names of those who had asked that their names be recorded as members of the order. Additional names were then recorded.

Bishop Kelley explained the provisions of the Articles of Incorporation and stated that the object of the meeting was the adoption of the articles and the election of a Board of Trustees.

A motion to adopt the articles was followed by a motion that they be amended to provide that the terms of the Board of Trustees to be elected at this meeting expire at the January meeting of 1915. The amendment and the motion as amended were adopted.

It was moved that the election of trustees be by open nomination

and vote. The motion was adopted. The following were then elected as a Board of Trustees of the order:

J. E. Anderson, C. E. Blair, Joseph Roberts, Albert Carmichael, R. J. Lambert, Oscar Anderson, F. B. Blair, J. F. Garver, S. A. Burgess, A. J. Yarrington, E. A. Smith, John Smith.

The meeting adjourned; benediction by John Smith.

Following the session, members of the order attached their names to the Articles of Incorporation, which were then formally prepared for record in connection with the application for incorporation.

An excellent spirit was present during all the proceedings connected with the work of organization, and the outlook for the developments expected are considered to be favorable.

R. S. SALYARDS, *Secretary*.

Lamoni, Iowa, June 22, 1914.

The foregoing is the account published in the *Herald* of July 1, 1914, of the organization of the Lamoni Order of Enoch, June, 1914.

PERMANENT ORGANIZATION

At a meeting of the trustees of the Lamoni Order of Enoch, June 30, permanent organization was effected. The following officers were elected: President, Elbert A. Smith; secretary, John F. Garver; treasurer, Oscar Anderson. The three named, with the addition of Albert Carmichael and S. A. Burgess, constitute the executive committee. S. A. Burgess was made legal adviser to the order. These officers hold until the first regular election in January.—*Saints' Herald*, July 8, 1914.

LAMONI STAKE

The following communication appearing in the *Herald* of September 30, gives a good description of stake conditions in 1914:

The church work in Lamoni Stake is onward this conference year. Various activities indicate the faithfulness of the ministry and the devotion of the Saints. The Lord is blessing the missionaries, and is putting upon the people his Spirit to confirm the membership and lead investigators to accept the truth.

At Chariton, Iowa, during the past year, a number of Saints have gathered, the most of whom have been brought there by the opening of

coal mines. In Lamoni Stake are found some of the best mines in Iowa, and among the best Saints of the stake are found many miners. Brethren who find it to their advantage have, with their families, moved to Chariton, so that we have now sixty or seventy members at this place. They are meeting in one of the rooms of the courthouse and are being kindly treated by the people of the city. They hope to provide better quarters and expect soon to have a branch.

The Bloomington Church, five miles northwest of Lamoni, and built last year, was on Sunday, the 20th, dedicated. The dedicatory prayer was by Elder John Smith, president of the stake. The sermon was by President Elbert A. Smith. The Lamoni choir furnished the music for the occasion. An excellent spirit attended the services, and altogether a profitable and pleasant day was passed. Here we find a branch of energetic and enthusiastic Saints, organized about one year ago. They are aided by elders from Lamoni.

At Centerville, Iowa, Elder M. M. Turpen, appointed by the conference, was, under the direction of the minister in charge, asked to labor in the eastern part of the stake, with Centerville as objective. Elder Turpen, as is well known to the ministry of the church, is a good, conscientious, God-fearing man. It has been hoped that the presence of such a man at this point would unify the efforts of the Saints and help to more permanently establish our work in this prosperous city.

During the season the stake tent has been used to advantage at different points. At Tingley, Iowa, Brother Mintun conducted a meeting in June. He reported a fair attendance with interest. We have a few Saints here who are anxious for their neighbors to hear the truth. Brethren Mintun and R. S. Salyards followed this meeting with one in July at Chariton, where they were very kindly received by many of the leading people of the city and were given valuable space in the papers. The attendance was encouraging, as was the interest. A few were baptized. These same brethren conducted a tent meeting at Lucas, Iowa, where they had a large attendance until continued rain interfered. As the weather cleared, however, the attendance improved, and the meetings continue with excellent interest.

Two-day meetings, under the auspices of the stake officials, including the Sunday school and Religio officers, have been held at various points during the summer with considerable success. The services consist of preaching, institute work, and such other meetings as are appropriate for the upbuilding of the work within the stake. It is the intention to continue these meetings during the autumn.

At Worth, Missouri, recently, Elder L. G. Holloway met in public discussion Elder W. G. Roberts of the Church of Christ. We have only a few members here. During a revival meeting in the early spring, the Church of Christ people challenged our Brother Hawley for discussion, and a situation was created which required that we meet the issue. Elder E. E. Long moderated for Brother Holloway. The event resulted

in victory for the truth. Our brethren were very much encouraged by the cordiality and cooperation of the leading people of the community. Public sentiment turned to them, and the debate closed with many friends made to the cause. Brother Columbus Scott undertook to conduct tent meetings following the debate. Continued rain interfered, as did a meeting started by the Methodist people.

The Lamoni stake reunion this year was a grand success, and by many was pronounced the best ever held within the stake. The attendance was large, the preaching excellent, and the spirit attending the services was of an intelligent and uplifting order. The prayer meetings were unusually edifying, and were accompanied by the gifts of the gospel in admonition, instruction, and encouragement. The reunion is a source of great strength to the Saints of the stake. A goodly number from a distance and some from outside districts have come to attend; they find the reunion profitable and to their upbuilding in spiritual things.

Any improvements in Lamoni are of interest not only to the Saints in the stake but to the church generally. Consequently we are pleased to state that Lamoni has just completed a sewer system which makes for the sanitation of the place and the material advantage and comfort of its people. An up-to-date schoolhouse has also just been completed and is now occupied. The building is one of the best, with all modern conveniences. A normal department has been added to the Lamoni high school, under State supervision. With a most excellent corps of teachers, the Lamoni schools furnish opportunities for an education to our children which are second to none in like communities.

Graceland College, at Lamoni, opened on the 11th with a very able address by Samuel A. Burgess, on evolution. The college enters upon the work of the year under encouraging circumstances, with a good attendance and able instructors.

A WORKER.

REMARKS

Davis City, Leon, Graceland, and Allendale have only one resident officer each, so they do not have regular meetings. Chariton, Iowa, has started a new coal mine, and about sixty Saints have moved into the locality. They have regular meetings and Sunday school, and it will be advisable to organize a branch there soon.

The stake presidency has been actively pushing tent and two-day meetings in the stake, much to the benefit of the work in the various places where these efforts have been made.

STAKE BISHOP'S OFFICE

At the opening of the year 1913 the stake bishop's office was owing the church, cash, \$1,047.58; merchandise, \$177.50; notes, \$1,835.04; a total of \$3,060.12. The receipts for 1913 were: tithes, offerings, consecrations, and surplus, \$9,442.24; miscellaneous, \$3,898.96; a grand total of \$16,401.32. There was paid out for elders' families, \$5,605; for elders' expenses, \$168.99; for aid to the needy, \$695.38; miscellaneous, \$4,606.91; a total expenditure of \$11,076.28; leaving a balance due the church of \$5,325.04, divided as follows: Cash, \$2,137.50; merchandise, \$177.50; notes, \$3,010.04.

Accounts indicate that the membership of the bishopric have been diligent in visiting the various branches of the stake, keeping before the Saints the necessity of doing their duty in this special regard in order to secure their own personal welfare, as well as to provide the means whereby the church work may be carried on. The statement of the year's receipts shows that abundant returns have followed their labors. The amount collected is expanding from year to year.

REUNION OF 1914

The account of the Lamoni stake reunion, August 7 to 16, given in the *Lamoni Chronicle* is here reproduced:

THE REUNION IN PROGRESS

[*Lamoni Chronicle*, August 13, 1914.]

The tenth annual reunion of the Lamoni Stake of the L. D. S. Church started last Friday on the beautiful reunion grounds south of Lamoni. There are more families tenting on the grounds this year than any previous year.

One of the greatest improvements this year is the provision for the little folks. They have a tent of their own, and during the regular services a special service is carried on for the children.

The order of services during the week is, prayer meeting at 9 o'clock, auxiliary work at eleven, the afternoons given over to recreation, preaching at 8 o'clock every evening. On Sunday prayer meeting is at eight o'clock, Sunday school at 9.30 and preaching services at 11, 2.30, and 8 o'clock.

One noticeable feature this year is the great number of strangers from different parts of the stake who are taking their vacation here.

Tuesday afternoon the special attraction was a Victrola concert of very choice selections. Wednesday night the Lamoni Band gave a concert on the grounds. From the remarks we have heard, these special attractions have proven very favorable with all who have been privileged to hear them.

REUNION CLOSED LAST SUNDAY

[*Lamoni Chronicle*, August 20, 1914.]

The services last Sunday night closed one of the most successful reunions ever held on the grounds south of town. The only bad feature about the entire ten-day assembly was the dust, but this was not the fault of the reunion committee.

There were ninety-three tents and three hundred and twenty-three campers on the grounds. The attendance during the entire session was all that could be desired. The speakers of the last day were: F. A. Smith in the morning and M. M. Turpen in the afternoon, and Charles Butterworth, of Australia, in the evening.

The Sunday school hour in the morning was taken up by C. B. Woodstock. A Carmichael gave a talk along a line that we have agitated quite freely in the past, that is, "What should we do for our young people?" Mr. Carmichael's remedy was the erection of a building with an adequate gymnasium, swimming pool, reading room, etc., this institution to be run on the same general plan as the Y. M. C. A. in the city. We heartily agree with every point made by Mr. Carmichael, and believe this to be one of the best things we could agitate for our community.

On Friday afternoon at 2.30 the regular business meeting was held. It was agreed to hold the 1915 reunion of the stake at the grounds south of town, the time to be left with the committee. Following is the executive committee for the coming year: John Smith, J. F. Garver, R. S. Salyards, Charles Goode, Joseph Roberts, and A. Otis White.

We believe that now is the time to start your plans for the reunion next year. If the committee call on you for assistance of any kind, you should give it willingly.

CHAUTAUQUA, JULY 28 TO AUGUST 2, 1914

Last Sunday was the closing day for the most successful chautauqua ever held in Lamoni. Without exception the program was stronger this year than any year previous. The attractions were all here as advertised and caused no disappointments. We do not know where a person could spend \$1.50 to better advantage than by buying a season ticket to a chautauqua. On Saturday night pledges were circulated to see if the people wanted a chautauqua another year. From the number of pledges turned in, it does not look very encouraging for another year. We hope the Commercial Club will see their way clear to

attempt the chautauqua next year, as we believe it is the best thing ever brought to Lamoni.—*The Lamoni Chronicle*.

STAKE RELIGIO.—At the evening session, February 28, a very interesting debate by four young men manifested considerable study had been given to the subject. There was a map talk by Heman C. Smith, the only objection to it being that he did not have time enough.

HOLLOWAY-ROBERTS DEBATE

The debate between representatives of the Reorganized Church, L. D. S., and the Church of Christ (non-progressive) was held at Worth, Missouri, beginning September 2 and ending September 9. The L. D. S. church represented by Elder L. G. Holloway was first placed on trial. Mr. Holloway contended that God was unchangeable and the church as organized by Christ was a perfect organization in every respect; therefore, to be in harmony with that church, the church to-day must be like the church of the first century. He showed by many passages from the Scriptures that there must be living apostles, prophets, seventies, evangelists, bishops, elders, teachers, and deacons.

The spiritual gifts came up for consideration, and Mr. Holloway contended that these blessings were given to confirm those who accept the gospel, and if men lived as faithful to-day as they did in the days of Christ and the apostles they would receive the same gifts. Mr. Roberts limited these miraculous gifts to the age of the apostles and said it was wrong to pray for or expect these blessings once bestowed upon the church.

The third proposition of the discussion was concerning the Book of Mormon, Mr. Holloway affirming it was of divine origin and worthy the belief and respect of all Christian people.

The attendance was excellent part of the time, but bad weather hindered during the latter part of the debate. Many remarked that more gospel had been preached than they had ever heard before. Truth shines out more clearly when placed side by side with error, as it was in this discussion.—*Lamoni Chronicle*.

STAKE CONFERENCE

The thirty-ninth stake conference, which was held at the Evergreen Branch Saturday and Sunday, October 3 and 4, was well attended. The church was not nearly large enough to hold the people that gathered on Sunday. The sermons were all good and instructive, and the sacrament service Sunday was a spiritual feast.

BRANCHES

LAMONI.—At the regular monthly business meeting in May, the question of electing a branch president in accordance with the resolution passed at the recent General Conference was considered. It was decided to take action in harmony therewith, and John Smith, of the stake presidency, and Professor J. A. Gunsolley, of Graceland College, were put in nomination. By a vote of 87 to 23, John Smith was elected.

The condition of the branch is fair, holding 60 meetings per month, having a Sunday school and Religio, 37 elders, 37 priests, 20 teachers, and 16 deacons, but the members are not regularly visited. Thirty-four have been baptized since last March.

On April 26 the Sunday school secretaries counted 619 enthusiastic workers. It was like an enormous beehive with the drones all eliminated. The pleasant weather drove some of the young men outdoors to where they usually hold their class work in summer. We have a fine school, and we are proud of it. Elder J. A. Gunsolley told us some of the interesting things that happened at the late General Conventions.

Lamoni folks still go to Religio, that is some do, but the officers think the number too small. The many interesting commencement exercises of college and high school had a tendency to demoralize our attendance for a while, but we hope to recover—we always have.

There are a number of new officers in charge now, and they are seeking the support of the membership and promise to do all they can. H. L. Barto, president; Walter Badham, secretary, is the way the list starts off. We have lots of talented members and much room for their development. E. D. Moore, *Correspondent*.

OLAND.—Amos Berve, of Lamoni, is branch president.

Grover Sharp is superintendent of the Sunday school. Flavius Sharp is president of the Religio.

The auxiliaries have a full and complete organization in all departments; they are alive and doing well, our Religio being, at least, one of the best in the stake, and our Sunday school, so far in the year, holding the first grade standard.

We have held one two days' meeting and expect to hold another this month. The program for the meeting of May 23 and 24: services 11 a. m., 2 and 8 p. m., two services given over to the social purity board—C. B. Woodstock Saturday evening and J. F. Garver Sunday evening; the speakers for the other services were Elders F. A. Smith and J. W. Wight. A basket dinner was served on Saturday and Sunday. The branch numbers 63, and there is an average attendance of three fourths of the membership.

HITEMAN.—The branch membership is 214, with an average attendance of 75 per cent; there are 4 elders, 5 priests, 4 teachers, and 5 deacons; the members are regularly visited, and the spiritual condition is fair. On May 3 an 8 o'clock Sunday morning prayer meeting was begun with a small attendance. Beginning May 10 Patriarch William Lewis held four services; May 20 Bishop Joseph Roberts held a series of meetings for the instruction of the priesthood.

The Religio on June 12 elected John Watkins president. The Sunday school on June 28 chose E. J. Giles superintendent.

EVERGREEN.—The membership is 144, with a 50 per cent attendance at services. There are 3 elders, 1 priest, and 1 deacon. The two-day meeting, Saturday and Sunday, May 25 and 26, was interesting and instructive. J. F. Garver occupied Saturday evening; John Smith Sunday morning; C. I. Carpenter in the interest of the Religio and Joseph Roberts in the interest of the Sunday school, Sunday afternoon; and Joseph Roberts was the speaker Sunday night. All sessions

were well attended considering the extreme warm weather. Some twenty of the singers from Oland kindly furnished music at the afternoon sessions.

June 21 the Sunday school chose Henry Kaestner superintendent for the next six months.

A. B. Young, Lamoni, Iowa, is the branch president.

LONE ROCK.—T. J. Bell, Pawnee, Missouri, is president. There are three elders, one priest, and two teachers. The membership is 102, and half of them attend service on the average. Regular meetings are held. The officers are active and there is a Sunday school. Ten have been baptized since last March.

ALLENDALE.—There are no regular services, neither Sunday school nor Religio, although there are 72 members, of whom one tenth attend the services held there by visiting ministers. The only resident officer is a teacher, and he is not active. R. S. Salyards was with them Sunday, June 14; John Smith, June 28; R. J. Lambert, July 12.

In the Grant City, Missouri, *Star* of June 11, appeared a synopsis of the Memorial Day address delivered by Elder H. A. Stebbins at Allendale, Missouri. Mr. Stebbins used as his subject President Lincoln's Gettysburg speech; in closing he made an appeal to the young men to make for themselves names of honor as lovers of all that is noble and worthy, that is honest and pure in character, that they may help carry on the work of the nation and the state.

Mr. Stebbins is well and favorably known in and around Allendale. He started to do missionary work for the Reorganization in that vicinity forty years ago this coming July (1914).

BLOOMINGTON.—John Smith, Lamoni, presides over this branch, assisted by 2 elders, 2 priests, and 2 deacons. There is a membership of 63, and the average attendance is 75 per

cent. Six were baptized, following the dedication of their new chapel, which took place September 20, 1914, at 11 a. m., President Elbert A. Smith preaching the sermon and Stake President John Smith offering the dedicatory prayer. At the morning service the building was not nearly large enough to hold all those present. The preaching at the afternoon service was by Patriarch John W. Wight. At the close of this service six were baptized by Elder V. C. Bailey. The preaching at the evening service was by President John Smith. At the morning and afternoon sessions the Lamoni choir gave excellent service by their singing.

ANDOVER.—Elder D. C. White, of Lamoni, Iowa, presides over this branch, assisted by 3 priests, a teacher, and 2 deacons. A Sunday school is maintained, and the spiritual condition of the branch is fair. Sixteen regular meetings are held per month, and the attendance averages 75 per cent of the 62 members. Two have been baptized and confirmed since last March.

GRACELAND.—Priest J. C. Cackler, whose address is R. F. D. No. 5, Lacona, Iowa, has the oversight of the work of the branch. A Sunday school is kept up, but no regular branch meetings are held, and the spiritual condition of the membership is consequently poor. The number of members is 29, and but half of them attend services held by visiting ministers. The branch has suffered great loss in the removal of some of the most active and efficient members to other places.

CHANGE IN EDITORS

During the summer, Walter W. Smith resigned as historian and as editor of the JOURNAL OF HISTORY, so as to devote his time more fully to the Independence Institute of Arts and Sciences. On September 14, the Board of Publication met, and in the *Saints' Herald* for September 26, 1923, announced the release of Walter W. Smith as editor of the JOURNAL OF HISTORY and Samuel A. Burgess as associate editor of the *Herald*, and the approval of Samuel A. Burgess as editor of the JOURNAL OF HISTORY. Announcement of this appointment was prepared for the October, 1923, issue of the JOURNAL OF HISTORY, but was overlooked in the make-up.

Owing in part to the lateness of the above changes, copy for the October number of the JOURNAL OF HISTORY was not turned in at the Herald Publishing House until September 25. The pressure of conference business and the approach of the holiday season delayed the Publishing House in the printing and mailing of the October JOURNAL until December.

Copy for this issue (January, 1924) was turned in November 15. Every effort will be made to see that succeeding issues are out not later than the first day of the month of issue.

ERROR IN TITLE-PAGE

Title-page for volume 16 should read: Walter W. Smith, editor, January, April, July; Samuel A. Burgess, editor, October.

Mr. Smith was in full charge the first three quarters of the year. We are therefore publishing a corrected title-page as pages 127 and 128 of this issue, to be used in binding volume 16.

NOTES AND QUERIES

OPENING HYMN AT GENERAL CONFERENCE

At the opening of the present General Conference, No. 353 in the Saints' Hymnal, "We thank thee, O God, for a prophet," was sung.

We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays,
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands.

When dark clouds of trouble hang o'er us,
And threaten our peace to destroy,
There is Hope smiling brightly before us,
And we know that deliv'rance is nigh;
We doubt not the Lord nor his goodness,
We've proved him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last.

We'll sing of his goodness and mercy;
We'll praise him by day and by night;
Rejoice in his glorious gospel,
And bask in its life-giving light:
Thus on to eternal perfection
The honest and faithful will go;
While they who reject this glad message,
Shall never such happiness know.

Query has been made if this has ever been used before at the opening of a General Conference.

A rather hurried research of the present conference minutes from 1891 to date shows that the song, "Redeemer of Israel" has been used more than any other in opening the last past thirty-one General Conferences.

Redeemer of Israel, our only delight,
 On whom for a blessing we call:
 Our shadow by day and our pillar by night,
 Our king, our companion, our all.

We know he is coming to gather his sheep,
 And plant them in Zion in love;
 For why in the valley of death should they weep,
 Or alone in the wilderness rove?

How long we have wandered as strangers in sin,
 And cried in the desert for thee!
 Our foes have rejoiced when our sorrows they've seen;
 But Israel will shortly be free.

As children of Zion, good tidings for us;
 The tokens already appear;
 Fear not and be just, for the kingdom is ours,
 And the hour of redemption is near.

This hymn was used from 1891 to 1898, 1901, 1903 to 1905, 1910 to 1922, inclusive, with the single exception that in 1911 No. 352, "Lord, we bow before thee now," was used before the opening prayer and "Redeemer of Israel" immediately after the opening prayer. In 1900 No. 156, "Hail to the brightness of Zion's glad morning," was used. In 1902, No. 145, "Praise ye the Lord," was used. In 1906 and 1907 No. 156 was again used; in 1908, No. 134, "God speed the right." In 1909 No. 35, "The morning breaks; the shadows flee."

As there was no General Conference in 1899, nor in 1921, the above indicates that out of thirty-one conferences "Redeemer of Israel" was used in twenty-three conferences as the opening hymn and as the second song in one, and was not used in the opening of seven conferences.

While "We thank thee, O God, for a prophet" was not sung at the opening of any other conference in twenty-three years, it has been sung frequently during conferences, especially whenever a revelation was received by the church.

STEWARDSHIP DEED FORMS

In the July number of the JOURNAL OF HISTORY appears an article entitled "History of stewardships and consecration as practiced by the Latter Day Saints."

After quoting from many of the revelations and items of history (some of the latter never published during the lifetime of the Martyrs) and commenting on the circumstances surrounding the people at the time, the author says on page 285: "The following deed form was used in consecrating property to the church," and then is given copy of a document taken from the *Quarterly Journal of Economics* for November, 1922. On the following page of the JOURNAL OF HISTORY this statement is made: "This deed form was used by the Order of Enoch in securing the stewardship to those entering the covenant of consecration and stewardship." Then follows the quotation of another deed form from the same JOURNAL.

I have read this article quoted from, and the author thereof says in referring to these deed forms, "The authorship of these 'deeds which cannot be broken' is entirely uncertain."

Aside from this author (who is Hamilton Gardner of Salt Lake City stating that the authorship was uncertain) where is the evidence that they were ever used, as the author of the JOURNAL OF HISTORY asserts they were?

In addition to this, in February, 1918, I took a copy of these deeds to Horace Sheley, reputed to be one of the best abstractors in Jackson County, explained why I had come to him, giving the significance of the deeds if they were genuine, and with him ran the title to the real estate described therein. It was conveyed by the United States Government to the State of Missouri, June 27, 1827; from the State of Missouri to Adam Christinson, December 5, 1833. From that day to this the name of Partridge or Billings never appeared on the abstract.

The letter from the Presidency to Bishop Partridge, to which is appended a note touching these forms and referred to in Utah Church History but not in our own, was written June 25, 1833, so that title to this land was at that time vested in the State of Missouri. It strikes me, therefore, these deeds could not have been used had they been legally drawn, which they are not. I do not believe they ever were used. They did not represent our faith and could not have been used because they purport to convey what never belonged to either party to them.

Again, may I call your attention to paragraph three on page 302 of the JOURNAL in which it is stated the men conducting business in and around Kirtland "from July, 1833, to March, 1836," when the temple was dedicated, gave all of their earnings aside from a living, "to the task of building the temple." How can this statement be harmonized with a statement by the Prophet, dated October 30, 1835, after all the revelations in the Doctrine and Covenants had been given except 106, and 107, and the book officially approved? I quote it: "Friday 30th at home. Mr. Francis Porter from Jefferson County, New York, a

member of the Methodist Church, called to make some inquiry about lands in this place (Kirtland) whether there were any valuable farms for sale, and whether a member of our church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who lived in the town of Leroy, New York. I replied that I had a valuable farm joining the temple lot I would sell, and that there were other lands for sale in this place, and we had no common stock business among us; that every man enjoys his own property, or can, if he is disposed, consecrate liberally or illiberally to the support of the poor and needy, or the building up of Zion."—Church History, vol. 1, p. 593.

Certainly it could hardly be said Joseph Smith was less consecrated to the building of the temple than others of the brethren.

MARK H. SIEGFRIED.

Naturally all are interested in the subject of stewardships, and in the plan for their establishment. It is well known that the revelations to the church, as was pointed out in the original article in the July, 1922, JOURNAL OF HISTORY, called for the execution of deeds in gifts to the church and deeds from the Bishop.

In this case the earliest printed reference we know to these forms is in the History of the Church of Jesus Christ of Latter Day Saints, published in 1902 by the *Deseret News*, Salt Lake City, Utah. This history is based on the journal kept by Joseph Smith, jr., but it is stated clearly in the preface that the journal has been thoroughly "revised" before publication and additions made. An introduction is written by Brigham H. Roberts, and there are voluminous foot-notes in every volume also by Mr. Roberts. In volume 5, page 267, the two deed forms in question appear in these footnotes. They do not claim to be part of the original journal. So far as we are informed at present, this was their first publication. In the footnotes the statement is made that these forms were found among the private papers of Edward Partridge.

Brother Walter W. Smith informs us that while he has not seen the original papers, he has been informed that these deed forms are in the handwriting of Edward Partridge. If

so, or if they were found among his early papers, they clearly are dated back to the early days of the church, since Bishop Edward Partridge died in 1840. If they were written by Edward Partridge, they evidently are some evidence of his ideas at the time, even though they might be a rough draft and not intended to be used in their present form.

Mr. Hamilton Gardner, in his article, "Communism among the Mormon," states in the *Quarterly Journal of Economics* for November, 1922, page 142: "In the actual installation of the project, it is possible that he (Joseph Smith) added materially to his initial statements; but if so, such matters are not of record. Consequently it has remained for other and later Mormon writers to add the superstructure upon the foundation which he laid. Reference must be made, therefore, to these additional sources to facilitate an understanding of the plan, including its peculiar nomenclature."

It will be noticed that they are not deeds. They do not purport to have been recorded or even executed. They are not dated. Why a deed form should be drawn upon land not owned by Bishop Partridge or the church may raise a doubt at first glance. The letter of Joseph Smith is dated July 25, 1833, but the press of the *Evening and Morning Star* was wrecked by the mob on July 20, 1833. So the forms could not have been printed there. Nor were they so far as we know published in any later periodical of that era. It is possible negotiations were under way for the purchase of this land, but that suggestion is merely speculation. It is possible, as Walter W. Smith suggests, that there is an error in the description comparable to an error in the description of the temple lot as published in the *Evening and Morning Star*.

If any such a form was ever used any place, we have not been able as yet to secure the evidence to substantiate the fact. Still, if written by Elder Partridge, it would be of interest to

show his ideas on what should be done without regard to the question of legality. For it was yet only a draft.

This third point of legality is not distinctly raised, either in the *Quarterly Journal of Economics* or in the JOURNAL OF HISTORY. If it were proposed to use these deeds, that question would be more important than the one of historicity. Are they indeed "deeds which cannot be broken"? Even if it should be shown that such deeds were once used, that would not determine the question of validity, as any draft would stand until put to the test.

As to the other question raised by Bishop Siegfried, the point is well taken that there was no handling of land in common in Kirtland. Joseph Smith's statement is that he owned a farm; he would sell it; it was in his name.

But private ownership does not prevent a consecration of one's income. A man could own farms, mills, storehouses, quarries, or other business, and, after supplying the wants and needs of his family, turn over the excess earnings for some other special purpose. They could even go further and limit the family expenditures to the barest necessities in order to accomplish the desired end.

In this case it would appear that such a spirit of consecration was felt by those concerned in the erection of the temple at Kirtland, and that both men and women sacrificed greatly and denied themselves, so that this building might be completed as speedily as possible.

Thus in the *Times and Seasons* for 1846, volume 6, pages 867 and 868, is published an extract from the journal of Heber C. Kimball, who states that he returned from Missouri to Kirtland on July 26, 1834, and—

At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we

passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the temple; and although she had the privilege of keeping half the quantity of wool for herself, as recompense for her labor, she did not reserve so much as would make her a pair of stockings, but gave it for those who were laboring at the house of the Lord. She spun and wove, and got the cloth dress and cut and made up into garments, and gave them to those men who labored on the temple. Almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc., for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven. Elder Rigdon when addressing the brethren upon the importance of building this house, spoke to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house were, Hyrum Smith, Reynolds Cahoon, and Jared Carter. These men used every exertion in their power to forward the work.

According to a statement published some years later in the *Millennial Star*, volume 15, page 181 (1853), Joseph Smith stated in his journal that he acted as foreman in the stone quarry and, when other duties would permit, labored with his own hands. Continuing he states:

Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing, as to means, yet the way opened as we proceeded, and the Saints rejoiced.—*Ibid.*, p. 183.

Then on March 7, 1835, a meeting was held for the purpose of blessing those who had heretofore helped in the building of the house of the Lord at this place.

The morning was occupied by President Joseph Smith, jr., in teaching the church the propriety and necessity of purifying itself. In the afternoon the names of those who had assisted to build the house were taken and further instructions received from President Smith. He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the house of the Lord, as well as laboring thereon, were to be remembered; that those who build it, should own it, and have control of it.

After further remarks, those who performed the labor on the building voted unanimously that they would continue to labor thereon till the house should be completed.

President Sidney Rigdon was appointed to lay on hands and bestow the blessings in the name of the Lord.—Ibid., p. 231.

Then follows the names of one hundred and nineteen persons who were thus blessed, and two are named who were not then present.

Thursday, June 25. There was a meeting in Kirtland to subscribe for the building of the Temple; and \$6,232.50 were added to the list. Joseph Smith subscribed \$500, Oliver Cowdery \$750, W. W. Phelps \$500, John Whitmer \$500, and F. G. Williams \$500 of the above, all of which they paid within one hour, and the people were astonished.—Ibid., p. 285.

All of the above is from volume 15, *Millennial Star*, published in 1853. This last indicates that there were men who had property which had not been turned over. Otherwise they could not within one hour have paid in full such an amount. It would clearly indicate the holding of private property, personal as well as real estate. But that did not prevent great sacrifice by the Saints in that place to complete the building as promptly as possible.

SUNDAY SCHOOL IN GREAT BRITAIN

President Frederick M. Smith has placed in our hands a reprint made in 1880 of the *Gloucester Journal* for Monday, November 3, 1783; being No. 3212, volume 62. This was pub-

lished as a supplement to the *Gloucester Journal* on the occasion of the Sunday school centenary. On page three there appears the following paragraph concerning the Sunday school work in Great Britain. As this was very shortly after the Sunday school was established by Robert Raikes in 1780, it is of considerable historical interest.

Some clergy in different parts of this country, bent upon attempting a reform among the children of the lower classes, are establishing Sunday schools, for rendering the Lord's Day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath than all the week besides. This in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the catechism and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes where this plan has been adopted, we are assured that the behavior of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proofs that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impractical, or at least not worth the trouble.

In fact, however, the above item was probably written by Robert Raikes himself, as he was then the printer of the *Gloucester Journal*, and it was here in Gloucester that he first started the Sunday school.

When he first published an account of this enterprise in the columns of his *Journal*, the notice was copied in the London papers and aroused much interest. He continued to push the Sunday school work for some thirty years and lived to see it spread all over England.

A second point of interest to note is that, even though crudely, an effort was made to adapt instruction to the capacity of the child, and that this initial effort proved beneficial to the children and the community.

A third point made by Robert Raikes is that the poor are

capable of education. This was revolutionary in the eighteenth century, for the idea was then quite common that the "lower classes" were of an inferior order and not capable of receiving the benefit of schooling. His open schools were the beginning of common schools. So much attention has been given to the fact that he started Sunday schools, that too few appreciate that he taught common subjects, like reading, and that his schools were not solely for the study of religion (so called).

In the above excerpt, Robert Raikes lays down two great principles: (1) Education may profitably be extended to all classes. (2) Religious education for children should be adapted to their understanding.

KIRTLAND BANK NOTES

The following brief statement concerning the notes of the Kirtland Bank appears in the annual reports for the Western Reserve Historical Society, 1923.

The Western Reserve embraced

the counties of Ashtabula, Trumbull, Portage, Geauga, Lake, Cuyahoga, Medina, Lorain, Huron, Erie, all of Summit except the township of Franklin, and Green; the two northern tiers of townships of Mahoning; the townships of Sullivan, Troy, and Ruggles, of Ashland; and the islands lying north of Sandusky, including Kelley's and Putin-Bay.

On the 14th day of September, 1786, the delegates in Congress from the State of Connecticut, being authorized and directed to do so, relinquished to the United States all the right, title, interest, jurisdiction, and claim, that she possessed to the lands lying west of a line running north from the 41st degree of north latitude to 42 degrees and 2 minutes, and being one hundred and twenty miles west of the western line of Pennsylvania. The territory lying west of Pennsylvania for the distance of one hundred and twenty miles, and between latitude 41 and 42 degrees 2 minutes north, although not in terms reserved by the instrument of conveyance, was in fact reserved—not having been conveyed—and by reason thereof was called the Western Reserve of Connecticut.—W. W. Boynton, in Tract No. 83, Western Reserve Historical Society.

It will be seen from the above that the Western Reserve

of Connecticut included Lake County, Ohio, and therefore included Kirtland.

The articles and incorporation of this society state:

The purpose for which said corporation is formed is not profit, but is to discover, collect, and preserve whatever relates to the history, biography, genealogy, and antiquities of Ohio and the West, and of the people dwelling therein, including the physical history and condition of the State; to maintain a museum and library, and to extend knowledge upon subjects mentioned, by literary meetings, by publication, and by other means.

Hence their interest in Kirtland and Kirtland Bank.

MORMON ISSUES

Many of our members have driven up through the beautiful Chagrin River Valley and have followed its windings to Kirtland; for this is one of the many beautiful automobile rides that can be taken in one day from our city; and as you wind up the last hill from the valley you see the old Mormon temple, erected there in 1834, a standing memorial to those who first settled there and built their house of worship for a community then of nearly four thousand inhabitants.

Now after ninety years, little remains to represent that community; the land is fast being taken up for suburban residences of Clevelanders; the industries in the village have almost disappeared. Only here or there is one who remembers it before the Mormons left it in a body during the night, so many years ago, and started westward on their journey, which finally took them to Utah. The temple building was awarded by the courts to the Reorganized branch of the church, which has always been antipolygamous.

The old bank building has long since disappeared, but much of its history has been preserved. The safe, quaint with its iron knobs, checkerboarded over its top and sides, and with its keyhole carefully hidden, was saved and presented years ago to our society by Mr. J. H. Morley.

Some of the bills issued by the bank, under the name of

"The Kirtland Safety Society Bank" have also been received and highly treasured; but not until this last year have we been able to complete the entire series. Many trips to Kirtland have been made and even more calls on those of the vicinity whom we thought might have some of these much-sought-for bills, but with little or no success. The twenty-, fifty-, and one-hundred-dollar bills were the ones unknown for years. Finally we found one of the latter in our own collection, but some one, with the view probably of preservation, had varnished it, and during the years the varnish had turned to a dark-brown color. But the twenty-dollar and fifty-dollar bills, no one apparently knew of until this last summer, when a lady whose home is in the West sent a handful of these bills to us. Although crumpled up, the paper is of such texture that they were easily pressed, resulting in beautiful, crisp specimens. Besides filling completely the gaps in our collection, we were able to dispose of the remainder to members of the Western Reserve Mumismatic Club, who were glad to get these interesting relics of Mormonism and an early Ohio bank.

These bills, issued in the denomination of one, two, three, five, ten, twenty, fifty, and one hundred dollars, were signed by various officers of the church, the majority bearing the signatures of Joseph Smith, jr., as cashier and Sidney Rigdon as president. The bills were engraved and printed at Philadelphia, but the State of Ohio refused the Mormons a charter as a bank, and rather than have new bills engraved, they printed on some of the lower issues, viz, the one-, two-, and three-dollar bills, by hand in very small letters, the addition which makes the title read "The Kirtland Safety Society Anti-Banking Co." Only a part of the smaller denominations were so treated. The higher denominations, as far as we have been able to trace, bore only the first wording, "The Kirtland Safety Society Bank."—The Western Reserve Historical Society, Publication No. 105.

NECROLOGY

FRANCIS M. SHEEHY. The church lost one of her ablest men when Francis M. Sheehy passed away on the evening of October 17, 1923. He was born in Norwich, Connecticut, June 1, 1851, the son of Catholic parents, and did not become associated with the Reorganized Church until January 29, 1871, in California.

He was given a good general education and was a student all his life. Shortly after his baptism he returned from California to Providence, Rhode Island, where with characteristic zeal he assisted to strengthen a small branch struggling for existence. He was ordained a deacon in December, 1872; the following April, 1873, a teacher; in May, 1874, a priest; April 16, 1876, an elder; April, 1886, a seventy; April, 1897, a president of seventy; in 1900, high priest; 1902, an apostle; in 1920 honorably released from active service in the Apostolic Quorum.

In 1873 he attended the General Conference, and with John Gilbert reported on the work in New England. In 1887 and 1889 he was the assistant secretary of General Conference.

In 1883 he was appointed on a mission to New England, and from then on for the next fifteen years was continuously appointed to New England and the Maritime Provinces. During this period he also served for many years as the president of the Massachusetts District. In 1898 he was appointed to California, but in 1900 was again returned to the East to the New York and Philadelphia District. It was in that year that he was ordained a high priest, so was sent in 1901 to preside in Chicago.

As an apostle of the church he was associated first with Ulysses W. Greene in charge of the northeast section of the

United States from Virginia to Canada, and from Ohio to the Maritime Provinces. In 1907 he was transferred to the Pacific slope, where he was associated with F. A. Smith. Later he was associated with John W. Rushton in the same field, and in 1912 was continued alone. In 1915 he was appointed to Kansas, Missouri, and Central Southern Illinois. His work since has been principally in the central section, though he made occasional trips to his birthplace and many friends in New England.

While in charge of the Pacific slope, he accompanied President Joseph Smith to the dedication of the church in Honolulu, on October 13, 1907. Then early in 1910 he opened up the work in Mexico, calling to his assistance William S. Pender, Charles J. Cady, and William H. Mannering.

In the past forty years he has attended every General Conference with the exception of two, and has shown a great interest in the departments of the church.

It was he who in April, 1890, made the motion in General Conference to organize a Sunday school department, and he was appointed as one of the committee of five to secure this better organization of Sunday school work. The result was the General Sunday School Association.

In 1892 and 1893 he was instrumental in the organization of Zion's Religio-Literary Society, and gave it its name. The request was first presented to the conference and referred back to the young people with power to act. Elder Sheehy presided over the first convention and helped to formulate its work. In those early days the social work was prominent, but there was also added with its name the religious, literary, and educational work as well as the social, the combined purpose being to prepare young people for Zion. He organized the first young people's society under the name Zion's Religio-Literary Society in New England.

He also presided over the first session of the Daughters of Zion and assisted in its organization and never lost his interest in the development of that organization into the Department of Women.

He was one of the first to take a deep interest in American archæology, and was a member of the archæological committee from the date of its first appointment, April 11, 1894. When the committee was disorganized in 1917, he still continued for a few years in charge of that work. He read more than a hundred works on American archæology, prepared the Book of Mormon maps, and was always ready to give the best results of his research to the church. He was for several years one of a committee to prepare articles for encyclopedias and school histories and met with much success in correcting such errors.

At the time of the Reed Smoot investigation, he spent parts of three winters in Washington, looking after the interests of the church. He was a close friend of Senator Burrows and also of Senator Dollinger, and had a seat reserved for him at all sittings of the committee.

Nor was his work and interest limited to the church. He was a deep thinker, deliberate in his delivery, and of a logical turn of mind. He was deeply concerned in the cause of temperance, and at the death of Frances Willard prepared the resolution which was presented to General Conference on that sad event. While he had very positive characteristics and opinions, his uniform courtesy and kindness prevented any offense.

JOHN M. COCKERTON. When the general High Council was reorganized February 15, 1922, John M. Cockerton was one of the seven new men called and ordained, but his death a year later, on May 16, 1923, cut short his usefulness to the church in that important office.

Elder Cockerton was born in Oregon May 25, 1864, but spent his early life principally in southern California where he was married to Annie J. Sweet. He served the church for over thirty-two years as a minister, first in the office of teacher to which he was ordained April 12, 1891; then as a priest, after his ordination August 23, 1896.

Later he moved with his family to Independence, Missouri, and took a great interest in the mission on Courtney Road. Largely through his efforts, this mission became the Liberty Street Mission. A church building was secured on North Liberty Street and a branch organized about 1920, of which he was the first president and continued in that office until the beginning of 1923. In the meantime, the excellent church property near the courthouse square on North Liberty Street in Independence, Missouri, had been secured and this branch of the church well established.

When the Independence Stake was reorganized in July, 1916, he was ordained a high priest and chosen as a member of the stake high council and so continued until the stake high council was disorganized at the organizing of Zion, when he became a member of the General High Council of the church of Zion.

His removal to a farm a few miles out of Independence was no doubt an important cause for his being released from the particular duties of presiding over the church on North Liberty Street, but his interest continued unabated until the day of his death, which came from lead poisoning while spraying his orchard.

The esteem in which he was held is well shown in the resolution adopted by the General High Council:

In the decease of John M. Cockerton, the High Council has suffered a blow which has brought poignant grief; for in addition to the close bond of fraternity which has always existed among the members of this council, the brother's fine personality and religious devotion had more

than ordinarily won from his associates affection and lasting friendship. His gentleness of character, uprightness of conduct, integrity as a citizen, and faithfulness as a Saint and church officer secured to him a standing in the hearts of the people enjoyed by few men.

To the family of our departed brother we extend our sympathy. We grieve with them in the loss of one devoted to the cause of the church, one who ever sought the faithful discharge of responsibilities placed upon him.

We bow in submission to God's will and find comfort in the thought that our brother's work and character have won the reward due a faithful Saint.

Sincerely yours,

FREDERICK M. SMITH,

President of the High Council.

A THANKFUL SOJOURNER

"One world at a time."—Thoreau.

O ye, whose spirit-sight, more keen than mine,
 A sovran signal do, from far, descry,
 Monitions clear, and grace to live thereby—
 Free-holders of a City all divine;
 Who see another luminary shine
 Behind the orb that fills with light yon sky—
 Pardon a child-like, wonder-widened eye,
 Pleased with plain tokens of the Great Design!

Pardon!—He pardons me, I rest secure,
 He who this world and all worlds did create—
 Even that other world which ye discern—
 He pardons me my joy, so warm and pure,
 In this, his lovely earth, our gracious state,
 Where, thankful, I do for a time sojourn.

—Edith M. Thomas.

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Samuel A. Burgess, Editor

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Journal of History

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THE LATTER DAY SAINTS IN IOWA

BY S. A. BURGESS

[The following article was prepared on very short notice to be read before a society at Albia, Monroe County, Iowa. It is a very brief sketch of principal periods of the church and its factions in the State of Iowa. Especially is it a condensed account of the Reorganization which for some forty years made Decatur County, Iowa, the headquarters of the church.

Heman Hale Smith, who was assistant church historian in 1919-1920, has prepared a lengthy manuscript for the Iowa Historical Society, which no doubt will be published in the near future. For that reason a detailed survey is not now attempted.—EDITOR.]

THE EARLIEST PERIOD

When the Latter Day Saints left Missouri, Joseph Smith and many others crossed that State to Quincy, Illinois, where they made a temporary abode; then they removed to Commerce, in Hancock County, Illinois, the name of which was changed to Nauvoo.

In this early period, in 1838, a trail was also made from Caldwell County, Missouri, to Muscatine, Iowa. It was called by Van der Zee "The Old Mormon Trail of 1838." There were settlements also along the river from Keokuk north, with a relatively large branch just across the river from Nauvoo at what is now Montrose, Iowa. A stake was organized there in

1839 with John Smith as president and Alanson Ripley as bishop. These settlements, however, were confined to the Mississippi River valley, and the trail was across the extreme southeastern part of the State but came as far west as the Chariton River in Appanoose County.

A SECOND STAGE—1846

A second stage in Mormon history was entered upon when, after the death of Joseph Smith, Brigham Young and his associates agreed to withdraw from Nauvoo and started the long trip westward, which finally ended in Utah. Early in February, 1846, members of the Quorum of Twelve, with about 2,000 followers, crossed the Mississippi and made their first camp about nine miles back near Sugar Creek in Lee County, as given in the account of Jacob Van der Zee in the *Iowa Journal of History and Politics*, volume 12, for January, 1914. Mr. Van der Zee states that the company remained there two or three weeks, receiving accessions in numbers from Nauvoo. The snow fell heavily, and the thermometer dropped to twenty degrees below zero. While thousands joined them, other thousands left, many of them destituted and all poor.

Then, on March 1, the refugees took up their march with five hundred wagons. Only five miles were traversed the first day. On the second they reached the eastern bank of the Des Moines River below Farmington. They continued along the river and made a crossing on March 5 at "Bonaparte's Mills." The second permanent camp was established at Richardson Point, fifty-five miles west of Nauvoo, near a branch of Chequest Creek. They remained there awhile, working for Iowa settlers to secure provisions, and also waiting for better weather. When on the 19th of March they continued their western journey, the spring thaw and rains made progress very difficult.

In Davis County they struck the Old Mormon Trail from Caldwell County, Missouri, to Muscatine, Iowa, and followed it to the Chariton River, which river they then followed to Appanoose County, where they established their second permanent quarters. The height of the river detained them from March 22 until April 1, when they crossed and proceeded in a southwesterly direction and made a third camp in the southeastern corner of Wayne County on April 6. Thus far they had found more or less well-defined roadways, however bad, but this was the "jumping-off place." From henceforth they were entering an unknown, unpeopled, tractless wilderness. Here they bade farewell to Iowa's western frontier settlements. This was the year Iowa was admitted to the Union. (December 28, 1846.)

From this permanent camp they journeyed in a northwesterly direction and entered Decatur County which was then but recently surveyed and established. It was necessary to send in advance pioneers to explore the route, blaze the trail, secure camp sites, and make fords and bridges. On April 24 they reached Garden Grove, where they established a settlement, erected zigzag fences, cut logs for log houses, dug wells, and planted and sowed crops that the later comers would reap.

AT GARDEN GROVE

Concerning the settlement at Garden Grove, Parley P. Pratt writes in his biography:

All things being harmonized and put in order, the camps moved on. Arriving at a place on a branch of Grand River, we encamped for a while, having traveled much in the midst of great continued rains, mud, and mire. Here we inclosed and planted a public farm of many hundred acres and commenced settlement, for the good of some who were to tarry and those who should follow us from Nauvoo. We called the place "Garden Grove." It is in Iowa, perhaps one hundred and fifty miles from Nauvoo. After assisting to fence this farm and build some log houses, I was dispatched ahead by the Presidency with a small company to try

to find another location. Crossing this branch of the Grand River, I now steered through the vast fertile prairies and groves without a track or anything but a compass to guide me—the country being entirely wild and without inhabitants. Our course was west, a little north. We crossed small streams daily, which, on account of deep beds and miry banks, as well as on account of their being swollen by rains, we had to bridge. After journeying thus for several days, and while lying encamped on a small stream which we had bridged, I took my horse and rode ahead some three miles in search of one of the main forks of Grand River, which we had expected to find for some time. Riding about three or four miles through beautiful prairies, I came suddenly to some round and sloping hills, grassy and crowned with beautiful groves of timber, while alternate open groves and forests seemed blended in all the beauty and harmony of an English park. Beneath and beyond, on the West, rolled a main branch of the Grand River, with its rich bottoms of alternate forest and prairie. As I approached this lovely scenery, several deer and wolves, being startled at the sight of me, abandoned the place and bounded away until lost from my sight amid the groves.

Being pleased and excited at the varied beauty before me, I cried out, "This is Mount Pisgah." I returned to my camp with the report of having found the long-sought river, and we soon moved on and encamped under the shade of those beautiful groves. It was now late in May, and we halted here to await the arrival of the President and council. In a few days they arrived and formed a general encampment here, and finally formed a settlement, and surveyed and inclosed another farm of several thousand acres. This became a town and resting place for the Saints for years, and is now known on the map of Iowa as a village and post office named Pisgah.

June 1. We crossed the river and, traveling one mile, encamped; next day we traveled nine miles and the third day twenty miles.

Passing on from day to day, we at length came to a large river which could not be forded, called the Nishnibotany. Here was the home of the Pottawattamie Indians who were very friendly and civil to us.

We tarried here some days and built a large bridge, over which the camps were enabled to cross.

In July we arrived at the Missouri River, near Council Bluffs. There we encamped for several weeks, and opened a trade with upper Missouri, exchanging wagons, horses, harness, and various articles of furniture, cash, etc., for provisions, oxen, cows, etc.

MOUNT PISGAH

C. R. Marks, in the *Annals of Iowa*, states that on the 11th of May they proceeded again northwest into Clark County. Grain had become scarce, for it had been thinned out

by the Pottawattamies whose camping grounds and trails were to be seen in every direction. Then on the Grand River in what is now Union County, they established another permanent camp, Mount Pisgah. From there, toward the end of May, most of the Quorum of Twelve with large companies continued the western journey. To avoid too many hills and small streams, they went northward to the center of Adair County, passing by Sargents Grove and Campbells Grove in Cass County, on through the southern part of what is now Pottawattomie County, reaching Indian Creek on the 14th of June. While within the present boundaries of Council Bluffs they rested for a while but soon ferried themselves across the Missouri and established winter quarters at Florence, Nebraska.

This was the pathway of the first or pioneer band. Log cabin villages were erected for the accommodation of later immigrants. Others followed on the same trail. But for the eastern part of the trip, other companies traveled to the north of the middle portion of this trail, turning northwest from the center of Davis County, through the northern part of Appanoose County.

The trail continued on up through the center of Lucas County with a permanent camp probably one and one half miles south of Chariton and struck the old trail six miles south of the present location of Osceola in Clark County. From this new trail there was a branch from the central portion of Appanoose County west to Garden Grove. Concerning this Mr. Van der Zee writes:

Even this new trail north of the Chariton River was not exclusively used, for in that event the Mormon settlement at Garden Grove would have served no purpose whatever. Accordingly a third route became established in the northern townships of Wayne County; the main road there to-day is known as the "Mormon Trail." Modern roads similarly designated in other counties are best regarded as auxiliary routes which perhaps received the name because a small body of Mormon proselytes happened to pass that way. Indeed, many such went through Des Moines.

According to Mr. Van der Zee's report, this latter trail probably touched the extreme southwestern corner of Monroe County. However, there were other trails as far north as Des Moines. The Rock Island reached the Mississippi River in 1854 and extended to Iowa City in 1856. Prior to that, many of the latter parties of Latter Day Saints, instead of going through Keokuk, went north to Burlington, so crossed through the second tier of counties, following the present right of way of the Burlington Railroad. It is thus possible that some of them passed directly through Monroe County.

The early settlement at Garden Grove was discussed by Heman C. Smith in the JOURNAL OF HISTORY, volume 2, on pages 102 to 112; and the settlement at Mount Pisgah, Iowa, pages 185 to 190. It is also discussed with some detail in the third volume of the History of the Church of Jesus Christ of Latter Day Saints.

Until the time of the Civil War, small parties continued to cross the State, though it is probable that for the ten-year period, 1851-1861, the Latter Day Saints were a small part of those so crossing, because the gold rush took many on to California. As to the Latter Day Saints, most of those who came from abroad came up the Mississippi and Missouri Rivers and settled on both sides of the rivers near Kaneshville (Council Bluffs), Iowa, and New Florence, Nebraska (then called Winter Quarters). Some, however, continued to come from the eastern States across Iowa. But the heaviest traveling by the Latter Day Saints across the State was between 1846 and 1848.

SETTLEMENTS IN WESTERN IOWA

During the 50's there was a considerable gathering of Latter Day Saints on the western boundary of Iowa. Only a handful remained along the Mississippi. But several settlements were made at different points north and south of what

is now Council Bluffs. These immigrants were at that time a prominent part of the population of the Missouri River countries.

After the settlement was made at Salt Lake City, an effort was made to have these colonists move westward, and most of them left in the early 50's, but a number who were dissatisfied with conditions, especially after the reports came from Utah after 1852, of plural marriage, remained behind. Some of these proceeded down the Missouri River to Saint Louis, but many remained in the vicinity of Council Bluffs; in Fremont, Mills, Pottawattamie, Monona, Shelby, and Harrison Counties.

After the opening of the Civil War, this settlement of the Utah Mormons was of lessening importance relative to the other population in the western part of the State, and in any event it had been for the greater part temporary.

Joe H. Smith, in his History of Harrison County, states that 6,000 people spread over the counties of Pottawattamie, Harrison, Shelby, Mills, and Fremont in the fall of 1846 and the following spring. These were people who were following Brigham Young and his associates to the West. In the summer of 1847 a few moved rapidly westward toward Great Salt Lake, but until 1852 there was a sufficient number remaining in these western counties to control all elections. This was true of Harrison County as well as the others. Then, probably for each year, 1849 to 1852, the population was more than one half greater than 1853 to 1854. After the document was presented by Brigham Young in August, 1852, in Salt Lake City, attempting to justify polygamy, the order went forth for all to move on to the Promised Land. This caused a great exodus and a depletion in the population of the county. A number of claims were thrown on the market at any price offered. Some sold fine farms for a horse. But many were dissatisfied and still remained in western Iowa.

We must remember that the gathering in these latter counties was not alone of those who crossed Iowa, but also of those who came from Europe to New Orleans, up the Mississippi by steamboat to Saint Louis, and thence up the Missouri to Council Bluffs. Joe H. Smith, in his History of Harrison County, states:

Thousands had refused to follow Brigham Young on his western journey, and dispersed themselves at once from their Illinois rendezvous through nearly every State east of the Rocky Mountains to await the coming of one in whom they could repose confidence as being the legitimate successor of their late lamented leader. Thousands more whose acquired habits of obedience to priestcraft had yet control of their judgment, followed Young to these winter quarters, but time and opportunity to observe, coupled with a growing lack of confidence, combined to cause hundreds to abandon him at the break-up of camp in the spring of 1847. These naturally dispersed themselves into all the counties adjacent to Council Bluffs. In this manner was the seed sown from which has sprung the many prosperous churches of western Iowa and eastern Nebraska. These old adherents of Smith and the early church all unite in saying that polygamy was never openly, at least, taught as a religious tenet prior to Young's settlement in Utah. They deny that it was ever countenanced in the least degree by the church authorities prior to the prophet's death; that Young's promulgation of this and kindred evil doctrines constituted him and his adherents apostates from the true church, and that Joseph Smith, the son of the original prophet, is alone the legal successor of his father and the original church; and as a distinguishing mark, they style themselves the Reorganized Church of Latter Day Saints. The first branch to organize was at Union Grove, which organization has had a somewhat checkered career—sometimes being very prosperous and at other times in an almost disorganized condition.

This account goes on to state that the second branch was at Little Sioux and that in 1888 there were churches with 604 members with many prominent citizens among the number and many favorable to them whose names are not on the church record of the Reorganized Church of Jesus Christ of Latter Day Saints.

CHARLES B. THOMPSON

Of those who refused to follow Brigham Young, there was also a settlement made in Monona County under the di-

rection of Charles B. Thompson, who at one time had a considerable following. In January, 1848, he claimed to have received a communication that the church was rejected, but that the priesthood still continued. He claimed to be authorized and directed to organize the Jehovah Presbyter of Zion. He issued several proclamations from Saint Louis on or before April 1, 1850. These proclamations were later published in a book at Preparation, in Monona County, Iowa, in 1857.

In April, 1852 or 1853, a committee was appointed to select a location for a gathering place. According to C. R. Marks in the *Annals of Iowa*, third series, volume 7, page 325, they investigated Saint Joseph, Missouri, and later, on September 1, 1852, reported in favor of Kanesville (Council Bluffs), Iowa, where they bought a house. He also states that Thompson announced that December 3, 1853, was the time set to open the second department of the School of Works, and he must be located by that time. According to Mr. Marks, on April 15, 1853, however, they voted to recommend that the action be reconsidered, though the committee had been selected by revelation, and that they locate not at Kanesville but some place near there. At this time a further committee of three was appointed. How far they acted we are not at present informed. However, on September 9, 1850, Thompson left Saint Louis on the steamer *El Paso* and arrived at Council Bluffs, as he then called it, on the 16th. A location had been selected near the south line of Monona County, Iowa, near the Soldier River, where they laid out a city called Preparation. Here Thompson established his printing press in the house erected for him. The town was laid out in acre lots, and considerable land was preempted under United States law by the members of the colony. Thompson had declared himself the Patriarch and Apostle of the Free and Accepted Order of Baneemy and Fraternity of the Sons of Zion.

According to the History of Western Iowa, published by the Western Publishing Company, Thompson in 1854 brought fifty or sixty families and preempted several thousand acres of the best land in that region. According to Mr. Marks, by December, 1853, the colony was already established, and at a Solemn Assembly December 27, 1853, up to one hundred persons were present, though not all were members of the colony.

Thompson urged upon them the keeping of the law of tithing and gift obligations. According to Mr. Marks, Thompson clearly changed some of the communications by interlineation on the original record presented by him to make them more particular and to make them refer to him by name. Each follower was required to work one day in ten for the presbyter. One tenth also of all their worldly possessions was taken, generally in kind, even to their clothing.

In April, 1854, Monona County was organized, and Thompson was elected to the chief office, that of county judge, and the majority of the county officials were members of his presbyters. Thompson also was appointed postmaster. Their aim was to establish a brotherhood of equality, having everything in common. All real estate titles were taken in the name of Thompson. Thompson required a period of self-denial and sacrifice beginning in 1854, for two years, requiring the utmost economy of living, excluding all rich foods, even excluding at one time, butter, which was shipped out and sold.

When a difficulty arose with regard to land titles, he promoted the third degree of the School of Works, requiring that by sacrifice each one should surrender to Thompson all his property and enter into bond to work for him for two years; he to furnish food, lodging, and clothing, not to exceed a specified sum each year.

Mr. Marks, in the Annals of Iowa, states that Thompson organized two corporations:

At and after the Solemn Assembly of August, 1855, Thompson prepared to put his business on a legal basis. He organized two corporations, one called the "Sacred Treasury of Jehovah's Presbytery of Zion," and the other the "House of Ephraim."

The first was a corporation of a single individual, Charles B. Thompson, as he expressed it in the article; "incorporating that portion of my individual prosperity which has been obtained by my labors and by the voluntary gifts, tithings, and sacrifices of the members of Jehovah's Presbytery of Zion for that purpose." Its object was "to establish schools of preparation for the intellectual, moral, and physical culture of the members of the colony, to publish books and papers, to buy land and improve it for the future inheritance of the Saints who shall be found worthy, and to erect the necessary edifices for schools, colleges, and temples." The capital was to be \$10,000, to be increased indefinitely. The funds of the corporation were to be the individual property of Charles B. Thompson, he to be the manager and director of the business. Any person who wanted to, whether a member of Jehovah's Presbytery or not, could contribute to the funds by gift obligations, tithings or sacrifices; but such donations could never return to those donors nor were they to be entitled to any pecuniary remuneration therefor, but must abide the final issue of the work of Jehovah's Presbytery of Zion for their reward.

The other corporation, the "House of Ephraim," was composed of members of Jehovah's Presbytery of Zion; its capital stock was \$6,000 in shares of \$5 each, which might be indefinitely increased, and certificates of stock were to be issued. Its purpose was to carry on farming, milling, and mechanical business. Its affairs were to be managed by Charles B. Thompson, and from one to seven patriarchs appointed by him, and Thompson for his compensation was to receive one tenth of the annual increase of its capital stock. Dividends of the annual increase could only be drawn by the shareholders in case of their actual need thereof for the necessities of life.

All persons, whether Jew, Gentile, or Ephraimites, who should pay into his other corporation, "The Sacred Treasury of Jehovah's Presbytery of Zion," one fifth of all their worldly possessions should be eligible to take stock in this House of Ephraim to the amount of all their remaining surplus property.

Thompson had blank bills of sale printed with space for the enumeration of horses, cattle, sheep, swine, grain, tools, vehicles, furniture, clothing, and credits, and he had each one of the colony make one or more bills of sale to him personally, enumerating the specific property, which included the houses in which they lived and their wearing apparel; judging from the price, the houses were very simple affairs, as for instance one enumerates a "cave" valued at ten dollars.

For the Sacred Treasury he had formerly taken a tithing of one tenth, but the change to one fifth at this time was, as he told them, in order to make it equal to cash. The remaining four fifths of their

property was conveyed to him for stock in the House of Ephraim. He also had title before this to much of the common property, as the mills, printing-press, the gifts and their proceeds. So now Thompson had title to everything the colonists possessed, even to the clothes on their backs. For some balances of property he gave them a due bill or certificate for a small specified amount in goods or grain out of the House of Ephraim and took from each a receipt in full for the certificates.

In the spring of 1856 Thompson proposed to buy their stock in the House of Ephraim and pay for it in script to be given by him in the House of Ephraim, which he might sell them from that owned by this corporation; which proposition, being compulsory, was accepted, and they all assigned their stock to Thompson and took his script for it and gave a receipt for the script, and published notice that they had all sold out, but that the business of the corporation would be carried on as usual by Thompson. These corporations were a sort of legal myth to cover the personal transactions of Thompson, as under these forms he had received all the stock in both corporations.

On April 15, 1857, he farmed another organization, the "Congregation of Jehovah's Presbytery of Zion," of which Guy C. Barnum was appointed Bishop and Chief Scribe. This seems to have been intended as a sort of return to a mere church organization. The unmarried ones seemed to have stayed in Thompson's household and to have worked in common, as did all in 1854. But the married heads of families had gone out onto their preemptions, and paid to Thompson one third of the crop as rent.

When entry of land was finally made, Thompson demanded that the deeds be made to him. In the meantime, in 1856, solemn rites and ceremonies were gone through with for a full and complete sacrifice executing bills of sale for everything to Thompson including growing crops and clothing. As example, Mr. Marks states:

The two chiefs, right and left supporters of Thompson, Guy C. Barnum and Rowland Cobb, came into the room stripped naked and surrendered their clothing in token of complete surrender and sacrifice of their bodies, and they were then given a single coarse cotton garment or frock, coming below the knees like a nightshirt, such as used to be worn in the early days as an over garment by New England farmers called a smock frock. This Thompson named the "Garment of Holiness." Barnum and Cobb then seated themselves on either side of Thompson, and the rest of the members, men and women in turn, came into their presence and went through a like ceremony. This garment was worn for a short time, but was not retained as a permanent fashion, but they kept only such clothing as was barely necessary; in fact, this

had been the case for some time; practically all their clothing and jewelry was given into the custody of Thompson, and he had large quantities stored in chests and boxes in his house. In consideration of the actual necessary clothing given back to them, which he nominally valued at ten dollars for each family, and five dollars for single persons, he again took a receipt and release from each, discharging himself and his two corporations from all demands to date.

But in 1858, having sent most of the able men off on missions, he deeded all but forty acres of land to his wife and others. This resulted in a return of the missionaries and a demand for an accounting. Thompson fled to Saint Louis, suit was brought, and by 1866 the case was decided in favor of the settlers. The holding by Thompson was declared to be a trust by the Supreme Court of Iowa, and distribution ordered. Mr. Mark comments that with real leadership the followers of Thompson might have filled all of northwestern Iowa, which was then entirely unoccupied. As it was, those who were brought there scattered, and only a few families remained in Monona County. Thompson and his followers were strongly opposed to the abomination of polygamy.

ALPHEUS CUTLER

As this settlement was made to the north, so was another settlement made to the south of Pottawattamie County. Alpheus Cutler had followed the movement of Brigham Young to western Iowa, but there he and others dissented and settled in southwestern Iowa in what is now Fremont County at a point that was called Manti. Later some of them went to southern Minnesota, but many of them united with the Reorganized Church in later years.

REORGANIZATION

Following the exodus from Nauvoo, various settlements were made en route across Iowa; a small group remained at Garden Grove, others at Mount Pisgah, many at the western borders of the State. With the death of Joseph Smith the

members of the church were generally estimated at 150,000 to 250,000; these figures were based on published statements of Joseph Smith before his death. Of this number, only a very small per cent went to Utah. Many thousands remained in various parts of the Mississippi valley.

In 1852 a few of these met at Zarahemla, Wisconsin, and laid the basis for a reorganization of the church, looking for "Young Joseph," the son of Joseph Smith, jr., to assume the leadership of the church. At that time he was not quite twenty years of age. A proclamation was sent out to the scattered Saints and regular conferences held. In June, 1859, at a special conference in Amboy, Illinois, William W. Blair and Edmund C. Briggs were appointed to labor in the West with Nauvoo, Illinois; Council Bluffs, Iowa; and Far West, Missouri, as objective points.

In April, 1860, Joseph Smith came finally to the conference at Amboy, Illinois, and was accepted as the President of the church. At that conference reports were received from Farm Creek, Union Grove, Belvidere, Little River, Galland's Grove, and Franklin, Iowa; from four points in Illinois, one in Michigan, and one in Wisconsin. From this it will be seen that already branches had been organized of those who were unwilling to follow Brigham Young to the West. These people denounced polygamy and denied that it ever was a tenet of the church in the time of Joseph Smith. They accepted the leadership of the son of Joseph Smith, Joseph Smith III. (Galland's Grove and other branches were in the western part of the State; Little River was in the southern part of Decatur County.)

In April, 1862, when the General Conference was being held at Mission, Illinois, a special conference was held at the same time at Gallands Grove, Iowa, with William W. Blair presiding; but prior to that, June 7 to 9, 1861, a special conference had been held at Council Bluffs, Iowa.

SEMIANNUAL CONFERENCES

At the General Conference of 1861, in April, there were reports from sixteen churches in Iowa; four from Illinois; and one each from Missouri, Ohio, Indiana, Wisconsin, and Michigan. This indicated the relative strength of the Reorganized Church of Jesus Christ of Latter Day Saints in this State. The semiannual conferences beginning in October, 1862, were held uniformly in western Iowa; October 5, 1862, at Gallands Grove, Iowa; October 6, 1863, North Star Branch, Pottawatamie County, Iowa; April 6, 1864, Gallands Grove; 1865 and 1866, near Council Bluffs, Iowa. At all the above conferences except the last, Joseph Smith presided, but in 1866 Charles Derry was president pro tem.

In 1867 the conference was held at Union Grove, Iowa; in 1868 near Council Bluffs; 1869 at Gallands Grove; 1870, Council Bluffs; 1871, near Council Bluffs; in 1872 the semiannual conference which had been meeting uniformly on the 6th of October met on September 12 at Park's Mills near Council Bluffs. At this conference the articles of corporation of the church at Illinois were presented, considered, and approved. September 6, 1873, and September 19, 1874, the conference again met at Park's Mills; and on September 8, 1875, near Council Bluffs, Iowa. October 6, 1876, and September 12, 1880, the conference was reported as near Council Bluffs; on September 1, 1881, at Park's Mills near Council Bluffs. September 20, 1877, September 7, 1878, September 24, 1879, the conference met at Gallands Grove. Finally, on September 20, 1882, the semiannual conference met at Lamoni, Iowa. This was the last semiannual conference. But the reunion in western Iowa was for many years the big reunion of the church. It was sometimes referred to as the world reunion or general reunion.

As above stated, the Rock Island Railroad extended only

to Iowa City in 1856. The Burlington, which so long dominated affairs in Iowa, was still later, and for many years those going to the semiannual conferences would travel part of the way by train, and then for one hundred miles or more across Iowa by stage or team to the meeting place of the semiannual conference.

Many special conferences were held, the first as early as June 1, 1860, at Council Bluffs, with Jason W. Briggs and William Marks presiding. This special conference for a few years met annually in June. July 23 and 24, 1864, a special conference met in Decatur County.

LAMONI, IOWA

Lamoni, in Decatur County, is in the same county as Garden Grove. Some of those who did not go to Utah, who rejected entirely Brigham Young, and especially his presentation of polygamy, Adam God, and other theories, had remained in Decatur County. In 1875, returning from the semiannual conference, Joseph Smith, W. W. Blair, and David Smith, the First Presidency of the Reorganized Church, I. L. Rogers the Presiding Bishop of the church, and his two counselors and others stopped on the way east to attend the Decatur district conference and to see the country and people in that vicinity. One hundred and fifty-three church members were then reported as living near Lamoni.

October 18, 1879, David Dancer wrote from Lamoni, and the movement was already fully established to remove the church headquarters to that place from Plano, Illinois. It is a little surprising, therefore, to learn that it was about June 1, 1880, that the first sermon was actually preached in Lamoni, by John H. Lake. The meeting place previous to that had been outside of the town. The number of inhabitants in 1880 was reported as two hundred and that the village had greatly improved in appearance in the five years. It is evident, there-

fore, that a large part of the membership did not reside in the town but on the farms in that vicinity.

On October 15, 1881, Joseph Smith left Plano, Illinois, for Lamoni; and on November 1, 1881, the first issue of the *Saints' Herald* at Lamoni appeared. From that time for over twenty years Lamoni was the center of the activities of the church. All the general offices were located there; not only the First Presidency and Presiding Bishopric, but also many of the Quorum of Twelve had their homes in that town. It was the headquarters for the Herald Publishing House. It was here the historian's office was reestablished, and the recorder, church secretary, and other general church officers were located.

IOWA MEMBERSHIP

According to the early conference reports, in 1890, there were 5,000 members in Iowa, with the second largest number in Missouri, 2,800. These 5,000 members, however, were not concentrated in one place. Perhaps 1,500 of them were in Decatur District, which included not only Decatur County, but seven other counties in Iowa. In the four districts of Gallands Grove (800), Little Sioux (900), Pottawattamie (100), and Fremont (450), on the western side of the State, there was a total of about 2,800. In the vicinity of Des Moines there were 500 members; in eastern Iowa nearly 200; that is, in western Iowa, the Missouri valley, 2,800; in eastern Iowa, the Mississippi valley, 200; Central Iowa, 2,000.

In the next twenty years the membership in Iowa increased 87 per cent, but Missouri by the close of 1911 had equaled and passed Iowa in membership. One cause of this was doubtless the removal of the Presiding Bishopric and First Presidency about 1906 to Independence, Missouri; though Lamoni still continued for some time as the official headquarters of the church.

INSTITUTIONS

In the meantime, at Lamoni, a movement began in the late 80's for the erection of a college. By 1890 it was approved, and by 1895 Graceland College was officially opened and classes started. The original investment was intended to be about \$10,000, but was exceeded. From that one building the college is now extended until there are six buildings including dormitories on the College Hill, but not including two private residence buildings belonging to the college, and the heating plant. For the first ten or fifteen years, the college building was not only the center of instruction but also housed its own heating plant and was its own dormitory.

About 1895 the Saints' Home for old people was also opened at Lamoni, Iowa; and in 1906 the residence of Joseph Smith was taken over for a second home for old people as Liberty Home. Then, in 1911, the Banta property south of Lamoni was purchased and a Children's Home established.

On the 6th of June, 1891, the church was incorporated under the law of Iowa with its principal place of business at Lamoni in Decatur County.

In January, 1907, the Herald Office building, with many valuable records, was destroyed by fire, but a new fireproof brick building was erected on the site and remained the home of the publishing house and many of the church offices for fourteen years.

The Lamoni Electric Plant was also started by the Herald Publishing House, but afterwards separately operated, and now supplies the power not only for Lamoni but neighboring towns as well.

MOVEMENT TO INDEPENDENCE, MISSOURI

In 1919, following the death of Heman C. Smith, the historian's office was moved from Lamoni to Independence. One by one other offices were moved from Lamoni to Independence,

and in 1920, Independence, Missouri, was declared by the conference to be the headquarters of the church. In 1921 the Herald Publishing House followed and is now established in Independence, Missouri.

The membership in Iowa, however, continues to increase, and at the beginning of 1919 the total of 11,500 members was included by the church recorder in his report to General Conference. Since then there has been no great change. The revision of the lists by the church statistician has charged off many thousands whose exact location had been lost. The appointing of delegates to the last General Conference indicated a membership of about 10,000. The largest group is still in the vicinity of Lamoni.

In 1901 the Decatur District of eight counties in southwestern Iowa and two in Missouri was organized as the Lamoni Stake. This still continues as the largest single center of church membership, with some 1,500 members in the Lamoni Branch proper. Though the headquarters of the church have been removed from Lamoni, it still remains the second most important branch in the church and is permanently established as the home of Graceland College as well as the Children's and Old People's Homes. The college, however, doubtless gives the greatest future promise of the continued prominence of Lamoni in the affairs of the Reorganized Church of Jesus Christ of Latter Day Saints.

Of the various factions which have played their part in the history of Iowa, the only one that remains of prominence during the last fifty years is the Reorganized Church, which for forty years had its headquarters at Lamoni, Iowa.

There are congregations of several hundreds at Des Moines, Sioux City, Council Bluffs, Davenport, Burlington, and many other cities.

In Lamoni Stake of the eight south central counties out-

side of Lamoni, where there are several rural churches, there is a small congregation at Leon, county seat of Decatur County; at Centerville, county seat of Appanoose County, at Chariton, county seat of Lucas County; at Creston, county seat of Union County. In Monroe County the largest congregation is at Hiteman, north of Albia; while in Albia and Osceola there are small groups of members but no organized congregation.

OPPORTUNITY

(War is a catastrophe, hopelessly cruel, yet the contest of life is well represented as a battle. How shall we confront the life of every day? Be a prince, a thoroughbred, not a craven. The craven will not fight, because his tools are poor, but the prince will take even a broken sword and his indomitable spirit and win. If we must have an aristocracy, let it be one of spirit.—F. B.)

This I beheld, or dreamed it in a dream:
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, "Had I a sword of keener steel—
 That blue blade that the king's son bears—but this
 Blunt thing!" he snapt and flung it from his hand,
 And lowering crept away and left the field.
 Then came the King's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day.

—Edward Rowland Sill.

REBAPTISM

BY SAMUEL A. BURGESS

Objection has been made to a statement in the "Journal of Ethan Allen Barrows":

In the year past (1851), the baptism for the dead was introduced into the church and was almost unanimously received by the whole church, and also rebaptism for the remission of sins was introduced by Joseph Smith and Sidney Rigdon who were baptized by the instructions they received from the Lord in the first organization of the church. The example was followed by myself and wife.

It is only fair to state that after a careful investigation and inquiry from others we have been unable to find authentic evidence for such rebaptism. Mr. Barrows was a very old man when this journal was written. He spent most of his life in Utah, and his recollections and ideas were doubtless influenced thereby. Neither the church nor the historian's office accept the authenticity or accuracy of his statements, but the journal was published in an open-minded way to allow a free statement regardless of the opinion of the historian at the time on this subject. Walter W. Smith, who was then historian, has informed us that he did not and does not consider this statement as authentic.

A NEW EVANGEL

But our study of the subject has brought forth some interesting data with regard to the position taken at different times and in different places with regard to rebaptism. Thus we note that John the Baptist rebaptized Jewish proselytes and baptized the Jews in the Jordan. John the Baptist baptized, and his disciples baptized those who had already been baptized. (John 4: 1-4; Acts 8: 13; Acts 9: 18; Acts 10: 47, 48.) But the reason for this is apparent. It was a new dispensation, a new evangel. They were becoming members of

the body of Christ. In like manner, when Jesus came to the American Continent we are told in Third Nephi that the converts upon this continent were rebaptized.

The more wicked portion had been killed off. They who remained were the better portion of the people. (Nephi 9: 10-15.) It would seem apparent that these had been baptized as related in the book of Helaman, previous to the coming of Christ (Nephi 1: 27, Helaman 5: 16, and other passages), but they were now baptized through Christ. It was because of the different relation into which they were entering.

There were some who were baptized under John's baptism, yet were again baptized by the apostles. The reason, evidently, was that if they had indeed been baptized by John's baptism they would have known of Christ. They were rebaptized because they evidently had not been previously baptized by proper authority.

Also in Doctrine and Covenants 20, the necessity for rebaptism for lack of authority or for a new evangel or covenant, a restoration of the gospel, is stated:

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and an everlasting covenant; even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me; even as in the days of old. Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

When the church was reestablished in these latter days, we note in the minutes of a conference held in the city of Nauvoo, April 6, 1842, the following statement published in *Times and Seasons*, volume 3, page 763:

Baptisms for the dead, and for the healing of the body must be in the font, those coming into the church and those rebaptized may be done in the river.

A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized, the remainder to go to the use of the Temple.

IN THE REORGANIZATION

In the Reorganized Church the General Conference has adopted the following resolution concerning rebaptism, April 11, 1866, General Conference resolution No. 71:

While we deeply deplore the great apostasy and turning the truth into lasciviousness, which has occurred in the Church of Christ in years gone by, resulting in the organization of numerous factions and schisms, yet we cannot shut our eyes to the great truth that the priesthood which was conferred by the ministration of the angel of God, upon the head of our martyred prophet, Joseph Smith, and Oliver Cowdery, in May, A. D. 1829, when he said, "Upon you my fellow servants, in the name of the Messiah I confer this priesthood, which shall remain on earth that the sons of Levi may yet offer an offering to the Lord in righteousness," still remains, and has continued to remain from that day to this. Therefore we believe it to be our duty, as individuals having received that priesthood, to hunt up and minister to the spiritual wants of the scattered sheep of the house of Israel, those who manifest by their fruits that they have received of the Spirit of God and have maintained their integrity before him, therefore

Resolved, That we recognize no other rules by which to test the validity of the baptism of persons who have embraced the gospel, except the fruit and manifestation of the spirit. *Therefore, the question of rebaptism is a matter of conscience.*

A serious question was involved with regard to those who were baptized after the death of Joseph Smith the Martyr. There was a division into factions. Up to what time could baptism in different factions be recognized? It is well known that many individual members were taken over on their original baptism in the old church. (Church History, volume 3, page 199, 319, 521, etc.) Also that whole branches were likewise included with the Reorganization; which branches had kept their organization intact from the days of Joseph Smith the Martyr until the reorganization of the church. Some of these branches are still in existence, notably those of Brush Creek and Deer Creek. (Church History, volume 3, page 204.) Among such branches, Beloit, Waukesha, and Yellowstone, Wisconsin, may be listed. Also those baptized in England as late as 1850 to 1852 have been received by request into the

original church (now the Reorganization) without rebaptism.

The test of baptism is the confirmation by the Spirit. It was left in many of these cases to individual conscience. If the person desired rebaptism he was again baptized. If, because of old age or for other reasons, he did not wish to be rebaptized, when the evidence appeared as to the proper authority of the administrator, he was received on his original baptism.

Then, on September 11, 1878, the following was adopted, which provides for rebaptism where the first baptism was not properly performed:

No. 212. That all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that they are hereby required to receive the administration of the ordinance in the above form.

On April 11, 1879, the matter of those who had been expelled from the church was under consideration, and provision was made that when one was legally excommunicated he can again be received only through the door of baptism. General Conference Resolution No. 220:

That it is the opinion of this conference that when a member has been legally excommunicated from the church, he can be received back into the fold only through the door, baptism.

Then, April 11, 1888, the question of the priesthood ordination of those who had been rebaptized was discussed, and the following resolution adopted:

No. 329:3. Resolved, that in the event of a necessity for baptism, for a renewal of the gospel covenant, the former ordination of the individual thus baptized becomes null and void.

But this matter had already been considered and decided by the church at the semiannual conference September 23, 1871.

No. 133. That when a person, already a member of the church, is baptized to satisfy the demands of his conscience, or because of informality in the first baptism, his membership, and his priesthood, if he holds any priesthood, should be again confirmed upon him by the laying on of hands.

DISCUSSION IN "HERALD"

Considerable attention has also been given to the subject in the *Herald*. In the *True Latter Day Saints' Herald*, volume 17, number 9, published May 1, 1870, there appears on pages 257 to 265 an article on "Confession." This is a very able discussion, and classifies three types of sin and three methods of remission: first, original or inherited sin; second, of which there are many degrees, actual or personal sins committed by unregenerated souls before being identified with the church and people of God; third, sins committed after being born again, or in other words, after voluntarily renouncing sin and covenanting with Almighty God henceforth to live in him.

First, "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 22. That which is forfeited through Adam's fall, without our demerit, will be restored through the atonement of the second Adam—Christ—without our merit.

Second, this class of sins, being voluntary on man's part, requires a voluntary and earnest effort on his part in order to obtain a remission of them. He must repent of them, confess them, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, in order to secure a remission of them; and nothing short of such voluntary, earnest, and full action will suffice. In Matthew 3: 6 we are informed that the multitudes came to John "and were baptized of him in Jordan, confessing their sins."

Sins of the third class are also very numerous. The method here, which is found in Matthew 18: 15 to 17, consists of repentance, confession to the one wronged; righting of the wrong; a confession before the church of a public sin; to God

alone confession of sin known to God alone. After such prayer and confession, the Lord's supper acts as a remission of sin and a renewal of our covenant.

The Church of Jesus Christ of Latter Day Saints has taught that a member being overtaken in sin, of which none but Almighty God has any knowledge, such member should confess the sin to God alone, praying earnestly for his forgiveness; and that after due contrition, prayer and penance, and experiencing an unquestionable sense of reconciliation with God, the sacrament of the Lord's supper might then be partaken of for the remission of the sin; just as Paul and Cornelius were acknowledged of God and subsequently baptized for the remission of their sins.—*True Latter Day Saints' Herald*, vol. 17, pp. 257-265.

A method is thus provided for a remission of sins after baptism. We are already a member of the family of God. This writer opposes very strongly rebaptism for such offenses, even after expulsion from the church. He points out that in Acts 19 Paul did not rebaptize for sins committed since the former baptism, but baptized them in the name of Jesus Christ, altogether ignoring their former immersion as being illegal and no baptism at all. He points out that the method of reconciliation is by repentance, and that when he repents, Paul in 2 Corinthians 2 says to forgive him, not to rebaptize him. This matter of reconciliation on the part of a sinner is discussed for several pages. Summing up he recapitulates:

There are three classes of sin: original; actual sins committed before being born again—identified with the church; and sins into which the children of God sometimes fall.

There are three means of remission of sins: first, and that from which the other two derive their efficacy, "without the shedding of blood there is no remission," the sacrifice of the Son of God upon the cross; second, baptism—"being buried with Christ in the likeness of his death,"—or, "planted together," etc.; third, the sacrifice of the Lord's supper: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26. (See also 1 Corinthians 11.)

There is no remission unless preceded by confession and a genuine repentance—such baptisms are a solemn mockery. There is no remission in the Lord's supper unless it be preceded by a confession, contrition, and penance. Such communing is sacrilege.

At this time Joseph Smith was editor of the *Herald* and approved of this article on "Confession" as follows:

We bespeak a careful reading of the article entitled "Confession" in this issue. We have never seen a more thoroughly direct argument than is there presented. We give it cheerful indorsement, and recommend it to the Saints for study. 'Tis a word fitly spoken.

It is apparent from other writings that he did not at that time approve or consider it necessary to rebaptize in the case of expulsion, but this was prior to the action of General Conference which determined that question for the church.

In the *Saints' Herald* for February 1, 1871, Mrs. Perla Wildermuth, who wrote over the pen name "Perla Wild," questions some of the conclusions of this article on "Confession," and alleges that Joseph Smith and Sidney Rigdon were rebaptized and that likewise all who passed through the Missouri trouble needed rebaptism. Then on July 1, in the same volume, page 385, Elder R. Smith writes directly upon rebaptism, and very strongly approves of the position taken in the article on "Confession." He declares that it was an uninspired, man-made ordinance and may have crept in with other ordinances into the church. Once baptized, he is a full member of the church. The order is clearly set forth in the Doctrine and Covenants, section 17. This elder directly challenges the statements that elders were sent out to preach rebaptism, or were permitted to rebaptize. He then proceeds to try rebaptism as though it were before a court. If once a member sins, he must repent and make restitution, although by expulsion he has been returned to the world before it is possible for him to return to the church.

The subject is continued in the *Herald* for September 1, 1871, on page 522 by Elder Stafford. Elder R. Smith had not made it clear that rebaptism would follow expulsion. Elder E. Stafford, however, makes this point.

The following year, volume 18, number 4, in the issue for

February, 1872, on page 107, there is a very brief answer by Mrs. "Perla Wild" in which she states that she has known of rebaptism, and that she saw President Smith in August, 1863, rebaptize.

In volume 40, page 51, in an editorial note, it is clearly set forth that by action of General Conference rebaptism is necessary after expulsion from the church. This is confirmed in volume 45, page 218. The inference is given that President Joseph Smith had not considered it really necessary, but the action of the General Conference settled the matter.

REBAPTISM IF REQUESTED

On August 1, 1894, in the *Saints' Herald*, volume 41, page 485, the following editorial appears:

A brother writes us in regard to the subject of rebaptism in the following series of inquiries:

"When a person was baptized in childhood; and in after years becomes dissatisfied with such baptism, on the ground of not understanding sufficiently at the time of such baptism what it was for, and demands a rebaptism, what is the duty of the elder to whom request for such rebaptism is made?"

The duty of such elder is to at once comply with the request of the person applying for rebaptism, if no other legal objection exists why the person so applying should not be received.

Such baptism is subject to the rules of the church obtaining in all other baptisms, and must be done by and with the knowledge and consent of the officers of the branch where performed, as in other cases.

Such rebaptism is in the nature of a renewal of the covenant; and when performed, the person baptized should be reconfirmed, and if an officer, reordained in a similar way as confirmed and ordained at the first.

We are not aware of any direct law upon the point of enjoining a rebaptism; but we do see a nice propriety in it in such cases as the one mentioned in the question. Where persons once baptized and having a hope in Christ have suffered themselves to become careless and indifferent to the church duties and hence to church influences, are again awakened to duty and the need of spiritual life, they may return to God, having an "advocate with the Father, even Jesus Christ the righteous," and can in repentance and humility obtain pardon from God; and it is a beautiful thought that they may say, "Father, I have sinned," let me renew my covenant with thee in the presence of thy people, the church. And, what law of righteousness, what rule of propriety is broken, or

disregarded if such persons should renew the covenant in baptism of their own free will and accord.

At an early day of the Reorganization the Spirit spoke to us and said that while the church could not enjoin rebaptism on any legally baptized at the first, nevertheless whosoever would renew their covenant by baptism should receive an added portion of the Spirit given them at the first. This was verified by many who heard the promise and did renew their covenant, and testified that the promise was fulfilled to them. And in many instances since then the promise has been kept.

This editorial aroused criticism, so the subject is again discussed in the *Herald* of August 22, page 535:

We have been criticized by two of the elders for what we wrote on the subject of rebaptism in the *Herald* for August 1, first page.

One of these writes:

"It surprises me. I would like the law for it."

The other writes:

"It looks as though it would be better for the church where there is a matter of this kind of difference of opinion to leave it alone, and keep it out of the *Herald*. All loyal Saints will accept the word of the Lord through the head of the church, or abide by the decisions of General Conference whether those decisions agree with their peculiar ideas or not. I do not believe there is any civil government that could protect her citizens under as loose and poorly defined law of citizenship as the one of rebaptism."

If we had undertaken to state what was the law of the church on the subject, then these criticisms might be in order and just. But when we distinctly stated, as we did in paragraph six, that we were not "aware of any direct law upon the point enjoining a rebaptism," and that the Spirit had said that "while the church could not enjoin rebaptism on any legally baptized at the first," we supposed that every man that could read would understand what we wrote, and not seize upon the matter as we stated it in reply to a specific inquiry, as being a matter of law and rule of the church.

To us it is much, very much, better to heed the admonition of the Spirit when given in such cases than to insist on the hard lines of the law; and we think thus upon the statement of a well-known Christian lawyer, "The letter killeth, but the spirit giveth life."

We made no statement as to the rule, or law of the church, on rebaptism in general, as a doctrine or practice, but did answer as to what we thought to be the duty of an elder in given circumstances.

We have baptized a few persons for the restoration of health. We had seen it done in the old church, followed by beneficial results; and in the few instances in which we have performed the rite immediate and full relief followed. We knew no law for it then; we know none now.

At the same time we know not a line of law, or precept forbidding it, or enacting a penalty for doing it.

We believe that whatever leadeth to good, or not being forbidden is followed by good results, is permissible, hence answered as we did. However, if either of these brethren know of any law against what we advised, and will tell us where it is found, we will be pleased to take it into examination. In so stating we do not ask for an agreement of implications, or inferences, and statements of opinion and belief as law. We know of no law against what we advised; if the brethren do, they are better advised than we are, and we will be pleased to profit by their information.

JOSEPH SMITH ON UTAH REBAPTISMS

Finally this subject is reviewed in the *Saints' Herald* for January 11, 1899, volume 46, page 17, in answer to an article in the *Deseret News*:

We do not claim that "a great mistake was made by the 'rebaptizing' done in Utah," but that great mistakes were made that brought about conditions requiring rebaptism. We have not objected to rebaptism when necessary, but we have contended that when the leading men in Utah conceded that they needed to renew their covenant by baptism, that they thus admitted that the obligations taken upon themselves in the former baptism had been violated. Again, when they enjoined rebaptism upon all who came to those valleys, it was a virtual concession that those who went there thereby broke the former covenant.

It has always been a source of great satisfaction to us to realize that these men do not attempt to attack our position, but usually misrepresent our position before making the attack. There is nothing in the quotations from either the *Herald* or *Times and Seasons* indicating what the condition of those rebaptized was.

The case of Nephi, cited by Mr. Hulme, is a more plausible one, but when carefully considered does not sustain his theory. The question is one of the continuance of the covenant entered into. The preaching and baptizing first cited by Elder Hulme was before Christ visited the Nephites to establish the *new* and *everlasting* covenant. Though the mode of entrance was the same, the former covenant was not an everlasting one. These authorities in Utah had claimed that when first baptized they had accepted the new and *everlasting* covenant. But Elder Hulme now informs us that "the rebaptizing spoken of (in Utah) was simply as a renewal of covenants." Why *renew* that which is *everlasting* in its nature, unless one of the parties has violated the conditions of the covenant? If they have, then, and then only, is there a necessity for renewal.

The statements that Joseph Smith, or Sidney Rigdon, or

both of them, approved of rebaptism after the exodus from Missouri are certainly not established as fact. In one case the statement was made thirty years after Joseph Smith's day, and in the other case a much longer period of time had elapsed. There appears to be a lack of conclusive evidence upon this point, especially in view of the statements of our late President Joseph Smith in the above articles.

OTHER FACTIONS

Of other factions we note the organization effected by William E. McLellin with which David Whitmer was identified:

As to our baptisms, the Lord said, "It is my will inasmuch as you have taken upon you my name that you should now be freed from all your dead works, from all evil spirits, and from all unrighteousness, by being born into my church by obedience to the ordinances of "baptism and confirmation, that I may build up unto myself a holy people, zealous of good works."

On Saturday, 13th of February, Martin Harris, William E. McLellin, Leonard Rich, and Aaron Smith were immersed, confirmed, and reordained to the same authority which we had held in the church before Latter Day Saintism was known.—*Ensign of Liberty*, vol. 1, p. 56.

There was also published in the *Ensign of Liberty* for August, 1849, a communication presented on the 10th of February, 1846, in which the following directions are found:

Yea, let my servant William baptize and confirm and then reordain my servant Martin. And thus shall he confirm his authority upon him by the laying on of hands and saying, Brother Martin, I lay my hands upon you in the name of Jesus Christ, and I reordain you, and confirm upon you the office of high priest in the Church of Christ, after the holy order of the Son of God. And I pray God in the name of Jesus, his Son, to give unto you in your calling all the gifts and blessings and powers thereof, and keep you faithful unto the end, amen. And then let my servant Martin administer unto my servant William in the same manner, according to the same pattern. And then let my servant Leonard likewise receive the same ministration.

And in the same account the following account of the action appears:

At this point we counseled particularly relative to the authority by which the church was reorganized in Kirtland, and the reasons why the Lord required us to be rebaptized, confirmed, ordained. They said the principles and reasons which had actuated us were correct, and that they were ready. They felt it, they said, to be their duty to do as we had done. But it was late in the afternoon, and was raining, therefore we deemed it wisdom to wait until morning. Here objectors could not reasonably find fault and say that these men were over-persuaded, or that they acted in haste in this important matter. But morning came, and a beautiful bright day it was, too. We repaired to the water about a mile distant, and there on the bank of a beautiful stream we dedicated ourselves to God in the united solemn prayer of faith. I then led those four men into the water and ministèred to them in the name of the Lord Jesus. But as we returned again to our council room, Brother David and I turned aside and called upon the Lord, and received direct instruction how we should further proceed.

UTAH CHURCH ACTION

All who went to Utah were rebaptized, and the order was sent forth, and everyone in any part of the world who continued to affiliate with that organization was rebaptized.

Concerning this, Brigham Young said:

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions, to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, It is necessary to fulfill all righteousness.

I have heard of some of you cursing and swearing, even some of the elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my command.—*Journal of Discourses*, vol. 2, pp. 8, 9.

Tullidge also states in his *Life of Brigham Young, or Utah and Her Founders*, quoting from Historian Woodruff as follows:

On the 6th of August, the Twelve were rebaptized. This we considered a privilege and a duty. As we had come into a glorious valley

to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship and all the keys, powers, and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed Brigham Young. The following were the names and order of those present: Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. Ezra T. Benson had been dispatched several days before to meet the companies on the road.

During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty-five members of the camp, for the remission of their sins; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

On the next day (Sunday, August 8) the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred and twenty-four baptized this morning, making two hundred and eighty-eight rebaptized in the last three days.

It will be noted from the above that they were not only rebaptized, but were reordained. This was done prior to the time that Brigham Young was elected as president of the church. The action was evidently thought necessary for the establishment of the church. Brigham Young plainly stated that he was contemplating a reorganization.

Since the murder of President Joseph Smith, . . . We have mostly tarried with the body of the church, or been seeking a new location . . . and we now, having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel and push the people, the honest in heart, together from the four quarters of the earth.—*Millennial Star*, vol. 10, p. 86.

Orson F. Whitney also reports this reorganization and rebaptism:

A renewal of covenants now took place, the leaders setting the example by being rebaptized. President Young baptized his brethren of the twelve who were present, confirmed them, and sealed upon them anew their apostleship. Heber C. Kimball then baptized and confirmed President Young. This event took place on the sixth of August.

In the afternoon of the day following, the apostles elected their inheritances, . . .

The same evening Heber baptized fifty-five members of the camp in City Creek, for the remission of their sins; and the next day, August 8, the remainder of the camp renewed their covenants by baptism.—Life of Heber C. Kimball, by Orson F. Whitney.

They also were doubtless told they could not be in full fellowship without this rebaptism.

A portion of the congregation have heard what Brother Marsh has said; but he spoke so low that you could not all hear. He wants to know whether this people are willing to receive him into full fellowship. When he came to Florence, he applied to Brother Cunningham, who was then presiding there, for baptism. Brother Cunningham at first refused to baptize him, probably thinking that it would be better for him to wait till he came to this place; but he afterwards gave his consent to Brother Marsh being baptized. Brother Marsh now wishes to be received into full fellowship, and to be again baptized here.

There are many here who have formerly been acquainted with him—with his moral character, and they can judge as well as myself. . . .

I shall call a vote, to ascertain whether the people are willing that he should be baptized into the Church of Jesus Christ of Latter Day Saints, and be acknowledged a member in full fellowship. I wish those who are willing to receive Brother Marsh into full fellowship as a member of this church and kingdom to manifest it by uplifted hand.”—*Journal of Discourses* (Utah), vol. 5, p. 209.

That this order also went abroad we know from the fact that many were rebaptized in the city of Saint Louis. Also Church Chronology, Utah edition of 1890, volume 9, page 53:

February 4 a reformation meeting was held in No. 42 Islington, Liverpool, England, and on the following day the presiding brethren of the British Mission, including Apostles O. Pratt and E. T. Benson, renewed their covenants by baptism.

March 12 and 13. Reformation meetings were held at Swansea, Wales, after which the presiding elders, and subsequently all the Saints in that mission, renewed their covenants by baptism.

This is not a case of baptism of those expelled from the church or on the part of a few for the sake of conscience. It is a general rebaptism for the whole church and insisted upon as essential for fellowship. It was not alone those who crossed the plains, though it was primarily that, but those abroad were also required to be rebaptized by those who had been rebap-

tized, reconfirmed, and reordained under the administration of Brigham Young.

COMMENT BY HEMAN C. SMITH

In discussing this subject in True Succession in Church Presidency, Heman C. Smith (Reorganized) states:

Why should these men who years before had made a covenant with God in baptism and whose hands had baptized hundreds of others be rebaptized? Did they not feel in their own souls that they had broken their covenant? Was not this effort the result of a conviction that they had lost favor with God and a desire to regain his approbation? Mr. Woodruff says: "This we consider a privilege and a duty." "We felt like renewing our covenants before the Lord and each other."

Under what circumstances is the renewal of a covenant in baptism necessary? We will let Orson Hyde, of their own number answer:

"When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a lukewarm state, but afterwards cherish a desire to be rebaptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first; yet to break a solemn covenant by becoming cold, indifferent, or lukewarm, so as to render rebaptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's Spirit, and you will find yourselves caught in the snare of the Devil in some unexpected moment."—*Millennial Star*, vol. 8, p. 136.

If Mr. Hyde was right, these men had broken their covenant. His warning was timely; and, as subsequent events proved, the dire consequences which he pointed out were realized. Subsequently they not only extended the privilege of rebaptism, but enjoined upon all who came there, as many can testify, and as the following counsel from Brigham Young, given on October 23, 1853, indicates:

"I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly in the name of Jesus Christ that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness."—*Journal of Discourses*, vol. 2, p. 89.

If, as Mr. Hyde affirms, the breaking of the covenant necessitates rebaptism, and as Mr. Young affirms, all who came "into these valleys"

needed rebaptism, then it follows that in the act of going there and indorsing that institution the covenant made in baptism before going there was broken.

Right here permit us to inform the reader that in the Reorganization baptisms administered by proper authority in the days of Joseph Smith are considered legal and sufficient. In Utah one having only this baptism would be asked to renew it, thus either throwing discredit upon the former baptism or acknowledging that the former covenant had been broken by their act of accepting the Utah Church. Why, then, should we be censured for accepting the logical conclusions of their own teachings; viz, that they are a rejected and covenant-breaking church?

Returning to the strange acts of this band of pioneers in August, 1847, we learn that they not only renewed their baptismal covenant, but that the apostleship conferred upon them under the administration of Joseph Smith was considered inadequate, and the keys and powers by Joseph conferred, of which they now boast so much, were considered insufficient for their purpose. Mr. Woodruff says: "He (Brigham) then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office."

If anything more is needed to convince one that these men had turned away from the church over which Joseph the Martyr presided, followed them back to Winter Quarters on the Missouri River where they arrived October 31, 1847.

Note the following:

"On the 3d of December a conference was held on the east side of the river; but, after having resolved to build immediately a large tabernacle for the congregation, it adjourned for three weeks.

"There was a feast and a grand council, December 5, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

"In this council of the twelve apostles, their president first expressed his views concerning the reorganization of the Quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruff, Willard Richards, George A. Smith, Amasa Lyman, and Ezra T. Benson spoke to the question. President Young closed.

"Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two councilors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

"President Young then nominated Heber C. Kimball as his first councilor, and Willard Richards as his second councilor, which was seconded and carried unanimously."—Life of Brigham Young, p. 188.

In this council of the Twelve, December 5, 1847, Brigham Young first expressed his views on this movement, then immediately, without further consideration or notice, this council proceeded to elevate three of their number to the Presidency. In this council were only seven of those

who composed the quorum at the death of Joseph Smith; viz, Brigham Young, H. C. Kimball, Willard Richards, Orson Pratt, Orson Hyde, Wilford Woodruff, and G. A. Smith. It is well known that William Smith, Lyman Wight, and John E. Page had not acted with them for some time and were never at Winter Quarters. John Taylor and P. P. Pratt were in Salt Lake Valley. These five were not only absent, but could have known nothing of such a thing being contemplated. So that to get a majority vote of the Twelve, as left by Joseph, to elevate Brigham Young, he must vote for himself. Yes, more; his election depended upon his own vote.

Then, too, what becomes of the solemn promise made just after the death of Joseph, when the Saints were bidden, "Be patient, be patient," under the assurance that "when any alteration in the Presidency shall be required, seasonable notice will be given?"

We have quoted the above at length because of inquiries with regard to the position of our church. The editorial in the *Saints' Herald*, volume 46, page 17, by Joseph Smith quoted above gives another brief survey.

Rebaptism was made a prerequisite. It is the very action that would be necessary if a new church were being organized and the authority of the church established by Joseph Smith were in question; for they were not only rebaptized, but had their apostleship or other priesthood authority reconfirmed.

This wholesale rebaptism lends itself to these two possible constructions. First, that a new church with different principles was being established, and we know that new principles were introduced. It has been clearly established in the Temple Lot Suit by John F. Phillips, in the United States Circuit Court for the Western District of Missouri. Adam God, Blood Atonement, Plural Marriage, and even the duties of the priesthood were modified. We are not attempting here an exhaustive list of differences.

Second, it also lends itself to the construction that through wrongdoing such as would justify expulsion that all priesthood authority had been lost.

The objection of the Reorganized Church had been to the line of conduct which made rebaptism necessary.

THE REORGANIZATION

Of the early history of the Reorganization, Jason W. Briggs writes in the *Messenger* as follows:

In July, of this year, Aaron Smith, the first convert to James J. Strang, and one of his chief witnesses and counselor, came to Zarahemla and united with the church by baptism, at which time the question of rebaptism was first prominently brought forward. It happened that a very general attendance of the church at Zarahemla and the surrounding branches were present, among whom were Brethren Z. H. Gurley (Sen.), Deam, Cunningham, and J. W. Briggs of the Twelve, and Ethan Griffith. . . . It was urged by some that we should begin anew, and all be baptized, and thenceforward make it a test of fellowship. Elders Deam, Cunningham, and Griffith favored this, and the latter, together with Brother Aaron Smith just received, urged it with great vehemence. On the other hand, Elders Z. H. Gurley and J. W. Briggs took the ground that were the evidence of a legal baptism once having been received, and in the absence of expulsion or apostasy, it was not admissible to require a rebaptism to be identified with the Reorganization; but that in such cases it was optional with the persons themselves—a matter of conscience with them alone. This latter view had been acted upon generally up to this time, but now it was affirmed, and became a ruling precedent thenceforward. But from this day, it became the occasion of schism.

The later action and discussion in the Reorganized Church of Jesus Christ of Latter Day Saints has been given in the opening portion of this article.

From reference to the *Times and Seasons* as Joseph Smith points out, it is not clear for what purpose these rebaptisms occurred in the early church, nor who were so baptized. In the early years of the Reorganization, those who had joined other factions were permitted to be rebaptized if they so chose, for some of those had wandered in the byways and joined other churches.

SUMMARY

Rebaptism is recognized by the Reorganized Church of Jesus Christ of Latter Day Saints as being necessary.

First, where it is to establish a new evangel, a restoration of the work of God. Thus the Jews and especially their prose-

lytes had been baptized, yet were required to be rebaptized by John the Baptist and those who followed him. Thus, in like manner rebaptism was required of those who joined the church of Christ when the gospel was restored in 1830. (Doctrine and Covenants 20.) Thus, also, though the first baptism had been properly performed, the Nephites on this continent were required to be rebaptized when Jesus came to this continent and reorganized the church.

Second, because the original baptism was not performed by proper authority, or the authority of our heavenly Father. (Acts 19.) This included baptism into the church of Christ to-day. (Doctrine and Covenants 20.)

Third, where there is informality, or in some way the first baptism is not properly performed. (See Conference Resolution 212 above.) Baptism requires a proper candidate, a proper administrator, and a proper mode, which is complete immersion.

Fourth, in the case of expulsion from the church. If such a one returns to the church after due confession, restitution, and reconciliation, rebaptism is a prerequisite. (Conference Resolution 220.)

Fifth, where a person for some reason is not satisfied with his former baptism. While there is no law governing, such a baptism may be considered to be permissive according to editorial of the late President Joseph Smith, but has never been general and in fact even in individual cases has been very rare.

Sixth: Baptism for the sake of healing occurred in the early days of the Reorganization, but inquiry has brought to light only two cases, one in Nauvoo and one in Omaha. In both cases it appears the persons were not only ill, but also felt that their sickness was the result of wrongdoing. Physical as well as spiritual relief was secured through the ordinance. It is well to note historically, however, that the method

for the healing of the sick is provided in James 5: 14, 15; also the 16th verse provides for the confession of faults to one another, so provides through confession and administration for a complete healing and restoration.

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. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5: 14-16.

In the case of sins committed after baptism, we have a mediator with the Father; confession, restitution, and reconciliation is provided in the law, and a renewal of the covenant after proper confession, through the Lord's supper. This is the method provided by the law of the Lord for the renewal of our covenant following due repentance.

TWO NEGLECTED SUBJECTS

“Character is the interpretation of the facts of knowledge to the moral or spiritual upbuilding of the individual and the ultimate good of society. Just as character is the motivating influence in life from a moral standpoint, service is the motivating ideal in the business or vocations of life. Service implies the substitution of selfishness and profit by an obligation to render full value regardless of the terms of contract and a desire to return something to associates and society.”—Frank H. Lamb, in *The Washington Historical Quarterly*.

MANUSCRIPT OF SOLOMON SPALDING

Early opponents of the church made the claim that a manuscript of Solomon Spalding was the origin of the Book of Mormon. No manuscript of Mr. Spalding was produced, but various witnesses testified to having heard such a manuscript read.

But in 1884 Professor James H. Fairchild was in Honolulu, where Mr. L. L. Rice discovered a manuscript among the printed matter he had purchased from E. D. Howe about 1840. Its history is shown by the following letter written by L. L. Rice and already published as an introduction to the "Manuscript Found."

HONOLULU, SANDWICH ISLANDS, March 28, 1885.

MR. JOSEPH SMITH:

The Spaulding Manuscript in my possession came into my hands in this wise. In 1839-40 my partner and myself bought of E. D. Howe the *Painesville Telegraph*, published at Painesville, Ohio. The transfer of the printing department, types, press, etc., was accompanied with a large collection of books, manuscripts, etc., this manuscript of Spaulding among the rest. So, you see, it has been in my possession over forty years. But I never examined it, or knew the character of it, until some six or eight months since. The wrapper was marked, "Manuscript Story—Conneaut Creek." The wonder is, that in some of my movements, I did not destroy or burn it with a large amount of rubbish that had accumulated from time to time.

It happened that President Fairchild was here on a visit, at the time I discovered the contents of it, and it was examined by him and others with much curiosity. Since President Fairchild published the fact of its existence in my possession, I have had applicants for it from half a dozen sources, each applicant seeming to think that he or she was entitled to it. Mr. Howe says when he was getting up a book to expose Mormonism as a fraud at an early day, when the Mormons had their headquarters at Kirtland, he obtained it from some source, and it was inadvertently transferred with the other effects of his printing office. A. B. Deming, of Painesville, who is also getting up some kind of a book I believe on Mormonism, wants me to send it to him. Mrs. Dickinson, of Boston, claiming to be a relative of Spaulding, and who is getting up a book to show that he was the real author of the Book of Mormon, wants it. She thinks, at least, it should be sent to Spaulding's daughter, a Mrs. Somebody—but she does not inform me where she lives. Deming

says that Howe borrowed it when he was getting up his book, and did not return it, as he should have done, etc.

This Manuscript does not purport to be "A story of the Indians formerly occupying this continent;" but is a history of the wars between the Indians of Ohio and Kentucky, and their progress in civilization, etc. It is certain that this Manuscript is not the origin of the Mormon Bible, whatever some other manuscript may have been. The only similarity between them, is, in the manner in which each purports to have been found—one in a cave on Conneaut Creek—the other in a hill in Ontario County, New York. There is no identity of names, of persons, or places; and there is no similarity of style between them. As I told Mr. Deming, I should as soon think the Book of Revelations was written by the author of Don Quixote, as that the writer of this Manuscript was the author of the "Book of Mormon." Deming says Spaulding made three copies of "Manuscript Found," one of which Sidney Rigdon stole from a printing office in Pittsburg. You can probably tell better than I can, what ground there is for such an allegation.

As to this Manuscript, I cannot see that it can be of any use to anybody, except the Mormons, to show that it is not the original of the Mormon Bible. But that would not settle the claim that some other manuscript of Spaulding was the original of it. I propose to hold it in my own hands for awhile, to see if it cannot be put to some good use. Deming and Howe inform me that its existence is exciting a great interest in that region. I am under a tacit, but not a positive pledge to President Fairchild, to deposit it eventually in the Library of Oberlin College. I shall be free from that pledge, when I see an opportunity to put it to a better use.

Yours, etc.,

L. L. RICE.

P. S. Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spaulding was in any wise the author of the Book of Mormon. It was unlikely that anyone who wrote so elaborate a work as the Mormon Bible, would spend his time in getting up so shallow a story as this, which at best is but a feeble imitation of the other. Finally I am more than half convinced that this is his only writing of the sort, and that any pretense that Spaulding was in any sense the author of the other, is a sheer fabrication. It was easy for anybody who may have seen this or heard anything of its contents, to get up the story that they were identical.

L. L. R.

In a later letter, dated May 18, 1885, Mr. Rice wrote as follows:

HONOLULU, SANDWICH ISLANDS, May 14, 1885.

MR. JOSEPH SMITH,

Dear Sir: I am greatly obliged to you for the information concerning Mormonism, in your letters of April 30 and May 2. As I am in

no sense a Mormonite, of course it is a matter of curiosity, mainly, that I am interested in the history of Mormonism.

Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spaulding; and second, it is not the original of the Book of Mormon.

My opinion is, from all I have seen and learned, that this is the *only* writing of Spaulding, and there is no foundation for the statement of Deming and others, that Spaulding made another story, more elaborate, of which several copies were written, one of which Rigdon stole from a printing-office in Pittsburg, etc. Of course I cannot be as certain of this, as of the other two points. One theory is, that Rigdon, or some one else, saw this manuscript, or heard it read, and from the hints it conveyed, got up the other and more elaborate writing on which the Book of Mormon was founded. Take that for what it is worth. It don't seem to me very likely.

Very respectfully yours,
L. L. RICE.

The following month, under date of June 12, 1885, he transferred the manuscript to President J. H. Fairchild, of Oberlin College, Ohio, where it is still to be found. President Fairchild had an exact copy made which was published by the Reorganized Church of Jesus Christ of Latter Day Saints in 1885.

Recently our attention was called to the following article published as tract number 77 by the Western Reserve Historical Society of Cleveland, Ohio. It was a paper read by President James H. Fairchild before the Northern Ohio and Western Reserve Historical Society, March 4, 1886. It has already been republished in the *Saints' Herald* for August 21, 1918, volume 65, page 818, but it is of sufficient importance to justify republication.

To the best of my information and belief, this manuscript is still in the museum at Oberlin College, and later development did not cause a modification of President Fairchild's opinion as here expressed.—EDITOR.

MANUSCRIPT OF SOLOMON SPALDING AND THE BOOK OF MORMON

The accepted theory of the origin of the "Book of Mormon" connects it with a manuscript written by Solomon Spaulding, purporting to set forth the origin and civilization of the American Indians, and to account

for the ancient mounds and earthworks and other remains of the ancient inhabitants which are scattered over the land.

The first publication of this idea seems to have been made by the late E. D. Howe, of Painesville, in a volume published by himself at Painesville in 1834, and entitled *Mormonism Unveiled*. He, with an associate, D. P. Hurlbut, of Conneaut, seems to have been the first to gather evidence on the subject from the original sources; and most later writers on Mormonism have depended essentially upon the material furnished by him. The theory of the connection of the "Book of Mormon" with Spaulding's manuscript has become traditional, and has found its ways into all anti-Mormon literature and into the general encyclopedias, such as the *Britannica*, *Chambers'*, *Appleton's*, *McClintock* and *Strong's*, and probably others. Professor George P. Fisher, in his work on general history, just published, adopts the theory.

The question whether or not the "Book of Mormon" is based upon a manuscript of Spaulding is intrinsically of little importance. It required only a very moderate degree of literary ability and invention to produce the book, and several of the original leaders of the fanaticism must have been adequate to the work. It is, perhaps, impossible at this day to prove or disprove the Spaulding theory.

The unquestionable facts bearing on the case are as follows:

Solomon Spaulding was born in Connecticut in 1761; graduated at Dartmouth College in 1785, was ordained to the ministry, and preached in New England a few years, taught an academy for a time in Cherry Valley, New York, or carried on mercantile business there and failed, and in 1809 removed to New Salem, now Conneaut, in Ohio, where in company with one Henry Lake he established an iron foundry. His business not prospering, he removed to Pittsburgh, or its vicinity, in 1812, and a year or two later, to Amity, Pennsylvania, where he died in 1816 at the age of fifty-five years. Spaulding had a literary tendency, and while living at Conneaut, he entertained himself with writing a story which purported to be an account of the original inhabitants of the country, their habits, customs and civilization, their migrations and their conflicts. From time to time, as his work went on, he would call in his neighbors and read to them portions of his manuscript, so that they became familiar with his undertaking. He talked with some of them about publishing his book, in the hope of retrieving his fortunes financially; and this appears to have been his purpose when he removed to Pittsburgh. There is evidence that he conferred with a printer, at Pittsburgh, by the name of Patterson, in reference to the publication, but the book never appeared.

Soon after the publication of the Mormon book in 1830, Mormon preachers appeared in considerable numbers in Northern Ohio, and attracted much attention in the neighborhood of Conneaut. At some of their gatherings where the New Bible was read, persons were present who had heard the Spaulding manuscript, and were struck with the re-

semblance between the two. Thus the opinion arose and was propagated that the Mormon book was written by Solomon Spaulding. The fact that it obtained a foothold there affords a presumption in favor of the idea, and the testimony of parties on the ground, if fully trustworthy, establishes the fact beyond question. These testimonies were gathered in 1833, apparently with reference to their publication in Howe's book. As these are the entire basis of the theory, I will give from the book the essential portions of them found on pages 278-87. The first is from the testimony of John Spaulding, the brother of Solomon:

"In 1810 I removed to Ohio and found him (Solomon) engaged in building a forge. I made him a visit about three years after, and found that he had failed, and considerably involved in debt. He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled *The Manuscript Found*, of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences, and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the 'Book of Mormon,' and to my great surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with 'and it came to pass,' or 'now it came to pass,' the same as in the 'Book of Mormon,' and according to the best of my recollections and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, jr., I am unable to determine.

"JOHN SPAULDING."

Testimony of Martha, wife of John:

". . . The lapse of time which has intervened, prevents my recalling but few of the leading incidents of his writings, but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. . . . I have read the 'Book of Mormon,' which has brought fresh to my recollections the writings of Solomon Spaulding; and I have no manner of doubt that the historical part of it is the same that I read and heard read more than twenty years ago. The old obsolete style, and the phrases 'and it came to pass,' etc., are the same.

"MARTHA SPAULDING."

Testimony of Henry Lake, partner of S. Spaulding, Conneaut, September, 1833:

"He (Spaulding) very frequently read to me from a manuscript which he was writing, which he entitled *The Manuscript Found*, and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with its contents. . . . This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency which he promised to correct, but by referring to the 'Book of Mormon,' I find that it stands there just as he read it to me then. Some months ago I borrowed the 'Golden Bible,' put it into my pocket, carried it home and thought no more of it. About a week after, my wife found the book in my coat pocket as it hung up, and commenced reading aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before from his 'Manuscript Found.' I well recollect telling Mr. Spaulding that the so frequent use of the words 'and it came to pass,' 'now it came to pass' rendered it ridiculous.

"HENRY LAKE."

Testimony of Miller, an employee of Spaulding. Springfield, Pennsylvania, September, 1833:

" . . . While there I lodged in the family of Spaulding for several months. I was soon introduced to the manuscripts of Spaulding, and perused them as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly attracted my attention was one which he called the 'Manuscript Found.' From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. . . . I have recently examined the 'Book of Mormon,' and find in it the writings of Solomon Spaulding, from beginning to end, but mixed up with scripture and other religious matter which I did not meet with in the 'Manuscript Found.' Many of the passages in the 'Mormon Book' are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names are brought fresh to my recollection by the 'Gold Bible.'

"JOHN N. MILLER."

Testimony of a neighbor, Aaron Wright:

"When at his house one day he showed and read to me a history he was writing of the lost tribes of Israel, purporting that they were the first settlers of America, and that the Indians were their descendants. . . . He traced their journey from Jerusalem to America, as it is given in

the 'Book of Mormon,' excepting the religious matter. The historical part of the 'Book of Mormon' I know to be the same as I read and heard read from the writings of Spaulding more than twenty years ago; the names more especially, are the same without any alteration. . . . In conclusion I will observe that the names of, and most of the historical part of the 'Book of Mormon,' were as familiar to me before I read it as most modern history. . . .

"AARON WRIGHT."

Testimony of O. Smith, a neighbor, with whom Spaulding boarded:

". . . During the time he was at my house I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world; but no religious matter was introduced, as I now recollect. . . . This was the last I heard of Spaulding or his book until the 'Book of Mormon' came into the neighborhood. When I heard the historical part of it related, I at once said it was the writings of old Solomon Spaulding. Soon after, I obtained the book, and on reading it I found much of it the same as Spaulding had written more than twenty years before. =

"OLIVER SMITH."

Testimony of Nahum Howard. Conneaut, August, 1883 [1833]:

"I first became acquainted with Solomon Spaulding in December, 1810. After that I frequently saw him at his house and also at my house. I once, in conversation with him, expressed a surprise at not having any account of the inhabitants once in this country who erected the old forts, mounds, etc. He then told me that he was writing a history of that race of people; and afterwards frequently showed me his writings, which I read. I have lately read the 'Book of Mormon,' and believe it to be the same as Spaulding wrote except the religious part.

"NAHUM HOWARD."

Statement of Artemus Cunningham:

". . . Before showing me his manuscripts he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or Scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night in reading and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, 'I, Nephi,' I recollect as distinctly as though it was yesterday, although the general features of the story have passed from my memory through the lapse of twenty-two years. . . . The Mormon bible I have partially examined, and am fully of the opinion that Solomon Spaulding had written its outlines before he left Conneaut."

This testimony of Cunningham is without his signature, but is called his statement.

Of these eight witnesses, five distinctly state that the religious matter in the "Book of Mormon" was not contained in Spaulding's manuscript. The others state that the historical part of the "Book of Mormon" is the same as of Spaulding's "Manuscript Found."

Mr. Howe inquired of Mr. Patterson, the printer, at Pittsburgh, with whom it was represented that Spaulding conferred in reference to the publication of his manuscript, but Patterson had, at that time, no recollection of the subject, but in 1842, some eight years after the publication of Howe's book, Mr. Patterson signed a statement certifying that a gentleman had put into the hands of the foreman of his printing office, "a manuscript of a singular work, chiefly in the style of our English translation of the Bible," that he (Patterson) read a few pages of it, but as the author could not furnish the means, the manuscript was not printed.

Mr. Howe sent a messenger, D. P. Hurlbut of Conneaut, to the widow of Solomon Spaulding (Mrs. Davison by a second marriage), who was then living with her daughter in Monson, Massachusetts, to ascertain further about the manuscript and to procure if it were still within reach. Mrs. Davison stated that her husband had a variety of manuscripts, one of which was entitled the "Manuscript Found," but of its contents she had no distinct remembrance; she thought it was once taken to Patterson's printing office in Pittsburgh, and whether it was ever returned to the house again she was quite uncertain. If it was returned, it must be with other manuscripts in a trunk which she left in Otsego County, New York.

This was all that Mrs. D. knew of the manuscript in 1834, when Howe published his book; but in 1839, five years later, a statement was published in the *Boston Recorder* under her signature, in which she describes the manuscript very fully, states very definitely that Mr. Patterson took the manuscript, kept it a long time, was greatly pleased with it, and promised to publish it if Mr. Spaulding would make out a title page and preface, which Mr. S. refused to do. She further states that at her husband's death, the manuscript came into her possession and was carefully preserved. This seems to be a great enlargement of memory or of knowledge since 1834, and it is difficult to read the extended and elaborated statement without reaching the conclusion that Mrs. Spaulding-Davison had very little to do with it. Reverend Robert Patterson, son of Reverend Robert Patterson, the printer, now editor of the *Presbyterian Banner* of Pittsburgh, published some years since a paper on this question, and in quoting a paragraph from this statement of Mrs. Spaulding-Davison, he says that it was made to Reverend D. R. Austin of Monson, Massachusetts, written down by him and published in the *Boston Recorder*.

Mr. Hurlbut, on his visit to Mrs. Davison, obtained from her permission to examine the old hair trunk at her cousin's at Hartwick, New

York, in which the manuscript, if in existence, was to be found, and to carry it to Mr. Howe for comparison with the "Book of Mormon." He found but one manuscript, and this he delivered to Mr. Howe who describes it briefly, but somewhat inaccurately in his book, page 238.

The manuscript, lost sight of since the date of Howe's book, came to light at Honolulu, Hawaiian Islands, a year ago last August, in the possession of Mr. L. L. Rice, formerly state printer at Columbus, Ohio. I had asked Mr. Rice, who was an anti-slavery editor in Ohio many years ago, to examine his old pamphlets and papers to see what contributions he could make to the anti-slavery literature of the Oberlin College library. After a few days he brought out an old manuscript with the following certificate on a blank page:

"The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession. "D. P. HURLBUT."

The three men named are of the eight witnesses brought forward by Howe. This manuscript is now in my possession, and it is at hand this evening. The manuscript proves its own antiquity. It is soiled and worn and discolored with age. It consists of about one hundred and seventy pages, small quarto, unruled, and for the most part closely written not far from forty-five thousand words. It has been printed by the Josephite Mormons of Lamoni, Iowa, from a copy of the manuscript taken since it came into my possession. As thus printed it makes one hundred and thirty-two pages of three hundred and twenty words each—equal to about one-sixth part of the "Book of Mormon." No date attaches to the manuscript proper, but on a blank page there is a fragment of a letter containing the date, January, 1812. Mr. Rice probably came into possession of the manuscript in 1839, when he succeeded Mr. Howe in the printing office at Painesville, but he has no recollection of ever having seen the manuscript until it came to his notice in Honolulu.

The manuscript has no resemblance to the "Book of Mormon," except in some very general features. There is not a name or an incident common to the two. It is not written in the solemn Scripture style. It is a story of the coming to this country, from Rome, of a ship's company, driven by a storm across the ocean, in the days of the Emperor Constantine. They never returned to their own land, but cast in their lot with the aboriginal tribes inhabiting the country; and it is chiefly occupied with an account of the civilization and conflicts of these tribes—the Delawares, Ohions, Kentucks, Sciotoons, Chiaugans, etc., etc. The names of the persons are entirely original, quite as remarkable as those in the "Book of Mormon," but never the name—such as Bombal, Kado-cam, Lobaska, Hamboon, Ulipoon, Lamesa, etc. The introduction, expresses the purpose or motive of the author in its composition, and is as follows—orthography uncorrected, and a few words lost by the crumbling of the manuscript:

"Near the west bank of the Conneaught river there are the remains

of an ancient fort. As I was walking and forming various conjectures respecting the character, situation and numbers of those people who far exceed the present Indians in works of art and ingenuity, I happened to tread on a flat stone. This was at a small distance from the fort, and it lay on the top of a small mound of earth, exactly horizontal. The face of it had a singular appearance. I discovered a number of characters, which appeared to me to be letters, but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a lever I raised the stone; but you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones, and that it was designed as a cover to an artificial cave. I found by examining that its sides were lined with stones built in a conical form with . . . down, and that it was about 8 feet deep. Determined to investigate the design of this extraordinary work of antiquity, I prepared myself with the necessary requisites for that purpose, and descended to the bottom of the cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big flat stone fixed in the form of a door. I immediately tore it down, and lo! a cavity within the wall presented itself, it being about three feet in diameter from side to side, and about two feet high. Within the cavity I found an earthen box, with a cover which shut it perfectly tight. The box was two feet in length, one and half in breadth, and one and three inches in diameter. My mind, filled with awful sensations which crowded fast upon me, would hardly permit my hands to remove this venerable deposit; but curiosity soon gained the ascendance; the box was taken and raised to open. When I had removed the cover I found that it contained twenty-eight . . . of parchment, and that when . . . appeared to be manuscripts written in eligible hand, with Roman letters and in the Latin language. They were written on a variety of subjects, but the roll which principally attracted my attention contained a history of the author's life and that part of America which extends along the great lakes and the waters of the Mississippi."

Solomon Spaulding's attitude toward the sacred Scriptures and Christianity is brought to light by a record, apparently a copy of a letter, on two loose leaves found in connection with the manuscript, written on paper of the same quality, and in the same handwriting; the statement is without beginning or end, but the substantial part remains, as follows:

"But having every reason to place the highest confidence in your friendship and prudence, I have no reluctance in complying with your request in giving you my sentiments on the Christian religion, and so far from considering the freedom you take in making the request, impertinence, I view it as a mark of your affectionate solicitude for my happiness. In giving you my sentiments of the Christian religion, you will perceive that I do not believe certain facts and certain propositions to be true, merely because my ancestors believed them and because they are popular. In forming my creed I bring everything to the standard

of reason. This is an unerring and sure guide in all matters of faith and practice. Having divested myself, therefore, of traditionary and vulgar prejudice, and submitting to the guidance of reason, it is impossible for me to have the same sentiments of the Christian religion which its advocates consider as orthodox. It is in my view a mass of contradictions, and an heterogeneous mixture of wisdom and folly, nor can I find any clear and incontrovertible evidence of its being a revelation from an infinitely benevolent and wise God. It is true that I have never had the leisure nor patience to read every part of it with critical attention, or to study the metaphysical jargon of divines in its vindication. It is enough for me to know that propositions which are in contradiction to each other cannot both be true, and that doctrines and facts which represent the Supreme Being as a barbarous and cruel tyrant, can never be dictated by infinite wisdom. Whatever the clergy say on the contrary can have no effect in altering my sentiments. I know as well as they that two and two make four, and that the three angles of a triangle are equal to two right angles. But, notwithstanding, I disavow any belief in the divinity of the Bible, and consider it a mere human production, designed to enrich and aggrandize its authors and enable them to manage the multitude; yet casting aside a considerable mass of rubbish and fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man, to promote individual, social and public happiness, and that in various instances it represents the Almighty as possessing attributes worthy of a transcendent character; having a view, therefore, to those parts of the Bible which are truly good and excellent and sometimes speak of it in times of high commendation, and indeed, I am inclined to believe that, notwithstanding the mischiefs and injuries which have been produced by the bigoted zeal of fanatics and interested priests, yet that these evils are more than counterbalanced in a Christian land by the benefits which result to the great mass of the people by their believing that the Bible is of divine origin, and that it contains a revelation from God. Such being my view of the subject, I make no exertions to dissipate their happy delusion."

The only important question connected with this manuscript is, what light, if any, does it throw on the origin of the "Book of Mormon"? This manuscript clearly was not the basis of the book. Was there another manuscript, which Spaulding was accustomed to read to his neighbors, out of which the "Book of Mormon" grew, under the hand of Sidney Rigdon or Joseph Smith, or both? If we could accept without misgiving the testimony of the eight witnesses, brought forward in Howe's book, we should be obliged to accept the fact of another manuscript. We are to remember that twenty-two years or more had elapsed since they had heard the manuscript read; and before they began to recall their remembrances they had read, or heard the "Book of Mormon," and also the suggestion that the book had its origin in the manuscript of Spaulding. What effect these things had upon the exactness of their memory is

matter of doubt. No one was present to cross-question, and Hurlbut and Howe were intent upon finding the testimony to support their theory.

In its more general features the present manuscript fulfills the requirements of the "Manuscript Found." It purports to have been taken from an artificial cave in a mound, and thus was naturally called the "Manuscript Found." It sets forth the coming of a colony from the eastern continent, and is an account of the aboriginal inhabitants of the country, suggested by the mounds and earthworks in the vicinity of the author, and was written to explain the origin of these works. This purpose it pursues with a directness not found in the "Book of Mormon." These general features would naturally bring it to remembrance, on reading the account of the finding of the plates of the "Book of Mormon."

Of the eight witnesses brought forward by Howe, five are careful to except the "religious matter" of the "Book of Mormon," as not contained in the manuscript of Spaulding, and the theory is that this matter was interpolated by Sidney Rigdon, or some other man who expanded the manuscript into the book. This strikes me as an important circumstance. The "Book of Mormon" is permeated in every page and paragraph with religious and scriptural ideas. It is first and foremost a religious book, and the contrast between it and the supposed manuscript must have been very striking to have led five of these witnesses to call this difference to mind and mention it, after the lapse of twenty years and more. The other three witnesses are careful to say that the "Book of Mormon," in its "historical parts," is derived from the Spaulding manuscript, thus implying the same exception expressed by the others. Now it is difficult—almost impossible—to believe that the religious sentiments of the "Book of Mormon" were wrought into interpolation. They are of the original tissue and substance of the document, and a man as self-reliant and smart as Sidney Rigdon, with a superabundant gift of tongue and every form of utterance, would never have accepted the servile task. There could have been no motive to it, nor could the blundering syntax of the "Book of Mormon" have come from Rigdon's hand. He had a gift of speech which would have made the style distasteful and impossible to him.

The minuter features of the testimony of these witnesses are obviously of more weight in their bearing upon the probability of another manuscript. When they speak of the Scripture style of the manuscript, the frequent recurrence of the expression, "and it came to pass," the names recalled, "Nephi," "Lehi," and others, the remembrance seems too definite to be called in question. But it must be remembered that the "Book of Mormon" was fresh in their minds, and their recollections of the Manuscript Found were very remote and dim. That under the pressure and suggestion of Hurlbut and Howe, they should put the ideas at hand in place of those remote and forgotten, and imagine that they remembered what they had recently read, would be only an ordinary example of the frailty of memory, and it would not be unnatural or im-

probable that such an illusion should be propagated among Spaulding's old neighbors at Conneaut. This view must, of course, be purely hypothetical, and could have little force against the positive testimony.

There has been an attempt to support the testimony of these Conneaut witnesses by following the manuscript through Patterson's office, at Pittsburgh, to the hands of Sidney Rigdon. This theory is sustained by abundance of conjecture, but by very little positive evidence. It has come to be a tradition that Rigdon was a printer in Patterson's office when Spaulding went to Pittsburgh, and thus became acquainted with the manuscript, either stole it or copied it, and after brooding over it fifteen years brought out the Mormon Bible. This would be interesting if true; but there seems no ground to dispute the positive testimony of Rigdon's brothers that he was never a printer, and never lived in Pittsburgh at all until 1822, eight years after Spaulding left, and then was there as pastor of a Baptist church.

Rigdon sent from Nauvoo, in 1839, to the *Boston Journal*, an indignant denial of the statement of Mrs. Spaulding-Davidson, already referred to. A sentence or two from this denial will be sufficient:

"It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was at Pittsburgh, and who is said to have kept a printing office, etc., etc., is the most base of lies, without even the shadow of truth. . . . If I were to say that I ever heard of the Reverend Solomon Spaulding and his hopeful wife until D. P. Hurlbut wrote his lie about me, I should be a liar like unto themselves."

The claim in reference to Rigdon's connection with the Spaulding manuscript seems to become more and more definite with every new statement of the case, and without any addition to the evidence. Mrs. Ellen E. Dickinson, a grandniece of Mrs. Solomon Spaulding, in her *New Light on Mormonism*, recently published, finds it easy to put imaginings in the place of facts, in her statements in reference to Rigdon, as follows:

"At an early age he was a printer by trade, and is known to have been in Conneaut, Ohio, at the time Spaulding read his 'Manuscript Found' to his neighbors, . . . and it is easy to believe the report that he followed or preceded Spaulding to Pittsburgh, knowing all his plans, in order to obtain his manuscript, or copy it, while it was in Patterson's printing house—an easy thing to do, as the fact of the manuscript being left carelessly in the office for months, is not questionable."—Page 47.

Over against these fancies are the facts given in the testimony of Rigdon's brothers, published by Reverend Robert Patterson, of Pittsburgh, that when Spaulding was reading his manuscript to his neighbors in Conneaut, Rigdon was a boy seventeen or eighteen years of age, on his father's farm in Allegheny County, Pennsylvania; that he never was a printer, and did not live in Pittsburgh until 1822, six years after Spaulding's death.

Another example of the increasing definiteness of the tradition may be found in a volume just published at Cincinnati, giving an account of

the various religious sects. Speaking of the "Book of Mormon," the writer says: "Rigdon, who afterwards became Smith's right-hand man, is known to have copied this (Spaulding's) manuscript. A comparison of the 'Book of Mormon' with the original manuscript of this novel, satisfies all, except professing Mormons, that the Mormon bible is simply the old novel revised and corrected by Smith and Rigdon"—an illustration of the facility with which a shadowy tradition becomes definite history.

It does not appear that Smith and Rigdon had any acquaintance with each other until after the publication of the Mormon book. In Howe's book we have a full account of Rigdon's conversion to Mormonism at Mentor, in the autumn of 1830, when Parley P. Pratt introduced to him two Mormon missionaries from Palmyra, New York. In a pamphlet published by Pratt, in 1838, he gives a similar account of Rigdon's conversion and states positively that Smith and Rigdon never saw each other until early in 1831. So far as I am aware, there is nothing to disprove this statement.

A somewhat prevalent theory, which Mrs. Dickinson maintains, is that Hurlbut took two manuscripts from the old trunk in Hartwick, New York—one the genuine "Manuscript Found," which he treacherously sold to the Mormons, the other which he delivered to Howe, and which is present this evening. Of this there seems to be no proof. Howe intimates no such thing in his book. It is true that Mrs. Dickinson reports an interview of her own with Howe, in 1830, in which he expresses the opinion that Hurlbut had two manuscripts, one of which he sold to the Mormons, but in the appendix to her book (page 259) she publishes a letter from Howe to Hurlbut, written two or three months before the interview, in which he disclaims any such suspicion.

There are those who claim to know that the last manuscript is still in existence, and will be brought to light at some future day. It would not seem unreasonable to suspend judgment in the case until the new light shall come. Professor Whitsitt, of the Southern Baptist Theological Seminary, Louisville, Kentucky, has given much attention to the internal structure of the "Book of Mormon," and is about to publish a life of Sidney Rigdon in which he will maintain, and expects to prove, that Rigdon is responsible for the "Book of Mormon," and that he had Spaulding's manuscript as the basis of his work.

OBERLIN, OHIO.

JAMES H. FAIRCHILD.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 81.)

Some time later I met Reverend J. J. Maakested of the Lutheran faith at Sutton's Bay, Michigan. This gentleman had been lecturing against us, and the people were stirred up considerably. (Previously Brother F. C. Smith had labored there, and later some came into the church.) This debate did not seem to do much good, although I labored faithfully to explain the beautiful gospel as taught by Christ and his apostles. We talked about the organization of the church, that there should be the same kind of officers in it now as there were in our Savior's time, but few seemed to think it made any difference.

Regarding infant baptism instead of blessing them by the laying on of hands, read Genesis 48: 5-20; Luke 2: 28-34; Matthew 19: 13; Mark 10: 13-16; Luke 18: 15-17. Yet all of those references are thrown aside, and they take up some other order for which there is no proof in the Bible.

It is exactly as the Lord told this church when he reestablished the true gospel: "And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men."—Doctrine and Covenants 45: 4.

Anyone should see—and they can if they will—that millions of men and women to-day are led by the precepts of men, or there would not be hundreds of different denominations and no two exactly alike. When the Savior came to

establish the gospel, Israel was divided; there were eighteen different sects; and he told them they were all wrong—all lost (his own people, Israel). (Matthew 10: 6; 15: 24.) “They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”—Romans 3: 12. It is so to-day with all who will not believe in and obey the Savior’s message.

The work in northern Michigan had grown so rapidly that we had again to divide the district. I felt sure my move to the northwestern part of the State was the right one; that we would get many to believe in the angel’s message, and that branches of the church would be raised up in many places in those parts where the everlasting gospel had not yet been preached. It has been accomplished, and the number became so great that we had to divide the district and make two districts of it.

Five counties were struck off on the east, viz, Huron, Sanilac, Tuscola, Lapeer, and Saint Clair, and named the Eastern Michigan District. Brethren R. E. Grant, president; J. A. Grant, secretary, and Andrew Barr, Bishop’s agent, all of whom were my sons in the gospel, were chosen. The balance of the old Northern Michigan District remained, holding the same name as before the division, of which I was made president; Brother J. Cole Moxon, secretary, and J. H. Peters, Bishop’s agent.

All went to work with a will in both districts, and many were added to the church. In different parts of the State many who were sick were healed, and we all felt to thank God that we were permitted to live in the age in which we do, and were honest and humble enough to face a frowning world and take upon us the name of Christ and obey his gospel with a determination to live it to the end. For the promise of our Master is, “But he that shall endure unto the end, the same shall be saved.”—Matthew 24: 13.

Brethren Robert Davis and F. C. Smith and I have baptized from April to November over one hundred people, and others are believing that the true gospel is again on the earth.

Some of those in South Boardman who objected to our preaching in that place (just as though we did not have a right there as well as any other man) said they would not mind it so much if we would just try to save those that the other churches cannot reach. Two men of that place, named John Hansen and Charles Joice, had been condemned by other sects as reprobates and unredeemable. "Let him convert them, and leave other church members alone!"

Well, we preached away, and among the scores who were baptized were John Hansen and Charles Joice! As to leaving other people alone, I would say that those church people need saving as well as anyone else! When the true gospel is preached, as we find recorded in the Scriptures, and men and women understand and believe it, and are honest in heart before God and are willing to obey it, it is our duty to administer the ordinances of the gospel to them. Other church ministers have the same right to preach to our members, and take them from us if they can. We do not think we are narrow at all. We are willing at any time to exchange pulpits with the ministers of other faiths—they to preach in our church to our members, and we in turn occupy in their churches and preach to their members. That's fair, is it not?

Oh, there is so much I would like to write about, but coming to 1893: I have been very busy. I labored in Ludington, Freesoil, Burnham, Elmira, South Boardman, Coleman, Farwell, and Detroit this year, baptizing some in nearly all of those places, especially in Freesoil. Brethren G. D. Washburn, Jacob Kaplinger, and I baptized over forty people there during the year. Brother J. K. Soper has also assisted in the

gospel work and has delivered some excellent discourses and baptized some.

The Methodist people in Freesoil have been very active in trying to keep their people away from our meetings, and they have also brought in a minister now and then to lecture against our people. There were three, delivering eight lectures against us in all. We replied to their lectures to clear ourselves from vile and slanderous attacks, trying to avoid the like against them. But as the Prophet Joseph said, "This work will prosper the more opposed." We have proven this to be true wherever we have been called upon to meet such opposition; the result has been as prophesied. I have baptized nearly one hundred people during the year.

Starting in the year 1894, we do so with faith and good hope. There are many places we would like to preach where we are not permitted to, sometimes because we are unable to find a proper place in which to hold meetings; other times, because those who own or control such buildings, being prejudiced, will not allow us to occupy.

Last year we began talking of getting a gospel tent in which to hold meetings. We had President Joseph Smith with us at the dedication of the church at Freesoil and Coleman. We held meetings before and after, commencing March 14 and ending the 25th. Brother Joseph preached the dedicatory sermon. We now have a live branch at Coleman.

I am again challenged by M. D. Rogers to debate at Gilmore, south of Farwell. This is the one I met at Sanford as already mentioned. Mr. Rogers at that time was of the Christian Church, but he had left that church and joined the Winebrennarians. The debate lasted twelve evenings, six on Joseph Smith and the Book of Mormon, three evenings on the doctrine of our church, and three on the Church of God (Winebrennarians). While this debate was in progress, Brother F. C. Smith wrote:

The Cornish-Rogers debate is moving on splendidly. Those who cheered the opposite party are cheering some the other way; good order; interest is getting better; large crowds. We have had bad weather almost since the start. Elder Rogers is rather abusive in his language, which makes the truth to shine the more. Everything goes well so far, and we hope for a glorious victory for the right.—*Saints' Herald*, vol. 41, p. 343.

As near as we could learn, Rogers was brought here by the Methodists, Baptists, and Christians or Disciples, and they paid him \$25. Mr. Rogers brought forth about the same books, novels, and stories as he did at Sanford except when speaking on the subject of probation after death.

To my mind that matter was made so plain during the other debate that he saw we had the proof for it. It was thus proved that God was just and that he would deal justly with all mankind, dead or alive, and that all people should hear the full gospel of salvation either in this life or in the life between death and the resurrection, before the final judgment. So many were the references, and so strong the argument, that Rogers never attempted to bring up any scripture to refute it. But instead, in a tantalizing manner, demanded "If there is such a place, show me the hole where they get into that prison."

In reply, I told them that I did not know just where the place was where they got into the prison, but suffice to say there is such a place.

I continued, "There are three denominations represented here to-night who have employed this man to discuss for them, and the man himself, all of whom believe that there is a place called paradise, located "up," perhaps the third heaven; then there is the heaven of heavens, and it is located "up," so represented by many passages of scripture, yet not one of you can tell me where the hole is where they get into such places. So with the prison: it is located in the earth, pit, heart of the earth, prison, netherparts, etc., and we have proven that Jesus

went there and preached to the spirits in prison. And this should suffice."

I thought Mr. Rogers was intelligent enough to know when a point was made, and with all my heart I believed he could see into it plainly, but he willfully fought against it. He seemed to delight in saying things against the Saints, apparently to get them angry, and favored the idea of mobbing us out of the country, "I'll fix you as they fixed Joe Smith," said he, and other similar remarks. At one time when he said something mean and cutting to all of us, the few Saints who were there only smiled, and because they did not show a spirit of resentment, or feeling of anger, he angrily said, "Look at them! You brazen serpents of Gilmore!"

Finally, near the winding up of the debate, in one of my speeches I was so full of the Holy Spirit and words came with such force that I could feel the presence of some personage standing by my right, and a little back, and in my gestures an impression came, "Don't throw your hand so far back; you'll strike him in the face!" And the power by which I spoke was wonderful. When we closed for that evening, Brother F. C. Smith stepped quickly on the stand, and said, "I could discern a personage at your right side." When I agreed to arrange and write this autobiography, I wrote to Brother Smith to tell me what his remembrance was of that occurrence. Replying to that part I received the following:

As for the time when you had that debate with Rogers at Gilmore: I was filled with the Spirit and saw a light at your right hand, and I do not think I am mistaken when I say that I saw the outlines of a heavenly messenger in that light.—Independence, Missouri, February 20, 1921.

Whether a heavenly messenger stood by me at that time I do not know, but I was wonderfully blessed of the Spirit of God, so that it was no trouble to talk, and the language employed and statements made seemed to be so grand that the

arguments could not be refuted. By its power I spoke better than I knew.

In his last speech, Mr. Rogers (I judge for lack of subject matter) repeatedly asked that I show him the hole where they get into that prison, if there is such a place, and finally turned facing me, and said excitedly and angrily, "I demand that you show the hole where they get into the prison where you say Christ preached to the spirits. I will give you my time to explain. Show me the hole, you hypocrite!"

Instantly under the power and direction of the Almighty, I was on my feet and exclaimed, pointing at him: "You reject this gospel, sir, and you will find the hole quick enough!"

The words were sharp and forcible, yet plain and distinct. The people were awe-stricken—perfect silence reigned. Rogers turned pale—still staring at me, while it seemed that I could hear those words reverberate.

He tried to rally, looked at his notes, said, "Well, we'll—turn to that old Book of Mormon—page—well—I—I don't—. No, it's—that—that old Doctrine and Covenants—page—no—well, I don't find what I wanted. We'll take up something else. This earth—they are going to reign on the earth—this earth is too small," he meandered on. "Time," called the chairman, and Rogers was glad of it. He was shocked and could not rally.

With the best of freedom I discoursed the next half hour.

Not to return to this later, I will here add that Rogers, a strong, healthy, robust man in the prime of life, went home to rest, then went to meet Elder J. A. Carpenter to debate the same propositions over at Beaverton, Michigan. He tried it for one evening but was sick and unable to finish his last speech (first night) satisfactorily so went home. Three weeks from the close of the debate with me at Gilmore, Mr. Rogers died.

About three weeks later, while passing through Farwell on the F. and P. M. Railroad (Farwell was the nearest station to Gilmore), a lady, a member of the Latter Day Saints, came aboard. As soon as her ticket was taken up, I walked back to speak to her, as all Saints are always glad to meet each other. Shaking hands, she asked, "Did you hear about Rogers?"

"No," I replied.

"Why, he's dead!" she said.

"What! M. D. Rogers dead?"

Replying, she said, "Yes. Don't you remember: 'You reject this gospel, sir, and you will find the hole quick enough!' Well, he rejected the gospel, and he found the place!"

"Oh, now I understand for the first time more fully what the Lord meant when he caused me to say, 'You reject this gospel, sir, and you will find the hole quick enough!' I see it all now."

Poor man! I did not will it so. But I was sure in my mind that the true gospel was made so plain during the two discussions that the man could see it clearly if he would.

"God moves in a mysterious way, his wonders to perform." The evening before we began the discussion at Gilmore, I dreamed I saw a hen with eight small chickens, but the little things were not properly cared for by her. She did not try to feed or mother them, and they seemed cold. Eyes partly closed, they staggered as they tried to get under her, and she would pick at them. I knew even if she did not kill them they would die. Seeing another hen near by, I said to myself, "It is unnatural for a hen that never hatched them to take those chickens. But I got between the mother and little ones, and frightened her away, and went around the other hen and drove her over to the little ones, and she took to them kindly, warmed them under her, then scratched and picked food for them, and cared for them properly. I then drove the other old hen off the place. After the debate I baptized eight

members of the opposing minister's faith. I was staying at Brother and Sister McGuire's at the time. And after the baptism, Sister McGuire said, "There are you eight chickens."

As I did at the start, so Brother Berve, in Burnham, talked the gospel and got others persuaded and sent for men of authority to come and administer the ordinances of the gospel to them. He soon was ordained and went on nobly working for the Master. And he is working yet.

From the General Conference in April to June 25, over fifty-five were baptized into the church in the Northern Michigan District. At the June conference of this year I resigned the presidency of the Northern Michigan District in favor of Brother J. H. Peters, he being ordained high priest.

This year while in East Jordan preaching, I casually mentioned to Brother C. G. Lewis that if I had the means to keep me there a few days I would like to open up the work in Elmira. I thought no more about it until I was ready to leave the place, when Brother Lewis put a five-dollar bill into my hand, saying, "If you feel moved to open up the work there in Elmira, this will help to get a start."

I accepted it with thanks, got off at Elmira, went to the hotel, looked up and got the town hall, and began preaching that night. The next day, while sweeping out the hall and filling the lamps, an old gentleman walked into the hall and asked if I was the man who preached there last night. I told him I was.

"Well," said he, "my boy came home and said that a Latter Day Saint preached here last night. I'm a Latter Day Saint, too."

Thus the way opened up. Brother C. G. Lewis has helped the work out financially in many ways, and also made an able defense for the cause through the press where he lived.

This old brother who lived in Elmira was named Kitt-ridge. He and his wife were baptized (I think) by Robert

Davis. I baptized their son, Louis Kittridge, now of Seattle, Washington, and several others. It was also at his place the Fordham boys lived. I baptized Mate's wife, but neither he nor his brother, W. W. Fordham, came into the church at that place. They obeyed after moving to the West. Brother G. D. Washburn baptized eleven at Elmira later, and I confirmed them. It was at this place the Rusnell families, Doctor Pearce and wife, J. J. Steap, and several others obeyed the gospel.

About this time one of the ministers at East Jordan undertook to deliver a lecture against our people. At about the same time one reverend of the opposing ministers tried, but failed, to deliver a lecture against us in Boyne City. Just as he started to say, "Old Joe Smith," his mouth was all puckered up and drawn out of shape somehow, and he fell backward. They sloshed water in his face and rubbed him a few minutes. Finally he was able to speak and said, "We had better close the meeting." So at that time they did not learn what "old Joe Smith" had done!

Coming in a little later to Elmira, a United Brethren minister with an infidel by the name of Gabran divided the time one night in the hall, lecturing against our people. In his first speech he told the people that he was going to keep it up for a few evenings, but after my reply he concluded that he would say no more, as I assured them that I would be right after him and follow him right up.

Joseph Musser had been in that part and lectured against us. Among the many things he said was that J. J. Cornish had been—— (where he should not have been), and that the man of the house came home unexpectedly, and Cornish ran out through the bedroom window, and that is how it was that he got all his toes frozen off.

I went to Mr. Gabran's home the next day and had a long conversation with him. Among the many things said, I asked

him why he should repeat that Musser story about my getting my toes frozen off.

"Because I believe it, Cornish," he replied.

"Now, Mr. Gabran," said I, "why will you take up with the sayings of a man like that who you know by his sayings and doings, will go right to the saloon and drink and swear, after he has given vent to so much slander and abuse against us and our people? Why will you believe him against me whom you have seen and known now for over a year, and on whose character neither you nor anyone else can find a stain? Further, Mr. Gabran," I said, "I do not purpose to allow such slanderous statements to go by unnoticed. In the eyes of the law the repeater is equally culpable. And while it is a little humiliating to me, yet to clear myself and the church I represent, I will right here and now take off my shoes to show you that I have my toes intact, if you will go before the same people and tell them that you and Musser have misrepresented and lied about me and our people."

Said he, "By G——, 'I'll do it, Cornish.'"

"Now," said I, "don't you say 'by God,' when you say you don't believe in a God."

"Well, by Devil then," said he.

I said, "No, sir, if there is no God, there is no Devil."

"Well, then," said Gabran, "by the powers of the United States, if you prove to me that your toes are all right I'll make the patch bigger than the sore. I'll tell all that I have spoken to about it: that Musser has lied about you, that I saw your toes and that they are all right; and if this is proven, I'll apologize to you."

"That settles it, then," said I, and right there I took off one shoe and sock, and Gabran looked; then putting on his glasses stooped down to examine more closely, and pronounced them all right.

Then I asked, "Will that do?"

Replying, he said, "Not till you take off the other shoe."

I took off the other, and he examined it in like manner. Then putting his glasses away, he said, "By——" (and much swearing), "Cornish, then they have lied about you."

I then visited with some who were attending the meetings and got down in time to have the hall ready and in good order for meeting. To my surprise I would meet one with a broad smile, who would say,

"You've been up to Gabran's, have you?"

"Yes, sir."

"He told me all about it."

Then another said, "Ah, ha, you and Gabran have had it out, I hear."

"Yes, we have settled it."

I found that the old gentleman was as good as his word. From that on there was a better feeling among the people concerning us, and several of them came into the church. All told I baptized about seventy people that year.

Brother J. H. Peters, now (1895) the president of the Northern Michigan District, went with me to those places where we had been preaching and organized branches at Burnham, Joyfield, and Inland. Those of Lake Ann went in with the people of Inland.

One peculiar thing happened at (or near) Onekama, Michigan. When I came into that part first, I came across a family by the name of Hull, whose father and mother belonged to the old organization, but he had never as yet been baptized. His brother, Dean Hull, was a member of the Reorganization. In my absence, this brother, who was not baptized but intended to be on my return, died before I reached there again. His wife (not a member) said that while her husband was sick, he was continually talking about the gospel, while he was able. One day he said,

"Now to prove to you that this gospel is true, I will count three, and a bright light will come on the wall. Now look! One, two, three," and the bright light appeared on the wall.

Those in the room at the time by him were his wife, her mother, and his brother, and another person who testified to the truth of seeing the bright light on the wall.

Then after a few minutes further talk over the truthfulness of the gospel, the sick man said, "Now, I will count three again to prove to you that the gospel is true, and the light will disappear. One, two, three," and the bright light disappeared.

Before the end of the year Brother Peters resigned the presidency of the district, and I was placed in again to preside.

In 1896 I was busy, sometimes in new places, and sometimes among the branches, especially where we were attacked by people of other faiths. At the conference this year in June we were visited by Brethren G. H. Hilliard, F. M. Cooper (the latter then laboring in Michigan), and Brother J. S. Keir, all assisting to make the gospel work a success.

We have also several helpers now. My sons and grandsons in the gospel are doing a good work. At one of our conferences held at Huron City, Huron County, in our new church building, where we had with us Brethren E. C. Briggs and Robert Davis (Brother Briggs being missionary in charge), all who were members of the church, except these two, were either my children or grandchildren in the gospel. And we did have a good spiritual time.

We are now operating the gospel tent, and with it we are enabled to get into places where we could not get a building in which to preach the gospel, and as a rule more attend tent meetings in good weather than we find attend in halls.

In this year, we, for the first time, were doing more in Reed City, my home town, than we ever attempted to do be-

fore. During my stay there with the tent I baptized twenty-four people.

But I received dispatches from four different places to place the tent there, so by special urging I went up to Kalkaska. We did but little there, so few attended the meetings.

I fully learned the lesson that when interest is good in a place, stay right there.

I was doing well in Reed City, but left it too soon. Then after the tent season was over, on trying to do more preaching in Reed City, we had no interest; it had died down; whereas it would no doubt have kept up had we continued. The few who were just getting interested would have continued learning the truth, and those that had just been baptized would have been confirmed in faith and strengthened in hope, and the work placed on a solid basis. As I live I learn.

The year 1897 began and ended about the same as other years. We had good times and hard times, blessings and persecutions, as is usually the lot of the followers of the meek and lowly Nazarene. Of the year's work I will have space to say but little.

But I will relate one little incident: While we had our tent in Traverse City, over and above our usual advertisements—bills, ads in papers, and the like—I did a little street work, this time as follows:

"We have preaching in the tent to-night, in the tent on Sixth Street. We would be pleased to have you attend."

"Well, I'll not be there."

To another, "Come to the tent to-night. Hear the true gospel."

"What denomination?"

"The Latter Day Saints."

"Ah, I knew old Joe Smith."

Then to two or three: "Come to the tent, gentlemen. We will interest you on gospel topics."

"We'll be there."

To a group on another street: "How do you do, gentlemen. We have preaching in the tent to-night on Sixth Street. Everybody come!"

"Get out, you dirty Mormon. I knew—I—I knew that old—Joe—Joe Young, the rascal—and I—I——"

"Say, whom do you mean—Joseph Smith or Brigham Young?"

"Both of them. My father helped to kill him down in Ohio."

"No, he didn't. Smith died in the State of Illinois."

"Well, I guess I know. I was there!"

"No, you were not. Smith died before you were born."

"Well, I was right there in the hole where he got that gold bible."

"No, that hole you were in was the one the pigs made!"

"Whoop!" and "Hurrah!" from the listeners, which brought one of the police around. They scattered, and I left for the tent with—"Come to the tent. I'll rouse you up. Everybody come!"

Brother J. H. Peters, feeling that he could not any longer handle the Bishop's agent's work, resigned. The conference recommended me for appointment, and I was so appointed.

The work of 1898 was as usual with plenty to do. In many places we were refused a hearing and were welcomed in many other places. Four or five places were visited by me in the upper peninsula of Michigan, viz, Munising, Wetmore, Eskanaba, Ford River, Rapid River, Grand Marias, and others, at all of which places I preached, except the last named. In the lower part I preached in Beulah, Forester, Coleman, Whittemore, Mikado, Reed City, Temple, Boyne City, and several other places, baptizing some in almost every place. I also attended our own conferences and assisted in the Eastern Michigan district conference all I could.

In 1899 my time was spent in the lower peninsula of Michigan. It was a busy year. Being sub-missionary in charge, Bishop's agent, and president of the district, there is always plenty to do.

I will now make mention of one more case of healing, which occurred in the summer of 1899, right here in Michigan, an account of which was published in many of the leading dailies of Michigan and elsewhere, as well as in other secular papers at the time of the occurrence. About one year previous to the healing of his child, Brother John Pennells called upon me to administer to her. She was afflicted with some peculiar disease, seemingly unknown to the physicians. I administered in connection with the president of the branch, Brother Joseph W. Shippy; but from that administration she did not seem to be much better. After some time a fast of the whole branch was called and another administration followed, but the child was not healed. Others administered, but little relief was given. Some of their neighbors (one especially) seemed to interfere and urge upon Brother Pennells to call for a doctor. Being urged so much, and finally threatened, he decided to call a doctor to keep peace. The physician was called, and finally a second physician, and a third, all of whom doctored, but instead of rendering any relief, the child became much worse, until finally she became blind. The doctors gave her up, but the brother and sister still felt that something could be done for their child and accordingly called for another administration. Being busy at the time and not being able to attend to it, I called upon other elders to perform the ordinance. They did so, and still the child remained blind and helpless. Finally Brother Pennells came to me again, and we consulted together over the matter, but what was best to do he did not know, and I as an elder was unable to tell him. At last I said, "Brother John, in the past when I have done

all that was in my power and have asked for divine aid and yet failed to accomplish that which we wished, I have asked the prophet of God, Brother Joseph Smith, of Lamoni, Iowa, (who is also the president of the church,) for assistance, and every time he has said something that unlocked the door, by which I could enter and accomplish the end desired; and if you think best I will write Brother Joseph, laying the whole matter before him, and ask what shall be done in such a case." This seemed to agree with his mind, and he said, "All right, you write to him, lay the case before him, see what he says, and we will do whatever he thinks is best." I accordingly did so, and received an answer to my letter, which gave me comfort and courage, as his letters always did. We were asked to "administer once more and then leave the result with the Lord." I was far from home at the time but immediately forwarded the letter to them, with my instruction, and the child was again administered to according to the order. Thank God, I am permitted to say, God healed the child! "Praise God from whom all blessings flow." "These signs shall follow." "They shall lay hands on the sick, and they shall recover." O wonderful promise! O glorious realization! Do not think I am boasting; I am not, but on receiving such glorious manifestations I wish to tell it, and for such I must praise his holy name. It was not because of some great, good thing we had done that the dear child received the blessing of strength in the limbs and joints of her body from head to foot, and sight to the eyes, although she had been blind for eight months. In a few minutes after that administration she walked across the room, looked out of the window, and exclaimed, "I can see the railroad!" The railroad track is several rods away. A few minutes later she sang some of the songs of Zion and enjoyed life with others. Oh, I wish all who read this could have seen that child before God mani-

festes his power upon her, and since! If the reader would ask why God did not heal at the first administration, I would answer, I cannot tell; I do not know all of God's ways. They are past finding out by me. I, like the clay, cannot say to the potter, "Why hast thou made me thus?" One asked me at one time if I did not think that the medicine which was given to the child by the doctor had something to do with her healing. I told them I did not think so, or it would not have continued getting worse all the time for several months while she was taking it. And further, let me ask, Why did not the doctor's medicine which was administered to Brother Pennells' neighbor's child, who was taken with the same disease, heal it? They doctored and doctored (this was the neighbor who threatened Brother Pennells), but the child died. That child was not administered to, they not being members of Christ's church as was Brother Pennells.

Brother E. L. Kelley, then the Bishop of the church, was in Detroit, Michigan, at the time of this occurrence and sent both the *Detroit Journal* and *Detroit News* (containing an account of the healing) to the editor of the *Saints' Herald*, Lamon, Iowa, for publication. Of it the *News* says:

SIGHT RESTORED

HERSEY, MICHIGAN, August 11.—A remarkable cure by prayer is reported from the home of Elder John Pennells, of Hersey Township. His ten-year-old daughter Nina has been entirely helpless for the past year, being blind and having lost the use of both limbs. The leading physicians of Reed City, Ewart, and Hersey were called, but none could locate the cause or do anything for the poor little sufferer. Mr. Pennells, so the story goes, went to the leader of the Latter Day Saints, Reverend Joseph Smith, who ordered prayer and communion.

Sunday morning the Saints held their meeting at the house of Mr. Pennells. Reverend Joseph Shippy, of Hersey, administered the sacrament. The father brought the child out in his arms, and as soon as the prayers were offered the child is said to have opened her eyes and begun to walk and sing. The cure was witnessed by fifty of Hersey's leading citizens. The *News* correspondent called on the parents yesterday and talked with the child. She is very bright and tells of her suffering. She

said that as soon as the prayers were said she felt the disease leave her and pass out of her body, and her sight came to her.

The *Detroit Journal*, of the same date, also gave an account likewise of the same case, ending thus: "The case has created considerable interest in the village."—August 11, 1899.

All of which, together with the editor's comment, appeared in *Herald*, volume 46, page 539.

If the objector should say, Well, if that proves you are right, why would it not prove the spiritualists right also, or the "divine healers," "Christian science," and all others who claim to heal? I answer, we do not place those evidences before the public to show that we are the true church, altogether, but to show we are in harmony with the church that was established by Christ and his apostles, identical in doctrine and organization. Such blessings followed in New Testament times, and why not now? If his church is upon the earth now it will be like the one he left—not only in spiritual manifestations, but in doctrine and organization likewise. Because some others claim to heal now is no evidence that God does not heal in his church to-day as in former days. When Moses performed his signs and wonders before Pharaoh, king of Egypt, the magicians did the same; and Aaron's rod swallowed up their rods. But because the magicians performed some of the same miracles such as were performed by Moses, it was no evidence that they were right and Moses was wrong. Neither did it prove that Moses was not a prophet sent from God, any more than the works of others of to-day prove that those blessings are not in the church of Jesus Christ of Latter Day Saints, or that Joseph Smith was not a prophet of God. I have no objections to others believing that the departed spirits of some of their great physicians, or others, who have passed off, return to help them in curing their sick if they can, but I prefer leaving that all in the hands of Him with whom we have to do.

Concerning those who try to cure you by making you believe you are not sick, when you are, I do not believe God sent them. "He whom God hath sent speaketh the words of God."—John 3: 34. There is not any need of trying to believe a lie to be cured. If I am sick, I am sick, and I cannot believe otherwise, and "if any are sick, send for the elders," not have some woman come to try to get you to believe a lie to be healed.

And further regarding those men and women who are to-day claiming to heal by faith, and by the power of mind over matter, and who promise to tell your disease if you send a lock of your hair, etc., or even by putting their hands upon you, they are not following in the order God has given. They did not believe and repent, neither were they baptized as the scripture directs "for the remission of sins." Neither did they have the elders lay their hands upon them for the power of the Holy Ghost, and we have noticed that many who claim to be healed, have admitted to be much worse afterward than before. God had no hand in it. But some of those people will say, "Do you think it is the Devil's work?" I answer, If the Devil can make them sick, can he not take that sickness away? And then those ministers, or operators, can say, "We did it!" not thinking that the Devil was using them as agents to offset the works of God. Thus he deceives them; that is his business—the work of deception. Let the reader turn to Saint Luke and read:

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?—Luke 13: 16.

Satan has ministers, and they will in many ways imitate the ministers of Christ.

For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—2 Corinthians 11: 13-15.

The Devil works not only among the people of the outside, and through them does wonders to deceive those from within, but also among those from within to deceive themselves, as when he suggested to David to number Israel, and to Judas to betray his Master, and to Ananias and Sapphira to conceal the price of their land and lie to the Holy Ghost, etc., but he will work greater miracles in the future to deceive if possible even "the very elect." He is the enemy of God, and his children. (Luke 22:3, 31; Acts 5:3; 2 Corinthians 2:11; 1 Thessalonians 2:18; Revelation 2:9, 13, 24. Through his ministers he will cause fire to come down from heaven, and do miracles, etc. See Revelation 13:11-18.

Then let every believer now out of the church obey the truth and enter it, and, with those already inside, stand for the right "that ye be not deceived," and Christlike, when the Devil quoted scripture to him, stand by what "is written." "Live by every word that proceedeth out of the mouth of God."

Another may say, "Don't you believe that God has healed people in other churches?" I answer, Yes, I have heard of an occasional case in some of the different churches, and do not see why it should not be, and have no disposition to believe otherwise. Jesus says, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me."—Mark 9:39. And if all in the churches of Christ, so called, would come back to the true gospel as Christ taught it, we would have many more of the blessings of God upon us than we have been given in the past.

John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God."—John 1:9. Reader, can you not see that not only are you deprived of the blessings which are promised us in his word, but you are deprived of an inheritance in his kingdom by continuing in those man-made institutions, which do not abide in the doctrine of Christ.

Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1: 8, 9. "Contend earnestly for the faith which was once delivered unto the saints."—Jude 3. Dear reader, are you in that faith? If so, be faithful thereunto. If not, never rest satisfied until you have obeyed it in its fullness.

As other years, 1900 came and passed, with its joys, cares, and sorrows, and many additions to the church. At the June conference in Boyne City, I resigned the presidency of the district. Brother J. A. Grant, being now a proper officer for that place, was so appointed, leaving me to spend more fully my time in the ministerial field. Yet, field missionary and the Bishop's agent's work take up time, as we have at this time from 750 to 900 names on record who are paying tithing, and we have about sixteen families to care for.

The year 1901 was much as the previous year except that this year the Methodist people at Shabbona are aroused a little over the inroad our people are making on them and because some are obtaining additional light on the gospel, and Brother William Davis, of Ubly, has baptized some of them. By Brother Davis's request I went to his assistance. He said he thought that his "father" should help him out a little.

I arrived in due time, but when I went to the Methodist Episcopal church, the minister from Port Huron was there to deliver a lecture against us. I requested the local pastor to introduce me to the minister, but he refused to be introduced and would not speak to me.

Just think! We were strangers—had never met each other in our lives before. If I had belonged to another branch of Methodists, it would have been all right; United Brethren—all right; Baptist, Congregational, or almost any other denomination—it would have been all right. But, I belong to

Christ. And at the same time they do not have one principle of gospel that Christ or his apostles taught that we do not also have, and they should not be angry with us because we believe all the balance which they leave out. If they can be saved by obeying part, it will not damn us to obey all.

However, I was permitted to make reply to some of the minister's statements. The minister refused to discuss. But we understood later that they, after challenging us, sent for Mr. Robert B. Brown to take it up for them. We met but did not finish, Mr. Brown agreeing to come on later and finish it. Of it Brother William Davis says:

SHABBONA, MICHIGAN, July 19.

Editor Saints' Herald: The debate between J. J. Cornish and R. B. Brown is a thing of the past. It was a great victory for us. Large crowds in attendance and many interested. Seven have been baptized since the close of the debate, and many more are convinced of the truth and will obey soon.

We are thankful for the light of the gospel. The Lord stood by us and blessed his servant in defending the work. The Saints are rejoicing in the work, having been strengthened and confirmed in the faith.

Methodism received a severe blow here, as they were the ones that started the debate and then were afraid to meet it themselves, so got a Disciple to take it up for them.

WILLIAM DAVIS.

—*Saints' Herald*, vol. 48, p. 607.

Another one of my boys in the gospel, Byrnie S. Lambkin, is now ordained, and at work for the Master, a young, honorable, and upright man, and one who no doubt will do a good work for God.

In the early part of the year 1902, I spent about two months in the Eastern District, where I began in Michigan twenty-three years ago when I was so young in the work and where so many obeyed the gospel. Oh, what a time of rejoicing together! And some who were somewhat opposed to us then were now in our favor.

Some remarks from such: "Why, elder, is that the same belief you used to have when you lived here?"

"Yes, just the same."

Another: "Why, I didn't know you believed in the Bible that way!"

"Yes, that is the way I always taught it."

Still another: "Why, Johnnie, you preach a lot better than you used to!"

"Yes, but dear brother, perhaps you have a greater desire to hear and know the right way now than you used to. Sometimes when I would be giving a series of sermons, you would attend only a few of them. Then you would not get the connection. To you it would be disconnected, and you could not understand it so well."

Replying, he said, "Yes, and another thing, I listened too much to our preacher, and not enough to the Bible; and many times when I would be in our meeting, I would think of you preaching so near by, and in my inmost soul I wished I was in your meeting. I knew I could learn more in ten minutes under your preaching than in two or three sermons in my own church, and some things I never would have known had I remained there. Well, I am glad I obeyed the gospel. I cannot say, 'I am your son in the gospel,' as hundreds of others can, but I am most happy to say I am your grandson in the gospel of Christ as restored in latter days."

These and many other like utterances cause me to rejoice that God has made me an humble instrument in his hands of bringing so many to the knowledge of the truth as taught in the Scriptures.

During my stay in the Eastern District I got more fully acquainted with little Brother O. J. Hawn, who heard me when he was very young. He told me that the truth had never left him, and he has since obeyed the gospel and is now preaching it—a fine, spiritual man.

Up to this time I have baptized about twelve hundred

people into the church, and out of that number there are scores of ministers, some of whom, by their learning and natural ability, have gone ahead of me. But where I am unable to lead, I can go behind and push, and thus fill my place, while others are filling their places—all “equal in worth of position and place in the work”—all workers with and for God. By this year, 1902, some of my children in the truth are ordained and doing a grand work among men for their salvation. Every office in the church is being filled by some whom God has assisted me to bring into his fold. So that to-day [1902] there is not a quorum in the church that does not include one or more members baptized by me.

Several came into the church at Farwell and Cadillac. While in Farwell I had been alone so far as ministerial help was concerned nearly all the fall at gospel tent work. It was hard work for me, as in the winding up of the tent work I was quite sick and every day had a high fever. I was administered to but did not get any help. I finally had a young man who had been a minister of another faith, Henry J. Devries, but who had been baptized into the church two or three days previous, to offer up a special prayer for me that I might be healed. From that prayer I was helped much. But having to preach so much, and go into the water and baptize when that fever was upon me, I saw I must stop and take a rest or I would not be able to do anything. In a few days, as it began to get too cold for night meetings, we pulled down and packed the tent for the winter. I attended the conference held that fall at South Boardman but was quite sick. I was again administered to by the elders but received no help. I then was called to Cadillac to make a reply to a Methodist minister who had lectured against us and who ridiculed our faith. After the reply I returned home for a rest and to recuperate.

During the latter part of my stay at Farwell in the tent, one would give me some simple remedy which he thought

would cure me, then another. I took any and everything that was recommended but had little faith in any of it. At the conference at South Boardman they did likewise, but nothing helped me. — Finally I arrived at home, thinking if I could rest a week or so and come before God from time to time and lay my case before him and ask for his divine aid, I would get well. I was home only two or three days when a doctor from Big Rapids came to my home, introduced himself, and said: “Elder, having been informed that you were sick and had been for some time, I thought I would call and see you. I am Doctor —, a specialist from Big Rapids. I see you are looking very bad.” I replied, “Yes, I have been ailing for nearly two months, but especially the last three weeks. I caught a hard cold while preaching in the tent at Farwell, and I have had a fever off and on ever since and can’t seem to break it up. I have but little faith in doctors or their medicine. Different ones of our people have given me one kind of medicine or another, telling me if that would not cure me nothing would. But if any of it has helped me, I do not know it. I am at any rate getting worse all the time.” “Well,” said he, “I was informed that you did not believe very much in medicine, but I think I know just what ails you, and I also think I know what will cure you. Now, for three dollars I will put you up a six-ounce bottle of stuff which will cure you in a few weeks.” I told him, “No; I would not lay out one dollar. I have been taking all manner of stuff, and nothing has done me any good.” “Well,” said he, “let me see what you have been taking.” I went into the other room and brought out five or six little bottles, labeled “Pain killer,” “Cough cure,” “Doctor King’s new discovery,” etc. “Oh,” said the doctor, “those are ‘cure alls.’ They cannot reach your case any more than placing a slice of bread and butter on the stomach of a hungry man would satisfy his hunger. You are past that. You have

got to have something more powerful than those. Now, you are farther gone than you think. I can tell you just where your aches and pains are and all about your case." He described to me just exactly how I was and where my worst pains were, when the fever would come on, how long it would last, etc. I then said, "You have described it just as it is." "Well," said he, "don't you think if I can do that, I can also tell what will cure you?" I said, "It would seem as though you could." "Well, now," said the doctor, "I will tell you what I will do. If you will pay me what the medicine will cost, I will put it up for you. I want to prove to you that I know what I am talking about. The cost will be about seventy-five cents." After some further talk, I said, "All right; go ahead." So the doctor got a tin pan, hot water, and sugar from Mrs. Cornish, and boiled up some five or six different kinds of roots and herbs, and in about twenty minutes all was ready. "Now," said he, "when you have taken about one third of the contents of that bottle, if that does not cure you, you are a gone goose." I paid the doctor the seventy-five cents and took the medicine as per his instructions. I kept on getting worse all the time. My wife said, "John, what is the use of your taking that medicine; it won't do you a bit of good." "No," said one of my children; "why don't you take the oil and pray; that medicine won't do you any good!" Ah, I felt the smart of that lash. It was a rebuke to me. It was just. I continued to take the medicine a day or so, until seemingly I could not take it any longer. It was so powerful that my teeth were all loose, and my mouth was nearly raw. I finally said to my wife, "The medicine cannot be doing my stomach any good when it causes my mouth to be so sore and all my teeth to ache so"; and all the consolation I received was, "I told you it would not do you any good to take it." "Well," said I, "something must be done pretty soon. I am getting weaker. I am failing fast."

Different persons said, "I guess Cornish's work is about done," and "I don't think he will ever get over it." That terrible pain was in my side, back of my shoulders, and across my breast almost constantly. I finally told my wife that I had more than given it a fair trial and I was no better, but worse. I then made up my mind I would now commence where I should have three weeks before, when I quit the tent work. I finally presented the matter before the Great Physician and prayed that if it was his will he might rebuke the disease, stop all fever, remove the pains, and heal my body. I took a little of the olive oil which was consecrated for the benefit of the sick and afflicted, prayed, and continued to do so from time to time until, about the third day, when I was lying on my bed, the spirit of healing from God came upon my body and thrilled through my entire system from head to foot; and after thrilling through my body in the same manner three times in succession in a very sensible manner, it then seemed to remain on that part of my body which was so afflicted, seeming to move, as near as I can describe it, like electricity, only with a much more pleasant feeling, so calm and so soothing that I fell asleep, and when I awoke I felt better. The pain was much less than before. I felt brighter, more easy in body, and in a few hours after the Spirit came again and did as before, repeating it three times, and I was healed. I began to eat heartily, and although I had lost several pounds in weight, I soon regained what I lost until I weighed one hundred and forty pounds—four pounds more than I ever did in my life before. I cannot but confess the hand of God in the healing of my body. I did then, have since, and expect to own the hand of God in that manifestation. The Lord be praised for his goodness and mercy to me.

Now the law in some parts of the land, in some cases—especially in case of contagious diseases—makes it obligatory

upon the part of the heads of families to get a physician. They are sometimes quarantined, and none are allowed to go into the house; hence the question arises in the minds of some of the readers: What would you do in such cases? Would you send for the elders anyway, in spite of the law? I answer, No; while we are in our scattered condition we cannot do otherwise than comply with the law. (See Luke 12: 11; Titus 3: 1, 2; 1 Peter 2: 17; Romans 13: 1-7, etc.) In the book of revelations and commandments published by us called the Doctrine and Covenants, it says: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be." Comply with the law. Those laws are made for the safety of the people and the general good of all. No law hinders any of God's people from praying to the kind Master for help in such hours of trial. Call upon him in faith, administer the oil to them; and others of the saints, knowing the affliction that is upon your family, will, as is their duty, assist in calling upon the God of Israel to help, and thus with the aid of the officers, or physicians, and their wisdom and advice in such matters, together with the help you may obtain from above, you will have done all you possibly can, and you may then well leave the result with him with whom we have to do, who doeth all things well and for the good of all.

If we would keep the laws of nature and observe more closely the Word of Wisdom, our bodies would not be so subject to affliction and disease, and by observing his law we are worthy recipients of our heavenly Father's care and blessings.

Another asks, "Brother Cornish, if a person does not believe the administration of the elders will do him any good, what would you advise in such cases?" I don't think an administration would do him much good if he did not have much faith in it. Just read James 1: 6. One may ask, "Then

if they are not administered to, how will that part of the scripture be fulfilled which says, 'And if he have committed sins they shall be forgiven him'?" I do not know. They could not expect God to forgive them by that ordinance when they did not comply with it. If they are forgiven at all, it must be done by the mercy of God in some other way. In the Doctrine and Covenants the Lord tells us what would be wise to do in such cases, as follows:

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs, and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.—Doctrine and Covenants 42: 12.

Here the Lord explains to the church what to do in cases where people believe the gospel and yet have not faith to be healed. See also same section, paragraph 13:

And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he who hath faith to see shall see; he who hath faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.

Dear readers, the Lord's ways are the best. I have tried them and I know. You cannot depend fully upon man.

So that my sons and sons-in-law would not be scattered among the rougher element of the world, we arranged and agreed to purchase some cheap land about twenty miles from Reed City, where we then resided, where by taking a certain tract I obtained it for half of what it would have cost them had they individually purchased it from the company, who were only after the timber that was on it. I mortgaged my

home in the city and purchased about eight hundred acres and assisted to establish them on it, and bring in other families, who built little homes, organized a branch, and soon erected a schoolhouse and a church. Thus I concluded we could keep them together and in the faith. Letting each man have his land at cost, we brought in Gamble, Atkinson, Mogg, Harper, Chase, my father; W. J. and A. J. Cornish, my sons; James Shires, and H. F. Stratton.

This land was light, yet there were many trees and low places through which a creek ran, which afforded much shade, and grass and water for stock. All seemed to be happy in their homes. All this with the hope of bettering their financial conditions later on.

Early in June we held a twelve-night discussion at Bellaire, Michigan, with R. B. Brown of the Christian Church. I enjoyed it, and I think good was done. Mr. Brown is the one we met at Shabbona last year, at which place we are to meet to finish where we left off, hence will not take space to say more of this one.

During this year we had Brethren Joseph Smith and H. C. Smith visit us, who attended our conference at Freesoil. They visited and rested at my home in Reed City, then went on to Coleman as the guests of Brother J. H. Peters. They preached at Coleman, then went on to Bay City, and to the Eastern Michigan district conference at Shabbona. The brethren enjoyed themselves well among us, and we were all glad and happy for their help and association. Brother Joseph Smith, then president of the church, wrote after his return, telling of his trip and how he found the work and workers, giving a good write-up in nearly five columns of *Herald*, one paragraph of which I give, which refers to the work in Michigan:

There are some seventeen branches in the Northern Michigan District, and some thirty-two in the Eastern District. Six were baptized at

Freesoil and nine at Shabbona. The Saints in the latter place are entitled to credit for the ease and thoroughness with which they wrought to build. The wonder of their neighbors is, "How in the world have they done it?" And now, writing of these events, what shall be said of the labors of Brethren E. C. Briggs, J. H. Lake, E. L. Kelley, Robert Davis, William Davis, and J. J. Cornish in building up and fastening this belt of Saints, believers in God, Christ, and the Bible, across the State of Michigan in its northern zone from Ludington to Detroit? Brother Cornish alone has been the instrument of adding to the church some thirteen hundred believers, the majority of whom were represented at these conferences and dedication services held at Freesoil and Shabbona. There is a strong force of young men coming on, such as O. J. Hawn, J. E. Buckley, Goodenough, James W. Davis, Whitford, and others whose names we failed to get.—*Saints' Herald*, vol. 49, p. 665-667.

I might add one short paragraph in the same editorial:

This is the place where Brother Cornish and Elder Brown held their debate, from the effects of which the neighborhood has not yet recovered. Brother Cornish made a good impression for the work by his demeanor before the public.—*Ibid*.

A Methodist minister at the conference at Shabbona, who first heard me preach at Blower's Hall in Deckerville, Michigan, was one among others to bear his testimony that he had found the true gospel at last, and said in that conference, "This people shall be my people, and their God, my God." He was afterward baptized and ordained an elder. He is a good brother and has accomplished much good among others.

(To be continued.)

"The past is pressing on through the present into the future. The past throws light on the present; the present gives promise of the future."—Henry Matsen.

LOCAL HISTORY

LAMONI 'STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL
OCTOBER, 1914, TO APRIL, 1916

(Continued from page 108.)

CENTERVILLE.—This is the objective point of M. M. Turpen, an appointee of General Conference, who is also president of the branch. He has the assistance of two elders, one priest, one teacher, and one deacon. The branch membership is 85, and a quarter of them make the average attendance, though the officers are reported to be active. There is both a Sunday school and a Religio, and there are 25 regular meetings per month in the branch. Three have been baptized and confirmed during the past quarter.

GREENVILLE.—W. T. Shakespeare presides over the branch with the assistance of another elder. There is no priest, teacher, or deacon reported. The numbers attending services average half of the membership of 76. The Sunday school continues to be kept up. There are 16 services per month, and the spiritual condition is reported to be fair. As in the majority of the branches the members are not regularly visited.

PLEASANTON.—C. E. Morey, a priest, is the presiding officer, assisted by an elder, a priest, a teacher, and a deacon. The attendance at the 18 meetings per month held in the branch averages half of the 90 members. The spiritual condition is said to be good; both a Sunday school and Religio are maintained. Four have been baptized during the past quarter and also confirmed. Elder J. M. Brown, writing to the *Herald* under date line, Pleasanton, Iowa, July 23, 1914, says:

The two-day meeting held here July 18 and 19 was time well spent. The sermons were delivered from the band stand in the beautiful park in the center of the little town. Bishop Roberts spoke at eleven Sunday morning and made a good talk, discouraging idleness and encouraging industry and charity to the poor. Elder John F. Garver spoke at 8 p. m. and Sunday at the same hour. Sunday night the Christian Endeavor postponed their meeting at the Christian church and all came to the park, swelling the audience. Brother Garver delivered a stirring discourse that made the members glad they were Saints, and a good impression was made upon the entire audience.

At 2.30 p. m., Sunday, Brother and Sister C. I. Carpenter did a good work in behalf of the Religio, and Bishop Roberts for the Sunday school. The Saints express themselves benefited by the efforts.

LUCAS.—John R. Evans, an old veteran in the missionary work and now a member of the stake high council, is in charge of the work at this place and vicinity. The branch reports 1 elder, 4 priests, 1 teacher, and 3 deacons. The Saints number 43, and half that number is the average attendance at the meetings. Six have been baptized and confirmed in the last quarter, and the spiritual condition is reported fair. Last report shows both a Sunday school and Religio, and there are 14 meetings per month regularly maintained. There has been one ordination in the branch since last report. Tent meetings have been held by R. S. Salyards and J. F. Mintun.

DAVIS CITY.—James McDiffit, who is in charge at this place, is getting quite old, and the natural infirmities of age are telling upon his activities, and as he is the only one in the branch holding priesthood, the maintenance of the cause depends upon the assistance of visiting brethren. Regular meetings are not held. Of the 95 names on the branch roll, 10 per cent attend the occasional services that are held. A Sunday school is kept up mainly by the efforts of the sisters of the branch. Four have been baptized and confirmed in the past quarter, but the spiritual condition is reported poor. With the exception of a few brief spurts, this branch has always had a hard struggle for existence.

LEON.—The Saints of Leon are under the care of the stake presidency, and the work is in so disorganized a condition that it can hardly be said that there is a branch at all. Certainly there is not a working one. There is no Sunday school or Religio, and no regular meetings are held; 25 per cent of the 34 names is the average attendance at such meetings as are occasionally held by visiting ministers. The one priest and one deacon who figure on the roll are inactive, the deacon being an absentee.

WARD.—This is one of the newer branches of the stake and is under the care of W. R. Lane. There are 4 elders, 2 priests, 2 teachers, and 3 deacons reported. Twenty regular meetings a month are held. There is a Sunday school and Religio; the spiritual condition is reported fair, and the average attendance is half of the 40 members.

THE FALL CONFERENCE, 1914

The Lamoni stake fall conference met October 3, with Evergreen Branch, stake presidency presiding. Conference approved organization of a branch at Chariton, Iowa, and ordination of James Robinson, of Chariton, to office of priest. The following resolution was adopted: "That this conference appoint as a nominating committee the stake presidency, they to furnish names to be voted upon at our next stake conference to act as delegates to the next General Conference, their own names to be included in the list." Preaching by Columbus Scott, Joseph Roberts, and J. F. Mintun. Time and place of next conference left with stake presidency. C. I. Carpenter, secretary.

SOME STAKE CONDITIONS

In the *Saints' Herald* for October 28, 1914, was published the following letter over the signature of one of the general missionaries laboring in the stake:

The opportunities for tent work this year were all that could be desired. Although the results might not be fully satisfactory to some, I feel that much good has been done. The seed has been sown, and hundreds of people have heard; several have been interested, and a few have been baptized. Surely the Lord has been with his servants in the ministration of the word and the ordinances of the house of God.

At Chariton and Lucas, I was associated with R. S. Salyards and assisted by the Saints located in those places. The cheerfulness and liberality with which we have been assisted both by those within and those without the church has been quite satisfactory. Many favorable comments relative to our faith have been heard, and honorable mention has been made of the integrity of the majority of the membership of the church.

The Saints at Chariton have a Sunday school and choir, and preaching and prayer services are held each week. The late stake conference has authorized the organization of a branch, and the ordination to the office of priest of Brother James Robinson, who will be of great assistance to the branch when organized at that place. At this place four were baptized.

At Lucas the services continued six weeks, and the Saints appear much encouraged. A choir and Religio were organized following the tent services, and six were baptized. One of those baptized has been a wanderer from the fold as a result of the blighting and soul-cursing effects of drink, and since his return has been rejoicing in the reception accorded him in his Father's house. Even the business men of the town have expressed great satisfaction at the reformation in the life of this brother, and they rejoice with the Saints in what the gospel has done.

To mention all who have been so liberal and hospitable to the servants of God would not be profitable to the general reader, and to mention the few and omit the many would not be wise. At Lucas the branch organization has been strengthened by the addition of Brother James Wilkinson and his son Fred, who have lately returned to that place, and by the ordination of C. C. Hawkins to the office of deacon. The aged president of the branch, John R. Evans, is showing his old-time zeal, but, because of an afflicted body and an afflicted companion, is much crippled in his work. At Lucas several who had been somewhat cool and indifferent, and a few who had been sadly in the dark, have renewed their covenants.

After returning from the Evergreen Branch and Lamoni, where I was from Thursday to Monday last, I am engaged in a series of meetings at a schoolhouse west of Lucas, where reside a few Saints and several who are much interested in the gospel but have not yet been fully persuaded of the importance of obedience.

Concerning the late stake conference, will say that the Lord was present in the gifts of faith, tongues, interpretations, prophecy, ministering, and knowledge. A discourse delivered by the stake bishop was

associated with much of spiritual power, and the Saints were encouraged along temporal lines. The prayers for the peace of nations were touching and fervent. Through the prophetic spirit instructions of a very vital character to present conditions were given, and reproof ministered in a very positive way on account of worldliness that now exists, the Lord seeking to set the Saints in the way of his steps.

The Order of Enoch in the Lamoni Stake is suggesting to the more thoughtful the progress being made for the place of safety, properly prepared, to which our brethren and sisters in foreign lands and in isolated places may flee. Great care is being exercised to proceed along lines that are sane and safe, both from a spiritual and a business point of view. To prepare a place of safety and a place where Saints may be profitably employed, there is need that the stakes of Zion shall purify themselves from all that is worldly, for certainly that is a safer place where it is the easiest to practice pure religion, a part of which is to keep unspotted from the vices of the world, as well as to be correctly directed in visitations to the widows and orphans.

The Saints of Lamoni are considering their favorable opportunities to provide a place of safety, a stake of Zion, to which the people of God may gather, more seriously and righteously, and some things which have been participated in are being looked upon by many as a menace to the spirituality of the people of God, and a healthier condition in social lines is more fully prevailing, upon which God is setting his seal of approval; however, much needs to be done ere Zion is redeemed, but the prospects for a safe gathering place are brighter. May God speed the right.

Hopefully in Christ,

J. F. MINTUN.

LUCAS, IOWA, October 7, 1914.

The same brother writes from Creston, Iowa, under date of October 26, 1914, as follows:

I baptized Sister Elsie J. Hammer here yesterday. She is one of a noble spirit, and when confirmed the Spirit of God came upon her in power, acknowledging her acceptance with God. There are a few others here who will accept the gospel in the near future. Since the organization of the Sunday school here last February, not a Lord's day has been missed, and the benefit accruing to the Saints, both young and old, and to their children, is very noticeable, and God has indicated that a greater work will yet be done in this place, the first baptism into the church being that of yesterday. For sixteen years and more Brother Hammer and family have lived in this place, isolated from Sunday school and branch privileges of the church, and all their children are members of the church save one, and he too young, yet even now having a desire for baptism. All now living at home, numbering five besides father and mother, are active defenders of the church and its faith, and not given to spending their money on the frivolous pleasures of life. This speaks volumes for

the training and nurturing given the family by father and mother, and is worth more to them than any financial acquirement.

I baptized four at the Spring Hill Schoolhouse, near Lucas, all heads of families and those who, after prayerful investigation, have become thoroughly convinced of the necessity of obedience. Others there are near the kingdom and will in time obey the gospel.

I have been greatly blessed in all my ministrations since last writing for the *Herald*. Do not know that I have ever been more blessed. My hope grows brighter, and my joy in service gives greater joy as the years come and go.

J. F. MINTUN.

DEATH OF PRESIDENT JOSEPH SMITH

After a critical illness of about two weeks' duration, President Joseph Smith passed away to the home beyond about one o'clock in the afternoon of December 10, 1914. Considering the great respect and love in which he was held by the Saints, it was natural that the feelings of the membership of the church should be moved to profoundest depths by this event. Outside of the church many expressions of appreciation were printed in the public press. Nevertheless, in respect to his own request put in writing as long ago as March 29, 1911, the funeral services at Independence, Missouri, where he had lived since 1906, were marked by extreme simplicity. The prayer at the church was offered by Bishop E. L. Kelley, the sermon was by Joseph Luff, and the prayer at the cemetery was by John W. Rushton. He had expressed his preference of the hymns to be used in the instructions which he had written concerning his funeral services.

Memorial services were held in many places throughout the church, and at Lamoni on December 27, at eleven o'clock, a service in his memory was held at which Joseph R. Lambert delivered the address and John W. Wight offered the prayers. There was special music by the choir. Appropriate resolutions were adopted by the stake conference, drawn up by a committee appointed for the purpose, which will appear in our report of the proceedings of that body.

STAKE RELIGIO

The stake Religio met in convention at Lamoni, February 25 and 26, 1915, and elected the following officials: C. I. Carpenter, president; John Watkins, vice president; Blanche Carpenter, secretary; Joseph Roberts, treasurer; Vida E. Smith, member library board; Eliza Chase, home department superintendent; H. L. Barto, superintendent temperance department; and Nellie M. Prall, auditor. Seventy-six delegates to General Convention were selected. Standard of excellence for locals in the stake adopted, and committee appointed to draft standard to present to the General Convention for adoption throughout the general society. Evening sessions were held jointly with the Sunday school.

STAKE SUNDAY SCHOOL

The stake Sunday school in convention at Lamoni, February 25 and 26, 1914, selected the following to be its officials for the coming year: J. A. Gunsolley, superintendent; John Jenkins, associate; Ruby E. Baguley, secretary; Joseph Roberts, treasurer; Emma H. Anderson, home department superintendent; E. D. Moore, member library board; Vina McHarness, cradle roll superintendent; Annie Midgorden, auditor.

STAKE CONFERENCE

The conference held at Lamoni, February 26 to 28, 1914, received statistical reports from all the seventeen branches of the stake except Pleasanton, and this was received by the secretary after adjournment. An appropriation of \$8 was ordered for the library board. Memorial resolutions concerning the death of President Joseph Smith were adopted, also resolution expressing the confidence of the Saints of the stake in President Frederick M. Smith as the divinely appointed successor to his father in the presidency of the high priesthood

of the church. Thirty delegates selected by the stake presidency in pursuance of the instructions of the previous conference, were approved. The stake officers were sustained: John Smith, J. F. Garver, presidency; Joseph Roberts, R. J. Lambert, Oscar Anderson, bishopric; Duncan Campbell, J. S. Snively, J. R. Evans, M. M. Turpen, G. W. Blair, David Keown, D. E. White, John Midgorden, Amos Berve, Eli Hayer, F. M. Weld, high council; C. I. Carpenter, secretary and recorder; Lucy L. Resseguie, member library board; May Skinner, chorister; F. M. Weld, auditor, were sustained. Time and place of the next conference were left with the stake presidency. The following are the resolutions touching the death of President Joseph Smith, drafted by the committee, H. C. Smith, S. A. Burgess, and A. Carmichael, and adopted by conference:

Whereas, it has pleased our heavenly Father to permit our brother and President, Joseph Smith, to complete with honor a life service of more than fifty-four years as President of the Reorganized Church of Jesus Christ of Latter Day Saints.

Whereas, the prime of his life and the better part of that term of service was spent as a resident and citizen of the central place of this stake, Lamoni.

Whereas, while with us he commended himself to us at all times by his godly walk, his patience, his humility, his simplicity, his mercy, and his hospitality. He approved himself as a true priest unto God by his character and devotion; and to all men by his broad citizenship and interest in all that concerned the community and the State; not only as editor of the *Herald*, as president of the first Board of Trustees of Graceland College, and as chairman of numerous committees in the church, but also in all those matters which concerned the community as a whole and made for better homes and better citizenship.

And, whereas, we believe these peaceful years in our midst represent the best part of his life, during which not only his public life but also his home and private walk were known among us, so that in his death we feel we have indeed lost one who was in the best and fullest sense one of us, and one who had striven successfully to demonstrate in his life the highest ideals of Christianity, of manhood, and of priesthood in all his relations in his home, in the church and the state.

Therefore, be it resolved that in his death, his associates and co-laborers, as well as his family, have suffered an irreparable loss, and that we extend to each member of his family our deepest sympathy and condolence.

That while the church has suffered a severe loss and his death leaves a place hard to fill, his work was completed with the approval of our heavenly Father and of men, especially of those who knew him best.

That we express to the church our conviction that we can now best show the love and honor in which we hold him by devotedly striving to do all that lies in our power to advance the work of the Master whom he so greatly loved and by faithfulness to our individual duties as appointed by our heavenly Father.

That we express to the bereaved family, to the church, and to all mankind the love, respect, and esteem in which he has ever been held among us.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of this conference and that a copy be sent the bereaved family.

The resolution of confidence in President F. M. Smith is as follows:

Resolved that this body express through their delegates to the General Conference their confidence in President Frederick M. Smith as the divinely appointed successor to his father as the president of the high priesthood of the church.

BRANCHES

LAMONI.—On January 5, 1915, the branch elected the following officers for the ensuing year: John Smith, president; Walter Badham, presiding priest; John Weedmark, teacher; Doctor W. J. Mather, deacon; J. Midgorden, member cemetery board; C. I. Carpenter, secretary; Mrs. C. I. Carpenter, recorder; Mrs. Mary Garner, member library board. A series of meetings was arranged for January, the speakers to be F. A. Smith, Heman C. Smith, J. F. Garver, and others.

The Sunday school continues with George Blair as superintendent and Clarence Skinner secretary.

The Religio has been holding its regular weekly session at 7.30 Sunday night in main auditorium; preaching meeting in the basement at the same hour. Herbert Barto is president, and Hattie Kelley secretary. There has been a good attendance and interest the past season.

The Mite Society are devoting their main energies now to

paying for the lot their building stands on. Bishop Kelley sold the lot on which it was formerly located, making necessary a move to another location. They own their building and will soon have the lot paid for. Mrs. Frank Hopkins is president; Mrs. A. M. Turnbull secretary and treasurer.

The Patronesses still continue their good work for the college. In January, 1915, Mrs. M. B. Nicholson was made president; Mrs. Flora Scott, vice president; Nellie Anderson, secretary; Nellie Prall, treasurer; Mrs. C. B. Woodstock, corresponding secretary.

A fire in the new school building was noticed in the *Herald* thus:

Anything affecting Lamoni and her people is of general interest to the Saints. All will be pained to learn, therefore, that the elegant new school building at Lamoni was, on the morning of November 8, partially destroyed by fire, the source of which is uncertain. The grades, aside from those previously cared for at the west side school, have been taken to the old school building, and the high school is occupying the Graceland College building, the management of the college having ordered their work to admit of this arrangement. The inconvenience to all concerned will continue until repairs are made, which will require several months. The loss is fully covered by insurance.

The *Lamoni Chronicle* of April 29, 1915, says:

Mr. White, the contractor who has been rebuilding the high school building, finished his part last night, and is to-day loading his material to be shipped to Eldora where he will erect two large store buildings.

This building is in better shape than when it was originally built. Everything that was damaged has been replaced with new, and a few minor changes made in the arrangement that did not increase the cost any but added to the convenience.

A summer normal training school for Lamoni is reported by the same paper:

Plans are being made to hold a normal training school at Lamoni this summer. The cooperation of the county superintendent of Decatur County and of Superintendent Fasold, of Mount Ayr, have been promised, and we are assured that there will be no other school in either Ringgold or Decatur Counties. The course offered will be standard in every way and fully accredited by the State. Tuition will be \$10 for a term of six weeks or \$20 for twelve weeks. In addition to the regular branches,

courses will be offered in manual training, agriculture, and domestic science. Specialists will be secured to instruct in each of these departments.

CHARITON—NEW ORGANIZATION.—A branch was organized at Chariton by the stake presidency, November 7, 1914, with the following officials: L. W. Moffet, presiding elder (ordained July, 1914); James Robinson, priest; Robert Zimmerman, teacher; Griff Thomas, deacon; John T. Evans, chorister; Jessie Moffet, organist; Edith Robinson, secretary. Eleven others hold various offices in the priesthood.

The Sunday school officers are: Jessie Moffet, superintendent; Robert Zimmerman, assistant; Edith Robinson, secretary; Dan Batten, treasurer; John T. Evans, chorister; Lottie Lewis, organist; Margaret Batten, librarian.

Of the Religio, Tess Lee is president; Albert Lane, vice president; Jeanetta Thomas, secretary; Ann Williams, treasurer; Josie Bietal, librarian; Mary Thomas, organist; Robert Zimmerman, chorister.

The president of the Mite Society is Sister Lewis, and Jeanetta Thomas is treasurer. The branch membership is 85, of the Sunday school 87, and of the Religio 25. Having no church building the meetings are held in the Grand Theater.

EVERGREEN.—A. B. Young is president; Clarence B. Young, superintendent; Ethelyn Sprague is president of the Religio for the first half of 1915.

The Evergreen reporter states: We have been crippled in officers, as we have no teacher or deacon in the branch this year. The Sunday school and Religio have been moving along lines of doing good; the Sunday school more than the Religio; and the ladies' aid under the presidency of Sister Barrett has done well, having placed new chairs in our little church.

DAVIS CITY.—Brother McDiffit says: We have had no meetings this winter. I have had poor health all winter.

HITEMAN.—The officers of this branch are Parley Batten, president; E. J. Giles, superintendent of the Sunday school; John Watkins, president of the Religio.

A two days' meeting was held at Hiteman October 9 and 10, 1914, at which C. I. Carpenter, J. A. Gunsolley, J. F. Garver, and Joseph Roberts were in attendance and did service in the special lines which they represented. At the prayer and social meeting of Sunday afternoon a good spiritual time was had, the spirit of prophecy being manifested.

BLOOMINGTON.—A. L. Keen, president of the branch, is also superintendent of the Sunday school. Sarah Moore presides over the Religio with A. L. Keen vice president.

The Aid Society at Bloomington is alive. Besides money paid out for seating the church, etc., they have \$150 in the bank and have worked free of charge for poor families, buying some new goods, making over others, tying comforts, etc.

The reporter continues: We are gratified to hear one of our neighbors, who is not a member of any church, say he has seen more real Christianity manifested since this branch was organized than he had ever seen before—of course, being close by it had come more under his notice. Our week-night meetings are kept up, although just now the roads are impassable. There were twelve adults and four children present at last Wednesday night prayer meeting. Our branch numbers 79 members at present, and other families moving in this spring will probably join us as soon as they get their letters of removal.

GRACELAND.—J. C. Cackler is the only member holding a priesthood so has acted as president of the branch since 1913, and also as superintendent of the Sunday school. There is no Religio at this date, but they have a home class of eight members under Maggie M. Stemm. Sister Stemm is also secretary,

recorder, and chorister of the branch. Sister J. C. Cackler is president of the Aid Society.

The reporter at the Graceland Branch says, Brother J. F. Mintun labored here November 19 to 26, 1913, without any interest, for it rained most of the time; then November 18 to December 12, 1914, he visited our branch again with some interest. But the Saints are sleeping here. They do not want regular branch meetings any more unless we have an elder from Lamoni. But they are not responsible for their condition altogether. So the work here is about at a standstill at present outside of Sunday school. The interest in the Sunday school is good. The membership is 26, of whom one fourth attend services.

LONE ROCK.—T. J. Bell presides and is also superintendent of the Sunday school.

There is no Religio in the Lone Rock Branch. A Mite Society was organized in April, 1914. The interest in the regular meetings is not very great, only about 25 or 30 being the regular attendance out of a membership of 100. When there is a series of meetings they are usually well attended. Since October 1, 1914, the word has been ministered by the following brethren: Columbus Scott, Richard Lambert, R. S. Salyards, Elbert Smith, H. A. Stebbins, Joseph Roberts, L. G. Holloway, J. F. Garver, E. E. Long.

LEON.—There has been no change of branch officers in the Leon Branch for years; there has been no preaching since the summer of 1914 when H. A. Stebbins gave a discourse. The church building has not been sold yet, but is occupied by a family of Saints as a dwelling. There is now no place to hold meetings except the homes of the members.

R. E. Archer is Sunday school superintendent. On account of sickness and absence of others, the school was closed for the winter, but up to that time the interest was good,

several not of the faith attending. It is expected to start the school again as soon as the roads get passable.

GREENVILLE.—W. T. Shakespeare is branch president, and also superintendent of the Sunday school. The interest is reasonably good with average attendance of over 19.

As to church work of the Greenville Branch the reporter adds: Some seem to be interested and are trying to do their part, while some stay at home and growl at what is done and will not even try to come. The attendance is fairly good. Those who come get along very well; no trouble or hard feeling that I know of among them.

October 24, we had meeting in the evening—small crowd. Brethren C. I. Carpenter, Joseph Roberts, and J. F. Garver spoke in the order named on auxiliary work. Sunday morning, 9.45, Sunday school. Brother J. A. Gunsolley and Sister Emma Anderson gave us talks; Brother Gunsolley on standard of excellence, Sister Anderson on home department work. Preaching at 11 by Brother R. J. Lambert; at 2.30 Brother J. A. Gunsolley and 7.30 J. Smith addressed the congregation. A good crowd, and I think good was done by way of encouragement.

CENTERVILLE.—M. M. Turpen is president of the branch and also presides over the Religio. A. W. Boden is superintendent of the Sunday school. There have been no special meetings since John W. Wight was there in 1913.

WARD.—W. R. Lane writes concerning the Ward Branch: As to the branch it is disorganized for the time being; our letters are in the Hiteman Branch. We have preaching on Sunday evening. There are but three active members of the church here, and only one of the priesthood, and that is the writer. We have been doing the very best that we could. As this town is made up of foreign element, it is very hard to do

church work here. We receive no help from the stake officers at all. There has not been an elder here, only from Hiteman, for over a year. We are not complaining though. Interest is fair. The Hiteman brothers help all they can.

We have a nice little Sunday school of about 20 and are doing fine. Brother George Ansley, superintendent; Anna McLeod, assistant; Edyth Ansley, secretary. Also doing good in Religio with small crowds; George Ansley, president.

LUCAS.—President, John R. Evans. The Sunday school officers were unchanged for the last half of 1914. The first half of 1915 J. W. Talbot is superintendent.

A Religio society was organized September 30, 1914, with 24 charter members. J. F. Mintun presided over the meeting, Charlotte Phillips acting as secretary. The officers chosen were: Fred O. Wilkinson, president; Lillie Hawkins, vice president; Agnes Lewis, secretary; Charles Woods, treasurer; Rose Evans, chorister; Ruth John, organist; J. W. Talbot, librarian. For the first half of 1915 the officers are: Fred O. Wilkinson, president; Florence Talbot, secretary. Good interest is manifested.

A choir was also organized September 30, 1914, with the following officers: James Wilkinson, president; Ruth John, secretary; Wendell Phillips, treasurer; Thomas Hopkins, chorister; Lottie Lewis, organist. Interest, however, died out in a couple of months and stayed dead.

The members of the library board for 1915 are Rose Evans, Christopher C. Hawkins, and Elsie Blackstock.

The Aid Society officers are: Mrs. J. A. Evans, president; Mrs. E. B. Morgan, vice president; Mrs. Ed. Heidman, secretary; Mrs. Hannah Kent, treasurer.

Sunday, May 17, 1914, Brother J. F. Garver preached the baccalaureate sermon for the graduating class of the high school in the Presbyterian church and was assisted by Brother

E. B. Morgan, the church being full to overflowing. The sermon was well received and many favorable comments heard. This is the first time our people have been thus honored during the history of the branch.

Beginning August 27, 1914, tent meetings in charge of J. F. Mintun and R. S. Salyards, closing September 27, were held. As a whole, interest was good, bad weather interfering somewhat. Six baptisms the result. Brother Mintun began meetings at Spring Hill, four miles west of Lucas, October 6, continuing until the 20th. Four was baptized, Charlie Kent being among the number. Columbus Scott held meetings at Lucas from January 22 until February 2, 1915, with but poor attendance, weather being unfavorable. Christopher Hawkins was ordained a deacon September 27, 1914. During that year there were 30 removals from the branch, 29 of which were to Chariton.

ANDOVER.—D. C. White is president, and there are in the branch 1 elder, 2 priests, 2 teachers, and 2 deacons. There are now 77 members, and three fourths of them attend the services, of which there are 16 held per month. A Sunday school and Religio are maintained. In December, 1914, the Sunday school elected to serve for six months, Frank Kaestner as superintendent. There is an active Ladies' Aid Society. Meetings started Wednesday evening, April 21, 1915, and lasted until the following Sunday evening—a three-sermon meeting Sunday. A. M. Chase and Hubert Case were in charge.

OLAND.—The Sunday school of this branch elected the last Sunday in March, 1915, Grover Sharp as superintendent.

A series of meetings was arranged to begin January 3, 1915, and to continue during the week, E. E. Long to be the speaker the first Sunday. Amos Berve, of Lamoni, is president of the branch, the spiritual condition of which is re-

ported to be good. There is one priest, 1 teacher, and 1 deacon in the branch, which has a membership of 57, three fourths of whom attend the 18 services which are held per month. We have no items concerning the local Religio.

PLEASANTON.—C. E. Morey, a priest, presides over this branch. He is assisted in his labors by 1 elder, 1 teacher, and 2 deacons. The branch has a membership of 103, about half of whom attend the local services. There are 18 meetings held per month, and the spiritual condition is reported good. There is both a Sunday school and Religio in active operation.

ALLENDALE.—The condition of this branch continues much the same. Though 74 members are reported and a local teacher, regular meetings are not held, and there is no Sunday school or Religio.

THOMPSON.—There is no branch at this place, but preaching services have been kept up in the schoolhouse for years. A few Saints live in the neighborhood, enough of them to keep up a Saints' Sunday school, of which Sister Edith Linn is superintendent. It has an enrollment of 33. Of this number 29 were in attendance at the session of the last Sunday in March. The hour of meeting is 2 p. m., and the preaching services, which are in charge of Elder Eli Hayer, of Lamoni, are held at 7.30. A fuller account of the work at Thompson is hoped for next report.

CRESTON.—Present information concerning the work at Creston is limited to what is stated in the letter of J. F. Mintun, found in the early part of this report.

The stake president reports that in the branches provided with officers the tendency of spirituality is upward. He further says, "There is an increased demand for the preaching of the word in several places, and we are providing for it."

DEATHS

The most notable of recent deaths in the membership of the stake has been that of Elder O. B. Thomas. An editorial note in the *Herald* of February 10, 1915, gives the following concise sketch of his life:

With regret we chronicle the death of Elder Orlin B. Thomas, which occurred in his mission field, at Stockville, Nebraska, Sunday, January 31, 1915.

Brother Thomas was a member of the First Quorum of Seventy, one of the minute men of the church, pledged to go when and where needed, one of those whose lives are a silent chorus to the song, "I'll go where you want me to go, dear Lord."

He was one of those who give themselves a living sacrifice daily, leaving home, wife, children, laboring in hard, obscure places, diligent, unostentatious, unassuming, unafraid.

It was his wish to continue in the field, despite advancing age, and die in the harness. The wish was granted.

He preached at the forenoon service the day of his death, and in the afternoon was engaged in song service with the young people just a few moments before his death, which occurred in the privacy of his room, suddenly, apparently from heart failure.

Brother O. B. Thomas was born at Streetsboro, Ohio, August 26, 1828. He was married to Carrie A. Church, author of our well-known hymn, "In the light." After her death he was united in marriage with Mary E. Moffet, who is still living. Seven children, now grown to manhood and womanhood, survive him. He was baptized by Elder E. C. Briggs, February 17, 1867. He was ordained a priest in 1868; to the office of elder, April 13, 1875, under the hands of President Joseph Smith and two of the elders; to the office of seventy, June 18, 1888, by Joseph R. Lambert and Duncan Campbell.

The funeral service was held in the church at Lamoni, Iowa, February 5, the sermon being delivered by Elder M. M. Turpen.

Thus another of the "Old Guard," who fought in the ranks with President Joseph Smith, has passed to an honorable and well-earned reward.

E. A. S.

Elizina Hendry Barr is another whose passing calls for something more than a mere passing notice on account of her great usefulness in cases of sickness and maternity in the pioneer days of the Lamoni settlement. She sacrificed a great deal of her time and strength for the benefit of many, to whom, on account of straitened circumstances and the undeveloped state of the infant community, skilled medical service and trained nursing were not readily available. All this service was rendered with cheerfulness and alacrity, without promise of pecuniary reward.

She was born, married, and baptized into the church in Steuben

County, Indiana, whence, in the spring of 1877, with her husband and family she came to Fayette Township, Decatur County, Iowa, and settled on a farm which is now incorporated in the city limits. When the children were married and doing for themselves, the farm was sold, and husband and wife moved into the city, where they built for themselves a comfortable home in which Brother Barr died a few years ago. "She lived an honorable and virtuous life in harmony with her profession of religion and held the respect and love of the community."

DEATHS, 1913

C. H. Jones died at Lone Rock Branch, Missouri, September 20, 1913, of Bright's disease. His age was 80 years, 1 month, and 15 days. He was baptized May 13, 1861, at Marengo, Illinois; was ordained a seventy, April 8, 1863, and was known far and wide for his love and zeal for the truth.

Lewis Gaulter, an elder of many years' standing, passed away in the early part of the year at the age of about 95.

Sister Mary Bell, of Lamoni, passed away in the early months of the year, aged over 80.

Emma, wife of Elder David Keown, counselor of Lamoni Stake, died at the family residence two and a half miles southwest of Lamoni, February 25, 1913, at the age of 62 years, 10 months, and 19 days.

Elizabeth Jane, only daughter of Brother B. F. McDaniel, died at the family home, near Davis City, May 16, 1913, at the age of 47 years, 10 months, and 3 days.

Nancy, wife of Elder James McDiffit, president of Davis City Branch, died at their home in that village, May 17, 1913, at the age of 85 years and 29 days.

Brother Benjamin Franklin McDaniel followed his daughter in death, July 25, 1913, at his home three miles south of Davis City, Iowa, at the age of 68 years, 6 months, and 10 days.

Sister Winifred Clara Newlen, wife of Brother Earl Hall, of Lamoni, died at Des Moines, Iowa, July 24, 1913, aged 33 years, 2 months, and 2 days.

Sister Ann Phillips, wife of Elder Isaac Phillips, died at the home of her son, Benjamin Phillips, Lucas, Iowa, September 16, 1913, aged 81 years.

Elisha C. Mayhew died at Lamoni, September 12, 1913, at the age of 81 years, 8 months, and 17 days.

Elder John Watkins, for many years a member of the Lucas Branch, died at the home of his daughter, Mrs. Thomas H. Lewis, Panama, Illinois, September 15, 1913, aged 90 years, 2 months, and 14 days.

Sister Jennett Evans, wife of Brother Edward R. Evans, and daughter of the old veteran, John T. Phillips, died at the home of her daughter, Mrs. Clement Malcor, Boone, Iowa, September 4, 1913, at the age of 71 years.

Brother William Franklin died at the Saints' Home, Lamoni, September 1, 1913, on his eighty-first birthday.

John Lewis Morgan, the musician, died at Hiteman, Iowa, September 15, 1913, aged 44 years, 7 months, 1 day.

Etta May Duncan died at Spring Valley, Iowa, October 1, 1913, aged 28 years, 10 months, 28 days.

Mary J. Roy died at the Saints' Home, Lamoni, October 31, 1913, aged 71 years, 10 months, 12 days.

DEATHS, 1914

Sarah Alice Strickland, of Lamoni, died at Clarinda, Iowa, January 3, 1914, aged 55 years, 11 months, 13 days.

Benjamin Sumption died at Lamoni, January 12, 1914, aged 84 years, 13 days.

Elder John Hatcher died at Lamoni, January 19, 1914, aged 78 years, 8 months, 13 days.

Hannah M. Staggers died at Lamoni, February 3, 1914, aged 75 years, 5 months, 4 days.

John W. Coleman died at Liberty Home, Lamoni, February 11, 1914, aged 82 years, 11 months, 5 days.

Louisa A. Stubbart died at Lamoni, February 26, 1914, aged 87 years, 6 months, 19 days.

Lois Elizabeth Badham died at Lamoni, March 27, 1914, aged 21 years, 4 months, 21 days.

James Carmichael, Lamoni, Iowa, April 1, aged 82 years.

Rachel Green, Lamoni, Iowa, May 6, aged 80 years.

Salena Willets, Lamoni, Iowa, May 15, aged 82 years, 7 months, 18 days.

Nancy Ellen Harris, Andover, Missouri, May 19, aged 40 years, 3 months, 15 days.

Rebecca Patrick, Church Home, Lamoni, Iowa, July 1, aged 93 years, 7 months.

Laura Mader Mills, Lamoni, Iowa, July 26, aged 33 years, 6 months, 24 days.

Helen Marium Keown Leeper, Leon, Iowa, August 7, aged 51 years, 10 months, 25 days.

Nels Johnson, Evergreen, Iowa, August 14, aged 78 years, 10 months, 2 days.

Esther Best Traxler, September 5, aged 84 years, 6 months, 2 days, at Lamoni, Iowa.

Mary McDaniels, Liberty Home, Lamoni, Iowa, September 9, aged 70 years, 6 months, 15 days.

Sister Hannah E. McQuity, Lamoni, Iowa, September 25, 1914, aged 61 years, 6 months, 6 days.

Matilda Clark Rodger, widow of Glaud Rodger, Lamoni, Iowa, September 27, aged 87 years, 1 month, 27 days.

Joseph Boswell, Saints' Home, Lamoni, Iowa, October 10, 1914, aged 82 years, 6 months, 25 days.

Milton T. Cracraft, Lamoni, Iowa, November 9, 1914, aged 73 years, 1 month, 1 day.

Rosilla Bowen, Lamoni, Iowa, December 23, 1914, aged 60 years, 5 months, 21 days.

Alta V. Keown, Pleasanton Branch, December 30, 1914, aged 39 years, 11 months, 2 days.

DEATHS, 1915

Harriet Leonard, Garden Grove, Iowa, January 30, 1915, aged 82 years, 1 month, 19 days.

George Charles Bailey, Pleasanton, Iowa, February 12, 1915, aged 43 years, 10 months, 2 days.

William J. Rainey, Lamoni, Iowa, March 22, 1915, aged 92 years, 9 months, 5 days.

Emily A. Tidland, Lamoni, Iowa, March 12, 1915, aged 70 years, 6 months, 21 days,

Evangeline Denio, Lamoni, Iowa, April 7, 1915, aged 62 years, 6 days.

Clarissa E. Tittle, formerly Walker, at Leon, Iowa, May 16, 1915, aged 74 years, 7 months, 21 days.

Lydia Louise Thomas, at Lamoni, Iowa, May 30, 1915, aged 71 years, 10 months, 2 days.

William M. Lampkins, at Lamoni, Iowa, May 31, 1915, aged 42 years, 1 month, 27 days.

Charles Bradfield, at Lamoni, Iowa, June 21, 1915, aged 74 years, 8 months, 1 day.

Victor Mason, at Rochester, Minnesota, August 24, 1915, aged 41 years, 2 months, 15 days.

Swen Nelson Lundegren, at Lamoni, Iowa, August 31, 1915, aged 84 years, 5 months.

Nancy J. Butts, Lamoni, Iowa, August 31, 1915, aged 83 years, 5 months, 16 days.

Louis Frederick Shenogle, Lamoni, Iowa, September 16, 1915, aged 89 years, 2 months, 24 days.

Winter Hastings, at Lamoni, Iowa, October 30, 1915, aged 84 years, 8 days.

J. W. Mather, at Lamoni, Iowa, November 14, 1915, aged 71 years, 7 months, 13 days.

Susan B. Roth, at Lamoni, Iowa, November 20, 1915, aged 76 years, 4 months, 15 days.

Catherine Hitchcock, Pawnee, Missouri, November 30, 1915, aged 76 years, 6 months, 16 days.

DEATHS, 1916

Edward Brantwait, near Leon, Iowa, January 3, 1916, aged 79 years, 14 months, 15 days.

Edward C. Church, at Lamoni, Iowa, January 8, 1916, aged 58 years, 7 months, 29 days.

Elizabeth Dillon, at Evergreen, Iowa, February 1, 1916, aged 88 years, 9 months, 16 days.

“History is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity.”—Cicero.

WHAT IS EDUCATION?

Education may be defined as a means of gradual emancipation from the thralldom of incompetence.

“The world is saved only by the breath of the school children.”—Talmud.

“An apple is not in any proper sense an apple until it is ripe, so a human being is not in any proper sense a human being until he is educated.”—Horace Mann.

“All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth.”—Aristotle.

“I consider that it is on instruction and education that the future security and direction of the destiny of every nation chiefly and fundamentally rests.”—Kossuth.

“The purpose of education is to prepare us for a complete living.”—Herbert Spencer.

When Aristotle was asked in what way the educated differ from the uneducated, he replied, “As the living differ from the dead.”

An educated person is the one who knows what he wants, knows where to get it when he wants it, and knows how to use it after he gets it.

The higher education broadens the circle of existence. It makes one a man of the world, at home, anywhere, and among any class of men.

The large majority of the leaders of the coming generation will be trained in colleges and universities.

An educated man learns to do the things he does not want to do at the time he does not want to do it.

To be educated is to have the right idea and the right emotion in the right place.

The higher education is calculated to give a broad intelligence which fits one to understand any problem.—The New Age.

THE NAME OF THE CHURCH

How was the name of the church derived? Why was the name changed from "The Church of Christ," and when?

David Whitmer, in his "Address to all believers," says that until 1834 the church was called "The Church of Christ." He bases his argument upon 3 Nephi 12:3 (verses 16-20, Authorized Version).

And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing?

Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day;

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name?

For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.

David Whitmer objected to the use of the name even of "Jesus Christ," yet the above passage says whatever ye shall do, ye shall do in "my name." That would include baptism and the sacrament or the Lord's supper. David Whitmer also alleges that in 1834 the name of the church was changed to "The Church of Latter Day Saints" through the influence of Sidney Rigdon. It is true that the conference in 1834 did adopt the name "The Church of Latter Day Saints," but this name was not the only one used.

David Whitmer also calls attention to the Book of Commandments, "For the government of the Church of Christ," and points out that on the title page of the Book of Doctrine and Covenants published in Kirtland in 1835 the name ap-

pears, "The Church of Latter Day Saints." The preface also is headed "To the members of the Church of Latter Day Saints." However, the later editions of the Doctrine and Covenants use the name, "The Church of Jesus Christ of Latter Day Saints."

It would appear also according to the testimony of William B. Smith that in the early days the name "The Church of Christ" was used principally; that later "The Church of Latter Day Saints" was used for a time up until 1838. But these names were not exclusively used. Other names were also used in referring to the church, some of which are referred to below. There does not appear to have been uniformity prior to 1838, though there was predominance. In 1838, according to the *Millennial Star*, volume 16, pages 147 and 148, published in Liverpool, England, March 11, 1854, the following revelation was given settling definitely the name of the church:

Verily thus saith the Lord unto you, my servant Joseph Smith, jr., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; and also unto you my servant Edward Partridge, and his counselors; and also unto my faithful servants, who are of the High Council of my church in Zion (for thus it shall be called), and unto all the elders and people of my Church of Jesus Christ of Latter Day Saints, scattered abroad in all the world; for thus shall my church be called in the last days, even the Church of Jesus Christ of Latter Day Saints. Verily I say unto you all, Arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion and upon her stakes may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (Also Church History, by Heman C. Smith, vol. 2, p. 151.)

It will be noted that this publication was nearly ten years after the death of Joseph Smith. The *Millennial Star* is not accepted as authority after the death of Joseph Smith. This particular communication could not have been printed in the 1835 edition of the Book of Doctrine and Covenants, nor has it been included in that book by the Reorganized Church. It

was included, however, by the Utah Church as section 115, and is also published by them in the History of Joseph Smith the Prophet, volume 3, pages 23 to 25, published in Salt Lake City in 1905. This latter book states clearly that the History of Joseph Smith has been "revised" and "corrected" carefully before publication.

Concerning this matter of names, the editor states in the above history, in a footnote:

It will be observed that in verses three and four of this revelation the Lord gives to the church its official name, "The Church of Jesus Christ of Latter-day Saints." Previous to this the church had been called "The Church of Christ," "The Church of Jesus Christ," "The Church of God," and by a conference of elders held at Kirtland in May, 1834 (see Church History, vol. 2, pp. 62, 63), it was given the name "The Church of the Latter Day Saints." All these names, however, were by this revelation brushed aside, and since then the official name given in this revelation has been recognized as the true title of the church, though often spoken of as "The Mormon Church," the "Church of Christ," etc. The appropriateness of this title is self-evident, and in it there is a beautiful recognition of the relationship both of the Lord Jesus Christ and of the Saints to the organization. It is "The Church of Jesus Christ." It is the Lord's; he owns it; he organized it. It is the sacred depository of his truth. It is his in all these respects; but it is an institution which also belongs to the Saints. It is their refuge from the confusion and religious doubt of the world. It is their instructor in principle, doctrine, and righteousness. It is their guide in matters of faith and morals. They have a conjoint ownership in it with Jesus Christ, which ownership is beautifully recognized in the latter part of the title, "The Church of Jesus Christ" and "The Church of the Latter-day Saints."

From other sources we believe the above items are substantially correct. There were some who contended for the name "The Church of Christ"; there were others who used a different name in referring to the church, and there were several different names used from time to time. After 1838 it seems to have been referred to quite regularly as "The Church of Jesus Christ of Latter Day Saints," and after the necessary reorganization of the church, "The Reorganized Church of Jesus Christ of Latter Day Saints."

David Whitmer says the name "The Church of Christ" was given by revelation to the early church. He probably refers to Doctrine and Covenants 16: 4:

Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

If one takes the first line above, "Take upon you the name of Christ," it would seem to sustain this position, but the balance of the first sentence and the second sentence both use the name "Jesus Christ," and the paragraph as a whole would confirm the use of the whole name "Jesus Christ," rather than the use of the term "The Church of Christ" alone.

As to the name by which the church should be called, several editorials have appeared in the *Saints' Herald*. In volume 1, page 39, an editorial, probably by Isaac Sheen, points out that if the name is based upon the Book of Mormon, that book uses many other names, such as "The Church of the Lamb of God," "The Church of the Lamb," "The True Church of God," "The True Church of Christ," and that on eighteen different pages it is called the "Church of God," and on only four pages "The Church of Christ." It is even referred to as "Their Church" three times, and also it is referred to as "The Church of Enoch." In Doctrine and Covenants 76: 5 it is referred to as "The Church of the First Born," also as the "General Assembly and Church of Enoch and of the First Born."

This writer points out that the name "Christ" in the Book of Mormon applies to all of the work of the church. If it is a sin to use the name of Jesus Christ, as some have contended, then we should not baptize or perform any other ceremonies

in the name of Christ or in the name of Jesus Christ, yet Paul and many others in the New Testament used the name of Jesus. Note Philippians 2: 10.

Again in the *Saints' Herald*, volume 33, page 237, attention is called to the use of the name, "The Church of God" in Acts 20: 28; 1 Corinthians 11: 22; 1 Corinthians 14: 30; and to 1 Nephi 3: 46-51 where reference is also made to the "saints." In Mormon 4: 21 it is called the "Holy Church of God."

Not to refer to every editorial, we may finally refer to the *Saints' Herald* for July 10, 1912, an editorial by President Elbert A. Smith on the name of the church. He also refers to Acts 20: 28, and to Mosiah, chapter 9, where it is called "The Church of God, or The Church of Christ," and Alma 21 where they were called "Christians" by those who did not belong to the church.

President Smith then takes up the use of the term, "Saints" and discusses it at length, and also "Latter Day Saints," and the necessity for the reorganization and the use of the prefix "Reorganized."

Evidently the most essential part of the name is the fact that it is the church of Jesus Christ. The term, "Saints" alone, however, very nearly implies the name of Christ. The term of "Latter Day" Saints is descriptive; the word "Reorganized" is a prefix.

To sum up briefly it would seem that the church has been referred to as being known by different terms both in the Bible and Book of Mormon; and also in the Book of Doctrine and Covenants.

In the early church some contended earnestly for the use of the name "The Church of Christ." Some went so far as to say that there cannot be even the slightest variation, and the use of the name "Jesus Christ" would be a violation of the word of God. This would seem to go too far, as it would

prevent the use of the name of Jesus in other practices of the church, if this is correct. "My name" includes "Jesus" as well as "Christ."

However, in the early organization there was diversity. "The Church of Christ," "The Church of Jesus Christ," "The Church of God," were used, and possibly other names less frequently.

Finally in 1838 the matter seems to have been disposed of, and thereafter the church seems to have been referred to quite generally as the "Church of Jesus Christ of Latter Day Saints."

After the death of Joseph Smith the reorganization of the church was essential, as was quickly realized by the officers. After they were gathered together, those who were opposed to polygamy and other doctrines, added on, in order that the distinction might be clear, the word "Reorganized." It is still the "Church of Jesus Christ." It is still the Church of Jesus Christ composed of those in the latter days called to be Saints. It has been reorganized since its disorganization following the death of the Prophet. Hence it is now "The Reorganized Church of Jesus Christ of Latter Day Saints."

THE PESSIMIST VERSUS OPTIMIST

The Pessimist jeers; the Optimist cheers.

The Pessimist sees in his home the high cost of living; the Optimist, the joy of living.

Each new baby adds to the Pessimist's cares; it adds to the Optimist's pleasures.

In the big hay crop, the Pessimist sees toil; the Optimist sees opportunity.

The Pessimist groans at the smallness of a dollar; the Optimist wonders at its possibilities.

The Optimist sees the shadow of the passing cloud, and his mind is filled with a picture of grateful grain drinking from the coming shower; but the Pessimist only knows that for the time greater darkness prevails.

The Optimist is responsible for progress; the Pessimist is living in the Dark Ages, attempting to trip every step toward advancement.

The Pessimist is suspicious; the Optimist is credulous.

The Pessimist opposes; the Optimist investigates.

To the Pessimist every task is fraught with difficulties; to the Optimist difficulties are but an invitation to win. Confidence, not discouragement, is the Optimist's lot. Discouragement, not confidence, is the lot of the Pessimist.

The Pessimist is self-satisfied; the Optimist realizes external power.

The Pessimist looks for the faults in others and gloats over them; the Optimist sees the faults but understands the greater value of the virtues.

No man is wholly good, but the Pessimist exaggerates even the errors of the most virtuous. No man is wholly bad; the Optimist sees the good, even in the wicked.

The Optimist sows kindness and good will, and reaps happiness and contentment. The Pessimist sows bitterness and suspicion, and reaps discord and unhappiness.

Look for the good, and be an Optimist, for an Optimist can find some good even in a Pessimist.—A Booster.

REUNIONS OF 1923

PLACE, DATE, AND PRINCIPAL SPEAKERS FROM OUTSIDE OF THE DISTRICT

Central Nebraska, June 15 to 24, Neligh.

Spokane, June 15 to 25, Sawyer, Idaho; F. A. Smith, Daniel Macgregor.

North Dakota and Minnesota, June 24 to July 1, Fargo, North Dakota; J. A. Gillen, J. F. Keir, F. A. Smith.

Northern Wisconsin, June 29 to July 8, Chetek; J. F. Keir, F. M. McDowell, J. F. Garver, J. F. Curtis.

London, Ontario, June 30 to July 15, Springbank Park; J. F. Curtis, B. R. McGuire, J. F. Martin, R. C. Russell.

Alabama, July 13, Pleasant Hill, McKenzie; James Davis, N. L. Booker, F. Henry Edwards, C. J. Hunt.

Portland, July 13 to 29, Portland; J. A. Becker, J. A. Gillen, Mrs. Dora Glines, F. A. Smith.

Midland, July 14 and 15, Clay Cross, Derbyshire, England; D. T. Williams, Richard Bullard.

Northern California, July 20 to 29, Irvington; J. A. Gillen, Vida E. Smith, Mrs. Dora Glines, J. F. Keir, David Dowker, W. A. McDowell.

Chatham, July 20 to 30, Erie Beach; J. F. Curtis, H. A. Koehler, F. M. McDowell, B. R. McGuire, R. C. Russell.

Florida, July 20, Alaflora Church, Brewton, Alabama; James Davis, F. Henry Edwards, C. J. Hunt.

Southern New England, June 30 to September 2, Onset, Massachusetts; E. J. Gleazer, A. N. Hoxie, U. W. Greene, B. R. McGuire, Lucie Sears, Elbert A. Smith.

Central Texas, July 23 to 30, Central; R. S. Budd, Mrs. A. Roberts, A. V. Karlstrom.

Western Colorado, July 27 to August 5, Delta; James E. Yates, Mrs. W. L. Christy, R. V. Hopkins, F. A. Smith.

Kentucky and Tennessee, July 28 to August 5, Foundry Hill, Puryear, Tennessee; Mrs. H. Burwell, A. E. Stone, C. J. Hunt.

Black Hills and Western Nebraska, July 27 to August 5, North Platte, Nebraska; Hubert Case.

Toronto, July 28 to August 13, Low Banks, Ontario; J. F. Curtis, F. M. McDowell, B. R. McGuire, John Shields.

Lamoni Stake, August 1 to 12, Lamoni, Iowa; Albert Carmichael, A. Max Carmichael, F. Henry Edwards, J. F. Garver, Ammon White, F. B. Blair.

Eastern Iowa, August 3 to 12, Maquoketa; Mrs. E. A. Davis, Paul M. Hanson.

Eastern Michigan and Detroit, August 3 to 13, Port Huron; Mrs. Mae Engle, Paul M. Hanson, F. M. McDowell, R. C. Russell, R. Crockendile, W. M. Davis, J. R. Grice.

Western Oklahoma, August 3 to 13, Eagle City; J. Carlisle, A. V. Karlstrom, Mrs. A. Roberts, Roy S. Budd.

New York and Philadelphia, August 4 to 19, Deer Park, Pennsylvania; E. J. Gleazer, D. T. Williams, Charles Fry, E. A. Smith, A. E. Stone, B. R. McGuire.

Kirtland, August 9 to 19, Kirtland, Ohio; J. F. Curtis, F. M. McDowell, William Patterson, F. G. Pitt, Mark Siegfried.

Southwestern Kansas, August 10 to 19, Winfield; R. S. Budd, Joshua Carlisle, A. Max Carmichael, Bertha Constance, A. V. Karlstrom.

Pottawattamie and Fremont, August 10 and 19, Council Bluffs, Iowa; F. B. Blair, Blanche Edwards, F. Henry Edwards, Ammon White.

Southern California, August 10 to 19, Hermosa Beach; Mrs. Dora Glines, T. W. Williams, J. F. Keir, W. A. McDowell, J. A. Gillen.

Des Moines, August 10 to 19, Runnells, Iowa; Mrs. J. R. Lentell, C. E. Wight, D. E. Dowker.

Kewanee, August 10 to 20, Galva, Illinois; J. F. Garver, J. A. Koehler, J. F. Martin.

Northeastern Kansas, August 11 to 19, Netawaka; A. Carmichael, A. Max Carmichael, Bertha Constance, E. A. Smith.

Western Maine, August 12 to 19, Brooksville; E. J. Gleazer, U. W. Greene, Lucie Sears, E. A. Smith, M. C. Fisher.

Seattle and British Columbia, August 10 to 26, Everett, Washington; J. A. Becker, Mrs. W. L. Christy, J. A. Gillen.

Nauvoo, August 17 to 26, Nauvoo, Illinois; Blanche Edwards, F. Henry Edwards, Ammon White.

Northern Michigan, August 17 to 26, Park of the Pines, near Boyne City; R. C. Russell, R. V. Hopkins, F. M. McDowell, F. B. Blair.

Eastern Colorado, August 17 to 26, Colorado Springs; J. A. Gillen, Mrs. Dora Glines, J. F. Keir.

Far West Stake, August 17 to 26, Stewartsville, Missouri; A. Max Carmichael, F. A. Smith, Charles Fry, J. M. Terry, Milo Burnette, O. Salisbury, Bertha Constance, J. A. Koehler, A. B. Phillips.

Idaho, August 17 to 26, Rupert; J. A. Becker, Mrs. W. L. Christy.

Southern Michigan and Northern Indiana, August 17 to 26, Lemon Park, near Vicksburg; Paul M. Hanson, G. W. Burt, F. M. McDowell, B. R. McGuire.

Southwestern Texas, August 17 to 26, Madina River; S. S. Smith.

Gallands Grove and Little Sioux, August 17 to 26, Dow City, Iowa; A. Max Carmichael, Blanche Edwards, F. Henry Edwards, F. A. Smith, P. R. Burton.

Mobile, August 17 to 26, Gautier, Mississippi; J. Charles May, James Davis.

Eastern Oklahoma, August 17 to 27, Dalby Springs,

Texas; R. S. Budd, J. Carlile, A. V. Karlstrom, Mrs. A. Roberts.

Clinton, August 17 to 27, Glen Park, Fort Scott, Kansas; J. Blackmore.

Western Montana, August 17 to 27, Racetrack; J. A. Becker, Mrs. W. L. Christy, A. M. Chase, S. A. Burgess, John C. Page.

Central Michigan, August 17 to 27, Pinconning; Mrs. Mae Engle, Paul M. Hanson, B. H. Doty, John Shields, F. B. Blair, G. W. Burt.

Central Oklahoma, August 17 to 27, Redrock; R. S. Budd, A. V. Karlstrom, Alice McGeorge, Ed Dillon, Hubert Case.

Southeastern Illinois, August 24 to September 2, Brush Creek; Mrs. B. E. Brown, C. J. Hunt, Cyril E. Wight, I. M. Smith.

Northeastern Illinois, August 23 to September 2, Elmhurst; Paul M. Hanson, B. R. McGuire, A. Max Carmichael, J. A. Koehler, J. F. Martin, F. M. McDowell.

Southern Wisconsin, August 24 to September 2, Madison, Monona Park; J. F. Garver, J. A. Koehler, J. F. Martin, Mrs. Mae Engle.

Utah, August 23 to September 2, Ogden; W. A. McDowell, J. A. Becker, Mrs. W. L. Christy, Vida E. Smith.

STAKE AND DISTRICT CONFERENCES OF 1923

Zion (Independence, Missouri), January 7 and 8.

Youngstown-Sharon, at Sharon, Pennsylvania, January 13 and 14.

Midland, Sutton-in-Ashfield, January 13 and 14.

Western Colorado, at Delta, January 27 and 28.

Florida, at Alaflora Church, Dixonville, Alabama, January 27.

Central Texas, at Houston, Texas, January 27 and 28.

Saint Louis, at Saint Louis, Missouri, January 27 and 28.

Southern England, London, England, January 28 and 29.

Lamoni Stake, at Lamoni, Iowa, February 1 to 4.

Eastern Oklahoma, at Wilburton, February 2 to 4.

Northern California, at Modesto, February 2 to 4.

Western Montana, at Bozeman, February 3 and 4.

Central Illinois, at Taylorville, February 3 and 4.

Minnesota, at Minneapolis, February 3 and 4.

Massachusetts, at Fall River, February 4 and 5.

Southern California, at Los Angeles, February 9 to 11.

Arkansas, at Fisher, February 9 to 11.

Southern Nebraska, at Lincoln, February 10 and 11.

Des Moines, at Des Moines, Iowa, February 9 to 11.

Southern Missouri, at Springfield, February 10.

Little Sioux, at Woodbine, Iowa, February 10 and 11.

New York and Philadelphia, at Brooklyn, New York, February 10 and 11.

North Dakota, at Fargo, February 17 and 18.

Portland, at Portland, Oregon, February 16 to 18.

Gallands Grove, at Dow City, Iowa, February 17 and 18.

Central Oklahoma, at Oklahoma City, February 17 and 18.
Kansas City Stake, at Central Church, February 18
and 19.

Eastern Colorado District, at Fort Collins, February 23
to 25.

Southern Missouri, Springfield, February 24 to 26.

Seattle and British Columbia, at Seattle, Washington,
February 24 and 25.

Clinton, at Eldorado Springs, Missouri, March 2 to 4.

Southern Idaho, at Hagerman, March 3 and 4.

Alabama, at Flat Rock, March 3 and 4.

Mobile, at Mobile, Alabama, March 2 to 4.

Central Nebraska, at Clearwater, March 3 and 4.

Southwestern Kansas, at Wichita, March 2.

Holden Stake, at Lees Summit, Missouri, March 9.

Far West, with First Saint Joseph Branch, March 10
and 11.

Southern Ohio, with First Columbus Branch, Columbus,
March 10 and 11.

Utah, at Ogden, March 10 and 11.

Pittsburgh, at Lock Four, Pennsylvania, March 17 and 18.

Kirtland, at Akron, Ohio, March 24 and 25.

Northeastern Nebraska, at Walthill, March 30 to April 1.

Midland, at Birmingham, England, March 31 and April 1.

Northern District, Manchester, Great Britain, March 31
to April 2.

Kentucky and Tennessee, at High Hill Branch, April 7
and 8.

Zion (Independence, Missouri) April 1, 8, 15, 22, 29;
May 7 and 14.

Southern New England, at Providence, Rhode Island, April 28 and 29.

Northwestern Kansas at Alexander, April 28 and 29.

Saint Louis, at Saint Louis, Missouri, April 28 and 29.

Spring River, at Joplin, Missouri, May 11 to 13.

Detroit, Detroit, Michigan, May 12 and 13.

Southern Indiana, at Indianapolis, May 12 and 13.

Fremont, at Thurman, Iowa, May 19.

Northeastern Kansas, at Fanning, May 18 to 20.

Kansas City Stake, at Kansas City, May 20.

Western Maine, at Stonington, May 26 and 27.

Eastern Iowa, at Waterloo, June 1 to 3.

Clinton, at Coal Hill, Missouri, June 1 to 3.

New York, at Buffalo, June 2 and 3.

Southeastern Illinois, at Tunnel Hill, June 2.

Kewanee, at Savanna, Illinois, June 9 and 10.

Nauvoo, at Ottumwa, Iowa, June 16 and 17.

Pittsburgh (ministerial), at Pittsburgh, Pennsylvania, June 16 and 17.

Central Nebraska, at Neligh, June 22.

Eastern Montana, at Andes, June 22 to 24.

Northeastern Illinois, with Mission Branch, June 22 to 24.

Alberta, at Ribstone, June 22 to 24.

Southern Michigan and Northern Indiana, at Grand Rapids, Michigan, June 22 to 24.

Gallands Grove, at Denison, Iowa, June 23 and 24.

Little Sioux, at Magnolia, Iowa, June 23 and 24.

Eastern Maine, at Corea, June 23 and 24.

Northeastern Missouri, at Bevier, June 23 and 24.

Spokane, at Sawyer, Idaho, June 24.

Holden, at Holden, Missouri, June 29.

Owen Sound, at Grand Valley, Ontario, June 29 to July 1.
Zion, July 2.

South Saskatchewan, near Bethune, July 4 to 8.

Winnipeg, Saint James, Winnipeg, July 13.

Nova Scotia, at Williamsdale, July 14 and 15.

Youngstown-Sharon District, at Youngstown, Ohio, July
14 and 15.

London, at Springbank Park, London, Ontario, July 14
and 15.

Northern Saskatchewan, near Shellbrook, July 19 and 22.

Portland, at Portland, Oregon, July 13 to 29.

Central Texas, at Central Branch, July 20 to 22.

Northern Saskatchewan, Pleasant Lake, July 21 and 22.

Saint Louis, at Lansdowne, Illinois, July 28 and 29.

Seattle and British Columbia, Everett, Washington,
August 4.

Eastern Michigan and Detroit, at Port Huron, August 11.

Kansas City Stake, at Kansas City, August 20.

Northeastern Kansas, at Netawaka, August 18.

Nauvoo, at Nauvoo, Illinois, August 17 to 26.

Central Oklahoma, at Redrock, August 20.

Eastern Colorado, at Colorado Springs, August 17 to 26.

West Virginia, at Clarksburg, West Virginia, August
24 to 26.

Alabama, at Lone Star, August 24 and 25.

Arkansas, at Jonesboro, August 24 to 26.

Southern Missouri, at Tigris, August 25 and 26.

Chatham, at Windsor, Ontario, September 1 and 2.

Wheeling, at Fairview Branch, near Glen Easton, West
Virginia, September 1 and 2.

Central Illinois, at Taylorville, September 1 and 2.

Northwestern Ohio, at Saint Marys, September 1 and 2.

New York, at Niagara Falls, September 2 and 3.

Toronto, at Hamilton, Ontario, September 7 to 9.

Central Michigan, at Beaverton, September 8 and 9.

Little Sioux, at Missouri Valley, Iowa, September 15 and 16.

Northwestern Kansas, with Twin Creek Branch, September 15 and 16.

Southern Nebraska, at Fairfield, September 15 and 16.

Southern Ohio, at Middleton, September 22 and 23.

Kewanee, at Rock Island, Illinois, October 27 and 28.

Eastern Maine, at Jonesport, October 27 and 28.

Saint Louis, at Saint Louis, Missouri, October 27 and 28.

Eastern Iowa, at Muscatine, November 2 to 4.

Northern Wisconsin, at Wyeville, November 2 and 3.

Gallands Grove, at Cherokee, Iowa, November 2 to 4.

Nauvoo, at Fort Madison, Iowa, November 10 and 11.

Holden Stake, at Lexington, Missouri, November 9 to 11.

Spring River, at Arma, Kansas, November 9 to 11.

Detroit, at Flint, Michigan, November 10 and 11.

Fremont, at Tabor, Iowa, November 10 and 11.

Eastern Montana, at Glasgow, November 16 to 18.

Clinton, at Taberville, Missouri, November 16 to 18.

Kansas City Stake, at Central Branch, November 18 and 19.

Northeastern Missouri, at Higbee, November 24.

Western Maine, at Little Deer Isle, November 24 and 25.

Lamoni Stake, at Chariton, Iowa, November 22 to 25.

Southern Wisconsin, at Beloit, December 1 and 2.

Southeastern Illinois, at Mount Vernon, December 2 and 3.

Northeastern Illinois, with First Chicago Branch, December 7 to 9.

Spokane, at Spokane, Washington, December 8 and 9.

Pottawattamie, at Council Bluffs, Iowa, December 13 to 16.

Alabama, at Pleasant Hill, December 14 to 16.

Florida, at Coldwater Branch, December 15 and 16.

Pittsburgh, at Lock Four, Pennsylvania, December 15 and 16.

North Dakota, at Fargo, December 29 and 30.

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Journal of History

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Samuel A. Burgess, Editor

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of Latter Day Saints

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(Continued on inside back cover.)

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Journal of History

VOL. XVII, No. 3 INDEPENDENCE, MISSOURI JULY, 1924

A MILITARY CAMPAIGN

A CAMPAIGN THROUGH ARKANSAS, MISSOURI, AND INTO
KANSAS, SEPTEMBER 2 TO OCTOBER 27, 1864

BY H. WARREN PHELPS

[The following account is taken verbatim from the diary kept by Lieutenant H. Warren Phelps during the Civil War. It does not deal directly with any church question, but it does throw considerable light on conditions existing in Missouri in 1864. The Missouri River was not dredged, and boats sometimes had considerable difficulty sailing upstream during low water. Horses and men sometimes had to leave the boat and walk across lots to permit the boat itself to be brought through shallow waters.

The Pacific Railroad, now the Missouri Pacific, extended as far as Warrensburg. The cut for the railroad, hence some of the grading at least, had been made at Independence. Navigation was much greater in volume on the Missouri River than now, despite the difficulty at times of low water and of snags. Boats traveled regularly as far as Fort Benton in Montana. The boats at Saint Louis were many times as numerous as today, and had to land at the levee nose in, instead of sidewise as at present.

These troops came up from Arkansas, took boat from Cape Girardeau to Saint Louis, then from Saint Louis up the

Missouri River. Leaving the boat, the railroad was taken part of the way, and then they traveled on foot to Lexington, thence into Jackson County, and passed through Independence by the cut now used by the Missouri Pacific Railroad, down past Enoch Hill.

These troops do not appear to have been actively engaged, but the cavalry was engaged and suffered losses. The whole army suffered losses through sickness on the trip through Missouri into Kansas and back. The battle to which he refers, he says, was the battle of Westport.

It is interesting to note also that eastern Kansas was then an open prairie with no habitations in sight, at least in the part they entered. There were, of course, settlers in Kansas around Topeka and other points.

Again, this account, written at the time, gives an extremely vivid picture of the hardships of war. The men killed are only incidentally referred to, but their sufferings caused by their shoes wearing through, their difficulties in heavy mud and snow, are graphically portrayed. This trip took them some six weeks. They engaged in no major battles. Only the cavalry was engaged part of one day, yet the men suffered intensely with cold, with wet, with lack of proper clothing, and lack of food.

The account has very little to say concerning Jackson County, but that county suffered very severely during the war through Order Number 11, and through the attack of the abolitionists from Kansas. It is probable that no other part of the country suffered more.—EDITOR.]

Campaign through Arkansas and Missouri chasing Major General Sterling Price's forces. Battle at Westport near Kansas City, Missouri, on October 23rd and 24th, 1864.

On September 1, 1864, the Union forces, under command of Major-General Andrew J. Smith, three divisions designated as the Right Wing of the Sixteenth Army Corps, detachment of the Army of the Tennessee, about ten thousand in number; the left wing being with Major-General

William T. Sherman's command near Atlanta, were at Memphis, Tennessee. They had been engaged in several campaigns and two hard-fought battles in Mississippi during the spring and summer of 1846, losing heavily in killed, wounded, and taken prisoner. But now they were under orders to report to Major-General Wm. T. Sherman and join the left wing of the corps under the command of Major-General Greenville Dodge. But they were subject to disappointment, as is often the case during war. Major-General C. C. Washburn was in command of the District of Memphis, Tennessee. He received a dispatch from Major-General Fred Steele, commanding at Little Rock, Arkansas, announcing that a large force of the enemy, under command of Major-General Sterling Price, was advancing toward Little Rock on September 1st.

General Washburn ordered Major-General A. J. Smith to send Major-General Joseph A. Mower, who had just received his commission promoting him from Brigadier-General, with one division to Devalls Bluffs, Arkansas, on the White River, by steamboat, and march across to Brownsville near Little Rock, and send a force of cavalry by steamboat across the river at Memphis to march to Brownsville. Communication was had with General Sherman, and he ordered that Major-General A. J. Smith should take the other troops of his command by steamboat to Cairo, Illinois, and there wait until General Mower's command should drive the enemy west into Missouri and then proceed to Cape Girardeau, Missouri, on the Mississippi River above Cairo, and rejoin Smith's command, move up to Louisville, Kentucky, there take cars and join Sherman's command.

But again a disappointment. When General Mower's command arrived at Cape Girardeau on October 5, an hour after dark, they were a ragged-clothed, tired set of man, many having no soles on their shoes. They had been very hungry on the preceding day, but rations of food were sent out and met them near Jackson early on the morning of the 5th. Major-General W. S. Rosecrans was in command of the department. He had received permission from General Sherman to take Generals Smith's and Mower's commands to western Missouri and drive the enemy out. My diary of date Friday, October 7, 1864, states reveille at four a. m. We had marching orders. After getting breakfast of fried pork, hard bread, and coffee, we started at daylight, marched to the river, and went on board the steamboat *Monsoon*. My shoe soles were worn through and my clothing torn, but many of the men were in much worse condition. I had just fifteen cents in my pocket. The commissioned officers were allowed to draw rations of food from the division commissary on requisition, which was charged to their account on the pay roll. The commissioned officers purchased rations of food from the division commissary and clothing from the Brigade Quartermaster.

When all were on the different boats, the cannon, wagons, horses, and mules in the holds, the fleet started at eleven a. m. The steamboats were tied to trees along the bank at 10 p. m., for the water was low and

there was danger of grounding. On the 8th we started early and arrived in Saint Louis at about sunset, the weather clear and cool.

Sunday, 9th. Supplies of clothing, food, medicine, feed for horses and mules, ammunition, new wagons, ambulances, harness, also blanks and other papers on which to make reports were taken on to the steamboats. Our poorly clad men, some of them without shoes (I do have pity for them), will soon have good clothing and shoes. Some of the men threw their old soleless shoes into the river when they got into the steamboats and were informed that new clothing would be drawn at Saint Louis. Many of us went up into the city near the noon hour and met many citizens who were going home from church. They gave us room to walk on the sidewalk, but did not seem to be pleased at meeting us.

Our fleet left Saint Louis wharf at 8 o'clock on the 10th, Major General A. J. Smith in command. We issued clothing to the men, and they were pleased. We reached the mouth of the Missouri River at 2 p. m. We noticed the much-colored water as it united with the clear water for about fifteen miles before we arrived at the point where the two rivers unite. The water of the Missouri is very much colored. We were advised by steamboat men to fill our canteens with the water of the Mississippi. We passed Alton where the military prison is located. The steamboats were tied up to trees on the river bank at Saint Charles, Missouri, at dark. Here Major-General Joseph A. Mower received orders to report to Major-General William Tecumseh Sherman. His farewell address was read to the command. Every officer and man felt sad. Brigadier-General John McArthur was placed in command of the division.

October 11. Started out at daylight, boats running slowly; water shallow and not safe for heavy draught boats. It is very nice to be on steamboats when the water is deep and boats make good speed, but men get very uneasy when the boats run slow. We voted that day for the State of Ohio officials. Stopped at Washington, Missouri, at dark.

October 12. Started out at daylight. Were compelled to take the troops and mules and horses off to lighten the steamboats over the shoals. The men were well pleased, as there were many orchards along the road we marched on. Apples were plentiful, and of course free. The steamboats were tied up eighteen miles from Washington.

October 13. Started out at daylight; were compelled to get off the boats to lighten. Then we marched four miles. Major-General William S. Rosecrans and staff, on horseback, passed us. He talked very pleasantly with many of the men. The boats were tied up for the night at Hermann. On the 14th we stopped near Portland. On the 15th we passed through some very good country with fine scenery. There was deeper water, but as we came near Jefferson City the country seemed less attractive. We arrived there at four p. m., disembarked, and encamped in the city. We soon heard rumors as to where General Ster-

ling Price's forces were. The rumors were that several of the enemy were not far away. Jeff Thompson's command was one of them.

We left the city on the morning of the 16th, on the railroad cars, passed through California at 10 a. m. Twenty-five miles out we were informed that Jeff Thompson's command had passed through going north one week ago. We passed through Tipton and Syracuse in the afternoon, reached Lamine River about sunset, disembarked, and went into camp. There was no bridge over Lamine River. We were informed that there was not any railroad track laid on the opposite side of the river.

On the 17th we moved out to near Otterville and went into camp to await the wagon train and artillery. They were being driven through from Jefferson City. Here we were, having come traveling about eight hundred miles by a circuitous route hunting after the command of Sterling Price. Men searching for men to kill them, and they, looking for a safe position to locate and shoot us down; horrible to contemplate. The men who brought on this war should be the sufferers. The trouble could have been settled without war. But here we were. Others were in other fields.

On the 18th we were visited by two gentleman agents of the Christian Commission, fine gentlemen and good company. Such men always command the respect of regiments of men far away from home.

Wednesday, October 19. Reveille at 2.30 a. m., had marching orders. Breakfast of hard-tack bread, salt pork fried, and coffee. Finished up writing letters to friend at home on yesterday. Will not have an opportunity to send any word home soon again. Some hard work to do, perhaps fighting. Night. We started at daylight, passed through Sedalia at noon, passed through Georgetown, crossed Muddy Creek, and went into camp at eleven p. m. Rain fell after dark. Marched thirty miles. Very cold, but our good new clothing and shoes, with our rubber blankets, kept us dry. We had no woolen blankets. Three men join at night, lay one blanket down, then take off their shoes, lay down their cartridge box and belts, their haversacks with food in, and their shoes for a pillow, then lie down with clothes on and cover over with the two rubber blankets. During the night when the outside men get cold, one of them exchanges places with the middle man.

October 20. Reveille at daylight. Did not march out until 11 a. m. on account of conflicting reports as to where Price's army was. We passed through some very fine old settled country, prairie, marched sixteen miles, and camped on the open prairie at 8 p. m. Weather quite cool and clear. We hear reports that the enemy is near, but we cannot put any confidence in reports of citizens. We do not know who are friends or foes. We feel assured that the enemy in force are at least one day's march away, but we are aware that the company officers and men of the regiment do not get definite information.

Friday, October 21. Reveille at daylight. Did not march until 10.30 a. m. Marched twenty-two miles and reached Lexington at 9 p. m.

very tired, and encamped near. Weather fine. We had some very fine beef for supper. We passed through a very good country. General Price's army is reported to be only thirty-six hours' march in our advance.

Saturday, October 22, 1864. Reveille at daylight. Marched out at 9.30, nearly south, for several miles through a splendid farming country, then came to hills and timber. From there we turned west, after twelve, noon. We went into camp soon after dark. Marched twenty miles, about twelve miles after twelve, noon. Weather fine. Much of the forenoon we passed through farms with good houses and farms well improved; also some very tall hemp, grown and in shock. I have a small pocket compass which I use to designate the direction that we are going on days that are cloudy. How pleasant it would be to be at home this evening.

Sunday, October 23. Reveille at 5.30 a. m. Fell in line of march at 7 a. m., marched through timber and over prairie country. We learned that we marched southward on yesterday morning, expecting to head off Price's army. Hilly country; some splendid scenery; fine farms, generally well cultivated; good corn, but much of the corn has been taken by the armies. Also the cattle, sheep, and hogs have been taken. Marched twenty miles. Went into camp at sunset on a nice open field; weather splendid. We are within ten miles of Independence, we are told.

Monday, October 24. Reveille was sounded last night at 11.30. We fell into line of march after eating a midnight breakfast. Started to march at one o'clock, in light marching order, to march sixteen miles and attack the enemy who were held by General Blunt with a force of cavalry that had come in from the west. Our cavalry, commanded by Brigadier-General Alfred Pleasanton, was reported to be close to the enemy, watching to prevent the enemy from escaping by a flank movement until we could arrive. We passed through Independence, marching through the deep cut intended for the railroad track, before daylight, reached Blue River about 9 a. m., and learned that the enemy had made a desperate charge on our forces and cut their way through General Blunt's cavalry lines about the break of day. There was evidence of desperate fighting not only on the west bank of the river, which was nearly destitute of water, but in the woods before we reached the river; which was evidence that General Pleasanton's cavalry did some fighting.

There was no one that I talked with that could tell much about the battle. I think that the few people who resided near got away into the woods. We searched through the woods and found the bodies of the men who were wounded and carried them out to the place of burial, or to a frame house which was used as a hospital. I came upon the bodies of twenty-four Union cavalry men with overcoats on, lying in a row on a rise of ground to the right of the road. They had been carried there. Their hats were placed over their faces. (I have thought of that scene often since.) Many of the wounded had been taken to Kansas City seven

miles away. Lieutenant Colonel Jefferson Brumback, commanding the 95th Regiment Ohio, Volunteer Infantry, rode to Kansas City.

I did not learn from any person at what time the battle took place, but from the fact of the bodies of the soldiers still lying in the woods and on the bank of the river, and one Confederate body still lying beyond the river on the morning of October 25th, I am persuaded that the battle took place between daylight and sunrise of Monday, October 24th, 1864.

Tuesday, October 25. We heard the reveille bugle call at 5 a. m. We marched out at 6.30, coffee and breakfast in hand. Rain was falling quite hard. We passed over a portion of the battle field, and saw the body of a man lying near to the road after we had crossed the river. It was dressed in citizen's clothing. We saw a number of hats lying in the field where there were evidences of the battle. We were informed that it was seven miles to Kansas City, Missouri. We passed into the State of Kansas at Little Sante Fe, and were informed that it was eight miles from Kansas City. We went into camp after marching thirteen miles. There were only a few houses in Little Santa Fe.

October 26. Reveille at 3.30 a. m. I, with my company, was on picket guard about one mile out. Major-General A. J. Smith and his staff passed my picket line at 4.30 a. m. at the head of the marching column. We fell in line with our regiment, which was in the rear train guard, and marched across the prairie country twenty-six miles with no house in sight; no improvements. The prairie grass was burning on both sides of the road. There was a dense smoke. It was supposed that the enemy had set the grass on fire. We went into camp one mile south of Harrisonville, Missouri, in Cass County. We were in small brush timber; some hills.

October 27. Reveille at daylight. We have orders to remain here. We will not follow the enemy. The cavalry commanded by Brigadier-General Alfred Pleasanton and Brigadier-General Blunt are following the enemy. This is a hilly, brushy, poor country.

Friday, October 28. Reveille at daylight. We are resting up, anticipating a long, weary march back to Saint Louis, Missouri, but we will not complain as we enlisted for the time of the war. We have many long marches. A number of men as we passed through western Missouri to Westport said that they would go there to reside after the war was over.

Saturday, October 29. Good news came into camp last night from the front. General Price's army was overtaken, a battle was fought, and a great many were killed or wounded and taken prisoner of the enemy. We have taken a few men prisoners here who will be tried as spies.

Sunday, October 30. Reveille at 4 a. m. We have orders to march back to Saint Louis. Started at 5 a. m. Weather quite cold. Marched twelve miles and encamped near Pleasant Hill about twelve, noon. Marched northeast.

Monday, October 31. Reveille at daylight. This being muster's day

we were mustered for pay as regularly every two months, and signed muster-rolls in morning hours. No one knows when we will be paid. There is too much risk for paymasters to come with money into this wild country. We marched out at 11 a. m. Marched ten miles and camped at dark along a small creek. We are glad to know that we are going back to Saint Louis, where no doubt we will be paid.

Tuesday, November 1. We started out at 6.30 a. m. Rain fell during last night. We got our clothing wet as we lay on the ground. Raining this morning, but we were glad to start out and thus get warmed up, as we wrapped our rubber blankets around our bodies. We stopped at Warrensburg at noon and ate our dinner. Rain had stopped, but the wind blew up cold. Cars are running out to this place on the Pacific railroad. Marched again in afternoon. Camped on a creek near Knobnoster. Marched twenty-three miles.

Wednesday, November 2. Reveille at 4 a. m. Marched at 6.30. Passed through Knobnoster, stopped for dinner at Dresden, then marched alongside the railroad track to within two miles of Sedalia, when we went into camp by the side of a small stream, at 2 p. m. Marched twenty miles. Weather cloudy and cold.

Thursday, November 3. Reveille at 4 a. m. Marched at 6.30. Rain fell last night; still raining. Snow began to fall about 7.30. Very damp. We passed through Sedalia, marched alongside the railroad through Smithland and Otterville, the latter about three p. m. Went into a woods near Lamine River. The snow was sixteen inches in depth by actual measure by our chief musician, Sergeant Clark L. Barlow. We had marched eighteen and one half miles. The soles of the shoes of many of the men were worn through. My shoes were worn out. It was about eight o'clock before we got fires going. The wood was mostly cut from green trees. The snow had to be scraped away where the logs were piled to make a fire. Our clothing was wet from the damp snow. The weather turned cold and our clothing froze. We stood around the fires in order to dry our clothing. It was near twelve o'clock, midnight, when we lay down to endeavor to get some sleep.

Friday, November 4. Reveille at 5 a. m. We were glad to stand around the fires. There was good heat from the burning logs. We got water to make coffee by melting the snow. We fried our bacon, then ate our rations and drank coffee, and were ready to march when the bugle sounded at seven o'clock. We found that there was a crust on the snow strong enough to bear a man up. After marching a short distance the repeated tramping of the men upon the crusted snow broke the crust. The men's pantaloons, being very wet the day previous, had frozen at the bottoms of the legs, and when the crusted snow broke the legs of the pantaloons were pushed up. The crusted snow cut the legs of the men and left blood on the snow. The snow had settled with freezing, and now measured twelve inches in depth. It was too severe on the men to march in snow that depth. The mule teams and wagons were put

in front to break the snow crust. The cold was severe. We marched along over prairie near the railroad until three p. m., when we went into camp in a grove of timber. Marched seventeen miles. We had difficulty in getting fires started. Short supply of rations compelled moving.

Saturday, November 5. Reveille at five a. m. Had good fires after nine o'clock last night, yet we were cold. All of the men could not lie down near the fires. Many sat on their gum blankets near the fires with arms around their bended legs and thus dozed in half sleep. We were glad when daylight came. We ate our rations of hard-tack and bacon, drank hot coffee, and marched out at 7.30 a. m. Walked on the railroad track through the prairie, then timber country, some well improved farms, passed through California, a village, the snow thawing. Went into camp at two p. m. in a grove of small timber. Marched sixteen and a fourth miles. We are getting hungry; so are the mules.

Sunday, November 6. We had good fires last night, and the weather being warmer we slept more comfortably. After the usual breakfast we marched out at 6.30, walked on the railroad track. As the snow is melting rapidly, the road is very muddy. Arrived at Jefferson City at 12.30, noon. Went into camp back from the city near the Fair Grounds. Marched sixteen miles. Snow all gone.

Monday, November 7. Reveille at 5 a. m. Cloudy and cold with much wind. We will not march to-day. I went to the city, wrote some letters at a hotel, but could not get dinner there as I had no money to pay with. Some of the officers and men who had money did get dinner there. I had loaned money to men of my company sometimes when on a steamboat, so they could go into the cabin and get a good dinner, as they were my neighbors and schoolmates at home and now were having harder times than I was. But I never asked them to repay. They had no money now. This is a mean looking place to be the capital of a State. There are not many good buildings. We will have to march through Saint Louis, a distance of 130 miles I am informed, by the straight road. The men are getting rested up to-day. We can notice that there is a division of sentiment among the citizens.

Tuesday, November 8. Reveille at 5 a. m. We drew a supply of rations on yesterday. Have beans and potatoes in addition to the regular hard-tack and bacon field rations. We need potatoes. Marched out at 7.30 a. m. A light rain falling. Halted at 9 a. m. and organized an election board, this being the day to vote for presidential electors. The election board sat on the rear of an ambulance and received the tickets and placed them in a ballot box whenever we halted on that day. We forded the Osage River from three to four p. m. The water was about three feet in depth and very cold. Nearly every officer and man of the infantry took off their socks, and some of them their pantaloons, to wade. A very hard rainfall came later. We marched to Westphalia and went into camp at 9 p. m. Marched 19 miles, roads deep in mud. There were 107 votes cast; 91 for Abraham Lincoln, and 16 votes for George B.

McClellan for president in the Ninety-fifth Regiment, Ohio, Volunteer Infantry.

Wednesday, November 9. Reveille at 5 a. m. Rain fell during last night. Our wagon train is back somewhere stuck in the mud. Should the rains continue, we will be compelled to march to the Missouri River and go by steamboats to Saint Louis. The mud in the roads is very deep.

Thursday, November 10. Reveille at 5 a. m. Weather clear and cold. The wagon supply train came up very early this morning. The citizens here are German Catholics and very loyal. There is but one main street through the town. There is a stout wooden pole arranged at each end of the street so that it can be an interruption to raiders rushing through. We marched out at 10.30 a. m., passed over a ridge road through Rich Fountain, marched seventeen miles, and went into camp. The roads marched over were stony. The stones cut holes in our wet shoe soles.

Friday, November 11. Reveille at 4 a. m. Marched at daylight. Passed through Lynn about sunrise, reached the Gasconade River about twelve o'clock, noon. The water is about three feet in depth and the current very swift; too strong to attempt wading. The infantry crossed over in ambulances, wagons, on horseback, muleback, and on pontoon bridge. Went into camp at 3 p. m. Marched fifteen miles.

Saturday, November 12. Reveille at 5 a. m. Marched at 7. Traveled along an oak-timbered ridge country. Encamped at sunset along a small creek in the woods. Marched 24 miles. Weather cool.

Sunday, November 13. Reveille at 5 a. m. Marched out at six. Passed through Union, a small town, at 2.30 p. m., where we rested for one hour, then marched on. At dark went into camp along a creek. Marched twenty-nine miles. I was very tired. Everything along the way indicates good times.

Monday, November 14. Reveille at 4.30 a. m. Marched at 6.30. Passed through Gray Summit in Franklin County at sunrise. This is a nice little town. Passed through some very fine appearing country farms well cultivated, good buildings, people principally Germans. Went into camp at 3 p. m. Marched twenty-two miles, some of the way on broken stone pike road. Our shoe soles are worn through. Our feet are sore. We have torn clothing, but we will soon get new clothing.

Tuesday, November 15. Reveille at 5 a. m. I with my company went on picket duty last night. We were called into camp at 7 a. m. Marched at 8. Arrived at Benton Barracks, four miles out from Central Saint Louis, Missouri, about 3 p. m. We had passed through a splendid appearing country for twenty-one miles to-day. There was not anything to indicate that there had been a war going on for three years and nine months. We were given freedom to visit the city. On November 19 the whole army corps was paid four months' pay, but many who went west with us did not live to come back. The pay of the private soldier of \$16.00 per month with clothing and rations of food after June, 1862, was

not a high recompense for the service rendered. We left Saint Louis on Wednesday, November 23, on steamboats for Nashville, Tennessee. We were quartered at the Benton Barracks while in Saint Louis. We went to Nashville, Tennessee, on the 24th of November.

I write the above copying from the pages of my diary written each night or early next day. Warren Phelps (Henry W. Phelps on the roster of the regiment), First Lieutenant, commanding Company H., 95th Regiment Ohio Volunteer Infantry.

As for science, we are like the cave men, just emerging from prehistoric caves, our animal minds attempting to solve by experiment where experience fools us. What is this world we are in? We do not know. It is as much a mystery as ourselves. We weigh and name and classify, and we get some feeble grip upon reality by our ability to manipulate matter and energy. We have the electric forces of the world somewhat in our control, and we connect time and space with the few things we can handle, and call it our world. But, as science moves forward and extends the frontiers of knowledge, the horizon of mystery enlarges as well with each new extension of the known. For the more one widens the circle the greater the stretch of contact with what lies outside.—James T. Shotwell.

Rockefeller once said that friendship based upon business relation is apt to be a very good friendship, but a business that depends upon personal friendship for its success will not be very much of a business.

Just so, sociability that grows out of church association is a very fine kind of sociability, but the spirituality that depends upon sociability for its life will be a poor kind of spirituality.

Is it not equally true that social consciousness or social reform based upon religion is a fine kind of social consciousness, but religion that depends upon sociology or social consciousness for its existence will be a poor kind of religion?

EARLY LAMONI

[The town of Lamoni was the headquarters of the church for nearly forty years. It was in fact founded by members of the church in connection with the Order of Enoch. Anything that throws light upon its early history is therefore of general interest.

March 20, 1924, the *Lamoni Chronicle* issued a home-coming edition. This included the usual eight pages of the regular issue, and in addition sixteen pages principally taken with letters from present and former residents in Lamoni, stating their experiences in Lamoni and what they are now doing. Among these letters, however, there are three articles which deal with early history, which seem to us of sufficient interest to be herewith repeated.

Prior to the formal incorporation of the village there was a post office near by which was called Sedgewick, with mail coming only once a week in good weather.—EDITOR.]

ORIGIN OF THE NAME "LAMONI"

BY W. A. HOPKINS

The abstract records of Decatur County, Iowa, show that most of the land in Fayette Township was entered and patented by the United States Government to the original settlers

In 1872 this party of the county was very thinly settled, and the larger part was virgin, open prairie land. There was an abundance of wild game, especially prairie chickens and quail, some deer, and the howl of the wolves could be heard nightly. The nearest railroad station was Osceola. The railroad, however, was built into Leon that same year.

Chapter 2, volume 1, of Decatur County History, published in 1915, written by Asa S. Cochran, reads in part as follows:

The name *Lamoni*, as applied to the locality which is now known thereby, had its origin with the first United Order of Enoch, a corporation composed of a number of leading men of means connected with the Reorganized Church of Jesus Christ of Latter Day Saints.

The stockholders of this organization held their first meeting at Council Bluffs, Iowa, September 19, 1870, and the purpose of the organization is clearly set forth in Section 2 of the constitution which reads as follows:

"Section 2. The general business and object of this corporation shall be the associating together of men and capital and those skilled in labor and mechanics . . . for the purpose of new tracts of land which tracts of settling, developing, and improving land shall be selected and purchased by a committee to be appointed by the Board of Directors, . . . to take cognizance of the wants of the worthy and industrious poor men who shall apply therefore, and provide them with labor and the means of securing homes and a livelihood, and to develop energies and resources of the people who may seek their respective localities for settlement."

At the first meeting of the board Elijah Banta, David Dancer, I. L. Rogers, and P. Cadwell were appointed a committee to seek a suitable location for the purchase of land and the operation of the company. The stock certificates of this corporation were issued from Lamoni, Iowa. (It is generally understood that the name *Lamoni* was suggested by Elijah Banta, taken by him from the Book of Mormon.) The committee visited several localities in the States of Missouri, Kansas, Nebraska, and Iowa, finally locating in the Township of Fayette, Decatur County, Iowa, the post office being Sedgewick. A large tract of land was purchased and improved by this company, and this had much to do with the settlement of Fayette Township.

In 1874 the board passed the following resolution: "Resolved that we proceed to locate a town site upon or near the land belonging to the association as soon as it is found practicable." Conditions remained much the same, being only a farming community until the year 1879, when the railroad was built from Leon to Grant City. Work was pushed forward in construction to Davis City, and west to what was afterwards known as Bethany Junction, now called Togo. From there they designed to take a northwesterly course, commenced grading, and would have passed some two or three miles north from where Lamoni now stands had it not been for the efforts of the leading men of the Order of Enoch, who succeeded in getting the railroad company to change their course so as to reach "The Colony," as the locality was then named, by furnishing the concessions demanded by the railroad company. And thus the new town was located on its present site. There was an effort made by some people to have the new town named Sedgewick, as that had been the name of the post office here up until that time, but *Lamoni* was kept finally as the name of the new town.

TOWN PLATTED

The new town of Lamoni was destined to be a thriving one on account of its physical location in the heart of a rich agricultural district and wide trade territory, and the preliminary work of the First United Order of Enoch, followed by the many other activities, brought about the final making of Lamoni the headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints, and the establishing here of the Herald Publishing House in the year 1881, bringing with it the general church offices and the leading men of the church and their families as residents of the new town.

The new town of Lamoni was a busy place in the year it was platted, as in the fall of 1879 carpenters were busy erecting buildings in all directions. Of course the new business houses were of frame and were of temporary construction. There were no sidewalks except board platforms in front of the business buildings, making it very difficult for pedestrians to get about town in rainy weather. Later on many board sidewalks were built that served the town for many years.

For a year the town children attended the district school located one mile east and a quarter of a mile south, on land now owned by J. H. Gillaspey, then owned by E. Ferguson. This schoolhouse soon became overcrowded, and the board rented a wagon shop in town, located on the lot now occupied by the Collins Oil Station. The schools were conducted in these two places until 1882, when the main part of the old East Side school building was erected on what is now Tourist Park. The building was two-story frame, with three rooms, and employed three teachers.

The town was platted on open prairie, and the citizens gave early and constant attention to the planting of trees, as is evidenced by the forest of large trees now growing in all parts of the town.

There were no electric lights, city water, sewer system, telephones, radios, automobiles, and very few buggies, but the citizens were just as happy, and perhaps more so, than they are in the fast age in which we now live.

THE TOWN IN 1886

The following excerpts are taken from a History of Decatur County, published in 1887, the data referring to the year 1886:

"Lamoni is a bright village of four hundred inhabitants in Fayette Township."

Gives a minute description of the Herald Publishing House.

In 1884 the Brick Church of the Latter Day Saints was mostly built. The Methodist church was built on Mr. Buck's farm a mile east and a quarter of a mile north from Lamoni, in 1872, and removed to the village in 1881.

The *Lamoni Gazette* was started in November, 1885, by Summer E. King. He sold, three months later, to Walker and Hansen, the present proprietors. It is a six-column folio, published on Tuesdays, at \$1.00 per year, and independent politically.

The only lawyer residing here is W. A. Williams.

The first physician at Lamoni was Doctor Bissell. Those now residing here are Doctors J. W. DeNoon, J. J. Stafford, J. H. Hansen, and D. D. Steiner.

The business of Lamoni in 1886 is represented by the following firms:

George Adams, mill; Robert Booth, grocery; Blair & Bell, general store; Miss Cazley, millinery; George Derry, harness and shoes; E. H. Dancer, lumber and implements; Z. T. Earl, general stock; William Gray, hotel; W. H. Graham, hotel; Walker and Hansen, drugs; Hogue, Clum, and Bailey, hardware and tinshop; W. Hudson, general store; Hopkins Bros., implements and furniture; George Johnson, jeweler; Miss L. L. Lyons, postmistress; D. F. Nicholson, hardware; Olsen and Lewis, furniture; J. W. Ockerman, station agent; N. M. Reeder, general store; J. B. Rogers, blacksmith; Joe Rabidou, blacksmith; Stoddard Bros., lumber; Thomas Teale & Co., general store; H. L. Tilton, general store; Mrs. Wickes, millinery.

TOWN INCORPORATED

Lamoni was a village from 1879 until December, 1885,

when by vote of the citizens Lamoni became an incorporated town.

The following interesting excerpts are taken from the First Council's Record Book:

The officers elected to hold office until the first annual election of the Incorporated Town of Lamoni, to be held on March 1, 1886, held their first meeting on December 23, 1885, and were present as follows: J. H. Hansen, mayor; V. White, recorder, and six councilmen, David Dancer, S. V. Bailey, H. L. Tilton, W. Hudson, M. McHarness, and T. J. Bell. The Council appointed S. E. Lasley marshall, H. L. Tilton, treasurer, and J. A. Hopkins, assessor.

This council passed ordinance No. 1, which prohibited the existence of beer saloons and gambling tables. It also passed Ordinance No. 2 to prohibit horses, cattle, and hogs from running at large.

The first annual election was held on March 1, 1886, and resulted in the election of the following officers: M. McHarness, mayor; V. White, recorder; and six councilmen, David Dancer, W. Hudson, H. L. Tilton, S. V. Bailey, W. H. Deam, and R. L. Brand.

At subsequent elections the following named men were elected and served as mayor: A. S. Cochran, 1887; George W. Blair, 1888; R. S. Salyards, 1889; G. E. Reyner, 1890; F. M. Weld, 1891-92; W. W. Scott, 1893.

Seth M. Bass was first appointed marshall, street commissioner, and pound master on June 29, 1887. He served for many years.

AN INTERVIEW WITH THE OLDEST LAMONI BUSINESS MAN

Having served the people of Lamoni in a business capacity consecutively for nearly forty-four years, and still numbered among the active proprietors of Lamoni's business houses, Mr.

J. J. Rabidou enjoys the distinction of being in point of service the oldest business man here.

Mr. Rabidou moved with his parents to Decatur County, Iowa, in October, 1870, from Clinton County, Iowa. His parents, not rich in this world's goods, were looking for cheaper land. So they sold their farm in Clinton County for the fabulous price of \$30 per acre and came west. Passing through Decatur County, they were headed for Kansas, but were detained here long enough to look at some land. On to Kansas they traveled in a covered wagon drawn by horses, but Kansas was anything but a land of milk and honey at that time, so they came back and bought a farm just three miles south of here, now known as the George Erwine farm, at five dollars per acre.

At that time there were only two farms under cultivation between here and the State line, the place now known as the Earl Anderson farm, then owned by a man by the name of Jim Scott, and the place recently owned by Richard Judson, then known as the John Andrews farm.

On the newly acquired farm the subject of our sketch, then a sturdy lad of seventeen summers, together with his father and brothers, had his first experience breaking sod with horses, though in Clinton County he had learned to handle an ox team in this work.

A house and barns had to be erected, the lumber for which was hauled from Osceola, a distance of about fifty miles, making the trip one way one day and back the next. This farm was the home of the Rabidou family for many years.

In 1879 the railroad was built through this section and the town of Lamoni started. Some time previous to this an organization of the Reorganized Latter Day Saint Church had selected this section for a colony of church people to locate, and a post office called Sedgewick was located at the corner

near where the S. S. Keown home is now. Mail was received by horseback from Osceola once a week. A small store was also located in the same neighborhood.

With the location of the new town Mr. Rabidou, who had been doing blacksmithing on the farm, opened a business in town on the site where the Collins Oil Station now stands. About the same time there were several other businesses opened. Thomas Teale, father of O. E. Teale, had a grocery and hardware store where the D. C. White company now occupies; William Earl opened a grocery store where Denio and Gaylord are now located, soon afterward taken over and run for many years by W. Hudson; Sam Gurley had a general store on the corner where the Supply Store now stands, afterwards owned for years by H. L. Tilton; and Taylor Earl opened a store in the building now occupied by Silver and Roberts, then located where the Hinderks Hardware is now.

Soon there followed a hotel built by Del Ferguson where the west hotel now stands. This building was afterwards torn down and the present one built by John McKim. A boarding house kept by the parents of Josephine Officer where she now lives was one of the early enterprises.

The first restaurant was opened by William Bissel in a building where the O. E. Prall residence is now. A business which has stood the test of time is the old mill now operated by the General Supply Company. Peter Harris started a blacksmith shop in competition with Mr. Rabidou when the town site was first laid out, and soon in addition to this business he erected a small mill. George Adams bought the place a few years later and enlarged it. James Allen bought it in 1886 and operated it until shortly prior to the securing of it by the Supply Company in 1917.

Strange as it may seem, a saloon was opened in Lamoni in early days, but did not continue long.

On either side of Main Street was farm land, and the principal scenery was the waving corn for which Iowa has ever been famous. The land to the north was owned by Frank Drummond, and that to the south by the Order of Enoch, Elijah Banta, president.

The first schoolroom was fitted up in a wagon shop owned by Peter Hansen about where the Humphrey Produce House stands now, and O. B. Thomas was the teacher. This was before the erection of the old East Side building about 1882.

Doctor Theodore Brenizer was the family physician of the Rabidous and many others in pioneer days, and lived where he still calls home on his farm south of Lamoni. Doctor J. W. DeNoon came with the locating of Lamoni.

Mr. Rabidou continued in the blacksmithing business until it began to be too irksome physically and he found himself failing in health. He accordingly went into the butcher business, which he followed for five or six years, doing his own killing and all. Later he again bought a blacksmith and wagon shop, which he continued for a short time and then returned to the meat business. He has been in his present stand for over twelve years and is still actively at work. Times have changed. The packing house has supplanted the small slaughter house and taken from the meat business much of the drudgery, but Mr. Rabidou, though past seventy years of age, still stands behind the counter cutting roasts and steaks with his old-time skill.

Mr. Rabidou has watched this country grow from unbroken sod prairie, where wild animals roamed at will, to one of the best farming districts of the State. Where bleak winds howled unbroken, now are groves and well-improved farms.

Joe tells of a hunting party once who roamed the south woods and brought down a deer where the reunion grounds are now. Hodge and Gus Cole were the lucky gunmen who

brought home their game, dragging it by a rope tied to their horse's tail.

The town has grown beneath his gaze from one with a half dozen country stores set in a cornfield to a very prosperous and up-to-date little city, and he is proud of her development and of the fact that during the entire time he has been numbered as one of her business men.

PRIMITIVE MAIL SERVICE

BY ALMA JONES

I wish it understood that I am not an old settler, but an early settler. I have lived in this section ever since the town was first thought of, and nine years before, but I am not old; my hair just looks that way.

My parents, with a team and wagon, two boys, and a dog, landed October 28, 1871, on the prairie three fourths of a mile southeast of where the corporation of Lamoni is now, then forty-five miles from nowhere. We had to take good care of our health, as the nearest doctor was at Leon or Pleasanton. However there was always a medicine chest in the house which held a quantity of dried herbs, a bottle of Ayre's prepared medicine, and a bottle of castor oil. We had very little sickness in those pioneer days.

As I look back over the past there have been more changes in the mail service than most people can conceive. My parents came from a town sixty-two miles west of Chicago, where they received the mail four times a day. And when we got to Sedgewick, oh, my! Mrs. John R. (Cap) Andrews, after whom the John R. Andrews Post of the G. A. R. was named, was postmistress, and lived on what is now the Olson farm south of town. The mail was put off the train at Osceola, then went by stage line to Leon. Every Saturday at 7 a. m. it started by horseback from Leon to Sedgewick, by way of Decatur City

and Terre Haute, and arrived at 2 p. m. if everything was favorable. There was no bridge at Terre Haute, Grand River had to be forded, and the mail carrier on horseback could take no risks, as there was plenty of rain during the first two years of our sojourn in this strange land. Often the mail was delayed two or even three weeks. We were glad when it did arrive, and I was sure to be on hand when that time came. If I wasn't there Mrs. Andrews would inquire if anyone was sick. If the postmistress was out milking when I went for the mail I would have to wait till she had it all strained. The entire week's mail would consist of five or six letters and about as many papers as she could take out of the sack with one hand.

The office consisted of a very small bookcase, and as it had to be kept under lock and key the key was left in the door to pull it open with. Later we had our mail changed to Davis City, as they had a bridge and the carriers were more regular. At the time the pioneer store was started by S. H. Gurley, I think about 1876, there was a new route started from Leon to Mount Ayr by way of Davis City, Sedgewick, and Caledonia, which came every other day. Old settlers said that was good enough. If it came any oftener they would spend all their time going after the mail. It continued that way until Lamoni was started.

Elijah Banta circulated a petition to have the name of the post office changed from Sedgewick to Lamoni, and the Government changed the office to the town. The first office stood where the Supply Store is now located, and the first postmaster was Samuel Gurley.

The names in a new neighborhood always sound funny until one gets used to them. These are a few of the names of our neighbors: Starkey, Notson, Whetstone, Linderman, Tanks, Bunt, Wadley, White, Black, Green, Turner, Riggs, and Rabidou, but as far as we could hear there was only one Jones.

Hy Higby operated a blacksmith shop over on Shane Creek southwest of where Lamoni is now. As the coal had to be hauled from Osceola or Princeton, Missouri, he was usually out of coal. Then he would sharpen plows and do work that didn't need welding, using hickory chips for fuel. Prairie sod was very tough, and one was glad to get a sharp plow at any price. Oliver Brenizer did my father's blacksmithing. When he got out of coal father would go after it, and the work was passed around. If the roads were good it took only two or three days to get back with a load. Robert Turner, Jacob Mader, and Mr. Brenizer are the only ones of the married men of that day who are living that I can think of now.

There were three schoolhouses in Fayette Township, and each had school five or six months out of the year, half the time in the cold weather so the older boys could attend, and the other half in the hot weather when the smaller children attended. Three and a half miles wasn't so very far to go to school in those days, but transportation methods have changed also. Instead of a Ford it was a pair of half-soles. But we had some good teachers who taught us how to read, write, and spell. Most of us reached the third grade. Then it was time to commence plowing for corn.

Will close now as it is just as funny for me to try to write as it would be to sit in a dentist's chair for a couple of hours. Hope to meet all my old-settler friends in a better world where the pioneer days are over. Best wishes to all.

EDITORIAL NOTE

By way of review, it may be well to repeat part of the history of early Lamoni from a church point of view, as set forth by Duncan Campbell in volumes 7 and 8 of the JOURNAL OF HISTORY. It will be noted from the above that the name *Lamoni* was used as early as 1870, and while the name of the

post office was Sedgewick until 1879, the place seems to be generally referred to in the church literature by the name of Lamoni.

Elder Duncan Campbell, who wrote the history of the Decatur District and the Lamoni Stake, states that Lamoni Branch was organized on November 12, 1871, and quotes the following account from the pen of Elder Zenos H. Gurley, jr.:

Pursuant to resolution adopted by Little River district conference, September last, to organize a branch of the Church of Jesus Christ of Latter Day Saints in Fayette Township, Decatur County, Iowa, a meeting convened, Brother Alfred W. Moffet in the chair, and after the usual routine in such cases, was duly organized with nineteen members. On motion, Brother Charles H. Jones was unanimously elected president, and the branch named Lamoni. There are a goodly number of Saints who propose uniting with the branch as soon as they obtain certificates of removal, so that it will soon reach thirty in number. Preceding organization the Saints were much strengthened by a soul-cheering sermon from Brother Elijah Banta, on the "Kingdom of God"; and not only the Saints, but many others were moved to exclaim, "May we know what this new doctrine is, whereof thou speakest?" Good was done and all seemed to enjoy the day.

About 1872 the Lamoni Branch had forty members. Grand River was made the boundary line between the Little River and Lamoni Branches. It was a farming country, and the branches were made up of families somewhat widely separated. The Little River Branch, afterwards Pleasanton, Iowa, was the first branch in this field, and was the largest branch until 1873.

The district conference met at Lamoni, Iowa, October 31, 1872. President Joseph Smith visited this district September 29, of which the following account appeared in the *Saints' Herald*, November 1:

On Sunday, the 29th, we preached in the morning at the Allen Schoolhouse, close on the road from Leon to Lamoni; the house was small, but it was full, and the people seemed to be pleased with the meeting. In the afternoon we spoke at Baker (we think that is the name) Schoolhouse, and excited the attention of the Reverend Cyrus Smith, Baptist, from Afton. He attended to us in the evening meeting; but like some

other generals, we left a soldier in the branch (Joseph C. Clapp) and came away. Reverend Smith reviewed our afternoon discourse in a very kindly manner, so Brother Clapp informed us, but so managed it that Brother Clapp challenged him. They met the subsequent night, but Reverend Smith failed to redeem his gage of battle; he would not discuss the issues made.

Elder Clapp also wrote to the *Saints' Herald* from Leon on November 4, from which we take the following extract:

I wish to say through your columns that I am yet alive, and trying to advocate the cause of the Redeemer. President Joseph Smith left me at Lamoni, September 30, first having stirred up a hornet's nest with one Reverend Cyrus Smith, and left me to fight the battle. However, the battle was a failure, the enemy fleeing and leaving us the field. I preached three times the following Sunday, October 6, two of the discourses being in reply to Mr. Smith's effort to tear to pieces President Smith's sermon of the afternoon of September 29. The Sunday following I preached twice in Davis City, half way between Leon and Lamoni, the people turning out well and paying good attention. I then went to Brother William Hopkins's, stayed all night, and Monday morning went with Elder Moffet to Pleasanton, stopping on our way at the house of Father Purdum, whose daughter lay sick. We administered to her, anointing her with oil, and praying over her, and the Lord answered our prayers and she was raised up. The glory be to him to whom all glory is due. At Pleasanton I preached four times during the week to congregations of attentive listeners. I enjoyed my visit to Pleasanton very much; visiting with Elders Moffet, Gurley, Robinson, and their amiable families. On Saturday I came to Lamoni, being carried in the ever-ready conveyance of Brother Moffet. The next day, Sunday, I preached in the vicinity of Lamoni, the house filled to overflowing both times.

The history continues to show the meeting of conference at various times at Lamoni. At the conference held at Lamoni October 23 and 24, 1873, the Lamoni Branch listed sixty-nine members, while Little River had declined in one year from eighty-five to sixty-four members. From then on the Lamoni Branch grew rapidly and has ever since been the predominant branch in the district.

The meeting place at that time was evidently outside the town. In 1875 a committee was appointed to secure a larger house for a place of worship. It was then they also passed a resolution asking that the committee be extended to seven and

include members of the Order of Enoch, and that this committee locate a building spot, determine the size of the house, choose the material, raise the means, and see that the work was executed.

On October 15 a considerable party visited Lamoni on the way home from the semiannual conference. A *Herald* editorial for October 15 says:

A party from the conference lately held at Council Bluffs visited Lamoni, Decatur County, Iowa, on their return east. The party consisted of Brethren Israel Rogers, David Dancer, Elijah Banta, Henry A. Stebbins, William W. Blair, David H. Smith, Duncan Campbell, Samuel Bailey, Norman W. Smith, Andrew Hayer, Ole Elefson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur district conference. It was a very enjoyable trip and resulted in satisfying the excursionists that the land was excellent, the crops this year good, the people agreeable, the conference a pleasant one, and the country a delightful one to live in. Everybody, ourself included, had a strong attack of the farming and pastoral fever. Now don't rush into that region all at once, but go cautiously, carefully, and with all things prepared before you, as the law directs.

We advise all who may intend going into that region of country to settle, to consult with Brother Elijah Banta, and if practicable, get his assistance to buy land as he is quite well acquainted with localities and prices; also with the relative values of differently situated tracts of land. Besides this, if brethren go buying here and there without concert of action, some may get faulty titles, and others may pay more than lands are really worth, and by this means unduly enhance the general prices of land for those who may come after them.

There are a hundred and fifty-three members in the Lamoni Branch this fall, with a constant prospect of increase, as an interest is awakened all over the district. At their last conference it was resolved to build a chapel for worship, and a building committee was appointed, with instructions to proceed at once to the completion of the work. From the character of the committee, we are safe in assuring those interested that a strong effort will be put forth to make it a success.

We are authorized to say that no one, be he Saint or otherwise, who will not consent to the righteousness of God and the rules of right dealing between man and man, will be wanted there—nor will such be welcome there, either to those in or out of the church. But men, honest men, true men and women will find warm hearts and good neighbors. There is neither justice of the peace nor constable in the township where the Saints are settled; neither has there been a lawsuit there during the five years of their settling there; so says rumor.

In 1875 the Saints at Davis City requested separate organization, which was granted by the conference.

Despite the fact that the branch seems to have been quite uniformly referred to by the name given to it by the Order of Enoch, it is interesting to note that Elder Zenos H. Gurley wrote January 26, 1878, from Sedgewick, Iowa, giving that as his address. After showing the existing conditions at that date, the following extract was offered by Duncan Campbell, and is again presented here:

For the benefit of those desiring to purchase lands in north Missouri, permit me to say that good land can be bought here convenient to Lamoni at twelve to twenty dollars per acre for improved farms; and in some instances less. Raw prairie at three to five dollars per acre. Terms are one third to two thirds cash; balance in one, two, or three years, at ten per cent per annum, payable annually. A great many of the old settlers wish to go to Kansas and other States west; and since my arrival in this country, some seven years ago, the opportunities for buying lands have never been so good as now. I have a list of a number of farms for sale, and will furnish what information I can if desired by any, and also assist in making purchases. Prospects for a railroad grow brighter. My address is Sedgewick, Decatur County, Iowa.

The following year he writes from the same place under date of December 4, but notes that the town has now been changed to Lamoni, and that the railroad is coming through.

If anyone wishes farm lands in this vicinity they will do well to address me, as I have good lands at reasonable prices and easy terms—titles good. I am also selling town lots in Lamoni for the railroad company and Brother Dancer, et al. Our new town still grows and prospects good. Depot and stock yards are being built in good shape. The iron horse seems to have infused new life into this country; and as a little iron in the blood is needed it may assist materially hereafter in warding off the malarial attacks so common to these western wilds.

On October 15, 1880, the hoped-for move of the Publishing House to Lamoni is referred to by Joseph Smith. This editorial also records the general improvement of conditions.

On a recent visit to Lamoni, Decatur County, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants, with stores and business houses, blacksmith, wagon,

and harness shops, with an active grain and stock business, give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2 greatly aided in overcoming this, however, and corn matured well. There has been considerable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect upon the people. The air on some days was cool and bracing, seeming to impart snap and vigor to the system.

The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke at Davis City in the Union Church, owned by Mr. John Clark, a pleasant man, past middle age, and so liberal in views as to have erected a house in which all may meet and worship, without regard to denominational name. Brother Zenos H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

The above additional notes are only a few occasional points to indicate the tendencies. The church met at first in private homes. Later they met in the building which was on West Main Street for several years, but was moved in 1920 by A. M. Chase to the lot back of the E. C. Briggs property, and opposite the William Anderson home, where it has been made into a modern residence.

The looked-for move of the Herald Publishing House did not follow until November 1, 1881, at which time President Joseph Smith removed to that place, and it became the center of the church activities for many years. There Graceland College, the Saints' Home, Liberty Home, and the Children's Home are located. Even though the Herald Publishing House left in 1921, taking with it the last of the general church offices, Lamoni remains, and will always be one of the important places of the church, holding a warm place in the memory of the church and its members.

THE ORGANIZATION OF THE CHURCH

David Whitmer, in an address to all believers in Christ, published in 1887, stated that there were six elders and seventy members of the church on April 6, 1830. His statement follows:

In this month I was baptized, confirmed, and ordained an Elder in the Church of Christ by Brother Joseph Smith. Previous to this, Joseph Smith and Oliver Cowdery had baptized, confirmed and ordained each other to the office of an Elder in the Church of Christ. I was the third person baptized into the church. In August, 1829, we began to preach the gospel of Christ. The following six Elders had then been ordained: Joseph Smith, Oliver Cowdery, Peter Whitmer, Samuel H. Smith, Hyrum Smith, and myself. The Book of Mormon was still in the hands of the printer, but my brother, Christian Whitmer, had copied from the manuscript the teachings and doctrine of Christ, being the things which we were commanded to preach. We preached, baptized, and confirmed members into the Church of Christ, from August, 1829, until April 6, 1830, being eight months in which time we had proceeded rightly; the officers in the church being Elders, Priests and Teachers.

Now, when April 6, 1830, had come, we had then established three branches of the "Church of Christ," in which three branches were about seventy members; one branch was at Fayette, New York; one at Manchester, New York; and one at Colesville, Pennsylvania. It is all a mistake about the church being *organized* on April 6, 1830, as I will show. We were as fully *organized*—spiritually—before April 6 as we were on that day. The reason why we met on that day was this; the world had been telling us that we were not a regularly organized church, and we had no right to officiate in the ordinance of marriage, hold church property, etc., and that we should organize according to the laws of the land. On this account we met at my father's house at Fayette, New York, on April 6, 1830, to attend to this matter of organizing according to the laws of the land; you can see this from section 17 Doctrine and Covenants; the church was organized on April 6th, "*agreeable to the laws of our country.*"

It says after this, "*by the will and commandments of God*"; but this revelation came through Brother Joseph as "mouthpiece." Now brethren, how can it be that the church was any more organized—spiritually—on April 6 than it was before that time? There were six elders and about seventy members before April 6, and the same number of elders and members after that day. We attended to our business of organizing, according to the laws of the land, the church acknowledging us six elders as their ministers; besides, a few who had recently been baptized and not confirmed were confirmed on that day; some blessings were pronounced, and we partook of the Lord's supper.

A great many questions are being asked concerning this address by David Whitmer. This is not surprising in view of the comparatively few original sources we have which deal with the very early days of the church.

But it is only fair to Mr. Whitmer to remember that when his "Address to all believers" was written he was past eighty years of age and failing. He could not even write for himself because of failing health. He was speaking from memory concerning events which had happened some fifty-seven years before.

THE ORGANIZATION OF THE CHURCH

It seems evident that he is mistaken with regard to the organization of the church and the ordination of elders. Concerning the organization, Joseph Smith made the following statement:

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above-mentioned Mr. Whitmer (being six in number) on Tuesday, the sixth day of April, A. D., one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed to be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints," after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly.—Joseph Smith, in *Times and Seasons*, vol. 3, pp. 944, 945.

Lucy Smith, in *Joseph Smith and His Progenitors*, also states that the church was organized on April 6. Other histories and biographies state the same, but they are not original sources.

Another original source of the very highest character is the *Book of Doctrine and Covenants* 17: 1:

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

[Also section 19: 1] . . . which church was organized and established in the year of our Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

WITH SIX MEMBERS

David Whitmer states that there were already six elders ordained. Joseph Knight is reported to have stated that these six were the six members who first organized the church.

The following statement is interesting as furnishing the names of these six: Names of the six members of the church as they were organized April 6, 1830:

Oliver Cowdery,	Peter Whitmer, Jun.,
Joseph Smith, Jun.,	Samuel H. Smith,
Hyrum Smith,	David Whitmer.

Some of these had been baptized previously, but were all baptized on the day of organization.

These names were given to Joseph Knight by Oliver Cowdery.

(Signed) JOSEPH KNIGHT.

G. S. L. CITY,
August 11, 1862.

Witnesses:
G. A. SMITH,
ROBT. L. CAMPBELL,
THOS. BULLOCK,
JOHN V. LONG.

This is taken from a footnote by Brigham H. Roberts in the Utah History of the Church which was published by the *Deseret News*, Salt Lake City, Utah, in 1902.

Joseph Smith reported the baptism of himself and Oliver Cowdery in *Times and Seasons*, volume 3, pages 865 and 866. He states that it occurred in the month of May, 1829. This is confirmed by Oliver Cowdery in the *Messenger and Advocate*, volume 1, pages 15 and 16. According to Joseph Smith's account, his brother, Samuel H. Smith, was baptized a few days later in the same month. David Whitmer, however, states that he was the third one baptized. According to Joseph Smith, Samuel H. Smith was the third; and Hyrum Smith, David Whitmer, and Peter Whitmer, jr., were baptized in June, 1829. The account appears in *Times and Seasons*, volume 30, page 897.

THE FIRST ELDERS ORDAINED

These six men, therefore, were evidently members of the church. Also they were later ordained elders in the church, but did this occur prior to April 6, 1830? The early evidence is that it did not, for they had been instructed not to ordain elders until the church was organized.

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz, that provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise; "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you"; for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to

time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.—*Times and Seasons*, vol. 3, p. 915.

To this we have added the account of the organization of the church above, which shows that the names of Joseph Smith and Oliver Cowdery were then presented and they were then accepted as elders and were ordained.

THE EARLY GROWTH OF THE CHURCH

David Whitmer here states that there were seventy members before April 6, 1830. Brigham H. Roberts in the footnote in the history above stated that others have estimated the number as thirty, thirty-five, or forty. Continuing he says:

These estimates, however, are beyond all question too large. In the minutes of the second conference of the church, held at Fayette, New York, on the 26th of September, 1830, this statement is made: "Number of the several members uniting to this church, since the last conference, thirty-five; making in whole now belonging to this church, sixty-two." "The last conference" referred to was one held on the 9th of June, 1830. If there were but sixty-two members in September, 1830, and thirty-five of them were added since the conference of the church on the 9th of June of that year, then there were but twenty-seven in the church on the said 9th of June. In the last week of May, 1830, Newel Knight was baptized—one; on the 18th of April, 1830, Oliver Cowdery baptized seven; on the 11th of April, Oliver baptized six persons; on the 6th of April, 1830, the same day that the church was organized, there were four persons baptized, two of whom were the father and mother of the Prophet. This makes a total of eighteen baptized between the 9th of June conference and the 6th of April meeting; and as there were but *twenty-seven* in the church on the 9th of June, the number that had been baptized up to the 6th of April, 1830, must have been but *nine*. The *Far West Record*, containing the minutes of the conferences of the 9th of June, and the 26th of September, was kept by the clerks of the high council in Missouri, and

the minutes of the two conferences above referred to, and which give the information here set forth, occupy pages one and two of that record. The accuracy of the minutes of the conference of the 26th of September, 1830, which fix the membership of the church at that time at *sixty-two*, is confirmed by the following remark of the Prophet, to be found in his history in December of that same year, which remark immediately precedes extracts from the prophecy of Enoch in this volume, chapter 12: "To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about *seventy members*, did the Lord reveal the following," etc. When it is remembered that the Prophet is here speaking of conditions existing in December, 1830, and the figures given are exclusive of the additions which had been made in Kirtland, Ohio, it strongly sustains the correctness of the minutes of the conference of September 26, which record the membership of the church at that time to be but *sixty-two*. The correctness of this number is also still further confirmed by a brief historical sketch of "the rise and progress of the church of Christ," published in the *Evening and Morning Star*, under date of April, 1833, where it is said, "In October, 1830, the number of disciples had increased to between seventy and eighty."

According to the above figures, the number of members in the church could not have exceeded nine on April 6, 1830. There were at least six members. There may not have been more than six. This position seems rather to be confirmed by the account published by Joseph Smith in the *Times and Seasons*, volume 4, page 12. At this meeting on April 6, he states that some others were ordained to different offices of the priesthood, and then continues:

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church. Among the rest my own father and mother were baptized, to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Also *Times and Seasons*, volume 4, pages 12 and 13:

On Sunday, April 11, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meeting was held by previous appointment at the house of Mr. Whitmer, in Fayette. Large numbers of people attended, and the same day the following were baptized; viz: Hyrum Page, Katharine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer; and on the 18th day Peter Whitmer, sr., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent

Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer, all by Oliver Cowdery in Seneca Lake. . . . During the last week in May, the above mentioned Newel Knight came to visit us, at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn. . . .

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake; viz: John Poorman, John Jolly, Jerusha Smith, Katherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

The above definitely lists eighteen people who were baptized between April 6 and the June conference, yet states there were only "about thirty" members by June, 1830.

In the *Times and Seasons*, volume 4, pages 22 and 23, an account is given of the baptism of nine shortly afterwards by David Whitmer. Then on pages 39 and 40 there is an account of the baptism of ten more. We have not located the names of the remaining sixteen, those who according to the minutes stated above were baptized before the September conference.

Joseph Smith does not state definitely how many members were in the church by the September conference, but he does state that a number were baptized during the conference.

During the conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference, and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the West; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings.—*Times and Seasons*, vol. 4, p. 172.

Then in December, 1830, he states:

To the joy of the flock, which in all, from Colesville to Canadaigua, New York, numbered about seventy members, did the Lord reveal the

doings of olden times, from the prophecy of Enoch.—*Times and Seasons*, vol. 4, p. 336.

If a number were baptized at the September conference and there were seventy members from Colesville to Canandaigua, New York, in December, this tends to confirm the report of sixty-two members at the September conference. This apparently does not include those who had been baptized in Kirtland in October and November, as there were about twenty-one baptized at that time and place.

Accordingly they (Sidney Rigdon and wife) were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little branch in this section of Ohio, of about twenty members, whom the brethren, bound for the borders of the Lamanites, after adding to their number one of their converts, Doctor Frederick G. Williams, bade an affectionate farewell, and went on their way rejoicing.—*Times and Seasons*, vol. 4, p. 305.

This would make the total about ninety in December, 1830, so that before the close of December, 1830, there were some ninety members in the church.

It may be there were others who were friendly at all of these different periods, and who attended the meetings. In fact, it is certain that others did attend the conferences and meetings, beginning with the first meeting of April 6, 1830, for organization. From the above it appears,

First, that the church was organized April 6, 1830, and not previously.

Second, that they talked among themselves, and many were interested who were not yet baptized.

Third: No elders were ordained until April 6, 1830.

Fourth: Missionary work was not attempted until after organization.

Fifth: There were six members who had been baptized before April 6 whose names are definitely given.

Sixth: There could not apparently have been more than nine who were baptized prior to April 6.

Seventh: Those who were at heart with them, but not yet formally so, were present at the opening meeting as well as at other meetings of the church which were probably held.

THOUGHT NECESSARY FOR PROGRESS

“It is sometimes represented that the story of the fall in the third chapter of Genesis cannot be made to accord with the theory of development—much less with that of evolution. But it might be argued with some truth that it is exactly the kind of story that can be made to accord with this theory. What but a mental condition very close to that of an animal could be characterized by a lack of ‘knowledge of good and evil,’ or a lack of experience of temptation coming from without—from the lower physical side of life as represented in the serpent—and conflicting with the promptings coming from within? Only an animal can be true to every condition of his being and obey these latter promptings only, and these unconsciously. A man, to be true to every condition of his being, must obey them indeed, but consciously and calculatingly, and in such a way as to make them conform to the good as contrasted with the evil of which the play of cause and effect in the outward material world has taught him.”—The Psychology of Inspiration.

In other words, implicit obedience would be a mere animal reaction. Men must raise their aim through conscious effort. Acceptance even of the good without thought would be to reduce one to the level of brutes.

For man to attain that high aim through conscious consideration, to deliberately choose that which is good and work for it, to look forward to the ideal, and exercise his free agency to choose, then work for that good approaches the divine.

THE REGIONS ROUND ABOUT JACKSON COUNTY AND MISSOURI

SAMUEL A. BURGESS

You recall that the Lord pointed out by revelation that the church should buy land in Jackson County and the regions round about. Now the particular thing I wish to know is what territory Jackson County covered at the time this revelation was given. I have heard it quoted that at that time Jackson County covered all the northwest part of the State of Missouri.

Categorically, we may say that Jackson County never extended at any time north of the Missouri River. The territory covered in 1833 was that of the present County of Jackson, Cass County, and Bates County lying to the south. But the subject is of sufficient interest to warrant a more extensive historical sketch.

EARLY HISTORY OF MISSOURI

The land occupied by the State of Missouri was part of the Territory of Louisiana owned by Spain, then by France, and in 1803 transferred or sold to the United States Government. The Louisiana Territory was rather irregular in shape and included all the territory west of the Mississippi River, to the Rocky Mountains; i. e., part of Louisiana, then following the Red River to the west and up the Rocky Mountains. It therefore included Oklahoma, the Panhandle of Texas, a corner of New Mexico, the eastern half of Colorado, and nearly all of Wyoming and Montana.

All of this territory north of the present State of Louisiana was at first made a part of Indiana Territory. It was then made a separate territory as the Territory of Louisiana. In 1812 the portion south of the present southern boundary of Arkansas, previously called the Territory of New Orleans, was made into a new State under the name of Louisiana, and

to the great domain to the north was given the name Missouri Territory. In 1819 the Territory of Arkansas was separated from the Territory of Missouri.

FOR STATEHOOD—BOUNDARIES

But prior to this, as early as 1817, an effort was made to have Missouri declared a State. This first petition or memorial, which was quite generally circulated and sent to Congress, asked for the eastern boundary the Mississippi River, the southern boundary at 36 degrees and 30 minutes, and the northern boundary was variously described. In one place it was said to be even with the northern boundary of Illinois; again to be 40 degrees north latitude. But what is considered the controlling description is the line of the Indian Survey which was 40 degrees and 35 minutes north and coincides with the present northern boundary of Missouri. The southern boundary was also the same as the present boundary except for the additional territory between the Mississippi and Saint Francois Rivers, now in southeastern Missouri. The western boundary was taken at the line of the Osage Treaty, so included only a small part of east Jackson County, as this line was twenty-four miles east from the mouth of the Kaw River, and the line was taken arbitrarily north and south in accordance with a treaty with the Osage Indians in 1808.

There were many petitions circulated at that time, but only one petition was ever approved by the territorial legislature of Missouri; that of 1818. This petition from the Territorial Legislature placed the line about one degree, or sixty or seventy miles further north, and so included three tiers of counties in Iowa. The western line was placed, according to *A History of Missouri*, by Eugene Morrow Violette, some sixty miles west of the present boundaries. Hickman also states that it was sixty miles west of the petition of 1816. This

would have included two tiers of Kansas counties, according to both Violette and Hickman, and would have included all of the present State of Missouri except Atchinson County and a part of Holt County in the northwestern corner. Also on the southern boundary, it would have included five thousand square miles of Arkansas, following the White River to its intersection with the Black, and thence east to the Mississippi River.

There was one other memorial signed in 1819, asking for the Missouri River to the mouth of the Kansas, or Kaw River, for the northern boundary, and then extending due westward to the western boundary of the United States. This would have included southern Kansas and northern Oklahoma and the eastern half of Colorado, thence following the western boundaries of the United States to the thirty-sixth parallel, thence east to the White River, down that river to the mouth of the Black River, thence east to the Mississippi and up the Mississippi to the Missouri. This petition was signed, however, by only some five or six hundred people in eight southern counties, including residents in southeastern Missouri and northeastern Arkansas.

When the Enabling Act was finally granted by Congress, March 6, 1820, the boundaries described were as follows:

From the Mississippi River where the 36th parallel crosses it, thence west along that parallel to the Saint Francois River, thence north along that river to the parallel of 36 degrees 30 minutes, and thence along that parallel west to a line running due north and south through the mouth of the Kansas River; thence due north along that line to the parallel intersecting the rapids of the Des Moines River; thence along that parallel to the Des Moines River and down that river to the Mississippi River; and thence down the Mississippi to the place of beginning.

These boundaries were similar to the petition of 1817, but added the Panhandle District between the Mississippi and Saint Francois Rivers and also a strip twenty-five miles wide

along the western border, as the western boundary passed through the mouth of the Kansas or Kaw River.

Even at that time it was strongly urged that the river bottom of the Little Platte must be purchased in order to secure peace, as settlers would move into that country. As a result of this early agitation which continued, the Platte Purchase was effected in 1836, and the northwestern counties were added to Missouri in 1837.

According to W. Z. Hickman in his History of Jackson County, 1920, the petition of 1817 to the Osage boundary included only a strip three miles wide on the eastern side of Jackson County. He calls attention to the inaccuracy in the Memorial to Congress of 1817. Other histories referred to are Houck's History of Missouri; Walter B. Steven's Centennial History of Missouri, 1921; Violette's History of Missouri, and C. H. McClure's History of Missouri, 1920.

NORTHERN BOUNDARY

The ambiguity with regard to the northern boundary of Missouri caused difficulty for some years thereafter. The *rapids of the River Des Moines* was not considered to be a specifically, clearly defined term, and much controversy arose as to which portion of the rapids was meant. In 1834 the territory lying north of Missouri was made a part of the Territory of Michigan. In 1836 it was attached to the Territory of Wisconsin. The controversy then began between Missouri and Wisconsin. When, therefore, in 1838, the portion of Wisconsin lying west of Missouri was incorporated into the Territory of Iowa, Iowa inherited the boundary dispute.

In 1836, as above pointed out, the Platte purchase added what now constitutes the Counties of Platte, Buchanan, Andrew, Holt, Nodaway, and Atchinson. This extended the western boundary north of the Missouri River west to the Missouri River.

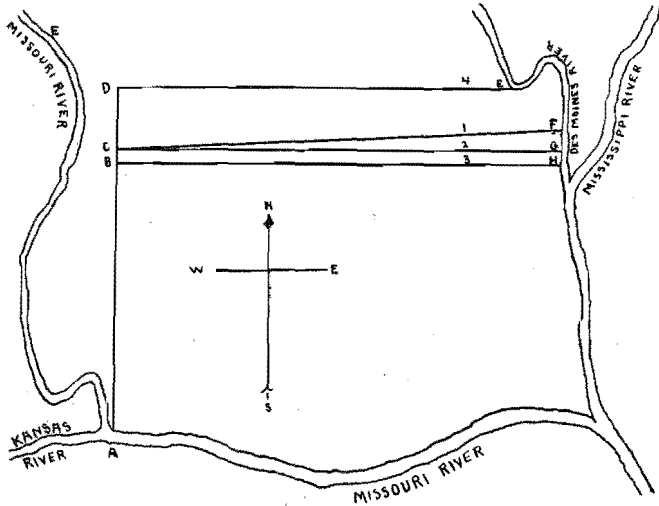
In the same year, 1836, the Missouri Legislature, according to an article on Lamoni in the *JOURNAL OF HISTORY*, volume 10, page 130, authorized the governor to send three commissioners to survey the line in addition to three each of the United States and Government of Wisconsin Territory. Governor Lilburn W. Boggs, on February 4, 1837, appointed as such commissioners: Daniel M. Stone, of Jackson County; Stephen Cooper, of Howard County; and Elias Bancroft, of Lewis County. Neither the President of the United States nor the Governor of Wisconsin appointed commissioners. The Missouri Commissioners, however, employed Joseph C. Brown, of Saint Louis, and made the survey.

The first point was to locate the rapids in the Des Moines River, which they thought were found in the great bend, near the present location of Keosauqua. Thence they ran a line westward to the Missouri River, the Platte Purchase having been added to Missouri. This intersected the Missouri River a few miles north of Nebraska City and according to the article above referred to, passed just south of the present towns of Bloomfield, Centerville, Corydon, Leon, Clarinda, Shenandoah, and Sidney, and just north of Kellerton and Mount Ayr, and about seven miles north of the present town of Lamoni.

This was approved by the next legislature of Missouri, February 11, 1839. In the meantime the Territory of Iowa had come into existence and claimed that the old Indian line of 1816 was the proper boundary. Congress had already authorized (June 18, 1838) a survey of this line, and Major Albert Miller Lea was appointed in connection with commissioners from Missouri and Iowa to make a survey. Missouri, however, insisted on her own survey and appointed no commissioners. Lea surveyed four lines as shown in the accompanying cut.

“1. The old Indian boundary line surveyed by Sullivan in 1816. (C to F.)

“2. The parallel of latitude running due east and west through the northwest corner of the Osage cession fixed by Sullivan. (C to G.)



“3. The parallel passing through the middle of the rapids of the River Des Moines in the Mississippi River. (B to H.)

“4. The line surveyed by Brown for Missouri in 1837. (D to E.)”

This did not settle matters, and there were frequent disputes between the peace officers on both sides of the line. It is of interest, however, in connection with the condition of the Saints at that time and their leaving Missouri, that Governor Lucas, of Iowa Territory, welcomed them, and claimed the strip including Lamoni for Iowa. But it is also of interest that Missouri was claiming this same strip.

The matter was finally referred to Congress, but Congress delayed. However, in June, 1844, Congress provided for a survey by commissioners, one to be appointed by the Presi-

dent, one by Missouri, and the third to be chosen by these two. As Iowa was a territory, her interests were in the hands of the United States Government. The Missouri Legislature approved of this plan, but Governor Edwards vetoed the measure on the ground that Missouri would have only one vote in three, so might lose the strip of land claimed.

Then Missouri, by the act of March 25, 1845, and the Territory of Iowa, by the act of January 17, 1846, consented to submit this question to the Supreme Court of the United States; and Congress on August 4, 1846, conferred power on the United States Supreme Court to determine where the line of Missouri was fixed by the Act of March 6, 1820.

Iowa then abandoned her claim to the Indian line, and contended for the line six to eight miles south, the line B to H on the map. On February 13, 1849, the United States Supreme Court rendered a decision establishing the old Indian line, C to F, holding that the rapids contended for did not constitute a rapids in the sense of the Act of 1820; hence the clause in the act "making the said line to correspond with the Indian boundary line" should govern.

This did not suit either party, but the line was finally decided and has since so remained. This strip, ten miles wide at Lamoni, was claimed by Missouri, but this claim was never recognized by the preceding territories, nor by the State of Iowa, when that State was organized in 1847.

About 1895 there arose a further dispute as to the boundary between Mercer County and Decatur County. This was finally decided in favor of Missouri by the Supreme Court of the United States. It affected a strip two miles long by fifteen to two hundred feet wide.

COUNTY ORGANIZATION

In 1804 there were but five districts in Missouri; Saint

Charles, the territory between the Mississippi and Missouri Rivers; Saint Louis, which extended from the Missouri to the Merrimac River, and extended on west indefinitely; Saint Genevieve, then Cape Girardeau, and New Madrid. In 1812, these five districts, as they previously were called, were, by proclamation of the Territorial Government, organized into five counties, and in the same year the western part of Saint Genevieve County was set aside as Washington County. In 1813 what is now the State of Arkansas was nominally a part of New Madrid County. The western boundary of these counties was quite indefinite. In 1815 Lawrence County was created out of New Madrid County, and in 1816 all of the territory north of the Osage River was made into Howard County. This included part of what had formerly been Saint Louis and Saint Charles Counties. (Violette, pp. 57 to 59.) The above counties, with the exception of Lawrence County, are probably the seven counties referred to by Lawrence B. Stephens as existing in Missouri in 1818-1819.

In 1818 Lawrence County was abolished, and eight new counties were established as follows: Wayne out of Cape Girardeau and Lawrence; Franklin out of Saint Louis; Pike, Montgomery, and Lincoln out of Saint Charles; Jefferson out of Saint Louis and Saint Genevieve; Madison out of Saint Genevieve and Cape Girardeau; Cooper out of Howard. (Violette, pp. 79 and 80.)

In 1820 Callaway, Boone, Chariton, and Ray were created out of Howard; Lillard, Saline, and Cole out of Cooper; Gasconade out of Franklin; Ralls out of Pike; and Perry out of Saint Genevieve.

Missouri was therefore divided into twenty-five counties at the time of her admission into the Union, namely: (1) Saint Charles, (2) Lincoln, (3) Pike, (4) Ralls, north of the Missouri and along the Mississippi. Ralls County extended from

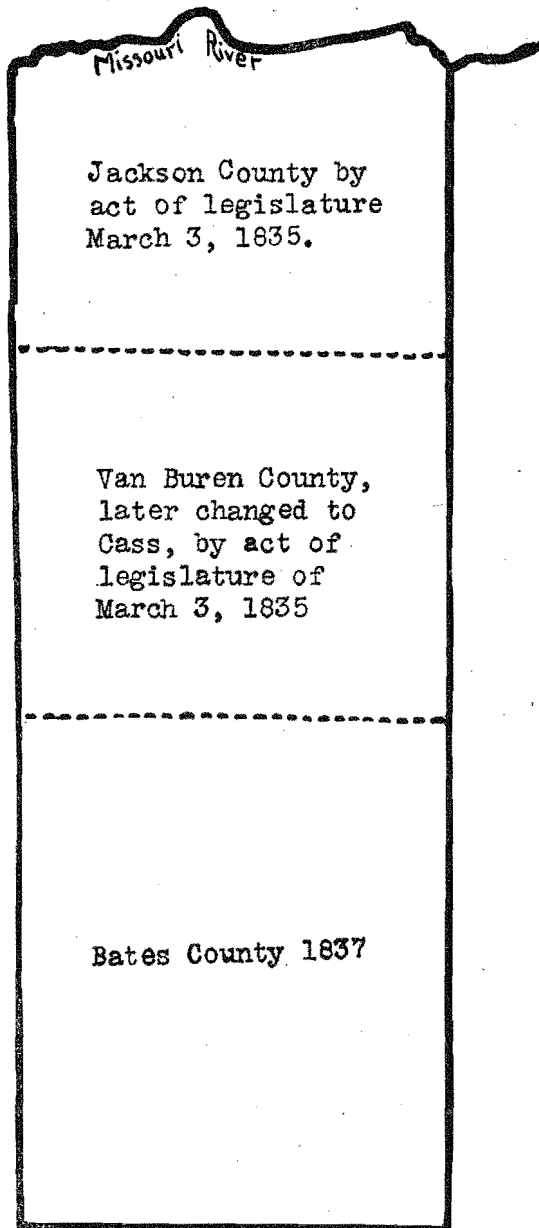
Montgomery close to the Missouri River to the northern boundary of the State and included six whole counties and part of other counties as they exist to-day.

North of the Missouri, after Saint Charles, we have, (5) Montgomery, (6) Gallaway, (7) Boone, (8) Howard (9) Chariton, and (10) Ray. Chariton County extended from the Missouri River to the northern boundary and included some seven counties as they exist to-day, and Ray included the territory of some thirteen counties in the northwestern part of the State. This of course did not include the six counties of the Platte Purchase. Ray extended for three counties east and west, and north from the Missouri River to the northern boundary of the State.

Southward along the Mississippi River there were: (11) Saint Louis, (12) Jefferson, (13) Saint Genevieve, (14) Perry, (15) Cape Girardeau, (16) New Madrid. The second tier of counties included (17) Wayne, which extended from about forty or fifty miles from the Mississippi River westward to the western boundary of the State, (18) Madison, (19) Washington, (20) Franklin on the Missouri River, (21) Gasconade. Though indicated with relatively small boundary it had attached to it all of the territory south of the Osage River and north of Wayne and west of Washington and Franklin to the western boundary of Missouri. North of the Osage and along the Missouri River, (22) Cole, (23) Cooper, (24) Saline, and (25) Lillard. This last county included the territory of six and one half counties of to-day.

JACKSON COUNTY

On December 15, 1826, Jackson County was formed from Lillard County. It at first included territory of the present Jackson, Cass, and Bates Counties. The division into counties proceeded rather rapidly after the organization of the State.



Other counties were formed, especially along the rivers. Still, in 1833 we note that Jackson County was more than three times its present size, and Ray and Clay Counties both extended from the Missouri River to the northern boundary of the State. In fact, Clay County had itself been formed out of Ray County after the admission of Missouri to the Union.

The rapid increase of population justified a division into smaller counties, yet this increase of population was principally along the river fronts.

According to McClure there were fifteen counties in 1820 in Missouri, and fifty-five in 1836. He names, however, sixteen counties for September 19, 1820, as follows: Cape Girardeau, Clark, Cooper, Franklin, Howard, Jefferson, Lincoln, Madison, Montgomery, New Madrid, Pike, Saint Charles, Saint Genevieve, Saint Louis, Washington, and Wayne. In 1820 ten counties were organized: Boone, Callaway, Chariton, Cole, Gasconade, Lafayette, Perry, Ralls, Saline, and Ray. This also adds one county (Clark) to the twenty-five usually reported at the time the State was organized. In 1821 there was added Saint Francois and Scott; in 1822 Clay County; in 1826 Jackson and Marion; 1829 Crawford and Randolph; 1831 Monroe, 1832 Pulaski. This would add nine more counties.

IN 1830

McClure prints a map showing in 1830 thirteen counties north of the Missouri River: (1) Clay County covering territory now divided into five counties; (2) Ray, territory now divided into eight counties; (3) Chariton, four and parts of two other counties; (4) Randolph, also four; and (5) Marion covered six counties now in the northeastern portion of the State. The remaining counties of the thirteen were: Howard, Boone, Ralls, Callaway, Pike, Saint Charles, Montgomery, and Lincoln.

South of the Missouri River nineteen counties are indicated: (1) Saint Louis (two to three), (2) Jefferson, (3) Saint Genevieve, (4) Perry, (5) Cape Girardeau, (6) Scott, (7) New Madrid (three or four), (8) Saint Francois, (9) Washington, (10) Franklin, (11) Wayne (twenty-two), (12) Gasconade (three), (13) Cole (two), (14) Cooper (three), (15) Saline (two and one half), (16) Lafayette (three), (17) Jackson (three), (18) Crawford (fourteen), (19) Madison. Many counties possessed larger borders than to-day. A rough estimate of the number of present counties included is given in parentheses after some of the counties.

When the settlements were made at first along the eastern coast of the United States, the territorial grants were usually carefully defined as to the northern and southern boundary; the eastern boundary was the sea, but the western boundary was permitted to extend somewhat indefinitely to the west. Thus the Western Reserve of Ohio was part of Connecticut until released. When the Mississippi River was the frontier we notice one plan to extend Missouri to the western boundary of the United States, making a long, narrow strip. (The Missouri River to the mouth of the Kaw and thence westward, the southern boundary being the 36th degree of north latitude.) We also note how indefinite were the western boundaries of the first five districts even as late as 1812.

Clay County was formed out of Ray, having practically the same eastern and western line as to-day but extending northward to the northern boundary of the State. Ray County, which in 1820 had contained this territory of Clay, as a separate county, still retained its place on the Missouri River and extended north to the northern boundary of the State. Jackson County, until 1835, included the same dimensions as at present as to eastern and western boundaries, but extended south to the present limits of Bates County.

These were practically the conditions when Doctrine and Covenants 98: 9 was given, December, 1833.

“. . . and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand.

REGIONS ROUND ABOUT

The “regions round about” would evidently extend into Kansas. The adjoining counties would have included Ray and Clay from the Missouri River to the northern limits of the State and, according to the claim of Missouri, would have included the territory now occupied by the town of Lamoni, in even the narrowest construction of the term *the regions round about*. The territory of the Platte Purchase was evidently part of the territory round about.

A very strict construction of the adjoining and adjacent counties would have included the unorganized territory of eastern Kansas, the unorganized Platte Valley, later the Platte Purchase, Ray and Clay Counties including three counties at present resting on the Missouri River, and thence north to the northern line of Missouri, as Ray County was two counties east and west and four north and south. Lafayette included three counties from the Missouri to the Osage River. Crawford County included fourteen counties across the State and was immediately adjacent to Jackson County as it was then organized. It lay south of the Osage River and extended two counties south from Bates County, according to the present map. It extended as far east as the present Crawford County. Its south line included portions of Benton County, Dade, Polk, and Dallas, and the northern portion of Webster, Wright, and Texas, and practically all of the present Dent County. Its

northern line consisted of the Osage River, Osage and Gasconade Counties.

The *regions round about* have usually been liberally construed by the officers of the church, and this is confirmed by the revelation of April, 1909, Doctrine and Covenants 128: 5:

It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.

The growth of Missouri was very rapid. In 1810 the population was 20,000; in 1820, 66,000. It is interesting in passing to note that Howard County contained a larger settlement in 1820 than did Saint Louis County. Also that the settlements in western Missouri were from Virginia, Kentucky, Tennessee, and the Carolinas, men who moved in with their slaves.

It is easy then to realize their antipathy to the New Englanders of the Church of Jesus Christ of Latter Day Saints, for the New Englanders were largely abolitionists and the members of the church who settled in Missouri were opposed to slavery.

The conditions existing in western Missouri are illustrated by the following populations according to the census of 1830: Jackson, 2,822; Ray, 2,658; Clay, 5,340; State of Missouri, 140,304. Later Caldwell and Davies Counties were divided during the 30's. By 1840 the population had increased to: Clay, 8,282; Jackson, 7,612; Ray, 5,553; Davies, 2,736; Caldwell, 5,558; State of Missouri, 383,702.

The heavy settlement evidently was not yet in the west. Kansas City was the habitation of wild game at the time the

church was advised to purchase the land westward to the mouth of the Kansas or Kaw River and to the boundary of the Indians.

March 3, 1835, the county of Van Buren was formed and the southern boundary of Jackson County established as at present. This period was one of rapid division of counties. Bates County was taken out of Van Buren in 1837; later Van Buren was changed to Cass.

The first settlement in Jackson County was made at Fort Osage in 1808, afterwards called Sibley. The next was made about eight miles a little north and east from Independence, and then at Independence, then at Westport. No settlement was made in Kansas City until long after the settlement of Sibley, Independence, and Westport. In 1839 Kansas City was still an open plain with wild birds and other games.

When the place of the gathering is considered, attention may well be called to the fact that Nauvoo was referred to as a "corner stone of Zion." With Independence known as the central place and Nauvoo a corner, it gives a new concept of its possible dimensions. Doctrine and Covenants 107:18, ". . . that he may contemplate the glory of Zion, and the glory of this the corner stone thereof (Nauvoo)."

Kirtland, Ohio, was also referred to as a stake of Zion, which, however, would not put it inside of the limits of Zion. Doctrine and Covenants 91:1:

And again, verily I say unto you, my friends, A commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house.

This would seem to limit the extent of Zion, though possibly permit of stakes outside, but it also indicates a considerable extent of territory.

Briefly summarizing, Jackson County included the pres-

ent counties of Jackson, Cass, and Bates. The adjacent counties included the territory beginning on the eastern boundary of Caldwell County, north to the northern line of the State; then west to the Missouri River, and down the Missouri River. South of the Missouri River Lafayette County included its present dimensions on the Missouri River, extending directly south of the Osage River. Crawford County extended south for one and one half counties, then extended to Washington and Franklin Counties. West of the State of Missouri was then unorganized territory.

The "adjacent counties" would evidently have included the Far West Stake, Lamoni Stake, possibly Fremont District, Holden and Kansas City Stakes, the Clinton, Missouri, District, and possibly a large part of the Spring River District, as well as territory in Kansas.

How far the "regions round about" may have extended is a matter of opinion. But Zion evidently included a large part, if not all, of Missouri, probably southern Iowa and eastern Nebraska, Kansas, and a corner of Oklahoma.

YELLOWSTONE PARK

The first real account of Yellowstone Park was written by Warren Angus Fergus, a clerk of the American Fur Company. He visited the park in 1834. He came from the south and reached the geyser basin in May or thereafter. His account was written in the form of a diary which was published in the *Western Literary Messenger*, of Buffalo, New York, and in the *Wasp*, of Nauvoo, Illinois, in 1834. This account is so nearly complete that with slightly more detail it would do for a present day description.

THE UNIVERSITY OF NAUVOO

Question: Was the University of Nauvoo the first State University in America?

Answer: The University of Nauvoo was not a State University at all. It was organized under a special act of the legislature, as that was the custom then.

Checking over a list of colleges and universities under date of 1919 we find ninety-four colleges that were organized in the United States before 1840, which were still in existence in 1919. Of these, thirty-six bear the title of "university." Harvard University, founded in 1636, is probably the oldest. It was started by the General Court of the colony which voted £400. This amount is remarkable as it practically equaled all other taxes of the colony. It was named in 1639 after John Harvard who bequeathed half of his estate, between £700 and £800, and some three hundred books.

It will be seen that it made a small start, but the spirit of its founders is shown in an extract which is carved upon the college gates:

After God had carried us safe to New-England, and wee had builded our houses, provided necessaries for our liveli-hood, rear'd convenient places for Gods worship, and settled the Civill Government; One of the next things we longed for, and looked after was to advance Learning, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall die in the dust.

The Encyclopædia Britannica, continuing, states that the college charter of 1650 dedicated it to the advancement of all good literature, arts, and sciences. It will be noted that it was started by the Government and received contributions from the State until 1824. The Board of Overseers was selected in part by the State until 1866. It was also under the supervision of the church, the Presbyterian Church, or Puritans, who had settled New England. But the Board of Overseers was first

freed from clerical control, and later from all political control, so it is now nonsectarian.

It is interesting to note that Yale College was founded about 1701 by the reactionaries of New England, including Increase Mather and Cotton Mather, as a truer "School of the Prophets."

Harvard University appears, in part, to have been started as a State university. Of those which are now State universities there are thirteen which were organized prior to 1840. The first of these was probably the University of Pennsylvania, which is listed as being founded in 1740. According to the *Encyclopædia Britannica*, however, a charity school was started in 1740. In 1749 it was enlarged. It does not appear at first to have been a State institution, but control was taken of it temporarily from 1779 to 1789, and a few years later it was directly organized in 1791 as the "University of Pennsylvania."

Of universities in the Mississippi Valley prior to 1840, we may note first of State universities the University of Tennessee founded in 1794; the University of Kentucky in 1799; Ohio University in 1808, and Indiana University in 1824. Other State universities were many of them organized very shortly after 1840, as the University of Michigan was founded in 1841; the University of Wisconsin in 1848; the University of Missouri in 1847. Iowa was not organized as a State until about 1847 or 1848. The University of Iowa was founded in 1855.

Of other universities, the Saint Louis University was founded in 1818. Washington, also in Saint Louis, was later, in 1851. Central University, at Danville, Kentucky, 1819; Georgetown College, at Georgetown, Kentucky, 1829; Tulane University of Louisiana, at New Orleans, 1834; University of Louisville, 1837; Western Reserve University, Cleveland, Ohio,

1836. But all these known later as universities did not begin as such.

This is only a partial list of universities. It does not include the list of colleges in the Mississippi Valley.

Of universities and colleges run by the city or municipal government, only four are listed in 1919. Two of these were organized before 1840, and two since then. Charleston College at Charleston, South Carolina, was founded in 1790. The University of Louisville, Louisville, Kentucky, 1837; the college of the City of New York, 1849, and the University of Cincinnati, 1874.

In fact, Harvard also was first a college of the colony or settlement, a municipal institution which, with the growth of the colony and its government, came under State control.

The University of Illinois was not founded until 1868. There were doubtless other colleges then in existence that have now disorganized besides the University of Nauvoo. The University of Nauvoo was organized under the municipal charter; the same act of the legislature as organized the City of Nauvoo provided for the University of Nauvoo. The regents for the University of Nauvoo conducted all of the educational work of the city.

Prior to the founding of the University of Nauvoo there were four colleges established in Illinois which are still in existence, namely Shurtleff College, at North Alton, Illinois, a Baptist college founded in 1827; McKendree, at Lebanon, Illinois, a Methodist Episcopal college founded in 1828; Illinois at Jacksonville, Illinois, founded in 1829; and Knox College, at Galesburg, Illinois, a nonsectarian college founded in 1836. There is no institution of learning now in existence in Illinois founded prior to 1840, so far as we have found, that bears the title to-day of "university."

It is of interest to note that the church was instrumental

in founding the first school in Kansas City. At Far West they also were prompt in organizing a school. At Kirtland the School of the Elders was organized in the early thirties. So here at Nauvoo, the same year that land was purchased in that vicinity, at the same time the city charter was taken for the city, provision was made for a university. So far as the record in the Church History appears, there were some four members of the faculty in September, 1841. It may never have developed to the standing of a university, but it does show the ideals and aims of those men and women who came to make their homes in Nauvoo, Illinois. They started small, as did Harvard University and other early universities. Their ambition was to present a full college course and then proceed to establish a university. It does not appear, however, that Nauvoo was the first higher institution of learning even in Illinois, or that it was either the first State or municipal university in the United States, nor even the first municipal university in the Mississippi Valley.

It was the spirit of the New England people to start a school wherever they were. The Pilgrim Fathers landed at Provincetown and Plymouth Rock in the fall of 1620, and 1636 found the organization of Harvard. It was not a big foundation, nor did it present one hundredth of one per cent of its present wealth, but it at least was an expression, an ambition for education, a preparation for training and service.

Many of the early members of the church, including the family of Joseph Smith, came from New England and were descendants of these early settlers on the bleak coast in the seventeenth century. Certainly the disposition of the church was not to appeal to ignorance, but has been from the first and at all times favorable to a liberal education.

In the JOURNAL OF HISTORY, volume 15, page 257, Herbert S. Salisbury presents an article on the "History of education in the church," and beginning on page 269 presents further data on the University of Nauvoo. The charter of the city, dated December 16, 1840, in section 24 provided:

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.

It will be noted from the above that the university was to be established by the city council, but this section provides a separate incorporation with independent powers, except that the trustees were to be appointed by the city council. On January 15, 1841, the Presidency expressed the hope that the institution would prove of practical utility and one of the great lights of the world, and that it would provide for education from the common schools to the highest branch of a most liberal collegiate course. "This corporation contains all the powers and prerogatives of any other college and university in this State."

When the mayor was inaugurated he also urged the organization of the university. His plea was for a utilitarian institution, freedom gained through knowledge, and a liberal policy in the organization and instruction. The same day an

ordinance was passed organizing the university and providing a board of regents of twenty-five. February 15 the selection of James Kelley, A. M., as president was announced. Provision was made for a building committee and for the regents to take charge of the public schools of the city. On August 10, 1841, the Department of English Literature was organized and apparently expected to cover a very extensive course of mathematics, philosophy, and science. By December 15 announcement was made of the faculty of four. A musical lyceum was also organized on Christmas, 1841. In 1842 the honorary degrees of LL. D. were conferred upon James Gordon Bennett and James Arlington Bennett.

It is well also to add that at that time Nauvoo was in the advance ranks in providing for free public schools. The city was much larger than Chicago. At the lowest figures it has been stated as being twice as large as Chicago. It was the largest city in Illinois and probably only second to Saint Louis in the Missouri Valley.

EDUCATION

Literature, science, philosophy, or history are as yet but feeble guesses at the merest external of things. Humanity is only just beginning to be intelligent. With millions of years of gibbering unintelligence still haunting our brains, we look out at the world and life like little children. Much of our heritage—beautiful as it often is—is only make-believe. Under these conditions the first duty of the student is humility.—James T. Shotwell.

JOHN J. CORNISH

AN AUTOBIOGRAPHY

(Continued from page 214.)

For 1903 I will say but little except to mention some little incidents relative to the finishing up of the debate with R. B. Brown, at Shabbona. This time we agreed to discuss over again three evenings on our church and three on the Disciple or Christian faith. Then one evening each on the three books—Inspired Translation, Book of Mormon, and Doctrine and Covenants. The debate was long looked for, from the first debate of two years ago; and although it was a rainy season, we had from 150 to 200 people each evening, which was pretty good for an inland town so far from a railroad.

Having obtained a printed chart from some one, I made two large charts on canvas, about twelve feet in length, and about three feet wide. One showed the church with officers as named in the Bible, together with gospel ordinances, and gifts, and blessings. The other chart showed up Brown's church as outlined on the chart, gotten up by the Christian faith. The contrast of course was great. The one had apostles, prophets, evangelists, pastors, teachers, elders, bishops, deacons, seventies. While on the chart for Brown's church, there were elders and deacons only. During the debate and the day after, twelve were baptized, and the Saints were satisfied with the results.

At our first debate Brother Brown denied having any apostles or prophets, together with all of the other officers named in the Bible except elders and deacons. But at the second debate he admitted that all such should be in the church as stated in the Bible, and claimed they had them all in their church, only they were all dead except elders and deacons. "Of course," said he, "they are dead, except elders and deacons, but we have them all in the church."

In reply I said, "If the elder is correct now, then he was wrong in the first debate when he said, 'We have elders and deacons, and we do not need any others.'" And again, if he was correct then, he is wrong now. The fact is, he is wrong all the time. The officers as named in the New Testament were living, and the church cannot exist without them. If the church can exist and be a perfect church with dead apostles and prophets and all others named in the Bible except elders and deacons, then it can get along with the dead elders and deacons, also.

Paul represents the church as the body of a man. The church is a perfect church, having all of its members (living members), so the body of a man having all of its members is living. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12:28. God set them there. Not one thing mentioned in that verse has Brown got in his church, and all of them we have in our church. And yet he challenges us to discuss, he to prove that his church is in harmony with that taught by Christ and his apostles, and furthermore, to prove that the church we represent is not in harmony with that taught by Christ and his apostles.

Is it any wonder we begin to baptize some of their members into the true church when such discussions are going on?

"And God hath *set*" in the church—"placed," or "fixed," "set in order." "To fix by appointment," etc. The church of Christ cannot exist as a perfect organization without such officers and gifts, no more than a man can exist as a perfect man lacking his eyes, hands, or feet.

Brother Brown's apostles and prophets, being dead, were as they should be; they were not needed, he claimed. But Paul says, "Nay, much more those members of the body, which

seem to be more feeble are necessary: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor."—1 Corinthians 12: 22, 23.

At one time during the debate Brother Brown said, "Ah, ha! He would like to baptize me!" Replying, I said, "Yes, I would, but he would have to believe the true gospel as Christ and the apostles taught it, and then he would need to repent of his sins, then be baptized for the remission of sins. I would not be permitted to do it otherwise!"

At another time I spoke on the subject of Christ's preaching to the spirits in prison, telling the people that all who would obey the true gospel and live up to the same would be entitled to a place in paradise between death and the resurrection from the dead, otherwise they would go to the pit or prison.

In reply he said, "He thinks I'm going to hell. Ha! If I go to hell, Cornish won't be very far behind." Laughter, by the people.

I replied, "Yes, I shouldn't wonder! I cannot get him to believe his Bible here, so like as not I will have to go there to preach to him again!" Laughter and applause.

In the early part of the year 1904, I met Elder R. B. Brown, who informed me he had now united with the Anti-Mormon League and had become one of the board, and that he was anxious to have another debate somewhere in the near future. I said, "Well, elder, what do you expect to gain by debating? You are the loser every time. When we first met at Shabbona, we baptized twelve persons; then last year we met to finish it, and right at that time we baptized twelve or fourteen more—twenty-five all told!"

He said, "I want the people to know what Latter Day Saints believe."

Said I, "Why, I am telling that all the time. Besides, you

are not a fit and proper person to represent our faith. We have already proved that you do not believe one half of the gospel as Christ and the apostles left it, but instead oppose it all you can. Nevertheless, that the people may see the difference between the doctrine of Christ and the doctrines of men, I am ready to meet you or any other man, now or any other time."

In 1905 I was placed in associate charge of another district (Northern Michigan, Eastern Michigan, and Southern Michigan and Northern Indiana District, under Brother John W. Wight); also Bishop's agent for the Northern Michigan District and local historian for the Michigan Districts.

This year I spent some time in the Upper Peninsula of Michigan. Also in the latter part of May I was called to meet with some of the brethren in Rose City, Michigan, as Elder Clark Braden was sent for by the Methodist people to debate and lecture against us.

The Rose City correspondence to the Bay City, Michigan, *Times*, also copied in the *Herald*, is as follows:

ROSE CITY, MICHIGAN, May 20.—Reverend Clark Braden, of Grand Valley, Ontario, lectured here Thursday night on "Mormonism," giving a detailed and vivid history of that church and addressing some fiery remarks to Latter Day Saints present, calling them polecats, skunks, sneaks, and cowards. Among those so addressed were Brethren Burt, Cornish, Grant, Smith, and a number of other reputable citizens. Mr. Braden came here ostensibly to debate with a representative of the Latter Day Saint denomination, but no effort was made to meet them and agree upon propositions. Instead Mr. Braden lectured to an opera house full of people at ten cents a head. He objected to Elder Cornish occupying the rostrum after the audience had been dismissed, to read propositions which had been prepared for debate, but Mayor Rose, who was chairman, accorded Mr. Cornish that privilege. Excitement runs high, and the people who were led to believe there would be a debate are not well satisfied with the turn matters have taken. The Saints object to a door fee if the debate is held. Reverend Stilwell, the Methodist Episcopal pastor who got Mr. Braden to come here, had to give a guarantee of fifty dollars and takes this plan to raise the money.—*Saints' Herald*, vol. 52, p. 554.

Following is a short paragraph from *Herald* editors:

Elder Clark Braden was at Rose City, Michigan, May 22, 1905, at his old policy, trying by a peculiar species of trickery to prejudice the people against the church by lecturing and challenging before debate. Brethren J. J. Cornish, E. A. Goodwin, O. J. Wheeler, and S. W. L. Scott are on the ground of dispute and will look after the matter.—*Herald*, vol. 52, p. 555.

In one of his lectures he boasted of meeting our men in the different States and of beating us out every time. He said the reason that none of our people were there to meet him and accept his challenge was because we knew we could not meet him. Brother S. W. L. Scott was the one we had arranged to represent our side of the question, but he had not arrived up to that time. Braden knew this, and he spread himself and boasted that none of the dirty skunks dare meet him.

At a proper time I arose and asked the privilege of making a statement but was ordered by Braden to sit down or he would have me arrested. Braden read a proposition for discussion and dared us to take it up—such a one-sided affair that he knew we would not accept. I again tried to obtain the floor from the chairman, but Braden would order me down. The chairman was Mr. Rose, owner of the hall, chairman of the meeting, and mayor of Rose City. I made an attempt to read propositions such as Braden had met with our men at other times and places, but Braden kept on talking so the people could not hear what I was saying. Finally Mr. Rose turned and looked Braden in the face, and said in a commanding voice, “Braden, sit down!” and amid the applause of the people, Braden sat down. Then Mr. Rose said, “Go ahead, Mr. Cornish.” I stated, “Mr. Chairman, ladies and gentlemen, we are not dirty sneaks, or skunks, neither are we cowards, but we are law-abiding citizens.” I showed how one-sided and unfair his propositions were, then read propositions such as he had met before with other elders of the church. “And while

Brother Scott is not here," I continued, "we expect him in the morning. But should he not reach here, my name is J. J. Cornish, and I am ready to sign those propositions and discuss them with Clark Braden, or any other man, now or any other time, here or any other place, free to the public."

Right there and then Clark Braden stood up before the public in Rose City Hall, and said, "I utterly refuse to meet another Latter Day Saint in a public discussion upon a Bible proposition!"

I then called their attention to his boasting how he had debated so many times, and how he had beat us out every time, and concluded by saying, "If he did it before, he can do it again." The tide turned in our favor from that time on.

Brother S. W. L. Scott came the next morning. He and Elder J. A. Grant worked hard to arrange for a lawful and honorable discussion with Braden, but he would not.

I have been creditably informed that since that time Clark Braden left the Christian Church and died a spiritualist.

1906. This year we again had to divide our Northern Michigan District into three districts, viz, Western, Central, and Northern. I was recommended, and so appointed Bishop's agent for the western district in which I resided. Brother J. W. Wight was still in general charge, and I was appointed to local charge under him for the Northern, Western, Central, and Eastern Michigan Districts.

In the year 1907 things moved on about as usual. We were always busy and every department of our church work moved on harmoniously throughout the Michigan Districts.

In 1908, by special request of the brethren in charge of southern Wisconsin reunion, and the consent of J. W. Wight, our missionary in charge, I visited that reunion, and was one of its speakers. This was a change for me, and helped to make a change of speakers for them. After an enjoyable time

I returned to Michigan, feeling that the time was well spent, and glad to know the Saints are one wherever found.

In 1910 I received a special invitation to visit and be one of the speakers at the northern Wisconsin reunion at Chetek, Wisconsin. Brother J. W. Wight was also present. The following is a paragraph from Brother L. Colbert's secretary's report:

Among the missionaries present were J. W. Wight, J. J. Cornish, W. A. McDowell, W. P. Robinson, J. A. Gunsolley, J. O. Dutton, S. E. Livingston, and P. L. Richardson. Brother Gunsolley gave some very interesting discourses on Sunday school and Religio work, which were appreciated by all present. Brother Cornish, who was a new man to all of us, will ever be remembered, as also his cheerfulness, and his excellently delivered lectures, especially noted for the plain and beautiful way he presented them. None could take offense. Many friends will welcome you again, Jack.

Elders Wight and McDowell bore well their part with deep and spiritual sermons none could deny and still hold to the precious Writ. In fact, all labored together to the one end, "Success."—*Herald*, vol. 57, p. 789.

It was indeed a pleasure to meet with so many of our brethren from other parts, to exchange thoughts and ideas, and to learn how the gospel is moving on in other States as well as in Michigan.

There is much talk at this time in our home town (Chipewewa, Michigan) of the whole settlement going up to north-western Canada, as there is a lot of homestead land yet to be had in most of the provinces. Although those who have taken up land in Michigan have made their living, paid their tithing and kept out of debt (except what some still owe on their farms), and are advancing in spiritual lines, it is thought wiser to have more and better land.

Their intentions are for all to go next spring except wife and me, and our two unmarried daughters, Bertha and Maud Leotis. I will dispose of the land for them.

Having mortgaged my home in Reed City some time ago

(as before mentioned) to obtain this land at Chippewa, and having disposed of the Reed City property later, we moved to Chippewa and built a house on one part of the land. Thus while out in the ministerial field my wife would be near all of the children. The end sought had been accomplished. As the families are growing up, and knowing we must have more room and better opportunities to accumulate for ourselves and the church financially, we make this move. The only regret we have is that we must, by this move, separate from each other.

One or two who had deeded their land to me paid up and we gave them their deeds. Two others (one no relation to us) who obtained their deeds at the time of purchase deeded their property back to me. The other families who had not yet obtained their deeds, all arranged that I sell for them. In this way I held the whole tract of land. We all believed that if we could throw the whole tract into a stock ranch, it would be disposed of much more quickly than it could possibly be any other way.

In the early part of 1911 some of the men started from Chippewa, Michigan, for Saskatchewan, Canada, and located on land about six miles from the boundary line, between the two provinces, Saskatchewan and Alberta, on the Saskatchewan side, and between Senlac and Artland. Senlac is on the Canadian Pacific Railroad about ten miles southeast. Artland is north about the same distance on the Grand Trunk Railroad. Those men gave good reports about the country, encouraging those who remained to come as soon as they reasonably could. Within a few days another little company started. Later the third lot went, leaving my wife and me, and our two daughters, besides two or three of another family, some of whom had previously gone with the other companies.

After a few weeks we began to feel lonesome and wished to be with those who had gone to the Northwest. Here we

were, and our sons and daughters, sons-in-law and daughters-in-law all over two thousand miles away! I labored away in the State of Michigan, looking after the financial part of the church for one district, attending to the conferences, opening up new places, filling all calls I possibly could, and thus advancing the cause of Christ.

Brother Frederick A. Smith was appointed in general charge of Michigan in connection with other States for this year, and Brother Wight was appointed to some other field.

I was in company with Brother Smith in and around Port Huron, assisting in reunion meetings. During this time I told him I had received word from home, and Sister Cornish was very anxious that I arrange to go up to the Northwest, so she could be near our children, as it seemed impossible for her to live so far away from them. I also told him I had asked one of the boys to take up or lay claim for a homestead for me, and we would try to get there in the fall. (A son can take up for a father, or a father for a son.) My son, A. James Cornish, wrote to me saying he had my homestead secured, but that I must appear at headquarters at Battleford, Saskatchewan, inside of six months or it would be canceled.

But Brother Smith did not approve of my leaving Michigan. He thought I should remain and continue in the ministry, that I was doing well where I was and should leave well enough alone.

In the past I had always subjected my will to the will of my superiors, but this time I was in a quandary. I thought of the feelings of my wife and my own desire to be near my family, relatives, and friends. Also I knew that I had by the assistance of the Almighty raised up scores of ministers in Michigan. They could well spare me, as I would have all the opportunities possible to labor in Canada and do missionary work. I concluded to write to Bishop E. L. Kelley. I laid

the matter before him and asked him what he thought I had better do. In reply he said I might do all right in the Northwest, but as I was there in Michigan and had the work so well in hand, he thought I had better stay there and work away and let the Northwest alone.

Ah, ha, thought I, they are all opposed to my leaving Michigan. I wrote to my sons in Saskatchewan telling them I did not think the church cared to have me leave Michigan, and it was only on the little mother's account I said so much about it. I mentioned what Brethren Smith, Kelley, and others had said, and told them I would give up the idea of going at all.

Shortly after this I received another letter from my son William J. Cornish, saying he had seen the President of the church, Brother Frederick M. Smith (Brother Smith was in the Northwest at the time), and in conversation had told him that his father and mother wished to come up here, but some who were in charge in Michigan did not want him to leave, but to remain and work away in the ministry, etc. Brother Smith said if he had anything to do with it, he would soon veto that. I then concluded that as he was in favor, I believed we would arrange matters and go if we could. This pleased the little mother very much.

We then concluded we would write to the land office at Battleford, Saskatchewan, the headquarters for that part where our people had located, and get an extension of time granted on our homestead, and go up the next spring, as we had given our youngest son, John J. Cornish, all we had to take him up, so he could take up land with the others.

I then wrote to Brother F. A. Smith that I had concluded to go to Canada, but would likely remain in Michigan until the next spring, as I had written for an extension on the home-

stead that had been picked out for me. In Brother Smith's reply he said, in part:

DETROIT, MICHIGAN, September 11, 1911.

ELDER J. J. CORNISH,

Dear Brother: Your letter addressed to Madison came to hand here in Detroit. . . . Now, John, you ask me to say what you shall do about going to the Northwest, but I do not feel as if it was my place to say what you better do. I think I told you all that I felt free to say when we were together at Port Huron.

If you feel it is necessary to go and decide to do so, I shall not insist on your remaining here. I do not wish to interfere with your plans and will make the best of it, if you go. Of course I will regret very much to lose you out of the field, for you know the needs as well as I.

If you can get an extension until spring I think it would be the best thing to do, as you can't do much up there during the winter.

I am made to feel sad, sometimes, when I see the spirit of greed for land and money taking hold of our people, for as sure as they allow that to get hold of them they lose their interest in the great work of God to some extent, and in some cases almost altogether. It has been the ruin of several of our effectual men of the past. . . .

With kind regards and best wishes,

Yours very truly,

FREDERICK A. SMITH.

About the same time I received word from Ottawa, Ontario, relative to the homestead as follows:

DEPARTMENT OF THE INTERIOR, September 8, 1911.

Re N. W. 18-41-27W. 3d. Mer.

Sir, I beg to acknowledge receipt of your letter of the 23d ultimo in the matter of your desire to obtain an extension of time in connection with your proxy entry above mentioned, and in reply to say it is regretted, but your application cannot be entertained.

The conditions governing proxy entries must positively be lived up to in all cases, and unless you comply strictly with the said conditions, your entry will be canceled on the expiration of 6 months from date of entry.

Signed, _____.

Then I received word from my son A. J. Cornish that if I intended to come I must do so soon, as there was less than four weeks left to appear at the land office in Battleford. Others were ready to step right in and take my land, and that was the best quarter left in that locality.

It then looked as though it would be impossible to arrange

matters on so short a notice, and I did not have a dollar in money; neither did the wife or either of our daughters. None of our property had been sold; neither were there any prospects of disposing of it.

I thought of borrowing money from the Reed City Bank, in which I had deposited all church money as Bishop's agent for twenty years. But I had learned a few weeks previously that the bank board of control had ordered that no more money be let out to anyone leaving the State. Thought I, I am headed off on every side.

Now (to myself) I said, as in all my moves of like character, I will present the whole matter before the Lord, and after this manner I did so: "Lord, you *know* that our desires are to go to northwest Canada to take up a homestead where our children have located. I wish to hold this down six months in the year, and labor for thee in the ministry for the other six months, and do so each year until I can prove up, and get my patent. I will draw family allowance only while in the ministry. If this is at all in harmony with your will, put it into my heart and mind what to say and do to accomplish that end. Thus I feel we will then have plenty to keep us the balance of our days. So that when I am incapacitated for ministerial work, and am laid off from the ministry, we will not be a burden to the church nor any individual thereof. As soon as I prove up, I will then go out spending full time again in the ministry and, as in the past, do all I can for thee, if you will bless me as you have in the past. But, Lord, if this is against your mind and will that we should go, block every move I make to that end, and I will take it that you do not want me to go to the Northwest, but want me to continue on in Michigan. You way, Lord, and not mine—only direct, and I will try to be satisfied. And all this I ask in the name of Jesus Christ, thy Son. Amen."

A thought then came to mind to write to the Bishop and Fred Hastings, telling the latter that I wanted him to take my place as Bishop's agent, and to the former that I recommended Brother Fred as the man to take my place. All of which was satisfactorily arranged in short order.

I also wrote to H. A. Doty, of Traverse City, to take my place as local historian for Central, Eastern, Northern, and Western Michigan Districts. And to the general historian, H. C. Smith, recommending Brother Doty for that office, all of which was unanimously agreed to.

I called at the bank at Reed City. "Mr. Parkhurst," said I, "I would like to see you in your private office for a few minutes." "All right," he answered. "Just go down the hallway to the door." I went, and when he opened it, I entered. We were soon in conversation. I said, "Mr. Parkhurst, you know all about our people from Chippewa going to northwest Canada."

"Yes."

"Well, wife and I think we cannot live away from our children, and we want to go too, but we gave our youngest son all the money we had when he went, and we are without money."

Mr. Parkhurst answered Yes and No to all I said.

"Of course, I will have to let the \$100 I already owe you run on." I then told him that we had all of our property up for sale, but there was no prospect of selling yet.

He asked, "How much do you think you will want, Mr. Cornish?"

I answered, "Why, \$400 at least, Mr. Parkhurst."

He then commenced to do some writing. Thought I, He is not paying any attention to me at all. He has something on his mind, and he wants to jot it down for fear he will forget it, then will tell me that he cannot let me have any money. I

kept on with my story, telling him how I thought I could pay and when. Finally, he stopped his writing and waited until I had finished my story. He kept saying Yes and No, without asking me one further question.

Then turning the paper to me he said: "Just put your name to that paper [pointing to the line], take it over to the teller, and he will give you the money."

After receiving the money, I went into the next block where resided Brother and Sister Miller and their daughter, Carrie L. Roth. I explained to them how everything was arranged, and that within a few days I would be on my way to the Northwest.

But Sister Roth said, "Why, Brother Cornish, \$400 is not enough to pay the fare of four persons, build a shack, buy provisions to live on all winter and the following summer until you raise a crop! Now I have \$50 in the bank, drawing only three per cent interest. I will let you have that at the same rate of interest until 1915."

I accepted her offer, taking the money and giving her my note.

In a few days we bade farewell to Michigan and started for Macklin, Saskatchewan, Canada. Arriving we found all of our people alive and well, and we were all happy and glad to see each other once more.

As there was not a week left before the six months would be up when I should be living on the homestead in order to hold it from cancellation, I went to work at once.

Instead of building a sod shack, as others had done, we planned to build a 12 by 16 frame house with a low upstairs, enough for the present, then add to it later when we were able.

With two ox teams we got the lumber and other material on the ground, laid the foundation, put up the studding and lower and upper joist, and laid the upper floor first. We put

our bed in the middle of that floor, covered it with the children's play tent, and wife and I slept on it the night before the last day of our six months' stipulation by the government. With other help it was soon inclosed, and we were in good quarters.

I will briefly add that we got along very well on the homestead, spending six months each year there for five years, and six months in the ministry for the same length of time, drawing \$25 per month during the time in the ministry, after which I spent full time in the missionary field wherever appointed until I was superannuated.

We lived, bought oxen, horses, and such machinery needed on the farm, and the fifth year had 3,100 bushels of wheat, 1,000 bushels of oats, and 300 bushels of barley. Thus I was enabled to pay taxes, interest on the borrowed money, \$500 on the preemption, the \$100 I owed at the Reed City Bank, the \$400 borrowed at the time I left Michigan, and the \$50 to Sister Roth. Also all debts contracted since coming to the Northwest.

Then, being offered \$7,000 for the half section, I concluded that if it was worth that, then I owed \$700 tithing, which I paid to the Bishop. Also \$100 for the auditorium.

With the money received from our property in Michigan, I built an upright to the shack, thus having a good ten-room house, warm and comfortable.

The reader might say that I should have accepted the offer of \$7,000 and moved Zionward, to a warmer climate, and dwell in or near Zion and be with the main body of the Saints.

To such I would say that I did not, and do not, consider the property worth that amount, neither did I have any faith in the ability of the man who made that offer to pay for it.

But to my part in the ministry during this time: While holding down the homestead and preempting, we attended to

the church work all we could. We soon had a branch organized and have held regular meetings ever since. I have preached to interested neighbors and baptized some of them.

While fully in the mission field, I labored as hard as I ever did, trying to live up to the religion of Christ and have others do likewise. I have opened up new places where our people had never before preached. I have labored in the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, and Ontario; in the United States, in Minnesota, Washington, Michigan, and Missouri. I have preached, blessed children, administered to the sick, tried to make the conference a success, and baptized over fifty into the church.

A few of those baptized are young men who are being raised up and clothed with authority to administer in the house of the Lord, and are assisting to carry on the gospel of salvation to others.

Who knows what changing front the future will present? One thing is sure, it will not reproduce the past. And you who face it will stand dumb and powerless in the path of each new imperious problem, unless education has taught more than learning. He leads who has initiative. He follows who has not.—James T. Shotwell.

CONCERNING HENRY HARRISON DEAM

BY W. H. DEAM

My parents, Henry Harrison Deam and Elizabeth Eddleman, were of the stock of what is known as Pennsylvania Dutch, and were born and married in Bedford County, Pennsylvania. About the time of their marriage they united with the Latter Day Saint Church and soon after their marriage went west, where father was ordained an elder and sent back to Pennsylvania on a mission, leaving his young wife in the hands of a merciful God, who sent relief to her many times in answer to prayer, when she and her little ones were at the point of starvation. More than once they went to bed with empty stomachs, because there was not so much as a grain of corn in the house, and awakened in the morning with the same condition confronting them. But in answer to mother's earnest prayer God did not allow them at any time extended suffering by going over the second day foodless.

Subsequently, at Nauvoo, Illinois, father was ordained to the office of high priest under the hands of the Prophet Joseph Smith. He suffered persecution in both Illinois and Missouri. At one time in Missouri the lives of himself, wife, and little ones seemed to hang in the balance, but outwitting the mob they passed safely on with their ox team and wagon.

After the break-up at Nauvoo my father and mother were among the many who refused to follow the leadership of Brigham Young. Personal ambition, or because of a desire that the scattered members might not be without a head and that they might be collected into a governing body, caused the creation of many factions. The faction led by one James J. Strang for a time had the greater following, apart from the Brigham Young faction. My father, like many others, was as a drowning man grasping at straws, and, from reports, the Strang fac-

tion seemed the most auspicious, and father's heart yearned to be with the brethren there, so he wrote to B. G. Wright at Voree, Wisconsin, saying: "I long to be in Voree and be heart and hand with you."

While I understood mother to say that he never united with the Strangites, I have never heard anyone say anything that would show he did unite with that faction, except as might be inferred from that written to B. G. Wright, part of which is quoted above. But the fact that he had not joined with the William Smith faction or any other shows he was cautious, and the reasonable presumption is that he would not join the Strang faction without investigation. However, whether he joined Strangism or not, he was not long in finding out that it was not what he was looking for, and that Strang was not a prophet of God, as he wrote an article repudiating his claims. The article was signed by himself and several others, and it was published in the Mineral Point, Wisconsin, *Tribune* about 1852.

Father was one of the leading spirits in effecting a reorganization of the church at Zarahemla (subsequently called Blanchardville), Wisconsin, where a number of the Saints had gathered; some had been connected with the William Smith movement, others had been affiliated with Strang, and some had tried both in their search for a haven of rest. These Saints met together, and God's Spirit was made manifest in a very remarkable degree, but they were without organization and without a leader.

In a communication from the Lord the Saints were told that "polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it," etc. On one occasion angels were seen among them. The factions spoken of were renounced and ordinations therein rejected. Father was the

only one holding the office of high priest who had been ordained in the old church.

They were in doubt as regards what to do to effect an organization, but the Lord told them to come fasting and praying at the next meeting, which they did. Of the next meeting it was stated by the one who presided that "a brother" came to him and asked him if he had received an answer to the question "how to organize," and was told "No." He (the "brother") said, "I have," and upon request sat down and wrote the revelation from God by and through which the reorganization of the church was effected. The "brother" spoken of was none other than Henry H. Deam. Note the provisions of the revelation, as follows:

Verily, thus saith the Lord, as I said unto my servant Moses, "See that thou do all things according to the pattern," so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my church; therefore, let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present. Let the president of the conference, assisted by two others, ordain them. (The senior of them shall preside.) Let them select twelve men among you, and ordain them to compose my High Council. Behold, ye understand the order of the Bishopric, the Seventy, the Elders, the Priests, the Teachers, and the Deacons. These organize according to the pattern. Behold, I will be with you unto the end; even so. Amen.—Church History, vol. 3, pp. 217, 218.

This was plain enough, but there was a difference of opinion as to which was the highest in authority, a high priest or a seventy. This should not have been a question. Organization was effected, but when the vote was taken for one to preside there was a tie, half for Brother Briggs and half for Deam. The revelation said, "The senior of them shall preside." Father was born in March, 1817, and J. W. Briggs was born in June, 1821, making father over four year Briggs's senior as to age, besides father was ordained a high priest in

the old church, and Briggs was but an elder, so father was both senior in years and higher in office.

Father's friends contended that according to the revelation, he was the proper one to preside. Father, according to many testimonies in my possession, was not inclined to push himself forward. From the many letters and other writings concerning father, I will quote from a few.

Eli M. Wildermuth, Springdale, Arkansas, May 18, 1890:

Why your father did not push his claims at the start I am at a loss to say, only that he was a very quiet, unassuming man.

E. C. Brand, Atchison, Kansas, May 26, 1890:

Jason W. Briggs, Strangite High Priest . . . usurped the right of presidency and trampled your father under his feet. . . . The only revelation by which they were enabled to organize came through Henry Harrison Deam, a high priest in the old organization and the only high priest at that conference. . . . Let me say right here concerning Brother Henry Harrison Deam, that if ever I saw a good man I believe he was one. I never saw a more kind and benevolent man to the poor, the needy, or those in affliction than H. H. Deam. He was a man of strong faith, enjoying the gift of healing. . . . Meekness and humility were predominant in him.

H. P. Brown, editor of *The Expositor*, published at Oakland, California, editorially said:

In 1853 we lived at Zarahemla, a neighbor of Brother H. H. Deam. We knew him intimately, have traveled, and preached, and prayed, and administered to the sick, and suffered reproach for the sake of Christ and the gospel together, but never did any man see or know of a dishonorable thing of H. H. Deam. He was one of the purest of men we ever saw. Kind, gentle, obliging, full of sympathy, and well and intelligently posted in the gospel of the Son of God. We loved him dearly.

Brother W. R. Calhoun, Cortland, Illinois, writing to the editor of *The Expositor* in reference to the editorial herein quoted from, said:

If ever I lived by a good man, a kind neighbor, and a true Saint, or one who tried to be such, I believe Henry Harrison Deam was that man, and I am glad and thank God for what you said concerning him.

Here I will state that Brother J. W. Briggs was a very

smart and shrewd man, and one adept in the use of the most scathing sarcasm. I have heard my mother tell how he would, right from the pulpit, browbeat father, and father meekly submit. Nor need I depend only on what my mother said; there were others, among whom was Brother W. R. Calhoon, who in a letter dated at Cortland, Illinois, May 24, 1890, said: "Jason W. Briggs was in the stand, and your father being present. The speaker several times in the spirit of raillery called Brother Deam 'the great mouthpiece of Zarahemla,' and that for no other reason than that he claimed to have received a revelation showing how to organize, which none denied."

Riley W. Briggs, brother of Jason W. Briggs, in a conversation with me in Independence a few years ago, remarked: "I thought a great deal of your father, and he seemed to think a great deal of me. When I wanted advice I always went to him. When my father and mother were very sick in bed, your father and mother in the kindness of their hearts came and ministered to them." Then he told of an occasion to show the consideration father had for him. He said there were a number congregated in a store, and that they wanted some one who was a good reader to read a poem they had, and father spoke out and said: "Riley is the boy. He can read it all right."

I have quoted just a few items from a number of long letters received in 1890 from men who knew my father during the last eight or ten years of his life. Notwithstanding it was intimated otherwise, he believed up to the last in "Young Joseph" as the rightful heir to lead the church, and until the rightful heir should come the church organization should be complete with a temporary presidency. He may have been wrong, but if so he was simply wrong in his conclusions. Jason W. Briggs stated that father contended he (Briggs) should have two counselors. That statement does not truly represent father's position. His idea was that if Jason W. Briggs acted as

president he should have two counselors, but he thought the temporary presidency should be separate from the Quorum of Twelve. I have never heard any of my father's friends say father did wrong in trying to perfect an organization according to the revelation. I have never heard what father was cut off from the church for. Certainly it was not for apostasy nor for unchristianlike conduct.

As stated by H. P. Brown and others, father fully intended to go to the Amboy Conference in 1860, but was taken sick about that time, it being his last sickness. Had he gone to conference the trouble between Briggs and Deam would have been settled through Joseph Smith taking his place, and father would have reunited with the church.

In a private conversation, Brother Heman C. Smith, historian, told me that he put in the history such things concerning father as he had, but that if he had known some things that I told him he would have made some changes. Evidently he did the best he could with the information he had, which all came from the same source, i. e., J. W. Briggs and an ardent supporter, Z. H. Gurley, sr.

In Church History, volume 3, page 227; from the writings of Jason W. Briggs, it is stated that "Brother H. H. Deam conceived the idea that the expected son of Joseph had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege to go forward and fully organize." This is only partly true. Father was in favor of fully organizing, but only temporarily, and from that Brother Briggs evidently inferred that father had given up Joseph. But from evidence in my possession and statements made by good, reliable members of the church who were closely allied with father, I am convinced that father constantly and to the last believed Joseph would take his place as leader. In a one-

hundred-line poem on the confusion ensuing and written after his expulsion, he stated:

But the word to Joseph in order came
And all the church said, Amen.

After mentioning more of prevailing confusion he says:

But in the law we are told
Joseph must the word unfold.
If he be taken another is planted—
This by all is truly granted.

Following is stated that some say it takes away their rights, that “the word must come through every one.” He stood for law, as is shown by the following lines:

In temporal as well as in spiritual things
It is the law that blessings brings.

The first part of this poem shows that it was written after father’s expulsion from the church, yet he still stood for Joseph Smith. Nothing appearing in history was written by those who would be inclined to give father the credit that was due him; but most was written by one who, according to his own brother’s statement, was jealous of father. Is it possible for a jealous person to do justice to the one he is jealous of, looking through the eyes of that “green-eyed monster”?

My object in writing this is that, if possible, an inoffensive, virtuous, humble, just, God-fearing man may in a way be given credit for some of his many virtues. He may have done wrong, but not by intention. From the testimony of those who knew H. H. Deam best, his life is above reproach.

If in producing this paper I have furnished reliable testimony as proof there was a high priest connected with the reorganization of the church and that the character of that high priest as a man was unimpeachable, I will have accomplished something in the interest of the church as well as making an effort to remove a cloud that has hitherto obscured from view

not only an important character in the rise of the Reorganization, but a man of honor and full of Christian love for mankind, preferring others to himself.

FURTHER EXTRACTS FROM ORIGINAL LETTERS
IN POSSESSION OF W. H. DEAM

E. C. Brand, May 26, 1890.

“. . . I will give you extracts from Brother Calhoun's account of the transaction as follows:

“The only revelation by which they were enabled to organize came through Henry Harrison Deam, a high priest in the old organization, and the only high priest at that conference, which revelation said that the senior member of the priesthood should preside at their conference. I said the only high priest, but I mistake. Jason W. Briggs presided at that conference by virtue of the high priesthood which he received from James Jesse Strang. But he (Briggs) claims, or did claim, that all the authority that Strang held to the high priesthood he got from the Devil.’

“In another letter he writes:

“‘. . . Brother Deam's greatest failure that I could see, and I was very intimate with him, was he was too easy; or I should say, too sensitive. He did not want to put himself forward, and when Briggs and others wanted to crowd him out and down, he let them do so.’”

W. R. Calhoun, May 24, 1890.

“But first let me say that your father was an high priest in the old organization, and if he was not ordained under the hands of the first Joseph, (the Seer), which it strikes me he was; then it was by his instructions and counsel that he was thus ordained. And your father was the only high priest of the old organization that was there. Jason W. Briggs claimed to be an high priest under Strang's organization; but he also made the assertion that if Strang had the high priesthood he received it from the Devil.”

David Powell, April 24, 1836.

“Your father gave up all church fellowship and all organizations before he died, but he never gave up Joseph as successor as long as he had any faith in the church. See revelation in Life of Joseph the Prophet, pages 596, 597. A revelation that they organized by, given through your father. It says, let the greatest among you preside at your conference. Well, you will see on the same page, 597, the question arose, ‘Who holds the highest priesthood?’ Your father was an undisputed high priest in the old church under the Seer. Brother Briggs had been made high priest under Strang and William Smith which authority was thought to be doubtful by some. Brother Gurley was President of the 18th Quorum of Seventy and so the fight went on until this revelation came forth. Then they chose Brother Briggs to preside.

“When he was acting as president pro tem with counselors, your

father calculated he stood as president pro tem and was praying, waiting, and wishing for Brother Joseph to come and take his place as he did in 1860.

"I knew your father to be a good, honest, upright, straightforward man. I was very intimately acquainted with him for fourteen years, worked with him a great deal. He was a man that meant what he said. Any man that knew him would rely on his word always. Had the good will of his neighbors."

David Powell, May 19, 1886.

"Brother Sheen told me two or three years before he died that Brother Deam was the one that should have been appointed, according to the revelation, to preside. If Brother Sheen and Brother Blair could have seen that point thirty-two or thirty-three years ago and come to the rescue, I think Brother Deam would have been a pillar of strength in the church to-day; encouragement was what he needed. I don't know anything about his ordination, but his high priesthood never was questioned, even in their contention about authority."

H. A. Stebbins, April 17, 1901.

"I have held, and still hold, that your father was really the only high priest that the reorganization had at the start, that is the only one legally ordained, though the history says as Heman [H. C. Smith] states, that they did accept both your father and J. W. Briggs as high priests. But I accepted the idea that the first revelation was given through your father, as the highest man present, and I have always held that he should have been the representative of the legal heir till he came to take the lead of the church.

"I believe that Jason only held the high priest's office from William Smith, [James J. Strang.—Editor] hence had no right in God's sight to represent the legal one when your father was already a high priest from the days of Joseph's father."

Eli M. Wildermuth, May 18, 1890.

"During the summer of 1852 your father's family lived in a house belonging to my father. He (your father) had appointments and did considerable preaching in the neighborhood. My brother E. C. and I used to always accompany him to these meetings; on these occasions his conversation was always upon religion, and the burden of all was his belief that there would be a change of some kind take place in the near future. He used to often relate a dream or vision in which he saw a vast amount of driftwood and that he was engaged in collecting it. He said it meant that all the pretenders to the successorship were impostors and that he would have something to do with the reorganizing of the church. During the summer and fall of '52 the entire Yellowstone Branch became dissatisfied with Strangism and passed resolutions of their disconnection therewith. In the forepart of the winter of '52 and '53 it was made known in answer to prayer that the Lord in his own time would raise up young Joseph Smith as a prophet to lead his people.

In February, 1853, it began to be declared through the gift of tongues and prophecy that we should organize. The question arose, 'How should we organize?' In answer to this in March it was told us that if on a certain specified Sunday the Saints should come together with fasting and prayer they should be told how to organize. At the appointed time the Saints met at what is now called Blanchardville. The a. m. meeting was unusually dull and uninteresting. All felt assured that the power of darkness was working with all his power to prevent us from receiving this very important information.

"Being anxious and determined to obtain the so much desired word, we all met again in the evening with solemn but anxious hearts. . . . The meeting was, if anything, duller than the one in the a. m., there being none of the visible gifts displayed. (This being an unusual thing in those days.)

"Your father and myself were seated on a bench side by side, and when the meeting had well advanced and all seemed nearly discouraged, having exhausted all their power of prayer in pleading with the Lord to give the promised information, your father whispered to me and said, "I have got it," and then arose and went to the table on which the candle stood, took a scrap of paper and a pencil from his vest pocket and wrote upon it, and handed it to Father Gurley who was on the floor speaking at the time. Brother Gurley placed the paper in his pocket and went on speaking. All this occurred without interrupting the meeting—none but your father and myself even suspecting the importance of the document. Your father returned to his seat. The meeting dragged along for awhile and then reluctantly to all, closed. Nearly all almost feeling like weeping, they were so disappointed, believing that the promised answer how to organize had not been given.

"With downcast countenances and sad hearts we all parted to meet the next week for conference. The 6th of April, 1853, came, and with it all the (dissenter) to organize. But 'how' was the important question. After a formal opening of the conference the body adjourned while the priesthood met in council, not one but your father even suspecting that the word, "How to organize," had been given. Father Gurley having entirely forgotten the slip of paper given to him as above stated, and your father kept his own counsel and did not mention it. The elders counseled, argued, quarreled for three days and nights and almost came to blows, but failed to agree; while the lay members met together and prayed earnestly that the elders might be able to agree and do what was right in the matter. We were frequently told through the gift of tongues that before the conference closed the elders would see eye to eye and all would be well.

"The priesthood having exhausted every argument and the contest having settled on Elder Briggs and Gurley (they believing that all they could do to organize, or rather, the first thing to do was to choose the highest in authority to preside). They called the body together that the

conference might decide by vote who should preside, Father Z. H. Gurley or Jason Briggs. The vote was taken. A tie was the result. Each candidate presented his claim. Another vote was taken with the same result. The third vote was taken after exhaustive speeches and arguments were made on both sides, when lo! a tie was the result.

"Being completely nonplussed the elders decided to call a solemn meeting for prayer, of the whole conference, to beg the Lord of Hosts to give us wisdom what to do next. (Your father all this time never mentioning the revelation he had received as above stated.) We all met as agreed in the little old log schoolhouse on the hill. The meeting was opened as usual, and it seemed right at the start that the cloud of darkness was lifted, and all felt that the house was filled with the Spirit of God. Prayers were offered, songs sung. (We had had but two hymn books then.) Testimonies given, and all seemed, notwithstanding their recent struggle, to be filled with joy and gladness.

"At last your father arose very slow and deliberate and said, "Something tells me that I have in my possession, in my pocket, the very thing we are seeking for." Saying this, he drew forth a paper from his vest pocket and proceeded very deliberately to read. All eyes were turned upon him. Every heart seemed to stand still. You could have heard a pin drop upon the floor, so anxious were all to catch every word as they fell from his lips.

"When he had finished, one glad shout went up from every heart. One joyous exclamation, 'Amen. Thank the Lord.' Many arose and bore testimony to the truth of the revelation read. Several bore testimony that they saw a recording angel in the house with a roll in his hand. All saw the way clear, and saw how weak and futile was human wisdom. The elders had been arguing, ransacking the books (Doctrine and Covenants, Book of Mormon, and Bible), and using all their human wisdom, but all in vain. But the way was clear now. It seems that Father Gurley had never even looked at the paper your father gave him that memorable night, and that your father on arriving at his home that night had written a copy for himself, which on comparing with the one Brother Gurley had in his possession were verbatim.

"The next day the conference proceeded to organize according to the pattern given. All went on without a jar till all was completed and the material all exhausted. Every male member was ordained to some office that the different quorums of the church might be as well represented as possible. I think I could give from memory the names of nearly all the male members of this movement at that time, but I presume you have access to documents which contain them, as also the revelation above referred to. . . .

"I don't know that it is necessary in this letter to state anything further as to your father's subsequent history, though if so required I could give it even up almost to the day of his death, from the fact that I made my home at his house for some time and he and I worked to-

gether, traveled to Missouri together, in fact were on the most intimate and friendly terms up to the time of his death.

"In all the attempts that have ever yet been made to write a history of the commencement of the Reorganization, all the true facts in the case have not been given. That is, what first led to the movement. That is the details. I have heard elders of the Reorganization make very light of everything in the movement prior to April 6th, 1860, but let me tell you, Brother Deam, it was that little move, and the little nucleus started there at Zarahemla that made the start and bore the burden in the infancy of this glorious work and supported and upheld it by our faith and means. If some of us are turned out into the big harvest field after having spent the best part of our lives in the heat of the day as circumstances permit, may the Lord help us all to do our part if possible without a murmur. If you wish anything further in this matter, I am cheerfully at your command. I should like very much to see a true, fair, history of the Reorganization written. I think I can give the facts in detail better than any one else now living."

EDITORIAL NOTE

The above is published without prejudice at the request of Elder William H. Deam. There evidently existed some difference of opinion at the time of the organization. We note, for example, in the third volume of the Church History, page 225:

It has been thought that there was an irregularity in the selection of Jason W. Briggs to preside, as he held no higher office in the days of Joseph Smith than that of elder, while others held the office of President of Seventy, and that of high priest; but it will be observed that, according to the instruction given, the presiding officer was not to preside by virtue of priesthood formerly held, but by virtue of his apostleship, and of his being the senior in the quorum. Senior does not necessarily mean the one most advanced in age, but will apply to one highest in authority, so that when Elder Briggs was elected president of the quorum he was in fact "the senior of them," and as such entitled to preside. However, preference was shown to the oldest in years, and the honor was declined, first by Elder Gurley, and then by Elder Deam.

This statement is no doubt based on the statement by Jason W. Briggs in the *Messenger*, volume 2, page 26:

On the last day of this conference the seven who had been ordained apostles met to choose a president of the quorum. It was proposed by J. W. Briggs, that the rule of courtesy should govern our choice; that is,

that the eldest man among them should preside. Zenos H. Gurley (Sen.) being the oldest man, refused. It was then proposed (by the same) that the next oldest should preside, to which H. H. Deam being that one, refused, and both alleging that the rule of courtesy should only apply to pro tem presidents, in the absence of the permanent one, and not to an original choice, it was then moved by them both that J. W. Briggs be the President of the Quorum, which was so voted.

While this communication to organize the church evidently came to Henry H. Deam, it is only fair to note that prior to this on the 18th of November, 1851, Jason W. Briggs had received a revelation concerning the church and its reorganization, and particularly concerning William Smith and James J. Strang who had led different factions. This was published in the *Messenger*, volume 2, page 1, edited by Jason W. Briggs. Also Zenos H. Gurley, as well as others, had received evidence concerning the reorganization.

One passage referred to by Elder W. H. Deam is as follows:

Brother H. H. Deam conceived the idea that the expected son of Joseph had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege and duty to go forward and fully organize. Such was the force of his reasoning that numbers were inclined to the same view, while others were in doubt, and all were disturbed. About the middle of January (1854), Brother Deam went to see J. W. Briggs, at Beloit, to confer upon the subject. The consultation lasted two days, during which he urged his views at length, and late at night of the second day he proposed that he (J. W. Briggs) should be sustained by himself and all who he had influence with, as the president, who, with his two counselors, would substitute the legitimate Presidency of the Church.

This extract from the Church History, volume 3, page 227, is taken from the *Messenger*, volume 2, pages 29 and 30.

Concerning this, W. H. Deam has already clearly denied the first part. His father did not think that Young Joseph had failed and forfeited his right, but he did claim that there should be a presidency to the church, and if Jason W. Briggs was to act as president that he should have two counselors.

He may even have gone further and urged that since J. W. Briggs was acting president of the church he was quite willing to sustain him in that office, only urging that he should choose two counselors to act temporarily, until Young Joseph should assume his rightful place.

Some of these men doubtless felt that Young Joseph was delaying. He had passed his twenty-first year. In fact, he was twenty-seven years and five months old when he finally came to the Amboy Conference, April 6, 1860.

With regard to Henry H. Deam withdrawing from the church, W. H. Deam has stated in the course of conversation that he believes it was because of attacks made upon him. He intended and expected to affiliate when Joseph Smith assumed his place as president of the church. Letters plainly show that Henry H. Deam intended to attend the Amboy Conference in April, 1860, but he was taken ill and died about a month later. A withdrawal at that time did not have the significance of leaving the church or permanently rejecting the organization.

But according to these numerous letters quoted and the article above, the communication on organization was not at that time construed as meaning that it was the highest of the Twelve or President of the Twelve who should preside. But it was construed as meaning the one who was then chief in authority, the one who had held the highest office for the longest time.

At the opening of this conference of 1853 there were no apostles as they were called at that conference, according to the account in the *True Latter Day Saints' Herald*, volume 1, page 56:

Ethan Griffiths, William Cline, and Cyrus Newkirk were chosen a committee, according to former commandment, to select seven men for ordination to the office of apostle. They selected Zenos H. Gurley, Sen., Henry H. Deam, Jason W. Briggs, Daniel B. Rasey, John Cunningham,

and Reuben Newkirk, who were ordained according to the commandment.

Yet in spite of this plain statement that the one holding chief authority should preside at this conference, Jason W. Briggs was chosen to preside and Henry Harrison Deam acted as clerk.

The view taken by W. H. Deam in this article receives rather striking confirmation in a letter written from Blanchardville, Wisconsin, January 29, 1860, by Zenos H. Gurley, sr., to William W. Blair, from which an extract is quoted in the *Memoirs of W. W. Blair*, page 28:

I rejoice in God that the work goes on so finely, and I know that if we are united and do what the Lord commands us, the year 1860 will not pass before the prophet is among us. This the Lord has revealed to us. . . . Last evening in our prayer meeting we asked the Lord to instruct us and we were told that some years ago he called and ordained seven men apostles, to take the oversight of the work, telling us that it was his will that the senior should preside, but the church appointed another, and inasmuch as he was upheld by faith he acknowledged him.

CORRECTION

Bishop J. F. Keir has called attention to title under his photograph, page 414, volume 16, *JOURNAL OF HISTORY*, where it is stated that he acted as counselor to Bishop E. L. Kelley. He states that this is an error; that he came to Independence in October, 1915, and worked in the office with Bishop Kelley simply as one of his helpers, as is stated in the text of the article on page 420.

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL
APRIL, 1914, TO APRIL, 1916

(Continued from page 237.)

APPOINTMENTS BY GENERAL CONFERENCE, 1915

J. A. Gillen in charge of Mission No. 1, which includes Lamoni Stake.

J. W. Wight, Evangelical Minister.

Eli Hayer, High Priest.

M. M. Turpen, High Priest.

G. R. Wells, transferred to the Sunday School Association.

J. F. Mintun, Seventy.

Columbus Scott, Seventy.

LAMONI ORDER OF ENOCH

At the meeting of the trustees for permanent organization, June 30, 1914, Joseph Roberts, S. A. Burgess, and C. E. Blair were appointed a committee on by-laws. The committee reported to the Board of Trustees at a meeting held in the editorial rooms, Herald Publishing House, September 5, 1914. Their report of recommendations for by-laws was by motion adopted. The by-laws as adopted were ordered printed. A list of the names of the incorporators is included in the by-laws, with the articles of association. Later the following persons became identified with the order, having been duly indorsed and recommended by the Lamoni stake bishopric: Charles E. Harpe, Kate E. Smith, Amelia Yarrington, John Bracken, Minnie E. Garver, David D. Young, J. A. Gunsolley, J. F. Mintun, Lydia A. Wight, Leslie S. Wight, Leonard G. Holloway, Cyril E. Wight, Louella Wight, and M. M. Turpen.

On January 4, 1915, 7.30 p. m., the order met for annual election of trustees, Saints' Church, there being present 26

members. According to rule the meeting was opened by prayer. E. A. Smith reported for the trustees that the most of the work done was tentative. The order had been incorporated agreeably to the laws of the State of Iowa. Principles of equality and principles designed to aid in bringing about equality had been discussed to bring a unity of understanding among the trustees. A good feeling existed among the trustees. Some matters were under consideration but were not yet in condition to report.

The following was submitted by Bishop Joseph Roberts:

Statement of Lamoni Stake Bishopric to Lamoni Order of Enoch, of funds, properties and pledges and properties in the hands of the bishopric, at the disposal of the order:

Mortgage on house and lot in Lamoni	\$ 553.00
Mortgage on farm land in Missouri	346.15
House and nine lots in Cleveland, Iowa, value	770.00
Cash in hand	61.45
	<hr/>
	1,730.60
Pledges unpaid	560.00
	<hr/>
	2,290.60
Loan from Bishopric to Wight Bros.	100.00
	<hr/>
	2,190.60
December 31, 1914.	FOR THE BISHOPRIC.

In the election of trustees, Joseph Roberts, K. J. Lambert, Oscar Anderson, and S. A. Burgess were chosen for the term of three years; J. E. Anderson, F. B. Blair, J. F. Garver, and Albert Carmichael for the term of two years; A. J. Yarrington, C. E. Blair, and John Smith for the term of one year.

On the following day, January 5, 1915, 2 p. m., the trustees met in regular session, editorial rooms, Herald Publishing House, Lamoni, Iowa, when Albert Carmichael was elected chairman of the board; R. J. Lambert, secretary; and Joseph Roberts, treasurer. The meeting adjourned subject to call.

From time to time the board has considered various busi-

ness propositions submitted to them, among others the advisability of conducting a creamery and ice cream factory in connection with the ice plant of the Herald Publishing House; the purchase of the Electric Light and Ice Plant of the Herald Publishing House; a business venture of the Wight Bros.; the idea of developing the mill business of Brother James Allen, of Lamoni; the business of the Lamoni Coliseum Association; the handling of a patent egg tester owned by Clarence Skinner, as well as some others, but so far the order has not felt justified in taking up any of them. In the election of 1916 the former officers were continued in their several positions.

A NEW COMPANY

In the editorial department, *Saints' Herald*, page 1122, November 24, 1915, F. B. Blair gives an account of a company on the stewardship plan, of which he is a member. The account follows:

Prior to the fire which destroyed the Herald Office in January, 1907, a gasoline engine furnished the power and kerosene lamps the lights for that institution. The manager was making investigation of the cost of using electricity for power and light at the time of the fire.

When the new plant was provided for, it was arranged to electrify the institution in every practical way. It was then thought best to provide electric lights for the other church institutions in Lamoni as a matter of economy and safety. Before the plans were fully worked out, the town council expressed a desire for twenty-five street lights, and then the citizens advanced the argument that so long as the plant was required to run for these other customers that service should be supplied to residences.

So the business of the Lamoni Electric Light Plant started—without the intention to go into the central station business.

In April, 1910, it was sought to separate this business from the Herald Publishing House business, and a separate manager was appointed, as the Board of Publication did not think it wise to operate an electric light plant under the charter given them by the State of Iowa authorizing them to do a publishing business.

On February 21, 1912, the Board of Publication "met to consider the incorporation of the electric light plant," but no definite plan was decided on.

On April 29, 1914, the board appointed a committee to suggest a plan

to incorporate a new company to hold the property and conduct the business of the electric light company.

On December 17, 1914, the board offered to sell the electric light plant to the Lamoni Order of Enoch, but the offer was not accepted.

Finally, on May 26, 1915, the board authorized the sale of the electric light plant "to a company to be organized under the direction of the Presiding Bishopric, to operate the electric light plant as outlined in the law under the stewardship plan."

In carrying out this resolution, A. Carmichael, Joseph Roberts, H. C. Burgess, R. C. Willey, and F. B. Blair incorporated the Lamoni Electric Company, and have taken over the electric light department of the Herald Publishing House, paying the full invoice price for the same.

The articles of incorporation and by-laws of the new company, together with the plans of the new company, were submitted to and approved by the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric. Special care is being taken so that when the articles are finally completed they will represent an official interpretation of the law relating to stewardships.

The profits of the company, if any, are to be distributed as follows:

First, to pay the legitimate expenses of the business. No stockholder or officer receives a salary from the company except when engaged as employee, and then the salary is intended to cover just wants and needs.

Second, to pay the expense of extending the business.

Third, to pay the indebtedness of the company.

Fourth, the balance to go into the treasury of the church as surplus.

The members of the company can see no reason why the farmer and the business man should not conduct their business on the plan laid down in the law the same as those in the ministry or those otherwise engaged in church work.

The revelation of 1887 says, "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work intrusted to all." What will be our answer to this instruction?

STAKE BISHOPRIC

The stake bishopric reports a steady growth of interest on the part of the Saints in the department of the temporal law. There is a great deal more study given to endeavor to more perfectly understand the law. For the past two years especially this has been in evidence. There has been perhaps three times the amount of study given to that feature of the work as compared with former times. Notwithstanding the

bad crop year of 1915, the Saints have responded nobly to the demands of the stake treasury, so that in spite of the stringent condition of the times in money matters the bishopric has been enabled to meet all the just requirements of the office. There is a greatly improved feeling among the Saints touching the temporal arm of the service.

SUMMARY OF 1915 REPORT

Receipts

Balance on hand December 31, 1914, including all kinds of property.....	\$ 7,918.11
Receipts:	
Tithing	8,052.62
Offerings	861.04
Consecration	1,200.00
Special offerings and other receipts.....	7,344.55
	<hr/>
Total.....	\$25,376.32

Expenditures

Allowance, elders' families.....	\$ 6,138.26
Other expenditures.....	8,185.01
Depreciation charged off.....	1,131.00
Balance, December 31, 1915.....	9,922.05
	<hr/>
	\$25,376.32

Of the above balance, \$1,025.19 is cash. The larger part is real estate and notes.

MISSIONARY

It will be remembered by your readers, Elder James F. Mintun and myself were appointed by the late General Conference to labor in the Lamoni Stake. Home affairs and the rainy weather claimed my attention at home until June 4.

On June 5 I joined Brother Mintun at Tingley, Ringgold County, Iowa, whither the gospel tent had been shipped, and the brethren had it pitched, and in the evening we began the tent services of the season.

The rainy season began, also; but notwithstanding the continued rains, we missed only two evenings, and no Sunday services, continuing till July 12, on which date we closed our services there and arranged to come to Creston, Union County, this being the county seat.

We cannot forbear to state with what kindness the brethren at Tingley received and aided us in the work there. They stood by the cause faithfully, not being absent from any of the services, and stood by us in our labors. They do not number many there but maintain a Sunday school, also a Religio home class. The families of Brethren Joseph J. Christiansen, Charles W. Lent, and William Shields, and Sister Butterfield represent the work there.

Brother Mintun baptized a daughter of Brother Shields while there.

Arriving here on the 15th inst., we set up the tent with the aid of Brethren Hall and Hammer and began work here the evening of the 17th, and have occupied each evening so far, also the Sundays, without loss of time. There are only a few Saints here, but they stand faithfully by the work. The young Saints are attentive and faithful to the cause. We are blessed with liberty of the Spirit in our labors, for which we are humbly grateful to God.

The work has the interest of a number both here and at Tingley, besides Saints. It is our intention to be here until August 8.

COLUMBUS SCOTT.

CRESTON, IOWA, July 31, 1915.—*Saints' Herald*, August 18, 1915.

Began preaching services at the Graceland Branch the 28th, where I continued till November 7, when I baptized four. There was enjoyed a much better feeling than I have ever enjoyed in all my labor there, and the Saints seemed to be more devoted to the service of God, and more willing to sacrifice in the interests of each other.

Spent three days at Lucas, where Brother C. Scott was holding a series of services, and where I enjoyed assisting him. Here I baptized a daughter of Brother Charles L. Woods.

On the 11th Brother Scott and I went to Hiteman to be in attendance at the conference of the stake. Here was enjoyed a very peaceful and spiritual time. The work of the stake was given new impetus in some ways. Brother J. A. Gillen was present part of the time. His presence was much appreciated.

On the 16th I went to Sister Reese's, being met at Afton by her hospitable husband and her brother George. On the following evening I began preaching to a small audience at Talmage. Here I continued till the 28th. I closed on the afternoon of that date. The United Brethren minister preached that night, and in the attitude of one beating the air he tried to oppose some of the truths that I had presented while there. He beat the air most of the time. Much prejudice caused by ignorance was observable. I left a few much interested and a strong

request that I return in the near future. One thing that the minister and a few others took objection to was that I took up no collection for myself. I did not need to, as my wants were supplied. Mr. Reese made me welcome at his home, and others offered me the privilege of their homes when I return.

On the 30th I came to Creston, where I occupied four nights in the courthouse. Here I had a very interested audience. I found here the same opportunity offered before of presenting to the public a brief of each sermon in each of the dailies. On Monday, December 6, I baptized three, two of whom are from a family none of the progenitors of whom are in the church. They had been investigating for about two years, and finally concluded, after a great struggle, to obey, believing that there was no other way to do the will of the Christ.

The mother, Sister Stella Franklin, had been a member and a worker in one of the popular churches, but she said that there was an aching void that she had not been able, with all her active service rendered, to satisfy. This she longed for, and said that in accepting the gospel she had received complete satisfaction. And when her husband inquired if she was now better satisfied, she said that she was and that if he would investigate, he, too, would have the same satisfactory experience. He is now investigating.

While here Mrs. Emma F. Baird, who had given her name for baptism, the mother of Sister Bessie Hall, was taken very sick, and although all was done that could be, the power of death came upon her, but it left such an impression on all who viewed her departure that they were comforted in her decease.

I was called to bring my youngest daughter home from the north-west part of the State, where she had been teaching, and had taken sick. I left Creston on the afternoon of the 7th, and brought her home on the 9th, and was called to Creston the same afternoon of my arrival to preach the funeral sermon of Mrs. Baird, which I did on the 10th to a house full of sympathizing relatives and friends, who were much affected by the instruction.

An appointment had been made for me in the Christian church at Kent, where live Brother and Sister James Bowman, but on account of being called to bring my daughter home I had to cancel it for the present. It is thought advisable to go there later, as the people are just now all engaged in Christmas preparations.

I returned home to care for home affairs and the sick, and find plenty to do. Much sickness exists. Found the sick of my home better, and they are still improving, for which I am very grateful. . . .

J. F. MINTUN.

DES MOINES, IOWA, December 17, 1915.—*Saints' Herald*, January 5, 1916.

STAKE REUNION OF 1915

The eleventh annual reunion of the stake was held on the reunion grounds south of town, beginning at 2.30 p. m., August 27, 1915. By action of the assembly the members of the First Presidency and the stake presidency were chosen to preside, and instructed to perfect the organization, appoint nature and time of meetings, etc.

Stake chorister, Sister May Skinner, was appointed chorister with Harold Burgess as her assistant, she to select such other help as might be needed. A. Otis White was sustained as secretary. It was announced that regular prayer services would be held daily at 9 a. m.; preaching at 10.45 a. m. and at 8 p. m.; auxiliary work at 2.30 p. m.

The preachers were J. F. Garver, Columbus Scott, M. M. Turpen, E. E. Long, J. W. Wight, J. F. Mintun, J. A. Tanner, F. A. Smith, R. S. Salyards, Joseph Roberts, E. A. Smith, H. C. Smith, and F. M. Smith.

The assistants were D. D. Young, M. M. Turpen, R. J. Lambert, John Smith, J. F. Garver, W. T. Shakespeare, R. M. Elvin, J. W. Wight, Duncan Campbell, Columbus Scott, J. F. Mintun, W. E. Badham, J. E. Kelley.

September 3 was College Day, and there were addresses by President G. N. Briggs, Professor Floyd McDowell, Professor J. A. Gunsolley, and J. W. Wight. September 4 was Parents' Day, and the hour was devoted to short talks suggestive of desirable improvements in the methods of carrying on the work of the societies.

At the business meeting, 2.30 p. m., September 2, it was decided to hold a reunion in 1916 on the grounds. The matter of arranging for the reunion was referred to the next stake conference.

In response to this reference, the stake conference which

met at Hiteman, Iowa, November 13, 1915, adopted the following measure:

That hereafter the stake meeting in special conference during the reunion of each, at such time as may be appointed by proper authority, attend to any and all business that may properly come before such special conference, necessary for the conducting of the reunion.

The names of the reunion committee were announced as follows: John Smith, J. F. Garver, R. S. Salyards, Charles Goode, Joseph Roberts, A. Otis White, Nellie Elvin, Nancy Goode, Anna Blakesley.

AUXILIARY CONVENTIONS AND STAKE CONFERENCE

The Stake Sunday School Association and Stake Religio Society held convention in Hiteman, Iowa, beginning Thursday evening, November 11, 1915, and closing Friday evening, the 12th. An initial entertainment was given by the Hiteman folks, on Thursday evening, consisting of readings and music, said to have been of a very high order. An inspiring social service was held Friday morning at 9, at which spiritual gifts were manifest in prophecy and vision. A business session followed, at which matters of minor routine were considered. An institute session in the afternoon discussed "Our conventions and standard of excellence." The evening session was occupied by Anna Salyards on "The Bible story," illustrated by maps, and by J. A. Gunsolley on "America's ancestry."

The stake conference opened with a prayer service at 9 on the morning of the 13th, at which much of the divine influence was manifested, the Spirit speaking in admonition and instruction.

The president of the mission and the stake presidency were put in charge of the work of the conference. There were reports from all the fifteen branches but one, Lone Rock. The Ward Branch was disorganized on recommendation of the stake presidency, concurred in by the president of the mission.

The matter referred to the conference by the reunion was disposed of as stated above. The stake bishopric reported receipts from all sources of \$11,356, with a cash balance on hand November 10, 1915, of \$119.73. On Sunday there were prayer services at 8 a. m. and 2.30 p. m.; preaching by John Smith at 11 a. m., and by J. A. Gillen at 7.30 p. m. The high spiritual tone of this conference made a deep impression upon those who attended it.

STAKE CONVENTION AND CONFERENCE, FEBRUARY 25-27, 1916

The following account of these meetings was furnished to *Zion's Ensign* by C. I. Carpenter, secretary of the stake:

Last week the stake organization met in convention and conference at Lamoni. On account of weather and industrial conditions the attendance was not as large as was hoped for, but notwithstanding the obstacles, representatives were here from Hiteman, Chariton, Lucas, Pleasanton, Davis City, Bloomington, Evergreen, Greenville, Andover, and Oland Branches. The meetings were unusually well attended by Lamoni Saints. The Sunday school convention elected as its officers for the ensuing year, A. L. Keen, superintendent; Flavius Sharp, assistant superintendent; Raymond Scott, secretary; Joseph Roberts, treasurer; E. D. Moore, member library board; R. M. Elvin, home department superintendent; Jessie Watkins, cradle roll superintendent; C. I. Carpenter, member auditing board. Delegates were elected to the General Convention. Ten dollars was appropriated for the use of the library board.

The Religio convention elected C. I. Carpenter, president; Flavius Sharp, vice president; Blanche Carpenter, secretary; Joseph Roberts, treasurer; Vida E. Smith, member library board; R. M. Elvin, home department superintendent; H. L. Barto, temperance department superintendent; A. L. Keen, gospel literature bureau superintendent; Nellie Prall, member auditing board. Delegates were elected to the General Convention, and eight dollars was appropriated for the use of the library board.

The stake conference was presided over by the stake presidency assisted by the First Presidency. Twelve dollars was appropriated for the use of the library board. The stake presidency, bishopric, and high council as at present constituted were sustained for the ensuing year, and the following were elected to serve the stake for the year: C. I. Carpenter, secretary and recorder; Lucy L. Resseguie, member library board; Duncan Campbell, historian; May Skinner, chorister; F. M. Weld, member auditing board. Upon recommendation of the Chariton Branch, Brother James Robinson was ordained to the office of elder. The preach-

ing by J. F. Mintun, E. L. Kelley, and F. M. Smith was of an especially high order, impressing the importance of personal righteousness, and a noncompromising attitude toward everything that is evil in its tendencies. In the social service the Lord spoke, encouraging those who were making an effort to separate themselves to the service of the Master. Thirty-two delegates and eleven alternates were elected to the General Conference.

CORRESPONDENT.

REPORT OF STAKE PRESIDENT, JOHN SMITH

Elder John Smith, president of Lamoni Stake, reported to the February conference as follows:

LAMONI, IOWA, February 26, 1916.

TO THE LAMONI STAKE CONFERENCE:

Dear Saints: There is a higher degree of spirituality among the Saints than there was a year ago, though none of us have yet reached the condition that is intended for us to occupy. There has been a steady growth by "forgetting the things that are behind, and pressing on to the prize of our high calling in Christ Jesus."

Some of the branches have made steady gain both in numbers and in an effort to better understand our duty to each other and our responsibility to our heavenly Father.

There are but fifteen branches in the stake now, one having been disorganized at our November conference, the branch at Ward, a coal mining town. The Saints had moved away, most of them to other parts of the stake, and there were not enough left for a quorum.

Branches are as follows:

LAMONI

The interest is better this winter than at any time in the past, and I know of no reason why it should not continue. It is well known that we have outgrown our present church capacity, and must have an enlargement of our church building to meet our present and future needs.

EVERGREEN

It is still doing its part to keep up the interest and gather in others to be with Christ.

LONE ROCK

Is still doing its part by having regular meetings.

OLAND

They have a goodly number of young people who are deeply interested in the work, who are a source of strength to the work there.

GREENVILLE

Is doing well, having good interest, the meetings being well attended.

DAVIS CITY

Does not have regular meetings, there being only one officer there, Brother James McDiffit, and old age and the infirmities which follow hinder him from being active. Several good sisters keep the Sunday school going.

PLEASANTON

The interest here is very good, and additions are made by new converts.

LUCAS

This branch is reduced in numbers by the brethren having to move to other places to obtain employment. Those that remain keep up the work.

HITEMAN

This is very prosperous. They have paid the debt on their church and it has been dedicated. The young people are deeply interested in the work.

GRACELAND

This branch is without officers, none residing in the vicinity.

ALLENDALE

Now has two officers, it having had only one for several years. We are hoping for better conditions in the future.

BLOOMINGTON

Still keeps up a lively interest in the work.

LEON

Holds no regular meetings, there being only one officer resident there. They hold Sunday school in private houses.

CENTERVILLE

Conditions are improving.

ANDOVER

This branch is doing well.

Brother Eli Hayer looks after meetings at Thompson schoolhouse and at Terre Haute, and Brother S. K. Sorensen has charge of meetings at New Buda. I hereby express to the Saints my sincere thanks for the confidence reposed in me, and the assistance which has been rendered by responding to the calls of duty, both by preaching and answering sick calls.

The help given by those who have autos is greatly appreciated, and the blessing of the heavenly Father is asked upon all who have in any way aided the progress of the work of righteousness among the people.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess

his name before my Father, and before his angels." (Revelation 3: 5.)
JOHN SMITH, *President Lamoni Stake.*

Statistical report of stake for the year was read as follows: Number at last report 3,100; gain by baptism 143; by certificate of transfer 129; lost by removal 108; expulsion 2; death 28; net gain 134; present number 3,234.

The elders' quorum of Lamoni, under date of February 24, 1916, reported by its secretary, E. D. Moore, having held regular monthly meetings during the year except the month in which the General Conference was held. They had received the following eleven new members: John Thornton, A. P. Crooker, Floyd M. McDowell, Charles E. Richeson, Lawrence Willey, Samuel McBirnie, Samuel Orton, James J. Christiansen, Ernest E. Haskins, Arthur E. Stoff, and Charles E. Morey. There were two deaths, Winter Hastings and Samuel McBirnie. Four were dropped for not reporting for more than two or more years: David Archibald, Frank E. Cochran, John Jarvis, and John Johnston. One, Joseph Shippy, was dropped for removal from the branch and taking membership elsewhere. The present enrollment totals 71. Of this number, 51 are counted as members of Lamoni Stake, 11 of the Des Moines District, 7 of the Eastern Iowa District, and 2 of the Nauvoo District. The presidency of the quorum consists of C. I. Carpenter, president, with C. B. Woodstock and James Allen as counselors.

BRANCHES

OLAND.—During 1915 the branch president was Earnest Haskins. A choir consisting of about twenty voices was organized about October 10, 1915, with F. J. Sharp, president; Vie Sharp, chorister; and Nona Poush, organist. Practice meetings were held twice a month and special music rendered each Sunday evening and occasionally in the forenoon. A normal training class was organized with Earnest Haskins

president, and Audie Sharp teacher. Grover Sharp was chosen superintendent of the Sunday school in May, 1915, and Flavius Sharp Religio president at about the same time. In 1916 Maurice DeLong was chosen president of the Religio for the first six months.

The correspondent of the Oland Branch, Flavius Sharp, writes under date of May 16, 1915:

Sunday, May 2, several of our branch and Sunday school officials and members and Brother J. A. Gunsolley went to Blythedale, Missouri, and organized a Sunday school there. Several of the members were home department members of Oland Sunday school. Others were members at Andover, Missouri. Sunday school will be held at the home of Ralph Johnson, Blythedale, and church services will be held at present at a schoolhouse north of town on the 2d and 4th Sundays. Though their attendance will not be large, their interest seems good. Their Sunday school is included in our branch, but their presidents, at least for the present, as some of the members, are members at present of the Andover Branch.

Speaking of the work at Oland, the correspondent adds:

The attendance at all meetings for two or three months after Christmas (1914) was small on account of bad weather and roads. Our church and Sunday school will average an attendance of about sixty and our Religio about forty. Our stake officers do not hesitate to tell us our interest and standard of excellence are above the average in the stake. Our Religio and Sunday school both qualify as first grade in the standard of excellence.

HITEMAN.—During the month of October, 1915, a new furnace was installed in the church at a cost of \$126.63. A joint convention of the Sunday School Association and Religio Society of the stake was held in the branch, November 11 to 14, 1915. The church was dedicated November 28, 1915. Apostle J. A. Gillen preached the sermon, and Bishop Joseph Roberts offered the prayer. Parley Batten is branch president; E. J. Giles is Sunday school superintendent; and Alma Watkins was chosen president of the Religio.

GREENVILLE.—No changes reported, but good meetings

are reported in both the Religio and Sunday school with a spirit of brotherly love.

EVERGREEN.—A. B. Young continues as president of the branch, and Clarence B. Young as Sunday school superintendent. George E. Snively was chosen president of the Religio. The meetings of the Religio are held on Friday evenings with not very good interest or attendance.

LUCAS.—Reports only fair interest in the branch and Sunday school and poor interest in the Religio. The sisters' Aid Society gave the church \$30. John A. Evans was chosen president of the Religio for the second half of 1915.

PLEASANTON.—M. M. Turpen was chosen president July 1; Sandford L. Vandell, superintendent of the Sunday school; J. R. Keown, president of the Religio for the first half of 1915, and James Morey president of Religio for the second half of the year. For 1916, Vena Edwards was chosen president. There was no change in the branch president or Sunday school superintendent.

July 15, 1915, a Mite Society was organized with Vena Edwards as president. Charles Thorpe granted them the use of his hall, providing a pleasant and comfortable meeting place. A considerable sum of money was earned in the succeeding few months for the branch. The church lot was surveyed and extended thirty feet north.

LAMONI.—At Lamoni the stake presidency continued to preside. George W. Blair is superintendent of the Sunday school; H. L. Barto Religio president for the first half of 1916.

THOMPSON SCHOOLHOUSE.—A few miles west of Lamoni an interesting work is carried on under the supervision of Eli Hayer. He gives the following account of it:

I shall try to give you a brief statement about the meetings at Thompson Schoolhouse, five miles west of Lamoni. The first Sunday night of July, 1914, we held preaching services there, and have continued there when conditions were favorable so we could. Weather and roads have hindered sometimes. One has been baptized. Others are be-

lieving but have not moved out and obeyed as yet. Held one series of meetings of a week or more, good interest, attendance not always as large as we would like to have seen, yet we feel hopeful. Am still striving to do my part in presenting the gospel to the people.

Your brother in the faith,

ELI HAYER.

On Sunday, October 8, 2.30 p. m., a small band of Saints met at Thompson Schoolhouse for the purpose of organizing a Latter Day Saint Sunday school. Brother O. A. Bender was chosen superintendent; Edith J. Linn, associate; Lelia Hiscock, secretary; Mae Bender, treasurer and organist; Edith J. Linn, chorister. Although the numbers were not large, the attendance has been regular and the interest good. Brother Bender and family having moved to Arizona, Brother Frank Bohn was elected superintendent and filled the place admirably. It might be said that he is a product of this same Sunday school, for he was baptized in February after its organization. In January, 1916, B. J. Stevenson was elected superintendent; Katie McLees, associate; Lelia Hiscock, secretary; Grace Stevenson, treasurer; Minnie Bohn, organist. The Religio began meeting at the schoolhouse in August, 1914, and has since continued. Grace Stevenson proved a live worker in charge of it. During the winter months a normal was carried on with good success. After a time the interest in the Religio began to wane, and it is now carried on as a home class in charge of Grace Stevenson. It should be said, however, that for a good many years before Brother Hayer took charge of the meetings at Thompson, H. A. Stebbins and others of the elders had been keeping up meetings at that place. Sister Edith J. Linn taught school there for three years and helped materially towards getting the Saints' Sunday school established.

At New Buda preaching is kept up under the direction of Elder S. K. Sorensen.

APRIL, 1916—MARCH, 1917

STAKE ORGANIZATION

The year 1916 has been the most eventful in the history of Lamoni Stake since its organization in 1901. The changes that have occurred have amounted to a reorganization. A paragraph in the report of the joint council of Presidency and Twelve submitted to the General Conference at Independence, Missouri, Friday, April 7, 1916, reads as follows:

We recommend further that the Lamoni Stake Presidency be reorganized, the Presidency having received from Brother John Smith his resignation as stake president owing to his advanced age, and he being entitled to honorable release after long years of faithful service. We suggest the name of John F. Garver for president of the Lamoni Stake.

A report from a joint council of the Twelve and Quorums of Seventy to the conference on Monday, April 10, is in part as follows:

Moved and seconded that we approve the action of the joint council of Presidency and Twelve relating to the Lamoni Stake.

On the following day, April 11, 1916, the conference by a yea and nay vote of 795 for and 72 against, adopted that part of the report of the joint council on stake organizations, relating to Lamoni Stake.

Pursuant to this action of the General Conference, at the call of the First Presidency, a special conference of Lamoni Stake assembled at Lamoni, Iowa, on Saturday, June 17, 1916, with Presidents F. M. Smith and E. A. Smith in the chair.

President F. M. Smith stated the reasons for calling the conference: that President John Smith had presented his resignation to the First Presidency; that the Presidency and Twelve and the General Conference had proceeded to provide for reorganization of the stake; that Elder J. F. Garver had been nominated for president of the stake. On motion the resignation of President John Smith was accepted. A com-

mittee was appointed to draft resolutions appreciative of his services. The nomination of J. F. Garver for president was approved. By resolution the stake high council concurred in the nomination, and it was confirmed by the unanimous vote of the conference. The nomination by Elder Garver of E. J. Giles and Paul N. Craig to be his counselors was affirmed by a unanimous vote in each case. Resolutions were ordered prepared in appreciation of the services of President Richard S. Salyards. The following resolutions relating to the retiring members of the stake presidency were adopted:

When events in human affairs so shape themselves as to demonstrate to those in position of trust that the time has come for them to yield the gavel of authority, it is one thing to be able to sense such fact, quite another to be willing to so yield. The latter disposition clearly shows strength of character and the wisdom of a well-matured experience. Comparatively few men are endowed with the moral courage necessary to yield gracefully. In fact, in the course of human events this quality is so rare as to prove almost startling. However, in the life of Brother John Smith we have this exception, hence we feel it to be just to him and to all concerned to hereby express our appreciation of his services as president of the stake from the inception of its organization until now, as well as for his exhibition of wisdom and faithfulness in the discharge of his duty as such president.

In the choice of Brother R. S. Salyards as counselor we also believe that the stake has received an uplift, and wish to hereby express to this brother our appreciation of the sterling qualities ever exhibited by him in his discharge of duties as such counselor, and his integrity and faithfulness to the work enjoined upon him in the arduous duties imposed.

Elders Amos Berve, J. R. Evans, Duncan Campbell, and J. S. Snively having presented their resignations as members of the stake high council—some because of removal from the stake and some because of age and infirmity—the following resolutions were adopted:

Inasmuch as the infirmities of age with other conditions prevailing have made it advisable that our brethren and colaborers John R. Evans, Duncan Campbell, Joseph S. Snively, and Amos Berve should lay down the implements of active service in connection with the important work of the high council of the stake, it is fitting that the Saints of the stake

should convey to them an expression of appreciation of their long and faithful service.

We, therefore, hereby express our regrets at the necessity for such termination of their association with the high council, and express the hope that they may still be useful to the Master's work in various lines of service, and pray God to be with them and keep them unto the end, that they with all the faithful, may reap the eternal reward of an inheritance with God and Christ.

At the stake conference, October 14, 15, J. A. Gunsolley, R. V. Hopkins, and F. M. McDowell—all members of Grace-land College faculty—were set apart as members of the high council of the stake. This leaves still one vacancy in the high council. Later: Charles F. Graham was selected and ordained member of high council, February conference, 1917.

STAKE BISHOPRIC

Joseph Roberts, bishop of Lamoni Stake, died July 14, 1916. The work of the department was carried on for a time by Counselors Richard J. Lambert and Oscar Anderson, the main burden of the office falling upon the shoulders of the former, the time and attention of the latter being largely engrossed by his banking business.

The stake met in special conference at Lamoni on Saturday and Sunday, November 4 and 5, to act upon the nomination of the First Presidency and Presiding Bishopric, who presented Bishop Albert Carmichael to act as bishop of the stake until the next General Conference. The conference confirmed the nomination, including the nomination by Bishop Carmichael of R. J. Lambert and A. J. Yarrington as his counselors.

The president of the stake announced arrangements for close cooperation between the stake presidency and bishopric in carrying on stake work, and that F. B. Blair had been put in charge of the matter of transportation of the local ministry to and from their appointments in the stake. There would be assistance from the choir and auxiliary organizations in this

work. In the Sunday afternoon meeting the brethren of the bishopric were set apart by ordination as ordered by the conference.

A resolution was passed pledging the Saints of the stake to support by their votes at the approaching election the effort being made to keep the State of Iowa in the "dry" column.

STAKE REUNION

The reunion of 1916 was held at the grounds near Lamoni, August 18-27. The First Presidency, minister in charge, and the stake presidency presided. Programs for the whole session were printed beforehand, and the order stated in them was followed. The first meeting was held Friday afternoon.

Beginning with Saturday morning regular services were held for the children in a tent provided especially for them. Here they had their own chairs and an organ, and competent persons in charge did all they could to make a success of the services. A similar service was held every afternoon.

In the big tent each day there was preaching service following the social service in the morning. The afternoon meetings were devoted to auxiliary work, excepting four, of which two were business meetings, one was in the interest of the Sanitarium, and the other in behalf of the college. The auxiliary meetings were occupied jointly by the Sunday school, the Religio, and the Woman's Auxiliary.

At no service was there any greater interest than at the prayer meetings held at 9 o'clock each morning, except Sunday, when it was 8 o'clock. With the meeting at this early hour on Sunday the tent was not large enough to hold the crowd, and at the other meetings the attendance was excellent. At the prayer services the gifts of the Spirit were manifest in all but one, and at the last one on Sunday, August 27, seven persons exercised under the Spirit. Truly it was a won-

derful time, and all who met agreed that it was the most spiritual reunion ever held in Lamoni Stake.

A new feature of this reunion was the provision for visitors who came from various parts of the stake for a day or two. The auxiliary societies maintained two guest tents which were neatly furnished with the necessary articles of furniture loaned for the occasion by those who had them to spare. That they were needed was shown by the fact they were in use all the time, not a night but what they were occupied.

In the way of recreation, swings and trolleys were provided for the younger ones, while tennis, croquet, and quoits helped to entertain the older ones. All were free to be used except during the services.

A very interesting reunion newspaper, *The Camp Cricket*, was edited by Edward D. Moore and Vida E. Smith, and it will doubtless be continued next year.

The sacrament was administered at the social service Saturday, August 26, and though a cold morning over seven hundred were present. Five hundred eighty-four partook of the emblems, and to this large number the sacrament was administered in a quiet, orderly manner in fifteen minutes.

The reunion of 1917 began on Friday and held over three Sundays. The committee consisted of J. F. Garver, R. J. Lambert, John Davis, Albert Bell, A. Otis White, Lorenzo Hayer, Etta McKean, Carrie Goode, and Mrs. N. W. Smith.

The speakers were Elbert A. Smith, James F. Keir, J. Arthur Gillen, J. F. Garver, Heman C. Smith, Columbus Scott, M. M. Turpen, J. W. Wight, E. J. Giles, Hubert Case, R. J. Lambert, F. A. Smith, Paul N. Craig, John Smith, and Reverend Ernest Partridge, M. E.

On the last Sunday afternoon the president of the stake in behalf of the committee stated that it was desired to raise a thousand dollars a year for three years for the improvement

of the grounds. In less than an hour about eleven hundred dollars were pledged.

On the same afternoon a stake organization of the Woman's Auxiliary was effected: Susie Hayer, president; Agnes Outhouse, vice president; Ida C. Monroe, secretary; and Mrs. D. P. Steckel, treasurer.

WOMAN'S AUXILIARY

The following write-up of the Woman's Auxiliary of the stake by the press chairman of the Lamoni local, appeared in the *Herald* of October 11, 1916:

During the week preceding the reunion the Patronesses of Grace-land College adopted the constitution of the Woman's Auxiliary and so were ready to cooperate with other members in the forward movement during the reunion.

For all the auxiliary has had several departments of work represented in Lamoni for a long time, we have never had a combined local organization. Now, the opportune time for launching a stake organization seemed to have been reached, but first we must have our local organized. Accordingly, a meeting of Lamoni women was called at fifteen minutes past four on the first Sunday of the reunion, the purpose of the meeting having been announced previously.

An address by President Elbert A. Smith on woman's work in the church had been given in the morning, occupying the senior lesson period of the Sunday school hour. In this address the high calling of the womanhood of the church and the advantages of organization were very clearly set forth, and with aspirations stirred toward the giving of more efficient service, the sisters of the center place of the stake were anxious to complete their organization.

Mrs. Lydia A. Wight was chosen president of the local and Mrs. Bess Blair vice president. Mrs. Lulu Blair was elected secretary and Mrs. Annie Midgorden, treasurer. Mrs. George N. Briggs presided.

During the reunion week the sisters of the Bloomington Branch organized a local, and on the second Sunday a stake organization was effected. The officers elected were Mrs. Susie Hayer, president; Mrs. Agnes Outhouse, vice president; Mrs. Ida Monroe, secretary; and Mrs. Emma Steckel, secretary.

Throughout the reunion a spirit of close cooperation was manifest in all the work. A program committee composed of one member from each of the three auxiliaries, the Sunday school, the Religio, and the woman's organization had provided programs for four afternoon sessions, as allotted by the general committee, and it was designed that the

matter presented on each of these days should represent all three societies. By courtesy, however, the second Saturday was made largely a Woman's Auxiliary day.

On that occasion Mrs. Helen Silsbee Smith, of Omaha, gave a sketch, with blackboard outline, of the work of the educational department of which she is superintendent. Mrs. Flora Scott, president of Grace-land Patroness Society, read a paper written by our general president, Mrs. F. M. Smith, in behalf of the relief and service department. Mrs. Callie B. Stebbins presented the work of the child welfare department, and quoted from a paper written by the superintendent of that department, Mrs. Lulu M. Sandy, of Kansas City, in which she advises combining with the practical work outlined for that department the study of the book, *Child Study and Child Training*, by William Byron Forbush. This is one of the books listed in the Yearbook by the educational department for the use of preparational classes in mothers' and teachers' problems. In illustration of a part of the work suggested, Sister Stebbins told a story, "The great, big, beautiful wheel," by Annie Locke Mackinnon.

A delightful feature of this service was the singing of the Oriole song by a group of Oriole girls accompanied at the piano by Miss Madeline Higgins, of Kansas City, the author of the beautiful words and music. The "whistling girls" of the circle gave the charming bird call in its place. Aren't we glad we have outgrown the old prediction?

On the following afternoon, after the organization of the stake auxiliary, Mrs. Lulu Blair read a paper dealing with the Oriole movement, of which she is the local superintendent. Also an address upon the work of the home department was given by Mrs. George N. Briggs, who is the general superintendent of that department.

Mrs. Lydia A. Wight was in charge of this meeting, as also of the woman's portion of the service on the day preceding.

In planning for the comfort of those attending the reunion it was recognized as being very desirable that a place for chance visitors should be provided, and so it came about that in the brown and white encampment two abiding places bore the re-lettered badge of "guest tent." The expense was borne by the Sunday school and Religio stake associations, and the furnishings were provided by the Woman's Auxiliary. Another tent bore the inscription, "A rest tent. A place where tired mothers with their children—and others—may rest." Here playthings were accessible for the little children, and Oriole girls helped to care for them. In fact they made it unnecessary for the mothers to stay with their children. Not only here did the Orioles give willing teamwork, but by twos they scattered over the camp and took charge of the little ones wherever they found opportunity, thus leaving the mothers free to enjoy the services in the big tent.

Older children were happily cared for with interesting addresses and occupations, stories and travelogues in forenoon and afternoon ses-

sions at the children's tent. Between times, swings, trolleys, and games contributed greatly to their enjoyment and to the beauty of the scene, already beautiful in colors of the living green of grass and trees, and soft blue sky with fleecy clouds. Peace and happiness seemed written over all.

Truly a blissful condition, where the children are contented amid wholesome surroundings and the older people mingle with them or are free to go aside for the worship of God or to engage in social converse upon his work.

The best reunion we have ever had is ended—all too soon, it seems; so next year we are to have two weeks, commencing on Friday and lasting over three Sundays.

PRESS CHAIRMAN OF THE LAMONI LOCAL.

MOTHERS-TEACHERS MEETING

The following announcement along educational lines appeared in the *Lamoni Chronicle* of November 16, 1916:

Press Chairman of the Lamoni Local.

We wish to call attention to the class in mothers' and teachers' problems now meeting in the science room of the high school building. This class is open to all women, but we especially urge the mothers who are not attending either of the other classes to come to this one. Bring the children, the babies, too, along. They will be well cared for in a warm room by a competent committee chosen for this particular work so the mothers may attend the meetings without worry or interruption. If you cannot come all the time, we want you to feel free to come whenever you can. You may have some valuable knowledge gathered from experience which will help others, and we may be able to help you to solve some of your vexing problems. A book, *Child Training*, by V. M. Hillier, a most practical work, has been chosen for a text. This book may be secured at the Herald Office for \$1.40. A part of each class hour will be devoted to a study of the text, the rest of the time given to a varied and interesting program of discussions, readings, stories, and story-telling for mothers. The purchasing of a text, while advisable, is not an absolute necessity, as plans are already being made for an excellent library from which books and magazines may be borrowed. A limited number of the textbooks will also be kept for loaning. The library plan bids fair to become one of the important features of this class work. If you cannot come to the classes regularly, you can keep in direct touch with the work of the class through the use of the library. Come to the next meeting at 3.30 o'clock, Friday afternoon, November 24, and learn more about these things. Bring your notebooks and pencils and take something away with you.

MRS. C. B. WOODSTOCK.

On the following page there are more things along educational lines.

GRACELAND COLLEGE PATRONESSES

The attendance at Graceland College is larger than ever before. This is inspiring to those who are working for its success, and the Graceland Patroness Society is working with the enthusiasm which has marked its service in the past to meet the demands of the present season. At one afternoon session they made eighteen sheets and twenty-eight pillow-cases, the material being paid for from their treasury. Twelve table-cloths are also among their donations.

The Bloomington local recently sent ten sheets, and Evergreen four. The auxiliary at Saint Louis donated a bolt of sheeting which will be made up by the Patronesses. The sisters in attendance at the Logan reunion furnished and made twenty-eight sheets and thirty-eight pillow-cases. The Patronesses, having an oversight of the needs of the dormitories, are especially interested in these contributions and thankful for them.

Patroness Hall, which includes the girls' dormitory and the dining hall, has been the largest recipient from the efforts of the society, but they have not been confined to it. The boys' dormitory, Marietta Hall, also the farm dormitory, which this year houses sixteen boys, have received each a portion of attention and supplies for some of their needs.

The society holds a monthly business meeting, and usually a monthly social is provided by its entertainment committee. Light refreshments are served at these socials, and ten cents is paid by each one present, whether member or invited guest. The last social was held in the evening, and an interesting Halloween program was rendered.

On election day the Patronesses will serve dinner and supper to the public, and will hold a sale of aprons and fancywork.

One feature of the work of this society is the giving of scholarships to some of the worthy young people who desire to take a college course, whom the matter of expense might debar from so doing. The practice of giving one scholarship each year was begun early in the life of the society, and in recent years two have been given annually. This year and last, the educational department also gave a scholarship.

THE DORCAS SOCIETY

A new element in the aid and service department of the Lamoni auxiliary is the Dorcas Society, which has joined our ranks since the stake reunion. This is a band of sisters who sew for the Children's Home. One afternoon each alternate week is given to this work. Several dressmakers are included in their number, and they have given most acceptable service in the making over of partly worn garments donated to the home from various sources.

THE EDUCATIONAL DEPARTMENT

The work in the classes of this department was discontinued during the reunion season and was not resumed until October. After a long

waiting the classes in psychology and the history of education welcomed back their instructor, Professor F. M. McDowell, who by serious illness had been kept from meeting with them, as also from filling his chair in Graceland College during the first weeks of school.

The psychology class is now held in the evening and is open to men as well as women. This arrangement has also been made in regard to the class in English, taught by Miss Olive Thomas. This class is now studying Browning and correct speaking. Miss Thomas is the instructor in English and German in Graceland College.

A class in the study of mothers' and teachers' problems was organized on the second Friday in October. A committee was elected who are to arrange in regard to subjects to be presented and persons to conduct the lesson.

After the business incident to organization, Mrs. Lydia A. Wight gave a most interesting preview of possible ground to be covered, showing the wide scope of needed study and the impressive array of writers and their works from which to draw in the course of our investigations.

A house-to-house canvass of the town will be made with the purpose of interesting the mothers in attending these meetings. One strong inducement will be in the provision to care for the children during the time of meeting. An extract from the committee report on this matter contains the following interesting items. The rooms referred to are in the high school building, where all the meetings of the educational department are held.

"We have secured the assistance of Miss Jarvis (the kindergarten teacher), and the use of the kindergarten and Room 2 adjoining it, in which to care for the children. Miss Schenck (primary teacher) will assist as she may be able. We have also found a number of the college girls who are willing and anxious to give their services in this work, so we expect to be able to care for children of any age the mothers may wish to bring. The children of three years and over will be cared for in the kindergarten room and the babies in Room 2, which will be under the personal supervision of one member of the committee during each meeting. We may have the help of some of the Oriole girls in caring for babies who can be wheeled about outside in their carriages when the weather is pleasant."

While Graceland College, the Children's and Saints' Homes are strictly general church undertakings, the influence they exert upon the spiritual life of the local branch and stake is so marked that the history of the stake would be incomplete without some account of the opportunities afforded by these institutions for the development of practical religion among the Saints of the branch and stake. For this reason the fore-

going communication of Mrs. Stebbins and the following by Elder Lambert are included.

HOME GARDENS

Dear Editor: In response to your request for a statement of what is being done at the homes in the way of gardening, the raising of poultry, egg farming, live stock raising, etc., I submit the following. This being supplied on a moment's notice, it is not likely that it will do justice to the work which is carried on at the three farms owned and operated for the Children's Home Association and for the two old people's homes of the church, at Lamoni, Iowa.

The Children's Home has a large garden and fruit patch, from which the tables are supplied with fresh vegetables, and much fruit is preserved by old methods for use on the tables during the winter. Five cows are kept on the place, three Holsteins and two Jerseys. A flock of chickens is maintained, and they have done much in the way of supplying eggs for the table for several years; also they are used at table for meat. An immense and excellent strawberry garden is now bearing, and the children quit eating fresh strawberries picked from this garden about October 1.

The old people's homes have rather a large farm and an orchard and garden at each. The orchard at Liberty Home, which was planted by the late president of the church, Joseph Smith, has been a splendid thing for the old people and has shown the judgment of the man to have extended further than to merely ecclesiastical matters. The writer went to Liberty Home just a few days since and ate two apples of Grimes Golden variety, which to his mind were the best apples he has eaten in years. Lamoni and vicinity is not a potato country, yet many of the potatoes used to feed the seventy-five inmates and helpers at the homes this winter have been raised on the farm. The gardens at each place have been splendid assets for several years, and if those interested in the homes would contribute enough money so we could purchase and operate a small canning outfit, thereby preserving the vegetables raised on the farm for winter use at the table, many more dollars of expenditure could be avoided. The flock of chickens at the homes have done their part in caring for the old people of the church, and we will just quote figures from the October report of the superintendent of the home as an illustration of what is marketed over and above what is used on the place: "October 3, 13, and 31, poultry products, \$52.46."

In connection with the old people's homes there is also a fine herd of pure bred Holstein cattle, which are supplying all the milk and much of the butter consumed at the homes. They will supply all and a surplus for sale when the plans are carried out which are begun. The development of a good dairy herd is a matter which takes time and money, but it will be done if the Saints support the homes with their donations, and

the plans of the present ones in charge are completed. If you will stop to consider that it would take nearly seventy-five dollars per month to supply the people of the homes with butter, if it had to be purchased, exclusive of milk, you can then see what we are saving by our partially organized dairying at these places.

At the old people's homes we have also pure bred hogs, and at present could spare three or four good young male large type Poland China hogs of splendid blood lines to Latter Day Saints who are in the business of raising good hogs. These hogs and the cattle largely furnish the meat consumed at the homes.

We will do more in years to come than we are now doing, and hope to make the farms contribute a very large percentage toward the keeping of the old people.

R. J. LAMBERT, *Secretary-Treasurer*.

LAMONI, IOWA, 802 West Main Street.

SOCIETY OFFICERS

Patronesses.—Flora L. Scott, president; Ursula Grenawalt, vice president; Nellie Anderson, secretary; Anna Midgorden, corresponding secretary; Nellie E. Prall, treasurer.

Dorcas Society.—Mrs. Alvah Yarrington, president; Nellie Elvin, vice president; Annie Midgorden, secretary. There is no treasurer as the society handles no money. The membership is about 28.

Utilis Club.—This society was organized soon after the opening of the Children's Home for the purpose of mending the garments of the boys and younger girls—the older girls are taught to do their own mending, etc. Clara McElroy, the former president, has been succeeded by Gertrude Briggs; Alta Mather is vice president; Lillian Smith, secretary; Anna Anderson Dancer, treasurer. The membership is now 14—usually 18 to 20.

Mite Society.—The names of the officers are not at hand, but the members continue to meet in their own building to sew and quilt.

Rosalia Society of Willing Workers, named in honor of Rosalia Dancer and organized to sew for the Children's Home. The official names are not known.

JOINT CONVENTION, SUNDAY SCHOOL AND RELIGIO, LAMONI,
FEBRUARY 26, 1916

The convention opened with a social service. This was followed by a business session of the Sunday school, President J. A. Gunsolley in the chair. In part the president reported as follows:

We have twenty-three schools now in the stake, with perhaps one of them disorganized about, or will be soon. A number of these are quite recently organized, which may account in some degree for the low standard. It will be seen from the statistics printed in the program that only six out of the twenty-three schools are entitled to the dignity of having any grade at all according to our standard of excellence; one of these is first grade, four are second grade, and the other is third grade. Only three schools have normal classes, and only four have home department members. Less than half, nine, have cradle rolls. Thirteen do not have a member of the library board, some of which, however, are not in branches and hence there is no opportunity to have the library boards; they probably all have librarians. We are a third grade district. We were second grade one year ago.

The report shows a membership of 1,793 (and 81 home class members) as against 1,635 a year ago, a gain of 239. The number of teachers is 194; last year it was 167, a gain of 27. The number having home classes was nine, this year four, a loss of five. The number having normal classes last year was five, this year three, a loss of two.

The stake library board organized with E. D. Moore (Sunday school member), chairman; Vida E. Smith (Religio member), secretary; Lucy L. Resseguie (stake member), treasurer. The board reported ten sets of books of twenty-five each, some of them too much worn for further usefulness, but it was hoped that by the use of library muslin and mending tape, some of them at least might be able to make one more round. There are four newly arranged libraries ready for shipment, and it is possible that three or four more may be made up of the hundred and twenty odd books on hand.

In October the board was represented at the annual meeting of the Iowa Library Association at Colfax Springs by the secretary, and a membership for the board taken out, entitling the board to all the publications of the association for a year.

The first librarian chosen by the board, Miss Martha Lester, having resigned because of the press of other work, Mrs. Jessie Goodenough was appointed in her place.

General Superintendent G. R. Wells being present at the afternoon session was invited to address the convention, which he did, speaking encouragingly of the work in general, giving special encouragement to the small schools and also urging that too much time be not given to the cares of life.

A. L. Keen was chosen superintendent; Flavius Sharp, assistant; R. C. Scott, secretary; Joseph Roberts, treasurer; R. M. Elvin, home department superintendent; E. D. Moore, member of the library board; Jessie Watkins, cradle roll superintendent; C. I. Carpenter, member auditing board.

Stake Home Department Superintendent Emma H. Anderson reported five schools having home departments; 12 transfers from local home classes to the main school; 114 members in the home department; 82 senior, 1 intermediate, 3 junior, 2 primary, and 5 beginner quarterlies used; amount collected by local home classes and district home class superintendent, \$16.89.

Eighty-two delegates to the General Convention were chosen, the seven over the 75 to which the stake is entitled to serve as alternates.

MIDSUMMER JOINT CONVENTION

This was held at Chariton July 15 and 16, 1916. The Sunday school business was in charge of Assistant Superintendent Flavius J. Sharp, who reported that Callie B. Stebbins had been appointed to fill the position of cradle roll superintendent left vacant by the resignation of Jessie Watkins. The assembly approved the appointment for the remainder of the year.

The Lucas, Thompson, Pleasanton, Chariton, Ward, Oland, Graceland, Hiteman, Lamoni, and Bloomington schools

were represented by delegates; no credentials from Centerville, Lone Rock, Allendale, Andover, Creston, Greenville, New Buda, Davis City, Tingley, Avery, and Evergreen. There was an illustrated talk by Blanche Carpenter on "The benefits of a knowledge of normal work"; F. J. Sharpe spoke on the "Social activities of the auxiliaries"; there was a round table discussion in charge of E. D. Moore; C. I. Carpenter spoke on "Where were the records hidden?" illustrated by suitable maps; a paper was read, prepared by R. M. Elvin, on "Does the Lamoni Stake need a home department?" E. D. Moore, M. M. Turpen, and C. I. Carpenter, a committee appointed for the purpose, reported resolutions on the death of Joseph Roberts, which were adopted by the convention, ordered published, and a copy sent to the family of the departed brother.

On Sunday at the 11 o'clock session, E. J. Giles discussed the subject, "Assistant or substitute, which?" referring to the assistant superintendent of a Sunday school. E. D. Moore made a talk in the interest of the library work, in answer to the question, "Are we abreast of the times?"

At the 2.30 meeting there was a round table discussion in charge of C. I. Carpenter. At 8 p. m. H. L. Barto, superintendent of temperance department, spoke on the "Price of the soul"; E. J. Giles spoke for a few minutes on, "Our ideals; our aims."

The convention was a success. There was a large attendance of visitors from outside locals and schools. The musical numbers furnished by the Chariton and Hiteman locals were of first class order and highly appreciated by the officers and members of the convention.

ZION'S RELIGIO-LITERARY SOCIETY

The first convention of the year 1916 was held jointly with the Sunday School Association at Lamoni, Iowa, February 25,

1916. The following officers were elected: C. I. Carpenter, president; Flavius J. Sharp, vice president; Blanche Carpenter, secretary; Joseph Roberts, treasurer; Vida E. Smith, member library board; R. M. Elvin, superintendent home department; H. L. Barto, superintendent temperance department; A. L. Keen, superintendent good literature committee; Nellie M. Prall, member stake auditing board.

According to an action of the convention of 1915 which authorized the officers to provide separate conventions, the second one was held at Chariton, Iowa, July 15 and 16, 1916. At Chariton there was no church to hold meetings in, but the stake reunion tent was secured for the occasion. This was the first convention held at Chariton, and it was a success, not only so far as the work done was concerned, but it gave encouragement and cheer to the loyal band of workers in that city, struggling as they are with no house of worship of their own. The day before the convention, our treasurer, Joseph Roberts, was called away from earth, and this caused a feeling of sadness over all. Louis W. Moffet, of Chariton, was elected his successor. Suitable resolutions of condolence were adopted by the convention, and a copy was sent to the sorrowing wife of Brother Roberts.

Taken as a whole, the Religio work is moving along slowly in the stake, though in some places it seems hard to find the right people to push it. At Evergreen and Centerville the locals have suspended. Lucas also suspended for several months but has decided to try it again.

If stake officers could give their whole time to this work and visit the locals and help them under discouraging conditions, the work would go on in fine shape, but without this help the work is apt to go down.

BLANCHE CARPENTER, *Secretary.*

SUGGESTIONS IN WRITING HISTORY

TO OUR DISTRICT HISTORIANS:

We have been sending out the letter of April 1, 1923, of Walter Wayne Smith as General Historian. This letter was published in the *JOURNAL OF HISTORY* for the April, 1923, issue, and briefly and clearly sets forth our historical ideals. But it seems that some have misunderstood some parts of the letter, hence we take the liberty of adding these further suggestions in the hopes of clarifying the situation.

We prefer to have too much rather than too little data.

At the same time, we wish our district historians to exercise discretion to eliminate matter not of general or historical interest.

The church publications, especially the *Saints' Herald*, are sources of information. *Zion's Ensign* is also a source for many local reports in the branch and also for the missionary work of the church to-day. The *Gospel Standard* doubtless contains many matters of general interest from the Australian Mission; *Glad Tidings* for Michigan District. Other sources may be found in special cases in local publications and in correspondence.

The district minutes and branch minutes offer another source, but form only the skeleton of the story we want. Even at the most, minutes will have considerable surplus matter which is not of general interest. The opening and closing prayers and hymns sung are not usually of historical interest. They are so, however, on special occasions, at General Conferences, at church dedications, or when for some reason the musical program is of more than general interest.

The action taken by the district conference or branch business meeting is nearly always of interest, but we want something more wherever that is possible. What are the reasons leading up to the action? What was the gist of the argu-

ment pro and con? How was it decided? What has been the result? We want the story which will show the significance of what was done, not simply the mere fact that a certain resolution was adopted.

We want the names of the principal workers in the district, the district officers, and the missionaries, what work has been done by the missionaries, what efforts put forth, and with what success.

The names of persons of general interest attending the district conferences and reunions, and the message they brought should also be set forth.

It is not enough to say, "We had the best conference we ever had." Why was the conference a success? Was anything done beforehand by the district officers by way of visiting the branches to stir up interest and revive the Saints? What was done by way of program? What was done that added to the interest of the young people?

When the work is progressive, who are the principal ones instrumental in the progress? When the work is standing still or going backwards, what are some of the elements of opposition without or lethargy within? What effect did the World War and its aftermath have upon the church? What is the effect of the financial stringency? What is the effect of general discussions, like the Fundamentalist versus Modernist? In other words, what are the elements which have affected the work for better or for worse?

If a branch is progressive, what are the elements which have assisted the branch work and what are the elements which have hindered?

As it is stated in the previous letter, such occurrences as remarkable cases of healing should be set forth. Also other matters that are out of the ordinary and which possess more

than local interest, or which are of interest for the history of the branch or district, should be included.

In addition to the history of the church proper, the district conferences and branch meetings, reports should include the activities of each department of church work; the Publicity Department, the Sunday school, the Department of Women, and the Department of Recreation and Expression, the work of the financial officers, and the building of churches. If there are other special organizations working in behalf of the church they should be recorded.

In addition to the history of the district, we should also have a history of each particular branch, its growth with relation to other branches, the district, and the church as a whole. The work of the missionary in starting the work, the establishing of the branch, recent work by missionaries and district officers, and the continuation of branch activities should be reported.

The reunions, the institutes, the conventions, and conferences should all prove of historical value. What was presented to help us to understand the work before us and better to serve in that work?

How many have gone to Graceland College? How many are making special efforts elsewhere for future service?

The history of the past presents, it is true, many difficulties. We can hunt through the *Herald* and through the minute books, but after all it is hard to secure the right interpretation. Some of the old members may help us somewhat. We should feel free to call upon them as fully as we can and try to re-create the story of the past. This is made difficult because it was not given adequate attention in the earlier days.

But for the past twenty years we have had a Department of History regularly organized. We have district historians

for that special reason that they may consider what is being done now and its significance for the history of the church.

If it were merely a matter of hunting the written sources it might be possible to take the old minute books and records and do the work in one office. But the district historian knows better the localities, and the people who did the early work and is able to visit the older people. The district historian is on the ground to-day to observe what is being done now and its results.

Whether you report quarterly, semiannually, or annually, you should feel free to reconsider at any time action taken in the past. Sometimes the importance of the action is only apparent after some years have elapsed. Be ready to give a new and later interpretation in the light of present facts at the time of writing.

In a word, we want the history of your district, of your branches, and of the people living in your district and branches. We want, in other words, their story. A bare chronology is of some help. Chronology developed into a story and given interpretation is of very much more help to the church both now and hereafter.

At the same time we must be careful not to write into the history our own arguments, but to consider the facts as impartially as we possibly can. Especially is this true in times of stress or when some problem comes before the church. A true knowledge of history may yet be used to secure a greater devotion to the future work.

If we understand rightly the history of the past, it will help greatly the work of the present and of the future. The right interpretation of history is essential for the understanding of our present problems and of our work as a church.

It is only by persistent and continued effort that we are able thus to establish and continue our work.

We appreciate keenly the very strenuous and earnest efforts made by those who have prepared district and local histories and have forwarded them to this office in the past. Perhaps no one but the person actually involved knows how great the effort has really been, but we can and do keenly appreciate its difficulties, for the story is practically the same everywhere. It is work that cannot be done earlier. The record of the past and present should now be preserved for the sake of justice to these great workers of the past, and also for a true appreciation of our problems of to-day, and of the future.

We should be glad to answer questions at any time, that this work may be more effectively performed.

Most sincerely yours,

SAMUEL A. BURGESS, *Church Historian.*

We gaze at night into infinite space and watch the wheeling of worlds and suns, moons, and stars. Theirs is a life we cannot fathom. But as those bodies, many of them thousands of times larger than our own world, go hurtling through space, we are struck with the wonderful precision and silent workings of their organization. There has never been success without harmony of action and unity of purpose. If your own organization is not a positive factor in the betterment of the world, it is because you lack the courage to kick out the drones in it.—F. L. Brittain.

THE IMPARTIAL HISTORIAN

The ideal attitude for the historian is not easy of definition. A mere chronology of persons or events in a chronological order, or even grouped chronologically according to place or locality is hardly satisfactory. Yet any attempt at evaluation may be misconstrued as being partial or biased. Readers for a particular view do not, as a rule, care for a frank historical statement. They prefer an argument which will uphold their position. The true historian will never accord to such a desire.

As clear a statement as we have ever seen appears in the opening of Abraham Lincoln by Lord Charnwood:

Thus when an English writer tells again this tale, which has been well told already and in which there can remain no important new facts to disclose, he must endeavor to make clear to Englishmen circumstances and conditions which are familiar to Americans. He will incur the certainty that here and there his own perspective of American affairs and persons will be false, or his own touch unsympathetic. He had better do this than chronicle sayings and doings which to him and to those for whom he writes have no significance. Nor should the writer shrink too timidly from the display of a partisanship which, on one side or the other, it would be insensate not to feel. *The true obligation of impartiality is that he should conceal no fact which, in his own mind, tells against his views.*

The true biographer and historian will evaluate history as it unrolls, and indicate the various forces at work. The test of his impartiality is that he "conceals no fact which in his own mind tells against his views."

The great problems elude philosophy. We come with animal equipment to play with phenomena. And we imagine we find reality when we put a capital letter on Truth. Really, in spite of psychology and philosophy, life faces the mystery, aware of itself, but aware, as well, of the futility of much of its own insistent questioning.—James T. Shotwell.

VETERANS OF THE WORLD WAR

Our attention has been called to the fact that we do not have a list as yet of the veterans of the World War. We are therefore sending out the following letter to all branch presidents, forwarding through the district historian where there is a district historian and where not through the district president or missionary of the church.

We will be glad to have the list of every one so as to make the record complete.

INDEPENDENCE, MISSOURI, May 29, 1924.

To the President of the Branch; Dear Brother: Two or three times quite recently, the historian's office has been asked for information as to the part taken by our church people in the recent World War. Many of the branches and some of the districts preserved a roster, especially of those who were overseas. But we do not possess a general record as yet, and would sincerely ask you to help in procuring such a record.

Will you, therefore, kindly give us the names of all those who were enlisted or enrolled in any way in the recent World War, with their official position or rank? Please indicate those who died in service and those who took part on the battlefield. We want the names of all who were enrolled.

We would also like the names of sisters who helped as nurses or in any other department. We want to include every service, including the medical department and supply department, together with statement of nature of service rendered, that is, in what department.

We will be glad to have any further statements you may desire to make of special service in connection with the Red Cross done by the branch or members of the branch at home.

Will you kindly let us have this information as soon as possible? If, later, you find some details have been omitted, we will be glad to have a supplemental report, but want all the available data now.

Thanking you for your help, most sincerely yours,

SAMUEL A. BURGESS, *Church Historian.*

There is room at the head for those who are able and willing to stand the taunts and goads. Courage and honesty of purpose are needed most.—F. L. Brittain.

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Samuel A. Burgess, Editor

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Journal of History

VOL. XVII, No. 4 INDEPENDENCE, MISSOURI OCTOBER, 1924

THE SUNDAY SCHOOL

BY S. A. BURGESS

We have no record of the Sunday school in the old church, but they certainly had provision made for the instruction of the children and were reproved for not doing more. (Doctrine and Covenants 90: 6-8). As early as June, 1831, Oliver Cowdery and W. W. Phelps were instructed to prepare books for the teaching of little children. (Doctrine and Covenants 55: 10.) They seem, however, not to have done this special work. On the other hand the church was at the front from the first days in educational methods. They established the first school within the present limits of Kansas City, one of the first schools in Far West, and for that part of Missouri, and in 1850 established a university as well as a complete school system in Nauvoo. The work of education in general was energetically pushed. The children attended the regular services of the church.

With the Reorganization, on the other hand, the church itself, and its officers, started Sunday school almost from the beginning. Soon after Joseph Smith became president of the church he organized a Sunday school in Nauvoo which he has informed us several times was the first one in the church. In April, 1864, the Zion's Hope Sunday School was organized in Saint Louis. Other Sunday schools had undoubtedly been organized elsewhere, but this Sunday school in Saint Louis is still in existence. Some are acquainted with the history in Saint Louis and vicinity, and they know that the Sunday

school was not organized in Saint Louis only but in nearly all, if not all, of the branches which arose in that district. When the Sunday school was prosperous, the church was prosperous. When the Sunday school was in difficulties, the branch was in difficulties. About 1879 a district Sunday school association was formed in the Saint Louis district, but the organization afterwards lapsed. We do not think that Saint Louis was unique in that respect. Sunday schools were undoubtedly organized in Nauvoo, Illinois, as well as that district which included the southern part of Illinois. Also Sunday schools were organized in Iowa and elsewhere.

A point to which particular attention should be called is the fact that these Sunday schools were organized by officers of the church. Joseph Smith, the President of the church, organized the Sunday school at Nauvoo. In Saint Louis the Sunday school was organized under direction of the priesthood meeting very soon after the organization of the branch.

In fact the priesthood elected the superintendent and officers for the first fifteen years. The bishop of the Saint Louis district was the treasurer of the Sunday school and reported in November, 1864, the purchase of some sixty books for the Sunday school and a balance of \$60 on hand for the purchase of more books for the library.

The Sunday school work was sufficiently widely established to justify the following resolution by the General Conference of April 8, 1869:

No. 101. A motion prevailed recommending to the publishing committee the issuing of a Sunday school paper, monthly or semimonthly.

Sister Marietta Walker established the *Zion's Hope*, a Sunday school paper which took its name from the Zion's Hope Sunday School in Saint Louis. Joseph Smith was for several years its editor.

Again on April 10, 1871, at the General Conference, the following resolution was adopted:

No. 128. That as the Sunday school cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lambs of Israel's fold.

This was a clear recognition by the church, at that early date, of the importance of Sunday school work. This resolution was reaffirmed at the fall conference, October 9, 1876, and the General Conference directed the branch presidents everywhere to use their utmost endeavor to organize this department and to report the conditions of such schools at the district conferences. The district conferences were directed to report to the General Conferences.

This resolution was as follows:

No. 191. That this conference reaffirm a resolution passed by the annual conference of 1871, touching the Sunday school cause, which reads, That the Sunday school cause forms an important feature in the work of the last days, and the officers and teachers thereof are hereby sustained; and furthermore it is hereby

Resolved, That we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the annual conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday schools.

It would seem that the church could hardly have gone further in fostering and sustaining the work of the Sunday school, or could have more emphatically in an official way approved or sustained this work. It is interesting to note that this resolution favoring the Sunday school in 1871 is reported to have been submitted by action of the Quorum of Twelve. The First Presidency, the Quorum of Twelve, district and branch presidents in general were sustaining this work. It is quite possible that there were objections which justified this later resolution, giving it again official recogni-

tion, and giving official instructions throughout the whole church.

It is interesting to note that the instruction was for the branch president immediately to establish Sunday schools, and in many cases they were organized under general supervision of the council of the priesthood. In Saint Louis at least the business was transacted in the priesthood council where also the business of the branch was transacted. The work was always reported to the branch, district conference, and General Conference. This has been true of the work of the Sunday school throughout its whole history in our church. It is not a separate organization outside of the church. It has never had to stand at the door and beg for recognition in the Reorganized Church of Jesus Christ of Latter Day Saints.

In the fall conference of September 6, 1881, another resolution was adopted:

No. 243. That a committee of three be appointed to take into consideration the feasibility of some general plan of conducting Sunday school, and if found feasible, report said general plan to the coming annual conference; and

That they also take into consideration the feasibility and practicability of using one page of the *Hope* as a lesson sheet, or of using an extra sheet for such purpose.

In the previous work the Bible had been used and each teacher taught according to his ability. The need was felt for especially prepared lessons, hence the above resolution. Some of the work done then in teaching was no doubt very good, considering the conditions. Some of the teaching, however, was not good.

On April 14, 1884, the General Conference passed a resolution providing for Sunday school lessons:

No. 290. That the Board of Publication be requested to take such measures as they shall deem proper to furnish for Sabbath schools suitable lesson papers, and if practicable, reduce the size of the *Hope*,

making it a weekly, and publish through it the lessons, and that W. C. Cadwell, Sister Alice Cobb, and D. F. Lambert be a committee to prepare and furnish said lessons for publication.

Pursuant to this the primary and intermediate lesson books were prepared and were used for a basis of instruction. They were in the form of a catechism, or questions and answers, and brought considerable improvement over previous conditions.

But it was felt that the Sunday school needed more than the consideration given on the floor of the conference. Therefore, a resolution was presented to the conference of 1890 and adopted April 12.

No. 339. Whereas, The Sunday school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that period of its existence that it invites and needs assistance and encouragement as well as recognition in a more general and definite way, therefore, be it

Resolved, That this conference appoint a committee whose duty shall be to devise ways and means towards the further establishment of the Sunday school work, with a view to making it a department of regular church work and care.

It will be noticed that the formation of the Sunday school Association was not a break away from the church, but that it was distinctly established as a department of church work and care. The separate association was to permit of more time being given to a consideration of its problems. A year later the *Sunday School Quarterlies* were published which have been extended from time to time until the present quarterlies, which provide for a beginner, primary, intermediate, junior, and senior. In 1891 only one quarterly was published, but shortly afterwards two quarterlies were issued, and then three, to provide for the needs of the different ages. As to the work of this association, the brief history by Miss Nellie Anderson in this issue gives further details.

The publication of the quarterly was undoubtedly a remarkable improvement over the lesson books, and the work

of the quarterly has been consistently improved from time to time, with continued provision made for further improvement. When the five quarterlies were published, the five editors wrote separately, hence there were duplications and repetitions. In 1919 a committee was appointed to coordinate, but they very soon found that true progress necessitated a complete rewriting and lessons better adapted to our needs.

The Sunday School Association has made rapid progress from its first organization, increasing in numbers and in importance. The oral statement has been made that the general organization has given \$40,000 to the church. Local Sunday schools have doubtless given much more than this amount to local expenses. But the success of the Sunday school organization is not in making money, but in teaching the gospel of Jesus Christ. The importance of teaching the young has always been recognized. From the beginning the close affiliation of this work to the church has always been recognized. It has never been called in question but has been insisted upon and constantly reaffirmed, so its importance to the church has not been a mooted question.

There doubtless are some who objected to the Sunday school. These are some who are opposed to the Sunday school to-day and who would abolish it and leave the whole responsibility of teaching to the parents. There doubtless are a few who still wish the separate existence of the Sunday school, who have been jealous of their authority and so have tried to separate it, yet this has never been recognized by the General Convention or officers of the Sunday school, and has been and is very limited in scope. There doubtless have been hindrances to the Sunday school work, but on the whole the limitations of this work have been from lack of means and not from lack of intent and purpose.

It is doubtless also true that the Sunday school work as a whole did tend in a small way to drift apart in many aspects from the work of the church and became for a time quite independent. But beginning in 1908 a strong trend became apparent for closer association and organization with the church. This took the form of the library commission, uniting the library interests in all departments under church supervision. This was followed by an invitation to the presiding quorums of the church to nominate the general Sunday school superintendent. This was followed in 1915 by a committee to seek the closer association of the Sunday school and Religio, and finally in 1917 came the formation of a coordination committee recognizing that what was needed was not so much bringing these two auxiliaries closer together, but bringing all departments closer together under the general supervision of the church.

This step led quite logically to the abolition of the Sunday school constitution in 1922, and the return of the Sunday school to the immediate supervision of the church, carrying on its business on the floor of the General Conference, with strong provision for carrying on the work of the department, and having a superintendent who should devote his whole time to that responsibility.

The Sunday school constitution at all times declared the close relation of the Sunday School Association to the church, but now that which was affirmed is again become an accomplished fact, with the superintendent of this department acting directly under the supervision of the First Presidency.

GENERAL SUNDAY SCHOOL ASSOCIATION

BY MISS NELLIE ANDERSON

The Reorganized Church of Jesus Christ of Latter Day Saints, at a General Conference held at Lamoni, Iowa, in April, 1890, took the following action:

Whereas, the Sunday school movement in the church, which is becoming an important part of the work of the body of Christ, has now arrived at that part of its existence that it invites and needs assistance and encouragement as well as recognition in a more definite and general way, therefore be it resolved, that this conference appoint a committee whose duty it shall be to devise ways and means towards the further establishment of the Sunday school work, with a view to making it a department of regular church work and care.

The following committee was appointed: F. M. Sheehy, R. S. Salyards, M. Walker, Belle Robinson, and S. B. Kibler.

1891

On Saturday morning, April 4, 1891, at ten o'clock, the first convention was called, assembling in the temple at Kirtland, Ohio. Elder F. M. Sheehy called the meeting to order. After singing, prayer was offered by Elder R. S. Salyards. The following permanent officers were elected: F. M. Sheehy, chairman; R. S. Salyards, secretary; T. W. Williams, assistant secretary.

The basis of representation given in the committee's call was one delegate to every ten of a membership, no school being allowed more than five delegates.

There were forty-nine delegates appointed and entitled to membership in this first convention, from the following named schools and districts:

Kirtland, Ohio, school; Decatur, Iowa, District; Independence, Missouri, District; Saint Louis, Missouri, school; Jonesport, Maine, school; Wheeling, West Virginia, school;

Blake's Mills, Ohio, school; Pittsburgh, Pennsylvania, school; Nebraska City, Nebraska, school; Green's Landing, Maine, school; Southeast Ohio and West Virginia District; Far West, Missouri, District; San Bernardino, California, school; Sand Run, Ohio, school; London, Ontario, school; Massachusetts District; Galien, Michigan, school.

The committee appointed to draft a constitution and by-laws made their report. It was adopted after a few minor changes.

The Sunday School Association was directly with the instigation of the church. There was some objection to a separate organization, but it proved successful from the very first. The Sunday School Association has from the first recognized its close association to the church and made reports to the General Conference. The first constitution provided that the name shall be, "The General Sunday School Association of the Reorganized Church of Jesus Christ of Latter Day Saints."

Articles II and III provided:

Article II. Objects. The objects of the association shall be to consolidate and unify the forces engaged in the Sunday school work; to devise and put in operation methods and means for its promotion, for the purpose of teaching God's word according to the best methods suggested by experience and the Spirit of truth.

Article III. Relationship to the Church. The relationship which this association shall sustain to the church shall be that of an auxiliary, a "help." In its government and direction it shall be subject to its own rules and regulations. Its purpose being to aid the church by actively prosecuting the work of a very necessary department of its spiritual labor, and invites the fostering care of the church.

From the very first, therefore, its aim was to combine the principles of pedagogy as the art of teaching, together with the inspiration of the Holy Spirit and a knowledge of the particular teachings of the church. Sunday-school teachers were urged and did indeed study quite freely a textbook on

Teaching and the Teachers, and sought to apply the methods of pedagogy of the time to this special work in the church.

It is interesting to note the original purpose of the Sunday school had been continued in many rural districts, and in several places children were taught reading and other secular subjects in the Sunday school, just as had been the case in Gloucester under the leadership of Robert Raikes.

The officers provided for were sustained: Superintendent, assistant superintendent, secretary, and treasurer. In addition to the ordinary duties of those officers and direction and supervision, the superintendent was required to organize training classes at each annual meeting, in which the best methods of teaching in all departments, but especially the primary and intermediate, was explained and illustrated. This was made his especial duty. He was also to furnish information and advice for the organization of the district association.

The finances were at first met by a pro rata assessment to the district associations and schools according to their latest report of membership.

The executive board was authorized to provide for compensation of expenses of the association as necessary. The time and place of the annual meeting was just prior to the General Conference and in the same place. At first the ex officio membership was limited to the officers of the general and district association. The basis of representatives in the General Convention was one in each ten members. Delegates could represent more than one school or district, providing no one should cast more votes than the largest number to which any represented district is entitled. Amendments to the constitution and by-laws required three months' notice in the *Herald* and a two-thirds vote of the general association.

District associations were formed to correspond to the district church organization. The purpose of such associations was to organize a group of Sunday schools where practicable to secure systematic methods in the use of the best methods of teaching and conducting the various schools. The constitution also provided that these should be instructed to use the Bible, Book of Mormon, Doctrine and Covenants, and textbooks published by the church for the use of the Sunday school.

The constitution provided that the district superintendent, in addition to the usual work of that office and the organizing of new schools, should advise as to the best method of conducting Sunday schools and classes, and at each regular meeting he should form classes and illustrate the best methods of Sunday school teaching and endeavor to secure unity of purpose and action in the district. He was authorized to appoint other local helpers in this important work.

Among the duties of the general secretary, he was authorized to prepare an annual report to be presented to the General Conference for its indorsement and publication.

The system of voting required a delegate vote for the election of officers to the association and of delegates to the general association. In all other business a majority of those present should rule. Article seven of the constitution for district association provided that the proceedings of the district convention should be reported to the district conference.

In the by-laws for the local Sunday school, the superintendent was again given the special duty to see that the teachers followed the method advised by the superintendent of the association.

The finances of the association were met for the general association by a pro rata assessment made by the treasurer on

the district associations and schools according to their latest report of membership. The constitution provided that no funds should be expended except by order of the association. A similar provision occurs in Article IV, section 3, of the constitution for district associations; a similar provision was made in the case of the local treasurer.

Provision was made in the local by-laws for four additional officers for the local Sunday schools; namely, a chorister, organist, librarian, and janitor. The librarian was to be elected by each local; the other three officers when necessary.

As to eligibility for office, Article IV of by-laws provides that the superintendent must be a Latter Day Saint in good standing. Other persons are eligible to the other offices. The superintendent and assistant superintendent were authorized to then select the teachers for the primary and intermediate classes. Other classes were authorized to select their own teachers after conferring with the superintendent and assistants. Membership required enrollment in the Sunday school. Voting was limited to those above eight years of age. Membership was lost by three months' absence. The classes provided for where practicable were primary, intermediate, Bible, Compendium, Book of Mormon, and Doctrine and Covenants. The Inspired Version of the Bible, the Book of Mormon, and Doctrine and Covenants were made the standard books on all doctrinal points, but other books might be consulted for reference.

Even at this comparatively early date, provision was made for regular teachers' meetings once a week.

As there were as yet no quarterlies, the following article was adopted as governing the methods of teaching:

Article XIII. Methods of Teaching. It shall be required of all district associations and schools that they shall, as far as possible, adopt both topical and general methods of teaching, using the Primary and

Intermediate Question Books (the topical method), afterwards placing the scholars in classes where the Bible is studied chapter by chapter (the general method); and after those books are carefully taught, the promotion of the scholars into Book of Mormon and Doctrine and Covenants and Compendium classes shall be left to the discretion or judgment of the officers and teachers of the associations or schools. The necessity of giving equal attention to both topical and general methods of teaching is emphasized and the plan herein suggested made the rule.

Article XIV. Primary Departments. Because of the hitherto greatly neglected branch of Sunday school work known as the primary department; because of its importance to the future of the children, it being the foundation of their public religious training; because of its importance to the future success and perfection of the Sunday school cause and also that of the coming membership of a large number of the church; and, further, because of the manifest good that has resulted from the organization and prosecution of the primary department—the general association recommends and strongly urges that each district association and Sunday school give earnest and careful attention to the organization and equipment of primary departments, investigating the methods of conducting said department, which methods shall in future be presented, amplified, and explained in the columns of the Sunday school organ, in other church publications, and by the general association.

Article XV. Requirements and Departments. If impossible to at once provide for and execute their requirements and organize all the departments arranged for, said requirements should be noted, and when possible observed, and those departments be supplied as soon as practicable.

Article XVII. Study of Archæology. (Recommendation.) We recommend to the schools and district associations the study of archæology in connection with Sunday school lessons.

Many of the students were scattered and were meeting in what were called union Sunday schools. To meet this necessity, article sixteen was adopted:

Article XVI. Union Schools. Nothing in the foregoing constitution and by-laws shall be construed to prohibit the organization of union Sunday schools by district associations where it is found impracticable to organize regular schools.

The first officers elected to serve the new association were as follows: E. A. Blakeslee, superintendent; Sister M. Walker, assistant superintendent; Gomer R. Wells, secretary; Sister Callie B. Stebbins, treasurer. They were elected for the term of one year.

Brother J. A. Gunsolley and Sister Anna Stedman were appointed a committee on Lesson Leaves. Sister Lucy Lyons and Brethren J. T. Evans and Ralph G. Smith were appointed a committee to select singing books for the use of schools in the association.

Sister Walker offered a department in *Autumn Leaves* for the consideration of Sunday school interests and topics. It was accepted. Brother Pitt stated that the columns of the *Ensign* were open for contributions in the interest of the Sunday school work. This offer of the *Ensign* to Sunday school workers was also accepted.

The first money raised for the association was from a collection gathered during the evening session of the conference. The collection amounted to \$14.80.

On Sunday morning, April 12, 1891, a Sunday school session was held in the upper room of the temple, in which scholars and teachers were drilled in primary, intermediate, and Compendium lessons. It was in charge of Brother Blakeslee and Sister Walker, assisted by Sisters Griffiths and Stebins and Brother F. G. Pitt, the last three taking charge of the classes.

1892

The first annual meeting of the General Sunday School Association of the Reorganized Church of Jesus Christ of Latter Day Saints convened April 4, 1892, at Independence, Missouri, E. A. Blakeslee, general superintendent, presiding.

J. F. Burton, J. A. Gunsolley, W. Clow, and Sisters Dora Young and E. Etzenhouser were appointed a committee on credentials. The committee reported as follows:

Massachusetts District, 26 votes; delegates, F. M. Sheehy, George W. Robley. Plumb Creek School, Iowa, 6 votes; delegate, S. J. Roberts. Northern Illinois and Wisconsin District, 22 votes; delegate, Sister H. M. White. Decatur District, 71 votes; delegates, Jennie Allen,

M. J. Cazaly, J. A. Gunsolley, May Gunsolley, M. Walker, L. L. Lyons, Minnie Nicholson, William Anderson, J. H. Van Metre, B. A. Greer, Callie B. Stebbins, Minnie Anderson, E. Blair, R. S. Salyards, Mamie Allen, A. W. Reese, May Cooper, J. M. Brown, D. Archibald, Joseph Hammer, Asa S. Cochran, C. J. Anderson, Isaac Phillips, H. R. Harder, John Evans, Ben Anderson, E. L. Kelley, E. L. Page, W. W. Scott. Gallands Grove District, 6 votes; delegates, Dora Young, H. O. Smith, Charles Butterworth, C. J. Hunt, A. H. Rudd, J. L. Gunsolley. Independence District, 42 votes; delegates, William Clow, J. H. Wells, H. R. Mills, Emma Simpson, Jennie Newton, John Kaler, C. F. Scarcliff, Sister E. Etzenhouser, Arthur Allen, John Billinsky, Emma Smith, Robert Parker, Sister A. Berg, Tessie Williamson, Fannie Williamson, W. N. Robinson, G. E. Harrington, A. L. Newton, Fred Koehler, W. M. Newton, A. E. Wideman, J. J. Harvey, F. G. Pitt, John Weir, Anna Bozarth, Mary Haley, W. S. Macrae, Bessie Johnson, E. Etzenhouser, O. L. James, J. Johnson, Belle Robinson, H. H. Robinson, Gracie Flower, Abbie A. Horton, A. H. Mills, R. May, W. T. Bozarth, Metta Robinson, Dora Berg, J. A. Robinson, Emma Mills. Des Moines District, 11 votes; delegate, O. B. Thomas. Saint Louis Sunday school, 12 votes; delegates, Evelyn Burgess, E. C. Briggs, R. Etzenhouser, Charles Jones. Nauvoo and String Prairie District, 7 votes; delegate, B. F. Durfee. Texas Central District, 11 votes; E. W. Nunley. Washington Indians' Sunday school, 4 votes; delegate, R. Etzenhouser. Northeast Missouri District 13 votes; delegates, Thomas Wellington, J. T. Williams, David Daniels, J. J. Morgan, D. Edmonds, W. J. Richards, T. Broad. Little Sioux District, 36 votes; delegates, J. F. Mintun, W. A. Smith, D. Chambers, W. D. Bullard, W. R. Davison, A. M. Fyrando, S. B. Kibler, J. A. Beckman, Alice Cobb. Kewanee Sunday school, 5 votes; delegates, Alma Whitehouse, J. H. Norris, W. Norris. Malta Idaho Sunday school, 4 votes; delegate, Joseph Luff. Clinton, Missouri, District, 14 votes; delegates, A. J. Keck, Sister E. White, Cora White, Viola White. Denver Colorado, Sunday school, 3 votes; delegates, L. A. Schmutz.

A bill of the treasurer for \$1.65 was allowed; also one from the secretary for \$1.75.

LESSON HELPS

The matter of Lesson Helps was considered, and it was resolved "That we publish our own helps, and that both versions be used, the King James as a basis, and the Inspired also when any difference appears."

WAYS AND MEANS COMMITTEE

The officers of the General Sunday School Association were appointed a ways and means committee for providing for the publication of Lesson Helps for pupils and teachers.

SONGBOOKS

The committee on songbooks recommended the use of Winnowed Songs. This was approved by the association.

Teachers' training classes were held and their value shown by practical demonstration.

The constitution and by-laws were amended as follows: As amended Article II reads:

The object of the association shall be to organize Sunday schools in all neighborhoods where practicable; to secure systematic effort and consent of action by using the best methods of teaching and conducting the various schools; to instruct them to use the Bible, Book of Mormon, Doctrine and Covenants, the textbooks published by the church, for the use of Sunday school, or other helps as directed by the general association, and to enlist the interest of the adult members of the church in Sunday school work.

Article VI of by-laws for local Sunday schools was amended by adding to classes already provided "or otherwise as the General Assembly may direct."

Article XIII of by-laws for Sunday school was amended by substitution, as recommended in the published notice as follows:

It shall be required of district associations and schools that they shall, so far as possible, adopt both topical and general methods of teaching, using such books and other helps and following such methods as the general association may provide and advise that they maintain, so far as practicable, classes in all the departments mentioned in Article VI of these by-laws.

The only change in the officers was that of the treasurer. Sister L. L. Lyons was elected.

Some time was given to general talks, time limited to five minutes. The President of the church, apostles, seventies,

bishopric, eldership, and a large force of the laity—mostly sisters—were present, and the remarks were cheering and stirring. It was equal to a love feast, spiritually, and an occasion long to be remembered for the strong witness of the Spirit then realized.

The following statistics are gleaned from the reports:

Number of districts, 15. Number of schools in districts, 67. Number of schools not in districts, 8. Total number of schools, 75.

Enrollment in districts, 3,443. Enrollment not in districts, 462. Total enrollment in association, 3,905.

Money in hands of general treasurer, \$62.51. Money in hands of district treasurer, \$83.97.

In September this year the Lesson Helps as ordered by the committee were ready for use; they had been compiled and edited by M. Walker, Anna Stedman, and J. A. Gunsolley.

1893

The convention of 1893 convened at Lamoni, Iowa, on April 4.

It was in this convention we have the first account of any effort being made to prepare and publish a Sunday school songbook. It came in the form of a petition from the Northeast Missouri District. The request was approved, and the following committee was appointed: Ralph Smith, M. H. Forscutt, Arthur Mills, Lucy Lyons, and Dora Young.

A revising committee was selected at this convention to revise the lessons in the quarterlies, its duty being to correct only "doctrinal and historical errors." The committee was made up of the following members: E. L. Kelley, H. A. Stebbins, and J. A. Gunsolley.

The matter of a Sunday school missionary was considered in this convention, and the superintendent was given discretionary power in the matter of finances in carrying out the intention of the resolution.

The receipts for this year were \$294.56; expenses, \$226.98; balance in treasury, \$67.58.

The total enrollment reported was 5,366, an increase of 1,461.

The election of officers resulted as follows: Superintendent, E. A. Blakeslee; assistant superintendent, Sister M. Walker; secretary, W. N. Robinson; treasurer, Sister E. L. Kelley.

1894

The convention in 1894 was held at Lamoni, Iowa, convening on April 4.

The committee on "songbook" reported progress and asked for instructions as to whether it was the wish of the association to have all the songs and music original or was it desirable to include those of other authors published in other books, and the instructions were to the effect that it should contain as large a number as practicable of those of original composition from our own authors but not to exclude those of merit by other writers.

During this convention it was ordered that the quarterlies be dated and issued according to the regular divisions of the year and that the time and manner of such changes be left with the editor.

Sisters L. L. Resseguie and Viola Blair gave illustrated specimens of a contemplated primary series of lessons.

The officers of the association were authorized to employ the lesson committee and fix the amount of its compensation. And they were also authorized to provide all necessary arrangements for further development of primary work as in their judgment shall be considered necessary and judicious.

The officers were reelected to serve another year.

The revising committee selected were: E. L. Kelley, Joseph Lambert, and Duncan Campbell.

The report of the secretary showed a membership of 6,573, an increase of 1,502. An increase of 33 schools.

1895

The fifth annual convention convened at Independence, Missouri, April 4, 1895.

The secretary's report showed an increase in numbers for the year past, making the total enrollment 9,104, a net gain of 2,276.

The following number of quarterlies purchased during the first quarter of the present year will indicate how favorably it has been received: Senior, 3,500; intermediate, 3,600; primary, 1,000.

The report of Sister Ella R. Devore, in charge of the Sunday school work in the Tahitian Islands, was very encouraging, indicating that many special evidences were given of the Lord that he approved of her work and that of the Sunday school.

The convention instructed the superintendent and the assistant to issue a circular letter to the superintendent of the various districts to inform them that the convention disapproved of the selecting of officers and teachers from among those that used tobacco.

Sister Anna Stedman was elected assistant superintendent. All other officers were reelected.

1896

The sixth annual convention was held at Kirtland, Ohio, commencing April 3, 1896.

At this convention an effort was made to have the les-

sons in the primary, intermediate, and senior grades made uniform. This effort was lost.

The association donated to the church four hundred dollars for missionary purposes.

The cares of home and business prevented Brother E. A. Blakeslee from longer serving the association as superintendent, and Brother T. A. Hougas was elected as his successor.

The association and Board of Publication made an effort to enter into an agreement by which the business and editorial management of *Zion's Hope* should be transferred to the association. No satisfactory agreement was obtained.

The revising board elected at this time were R. S. Salyards, J. A. Gunsolley, and W. W. Blair.

The "Sunday School Department" in the *Herald* was opened during the year, with Sister J. H. Royce, of Baroda, Michigan, as the editor.

In the latter part of October, Brother Benjamin Anderson, of Lamoni, Iowa, was requested to assume the duties of librarian. He accepted this work and as a beginning of his task arranged for a complete set of all the publications of the association.

The following was moved and carried during this convention:

Whereas, there is no direct provision in the constitution for the office of a librarian, and whereas there is a growing need for the same, therefore be it

Resolved, that Brother Benjamin Anderson be appointed to act in that capacity until time is given to create the office according to the constitution.

A resolution prevailed that the secretary of this association be requested to inform the respective district associations that the question of uniformity of texts will be raised at the next general association. That they take the

question under consideration and instruct their delegates accordingly.

1897

On April 3, 1897, at Lamoni, Iowa, the General Sunday School Association met in its seventh annual convention.

A vacancy had occurred on the revising board—caused by the death of one of its members, Brother W. W. Blair, and Brother Duncan Campbell was appointed to fill this vacancy. The revising board reported to the association they had continued as editors of primary quarterlies Sisters Lucy Lyons Resseguie and Viola Blair, allowing them one hundred dollars each as compensation. Sister Anna Salyards was continued editor of senior and intermediate quarterlies at thirty-five dollars per month.

Sister Salyards voluntarily offered a reduction of her salary to thirty dollars per month. This offer was accepted.

1898

The 8th annual convention was held at Independence, Missouri, April 3, 4, and 6, 1898.

In the general superintendent's report to the association, we find that the editorial work of the "Sunday School Department" in the *Saints' Herald* was placed in the hands of the general superintendent early in the year 1897.

From the secretary's report, the membership of the association now numbers 14,775, a net gain of 2,231 over the previous year, the total number schools being 323.

From the treasurer's report we find the number of quarterlies now published to be: Senior, 5,200; intermediate, 4,350; primary, 3,300.

The revising committee reported the appointment of Sister Anna Salyards as editor of senior quarterlies, Brother

Duncan Campbell editor of intermediate grade, and Sister Vida E. Smith editor of primary grade. The committee also recommended that the editors in connection with the officers of the association consider the matter of uniformity of lesson texts passed upon by the convention, and that it be adopted at the earliest time.

Election of officers for the coming year resulted as follows: Superintendent, T. A. Hougas; first assistant superintendent, J. A. Gunsolley; second assistant superintendent, Charles E. Crumley; secretary, W. N. Robinson; treasurer, A. B. Hanson; librarian, Sister Mamie Allen.

The revising committee elected were E. L. Kelley, R. S. Salyards, and H. A. Stebbins.

At this convention was adopted a resolution providing for the appointment of a committee of five to take into consideration the arrangements and improvements of the quarterlies or other course of study and report at next convention. The committee appointed was as follows: J. F. Mintun, M. C. Fisher, George W. Blair, Sister Louise Palfrey, and Sister B. C. Smith.

1900

The ninth annual convention was held at Lamoni, Iowa, April 4 and 5, 1900.

The committee on improvements of quarterlies reported.

The following recommendation of the committee was adopted by the association:

Teacher's Edition Quarterly. We favor the issuing of such a quarterly, associated with the grades of quarterlies now published, to comprise the lessons of the senior, intermediate, and primary quarterlies, and, in addition, to give evidence on the subjects from Book of Mormon, Doctrine and Covenants, and Inspired Version; also helps drawn from other sources that will contribute to give a clearer and more complete understanding of the subjects of the lessons. Teaching Points and Illus-

trations, Home Class Suggestions, Infant Class or Kindergarten Suggestions—also to be included in this teacher's edition.

Also the recommendation:

We esteem a knowledge of the standard books of the church to be so important to the spiritual progress, not only of the individual but of the church, that special effort should be put forth to encourage systematic study of the books upon the part of the isolated members as well as those having advantage of branch associations: that it should be the united aim of the general missionaries and Sunday school and Religion workers to bring about such a systematic study of the church books in every family of Saints.

The sole financial income to the treasurer is from subscriptions received from the gospel quarterlies. No assessments have been made upon the schools of the association, as there was no need of it, the profits on the quarterlies supplying all the money necessary for the expenses of the association.

The following recommendation was also adopted; "That a committee of three be appointed to assist the general librarian, one of whom should be located in the city."

According to the resolution of the 1898 convention, a call was made upon all the schools in and out of the association to take up a special collection on the third Sunday in May, 1898, to provide means to furnish the halls of the Saints' Home. Money to the amount of \$549.27 was received.

Election of officers resulted as follows: T. A. Hougas, superintendent; J. A. Gunsolley, first assistant superintendent; F. M. Pitt, second assistant; W. N. Robinson, secretary; A. B. Hanson, treasurer; Mamie A. Allen, librarian.

F. M. Sheehy, Lucy L. Resseguie, and Charles H. Burr, the committee on illustrating primary quarterlies reported their work started in the latter part of October, 1898. The outline cards were chosen for the reason that they provided work for the children, and the committee thought them far in advance of a picture simply to be looked at.

Committee to secure editors reported the selection of Sister Anna Salyards as editor in chief, at a compensation of \$25 per month, and Brother Duncan Campbell as assistant editor at \$75 a year. These two authorized to secure such help as might be available to write primary lessons.

H. A. Stebbins, R. S. Salyards, and J. R. Lambert were appointed lessons revising committee for ensuing year.

The music committee consisting of J. L. Morgan, W. J. Richards, and Mrs. Belle James reported the progress of their work and stated they now have a collection of about twenty compositions that would be serviceable for a songbook.

1901

April 4, 1901, convened the tenth annual convention at Independence, Missouri.

There was a movement on foot, in the convention of 1900 and continued in 1901, of trying to adopt the International Lesson Texts as far as practical, to be used as texts for our quarterlies. This was finally defeated in a yea and nay vote resulting as follows: 308 6-15 for and 973 9-15 against.

The election of officers at this convention resulted as follows: Superintendent, T. A. Hougas; first assistant, J. A. Gunsolley; second assistant, George Gates; secretary, D. J. Krahl; treasurer, John Smith; librarian, S. A. Burgess.

Revising Committee: J. W. Wight, H. C. Smith, R. S. Salyards.

Sisters Lucy Resseguie, Dora Young, and Audentia Anderson were chosen to prepare teacher's helps adapted to the use of infant classes.

1902

April 4, 1902, the convention met at Lamoni, Iowa.

During the latter part of the year 1901, effort was made

to gather material for a chapter of history for the Sunday school work to appear in the fourth volume of the church history. Each district was called upon to prepare the history of the work in its own territory, these manuscripts to be used to draw from in the preparation of the chapter.

The financial condition of the association was such that it was thought best to reduce the price of quarterlies. Accordingly a reduction of twenty per cent was made, taking effect with the April-June issue.

Movement was brought about at this convention, considering the publishing of graded textbooks, fully descriptive of the gospel, to take the place of the quarterlies when so published.

Further consideration of this question was deferred until the next annual convention. Also the convention ordered that Brethren J. A. Gunsolley, A. M. Chase, J. W. Wight, W. N. Robinson, J. F. Mintun, and T. A. Hougas prepare papers expressing their individual views as to the work of graded textbooks, during the coming year, subject to public inspection. The general superintendent was requested to keep this matter before the superintendents of schools and of districts, that the question might be agitated and thoroughly canvassed.

The election of officers resulted as follows: Superintendent, T. A. Hougas; first assistant, J. A. Gunsolley; second assistant, A. Carmichael; secretary, D. J. Krahl; treasurer, John Smith; librarian, Mrs. Eli Etzenhouser.

The work of the committee on *Study Hour* was approved, the editors continued and empowered to add two to their number.

The executive committee was authorized to arrange for the publication of the *Study Hour*.

R. S. Salyards, Duncan Campbell, and John Smith were selected for revising committee.

For several years considerable agitation had been made over the advisability of appointing a general missionary over the association, and at this convention was ordered the appointment of the general superintendent as a general missionary of the association, financial provision to be made therefor. It was ordered that this general missionary go on the same financial basis as general church missionaries and that the executive committee provide for said funds.

The chairman was authorized to appoint a committee of five, of which the general superintendent should be chairman, to revise the constitution and by-laws.

This committee was instructed to place an article in the revised constitution and by-laws for home class work.

It was voted to give \$500 toward payment of the college debt.

1903

The twelfth annual convention was held at Independence, Missouri, beginning April 4, 1903.

The Sunday school history was not ready for the fourth volume of Church History. The general superintendent reported that more than half the districts had not been heard from at all, although several did their work well and very promptly.

The superintendent and first assistant attended the International Sunday School Convention at Denver in June, 1901.

Home department work was introduced during the year.

A new system of reporting was adopted, whereby now the schools report to the districts every three months and the

districts to the general association annually for the calendar year.

The *Study Hour* was abandoned during the year. The editors resigned after one issue was prepared. Another editor was found and one more issue put out. The subscription list was so small that the expense of publishing was considered too great for the association to bear considering the demand for its use.

At the convention a committee of five was appointed to prepare kindergarten helps: Anna Salyards, Maggie Blair, Sister F. M. Smith, Eva Bailey, and Viola Blair.

The election of officers resulted in the reelection of the officers serving the previous year. Also the same revising committee was reelected.

By motion the missionary work was authorized to be continued as last year, subject to approval of the appointing authorities of the church and General Conference.

The committee on graded textbooks reported, asking that a committee be appointed to prepare an outline of a graded course of study with specimen lessons in each grade and report at next convention. The resolution was put to vote and lost.

(To be continued.)

ELECTIONS IN ILLINOIS

BY S. A. BURGESS

The trustees of the Illinois Historical Library have issued a statistical series, Volume 1, Illinois Election Returns for 1818 to 1848. The period covered by the church in Illinois was really very limited, as the first settlement was made in the spring of 1840 and Joseph Smith was killed in June, 1844. By 1847 a large part of the membership in Nauvoo left Illinois to proceed to the West and other places. Many of them stopped en route, and a large number of them in western Iowa. Others left Nauvoo for Wisconsin, Saint Louis, and other points in the Mississippi valley. After 1846 there were comparatively few church members left in Hancock County.

The first election was that of November 2, 1840, for presidential electors. On this occasion the total vote of Hancock County was 1,976; 624 for Martin Van Buren, 1,352 for William H. Harrison. Van Buren, however, carried the State with 47,443, against 45,576 for Harrison. The counties giving the largest votes were: Adams, 3,011; Cook, 3,024; Fulton, 2,601; Greene, 2,048; La Salle, 2,724; Madison, 2,891; Morgan, 2,831; Pike, 2,186; Saint Clair, 2,772; Sangamon, 2,249; Will, 2,136. Therefore, of the eighty-seven counties, eleven had a larger vote than Hancock County.

A footnote states of the vote in Hancock County that the various electors received the following votes:

Morris, 1,352; Marshall, 1,349; Webb, 1,351; Cyrus Walker, 1,352; Lincoln, 1,163; Ralston, 815; rest of democratic electors, 264. The Mormons, voting the Whig ticket generally, at the election deliberately scratched Lincoln. [This is Abraham Lincoln, later President of the United States.]

At the preceding presidential election, November 7, 1836, the total vote had been only 33,699, and for Hancock County, 600. Hancock County had therefore grown slightly more rapidly than the rest of the State in the interval of four

years. Yet the Illinois vote of 1840 was nearly three times that of 1836.

The last preceding election before this of November 2, was that for governor, August 6, 1838. Total votes, 60,371. Hancock County 1,069. From this it would appear that Hancock County had grown less rapidly than the rest of the State from 1836 to 1838 but had grown more rapidly from 1838 to 1840.

Also, if this footnote is correct that the Mormons voted the Whig ticket but scratched Lincoln, the extent of their vote would be approximately indicated. Abraham Lincoln evidently received 189 votes less than the highest Whig vote. Ralston's vote of 815 cannot therefore be accounted for entirely by those who scratched Abraham Lincoln.

No reason is known for this scratching of Lincoln. But it appears his name was last on the ballot, so it may have been a desire to vote for Ralston, not an antipathy to Lincoln. Also it would appear probable that only a small part of the Mormons scratched Lincoln. Certainly their vote was more than two hundred, as since 1838 the vote of Hancock County had nearly doubled from 1,013 to 1,976. The difference between the votes of Lincoln and other Whigs is too small to be accounted for by a general scratching in Nauvoo, if such had occurred.

The second election, a year after their removal to Nauvoo, was for the representative for the Twenty-seventh Congress. Hancock County was in the third district. In the election held August 2, 1841, 1,725 votes were cast in Hancock County; 1,201 for John T. Stewart, Whig, and 523 for James H. Ralston, Democrat. Cook County, in which is located the city of Chicago, gave a vote of only 1,345. Adams County gave the largest vote of the district, 3,092. Fulton

County, with 2,119 votes, was the only other of the thirty counties in the northern third of Illinois which gave a larger vote than Hancock.

At the election in this district of August 4, 1841, the State was divided into three congressional districts. The vote for the first district of eighteen counties was 13,537. Only Madison gave a larger vote than Hancock; 1,804. The second district returned 14,070 votes for the twenty-two counties. For the third district, which included Hancock, the vote was 41,852. It will be seen, therefore, that the third district gave a numerically larger vote than both of the other two districts combined.

August 1, 1842, the vote for governor shows for the State: Thomas Ford, Democrat, 46,507; Joseph Duncan, Whig, 39,020; total, 85,527. Of this vote Hancock County gave Thomas Ford, 1,748; Joseph Duncan, 711, a total vote of 2,459, Adams, Madison, Morgan, and Sangamon Counties alone casting a larger vote than Hancock. Footnote of the vote of Hancock County includes two for Joseph Smith, two for Joseph Duncan, and one for Dan Leonard. The vote for lieutenant governor was practically the same as for governor.

At the same election, the proposition was submitted of calling a constitutional convention. The State vote shows 37,476 for the convention, 23,282 against. Hancock County voted 668 for and 626 against.

According to the constitution of 1818, when a question of calling a constitutional convention is submitted to a popular vote by the assembly it must be carried by a majority of voters voting for representatives in the next general assembly. A footnote states with regard to the vote for a convention in 1842 and 1846, since there were more votes for a convention than against, the number of votes for representatives became important.

It is difficult to reach authoritative results on the returns. Many county clerks neglected to return the number of votes for representatives in their counties or the number cast against a convention; some arrived at the number of votes against a convention by subtracting the number of votes cast for it from the whole number of votes cast. In some returns the votes cast for or against a convention exceed the number of votes for representatives.

In view of these facts, the tables are presented with caution. Where there was no return of the number of votes cast for representatives and it could be computed from the returns, it has been included in brackets. The corresponding per cents and totals are in brackets also. In view of the lack of conformity in the methods of computing the number of votes against a convention, no percentages have been calculated for them.

The vote of Hancock County, therefore, for the convention was only a little over one quarter, that is, slightly over 28 per cent of the vote for representatives, and the vote for a convention as a whole had failed in that county as it had throughout the State for the same reason.

By 1843 Illinois was divided into seven congressional districts. In the 6th district the vote in Hancock County was 2,822. Of this vote, 2,088 was cast for Joseph P. Hoge and 733 for Cyrus Walker. The total vote in the district for Hoge, Democrat, was 7,796; for Walker, Whig, 7,222. In other words, Joseph Hoge was elected by 574 votes, and Hancock County gave him 1,355 majority. In fact, of the sixteen counties in this district, only two others gave Mr. Hoge a plurality; namely Lee, 298, to 233 for Mr. Walker; McDonough, 537, to 498. The remaining thirteen counties gave a plurality for Mr. Walker.

Governor Ford's History states: "The next day Mr. Hoge received about 3,000 votes in Nauvoo, and was elected to Congress by six hundred or eight hundred majority."

This evidently is an error according to this volume just

issued by the Illinois Historical Library, for according to the figures here given the vote in Hancock County was only a little over two thousand for Mr. Hoge, and his plurality was slightly less than six thousand. Still, the effect of so strong a reversal of the Whig hopes in Hancock County, and particularly in Nauvoo, can readily be appreciated.

As indicating population, we note the vote of Hancock County 2,822, and that no other county of the sixth district gave as large a vote. Of other counties throughout the State, in the first district, Saint Clair County, 2,876; in the fifth district, Adams County, 2,899; in the seventh district, Sangamon County, 2,898, are the only counties that gave a larger vote.

Nauvoo was growing rapidly. Before the next election Joseph and Hyrum Smith were killed. The next election for representatives for Congress was on August 5, 1844. The vote for Hancock County was then 2,953; 2,251 for Joseph P. Hoge, 702 for Martin P. Sweet. Mr. Hoge was elected, however, by a plurality of 1,189. Though the plurality of Hancock County exceeded this for him, namely 1,549, he had a plurality in nine of the sixteen districts; Jo Daviess County giving him 1,551, to 1,387. The vote of this county nearly equaled that of Hancock County, namely, 2,943. The vote of Cook County had increased to 2,804; Adams County, 3,183; Fulton, 3,033; Sangamon, 3,043.

At the following presidential election, Hancock County's vote was considerably reduced to 2,147. James K. Polk's electors received 1,399; Henry Clay, Whig, 747. Nine counties had a larger vote, namely Adams, Cook, Fulton, Jo Daviess, Madison, Morgan, Pike, Saint Clair, and Sangamon.

This would indicate a considerable exodus between August 5 and November 4, 1844, as the vote for Hancock County would have been 3,263, if it had kept pace with the increase

of the state vote for these months. This gain is accounted for largely by the fact the November election was for president. This would indicate a loss of eleven hundred votes in Hancock County which would possibly represent a loss of seven thousand to ten thousand population.

The loss in the five and a half weeks, June 27 to August 5, 1844, is not so easily determined. A number evidently left Nauvoo after the assassination of Joseph and Hyrum Smith on June 27. A partial estimate may be made from the fact that there was a congressional election August 7, 1843, and the election on August 5, 1844, was also a congressional election. The state vote showed a gain of five and four tenths per cent for the year; the sixth congressional district in which was Hancock County, a gain of eleven and four tenths per cent, outside of Hancock County; but Hancock County showed a gain of less than four and seven tenths per cent. There was doubtless a large gain in the number of inhabitants in Nauvoo in the ten and a half months prior to June 27, 1844. The small net gain probably represents a loss in the remaining month and a half from Nauvoo. We know that hundreds stopped short of Nauvoo in that period, and possibly one or two thousand left—a beginning of the exodus which followed in the next three months.

By the congressional election of 1846, the vote of Hancock County was 2,259. At the constitutional election of March 6, 1848, Hancock County cast only 1,442 votes.

For the Illinois General Assembly, the first election was August 3, 1840. No state senator was then elected from the district, including Hancock county. The vote for the House of Representatives was, John F. Charles, Whig, 1,042; Malcolm McGregor, 669.

In the next election, that of August 1, 1842, Jacob C.

Davis was elected Senator for Hancock County by 1,530 votes. Mr. Davis was elected on the Democratic ticket. John F. Charles, Whig, received 167 votes, William H. Roosevelt 620, Sidney Rigdon 1. For the House of Representatives, Thomas H. Owen, Democrat received 1,603, William Smith, Democrat, 1,459, electing both of these men.

To the 14th General Assembly, August 5, 1844, the Democrats were again victorious. Jacob C. Backenstos, Democrat, 1,809; Almon W. Babbitt, 1,773. Their opponents received 1,080, and 886. This last election, however, was after the death of Joseph Smith.

We offer the above as correcting the figures given by Governor Ford in his history. Also we note that William Smith and Almon Babbitt were apparently the only members of the church who seriously ran for office.

The vote in 1838 was Whig 633 and Democrat 436. This was before the coming of Joseph Smith and others to Nauvoo and Hancock County. November 2, 1840, the vote for William H. Harrison, Whig, was 1,342; for Van Buren, 624. Then the vote in 1841 for representatives continues this leadership of the Whig Party.

But the vote in 1842 for Thomas Ford indicates a decided reversal. Still, if there had been any growth whatever in the county outside of Nauvoo it would appear to be plain that the reversal cannot be accounted for entirely by the change of the vote of the members of the Church of Jesus Christ of Latter Day Saints in 1842, though probably it was largely so. Also it follows that in voting for Mr. Hoge, Nauvoo was only continuing the Democratic vote to Ford or for William Smith in 1842. The vote for Mr. Hoge was not a reversal of politics. The change took place, from the relatively small vote of November, 1840, to the large vote for Ford in 1842.

Further, with a vote of over 1,000 in 1838 and a reasonable allowance for growth of the county in general, the Nauvoo vote would not appear to have exceeded 1,600 at any time. Either then few voted or the population may not be as large as is sometimes estimated.

I have pointed out above the difference between the two terms *social* and *ethical*. It seems to me unfortunate that this difference is so often overlooked. It is an instance of the slippery use of the moral vocabulary due to the lack of explicit analysis, and sure to breed confusion in practice. People speak eulogistically of the social attitude of mind, of the social spirit, and the like, as if the social point of view were necessary and of itself a commendable one. As a rule, they intend thereby to oppose the selfishly individualistic point of view—that is to say, they pass from one horn of the dilemma to the opposite. The individual versus society is the case in court. Shall society be sacrificed to the individual, shall egotism dominate? No. Shall the individual be sacrificed to society, shall the State like a huge monster crush the man, shall the multitude submerge the individual? No, a thousand times no. But how shall the two factors be mediated? That is precisely the ethical problem. To emphasize the word *social* as if it were synonymous with *ethical* is to obscure the problem, to insist on one element, whereas the problem is to bring about an agreement of the two.—*Hibbert's Journal*, October, 1923.

THE AUTOBIOGRAPHY OF MARTHA ELEANOR KEARNEY

ANCESTRY

My grandfather, Maurice Waldorf, came with an elder brother to this country from Germany during the war of the American Revolution—supposedly with Von Steuben. Both of the brothers were young single men, and both remained and settled in this country after the war. Maurice married Miss Catherine Dermer of New Jersey. She was also a native of Germany. Her father and her brother both served as officers in Washington's army.

Maurice and wife removed to Ohio and settled in Holmes County. They were the parents of fourteen children, of whom my father, born March, 1809, was the youngest but one. He was married to Martha Hopkins. She was born near Youngstown, Trumbull County, Ohio, June 19, 1812. Her father was Nathaniel Digerdel Hopkins, son of Nathaniel Hopkins, an officer in the American navy. Of him it was said that he sailed from Boston Harbor about the year 1781, bound presumably for the war in Tripoli, or to the West Indies, but the fate of his vessel and crew were never known. In the words of a poem commemorating that incident:

LOST SHIP

“We only know she sailed away
And ne'er was heard of more.”

This much is from our family record.

Some years ago there appeared in the *Mentor* magazine an article giving a history of the American navy with a portrait and sketch of the life of Ezek Hopkins, its first admiral. Mr. Barnes, historian of the navy, was the author. He stated that “Hopkins was a member of one of the most prominent

Puritan families of New England. His brother, Stephen Hopkins, was governor of Rhode Island." Through another source I learned that this Stephen Hopkins was one of the signers of the Declaration of Independence.

Knowing that my mother was of Puritan descent, I started a correspondence and learned from Mr. Barnes that Ezek and Stephen Hopkins had a brother named Nathaniel,



MARTHA ELEANOR KEARNEY

and from what he could find I am undoubtedly a descendant of this brother Nathaniel, my grandfather, Nathaniel D. Hopkins, born in Boston, 1774, being his son. Mr. Barnes also stated that "Nathaniel Hopkins and John Paul Jones were great friends and brother officers." They served together on the *Ranger*.

From our own records Nathaniel was twice married. His first wife was Naomi Gregg, mother of my grandfather.

She was the daughter of a prominent Scotch family. She died when my grandfather was about five years old. He was about seven when his father sailed on that last voyage, and he was brought up and educated by his Grandmother Gregg. After her death he went to New Jersey, where he married Esther Duer and moved to Ohio, settling near Youngstown. He served as a soldier in the War of 1812 with William Henry Harrison.

His wife, Esther, was of Welsh-Irish parentage, and it was claimed that she had a strain of Indian blood. My father always took great delight in teasing us children about Indian blood. Every little peculiarity of ours he laid to the Indian in us. I do not know how far back the Indian came in.

There you have it—my ancestry: Six nationalities, English (Puritan), Scotch, Welsh, Irish, Indian, German. My patriarchal blessing says that I am “an Israelite *indeed*, of the tribe of Ephraim.” I want to propound the question for whoever can to answer: Through which one of those six nations am I accounted of Ephraim? Or does it take them all to constitute me an “Israelite *indeed*”?

PERSONAL HISTORY

I was born September 23, 1842, near Millersburg, Holmes County, Ohio, the sixth of eleven children. I still have many memories of this my first home, although I was but three years old when we left it. One of those memories, fresh and clear, is of seeing a company of volunteer soldiers marching past on their way to Mexico. They wore the uniform of that time and carried the Stars and Stripes, the fife and drum playing a gay marching tune. My father had been the captain of this company and had trained with them, and but for the fact that he had been laid up for months with inflammatory rheumatism he would have been marching away with

them. He had been carried into the yard to see his comrades pass and stood leaning on two crutches. At sight of him the soldiers waved their plumed hats and cheered their old captain. We children were grouped in the doorway, mother standing back of me. I felt water splashing on my head and face. Looking up I saw my mother weeping. She hated war, and some of those who marched so gayly past never returned; they sleep in the soil of Mexico.

In September of that same year (1845), we moved to MacHenry County, Illinois, where father preempted some land near Woodstock, where his oldest sister, Mrs. Polly Dickerson, and family, then lived, with whom we stopped while father put up a cabin on his land. We found this country under great religious excitement. The Adventists, then called "Millerites," had figured out that this mundane sphere was scheduled to come to an end the very next year, 1847. Uncle Dickerson had been one of Miller's converts.

I remember how he spent all his time reading in a large family Bible and praying that his family might be led to repentance and preparation for the judgment. Aunt was greatly worried, fearing he would lose his mind. She used to come to our house often to consult with my parents about him.

One day I heard her telling a story that I have heard father repeat many times, and it always convulsed him with laughter. There was a large hogshead of water kept in a corner of the Dickerson kitchen. The winter was very severe, causing the water in it to freeze solid. Towards spring it began to thaw, and one night the hoops burst with a great noise, letting the water flow over the floor of the kitchen, which was about a foot lower than the rest of the house. Uncle Dickerson, being aroused, got up to investigate. He opened the door to the kitchen and with bare feet stepped off into the ice cold water. With the world's catastrophe in

mind, he leaped to a conclusion and called excitedly to his wife, "Polly! Polly! get up! The day of judgment has come!" But Aunt Polly, knowing what had happened, answered testily, "Oh, you old fool! Do you suppose the day of judgment will come in the night? It's only that old hogshead that's busted."

As the spring advanced, the believers grew more and more excited, abandoning all business affairs, crying repentance to the people for the judgment was at hand. They prepared white robes in which to ascend to meet the Lord. They assembled at the appointed time in their little log meeting-house near the Dickerson home. There they waited in their white robes singing hymns and praying, at times groups of them going outside and looking anxiously at the sky, but the sun went down and darkness fell, and the disappointed ones straggled homeward. This failure of their prophet fell like a wet blanket on the believers, extinguishing the faith of many, although Miller explained that it was only a little mistake in computing.

MY EDUCATION

It may not seem that the story of the Millerites could have much to do with my education. I am inclined to think that it had in a measure, for our parents used to point many a lesson. They told us that right living was the true preparation for judgment, and that it was presumptuous folly to put human wisdom above that of Christ, who said the knowledge of the end abides only with the Father.

In the spring of this year, 1847, I began my schooling, though under five years of age. The schoolhouse, a log cabin, was one mile from home, but I had the company of two older sisters and a brother, besides several neighbor children. We always went in as large a bunch as possible because of the wolves. The older boys always went armed with clubs, and

one or two carried shotguns. We often heard wolves howl, but I do not remember of seeing but one. It trotted up to the open door of the schoolhouse and stuck its head in, looking inquiringly about. It was a large gray wolf, but it met such a shower of clubs and yells from the boys that it hastily retreated.

Rattlesnakes, too, occasionally visited the school, but worse than snakes or wolves I feared and hated John Dufield, the bad boy of the school. I think, however, that I managed to acquire the beginning of an education. I could spell some words when I started and could read in the first reader when I quit. The school was kept the greater part of the summer for the benefit of those who could not attend in the severe winter.

In the spring of 1848 my father sold his land, and we returned to Ohio, going by water from Chicago to Sandusky the then terminal of the Baltimore and Ohio Railroad, by which we traveled to Mansfield, thence by teams to our destination near Mount Gilead, Ohio, which became our permanent home.

Chicago was then a mere struggling village or trading post. The business was carried on in a row of frame shacks on the lake and river fronts. Blanket Indians were strolling along at the steamboat landing when we embarked on the *General Scott*.

My father bought a farm about three miles from Mount Gilead, the county seat of Morrow County. I again started to school. I cannot recall interruption to my education from this time until the winter of 1851, when I had the misfortune to lose my hearing through what was pronounced spinal meningitis. After this my instructors were chiefly my father and oldest brother at home. But I did a great range of reading. By my eleventh year I had read, besides the history of the

United States, the History of the Reformation, in six volumes, by D'Aubignes. As the years went on I read many biographies and other histories. I will name but a few: Josephus' History of the Jews and The Roman Conquest of the Jews above all the daily reading of the Scriptures. I loved poetry and early began to try my hand at composition, some of which were published in our local newspaper, to which I continued to contribute as long as I lived there. It was through a poem entitled "Music of the heart" that I became acquainted with Mr. Harvey Clarence Kearney, to whom I was married July 9, 1868. He, too, was deprived of hearing, and was also a writer and lover of books. After four brief, happy years, he was taken from me by death, leaving me with one child, a son, who still lives to be my comfort.

I BECAME ACQUAINTED WITH THE BOOK OF MORMON

I shall go back a little, for I am somewhat ahead of my history. About the year 1860 I was baptized into the Baptist Church, to which my parents belonged. Mrs. Rhoda Thurston was also a member of the same church. I often visited at her house. She taught me the gospel according to the Latter Day Saints, loaning the Book of Mormon. She had been a convert to that faith before the death of the Martyr but had not had opportunity for baptism so had remained in the Baptist Church, to which she had previously belonged. Through a cousin of hers with whom she corresponded, she had learned of the church being reorganized.

Meantime I married as stated and went with my husband to Marion County, Illinois, where he met his death through being struck by a locomotive on the Illinois Central. I visited my husband's mother in Iowa before returning to my father in Ohio. My mother had been dead for some years, and father had remarried.

Mrs. Thurston buried her husband soon after my return

and informed me of her intention of going to Kirtland for baptism, which she did, going from there to Plano, Illinois. She wrote me to come to her, but before I could go she died. I went on, however, and was baptized there April 10, 1881, by Henry A. Stebbins, and confirmed the same day under the hands of Joseph Smith and Henry A. Stebbins, Brother Joseph being spokesman. A written copy of his confirmation prayer and blessing was given me, and I still have it.

In October of that year I went with the Herald Office when it removed to Lamoni. I built a cottage and lived there fourteen years. My son worked in the Herald Office from the age of fifteen until we left there to seek a milder climate for my health.

CHURCH WORK

Sister Marietta Walker (Frances) moved into town about this time, too, and for a while lived next door to me. She took up church work immediately. There was then no church literature except the *Herald* and *Zion's Hope*, the latter a little four-page paper about six by eight inches, edited by Brother Joseph. There was absolutely nothing for the young of adolescent age. The Saints were moving in from their scattered condition. Their children had been growing up without the oversight of the church except in cases where they were in branches. They were mostly a wild and worldly lot. Sister Walker came to me to consult about what could be done. She had taken charge of the *Hope* and enlarged it, but there still seemed a crying need for something more for the older children. She asked if I would help her with contributions should she undertake to publish a magazine for the young people. I entered whole-heartedly into the enterprise. Strange to say, we met opposition, but also met much encouragement from those who sensed what we were trying

to do. At Sister Walker's request I undertook to write a story of myself called "Pattie, or leaves from a life." She at the same time wrote "With the church in an early day." Later these two were put into book form as the beginning of a Sunday school library of Latter Day Saint literature. Sister Burton and others contributed to the magazine, and Sister Walker soon had quite a corps of contributors.

As a means to a better spiritual growth in both young and old, and with the approval of Brethren Joseph Smith and Blair, I organized the "Sisters' Prayer Union," for one hour's prayer on prepared subjects concerning our duty in the homes and the church. This spread from our local union to all the States, to Canada, England, and Australia. At Lamoni this work too, was opposed, but was upheld by Joseph Smith and W. W. Blair. The Sunday school Christmas offering was suggested by a little Christmas story written by me for the *Hope*. I have contributed many short stories to the *Hope*, *Stepping Stones*, and also another serial story for *Autumn Leaves*, called "Out of darkness into light."

While my writings, both prose and poetry, have met only kindly encouragement, I do not know that they have ever been considered as evidencing literary genius. To me it has been put the avenue of expressing the feelings and aspirations of a shut-in spirit.

I have had many wonderful spiritual experiences since my entrance into this church during my forty-two years of membership, and hope to continue faithful to the end.

LIST OF LANDS IN MISSOURI

The following list of land owned principally in Ray, Clinton, and De Kalb Counties by members of the church was copied under the direction of Walter W. Smith, who states copy was taken from a list prepared in Joseph Smith's office in Nauvoo in 1842. It will be noted that the list does not attempt to include land in Jackson or other counties. The abbreviations in each line are the description of property. S. W. is the southwest quarter, N. W. is the northwest quarter, N. E. is the northeast quarter, S. E. is the southeast quarter. The first figure is the number of section; the second, number of the township; the third, the range number.

Thus, S. W. of S. W. 4-57-29 is the southwest quarter of the southwest quarter of section four (4) in township fifty-seven (57), range twenty-nine (29).

- James Annis, Ray County, S. W. of S. W., 4-57-29.
- Same, Ray County, S. W. of N. E., 9-57-29
- John C. Annis, Ray County, E. of N. W., 9-57-29.
- John Archer, Ray County, S. E. of S. W., 17-57-29.
- John Austin, Ray County, S. E. of S. E., 36-57-26.
- Miles Andrews, Clinton County, S. E. of N. W., 13-56-30
- Lewis Abbott, Clinton County, N. E. of S. E., 13-56-30.
- James H. Aldrige, Ray County, N. W. of S. E., 33-56-29.
- William Allred, Ray County, W. of N. E., 31-56-29.
- Randolph Alexander, Ray County, W. of N. E., 28-56-29.
- James Allen, Ray County, W. of S. E., 28-56-29.
- Albin Allen, Ray County, N. W. of S. E., 23-56-29.
- Elisha Alvord, Ray County, N. E. of N. E., 25-56-29
- Randolph Alexander, Ray County, S. E. of S. E., 21-56-29.
- John Anderson, Ray County, S. lot 10 of N. W., 7-56-29.
- Albin Allen, Ray County, S. W. of S. E., 32-56-28.
- Same, Ray County, N. E. of S. W., 32-56-28.
- Same, Ray County, E. of N. W., 32-56-28.
- Same, Ray County, S. W. of S. E., 32-56-28..
- Milo Andrus, Ray County, S. E. of N. W., 17-56-28.
- John Anderson, Ray County, S. E. and S. W. of N. W., 7-56-27.
- Horace Alexander, Ray County, S. E. and S. W. of N. E., 11-56-26.
- Jamon Aldrich (Oct. 26, 1836), Ray County, N. E. of N. E., 13-55-29.

- Wiley P. Allred (Feb. 21, 1837), Ray County, N. W. of N. E.,
13-55-29.
- Rufus Abbott (May 19, 1837), Ray County, S. E. of N. E., 12-55-29.
- Martin C. Alfred (Oct. 24, 1836), Ray County, N. W. of S. W.,
12-55-29.
- John C. Annis (Aug. 25, 1836), Ray County, S. E. of N. W. and
N. E. of S. E., 4-55-29.
- Isaac Albred, Sr. (Aug. 10, 1836), Ray County, W. of S. W.,
20-55-28.
- John C. Albred (Aug. 10, 1836), Ray County, N. W. of N. W.,
29-55-28.
- William M. Albred (March 18, 1837), Ray County, N. E. of N. E.,
30-55-28.
- Hiram Abbott (Dec. 2, 1836), Ray County, N. E. of N. E., 1-55-29.
Same (Feb. 13, 1837), Ray County, S. W. of N. E., 1-55-29.
- James Albred (Sept. 4, 1837), Ray County, S. E. of N. E., 1-55-29.
Same (Aug. 26, 1837), Ray County, N. W. of S. E., 1-55-29.
- Reuben W. Allred (Aug. 26, 1837), Ray County, N. E. of S. E.,
1-55-29.
Same (Dec. 19, 1837), Ray County, S. W. of S. E., 1-55-29.
- Martin C. Allred (Nov. 5, 1836), Ray County, N. W. of S. E.,
2-55-29.
- William Allbred (Aug. 10, 1836), Ray County, N. W. of S. W.
8-55-28.
Same (Oct. 3, 1836), Ray County, N. E. of S. W., 17-55-28.
- William H. Allred (Feb. 13, 1837), Ray County, W. of N. W.,
18-55-28.
Same (Feb. 13, 1837), Ray County, N. E. of S. W., 18-55-28.
Same (Mar. 6, 1837), Ray County, N. W. of S. E., 18-55-28.
- Isaac Allred, Jr. (Aug. 10, 1836), Ray County, N. W. of N. W.,
20-55-28.
- William Albred (Aug. 10, 1836), Ray County, S. E. of N. W.,
20-55-28.
- James Allred (Sept. 4, 1837), Ray County, N. W. of S. W., 7-55-28.
- Elias Benner (July 7, 1837), Ray County, N. E. of N. W., 21-55-26.
- Levi Bracken (Mar. 20, 1837), Ray County, S. W. of S. W., 7-55-28.
- Wheeler Baldwin (Aug. 23, 1836), Ray County, N. W. of N. E.,
20-55-28.
- William Batson (May 9, 1837), Ray County, S. W. of S. W.,
5-55-29.
Same (Oct. 24, 1836), Ray County, S. E. of S. E., 6-55-29.
- Lindsey A. Brady (July 29, 1837), Ray County, N. E. of S. W.,
10-55-29.
- Abner Bozarth (July 12, 1837), Ray County, S. W. of N. E.,
11-55-29.

- Almon Bathrick (Feb. 18, 1837), Ray County, N. E. of S. E., 11-55-29.
- Benjamin Bragg (Aug. 20, 1836), Ray County, S. E. of S. W., 11-55-29.
- Jerome M. Benson (Nov. 28, 1836), Ray County, N. E. of N. E., 14-55-29.
- Anthony Blackburn, Ray County, E. Lot 1 of N. E. and N. E. of S. E., 3-56-26.
- Lindsey A. Brady, Ray County, N. W. of S. E., 6-56-26.
- Anthony Blackburn, Ray County, E. Lot 1 of N. E., 3-56-26.
Same, Ray County, N. E. of S. E., 3-56-26.
- Lindsey Brady, Ray County, N. W. of S. E., 6-56-26.
- Thomas Bold, Ray County, S. E. of S. E., 12-56-27.
- Philip Ballard, Ray County, S. E. and S. W. of S. E., 18-56-27.
- Johnson Bentley, Ray County, N. E. of S. W., 20-56-27.
- John M. Burke, Ray County, S. W. of S. W., 7-56-28.
- Calvin Beebe, Ray County, E. of N. E., 18-56-28.
Same, Ray County, S. E. of N. W., 18-56-28.
- John P. Barnard, Ray County, S. W. of S. W., 25-56-28.
- Timothy N. Benjamin, Ray County, N. E. of S. E., 27-56-28.
- John N. Benton, Ray County, N. E. of S. W., 28-56-28.
- Ebenezer Brown, Ray County, N. E. of N. E., 30-56-28.
- Queensey Brown, Ray County, W. of N. E., 30-56-28.
- John Botzorth, Ray County, S. W. of N. E., 31-56-28.
- Dolphus Babcock, Ray County, N. W. of S. E., 32-56-28.
- Abun V. Baldwin, Clinton County, N. W. of N. W., 27-56-30.
- Squire Bozarth, Clinton County, N. E., 27-56-30.
Same, Clinton County, E. of N. W., 28-56-30.
- Ezekiel Billington, Clinton County, S. E. of N. E., 35-56-30.
- James Burnham, Ray County, N. E. of S. E., 33-56-28.
- Sherman Brown, Ray County, N. E. of N. W., 36-56-28.
- Benjamin Benson, Ray County, W. of S. E., 2-56-29.
- Augustus G. Brown, Ray County, N. E. of N. E., 3-56-29W.
- Alvah Benson, Ray County, S. W. of S. E., 3-56-29.
- Isaac Beebe, Ray County, Lot 2 of N. E., 4-56-29.
- Peter H. Burnett, Ray County, Lot 1 of N. W., 4-56-29.
Same, Ray County, E. of S. E., 4-56-29.
- Abner Bozarth, Ray County, E. of Lot 2 of N. W., 4-56-29.
- Alanson Brown, Ray County, N. E. of N. W., 8-56-29.
- Ormond Butler, Ray County, S. E. of N. W., 9-56-29.
- Squire Bozarth, Ray County, E. of S. W., 9-56-29.
Same, Ray County, W. of N. E., 11-56-29.
- Alanson Brown, Ray County, N. W. of N. E., 12-56-29.
- Samuel Billings, Ray County, N. E. of S. E., 12-56-29.
- Titus Billings, Ray County, N. E. of S. W., 12-56-29.
- Calvin Beebe, Ray County, S. E. of S. E., 13-56-29.

- Squire Bozarth, Ray County, W. of N. W., 15-56-29.
 John Bozarth, Ray County, W. of S. W., 15-56-29.
 Abun Bozarth, Ray County, E. of S. E., 17-56-29.
 Same, Ray County, Lot 2 of S. W., 18-56-29.
 Same, Ray County, N. E. of S. E., 19-56-29.
 Squire Bozarth, Ray County, E. of S. W. and N. E. of N. E., 20-56-29.
 Same, Ray County, W. of N. E., 21-56-29.
 John M. Burke, Ray County, S. E. of N. E., 21-56-29.
 George Beebe, Ray County, E. of S. E., 22-56-29.
 Same, Ray County, N. E. of S. W., 23-56-29.
 Jerome M. Benson, Ray County, S. W. of N. E., 23-56-29.
 Same, Ray County, N. E. of S. E., 23-56-29.
 Calvin Beebe, Ray County, S. E. of S. W., 23-56-29.
 Same, Ray County, S. E. of N. W., 26-56-29.
 John L. Butler, Ray County, N. W. of S. E., 26-56-29.
 Same, Ray County, E of S. W., 26-56-29.
 Isaac Beebe, Ray County, N. E. of N. E., 27-56-29.
 Squire Bozarth, Ray County, N. E. of N. E., 29-56-29.
 Same, Ray County, W. of S. E., 29-56-29.
 Ezekiel Billington, Ray County, S. E. of N. W., 29-56-29.
 John Bozarth, Ray County, E. of S. E., 29-56-29.
 Ezekiel Billington, Ray County, N. W. of S. E., 30-56-29.
 Abner Bozarth, Ray County, N. E. of N. E., 31-56-29.
 Same, Ray County, N. W. of S. W., 31-56-29.
 John Bozarth, Ray County, W. of N. W. and N. E. of N. W., 33-56-29.
 Same, Ray County, S. W. of N. E., 34-56-29.
 Same, Ray County, N. W. of S. E., 34-56-29.
 Squire Bozarth, Ray County, N. E. of S. W., 33-56-29.
 Same, Clinton County, E. of S. E., 11-56-30.
 George Bush, Clinton County, E. of N. W., 2-56-20.
 David Bennett, Clinton County, N. W. of N. W., 2-56-30.
 Abun Bozorth, Clinton County, E. of S. W., 12-56-30.
 Isaac D. Baldwin, Clinton County, S. E. of S. E., 21-56-30.
 Same, Clinton County, N. W. of S. E., 22-56-30.
 Abner V. Baldwin, Clinton County, W. of S. W., 22-56-30.
 Richard Beasley, Clinton County, S. W. of N. E., 24-56-30.
 Titus Billings, Ray County, E. of N. E., 24-57-29.
 Samuel Billings, Ray County, N. W. of N. E., 24-57-29.
 Titus Billings, Ray County, E. of N. W., 28-57-29.
 Peter H. Burnett, Ray County, E. of S. E., 28-57-29.
 John Barton, Ray County, W. of N. E., 29-57-29.
 Asa Barton, Ray County, N. E. of S. E. and W. of S. E., 29-57-29.
 Loren Babbitt, Ray County, N. E. of S. W., 29-57-29.
 Truman Brace, Ray County, N. W. of N. W., 17-57-27.

- Joseph Clark, Ray County, E. of N. E. and N. E. and N. W. of S. E., 14-57-29.
- George Carson, Ray County, N. W. of N. E., 18-57-29.
- William H. Carson, Ray County, S. W. of N. E., 18-57-29.
- Oliver Cowdery, Ray County, W. of S. E., 26-57-29.
- William Campbell, Ray County, S. E. of S. W., 26-57-29.
- Oliver Cowdery, Ray County, W. of N. E., 35-57-29.
- John Corill, Ray County, W. of S. W., 36-57-29.
- James Collins, Ray County, N. E. of N. E., 1-57-26.
- Samuel Colvin, Ray County, S. E. of N. W., 1-57-26.
- Livingston Conner, Ray County, N. W. of N. E., 11-57-26.
- John Conner, Ray County, S. W. of N. E. and W. of N. W., 11-57-26.
- William Casper, Ray County, W. of N. W., 11-57-26.
- Uriah Curtis, Clinton County, N. W. of N. E., 13-56-30.
- David Crown, Clinton County, E. of N. E., 22-56-30.
- Willis Creson, Clinton County, S. W. of S. E., 22-56-30.
- Same, Clinton County, N. W. of N. E., 27-56-30.
- Oliver Cowdery, Ray County, E. of N. E., 36-56-29.
- William Creson, Ray County, N. W. of S. W., 30-56-29.
- Simeon Carter, Ray County, E. of S. E., 31-56-29.
- John W. Clark, Ray County, N. E. of S. E., 32-56-29.
- Orlando H. Carter, Ray County, N. E. of S. W., 32-56-29.
- Simeon Carter, Ray County, S. E. of S. W., 32-56-29.
- Timeothy B. Clark, Ray County, S. E. of N. E., 23-56-29.
- Jesse Cleavinger, Ray County, W. of S. W., 23-56-29.
- Oliver Cowdery, Ray County, S. W., 25-56-29.
- Alpheus Cutler, Ray County, N. E. of N. W., 20-56-29.
- Benjamin Covey, Ray County, S. E. of N. W., 21-56-29.
- Horace Cowan, Ray County, S. E. of S. W., 12-56-29.
- Uriah Curtis, Ray County, E. of S. W., 15-56-29.
- Same, Ray County, N. W. of S. W., 10-56-29.
- Ira Clothier, Ray County, S. W. of N. W., 11-56-29.
- John Cleavinson, Ray County, W. of S. E., 12-56-29.
- John Corill, Ray County, E. of N. W., 3-56-29.
- Joseph Clark, Ray County, Lot 1 of N. E., 5-56-29.
- Ira Clothier, Ray County, W. of N. E., 9-56-29.
- John Coviell, Ray County, W. of N. E., 2-56-29.
- Anderson Cameron, Clinton County, N. W. of N. E., 34-56-30.
- Same, Clinton County, N. E. of N. W., 34-56-30.
- Same, Clinton County, W. of N. W., 34-56-30.
- Abraham Coots, Ray County, N. E. of S. E. and N. W. of S. E., 28-56-28.
- Moses Clanson, Ray County, N. E. of S. E., 30-56-28.
- Same, Ray County, E. of N. W., 31-56-28.

- Oliver Cowdery, Ray County, W. of S. E., 30-56-28.
 Same, Ray County, N. W., 31-56-28.
- Abram Coots, Ray County, W of S. W., 22-56-28.
 Same, Ray County, E of S. W., 27-56-28.
- Nancy Carrell, Ray County, S. W. of N. W., 18-56-28.
 Isaac Clark, Ray County, S. W. of S. W., 12-56-27.
 Arthur Cady, Ray County, N. W. of N. W., 15-56-27.
 Robert Culbertson, Ray County, S. W. of S. W., 15-56-27.
 Same, Ray County, N. W. of N. W., 22-56-27.
 Same, Ray County, S. W. of S. W., 22-56-27.
 Same, Ray County, N. E. of S. W., 27-56-27.
 Same, Ray County, N. W., of N. W., 27-56-27.
 Same, Ray County, W. of N. E., 27-56-27.
- F. W. Cox, Ray County, S. E. of N. E., 29-55-29.
 Thomas Crandall, Ray County, S. W. of N. E. and N. E. of S. W.,
 30-55-29.
- Henry Coffee, Ray County, S. W. of S. W., 30-55-29.
 Same, Ray County, N. W. of N. W., 31-55-29.
- John Crinley, Ray County, E. of N. E., 31-55-29.
 Same, Ray County, E. of S. E., 31-55-29.
- John Crinley, Jr., Ray County, N. W. of N. E. and S. E. of S. E.
 and W. of S. W., 32-55-29.
- James Grinley, Ray County, S. E. of N. E., 32-55-29.
 John C. Clark, Ray County, S. W. of N. W., 31-55-29.
 John Curtis, Ray County, N. E. of N. W. and S. E. of N. W.,
 32-55-29.
- James Carroll, Ray County, N. W. of S. E., 1-55-30.
 John Cooper, Ray County, N. W. of N. E. and S. E. of N. W.,
 15-55-29.
- James C. Clark, Ray County, W. of S. E., 19-55-29.
 Jacob Crandall, Ray County, N. W. of N. W., 21-55-29.
 John W. Crandall, Ray County, N. E. of N. E., 28-55-29.
 Christopher Cunningham (July 5, 1836), Ray County, S. E. of N.
 E., 10-55-29.
 Same (Sept. 1, 1836), Ray County, W. of S. E., 10-55-29.
- Timeothy B. Clark (Aug. 18, 1836), Ray County, E. of S. E., 10-
 55-29.
- William C. Clark (Feb. 16, 1837), Ray County, S. E. of N. E.,
 11-55-29.
- Jesse M. Carroll (Sept. 10, 1836), Ray County, S. W. of S. E.,
 11-55-29.
- Simeon Carter (Oct. 25, 1836), Ray County, N. E. of N. E., 6-55-29.
 James Carroll (Aug. 27, 1837), Ray County, N. W. of S. W.,
 6-55-29.
- William O. Clark (Feb. 3, 1837), Ray County, E. of N. W., 18-
 55-28.

- Jeremiah Crowley (Aug. 2, 1836), Ray County, N. W. of S. W., 18-55-28.
- James Crowley (Dec. 23, 1833), Ray County, S. W. of S. W., 18-55-28.
- Barnett Cole (Sept. 19, 1836), Ray County, N. E. of S. E., 19-55-28.
- Lewis Clapp (Nov. 7, 1836), Ray County, W. of S. E., 20-55-28.
- John Camp (Nov. 7, 1836), Ray County, S. W. of N. E. and S. E. of S. E., 20-55-28.
- Robeison Clemand (Jan. 10, 1837), Ray County, S. E. of S. E., 35-55-28.
- Same (Jan. 10, 1837), Ray County, S. W. of S. W., 36-55-28.
- Jeremiah Curtis (Oct. 12, 1837), Ray County, S. E. of S. E., 1-55-29.
- Charles P. Curtis (Aug. 12, 1836), Ray County, E. of S. W., 1-55-29.
- Timeothy B. Clark (June 6, 1837), Ray County, E. of N. W., 2-55-29.
- Timeothy B. Clark (June 12, 1837), Ray County, W. of N. W., 2-55-29.
- William Casper (Oct. 27, 1837), Ray County, S. E. of N. W., 23-55-26.
- Same (Oct. 27, 1837), Ray County, E. of N. E., 27-55-26.
- Erastus Dodge, Ray County, N. E. of N. W., 22-56-28.
- Moses Dailey (Oct. 21 1837), Ray County, N. E. of N. W., 6-55-29.
- Benjamin Dobson (Aug. 8, 1837), Ray County, E. of N. E., 3-55-29.
- Israel Duty (Sept. 27, 1836), Ray County, S. W. of S. E., 13-55-29.
- Nathaniel Duncan, Ray County, N. W. of N. W., 36-55-30.
- James Daly, Jr., Ray County, N. W. of N. W., 17-56-28.
- James Daley, Ray County, N. W. of S. E., 17-56-28.
- Melcher Duncan, Ray County, S. E. of N. E., 28-56-28.
- George P. Dykes, Ray County, N. W. of N. E., 31-56-28.
- Parry Durfee, Clinton County, N. W. of S. E., 35-56-30.
- Philo Dibble, Ray County, S. W. of N. W., 9-56-29.
- Same, Clinton County, W. of S. E., 9-56-29.
- John Daley, Ray County, N. E. of S. E., 13-56-29.
- Same, Ray County, S. W. of S. W., 13-56-29.
- Cyrus Daniels, Ray County, E. of S. W., 13-56-29.
- John Daley, Ray County, E. of N. E., 14-56-29.
- Danniel C. Davis, Ray County, N. W. of N. E., 23-56-29.
- Soloman Danniell, Ray County, S. E. of S. E., 23-56-29.
- Same, Ray County, S. W. of S. E., 23-56-29.
- John Daley, Ray County, N. E., 24-56-29.
- Same, Ray County, E. of N. W., 24-56-29.
- Same, Ray County, S. E., 24-56-29.
- Same, Ray County, S. E. of S. W., 24-56-29.
- Same, Ray County, N. E. of S. E., 25-56-29.

- Perry Durfee, Ray County, N. W., 28-56-29.
- James Durfee, Ray County, E. of N. E. and E. of S. E., 28-56-29.
 Same, Ray County, S. W., 28-56-29.
 Same, Ray County, N. E. of N. E., 33-56-29.
 Same, Ray County, S. E. of N. W., 33-56-29.
- William Davis, Clinton County, N. W. of S. W., 2-56-30.
- Shiffeld Danniels, Ray County, N. E. of N. W., 32-57-29.
- Philo Dibble, Ray County, S. W. of N. W., 9-56-29.
 Same, Ray County, W. of S. W., 17-57-29.
 Same, Ray County, S. W., 3-57-29.
 Same, Ray County, E. of S. E., 4-57-29.
- Freeburn Demill, Ray County, S. E. of S. E., 13-57-29.
- James Emmett, Ray County, N. E. of N. W., 35-56-29.
- Samuel Egbert, Ray County, S. Lot 1 of S. W., 8-57-29.
 Same, Ray County, N. E. of N. E., 19-57-29.
 Same, Ray County, N. W. of N. W., 20-57-29.
- John Egbert, Ray County, S. E. of N. E., 19-57-29.
 Same, Ray County, S. W. of N. W., 20-57-29.
- William Egbert, Ray County, S. W. of S. W., 20-57-29.
- James Earl, Ray County, S. W. of S. E., 35-57-26.
- Isaac Ellison, Ray County, S. W. of S. W., 36-57-26.
- Walter Evans, Ray County, S. E. of N. E., 33-56-29.
- Hannah Erickson, Ray County, S. E. of S. W., 33-56-29.
- Sylvester H. Earle, Ray County, S. W. of S. W., 35-56-29.
- James Emes, Ray County, S. W. of S. W., 26-56-29.
- Rial Emes, Ray County, N. E. of S. W., 5-56-29.
- Frazier Eaton, Ray County, S. E. of S. W., 19-56-28.
- James Earl, Ray County, E. of S. E., 13-56-26.
- Isaac Ellison, Ray County, N. W. of N. W., 1-56-26.
 Same, Ray County, N. W. of N. W., 1-56-26.
- Joel Eames, Ray County, N. W. of S. E., 28-55-29.
- Rial Eames, Ray County, S. E. of S. E., 28-55-29.
- Ruggle Eames, Ray County, N. E. of N. E., 33-55-29.
- Horace Evans, Ray County, N. E. of S. E., 33-55-29.
- Roswell Evans, Ray County, N. E. of S. E., 14-55-29.
- Sylvester H. Earle (May 16, 1837), Ray County, S. E. of S. E.,
 11-55-29.
- David Frampton, Ray County, S. E., 29-57-29.
- Oliver Freeman, Ray County, S. E. of N. W., 20-57-27.
- William Frye, Ray County, W. of S. W., 31-57-27.
- Joshua Fairchild, Ray County, E. of N. E., 17-57-29.
- Nathan Freeman, Ray County, N. E. of N. E., 12-57-26.
- John Frye, Ray County, S. W. of S. E., 36-57-26.
- William Fryer, Ray County, N. E. of S. W., 36-57-26.
- William H. Free, Ray County, S. W. of N. W., 24-57-26.

- John Faucett, Ray County, N. W. of N. E., 30-56-29.
 Same, Ray County, N. W. of N. W., 31-56-29.
 Same, Ray County, N. Lot 1 of N. E., 30-56-29.
 Same, Ray County, S. W. and N. W., 31-56-29.
- William Frye, Ray County, W. of N. E., 25-56-29.
- King Follett, Ray County, N. E. of N. W., 9-56-29.
- Timeothy B. Foot, Ray County, N. W. of S. W., 32-56-28.
 Same, Ray County, S. E. of S. W., 32-56-28.
- Jesse Fletcher, Ray County, W. of S. E., 25-56-28.
 Same, Ray County, N. W. of S. W., 25-56-28.
 Same, Ray County, E. of S. W., 25-56-28.
- Benjamin Furerer, Ray County, N. E. of S. E., 21-56-27.
- Jacob Fouts, Ray County, W. of S. W., 10-56-26.
- Jeremiah Fuller, Ray County, S. W. of S. W., 18-56-26.
- William Fryer, Ray County, S. E. of N. E., 1-56-26.
- John P. Free, Ray County, N. W. of N. W., 26-55-30.
- William Fryer, Ray County, S. E. of N. E., 1-56-26.
 Same, Ray County, S. W. of N. E., 9-56-26.
- Lucius H. Fuller, Ray County, S. E. of N. E., 14-55-29.
- A. P. Free, Ray County, N. W. of S. W., 21-55-29.
- Joshua P. Faw, Ray County, W. of S. W., 27-55-29.
- Samuel Fuller (Sept. 29, 1837), Ray County, S. W. of N. W.,
 7-55-28.
- John B. Fasher (Oct. 3, 1836), Ray County, N. W. of S. W.,
 17-55-28.
- Lewis Fabuskie (Feb. 8, 1837), Ray County, S. W. of N. W.,
 4-55-29.
- James Frazier (Oct. 1, 1834), Ray County, E. of N. W., 32-55-27.
- Timeothy B. Foot (May 25, 1837), Ray County, N. E. of N. W.,
 5-55-28.
 Same (May 25, 1837), Ray County, S. W. of N. W., 5-55-28.
- Rhuben Foot (Apr. 27, 1837), Ray County, N. W. of N. W., 5-55-28.
 Same (Apr. 28, 1837), Ray County, E. of N. E., 6-55-28.
- William Gilbert, Ray County, S. W. of S. E., 12-56-27.
- Thomas Graves (Apr. 15, 1837), Ray County, S. E. of S. E.,
 7-55-28.
- Harvey Green (Nov. 12, 1836), Ray County, N. E. and N. W. of
 N. W., 3-55-29.
- Henry Green (Oct. 21, 1837), Ray County, N. E. of N. E., 4-55-29.
- True Glidden, Ray County, S. E. of S. W., 5-55-30.
- John Gregg, Ray County, N. E. of N. E., 20-56-27.
- William Gwin, Ray County, N. W. of S. W., 27-56-28.
 Same, Ray County, N. W. of S. E., 27-56-28.
- Thomas Guinn, Ray County, E. of S. W. and N. W. of S. W.,
 30-56-28.

- Thomas Grover, Ray County, N. W. of S. E., 19-56-29.
 Same, Ray County, W. of S. W., 20-56-29.
- Carlos Grainger, Ray County, N. E. of S. E., 21-56-29.
- Warren Graves, Ray County, N. E. of S. W., 22-56-29.
- Alvin C. Graves, Ray County, S. E. of S. W., 22-56-29.
 Same, Ray County, S. W. of S. W., 22-56-29.
- David Gwynn, Ray County, W. of S. E., 25-56-29.
- William Z. Gallaher, Ray County, N. E. of N. E., 32-56-29.
- James Gallaher, Ray County, W. of N. E., 32-56-29.
- Jacob Gates, Ray County, S. W. of N. E., 20-56-29.
- Leman Gibbs, Ray County, S. E. of S. E., 32-56-29.
- Jacob Gates, Ray County, N. W. of S. E., 20-56-29.
- John Gregg, Ray County, N. E. of S. E., 33-56-29.
- Jacob Gates, Ray County, N. W. of S. W., 21-56-29.
- David Gwynn, Ray County, N. E. of S. W., 34-56-29.
 Same, Ray County, S. W. of N. W., 34-56-29.
- John Gregg, Ray County, S. W. of S. E., 34-56-29.
 Same, Ray County, S. E. of S. W., 34-56-29.
- Thornton Gwin, Ray County, N. W. of N. E., 36-56-29.
- Henry Gwin, Ray County, S. W. of N. E., 36-56-29.
- James Goff, Clinton County, N. E. of S. W., 13-56-30.
- William Hewitt, Clinton County, S. E. and S. W. of S. E., 35-57-30.
- Samuel Holmes, Clinton County, N. E. of S. E., 36-57-30.
- Orville Head (Norville), Ray County, S. W. of S. W., 22-57-29.
- Anthony Head, Ray County, N. E. of S. W., 26-57-29.
 Same, Ray County, W. of N. E. and N. E. of N. W., 27-57-29.
- Isaac Hainlin, Ray County, E. of S. W., 8-57-27.
- James Hunter, Sr., Ray County, N. E. of S. W., 17-57-27.
- John Harvey, Ray County, N. E. of S. W., 35-57-27.
- Joseph Heasn, Ray County, S. of N. E., 1-57-26.
- James Huntsman, Ray County, S. E. of S. W., 35-37-26.
- William Hewitt, Clinton County, E. of N. E., 2-56-30.
- Elijah P. Howell, Clinton County, W. of S. E., 11-56-30.
- Chandler Holbrook, Clinton County, N. W. of N. E., 24-56-30.
- Jordan Hendrixon, Clinton County, E. of S. E., 24-56-30.
- Joseph Hightower, Ray County, E. of N. W. and N. E. of S. W.,
 34-56-29.
- James Hendrix, Ray County, W. of N. W., 35-56-29.
 Same, Ray County, S. E. of N. W., 35-56-29.
- Joseph Holbrook, Ray County, S. E. of N. E., 30-56-29.
- John Higbee, Ray County, E. of S. E., 27-56-29.
 Same, Ray County, N. W. of S. E., 27-56-29.
- Thomas Hancock, Jr., Ray County, W. of N. W., 29-56-29.
- George M. Hinkle, Ray County, N. W. of S. W., 29-56-29.
- Thomas Hintsucker, Ray County, S. E. of N. W., 25-56-29.

- Jefferson Hunt, Ray County, S. E. of S. E., 25-56-29.
 Charles W. Hubbard, Ray County, E. of S. E., 20-56-29.
 Joseph Holbrook Ray County, N. E. of N. E., 21-56-29.
 Same, Ray County, N. W. of S. E., 21-56-29.
 Dwight Harding, Ray County, N. E. of S. W., 21-56-29.
 George M. Hinkle, Ray County, N. E. of N. W., 13-56-29.
 Joseph B. Hanks, Ray County, S. W. of S. E., 13-56-29.
 Arab Charles Holbrook, Ray County, N. W. of S. E., 17-56-29.
 Amons Hodges, Ray County, S. E. of N. E., 9-56-29.
 Charles W. Hubbard, Ray County, N. E. and N. W. of S. E.,
 3-56-29.
 George W. Harris, Ray County, S. E. of S. E., 3-56-29.
 Curtis Hodges, Sr., Ray County, Lot 1 N. E., 4-56-29.
 Soloman Hancock, Ray County, S. E. of S. W., 5-56-29.
 Curtis Hodges, Sr., Ray County, N. E. of N. E., 9-56-29.
 Jefferson Hunt, Ray County, S. W. of S. W., 32-56-29.
 Same, Ray County, E. of N. W., 30-56-28.
 Elisha Hill, Ray County, N. E. of S. W., 31-56-28.
 Henry Hill, Ray County, E. of S. W., 32-56-28.
 Noah Hubbard, Ray County, E of N. E., 21-56-28.
 Adam C. Hubbard, Ray County, S. W. of N. E., 21-56-28.
 Charles Hunt, Ray County, N. E. of N. W., 21-56-28.
 Samuel Hill, Ray County, S. W. of N. E., 22-56-28.
 Noah Hubbard, Ray County, W. of N. W., 22-56-28.
 George M. Hinkle, Ray County, N. W. of S. E., 18-56-27.
 Jacob Harvier, Ray County, N. E. of S. W., 18-56-27.
 George B. Houts, Ray County, S. W. of N. W., 27-56-27.
 Same, Ray County, N. E. of N. W., 27-56-27.
 Jacob Havon, Ray County, N. W. of N. E., 17-56-26.
 James Hawn, Ray County, S. E. of N. W., 17-56-26.
 Danniell Hopkins, Ray County, S. E., 8-56-26.
 Austin Hammer, Ray County, N. E. of N. E., 1-56-26.
 Same, Ray County, N. W. of N. E., 1-56-26.
 James Huntsman, Ray County, N. W. of N. E., 2-56-26.
 Same, Ray County, E. of N. W., 2-56-26.
 Austin Hammer, Ray County, N. E. and N. W. of N. E., 1-56-26.
 James Huntsman, Ray County, N. W. of N. E. and E. of N. W.,
 2-56-26.
 James Harlin, Ray County, N. E. of S. E., 30-55-29.
 Elijah P. Howell, Ray County, N. W., frac. Qr., 2-55-30.
 James Houston (Nov. 5, 1836), Ray County, W. of S. W., 13-55-29.
 Anthony Hendrix (Aug. 17, 1836), Ray County, N. E. of N. W.,
 11-55-29.
 Pierce Hawley (Sept. 29, 1837), Ray County, W. of S. W., 3-55-29.
 Harrison Howard (July 13, 1837), Ray County, S. E. of N. E.,
 4-55-29.

- Elias Higbee, Ray County, S. W. of N. W., 27-57-29.
- James Hartshorn (July 28, 1837), Ray County, S. E. of S. E. and S. W. of S. E., 4-55-29.
- Perry Howard (July 28, 1837), Ray County, W. of S. W., 4-55-29.
- Lemuel Herrick (Oct. 28, 1836), Ray County, E. of N. W., 5-55-29.
- Simeon F. Hurlbett (Mar. 25, 1837), Ray County, S. W. of N. W., 5-55-29.
- James Hartshorn (Aug. 14, 1837), Ray County, S. W. of N. W., 5-55-29.
- Simeon F. Hurlbutt (Sept. 16, 1837), Ray County, S. E. of N. E., 6-55-29.
- James Houghton (Apr. 18, 1837), Ray County, S. W. of S. E., 14-55-28.
- Jacob Hess (Sep. 12, 1837), Ray County, S. E. of N. E., 17-55-28.
Same (Mar. 15, 1837), Ray County, S. E. of S. E., 17-55-28.
- William Jones (Oct. 15, 1836), Ray County, N.W. of N. W., 5-55-29.
- Jacob Johnson (Nov. 13, 1837), Ray County, N. W. of S. W., 5-55-29.
- Benjamin Jones (April 26, 1837), Ray County, S. W. of N. E., 10-55-29.
Same (April 26, 1837), Ray County, N. E. of S. W., 11-55-29.
- Thomas J. Jackson, Ray County, S. W. of N. W., 28-55-29.
- Alvah Jackson, Ray County, N. E. of S. E., 28-55-29.
- Lewis Jackson, Ray County, N. E. of N. E. 29-55-29.
- Lyman E. Johnson, Ray County, N. W. of N. E., 1-55-30.
- Hercules Jones, Ray County, E. of N. E., 35-55-30.
Same, Ray County, E. of S. E., 35-55-30.
- Abraham Jones, Ray County, W. of S. E. and N. E. of S. W., 35-55-30.
- Harvey Jones, Ray County, E. of N. E. and E. of S. E., 36-55-30.
- Mahlon Johnson, Ray County, N. E. of S. W., 12-56-26.
- George Johnson Ray County, W. of N. W., 30-56-28.
- James Johnson, Ray County, S. W. of S. W., 30-56-28.
- David Judy, Ray County, S. W. of N. E., 1-56-29.
- Levi Jackman, Ray County, S. E. of N. W., 1-56-29.
- Luke Johnson, Ray County, S. W. of S. E., 8-56-29.
- Lyman E. Johnson, Ray County, S. E. of S. E., 19-56-29.
- George Johnson, Ray County, S. E. of N. E., 25-56-29.
- James R. Joie, Ray County, S. W. of N. E. and N. W. of S. E., 30-56-29.
- William Jones, Ray County, S. W. of S. W., 32-56-29.
- John Jemison (Sept. 19, 1837), Ray County, W. of N. E., 34-55-26.
- David Jones, Ray County, S. Lot 2 of S. W., 31-57-29.
Same, Clinton County, S. E. of S. E., 36-57-30.
- Harvey Jones, Clinton County, W. of S. E., 36-56-30.
- Luke Johnson, Clinton County, S. E. of S. E., 36-56-30.

- Horatio N. Kent, Clinton County, W. of N. E., 4-55-28.
 Same, Clinton County, S. E. of N. W., 4-55-28.
- Lansing Kingsley, Clinton County, N. W. of N. E., 31-56-30.
- Samuel O. P. Kelsey, Ray County, N. W. of S. W., 34-57-29.
- John Killion, Ray County, W. of N. W. and W. of S. W., 21-57-29.
- Esra Kingsley, Clinton County, N. E. of S. W., 23-56-30.
- Thomas King, Clinton County, N. W. of N. E., 25-56-30.
 Same, Ray County, N. W., 32-56-29.
- Samuel Kimbel, Ray County, S. W. of S. E., 26-56-29.
- Thomas King, Ray County, N. E. of S. W., 29-56-29.
- Daniel Kinyon, Ray County, W. of S. E., 13-56-28.
 Same, Ray County, N. W. of S. E., 15-56-28.
- Joseph Knight, Ray County, N. W. of N. W., 18-56-28.
- Newell Knight, Ray County, N. W. of S. E., 18-56-28.
- Daniel Kinyon, Ray County, N. W. of S. W., 18-56-27.
- Abraham Keeney, Ray County, E. of S. E., 21-56-27.
- John Keeney, Ray County, W. of S. E., 21-56-27.
- Daniel Kinyon, Ray County, S. E., of S. W., 21-56-27.
- John Keeney, Ray County, S. W. of N. W., 22-56-27.
- Abraham Keeney, Ray County, N. W. of S. W., 22-56-27.
- Joseph Ketchum (Feb. 20, 1837), Ray County, S. W. of N. W.,
 29-55-28.
- Edward Larkey, Ray County, S. W. of S. W., 34-57-29.
- John Lythe, Ray County, S. E. of S. E., 36-57-29.
- John Lyons, Ray County, S. E. of N. W. and N. E. of S. W.,
 32-57-27.
- Caleb W. Lyons, Ray County, S. W. of N. W., 32-57-27.
- James Lowrey, Ray County, S. of Lot N. W., 30-56-29.
- Lyman Leonard, Ray County, S. E. of S. W., and S. W. of S. W.,
 29-56-29.
- Amasa Lyman, Ray County, N. E. of N. E., 19-56-29.
- Alfred Loy, Ray County, S. W. of S. E., 21-56-29.
- Aron C. Lyon, Ray County, E. of S. E., 23-56-28.
- Aron C. Lyon, Ray County, S. E. of N. W., 24-56-28.
 Same, Ray County, S. W. of S. W., 24-56-28.
- Charles W. Lyon, Ray County, N. W. of S. W., 24-56-28.
- Aaron C. Lyon, Ray County, N. E. of N. E., 26-56-28.
- Windsor P. Lyon, Ray County, S. W. of S. W., 26-56-28.
- Henry Lee, Ray County, S. W. of S. E., 15-56-28.
- David Lewis, Ray County, E. of N. E., 17-56-26.
- John Lowry, Ray County, N. E. of N. E., 1-55-30.
- John Loveless (Nov. 26, 1836), Ray County, S. E. of N. E., 13-
 55-29.
- John Larkey (Sept. 26, 1836), Ray County, N. W. of N. W., 11-
 55-29.

- Same (June 5, 1837), Ray County, E. of S. E., 3-55-29.
 Same (Dec. 7, 1836), Ray County, N. E. of S. W., 3-55-29.
 Edward Larkey (Sept. 21, 1836), Ray County, S. E. of S. W.,
 3-55-29.
 Alfred Lee (Nov. 13, 1837), Ray County, N. W. of N. W., 6-55-29.
 John Larkey (Sept. 16, 1836), Ray County, N. E. and N. W. of
 N. E., 10-55-29.
 John Loveless (Sept. 14, 1836), Ray County, S. E. of S. W., 18-
 55-28.
 James Lee (Aug. 19, 1834), Ray County, N. E. of S. E., 32-55-27.
 Alfred Loy (June 15, 1837), Ray County, W. of N. W., 3-55-28.
 Jesse M. Mann (Sept. 19, 1836), Ray County, E. of S. W., 7-55-28.
 Same (Dec. 19, 1836), Ray County, S. E. of N. E., 18-55-28.
 Same (Sept. 19, 1836), Ray County, S. W. of S. E., 18-55-28.
 Orlando Murry (Mar. 21, 1837), Ray County, N. E. of N. E.,
 20-55-28.
 Benjamin McCrary (Sept. 19, 1835), Ray County, S. W. of N. W.,
 20-55-28.
 Randolph McDonald (Oct. 20, 1835), Ray County, E. of N. W.,
 35-55-28.
 Same (Oct. 20, 1835), Ray County, E. of S. W., 35-55-28.
 Justus Morse (Nov. 16, 1836), Ray County, S. W. of N. E., 4-55-29.
 Same (Dec. 31, 1836), Ray County, N. E. of S. E., 4-55-29.
 Same (Jan. 3, 1837), Ray County, N. W. of S. E., 4-55-29.
 Moses Morse (Sept. 16, 1836), Ray County, S. W. of S. W., 11-
 55-29.
 James McCord (Aug. 19, 1836), Ray County, N. E. of N. W., 12-
 55-29.
 James B. McCord (Aug. 26, 1836), Ray County, S. E. of N. W.,
 12-55-29.
 Jotham Menard (Feb. 20, 1837), Ray County, S. W. of N. E.,
 13-55-29.
 David McBee (July 14, 1837), Ray County, S. E. of N. W., 22-55-26.
 Jesse M. Mann, Ray County, W. of S. E., 22-56-28.
 Gilbert V. Miller, Ray County, N. W. of S. W., 23-56-28.
 Eleazer Miller, Ray County, S. W. of S. W., 22-56-28.
 Wallace McFee, Ray County, S. E. of N. E., 26-56-28.
 Francis McGuire, Ray County, S. W. of S. E., 26-56-28.
 Jesse Mackarl, Ray County, S. W. of S. W., 31-56-28.
 Jonathan Maynard, Ray County, N. W. of N. W., 32-56-28.
 Joseph Miller, Ray County, S. E. of S. W., 33-56-28.
 Francis McGuire, Ray County, S. W. of S. E., 26-56-28.
 Same, Ray County, N. W. of N. E., 35-56-28.
 Same, Ray County, N. W. of N. W., 36-56-28.
 George Mognett, Ray County, N. E. of N. W., 1-56-29.
 George Morey, Ray County, N. W. of N. W., 1-56-29.

- Jotham Maynard, Ray County, N. W. Frac. Qr., 2-56-29.
 Isaac Morley, Ray County, E. of S. E., 2-56-29.
 Thomas B. Marsh, Ray County, N. W. of S. W., 2-56-29.
 Andrew Moore, Ray County, S. W. of S. E., 6-56-29.
 Justus Morse, Ray County, E. of N. E., 10-56-29.
 Thomas B. Marsh, Ray County, W. of N. E., 10-56-29.
 Samuel Musick, Ray County, N. E. of N. W., 10-56-29.
 Thomas B. Marsh, Ray County, N. E. of N. E., 11-56-29.
 Same, Ray County, E. of S. E., 11-56-29.
 John Murdock, Ray County, S. E. of S. E., 12-56-29.
 Samuel Musick, Ray County, N. W. of S. W., 13-56-29.
 Same, Ray County, S. E. of S. E., 14-56-29.
 Samuel Miles, Ray County, N. E. of N. E., 17-56-29.
 William McKissick, Ray County, S. E. of N. E., 20-56-29.
 Samuel Miles, Ray County, W. of S. W., 24-56-29.
 Same, Ray County, N. E. of N. W., 25-56-29.
 Moses Martin, Ray County, S. W. of S. E., 27-56-29.
 Benjamin Middaugh, Ray County, S. E. of N. E., 32-56-29.
 Benjamin S. McCord, Clinton County, S. W. of N. E., 27-56-30.
 Same, Clinton County, S. E. of N. W., 27-56-30.
 S. D. McCorpale, Clinton County, N. E. of N. E., 34-55-30.
 Isaac Morley (Feb. 25, 1837), Clinton County, W. of N. W.,
 13-55-29.
 Jesse McCarroll (Sept. 11, 1836), Clinton County, W. of N. E.,
 14-55-29.
 Moses Morse, Clinton County, S. E. of N. W., 14-55-29.
 Marcellous McKown, Clinton County, S. E. of S. E., 14-55-29.
 Samuel K. McGee, Clinton County, E. of S. W., 21-55-29.
 Same, Clinton County, W. of S. E., 27-55-29.
 Jeremiah McDonald, Clinton County, S. E. of S. W., 27-55-29.
 Robert McCurry, Clinton County, N. W. of N. W., 32-55-29.
 Jeremiah McDonald, Clinton County, W. of N. E., 34-55-29.
 Same, Clinton County, E. of S. W. and W. of S. W., 35-55-29.
 Thomas Merville, Clinton County, E. Lot 1 of N. W. and E. of
 S. W., 3-56-26.
 Gilman Merville, Clinton County, W. of S. E., 3-56-26.
 George Miller, Clinton County, N. E. of S. E., 7-56-26.
 Armor Merville, Clinton County, S. W. of S. E., 7-56-26.
 Jacob Myers, Sr., Clinton County, E. of N. E., 9-56-26.
 George Miller, Ray County, N. E. of S. E., 7-56-26.
 Gilmore Merville, Ray County, S. W. of S. E., 7-56-26.
 Thomas Merville, Ray County, E. Lot 1 of N. W., 3-56-26.
 Gilmore Merville, Ray County, W. of S. E., 3-56-26.
 James McBride, Ray County, S. E. of S. W., 9-56-26.
 George Myers, Ray County, W. of S. E., 10-56-26.

- Jacob Myers, Ray County, S. E. of N. W., 11-56-26.
 Same, Ray County, E. of S. W., 11-56-26.
- Jacob Myers, Jr., Ray County, N. E. of N. W., 17-56-26.
- Gilmore Merville, Ray County, N. W. of N. W., 17-56-26.
- Thomas Moveill, Ray County, E. of N. E., 18-56-26.
- Rudd Morgan, Ray County, N. W. of N. E., 18-56-26.
- William Middleton, Ray County, N. E. of S. E., 19-56-27.
- Reuben Middleton, Ray County, W. of S. E., 19-56-27.
- John Murdock, Ray County, S. W. of N. E., 21-56-27.
- Eleazer Miller, Ray County, N. E. of S. E., 15-56-26.
- Ranseller Miller, Ray County, N. E. of N. E., 22-56-28.
- Henry McHenry, Ray County, N. E. of S. E., 22-56-28.
- William E. McLellin, Ray County, S. E. of S. W., 8-56-29.
- S. D. McCorpale, Ray County, S. W. of S. W., 26-55-30.
- Benj. S. McCord, Clinton County, W. of S. E., 27-56-30.
 Same, Clinton County, S. W., 27-56-30.
- Henry Miller, Ray County, S. E. of N. W. and N. W. of S. E.,
 28-57-26.
- William Miller, Ray County, N. W. of S. W. and S. E. of N. W.,
 33-57-26.
- William G. McDaniel, Ray County, W. of S. W., 18-57-29.
- John McDaniel, Ray County, E. of S. E., 21-57-29.
- Andrew Moore, Ray County, S. E. of N. W., 21-57-29.
 Same, Ray County, S. E. of N. W., 27-57-29.
- John McDaniel, Sr., Ray County, E. of N. E., 28-57-29.
- Thomas B. Marsh, Ray County, S. E. of S. E., 35-57-29.
- Jeremiah Mackey, Ray County, W. of S. E., 36-57-29.
- Abijah S. McCord, Clinton County, N. E. of N. W., 27-56-30.
- John S. Meader, Clinton County, S. E. of N. W., 34-56-30.
 Same, Clinton County, N. E. of S. W., 34-56-30.
- James B. McCord, Ray County, S. W. of S. E., 30-56-29.
- James McBie (Sept. 15, 1837), Ray County, W. of S. W., 23-55-26.
- James Newberry, Ray County, S. E. of N. E., 31-56-29.
 Same, Ray County, S. E. of N. W., 31-56-29.
- David Norton, Ray County, S. W. of N. E., 1-56-26.
 Same, Ray County, S. W. of S. E., 12-56-26.
 Same, Ray County, E. of N. W., 13-56-26.
 Same, Ray County, S. W. of N. E., 1-56-26.
- John S. Newberry, Ray County, S. E. of S. W., 14-55-30.
- Colrin H. Nicholson (Oct. 27, 1836), Ray County, W. of S. E.,
 12-55-29.
- William Nicewonger (April 13, 1837), Ray County, S. W. of
 S. W., 8-55-28.
- Dairo Norton (June 16, 1837), Ray County, S. E. of S. E., 6-55-26.
 Same, (June 16, 1837), Ray County, N. E. of N. E., 7-55-26.

- Jedediah Owen (July 29, 1837), Ray County, S. E. of S. W., 10-55-29.
- Isaac Odell, Ray County, W. of N. W. and N. E. of N. W., 14-55-29.
- Jedediah Owen, Ray County, N. E. of N. W., 15-55-29.
- Joseph Orton, Ray County, S. W. of N. E., 1-55-30.
- Johnathan Onyler, Ray County, S. W. of N. E., 28-56-28.
- Caleb Odell, Ray County, N. E. of N. E., 32-56-28.
- Same, Ray County, W. of N. E., 32-56-28.
- Francis Odell, Ray County, S. E. of N. E., 32-56-28.
- Caleb Odell, Ray County, W. of N. W., 33-56-28.
- John S. Owen, Ray County, N. W. of N. W., 3-56-29.
- Simon Odell, Ray County, S. W. of S. E., 20-56-29.
- John Outhouse, Ray County, N. W. of S. W., 32-56-29.
- James Odell, Ray County, S. E. of S. E., 33-56-29.
- Francis Odell, Ray County, S. W. of S. W., 34-56-29.
- Evin Odell, Ray County, N. E. and N. W. of S. E., 36-57-26.
- John S. Owen, Ray County, E. of S. W., 34-57-29.
- William W. Patten, Ray County, N. E. of N. W., 32-57-29.
- William W. Phelps, Ray County, E. of N. E., 33-57-29.
- John Patten, Ray County, S. W. of S. W., 33-57-29.
- Joseph Peck, Ray County, S. W. of N. E., 23-57-29.
- John Pea, Ray County, S. E. of N. E., 25-57-29.
- William W. Patten, Ray County, N. E. of N. W., 29-57-29.
- Charles W. Patten, Ray County, S. Lot 1 of S. W., 31-57-29.
- John Pear, Ray County, N. W. of N. W., 30-57-27.
- John Patten, Ray County, Lot No. 1 of N. W., 18-57-27.
- George W. Parker, Ray County, Lot 2 of N. W., 18-57-27.
- Same, Ray County, Lot 1 of S. W., 18-57-27.
- Giles Parmon, Ray County, S. E., 1-57-26.
- John Pye, Ray County, S. W. of S. E., 36-57-26.
- Wilson Potter, Clinton County, N. E. of N. E., 1-56-30.
- James O. Prindle, Ray County, N. W. of S. E., 31-56-29.
- Roswell Prindle, Ray County, N. W. of S. E., 31-56-29.
- Roswell Prindle, Ray County, S. W. of S. W., 31-56-29.
- Same, Ray County, E. of S. W., 31-56-29.
- Orvin Phelps, Ray County, N. E. of N. E., 26-56-29.
- Same, Ray County, S. W. of N. E., 26-56-29.
- Ambrose Parmer, Ray County, W. of N. W., 26-56-29.
- Morris Phelps, Ray County, S. E. of N. E. and N. E. of S. E., 26-56-29.
- Reed Peck, Ray County, S. E. of N. E., 27-56-29.
- Edward Partridge, Ray County, W. of N. E., 29-56-29.
- Same, Ray County, N. E. of N. W., 29-56-29.
- Same, Ray County, N. W. of S. W., 22-56-29.
- Same, Ray County, S. E. of N. W., 20-56-29.

- Sittie Palmer, Ray County, E. of N. W., 22-56-29.
 William W. Phelps, Ray County, E. of S. E., 15-56-29.
 William Phelps, Ray County, E. of S. E., 9-56-29.
 Same, Ray County, W. of S. W., 9-56-29.
 William W. Phelps, Ray County, S. E., 10-56-29.
 Same, Ray County, E. of S. W., 10-56-29.
 Same, Ray County, E. of N. W., 11-56-29.
 Same, Ray County, W. of S. E., 11-56-29.
 Same, Ray County, S. W., 11-56-29.
 Uriah B. Powell, Ray County, S. E. of N. E., 11-56-29.
 Edward Partridge, Ray County, E. of N. W., 12-56-29.
 Charles W. Patten, Ray County, W. Lot 2 of N. W., 5-56-29.
 Same, Ray County, Lot 2 of N. E., 5-56-29.
 Edward Partridge, Ray County, W. of S. W., 5-56-29.
 Charles W. Patten, Ray County, W. Lot 2 of N. W. 4, 6-56-29.
 William W. Phelps, Ray County, N. E. of S. E., 8-56-29
 William W. Phelps, Ray County, E. of N. E., 1-56-29.
 Uriah B. Powell, Ray County, S. W. of N. W., 1-56-29.
 Hiram Page, Ray County, S. W. of N. E., 18-56-28.
 Same, Ray County, N. E. of N. W., 18-56-28.
 William H. Pye, Ray County, W. of N. E., 15-56-27.
 Same, Ray County, S. W. and S. E. of N. W., 15-56-27.
 Johnathan A. Packer, Ray County, S. W. of S. E., 9-56-26.
 John Pye, Ray County, W. of N. E., 13-56-26.
 Jacob H. Potts, Ray County, W. of S. E., 13-56-26.
 Johnathan F. Packer, Ray County, N. E. of S. E., 9-56-26.
 Thomas Potter, Ray County, S. E. of S. W., 32-55-29.
 Zieph Pooler, Ray County, S. E. of N. E., 33-55-29.
 Harris Park, Ray County, S. W. of N. W., 12-55-29.
 Same, Ray County, W. of S. W., 1-55-29.
 Joseph Pibun, Ray County, N. E. of N. W., 20-55-28.
 Merlin Plumb (May 29, 1837), Ray County, S. W. of N. W., 8-55-26.
 Same (May 29, 1837), Ray County, E. of S. W., 8-55-26.
 Same (May 29, 1837), Ray County, N. W. of S. W., 8-55-26
 Uriah B. Powell, Ray County, N. E. of S. E., 35-57-29.
 William W. Phelps, Ray County, W. of S. E., 35-57-29.
 John Reynolds (May 29, 1837), Ray County, W. of N. E., 7-55-26.
 Same (June 8, 1837), Ray County, S. W. of S. E., 6-55-26.
 Owen Rockwell (June 14, 1837), Ray County, N. W. of S. W.,
 5-55-28.
 Same (June 14, 1837), Ray County, N. E. of S. E., 6-55-28.
 Joseph and Charles C. Rich (April 26, 1837), W. of N. E., 3-55-29.
 Same (April 26, 1837), Ray County, S. E. and S. W. of N. W.,
 3-55-29.
 Moses J. Ray (Nov. 4, 1851), Error, N. W. of N. W., 10-55-29.
 Landon Rich, Ray County, E. of N. E., 15-55-29.

- Alanson Ripley, Ray County, S. W. of S. E., 28-55-29.
 John Reynolds, Ray County, W. of N. W., 35-55-29.
 Robert Rathburn, Ray County, S. E. of S. E., 9-56-26.
 Hiram Rathburn, Ray County, W. Lot 2 of N. E., 2-56-27.
 Burr Riggs, Ray County, S. E. of N. W., 22-56-28.
 Asa Rockhold, Ray County, S. E. of S. E., 25-56-28.
 John Raylan, Ray County, E. of N. W., 25-56-28.
 Same, Ray County, W. of N. W., 25-56-28.
 John Rowland, Ray County, W. of N. E., 27-56-28.
 Andrew Rose, Ray County, N. W. of S. E., 28-56-28.
 Same, Ray County, S. E. of S. E., 28-56-28.
 Same, Ray County, S. E. of S. W., 28-56-28.
 John Rowly, Ray County, S. E. and S. W. of S. E., 29-56-28.
 Elija Reed, Ray County, S. W. of N. W., 32-56-28.
 Andrew Rose, Ray County, N. W. of N. E., 33-56-28.
 Same, Ray County, E. of N. W., 33-56-28.
 Samuel Rolfe, Ray County, S. W. of S. E., 4-56-29.
 Alanson Ripley, Ray County, S. E. of N. W., 10-56-29.
 Burr Riggs, Ray County, N. W. of N. W., 11-56-29.
 James H. Rollin, Ray County, N. W. of S. E., 13-56-29.
 Boon Riggs, Ray County, E. of S. W., 14-56-29.
 Alanson Ripley, Ray County, S. W. of N. E., 17-56-29.
 Same, Ray County, S. W. of S. E., 17-56-29.
 Boon Riggs, Ray County, N. W. of N. E., 20-56-29.
 Miles Randall, Ray County, S. W. of S. W., 21-56-29.
 Porter Rockwell, Ray County, N. W. of N. E., 26-56-29.
 Miles Randall, Ray County, N. E. of N. E., 30-56-29.
 Joseph and Charles C. Rich, Ray County, S. W. of S. E., 33-56-29.
 Miles Randall, Clinton County, S. W. of N. E., 13-56-30.
 S. W. Reynolds, Ray County, N. E. of S. E., 12-57-26.
 Hiram Rathburn, Ray County, N. E. of S. W., 25-57-27.
 Robert Rathburn, Ray County, N. E. of N. E. and W. of S. E.,
 35-57-27.
 Burr Riggs, Ray County, S. E. of S. W., 28-57-29.
 John Ritchie, Dekalb County, N. W. of S. E., 13-57-30.
 Same, Dekalb County, S. W. of N. E., 13-57-30.
 John Redford, Ray County, S. E. of N. W. and N. E. of S. W.,
 36-56-29.
 Hiram Smith, Ray County, W. of N. E., 33-57-29.
 Samuel Sheppard, Ray County, E. of N. W., 35-57-29.
 Edward Smith, Dekalb County, S. W. of N. E., 1-57-30.
 Edward Smith, Dekalb County, E. of N. E., 1-57-30.
 Johnathan Stone, Clinton County, S. E. of N. E. and N. E. of S. E.,
 35-57-30.
 Hiram Smith, Ray County, W. of S. E., 28-57-29.
 Eliphus S. Stevens, Ray County, S. W. of S. W., 26-57-27.

- Roswell Stevens, Ray County, W. of N. W., 34-57-27.
 Samuel Shepherd, Ray County, N. W. of S. E., 9-57-27.
 Sardis Smith, Ray County, N. E. of S. E., 32-57-26.
 Hiram Stephenson, Clinton County, N. W., 5-56-30.
 Same, Clinton County, S. W. of S. W., 9-56-30.
 John Stone, Clinton County, S. W. of N. W., 17-56-30.
 John Sayers, Ray County, N. W. of N. E., 34-56-29.
 Hozea Stout, Ray County, N. W. of S. W., 35-56-29.
 Abner Scovil, Ray County, N. E. and N. W. of S. E., 36-56-29.
 Benjamin Slade, Ray County, S. E. and S. W. of S. E., 36-56-29.
 Abert Sloan, Ray County, S. E. of S. E., 30-56-29.
 Moses M. Saunders, Ray County, S. W. of S. W., 30-56-29.
 Joseph Smith, Jr., Ray County, N. W. of S. W. and W. of N. E.,
 27-56-29.
 Same, Ray County, E. of S. E., 22-56-29.
 Daniel Shearer, Ray County, E. of N. W., 23-56-29.
 Joel Shearer, Ray County, W. of N. E., 22-56-29.
 Same, Ray County, S. E. of N. E., 22-56-29.
 Almon Sherman, Ray County, N. W. of N. E., 17-56-29.
 Clark Strode, Ray County, N. W. of N. W., 9-56-29.
 William Smith, Ray County, W. of N. W., 10-56-29.
 Abel M. Sargent, Ray County, N. E. of N. E., 11-56-29.
 Hiram Smith, Ray County, W. of N. W., 12-56-29.
 Same, Ray County, W. of S. W., 12-56-29.
 Nathan Stewart, Ray County, N. W. of S. E., 6-56-29.
 Hiram Smith, Ray County, S. W. and W. of S. E., 1-56-29.
 Joseph Smith, Jr., Ray County, E. of N. E., 2-56-29.
 Hiram Smith, Ray County, E. of S. W., 2-56-29.
 Abel M. Sargent, Ray County, S. E. of N. E., 3-56-29.
 Daniel Shearer, Ray County, N. E. of S. E., 31-56-28.
 Avery Smith, Ray County, N. W. of S. W., 31-56-28.
 Benjamin Stone, Ray County, S. E. of S. E., 32-56-28.
 Benjamin Stone, Ray County, N. E. of N. E., 27-56-28.
 Roswell Stevens, Ray County, S. E. of N. E., 27-56-28.
 Joel Shearer, Ray County, E. of S. W., 15-56-28.
 Roswell Stevens, Ray County, E. of S. E., 21-56-28.
 Joel Shearer, Ray County, N. W. of N. E., 22-56-28.
 Luther Sweat, Ray County, N. W. of S. W., 15-56-27.
 Elijah Shaw, Ray County, S. W. of N. W., 21-56-27.
 Elijah Shaw, Ray County, N. W. of N. W., 21-56-27.
 Levi Stilts, Ray County, N. W. of S. W., 34-56-26.
 Sardis Smith, Ray County, N. E. of S. W., 7-56-26.
 James Severe, Ray County, W. Lot 1 of N. E., 3-56-26.
 William Stoneham (Stonum), Ray County, N. W. of S. W., 24-
 55-30.
 William Stonum, Ray County, N. E. of N. E., 26-55-30.

- James Sevier, Ray County, W. Lot 1 of N. E., 3-56-26.
 Sardis Smith, Ray County, N. E. of S. W., 7-56-26.
 Hosea Stout, Ray County, N. W. of S. E., and E. of S. W. and N W.
 of S. W., 2-55-30.
 Walter Silvy, Ray County, N. E. of S. W. and N. W. of S. W.,
 14-55-29.
 John G. Stevenson (Stephenson), Ray County, S. E. of S. E.,
 17-55-29.
 Same, Ray County, N. E. of N. E., 20-55-29.
 Daniel Stanton, Ray County, S. E. of N. W. and S. W. of N. W.,
 27-55-29.
 Jesse Smith, Ray County, N. W. of N. W., 28-55-29.
 Charles Sennett, Jr. (Nov. 14, 1837), Ray County, S. E. of N. W.,
 14-55-29.
 Henry Snyder (Oct. 11, 1836), Ray County, N. W. of N. E. and
 S. E. of N. W., 11-55-29.
 Charles Stennett (Feb. 6, 1837), Ray County, S. W. of N. W.,
 11-55-29.
 George Slade (Feb. 16, 1837), Ray County, N. W. of S. E., 11-55-29.
 Richard B. Stennett (Dec. 6, 1836), Ray County, N. W. of S. W.,
 11-55-29.
 Hiram Smith (Nov. 2, 1836), Ray County, W. of N. E. and S. W.
 of S. W., 12-55-29.
 Nathan Sewart (July 25, 1837), Ray County, N. E. of N. W.,
 4-55-29.
 Absalom Scahfield (Aug. 27, 1836), Ray County, N. W. of N. W.,
 4-55-29.
 Henry Snyder (Oct 11, 1836), Ray County, W. of S. W., 2-55-29.
 Gardner Sherman (Sept. 7, 1836), Ray County, S. W. of S. E.,
 2-55-29.
 John W. Stoker (July 7, 1837), Ray County, N. E. of S. E., 8-55-28.
 Ellis Stoker (July 7, 1837), Ray County, S. W. of N. W., 8-55-28.
 John Skidmon (Oct. 17 1836), Ray County, N. W. of N. E. and
 S. E. of N. W., 17-55-28.
 John Study (Sept. 11, 1837), Ray County, S. W. of N. W., 22-55-26.
 Avery Smith (Sept. 23, 1837), Ray County, N. W. of N. W., 6-
 55-28.
 Allen Thompson (June 27, 1836), Ray County, N. W. of S. E.,
 32-55-27.
 Levi P. Tomlin (Mar. 31, 1837), Ray County, S. E. of N. W., 7-
 55-28.
 Allen Taylor (Aug. 10, 1836), Ray County, S. E. of S. E., 19-55-28.
 William Taylor (Aug. 26, 1837), Ray County, W. of S. E., 19-55-28.
 Henry Thomas (Nov. 7, 1836), Ray County, E. of S. W., 20-55-28.
 Lewis Turner (Sept. 7, 1836), Ray County, E. of S. E., 2-55-29.
 Same (Nov. 2, 1836), Ray County, N. E. of N. E., 11-55-29.

- Absolam Tidwell, Ray County, S. E. of N. E., 20-55-29.
 Samuel H. Thompson, Ray County, N. W. of N. E., 30-55-29.
 Cornelius B. Turner, Ray County, S. E. of N. E., 9-56-27.
 Benjamin Turner, Ray County, E. of S. E., 9-56-27.
 William Tirmudge, Ray County, W. of N. W., 20-56-27.
 Same, Ray County, S. W. of S. E., 24-56-28.
 Same, Ray County, S. E. of S. W., 24-56-28.
 Same, Ray County, W. of N. E., 25-56-28.
 Alva Tippetts, Ray County, S. W., 3-56-29.
 Joseph Tippetts, Ray County, S. E. of S. E., 6-56-29.
 Alvah L. Tippetts, Ray County, N. Lot 1 N. W., 7-56-29.
 Same, Ray County, Lot 2 of N. W., 7-56-29.
 Moses Tracey, Ray County, S. E. of N. E., 18-56-29.
 William P. Tippetts, Ray County, N. Lot 1 of N. W., 18-56-29.
 Sydner Tanner, Ray County, N. W. of N. E., 21-56-29.
 Nathan Tanner, Ray County, S. W. of N. E., 21-56-29.
 John J. Tanner, Ray County, N. E. of N. W., 21-56-29.
 Charles C. Thornton, Ray County, N. W. of S. W., 26-56-29.
 John H. Tippetts, Clinton County, S. E. of N. E., 12-56-30.
 John J. Turner, Clinton County, S. E. of S. W., 13-56-30.
 Peter Tetrick, Ray County, S. E., 5-57-27.
 Same, Ray County, S. E., 7-57-27.
 Same, Ray County, E. of N. E. and W. of S. W., 8-57-27.
 James Todd, Ray County, S. E. of S. E., 13-57-27.
 William Timberman, Ray County, W. of N. W., 35-57-29.
 Peter Tetrick, Clinton County, W. of N. E. and E. of N. W., 34-57-30.
 Wilson Vanderlip, Ray County, N. E. of S. E., 32-56-28.
 Elisha Vorhes (Feb. 17, 1837), Ray County, N. E. of N. W., 10-55-29.
 Jacob Whitmer, Ray County, N. W. of S. W., 34-57-29.
 John Whitmer, Ray County, E. of N. E., 35-57-29.
 Andrew Whitlock (Oct. 24, 1836), Ray County, N. W. of N. W., 12-55-29.
 George Walter (Aug. 29, 1836), Ray County, E. of S. E., 12-55-29.
 William Wightman, Ray County, S. E. of N. E., 30-56-28.
 Edward Weaver, Ray County, S. E. of S. E., 30-56-28.
 Stephen Woolsey, Ray County, N. E. of N. W., 1-57-26.
 William Woolsey, Ray County, N. E. of S. W., 1-57-26.
 Eli Wilson, Ray County, W. of S. W., 2-57-26.
 Thomas Woolsey, Ray County, N. W. of N. E., 12-57-26.
 Giles Woolsey, Ray County, S. E. of N. E., 12-57-26.
 Lorenzo Warner, Ray County, S. E. of S. E., 33-57-26.
 George Williams, Ray County, S. W. of N. W., 25-57-27.
 Same, Ray County, S. E. of S. W. and W. of S. W., 25-57-27.
 Richard Walton, Ray County, N. W. of N. W., 33-57-27.

- John Waddaugh, Ray County, S. E. of N. E., 29-56-29.
 Henry Wood, Ray County, N. E. of N. E., 22-56-29.
 John Whitmer, Ray County, W. of N. W., 22-56-29.
 George Walter, Ray County, N. E., 13-56-29.
 John Whitmer, Ray County, N. W., 14-56-29.
 Same, Ray County, W. of S. W. and W. of N. E., 14-56-29.
 Same, Ray County, N. E. of S. E., 14-56-29.
 Same, Ray County, W. of S. E., 14-56-29.
 Same, Ray County, N. E., 15-56-29.
 Same, Ray County, E. of N. W., 15-56-29.
 Same, Ray County, W. of S. E., 15-56-29.
 John Whitmer, Ray County, S. W. of N. W., 3-56-29.
 Same, Ray County, S. E. of S. E., 8-56-29.
 John Wheeler, Ray County, W. of N. W., 26-56-28.
 Alexander Williams, Ray County, N. W. of S. E., 12-56-27.
 William N. Wade, Ray County, S. W. of N. W., 24-56-27.
 Robert White, Ray County, N. W. of S. E., 9-56-26.
 Same, Ray County, N. E. of S. W., 9-56-26.
 Same, Ray County, W. of S. W., 9-56-26.
 Same, Ray County, S. E. of S. W., 18-56-26.
 William Winget, Ray County, W. of N. W., 10-56-26.
 Oliver Walker, Ray County, E. of N. E. and E. of S. E., 12-56-26.
 Same, Ray County, S. W. of N. E. and N. W. of S. E., 12-56-26.
 Samuel Whittaker, Ray County, S. W. of N. E. and N. W. of S. E.,
 32-55-29.
 Soloman Wiscon, Ray County, N. W. of S. E., 15-55-29.
 Andrew Whittock (Aug. 26, 1837), Ray County, W. of N. E.,
 2-55-29.
 Joseph Woods (Feb. 24, 1834), Ray County, E. of S. W., 2-55-29.
 James Walker (July 7, 1837), Ray County, S. E. of N. E., 8-55-28.
 Lewis D. Wilson (Dec. 13, 1837), Ray County, E. of S. E., 14-
 55-26.
 Same (Oct. 24, 1837), Ray County, W. of S. E., 14-55-26.
 Same (Oct. 24, 1837), Ray County, E. of S. W., 14-55-26.
 Whilford G. Wilson (Oct. 25, 1837), Ray County, N. E. of N. W.,
 23-55-26.
 Whilford G. Wilson (Oct. 25, 1837), Ray County, W. of N. W.,
 20-55-26.
 Stephen Winchester (Nov. 13, 1836), Ray County, N. W. of N. E.,
 4-55-29.
 Edwin Whiting (Oct. 28, 1836), Ray County, E. of N. E., 5-55-29.
 Elisha Whiting (Oct. 28, 1836), Ray County, W. of N. E., 5-55-29.
 Charles Whiting (Feb. 23, 1837), Ray County, N. E. of S. E.,
 6-55-29.
 William Winget, Ray County, Lot 2 of N. W., 3-56-26.
 Oliver Walker, Ray County, E. of S. E., 1-56-26.

- Henry H. Wilson, Ray County, S. E. of S. E., 3-56-26.
Lorenzo Warner, Ray County, S. E. of S. E., 7-56-26.
 Same, Ray County, S. E. of S. E., 7-56-26.
Henry H. Wilson, Ray County, S. E. of S. E., 3-56-26.
Oliver Walker, Ray County, E. of S. E., 1-56-26.
David Whitmer, Ray County, S. E. of S. W., 7-56-28.
Frederick G. Williams, Ray County, N. W. of S. W., 7-56-28.
John Whitmer, Ray County, S. W. of N. W., 17-56-28.
Charles Wightman, Ray County, S. E. of S. E., 19-56-28.
William Wightman, Ray County, S. W. of S. E., 19-56-28.
Alexander Whiteside, Ray County, S. W. of S. W., 2-56-29.
John Whitmer, Ray County, W. of N. E., 3-56-29.
George Walter, Ray County, E. of N. E., 12-56-29.
John Whitmer, Ray County, W. of N. W., 23-56-29.
Lyman Wight, Ray County, N. E. of N. E., 34-56-29.
Stephen Winchester, Ray County, E. of S. E., 34-56-29.
 Same, Ray County, S. E. of N. E., 34-56-29.
George Walter, Ray County, W. of N. W., 36-56-29.
Lorenzo Warner, Ray County, S. W., 35-57-27.
Lyman Wight, Ray County, N. W. of N. W., 27-57-29.
 Same, Ray County, W. of N. W., 28-57-29.
 Same, Ray County, N. E. of S. W., 28-57-29.
Elias Washburn, Ray County, W. of S. W., 35-56-30.
 Same, Ray County, S. E. of S. W., 35-56-30.
Joseph W. Younger, Ray County, W. of S. E., 32-56-29.
 Same, Ray County, N. E. of N. E., 23-56-29.
 Same, Ray County, W. of N. W., 24-56-29.
John York, Ray County, N. E. of N. W., 1-56-26.
 Same, Ray County, N. E. of N. E., 1-56-26.
Gad Yale, Ray County, N. E. of N. W., 26-56-29.
Pleasant Yates, Dekalb County, N. W. of N. E., 1-57-30.
Pleasant Yates, Dekalb County, S. E. of S. W., 17-55-28.
Samuel Zimmer, Ray County, S. W. of S. W., 35-57-26.

HISTORY OF THE COUNCIL BLUFFS BRANCH OF THE
REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS

BY J. CHARLES JENSEN

On the 7th day of August, 1859, Elders W. W. Blair and E. C. Briggs having been sent on a mission from a General Conference held at Amboy, Illinois, came June 10 and 11 to the hills and vales of western Iowa for the purpose of looking up the lost sheep of the house of Israel who had been scattered by the persecution at Nauvoo, Illinois, and found a few who adhered to the faith as it had been committed to them under the administration of Joseph Smith, the Seer. Those in the vicinity of Council Bluffs were visited by these missionaries from time to time and under their ministry there renewed their covenant, and on the 18th day of May, 1862, a branch of seven members was organized by Elder Charles Derry. The membership included three elders, namely, Thomas Revell, John Clark, and Hans Hansen; also one teacher, James Stuart; members, Elizabeth Revell, Margaret Stuart, Rachel Clark, and Hans S. Michelson. The first president was Thomas Revell, a man of English birth who commanded the respect and confidence of the community.

At this time, and for some time after Brother Joseph Smith came into the church as its presiding head and teacher of the commandments, it was the custom in the branch for the president to have two counselors. There was of course no provision in the law as given of God to the church, but it was introduced by the elders who came in from the Mormon Church of Utah. This changed some time after Brother Joseph took the lead, priests, teachers, and deacons being provided as directed in the law. The first counselors, Brother

Revell had were John Clark and Hans Hansen, the first an Englishman and the second a Dane. Revell was a man learned and respected, honorable and faithful until the close of his early career.

Clark early showed his disappointment in failing to obtain the presidency of the church and never failed to antagonize Elder Revell. He criticized him in a public manner that proved irksome and very trying to Brother Revell and resulted in the resignation of Elder Revell on October 17, 1862, when he was succeeded by John Clark. Until then Brother Clark had served as branch clerk. His successor was Benjamin Allen. The change failed to give smooth sailing for the branch. Clark's arbitrary manner soon lost him the favor of the Saints. Clark was expelled from the church, whereupon he joined the Rigdonite movement, and later allied himself with the Whitmerites with whom he continued until his death.

May 9, 1863, Elder W. W. Blair called at Council Bluffs when he found the branch in a divided state owing to intermeddling and officiousness on the part of the ministers who claimed that by virtue of their higher rank in the priesthood they had the right to set in order the branch and its officers, not only without, but contrary to, the wishes of the branch and its officers.

The division was owing to the conduct of Elder Clark while presiding. He played in an orchestra for Saturday night dances that continued well past midnight, which some of the Saints considered a desecration of the Lord's Day and incompatible with his duty and obligations as a Saint and as the presiding elder of the local church.

Charges were preferred, and he was expelled by a majority vote of the branch, the negative not being called. A

number, however, voted against his expulsion. The action of the minority was considered a violation of the law which says, "And the elders shall lay the case before the church, and the church shall lift up their hands against them." Many at that time held that an elders' court not only formed the verdict, but also passed the sentence, and that the church was supposed to approve the action of the court, so the minority failing to do so were cut off.

At a district conference of the Pottawattamie District held at the North Star Branch November 25, 1865, it was resolved that this conference agree with Elder Charles Derry in considering the action taken by the Council Bluffs Branch against John Clark was illegal, and that he should be restored to his standing as an elder in the Reorganized Church of Jesus Christ of Latter Day Saints. It was also resolved that the members of the Council Bluffs Branch that were cut off in the John Clark case have the privilege still extended that was given them by Elder Charles Derry, viz, that they be received into the church as members without rebaptism.

In a letter to the *Saints' Herald* from Brother C. Derry, dated May 3, 1911, he writes that the General Conference authorized him to reinstate those expelled members. But Elder Clark and some others were so much hurt that they did not accept the privilege. It was reported that Elder Clark had said if he was legally cut off Elder Derry had no authority to reinstate him.

On September 27, 1864, James M. Judkins succeeded John Clark as president of the Council Bluffs Branch with David Evans as clerk. Judkins served until November 9, 1865, when he removed to Indiana and was succeeded by Elder Hugh Lytle, who served only a short term when he was succeeded by Elder Henry Kemp. The clerks in suc-

cession to Benjamin Allen were A. W. Sanders and David Chambers, jr. Of their election we have no date.

On January 19, 1864, Elders Alexander H. Smith, Thomas Revell, and W. W. Blair administered to Sister Pryor Stevenson, of Council Bluffs, Iowa, for what was called cancer on the under side of socket arch over the right eye, and by the blessing of God she was relieved of the affliction entirely and permanently.

The division in the branch continued and caused much ill feeling, which threatened for a time the disorganization of the branch. A committee was sent from the semiannual conference to inquire into the difficulty, but the *Herald* in its report of that conference does not record any report from this committee. It was some time, however, ere the ill feeling engendered over the affair subsided. As it would take too much time to give a complete history of the case, we will forego further reference to the matter. Elder J. Clark united with the Rigdonites and later with the so-called Whitmerites, with whom he remained until his death.

In the year 1866, Elders John W. Lewis and Thomas Revell were sent on a mission to England, Elder Revell being released the following year. In December, 1866, the Council Bluffs Branch decided to organize a Sunday school, which was effected on December 23, with twenty-two scholars and Elder Lewis Davis as superintendent. The scholars were as follows: Walter Beebe, now (1924) in Omaha, Nebraska; William Stuart, Canada; Elizabeth Williams McDonald, James D. Stewart, and Emily Caffall Daily, Magnolia, Iowa; Eliza Caffall Wilgate, California; Ada Davis Hollenbach, Des Moines, Iowa; Elizabeth Palmer Baldwin, Emma Palmer, Geneva M. Beebe Houghton, Nancy C. Ward Roberts, and Louisa Phoenix Mason, Council Bluffs, Iowa; Hannah Kay

Holden (deceased); Catherine Davis Beebe, Mary J. Palmer Kinneham, Elizabeth Pilling, Margaret Kay. Nonmembers: James Snodderly, now in Florence, Nebraska; Samuel Whitmore, Pottawattamie County, Iowa; Willie Wilds, Sampson Reese, Martha Shelton. The branch appropriated ten dollars for the purchase of books.

July 16, 1866, Elder Derry wrote the *Herald* of the work in Council Bluffs, "that it is not prospering. The Saints are few and poor and hall rent is high so that they are struggling under the difficulties."

Since the organization of the branch, the Saints had met in the house of the teacher, James Stuart, a two-room cottage on Pierce Street, between Park Avenue and First Street. In November of this year, Brother Stuart was appointed agent for the Board of Publication.

In January, 1867, Elder James Caffall was elected president of the Council Bluffs Branch. During his presidency the meeting place of the Saints was transferred from the home of Brother Stuart to a room in the Phoenix Block, corner of Broadway and First Street. Brother Alfred W. Sanders served as clerk, but served only a short time when he was succeeded by David Chambers, jr.

In a letter to the *Saints' Herald* February 1, 1868, a Brother C——, of Council Bluffs, commends the Sunday school in that city. The Sunday school was a new institution in the Pottawattamie District, and met with much opposition both active and passive. It was called a sectarian institution. Elders and members considered it beneath their dignity to engage in the work, so it was found difficult to find teachers for the few classes we had.

In January, 1868, the branch gave an entertainment for the benefit of the Sunday School. Twenty-three dollars

was realized and appropriated for the purchase of books and supplies.

About this time Elder C. A. Beebe erected a house on Pierce Street between Park and Glen Avenue. It was one and a half stories. The upper room he placed at the free service of the branch. Elders W. W. Blair and E. C. Briggs, the early missionaries to whose efforts was due the introduction of the work in this region, continued to visit, instruct, and strengthen the branch throughout this time and for many years after.

In the spring of 1868, Elder Stephen Postma, a "Rigdonite," traveled through this region seeking converts to that organization. They succeeded in organizing a small branch which met in the cottage of Mrs. Reese, a widow, on West Washington Avenue. They were composed mostly of Welsh people, some being apostates from the Reorganization, one of whom was ordained an apostle and his brother a seventy, and one, an old lady, was ordained a high priest. This organization did not attain to much force or influence. After struggling along for a few years, the interest died out, and some who had gone out from the Reorganization returned, while the faith of others was wrecked.

In the *Herald* of October 15, 1868, the editor, writing of the semiannual conference and the condition of the work generally, referred to an individual residing in Council Bluffs as follows:

At this conference as heretofore we were favored with the company of Potter Christ, who claims to be the Son of God, the Morning Star. He was busy during intermissions in descanting on the glories of his kingdom. We are informed that he used to be a member of the church many years ago. He is a man proselyting for himself, is past middle age, and is brisk in manner and speech.

This man referred to by the editor lived in Council Bluffs about seven years, dying April 2, 1872. He had the words

“Son of God,” and “Bright and Morning Star” tattooed on his forehead. His followers were few, not to exceed a dozen—probably less.

Some time before his death, another eccentric ex-Saint by the name of Bethers passed down the main street of the city and in a loud voice proclaimed the speedy destruction of the city. On the following day Potter Christ passed over the same route and pronounced Bethers a false prophet; that the city was not to be destroyed. Potter Christ had been in Utah, where it was said he left a family. He thought he would never die, but in this he was mistaken.

On November 4, 1868, the Council Bluffs Branch, after holding services in private homes and rented halls for six and a half years, decided at a called meeting to secure a lot and build a house of worship. A committee was appointed to secure subscriptions to that end. One of the first to contribute was a spiritualist by the name of William Smith who had a sawmill in the southern part of the city. He gave one thousand feet of cottonwood lumber, much of which is still in the building occupied by us in 1893.

On January 1, 1869, the Saints gave a tea party at which they cleared \$59.25. This entertainment consisted of a supper and a musical and literary program. Later they succeeded in raising \$300. They bought a lot on Pierce Street, west from Glen Avenue, for \$500, and broke ground, but owing to cold weather they had to postpone operations until early in the spring, when they succeeded in putting up a frame building 24 by 50 feet, the lot and building costing \$1,640. It was a very plain structure even for those times, but it was a home for the local church, and the membership was grateful.

Though not fully out of debt, the church was dedicated on June 20, 1869, by Elder Alexander H. Smith and David

H. Smith. A deed for the property was at once sent to Bishop Israel L. Rogers. On October 6, 1869, Frederick Hansen was elected clerk of the branch to succeed David Chambers, jr.

Though the records as we have them state that the church was dedicated on June 20, this evidently is a mistake, as the Smith brothers did not reach Council Bluffs until the evening of July 5 on their way to their western mission. The branch at this time numbered ninety-three members.

On February 22, 1871, Lewis Davis was released as superintendent of the Sunday school and was succeeded by Elder James Caffall.

In January, 1872, Elder Calvin A. Beebe was elected president to succeed James Caffall.

In April, 1873, Elder James Caffall was called to the office of apostle, to which office he was ordained in October, 1873. He resigned as Sunday school superintendent on October 8 to enter the mission field, being succeeded by Robert McKenzie. At the April Conference of 1874, Apostle James Caffall was appointed in charge of the European Mission, with headquarters in England. From this mission he was honorably released in 1877.

On October 14, 1874, Brother Robert McKenzie was released as superintendent of the Sunday school and was succeeded by J. Charles Jensen. In those days it was the custom for the branch at the quarterly business meeting to elect the Sunday school superintendent, the school electing all the other officers. Sixty-five volumes were added to the library, bringing it up to 239 volumes.

January 6, 1875, Elder Beebe was succeeded in the presidency of the branch by Priest Robert McKenzie. Since then we have had as presiding officers: Lewis Davis, Sentulam Butler, T. W. Williams, William Gess, John S. Strain,

A. J. Davidson, S. Harding, F. M. Cooper, B. S. Lambkin, O. Salisbury; clerks: J. Charles Jensen, C. P. Jensen, Peter Anderson, A. C. Riley, James D. Stuart, T. J. Smith, J. C. Dempsey, S. C. Jacobson, and James Hardnett. J. Charles Jensen resigned as Sunday school superintendent on October 2, 1878, and was succeeded by Elder C. A. Beebe who served until sometime in 1883 when Robert McKenzie was placed in charge, who served until July 1, 1885, after which were Joseph F. M. McDowell, A. C. Ripley, and A. E. Dempsey, sr.

From the organization of the school until 1885, the superintendent and assistant were elected by the branch. When Brother J. F. McDowell took charge, he cut loose from the branch authority, and the school was constructed as an independent organization until February 25, 1894, when the school united with the schools at Crescent and Underwood in the organization of the Pottawattamie District Sunday School Association with A. E. Dempsey, sr., as superintendent.

The Sunday school superintendents of the Council Bluffs Branch have been Lewis Davis, James Caffall, Robert McKenzie, J. Charles Jensen, C. A. Beebe, J. F. McDowell, A. C. Riley, A. E. Dempsey, sr., T. W. Williams, Julia E. Hansen, and others whom the writer cannot now recall.

In the autumn of 1901, a mission school was organized in the southern part of Iowa by Elder F. M. Cooper, with D. T. Cooper in charge, in all thirty scholars. February 21, 1902, the school was received into the Pottawattamie District Association as an independent school at the close of the semi-annual conference.

October, 1877, Elder Mark H. Forscutt delivered a series of ten lectures in the local church upon the faith, belief, and doctrine of the church. Joseph Smith by request delivered the second and fourth of the series.

On February 22, 1880, occurred the death of Sylvester Smith, a man who at one time stood high in the councils of the church but who had apostatized from the faith.

To the district conference, November 27 and 28, 1880, the presiding teacher of the Council Bluffs Branch reported the branch in a nearly disorganized condition and requested the conference to take it into consideration, whereupon the conference appointed H. H. Hansen, John H. Hanson, and Robert M. Elvin a committee to meet with the Council Bluffs Branch to assist them to a better organization.

This committee met with the branch December 5, 1880, when the presiding elder, Lewis Davis, and the priest, William Gess, were released on their resignation, and Elder C. A. Beebe elected to the office of president. Brother Beebe, who had served as Sunday school superintendent from October 2, 1878, was released during the year 1883 and was succeeded by Robert McKenzie.

During the year 1883 some of the Saints united in inviting Joseph F. M. McDowell to come to Council Bluffs to serve in that branch. In 1885 an elder of the Utah Mormon Church applied for the privilege of holding service in our church building. By the influence of Brother McDowell, among the young people of the branch especially, this request was denied.

In the *Herald* for October 3, 1885, the caption "Open doors" criticized the Council Bluffs Branch severely for having refused the use of our chapel on application of an elder of the Utah Mormon Church.

On April 6, 1887, Brother Beebe was again elected president of the branch to succeed Brother Robert McKenzie.

On September of this year M. F. Daniel lectured against

us in Council Bluffs. Mark H. Forscutt replied very effectively.

February 25, 1888, the Council Bluffs Branch reported C. A. Beebe as presiding, A. C. Riley as clerk. The branch at this time numbered 154 members.

September, 1888, Elder Warren E. Peak held a debate in the western part of the city with a man by the name of N. M. Allen. The city papers gave a very favorable write-up of the debate.

Brother Peak and J. Arthur Davis continued services in the city, awakening quite an interest. In October President Joseph Smith preached a number of evenings to large and interested congregations.

In March, 1899, the branch concluded to remodel the chapel, which was done in April. The work was done by Brother Luis Christiansen, carpenter and builder; quite an improvement was made at considerable expense. The ceiling was raised, new windows of a Gothic type, chair and pulpit platform with an alcove for chair back of pulpit, and a baptismal font under the platform; also a vestibule at the main entrance. The cost of these improvements was never made a matter of record, although one of the building committee was at this time secretary and treasurer of the branch.

February 17, 1890, Brother W. W. Blair wrote the *Herald* from Council Bluffs:

I baptized a man and his wife here yesterday. Have had large and increasing and very attentive audiences during the last eight days, in which I have preached nine sermons.

In the spring of 1890 Brother Branson delivered a number of Sunday discourses in the Saints' Chapel. September 6, 1890, the Council Bluffs Branch reported to the Pottawatomie district conference 198 members; C. A. Beebe, presi-

dent; J. Charles Jensen, secretary. In December Bishop E. L. Kelley held a number of services in Council Bluffs, instructing the local church in the financial law.

January 21, 1891, Brother A. E. Dempsey, sr., was elected superintendent of the Sunday school. February 9, 1891, Brother Robert M. Elvin reported that he had held some services in Council Bluffs to small congregations which he attributed to inclement weather. He had partaken of the sacrament with the Saints and preached the word with only fair liberty, to which he added:

For some reason that I do not understand, my attempts to preach in this city have not been attended with the same rich flow of the Spirit of God as in other places.

Apostle J. R. Lambert, president of the mission, reported that during the year his labors had been confined to Council Bluffs. On July 1 Brother Beebe was succeeded in the presidency by Elder S. Butler; J. Charles Jensen, clerk.

March 30 Brother Butler was released, and Brother Beebe was again placed in charge. Danish services were held in the branch on Sunday afternoons by Elders Hans Peterson and J. J. Christiansen.

Brother Columbus Scott held services in the branch at this time, reporting good hearings.

On May 8, 1893, Elder W. W. Blair reported a week's services in the branch. Found the branch in the best spiritual condition he had ever known it.

On August 29 a series of tent meetings was begun in the city. The night was cold and the congregation not large, but they gave good attention to the sermon delivered by Elder T. W. Williams, who had lately come to the city under conference appointment. In these meetings he was assisted by Elder Charles Derry and M. P. Madison.

January 25, 1894, T. W. Williams wrote to the *Herald* from Council Bluffs, saying:

I have now been in this field seven months and find the Saints here pretty much as they are in other places. Council Bluffs can well be proud of her young people, for here as elsewhere they are becoming the backbone of the church, in activity and in earnestness. The Sunday school is quite well attended; the week services not so well.

The General Conference appointed him to the Pottawattamie District with Council Bluffs objective. The Religio of Council Bluffs adjourned during the hot weather of the summer of 1894. The church having invested in quite a number of tracts, a number of the Saints were enlisted in distributing them about the city. In the fall of this year the branch opened a mission in the northern part of the city. For awhile the interest and attendance was good, and financially it was self-sustaining.

February 6, 1895, Brother Joseph Smith came to Council Bluffs for a short visit. Of this he says in a letter to the *Herald* on the 15th:

I have held meetings every night since coming here. Will continue over Sunday. Meetings quite well attended. Had the fullest house Sunday night they have ever had, so they say.

On April 3, 1895, T. W. Williams succeeded A. E. Dempsey as superintendent of the Council Bluffs Sunday school. In a letter to the *Herald* March 17, 1895, Brother Williams said the congregations are getting too large for the house. It is necessary to place two rows of chairs in the aisles, and then the seating capacity is insufficient.

He and Brother J. S. Strain both write of the work in Council Bluffs as encouraging. During June Elder Williams held a series of tent meetings in Council Bluffs, resulting in the baptism of four. Calls and assistance were had from Elders Frederick A. Smith, Charles Derry, Hans N. Hansen,

and George H. Hilliard. The meetings were continued during the summer with varying success, the attendance falling off during the extreme heat.

On April 3, 1895, Elder Williams succeeded Elder Beebe as president of the Council Bluffs Branch; J. Charles Jensen, secretary. The southwestern Iowa Saints held a reunion September 12 to 22, 1895, at Council Bluffs near Lake Manawa.

In December, 1895, Elder Williams held meetings in the Baptist church in the western part of the city and started a mission Sunday school with sixty in attendance on the second Sunday, March 25, 1896. Elder John S. Strain succeeded T. W. Williams as president of the Council Bluffs Branch; and J. Charles Jensen, declining reelection as secretary, was succeeded by James D. Stuart.

February 28, 1896, the Council Bluffs Sunday school reported an enrollment of ninety, A. C. Riley, superintendent, and George C. Christiansen, secretary. December 26 and 27, 1896, a Sunday school institute was held at Council Bluffs in the Saints' Chapel. The meeting was encouraging and inspiring, much valuable information being given of benefit to the Sunday school work. It was pronounced an unqualified success. Leading Sunday school workers were in attendance. For the six months ending March 7, the Sunday school reported an enrollment of ninety-seven; J. Charles Jensen, superintendent, George C. Christensen, secretary.

May 10, 1897, Elder Williams wrote the *Herald*:

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

He pronounced our cottage prayer meetings a success.

June 9 he wrote:

There has been sickness this spring. Sister Kay is suffering from dropsy; Brother John Bassett from paralysis. Brother Andrew Hall is quite feeble. These are among the oldest members in the branch. Doctor Thomas Allison is also suffering from dropsy.

These Saints passed in a short time to their reward. Tent meetings were held in the city during the month of July.

September 4, 1897, Apostle James Caffall returned to his home in Council Bluffs from a mission in England where he labored three years, having received his appointment at the April conference of 1894. Brother Joseph Smith in a *Herald* editorial commends him for his faithful and satisfactory service in that mission. For the six months ending September 1, the Sunday school reported an enrollment of one hundred fourteen with an average attendance of sixty-five; J. Charles Jensen superintendent, George C. Christiansen secretary. Sunday school convention for the Pottawattamie District was held at Council Bluffs December 11 and 12 with Julia E. Hansen superintendent and Jennie E. Scott secretary.

February 3, 1898, Elder J. S. Strain wrote the *Herald*:

The health in the Council Bluffs Branch is good. Missions were created in the south, east, and west parts of the city. The writer was appointed in charge of the south side mission. Interest is increasing, and good word comes from all stations.

March 18, 1899, the Council Bluffs Sunday school elected Grace Riley secretary in place of G. C. Christiansen.

The local Zion Religio-Literary Association was organized in the spring of 1893, G. J. Harding president, being succeeded by T. W. Williams on September 4. The society at its organization consisted of thirty-four members.

In 1913 the church was remodeled and enlarged at an expense of \$6,000. In the western part of town, missions were opened known as Riverside, Belmont, and Orchard Height. These have continued in the care of local brethren.

In the summer of 1922 a church building was erected at Riverside Mission. The lot and building at Belmont had been purchased some time earlier. The Orchard Height Mission occupied a country schoolhouse, located some miles north of the city. The branch has maintained a steady growth; likewise the Sunday school and Religio. While most of the branches in the district have been disorganized and reorganized, the one at Council Bluffs has had a continuous existence since its organization.

Patience, Hope and Love! . . .
O part them never! If Hope prostrate lie,
Love, too, will sink and die.
So Love is subtle; and will proof derive,
From her own life, that Hope is yet alive. . . .
Yet happy there will come a weary day
When, overtasked, at length
Both Love and Hope beneath the load give way;
Then, with a statue's smile, a statue's strength,
Stands the mute sister, Patience—nothing loath,
And, both supporting, does the work of both.

—Samuel Taylor Coleridge.

LOCAL HISTORY

LAMONI STAKE (DECATUR DISTRICT), BY DUNCAN CAMPBELL

(Continued from page 377.)

APRIL 16, 1916, TO MARCH, 1917

THE WORK IN THE STAKE

The following communication relative to the work in the stake appeared in the *Saints' Herald* of October 25, 1916:

The work of the Lamoni Stake is moving along well under the new alignment effected in the organization of the stake presidency last June, when J. F. Garver, upon nomination of the proper authorities, was made stake president, with E. J. Giles and P. N. Craig as counselors.

These men differ in temperament as they have differed in experience. Coming to the work with different qualifications, with the cooperation of the people, which they seem to be already enjoying to a reasonable degree, if faithful, so as to receive the blessings of God, they should serve effectually in the responsible position to which they are called.

Brother John Smith, whose resignation from the presidency of the stake because of increasing infirmities of age opened the way for the reorganization referred to, is moving into his new work of patriarchy under promise of good service. He enjoys the confidence of the Saints. He gives to the new administration his full support, and exercises a spirit that commends him to the Saints—as he has often himself expressed a desire to do—as one who grows old gracefully, and as one who carries in his heart no spirit of jealousy or enmity towards those to whom he has surrendered his one-time arduous duties.

Between Brother Smith and Brother Garver, who for nine years were associated in the presidency of the stake, there is a bond of Christian fellowship and love and a genuine understanding which is good to see. As Brother Smith expressed it at the time of his release, they have walked together as David and Jonathan, and it is a strength to the Saints that they continue to do so.

Brother R. S. Salyards, the remaining member of the former presidency, is active in the work as called upon, and will continue to labor in the stake as his other duties and as circumstances will allow.

Brethren R. J. Lambert and Oscar Anderson are carrying forward with credit the work of the stake bishopric under the trying conditions incident to the demise of their beloved coworker, Bishop Joseph Roberts, which occurred in July last. The first named is immediately directing the work of the office, with the counsel and advice of Brother Anderson.

The Saints are supporting this department with their tithes and offerings, and indications are that the year will close with the temporal needs of the stake well supplied.

The first conference of the stake under the new administration, which convened October 14 and 15, was one long to be remembered. The Spirit of God was enjoyed in a marked degree in opening prayer service at nine o'clock Saturday, when a large number of people congregated in the lower auditorium of the Lamoni church. And in the business sessions the Spirit of the Lord moved in a manner befitting the occasion. The afternoon meeting was especially marked by an excellent spirit. Many remarked that it was "just like a prayer meeting."

The Sunday services were even an advance over those of Saturday, the Saints enjoying in the afternoon prayer service a spiritual uplift rarely equaled at this place. This enjoyable time, following close upon the stake reunion held in August, calls to renewed diligence the Saints who have been redoubling their efforts, and indeed their number is many. The late reunion surpassed in spiritual power anything ever experienced in the stake, and with other influences at work, including the conferences, the Saints are persuaded to do good, and to move actively into the work necessary for a fuller establishment of those conditions which should characterize a stake in Zion.

At the conference just closed, Frank B. Almond, of Lamoni, and Flavius J. Sharp, of Oland, were ordained to the office of priest. The ordination of George B. Hall, of Creston, to the office of elder, was authorized. J. A. Gunsolley, R. V. Hopkins, and F. M. McDowell were set apart as members of the standing high council of the stake. All of these men have the confidence of the Saints and are expected to render good service. There is a vacancy still remaining in the stake high council, but we understand that those responsible therefor are not prepared at this time to nominate one for the place.

Brethren J. A. Gillen, J. F. Garver, E. J. Giles, and R. J. Lambert completed a tour of several branches of the stake, preceding the conference, and Elder Gillen was in attendance at the conference. These men report improved conditions. They also report a good work being done at Creston, Iowa, where we have a noble little band of Saints, and where conditions promise the probable organization of a branch in the near future. At Chariton the Saints have purchased a lot and are beginning to campaign for the erection of a church.

Brother C. Scott recently closed a meeting at Lucas, Iowa. He is at this writing expecting to go to Graceland Branch, north of that place, to begin services. Brethren R. S. Salyards and Eli Hayer are conducting services at Greenville, near Lamoni. Brethren E. J. Giles and M. M. Turpen are holding forth at Lone Rock, also near Lamoni.

Brother Peter Muceus and family reached Lamoni, October 13, after a long journey from far-away Scandinavia, where for fifteen years Brother Muceus has been engaged in a difficult mission. They will make

their home at Lamoni. It is hoped by the Saints that Brother Muceus may be appointed to labor in Lamoni Stake, for the rest of the conference year at least.

The committee to direct preparations for the stake reunion of 1917 has organized and is already making plans for that event. Instead of assigning the work to committees of two or three or more, they have patterned after the commission form of government and have assigned the various departments to one only. This will hold one responsible in each instance, and it is thought will make for greater efficiency. The reunion is a strong factor in the spiritual upbuilding of the Saints, and it will be the effort to have it continue so.

There seems to me an increasing desire on the part of the people of the stake to come up higher, by more righteous living and an increased activity in all lines of work before them. This good intention is shared in large measure by the priesthood. Continued in, it will make for a forward movement in this stake of God's own planting.

A WORKER.

THE ANDOVER DEBATE

Under the above caption there was printed in the Lamoni *Chronicle* for September 21, 1916, an account of the discussion as follows:

The religious discussion held at Andover the past week has been productive of great interest. Even the afternoon meetings are well attended, while at the evening sessions the seats in the big reunion tent are nearly always filled with about six or seven hundred most interested spectators.

For five sessions L. G. Holloway affirmed that the Reorganized Church of Jesus Christ of Latter Day Saints agreed in origin, organization, doctrine, and practice with that set up by Christ in the days of the apostles. He led out at each session with an affirmative argument, continuing half an hour. This was followed with rebutting arguments by Evangelist William J. Campbell, of Davis City, representing the Church of Christ. Then Holloway had another half hour followed by Campbell, making a two-hour session.

The next five sessions were taken up in a similar manner, with Mr. Campbell affirming his church along the same lines.

The last sessions, closing Tuesday evening, were devoted to the Book of Mormon and the counter proposition that the Bible is the final and complete word of God. Elder Holloway affirmed for three sessions and Evangelist Campbell affirmed the latter the same number of times.

The meetings have been marked with the most excellent attention from every audience present. Naturally, there were always some in the audiences who were violently opposed to the statements uttered and the arguments produced, but the order has been excellent throughout.

After the battles in which forensic swords had shimmered and clashed before the dazed spectator, leaving all aghast at the spectacle, Reverend E. F. Partridge, who has been presiding as chairman, would without fail arise to the occasion and with gentle but most timely wit ease the strain and send the audience home in the most excellent humor. On every hand are favorable comments heard concerning the manner in which Reverend Partridge of the Methodist Church did his part in presiding.

As he says, all one needs to do to know how the debate resulted is to inquire of members of either church represented. The answer will be according to the side you are hearing from.

Everyone who has heard the discussion seems to agree, though, that a religious debate is most educational whether any are converted or not. In this manner the predominating features of church belief are brought out as they never could be otherwise.

In the issue of the next week, September 28, the *Chronicle* printed the following sequel to the debate:

Just after the closing session of the Holloway-Campbell debate, mentioned in these columns last week, Mr. J. D. McClure, of Albany, Missouri, a member of the Church of Christ, presented a challenge to the Latter Day Saints for a debate. He said if the challenge was not accepted he would present a series of lectures against "Mormonism" in a tent he had secured.

John F. Garver, representing the Saints, immediately pointed out that the challenge offered was all one-sided, as McClure would not even be affirming his own church.

He told McClure that if he really wanted to debate—which he very much doubted, as he had never yet done so—he would furnish a man to meet him on equal propositions, such as Holloway and Campbell had discussed.

McClure refused to do this but went on with his arranged meetings, lecturing three evenings on Mormonism, after which he left for other urgent appointments. At each service expert Latter Day Saint stenographers took every word he said. At the closing service hundreds of handbills were circulated in which McClure's position was set out and his challenge met by offering him the choice of any of three different sets, which included the church, the Book of Mormon, and Joseph Smith as a prophet of God, but with McClure to affirm the counter propositions. One of these handbills was handed Mr. McClure himself, but he expressed no intention of accepting the challenge.

Sunday afternoon and evening, in the big tent in which the debate had been held, E. E. Long replied to McClure, showing the other side of the question to large crowds which gave excellent attention.

During the week Elder Long is the speaker at the Saints' church

at Andover, setting forth the doctrines of the church in a sermon each evening at half past seven.

The debate and the following meetings have created a great interest, the attendance being large all through. Those who have attended have certainly been given a great deal to think about. Naturally both sides think they have lost nothing in the discussion, and we are sure the general public has gained much, so let the good work go on.

A more complete report of the discussion was published in the editorial department of the *Saints' Herald* for September 27, 1916, as follows:

CAMPBELL-HOLLOWAY DEBATE AT ANDOVER

Andover is a little town about seven miles from Lamoni. Its proximity to the headquarters of the church lends some general interest to the debate recently held at that place between Elder Leonard G. Holloway, of the Reorganized Church of Jesus Christ of Latter Day Saints, and Evangelist William J. Campbell, of the "Churches of Christ," known sometimes as the "nonprogressive" wing of the Christian Church. This name we understand they do not accept, and it is referred to here only as a means of identification.

The debate began September 11 and closed September 19, with two sessions daily, excepting the first two days. The big stake tent accommodated the audiences. The Saints were the majority of those in attendance, hundreds from Lamoni being in attendance, especially on Sunday.

The following propositions were discussed:

"1. The Reorganized Church of Jesus Christ of Latter Day Saints, with which I am associated is in harmony with the Bible in origin, organization, doctrine, and practice.

"2. The Churches of Christ with which I am associated are in harmony with the Bible in origin, organization, doctrine, and practice.

"3. The Book of Mormon is of divine origin and worthy the respect and belief of all Christian people.

"4. The Bible is the final and complete revelation of God's will to man."

It is understood of course that Elder Holloway affirmed the first and third of these propositions and Mr. Campbell the second and fourth.

Reverend Ernest F. Partridge, until recently pastor of the Methodist Church in Lamoni, acted as chairman. In that capacity he presided with great credit to himself, maintaining a just and impartial attitude, and by his wise and witty sermonets at the close of each session adding much to the interest of the affair. He was an adept at pouring the oil of good humor on the troubled waters.

Probably any opinion expressed by us as to the outcome of the debate would be considered partial and to an extent colored by preju-

dice, though we tried to see both sides of the question fairly. But one who has conversed with many in the neighborhood who are nonmembers reports that he has not yet met one who feels that Mr. Campbell maintained his position; all are agreed in giving the victor's laurels to Elder Holloway.

We are not, however, disposed to belittle or bemean Mr. Campbell. It is never wise to underestimate an opponent. He proved to be an antagonist worthy of consideration. In marked contrast to the brag and bluster of some of his associates who have met our men, his deportment was always quiet and unassuming. Nor did he resort to their low and malicious tactics in dragging in vile stories concocted by our enemies. In that regard he is probably one of the cleanest and most gentlemanly men we have met. A few more such exhibits from the "Churches of Christ" might cause us to modify somewhat our opinion of their representative men.

His stronghold, aside from his ability to gracefully and quickly evacuate a position when it became untenable, was his knowledge of the Bible, in which he is exceptionally well versed—meaning thereby that he has an excellent knowledge of the text of the Bible from beginning to end, and not that he is sound in his understanding, application, and interpretation of the text.

The debate closed with very good feeling existing, excepting among a few, and with an exchange of courtesies between the disputants, each saying that if he had said anything out of the way in the heat of the discussion he was ready to apologize. It seemed that this was to be one clean and decent debate. But it will be remembered that of old when the sons of God met together Satan came also.

That reference may have no application, but it is a fact that at this juncture an old-time antagonist of the faith, J. D. McClure, of the "Christian or Disciple Church" appeared on the scene, interrupting the closing exercises with a challenge to debate the following propositions:

"1. The revelations that Joseph Smith gave to the world are true, and Joseph Smith was a true prophet of God. Latter Day Saints will affirm.

"2. All that Joseph Smith gave to the world purporting to be revelations from God were entirely of human origin, and frauds, and Joseph Smith was an impostor. Christians will affirm."

He accompanied the challenge with a threat that if it were not taken up he would proceed at once to deliver a series of lectures in exposure of "Mormonism." He soon found himself in collision with our militant John F. Garver, from which he emerged with his "Christian" mask badly shattered.

The unfairness of such one-sided propositions was fully exposed. Yet this is a favorite trick of certain opponents of the work, particularly among some members of the "Christian" Church, so called. They

ask us to expose our position to public attack but refuse to defend their own church under similar propositions which would give both sides an equal show.

There is a sense of fairness even among worldly people that certainly would brand such a course as cowardly. Every courageous man who enters a conflict expects to take blows as well as to give them.

Yet many of our so-called "Christian" antagonists of the past have not measured up even to the worldly idea of fair play. Some have never met us in debate in a single instance on equal terms, but have made it their policy to flaunt one-sided propositions in our face, holding the threat of public lectures over us in case we refuse to accept their terms—a sort of spiritual blackmail.

In his debates with our people, Clark Braden generally insisted on having a decided and unfair advantage. When he met Elder E. L. Kelley in Lamoni, for instance, Braden did not really affirm a single proposition. The propositions were the same as those presented by Mr. McClure, and though craftily arranged to make it appear that Braden was in the affirmative on the second proposition, when analyzed it is soon apparent that we were still in the affirmative, Braden affirming no position of his own, and not involving his own faith or church in any way. In their debate at Kirtland, Brother Kelley was required to defend two propositions, while Braden defended but one.

Because we may have given an unfair advantage to our opponents in days past, it does not follow that we should continue to do so. We should insist upon equal propositions. Are these men afraid to defend the church that sends them out and pays their salary? Is our position so difficult to meet that a handicap must be put upon us at the very start?

McClure was challenged by Elder Holloway to come to the stand and sign up equal propositions, but he declined to do so and announced that his lectures would begin the following night.

Mr. Campbell arose to explain that McClure had not come there on his invitation and did not represent him. The fact was developed, however, that the lectures were to be given in Elder Campbell's tent, which looked bad to the public. The debate had been cut short two days at his request; and that he should then turn his tent and those two days over to McClure to use in a one-sided discussion of the question, and such a discussion as might be expected, required much public explanation. It is to be regretted that he should have become a party, even indirectly, to such an anti-climax. However, we are disposed to accept his explanations in good faith.

The lectures continued three nights, the stock in trade consisting of a rehash of matter used by Braden and fully answered two years ago. But to many in the audience it was new matter, requiring rebuttal. At the close of his lectures, handbills containing the following propositions were distributed:

"CONCERNING THE M'CLURE CHALLENGE

"J. D. McClure has challenged us to debate on propositions that are obviously one sided and unfair.

"He desires us to defend our position publicly and expose it to his attack, but refuses to set up his own church at the same time and expose it to attack.

"Every man who stands for a square deal can readily see that such a course is unfair and beneath the dignity of one who professes to be governed by the golden rule.

"We do not fear a fair discussion wherein men are willing to receive as well as to give blows.

"OUR CHALLENGE

"We therefore challenge Mr. J. D. McClure to meet a representative man of the Reorganized Church of Jesus Christ of Latter Day Saints in public debate at Andover, Missouri, on any one of the three following sets of propositions:

"SET ONE

"1. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, and doctrine.

"2. The Christian or Disciple Church is in harmony with the Bible in origin, organization, and doctrine.

"3. The Book of Mormon is of divine origin and worthy the respect and belief of all Christian people.

"4. The Bible is the final and complete revelation of God's will to man.'

"Mr. McClure has alleged publicly in Andover that representatives of the Reorganized Church of Jesus Christ of Latter Day Saints dare not bring out the facts with reference to the coming forth of that church, and that under this set of propositions he, Mr. McClure, would be restrained, under the rules of controversy proposed, from doing so. This contention cannot be maintained: it has been the custom in discussions in the past for these facts to be developed by both affirmative and negative speakers, a matter well known to Mr. McClure.

"To assure all concerned that we do not hesitate to affirm that Joseph Smith was a prophet of God, and to defend the revelations set forth through him, we stand ready to enter upon a discussion of the following:

"SET TWO

"1. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, and doctrine.

"2. The Christian or Disciple Church is in harmony with the Bible in origin, organization, and doctrine.

"3. Joseph Smith was a prophet of God.

"4. The Bible is the final and complete revelation of God's will to man.'

"And finally, to leave Mr. McClure with absolutely no ground to stand upon in declining to meet the issue he has raised, we submit, and will debate the following:

"SET THREE

"1. Joseph Smith was a prophet of God, and the Book of Mormon is of divine origin.

"2. The Current Reformation, inaugurated by Thomas and Alexander Campbell, is in harmony with the Bible in its origin, process, and final results."

"Either set of these propositions is fair and involves both churches. Is Mr. McClure afraid to defend the church that sends him out and pays his salary? If not, let him pick up this challenge.

"LAMONI, IOWA, September 21, 196.

"J. F. GARVER."

Mr. McClure's efforts proved to be such a lamentable failure that his old-time preceptor, Clark Braden, might well have turned over in his grave at this burlesque of his "war to the knife and the knife to the hilt."

Elder E. E. Long was announced to reply Sunday afternoon and evening. But Mr. McClure gave it out that he could not be present. A wise and timely arrangement on his part. While Elder Campbell, for the benefit of his flock, announced a meeting for Sunday evening, also "previously arranged." It looked like a "safety first" aggregation.

At this writing Elder Long's reply is still future and will be reported at a later date.

ELBERT A. SMITH.

MISSIONARY

The appointees of the General Conference of the year 1916 to the stake were John Smith and M. M. Turpen of the High Priests and Columbus Scott of the Seventy. J. F. Mintun, an appointee of the previous year, wrote from his home in Des Moines, under date of March 11, 1916, in part as follows:

Since writing last I spent two weeks at Hiteman. Conditions were adverse to the services, there being many sick and the roads and walks being extremely icy, but judging from what I have felt and heard I believe much good was done. Would have continued had the conditions been favorable in a material way, and feel that the invitations to return when conditions are more favorable should be complied with. I was generously remembered by the Saints, the greatest kindness was shown, and several marked evidences of God's power were experienced.

Here as at many other places there is the tendency not to want that said that corrects conditions socially. It is true, as written by Brother Clyde F. Ellis of conditions in the island mission, the Saints "do not need so much emphasis on first principles as teaching along social lines.

That is the thing they do not desire." This is not true of the majority at Hiteman, for they seemed to desire the instruction necessary to help them to be on the way toward perfection.

From there I went to Avery and found a welcome by the few Saints there, resting under the hospitable roof of Brother Angell, who, although greatly handicapped, is trying to keep the Saints looking towards better things. He is spoken of favorably by all. Found our new brother of Fredric, Brother Reeves, rejoicing in the power of the gospel and in the fact that he has received strength to keep himself free from the filthy habit of tobacco that enslaved him for so many years. He is zealous for the work and is arranging for a series of meetings in the near future.

From there I went to Lamoni to attend the conference and to look after business pertaining to the work of the Seventy. I was present at the Wednesday evening prayer meeting and found to my enjoyment that an improved condition spiritually appeared to be enjoyed, and this conclusion was affirmed during the late stake conference. I think I never saw a more devoted spirit to let God have his way and to eliminate self. I know that I never saw this condition so fully prevailing with many, while a few are losing out by reason of trying to bring the world into the church, or into their church life. God wants full consecration to him and his law that leads to life.

I spent the 3d, 4th, and 5th inst., at Kent, occupying in the Christian Church. Never have I been more generously treated by the members of that church, both by their attendance and their manifested interest in what was spoken. I was greatly blessed. The elders and trustees of the church there spoke very highly of the enjoyment they had received in listening to the preached word. Because of the consistent life of Brother James Bowerman, his wife, and sisters, the only Saints there, there seemed to be but little prejudice. I was cared for by Mr. John Bowerman and sister, and more could not have been done to make my stay and ministrations pleasant.

I thought to remain a few days at Creston, but revivals were being held in nearly every church, and it was thought inadvisable to make any effort for the present. Previous to going to Kent, I preached two nights at a private house here, the home of Brother John Baker. He and wife are enjoying gospel life in their old age. The few Saints here are faithfully keeping up their Sunday school and Religio, and Brother George B. Hall has preached to their edification a few times. All the Saints speak well of his efforts.

In the *Saints' Herald* for November 8, 1916, appears the following communication from the pen of a veteran missionary, Columbus Scott:

It has been some time since I have written for our church paper so thought a word might not be amiss at this time.

It is now some two and a half years since I was appointed to labor in the Lamoni Stake, yet I have been unable to get acquainted with all the territory, or Saints, of our field of labor. During the conference year 1914, I labored mostly alone, as usual, at various points.

June 5, 1915, to September 30, I labored in company with Elder J. Frank Mintun, and we were kindly allowed to use the stake gospel tent, and notwithstanding the continued rainy season we lost but three appointments by the rain. Our hearing was encouraging, notwithstanding.

We labored at Tingley, Creston, and at Avery. Some gospel seed fell into "good ground," some were baptized by Elder Mintun, and we confirmed some.

I have labored during the present conference year so far at Tingley, and during July at Creston with the gospel tent, as also at Lucas, and at Graceland church, near the town of Lacona, and at other points.

Brother William E. Shakespeare and I held a series of tent meetings in September, 1916, at the village of Kent, Union County, and although the attendance was not large, we felt blessed in the labor. Brother and Sister James Bowerman and his sister represent the work at Kent, and we believe good can be done there. Brother Shakespeare is a pleasant companion in labor and a good tent worker. I have also done some labor in New Buda, Pleasanton, and at Allendale, Missouri.

Last March I preached at Fredric, nine miles east of Albia, in Monroe County, Iowa, where abide Brother E. N. Reeves and wife, whose grandparents lived at Nauvoo, Illinois, at one time. As children they became lost to the work, in the "dark and cloudy day." Others are favorable to the work there. We anticipate further labor there soon.

I have been privileged to attend the three reunions of the stake, and have noted the divine blessings attending those sessions. At the late reunion, in August, a wonderful awakening came to the Saints. The young were wonderfully awake. This wonderful blessing continues, seems permanent. It is the earnest desire to be of use in the Lord's service, to be helpful to others. Surely this is of God. A larger acquaintance with the work is their earnest desire. It is remarkable to the more mature. A greater impetus to the work of God is given. Also the reorganization of the presidency of the stake, and the accession of some strong young men to the high council is a move forward.

There is reason to be much encouraged on the part of all the Saints. Yet we must watch and be faithful.

May I now say a few words relating to the work in the "regions round about"? Elder George F. Angell of Avery, with the aid of a few other faithful Saints, represents the work there in honor. He has taught in the Sunday school for some time in the Methodist church there. Brother E. N. Reeves, of Fredric, has been an acceptable superintendent of the Baptist Church Sunday school near Avery for quite a while.

Brother L. W. Moffet, Chariton, Iowa, has charge of the branch there of over one hundred members; a young man yet and is doing well.

Our venerable Brother John R. Evans, a former missionary of extensive experience, known to many Saints, is in charge yet at Lucas, with Brethren Wilkinson and Chris Hawkins as aids, the former a priest, the latter a deacon. The incidents common to branches in coal mining regions have given Lucas Branch seasons of prosperity and seasons when few in number, but there have ever been the faithful few there, and hopes are entertained that Lucas will yet be revived encouragingly.

Of other branches in the stake I will not speak now but give way to others. I believe encouragement abides with them. At any rate one of the chief church authorities recently said he would rather live now in the stake than in Enoch's beloved city of old!

Brother George B. Hall represents the work at Creston; is superintendent of the Sunday school, is holding regular services, and is encouraged by the Saints residing there, about fifteen in number, with prospects for more, I believe.

A few Saints still hold onto "the rod of iron" (God's word) at Graceland, near Lacona, keeping the Sunday school moving, and encouraging the preaching of the word, with Sister Stemm as superintendent.

Other openings invite the preaching of the word throughout the stake.

Why should we not be encouraged?

Hopefully,
Your brother and colaborer,
C. SCOTT.

No printed communication from M. M. Turpen has been discovered, but incidental references indicate that he has been actively engaged in a number of places in the course of the year.

JOHN SMITH, PATRIARCH

John Smith served as president of Lamoni Stake from its organization in 1901 until his resignation in 1916. He was designated to the office of patriarch by action of General Conference and was so ordained, Sunday, June 18, 1916, at the special conference of the stake, at Lamoni.

RELIGIOUS CENSUS OF LAMONI

(From *Saints' Herald*, December 20, 1916.)

It was an inspiring sight to see sixty ordained men simultaneously leave the church at four o'clock in the afternoon last Sunday, bent on securing a religious census of the town. Within thirty minutes the telephone rang at the church, and a voice announced "District number 13 completed." About thirty families visited by four men in as many minutes, and the work well done.

In another minute another district reported by phone, each followed later by a personal visit to the church with the cards. In an hour and a half the cards were checked in from the most remote districts.

Some of the figures compiled, which are subject to correction on a more leisurely examination, reveal the following:

Four hundred and twenty families were visited, with a total of 1,623 persons. The college, Children's Home, and old folks' home were not included in this survey.

Of the 420 families, 335 are Latter Day Saints. (Where there is a division of religious belief, the predominating membership is given as representing the family.) In these families are 965 members, 310 preferring our religion over others.

There are 15 Methodist Episcopal families: 48 members, 17 preferring. Baptist: 7 families, 19 members, 9 preferring. Christian (or Disciple): 6 families, 22 members, 11 preferring. United Brethren: 2 families, 2 members, 2 preferring. Presbyterian: 1 family, 5 members, 1 preferring. Catholic: 1 family, 4 members, 1 preferring. Apostolic: 2 families, 5 members, none preferring. Advent Christian: 1 family, 6 members, none preferring.

The following churches have one member each: Congregational, Holiness, Strangite. There are three Lutherans, and one who prefers the Seventh-Day Adventist Church.

DELBERT.

NEW POSTMASTER

(From the *Lamoni Chronicle*, September 7, 1916.)

G. W. Blair has received his commission from Washington and took charge of the Lamoni post office Tuesday, succeeding Mr. Daniel Anderson, one of the oldest postmasters in the State, he having held the office since February, 1900. During Mr. Anderson's term of office, the office has been advanced to the second class and is now one of the best offices between Des Moines and Saint Joseph.

The present efficient help will be retained. Miss Lorna Scott, the present assistant to the postmaster, has held the office for over sixteen years. Henry Denio has been in the office for more than ten years and is chief dispatcher of mails with an excellent record. W. P. Cochran, the all round handy man, has been employed in the office for more than three years.

CITY DELIVERY FOR LAMONI

(From the *Lamoni Chronicle* for November 2, 1916.)

The long-looked-for free city mail delivery in Lamoni was commenced yesterday, Wednesday, morning (November 1, 1916) with Frank McDonald as regular carrier, and L. S. Wight temporary carrier until the results of the examination which will be held on Saturday, November 11, have been determined. Tom France will go to work in the post office as temporary clerk to fill the place recently filled by Frank McDonald.

L. S. Wight will have all of the business district and all of the resident district north of the railroad and east of Elm Street. The territory covered by Frank McDonald will be everything south of the railroad track and everything west of Elm Street on the north side of the track. In the neighborhood of two hundred and fifty residences and business houses had arranged for their mail delivery Wednesday morning. When additional walks are put in and the boxes up, about one hundred more residences will receive their mail by carrier.

Collection boxes will be placed at the following corners: A. B. Shumway corner on Ninth Street, the B. M. Russell corner on East Main Street, the W. J. Phipps corner on South Linden Street, the W. A. Grenawalt corner on South State Street, and the Mrs. Nellie Olsen corner on West Main Street.

The first delivery will leave the post office at a quarter past eight in the morning, and the afternoon delivery will leave the office at half past two.

The issue of the *Chronicle* for June 1 says: "To get city delivery a town has to have a population of at least 10,000 inhabitants or show a postal business of not less than \$10,000 for the last fiscal year. Of course Lamoni could not show up a population like this, but our postal receipts have been in excess of the amount required for a long time, and this new service will be a just reward for the amount of business furnished by our city."

THE LAMONI COLISEUM

A paragraph in the Lamoni correspondence, *Saints' Herald* for November 1, 1916, says:

A proposition is being considered which, if carried out, will result in the Lamoni Coliseum being made a municipally owned and controlled structure, it being our largest and most convenient place for general assemblies aside from the church building. Its use and disposition are important to our community welfare. If the present plans are carried out, it will necessitate a bond issue which will require the expenditure of about eight thousand dollars, and to do this the vote of the people must be secured.

DELBERT.

The Lamoni *Chronicle* for March 1, 1917, said:

The result of the special election held on Tuesday, February 27, to determine whether the city of Lamoni should buy the Coliseum for use as a community building resulted in an overwhelming vote against the proposition.

There were 439 votes cast; of these four were thrown out. There were 378 votes against the proposition and only 57 for. The men's vote was 247 against and 42 for. The women voted 131 against and 15 for.

Early in the day the prediction was made that the measure would be defeated, but there was no one who thought such a large vote against the proposition would be polled.

As far as the town is concerned, this settles the question of the Coliseum being owned by the city and used as a community building. . . .

We believe that action of some kind should be taken to retain this building for Lamoni and Lamoni interests as it now stands.

THE LAMONI BRANCH

At a business meeting held Tuesday night, June 27, 1916, the Lamoni Branch elected J. F. Garver president, in harmony with the rule that has hitherto been followed in making the president of the stake the president of the central branch. In deference to this rule, at the monthly business meeting held September 5, E. J. Giles and P. N. Craig, counselors to the president of the stake, were chosen to assist him in the presidency of the branch.

At a special business meeting Saturday evening, September 9, the following recommendations of the building committee were unanimously approved and adopted:

1. New fire pots and other appurtenances for the furnace, to make it safe and serviceable; estimated cost, \$300.

2. For the building, repapering throughout, estimated cost, \$200.

3. New outside doors for the vestibule of the upper auditorium; heating system for the baptismal font; estimated cost on the west end or north side of the roof of the building; new eaves spouting; new carpets and matting for the upper auditorium; heating system for the baptismal font; estimated cost of these combined, \$250.

4. Sidewalk on the north side of the property; estimated cost, \$100.

5. Toilet accommodations in the room to the east of the lower auditorium; estimated cost, \$650.

The annual meeting was held Tuesday evening, January 2, 1917, and the following officers were elected: The Lamoni stake presidency, J. F. Garver, E. J. Giles, and P. N. Craig, were chosen as the presidency of the branch; W. B. Paul, presiding priest; John Weedmark, presiding teacher; C. E. Blair, presiding deacon; C. I. Carpenter, secretary; Mrs. C. I. Carpenter, recorder; Wilbur Prall, auditor; Lloyd Cole, member library board; W. A. France, member cemetery committee.

The following report of the branch presidency was unanimously adopted, the policy of the branch in the matter covered in the same to be hereafter determined accordingly:

BRANCH PRESIDENT

To the Saints of the Lamoni Branch; Greeting: A report from the branch presidency should be fitting at this time, and helpful in suggesting possible activities and defining to some extent policies for the future work of the branch.

We are pleased to be able to announce that the branch officers and their assistants have for the most part at least worked without friction and with a commendable degree of cooperation. Among the presiding officers these relations have been most cordial.

There has been an increasing disposition on the part of the priesthood to fall in line in all proposals for a fuller service, and in this they have been followed by the people as fully perhaps as should have been expected at this time.

There occur to us to be only two conditions under which commissioned men may be permitted to become or remain inactive: 1. Because of physical disability; 2. Because of the infirmities of increasing age. So long as we may be continued in the branch work, it will be our policy to persuade all qualified ordained men to assist in the cause. What may be done if one be found who is able to work, and will not work, is a question yet to be answered. In view of this conviction, we are quite ready to suggest that the time has come when every qualified man should be considered called to work and appointed, without the necessity of being sustained by the branch on the nomination of his presiding officer or officers; and unless otherwise ordered, we shall expect to work from this basis.

The first duty of each family, as we see it, is to set its own house in order, unless that has already been done, by establishing the family altar and teaching in an orderly and systematic manner each child the principles of the gospel and the significance of a true Latter Day Saint life in this age of indifference and skepticism. In this connection the ministry may at this time find their most fertile field of activity. It should be our immediate effort to push this department of our work.

We have been giving serious consideration to the effort necessary to bring about on the part of the children and younger people a greater interest in the services of the church, especially the sacramental services. And after securing the full and unanimous concurrence of the branch officers, stake high council, Sunday school superintendency, Religio, and presidencies of the various local quorums, we have to suggest a change in the hour of holding the sacrament service, from half past two in the afternoon to a quarter of eleven the first Sunday of each month. By opening the service immediately at the close of the Sunday school, the cooperation of parents, Sunday school teachers and officers, and brethren of the priesthood should result in a fuller attendance.

The change should also be helpful in other ways. By observing a fast from the morning meal, and coming together in the early part of the day, the service should bring greater strength to the Saints.

We therefore propose this change and, unless otherwise directed, will see that it is put into effect the first Sunday of this month.

Supplementing this effort on behalf of the children, we would provide a children's meeting in the lower auditorium at eleven o'clock the third Sunday of each month.

With the first Sunday afternoon of each month free from other services, we would hope to secure the concurrence of the local quorums, as we have already secured the concurrence of their presidencies, in arranging for all quorums to meet at half past two on that day for the convenience and strength to be drawn from a coordinated effort in quorum work.

We have long been persuaded that the church building, inside and out, and the church premises should be made more beautiful. To this end we ask that the branch president and deacon be authorized to appoint a committee of five, to be known as a Beautifying Committee, they themselves to be included on said committee.

We are of the opinion that the entertainment of the General Conference at Lamoni, Iowa, may be provided for under the lawful functions of the bishopric; and recommend that the matter of so entertaining the coming conference and following General Conferences at Lamoni, be referred to the Lamoni Stake Bishopric and Lamoni Branch deacons.

Coming again to the work of the church in Lamoni, it is our hope that from this time forward a more consecrated effort will be made to establish here the cause of Zion. Let one and all move forward in the strength of Israel's God, who is already pledged to see that his cause under our full service shall prosper.

HISTORY

EXTRACTS FROM "EDUCATION," BY HERBERT SPENCER

That which constitutes history, properly so called, is in great part omitted from works on the subject. Only of late years have historians commenced giving us, in any considerable quantity, the truly valuable information. As in past ages the king was everything and the people nothing; so in past histories the doings of the king fill the entire picture, to which the national life forms but an obscure background. While only now, when the welfare of nations rather than rulers is becoming the dominant idea, are historians beginning to occupy themselves with the phenomena of social progress. That which it really concerns us to know, is the natural history of society. We want all facts which help us to understand how a nation has grown and organized itself. Among these, let us of course have an account of its government, with as little as may be of gossip about the men who officered it, and as much as possible about the structure, principles, methods, prejudices, corruptions, etc., which it exhibited.

Let us know, too, what were all the other customs which regulated the popular life out of doors and indoors, including those which concern the relations of the sexes and the relations of parents to children. The superstitions, also, from the more important myths down to the charms in common use, should be indicated. Next should come a delineation of the industrial system, showing to what extent the division of labor was carried; how trades were regulated, whether by caste, guilds, or otherwise; what was the connection between employers and employed; what were the agencies for distributing commodities; what were the means of communication; what was the circulating medium; accompanying all

which should come an account of the industrial arts technically considered; stating the processes in use and the quality of the products. Further, the intellectual condition of the nation in its various grades should be depicted, not only with respect to the kind and amount of education, but with respect to the progress made in science, and the prevailing manner of thinking. The degree of æsthetic culture, as displayed in architecture, sculpture, painting, dress, music, poetry, and fiction, should be described. Nor should there be omitted a sketch of the daily lives of the people—their food, their homes, and their amusements. And lastly, to connect the whole, should be exhibited the morals, theoretical and practical, of all classes, as indicated in their laws, habits, proverbs, deeds. . . .

The only history that is of practical value, is what may be called Descriptive Sociology. And the highest office which the historian can discharge, is that of so narrating the lives of nations as to furnish materials for a Comparative Sociology and for the subsequent determination of the ultimate laws to which social phenomena conform.

Of the knowledge commonly imparted in educational courses, very little is of any service in guiding a man in his conduct as a citizen. Only a small part of the history he reads is of practical value; and of this small part he is not prepared to make proper use. He commonly lacks not only the materials for, but the very conception of, descriptive sociology; and he also lacks that knowledge of the organic sciences, without which even descriptive sociology can give him but little aid.

ILLINOIS AROUND 1830-40

The following extracts are taken from Lord Charnwood's book on Abraham Lincoln, and are of interest as showing the conditions in the West, and particularly around Illinois around 1830-40. The railroads did not come east of the Alleghany Mountains for many years after 1840. In fact comparatively little was done prior to the Civil War in the construction of railroads in the States bordering on the Mississippi River. The extracts from Lord Charnwood follow:

The life of the farming pioneer in what was then the far West afforded a fair prospect of laborious independence. But at least till Lincoln was grown up, when a time of rapid growth and change set in, it offered no hope of quickly gotten wealth, and it imposed severe hardship on all. The country was thickly wooded; the settler had before him at the outset heavy toil in clearing the ground and in building some rude shelter—a house or just a “half-faced camp”; that is, a shed with one side open to the weather such as that in which the Lincoln family passed their first winter near Gentryville. The site once chosen and the clearing once made, there was no such ease of cultivation or such certain fertility as later settlers found yet farther west when the development of railways, of agricultural machinery, and of eastern or European markets had opened out to cultivation the enormous stretches of level grass plain beyond the Mississippi.

Till population had grown a good deal, pioneer families were largely occupied in producing for themselves with their own hands what, in their hardy if not always frugal view, were the necessities and comforts of life. They had no eastern market for their produce, for railways did not begin to be made till 1840, and it was many years before they crossed the eastern mountains. An occasional cargo was taken on a

flat-bottomed boat down the nearest creek, as a stream is called in America, into the Ohio and so by the innumerable windings of the Mississippi to New Orleans; but no return cargo could be brought upstream. Knives and axes were the most precious objects to be gained by trade; woolen fabrics were rare in the West, when Lincoln was born, and the white man and woman, like the red whom they had displaced, were chiefly dressed in deerskins. The woods abounded in game, and in the early stages of the development of the West a man could largely support himself by his gun. The cold of every winter is there great, and an occasional winter made itself long remembered, like the "winter of the deep snow" in Illinois, by the havoc of its sudden onset and the suffering of its long duration. The settling of a forest country was accompanied here as elsewhere by the occasional ravages of strange and destructive pestilences and the constant presence of malaria. Population was soon thick enough for occasional gatherings, convivial or religious, and in either case apt to be wild; but for long it was not thick enough for the life of most settlers to be other than lonely as well as hard.—Lord Charnwood's Abraham Lincoln, pp. 7, 8.

Such was the extent of the United States when Lincoln began his political life. In the movement of population by which this domain was being settled up, different streams may be roughly distinguished. First, there was from 1780 onwards a constant movement of the poorer class and of younger sons of rich men from the great State of Virginia and to some extent from the Carolinas into Kentucky and Tennessee, whence they often shifted farther north into Indiana and Illinois, or sometimes farther west into Missouri. It was mainly a movement of single families or groups of families of adventurous pioneers, very sturdy and very turbulent. Then there came the expansion of the great plantation inter-

est in the farther South, carrying with it as it spread, not occasional slaves as in Kentucky and Tennessee, but the whole plantation system. This movement went not only directly westward, but still more by the Gulf of Mexico and up the Mississippi, into the State of Louisiana, where a considerable French population had settled, the State of Mississippi, and later into Missouri. Later still came the westward movement from the northern States. The energies of the people in these States had at first been to a great extent absorbed by sea-going pursuits and the subjugation of their own rugged soil, so that they reached western regions like Illinois rather later than did the settlers from States farther south. Ultimately, as their manufacturers grew, immigration from Europe began its steady flood to these States, and the great westward stream, which continuing in our days has filled up the rich lands of the far Northwest, grew in volume. But want of natural timber and other causes hindered the development of the fertile prairie soil in the regions beyond the upper Mississippi, till the period of railway development, which began about 1840, was far advanced. Illinois was far West in 1830; Iowa and Minnesota continued to be so in 1860. The Northerners, when they began to move westward, came in comparatively large numbers, bringing comparatively ordered habits and the full machinery of outward civilization with them. Thus a great social change followed their arrival in the regions to which only scattered pioneers such as the Lincolns had previously penetrated. In Illinois, with which so much of our story is bound up, the rapidity of that change may be estimated from the fact that the population of that State multiplied sevenfold between the time when Lincoln settled there and the day when he left it as President.—Ibid., pp. 27, 28.

Note: Abraham Lincoln came to Illinois in 1830, when about twenty-one years of age.

GENERAL INDEX

Titles of separate articles are indicated in capitals.

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