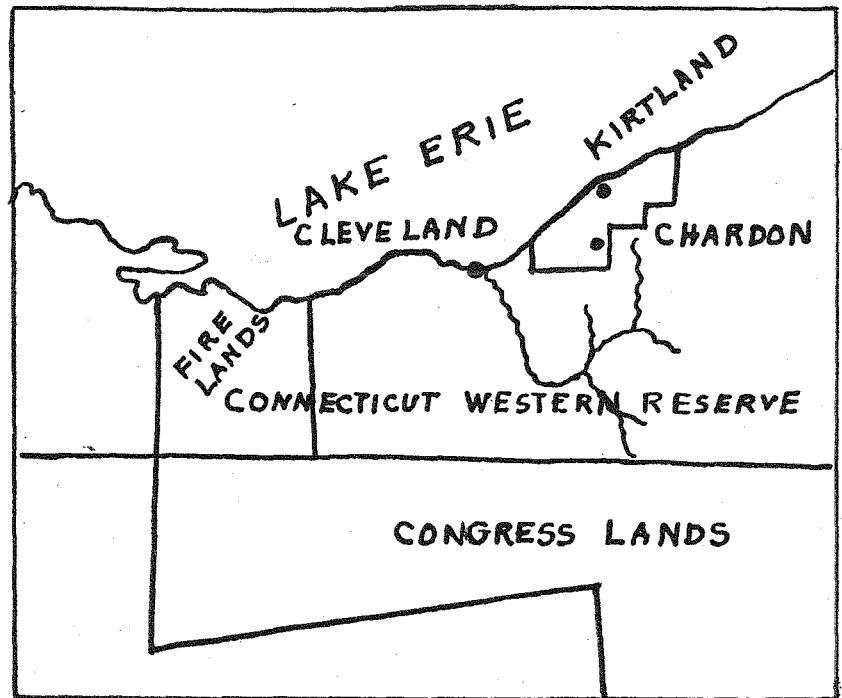


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Reminiscing in Kirtland

Part I

By Pearl Wilcox



THE WESTERN RESERVE, lying along the southern shores of Lake Erie in northern Ohio, was known in history as the gateway to the West. Carved from this domain of primitive wilderness was a tract of land known as Geauga County, and since 1840 as Lake County. It is the smallest county in the state of Ohio but the richest per capita.

The history of this locality has been crowded with colorful and significant events. It was here in 1831 that the Church of Jesus Christ of Latter Day Saints established its first "Stake of Zion"; for seven years Kirtland flourished as the headquarters of the church.

Since then great cities have sprung up and commerce has laid busy hands on the surrounding lands, but Kirtland has been spared much of its native beauty.

In order to properly appreciate the efforts made by those devoted Latter Day Saints as they were establishing an outpost for the future Zion that was to be built in Missouri, we must consider the times and general surroundings leading to the events of 1831 when Kirtland became the utopia of the Saints.

Travel over the concrete ribbons of highways today is vastly different than those first pioneers experienced as they left their established homes in Connecticut, New York, and Pennsylvania. They loaded a selection of goods on wagons, preparing for a two or three months' journey of anguish, often losing their goods and cattle while fording or swimming the creeks and rivers. They realized it would mean a few years of hardships and loneliness, which they were willing to endure. They brought with them only the necessities of life, just the simple articles, the plain implements of home industry that are now cherished "relics" of this age. There was the spinning wheel, the swift, the reel, the hatchel, the flax wheel, the swinging knife, and the rifle (which was a flintlock in those days), the tin oven, the charcoal footstool, the keg and canteen, a plow, a minimum of bedding and clothing, a few iron or pewter utensils, and a faithful dog.

A treaty was made with the Indians that stimulated the early colonization of the Western Reserve. This entire land of the Great Lakes and Ohio valley was first claimed by those dusky sons of the forest, the imprint of whose moccasins had been planted over and over again on every square rod of this land.

In this 120-mile stretch of wilderness that comprised the Great Western Reserve a few families were located miles apart in clearings hacked out of the woods; these people were isolated, lonely, and trying desperately to keep alive.

Turhand Kirtland, the first general agent and surveyor of the Connecticut Land Company, came to the Reserve with his surveying party in 1798. It was because of his kindness and just treatment of the Indians that peace was established between them and the whites in his region. This was especially shown in the case of the killing of an Indian by a white man. Judge Kirtland called in the Indian chiefs and, after thorough discussion, the chiefs decided that the killing was in self-defense. Thereafter the Indians had implicit confidence in Judge Kirtland.

Turhand Kirtland was one of a group of shareholders at a public drawing of lands in township units offered by the Connecticut Land Company in 1796. His group drew Township 7, Range 7, which is now Burton Township. In order to equalize the many swamps in Burton, there was added about 5,500 acres of Township 9, Range 9, which is now Kirtland.

Since Turhand Kirtland was about one-sixth owner of the equalized township of Burton, he secured a share that represented approximately nine hundred acres in the present Kirtland or one eighteenth of the township. His purpose was to start settlement in the two townships in which he was personally interested.



Pearl Wilcox

Mr. Kirtland's diary, which I viewed in Columbus, Ohio, contains some of the incidents of that spring and summer. The settlers, camping in the center of their township, first burned over a small area, plowed it, and planted a garden to furnish food for the party. For meat they caught fish in the streams, snared wild pigeons, and caught an occasional fawn in the woods. They did not waste ammunition except on an occasional prowling bear or wolf. On one occasion they killed a large rattlesnake and cooked it. Mr. Kirtland records, "I can say with greatest candor I never ate better meat." Other diary entries read: "We cut a road into Chardon [now Willoughby] and was delighted when we found a good spring and a warm place for a garden." "Being out of bread and flour was obliged to give up surveying this day. We went and explored the land for our farm to settle on, and cut the road two miles." Much time was spent in locating millsites on the Chagrin River and other streams. On July 16 he wrote of exploring Township 9, Range 9, the present Kirtland, the town that bears his name. In many ways he contributed to the general welfare of the settlers in the Western Reserve and Geauga County and was certainly one of the leading citizens, if not the leader among the inhabitants.

The town of Kirtland bears the name of a family that came to the first colonies only fifteen years after the landing at Plymouth Rock, a family that gave distinctive service in military affairs, in education, and in civil offices.

In the New England states rumor spread from village to farmhouse of the rich land where all was considered a luxury. It was said the livestock could winter outdoors in the woods of black walnut, hickory, chestnut, and sugar maple. The geography of the region was ideal; there were mountainous sections and level plateaus, broad valleys, extensive plains, rich fertile open prairies. There were two great drainage systems, the Ohio River with its many tributaries on the south and the Great Lakes on the north; these afford the best facilities for transportation.

Christopher Crary and his family left their New England home in 1811 for the wilds of the New Connecticut, as it was then known, and became the first permanent settlers along the Chagrin River. Later this location was to be known as Kirtland Township. When the Crarys reached the Chillicothe road, they found that it had been scarcely traversed, except by wild beasts. After fording the Chagrin River, they supposed their worst fears were over, but their wagon broke as

the night was closing around them. Their way then was dark and tortuous, and the canopy of branches above, which had recently been so beautiful, now hid the light of the stars, but they were cheered by the ceaseless music of the katydids as they slowly wended their way to their pioneer home.

The old Chillicothe road that passed in front of the Temple, known today as Route 306, was first projected by Turhand Kirtland in 1801, beginning at the Lake Shore road in the middle of Range 9, going due south, thus through the village of Kirtland.

The second known pioneer to follow Mr. Crary was John Moore; then Isaac Morley came from Massachusetts and made his clearing on the river flats. He returned to his native state, married, and with his young bride began life on his improvement. Peter French arrived from Mentor and bought farm land, with John Parris locating at the south of the others. Thomas Morley, with his family, acquired large land holdings in 1815, and early the following spring Titus Billings built his cabin in the Flats. Then came Thomas Fuller, a millwright, who dressed out several stones from the granite boulders found in the locality.

The township now settled very rapidly, Mr. Card and Mr. Holmes built the first gristmill, and James Boyden erected a cloth-dressing and wool-carding establishment. Warren Corning built a distillery, and Isaac Chatfield started a blacksmith shop. Clauding Stoddard bought all the middle tract west of Chillicothe road and divided it into small farms.

In the early years of settlement the country was rough and wild. The roadway which had been cut through the wilderness was still lined with tangled brush, hemmed by overhanging branches, and abounding with mudholes. Wolves were plentiful and made the nights hideous with their howlings. On one occasion Mr. Crary was advised by Mr. French not to go home until in the morning as there were so many wolves in the swamps.

The first log schoolhouse, erected in 1814, was used for meetings, elections, and all public gatherings. Miss Estella Crary, the teacher, used the persuasive arguments of Dilworth and the birch whip in teaching the twelve barefooted urchins. She received for her service twenty-five cents a day. In 1819 a frame school was built at the Flats, with Josiah Jones as teacher. Then some years later, a teacher by the name of Moran was hired to give twenty-four evening lessons in grammar.

On Sundays the preacher came to occupy the schoolhouses in the neighborhood; he usually received for his services his Sunday dinner and "hoss feed."

The influence of education and religion was bringing refinement and culture to this settlement that was forming on the "hairpin" turn of the Chagrin River, named Kirtland Mills in honor of Turhand Kirtland.

By 1819 the little settlement could boast of ninety-seven male citizens who were eligible to vote. The town was becoming a primitive industrial center of harness and saddle shops, boot shops, tinware shops, and other businesses. The first general merchandising store was established by N. K. Whitney in 1823, though we learn that O. A. Crary brought a few goods to Kirtland prior to that date.

Mr. Whitney's store was in a small log building the first year; then he moved it to a new frame building where he continued in business until the dispersing of the Latter Day Saints from Kirtland. Mr. Whitney was also commissioned postmaster in 1825, with the post office in the store. Mail was received once each week.



Reminiscing in Kirtland

Part II

By Pearl Wilcox

Sidney Rigdon

IN THE EARLY nineteenth century the American people were filled with religious unrest, a spiritual fervor that was swayed by all forms of fanaticism, the like of which had not been seen before. It was the first days of the "jerkings, the rollings, and the fallings," and the camp meetings. The Shakers were founding their settlements in northeastern Ohio, and William Miller was preaching the Second Advent; his followers dreamt of an ascension into heaven without death. These odd sects and others had taken root near Kirtland and were classed in history with another odd sect soon to follow, called "Mormons."

Community religion, however, did not wait for organizations or buildings or ministers; the Sabbath saw friends and neighbors gathered at log cabins, where hymns were sung and Scriptures were read.

The Methodists were more numerous in Kirtland during this early period than any other denomination. Their meetings first were held in the homes until they erected a small log building in the present cemetery grounds near the Temple; later they were held in a frame building. The Presbyterians were organized with twelve members in the home of Thomas Morley, Sr.; they erected their first meeting house in 1822. The Congregationalists were organized here in 1818; they met in homes until

1824 when a log meeting house was built on Chillicothe and Eagle roads; this building burned in 1828 and was replaced with a frame structure which was turned on its foundation in 1842 by a tornado. Later it was restored; today it is known as the Old South Church of Kirtland. The Church of the Disciples, more commonly called the "Campbellites," was preaching that the fragmentations and the division in the churches were weakening the causes of the kingdom. Alexander Campbell, who proposed to unite the divergent sects on the simple plan of the New Testament church, won many converts to his beliefs.

In the fall of 1826 Sidney Rigdon became an employed minister and regular pastor of the Disciples Church in Mentor, Ohio, preaching sometimes in the near-by settlement of Kirtland. Rigdon was gradually presenting his ideas concerning the common ownership of property. He devoutly believed in verses 44 and 45 of the second chapter of Acts which reads: "And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need." Alexander Campbell did not want this adopted, but Sidney Rigdon was in favor of it and broke with Campbell over the issue of communal property. This idea did not appeal to the people of Mentor, but it soon got a foothold at Kirtland, where Pastor Rigdon founded the first colony

of communal ownership, presumably on the Isaac Morley farm.

Among Rigdon's converts was a young man of twenty-three named Parley P. Pratt. Immediately he was touched with the vision and became a zealous missionary. He went to New York to spread this gospel and traveled around the regions of Palmyra, where he found the vicinity already kindled with spiritual excitement. While visiting an old Baptist deacon by the name of Hamlin he was informed of a very strange book, which had just been published, known as the Book of Mormon. Pratt borrowed a copy and spent all his time reading between preaching appointments. In a few days he inquired about Joseph Smith who, he was informed, lived in Pennsylvania. He was introduced to Joseph's brother, Hyrum, and spent the night at the Smith home where he heard the Restoration message. Early the next morning Pratt hastened away to fill another appointment of preaching. At the close of this appointment, he did not feel satisfied with the authority he now held to represent Christ as a missionary. He returned to the Smith home, after which he and Hyrum walked the twenty-five miles to Fayette, talking of the gospel message as they traveled.

They were made welcome in the Whitmer home, where Pratt met other members who were assembled for a conference of the church. After listening to their testimonies, he became convinced

that the principles which this church taught were of God. He was baptized by Oliver Cowdery in beautiful Lake Seneca and was confirmed at the evening meeting.

Brother Pratt lost no time in returning to his home in Amherst, Lorraine County, Ohio, to tell his friends of the new faith and doctrine of the restored gospel. In the fall he returned to Fayette, where he met the Prophet for the first time, and was chosen as one of the men with Oliver Cowdery, Peter Whitmer, and Ziba Peterson to go on the first long mission of the church.

In the fall of 1830 the four missionaries came to Ohio, in the vicinity of Mentor and Kirtland. Parley Pratt had a great desire to win his pastor, Sidney Rigdon, to the new faith. The missionaries remained for seven weeks, preaching every night in various places. Most Latter Day Saints are familiar with the history of the conversion of Sidney Rigdon and most of his congregation in Mentor to the Restoration.

Two miles from Elder Rigdon's home a group of his followers lived "commonly" under the plan known as "the family," which had been organized in February, 1830. The new missionaries were introduced to this group, and their efforts were well rewarded when seventeen were baptized. In the town of Mayfield, five families were operating under the same plan. Also on the Chagrin River other families under the leadership of Lyman Wight, Sr., Isaac Morley, and Titus Billings were laboring together with great peace and union; they were soon to be joined by eight other families. Brother Wight states: "Our labors were united both in farming and mechanism, all of which was prosecuted with great vigor. We truly began to feel as if the millennium was close at hand."

Other families lived in Kirtland who were to play an active part in the destiny of the church. Frederick G. Williams, who owned a farm near Kirtland, practiced medicine and was widely known in the community. After he was converted he abandoned his practice to become a missionary. Edward Partridge had been living near by in Painesville since 1828; he was a "hatter" by trade. John Johnson and family were farmers and large landholders. Also there were the Murdocks. A young man, Orson Hyde, had been living in Kirtland since he was fourteen years old; he stayed with his foster parents and worked as a clerk in the Gilbert and Whitney store. Lyman Wight had lived here since 1826 and was baptized into the Rigdonite faith in 1829, associating himself with Isaac

Morley and Titus Billings in what was called the "Common Stock Family."

Kirtland, before the arrival of the Latter Day Saint missionaries from New York in 1831, was already developed into a community of homes, schools, churches, stores, grist and saw mills. It was a center for farmers to trade, for the people of the community were nearly all farmers or closely tied to the soil.

A circulating library association between the near-by villages had been formed as early as 1819, when reading matter was at a premium. Just what happened to this library is not recorded; it went out of existence in a few years.

A newspaper was in circulation as early as 1822, known as the *Painesville Telegraph*. E. B. Howe, editor, was never in sympathy with the Saints.

Mail and stagecoach service was instituted as early as 1823, with the official post office designated as Kirtland Mills; it served a population of 1,018 inhabitants in 1830. A Temperance Society of Lake County (Geauga) was organized this same year in Kirtland with 230 charter members.

At the first annual meeting the society voted that no member would dispose of grain to the distillers of whisky. There were several distilleries in the vicinity of Kirtland Flats; these made a good market for corn but did not increase the cash receipts. It brought in some inhabitants but did not improve the morals of the place. The stills were causing many hardships among the families as one old record book shows. One man had worked for 50 cents a day to the total amount of \$9.09. He traded out \$5.22 in whisky during the time, leaving \$3.87 for family support; this he spent for a bushel of corn meal, 44

cents; wax candles, one cent each; 37 cents for meat, 50 cents for a hat, and received 12½ cents in cash.

This Temperance Society made a practice of buying out the distilleries on the condition that the buildings would not be used for this purpose again. As a result of their activities over a period of five years several stills were discontinued for the want of patronage.

With the advent of the Latter Day Saints and the conversion of so many prominent families, interest and excitement became general in Kirtland, and the adjoining regions. Meetings were held in different neighborhoods, and multitudes came together—some to be taught, some for curiosity, some to obey the gospel, and some to dispute. The membership during the first year rapidly increased to more than one thousand in Kirtland and the near-by vicinity. The settlements continued to grow and prosper, despite the constant sending of key men and families to Independence, Missouri, to foster the work there. A boom always arouses enmity and envy in neighboring towns whose growth is less spectacular. Kirtland's progress was raising the inevitable political problems; these are mentioned in a letter to the *Painesville Telegraph* on April 7, 1835, by a citizen of that community.

The writer complained that the Mormons were already "nearly a majority in the township and every man votes as directed by the Prophet and his elders." This letter reflected in a fairly typical manner the deeply grounded American suspicion of any minority whose vote can be "delivered" in a package at the will of leadership.

(Part III will appear next week)

An old mill near Kirtland

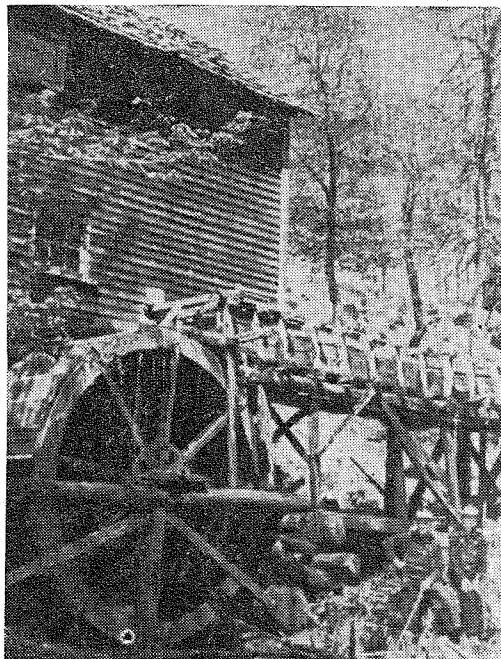
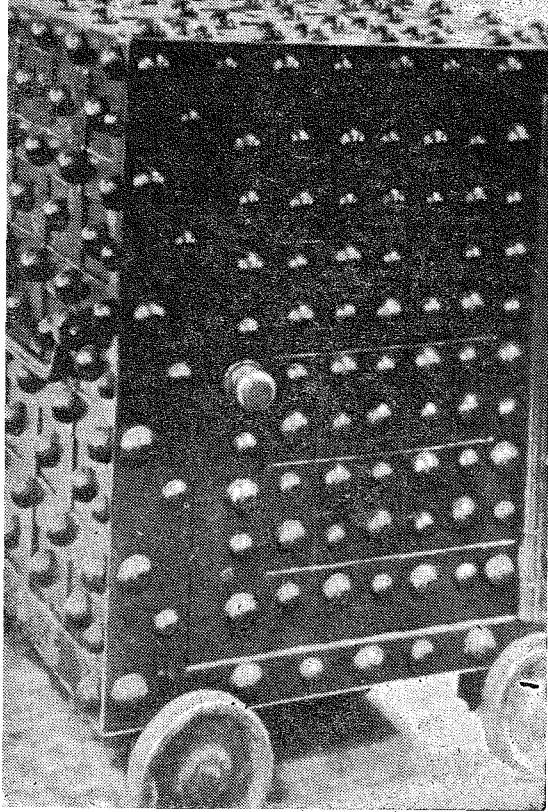


photo by author



Kirtland Bank Safe
Great Western Reserve Museum (Cleveland)

Reminiscing in Kirtland Part III By Pearl Wilcox

WHILE DRIVING along the road, approaching Kirtland from Wiloughby, Ohio, I saw to the southeast over the woodland and valley the white cupola of Kirtland Temple. This building of unique architectural and religious interest is known to the world as the "temple," but to the one who gave the divine command, it is known as the "House of the Lord," and has stood as a lasting monument of that command. It was the first temple built in the name of the Lord since ancient times. It is said that the character of the building, its size and architecture, was stamped on the minds of those in charge through divine favor.

The object of this building was fore-shown in revelation as early as 1830—that those appointed to preach the gospel in this age should be endowed with power from on high, as were the apostles of old (See Doctrine and Covenants 38: 7; 43: 4). The Temple stands today as a symbol of loyalty, consecration, and sacrifice, and is evidence of the heroism and undaunted courage of the early Saints who had been called upon to face these untold hardships as they hoisted the great beams while singing hymns, and sent up prayers at night on the unfinished walls.

The Saints were compelled by pressure of prejudice and intolerance to leave Kirtland and northern Ohio for other regions, but the Temple has come back to us, cleansed and rededicated by many pentecostal meetings, assuring the divine favor of power and grace to the ministry and the members of God's church.

My sight-seeing first took me high in the cupola of the Temple with Brother Earl Curry and Brother Ernest Webbe, who pointed out the surrounding landscape. Those who climb the one hundred and twenty-five feet to the belfry will admit that the panoramic view is one of the most inspiring that can be found anywhere. Looking toward the north, in the far distance I could see Lake Erie and the location of the Fairport Harbor where Mother Lucy Smith and her little band of pilgrims from New York set foot for the first time on Ohio soil en route to join her family in Kirtland.

In the east I saw "Little Mountain," which the Indians regarded as a sacred shrine; this was the site of many of their religious ceremonies. Also located northeast is Painesville, the present county seat of Coke County.

Looking toward the south, I could see the low hills and rolling landscape of the Gildersleeve Mountains. In this natural location are many highly developed estates that have attracted millionaires. Very few of these estates are self-sustaining. One gentleman farmer, I am told by Brother Webbe, describes his life as a habit of "working hard in town to meet the payroll on the farm."

Looking toward the west, I saw the large industrial center of Cleveland, spined with columns of smoke; it is only ten miles from the eastern limits.

As I looked down upon the closer surroundings, I was reminded of the statement made by Brother Gomer Griffiths when he arrived in Kirtland in 1883 and looked out over the landscape. To him the many foundation ruins and gaping wells, and cellars, were mute testimony of the first gathering of the Saints. As I left the Temple, I wished that the great

thick walls, could articulate and tell us the stories that have not been written, leaving us to wonder what happened in many gaps of history.

Traveling three long city blocks from the Temple to the intersection of Highways 306 and 615 brought me to about the center of the old town of Kirtland Mills. In the middle of the road was the village well with its watering trough which remained until 1910, where neighbors would linger to visit. I could visualize the early settlers in their oxcarts or horsedrawn vehicles who had left home early in the mornings for the trip to town; if all went well they would be back home before dark. I recalled an incident I read concerning the Saints after they left Kirtland. Martin Harris had continued to live here until he was a very old man; he always felt that his mission was to remain in Kirtland. In late life he became destitute, poorly clothed, feeble, and burdensome to friends. Plans were being made to take him to the poorhouse when his son came in 1870 and removed him to Utah. As they were driving from the town, he asked to stop at the village well, where he gazed far and wide over the hills and said: "Shall I ever see these hills again? Yes, I shall see them in the spirit." With a sad heart he left the place of so many memories, to die in Utah in 1875.

In the "Flats" I observed the brick home that was erected by the Minnie M. Schuppe family on the site of the old Kirtland Bank. After the Saints left Kirtland, the bank building was used for a tavern and later operated as a "farmers exchange," a clearinghouse for grain and produce for the farmers. About 1900 fire put an end to the old bank building when a boy hung up his coat with a lighted cigarette in the pocket, according to Mrs. Dora McFarland who is still living in Kirtland. In the modern residences are a few of the old reclaimed bricks manufactured in Kirtland brickyards and first used in the bank. In the Western Reserve Museum of Cleveland I saw the bank safe, with its interdigitate knob combination. By knowing the rights knobs to move one can release the main knob over the keyhole so the key may be inserted for opening. As I viewed this safe I was reminded that the closing of the bank was the death knell of the church in Kirtland. It was not the whole cause or even the principal cause, but it was the final notice that the Saints were no longer wanted in the community of Kirtland.

The Gilbert and Whitney store on the northeast corner of the intersection has been used as a country tavern for many years. It was once used as a general merchandise store, and the upper rooms

for a short time were the temporary home of Joseph, Jr., and his wife Emma, before they moved "up the hill" to their new home.

Newell K. Whitney and his wife were members of Sidney Rigdon's Church of the Disciples, and Mrs. Whitney relates an experience that reveals their sincerity in religion. She had a vision in which "my husband and I were in our house at Kirtland, praying to the Father to be shown the way, when the Spirit rested upon us and a cloud overshadowed the house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. Then we heard a voice out of the cloud saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we marveled greatly, but from that moment we knew that the word of the Lord was coming to Kirtland."

In front of this store, about the first of February, 1831, a sleigh containing four persons came to a halt. One of the men, a young stalwart person, alighted and, springing up the steps, walked into the store and exclaimed, "Newell K. Whitney, thou art the man," extending his hand cordially as if to an old friend.

"You have the advantage of me," said Mr. Whitney as he took the hand, "I could not call you by name as you have called me."

"I am Joseph, the Prophet," said the stranger smiling. "You've prayed me here, now what do you want of me?"

Newell K. Whitney, astonished but no less delighted, conducted the guests across the street to his home on the northwest corner from the store. Joseph and Emma remained guests in the Whitney home for several weeks and received every kindness and attention which could be expected.

Old-time missionaries have written of a large stone in front of this house with the name "Whitney" engraved on it. This served as a name plate for many years. The Whitneys never lived over their place of business; they always lived in the home across the road from the store.

The firm of Gilbert and Whitney became dissolved, and the business in Kirtland was conducted under the name of N. K. Whitney and Company while Brother Gilbert became keeper of the church store in Independence. In Kirtland the store came under the control of the church.

Where Joseph and Emma lived after the several weeks at the Whitneys we do not know. They moved to Hiram, Ohio, and lived there from September 12, 1831, to March 25, 1832, with the Johnson family. Then on April 1, 1832, Joseph and Newell Whitney started for Independence, and Emma went to the Whitney home again. Because of objections of Mrs. Whitney's aunt, she left within a few hours, going to the William Cahoon home for a short time, then with Joseph Smith, Sr., and then with Brother William (probably William Smith).

As soon as Joseph returned from the land of Zion in July, 1832, he immediately secured living quarters for his wife. While they were in this location, their son Joseph was born on November 6, 1832, in the upper rooms over the store of Newell K. Whitney.

Since Joseph had no permanent office at this time, it could have been in these upper rooms on Christmas Day, 1832, that he received the revelation predicting the Civil War. This was a daring prophecy to make so many years before it happened. No one but a prophet of God could have prophesied concerning this political trouble that would start in South Carolina, bringing a division between the Northern and Southern States. He clearly told how the Southern States would call upon Great Britain for help and what the outcome of the war would be.

Standing on the east fork of the Chagrin River, I was reminded that this rippling little stream could be a witness in the great day of eternity of the many baptisms that were performed here by the Kirtland Saints below the old mill dam.

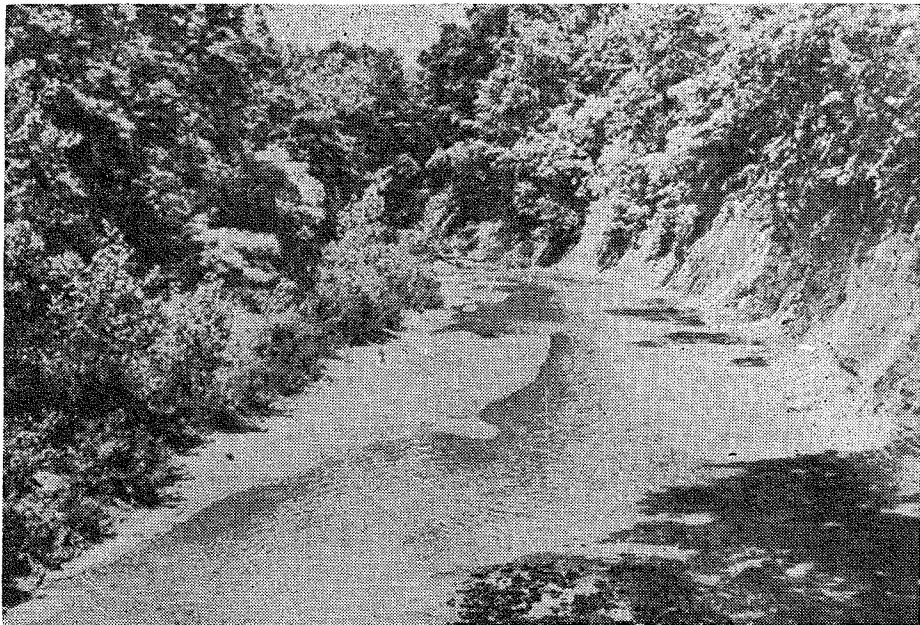
Today there is no evidence of that early mill which remained here with its silent wheel for several years before it was dismantled and cleared away. Then about 1930 the driver dam was dynamited to destroy the influence of all-night swimming parties which were becoming a nuisance to the community.

History tells us that the first sawmill was erected close to this river site about 1819. This may be the location that the Prophet Joseph spoke of in 1835: "The board kiln had taken fire, and on our return we found the brethren engaged in extinguishing the flames. After laboring about one hour against the destructive element, we succeeded in conquering it, and probably saved about one-fourth part of the lumber."

It was near the vicinity of the sawmill that James Boyden erected his cloth-dressing and wool-carding establishment in 1818. I read in the Painesville newspaper he was still doing business and soliciting the patronage of the public as late as 1830 with the assurance that all wool entrusted to him for carding should be done in faithful and workmanlike manner. I can visualize the mother on horseback coming to the mill with a sack of wool strapped to the rear of her saddle, in some cases the bundle rising higher than her head, with maybe a baby in her arms and a tot capering ahead, and two or three dogs following amid a cloud of dust or in a bog of mud.

A good description of how the early settlers dressed and how they secured their clothing was given by one of them about 1819 and quoted in an early newspaper:

For many years all of our clothing was manufactured at home; the women spun and



Chagrin River as seen from the bridge on Route 306

wove the flax for our shirts, sheets, and pantaloons for summer wear; it was generally half wool and half flax, called linsey-woolsey. For very nice dresses it was all wool, striped or checked and finished and pressed by Boyden the clothier. For footwear we used but little in summer; most of the men, all of the children, and some of the women going barefoot. In the fall of the year we procured a side of sole leather, one of cowhide, and sometimes of calfskin. A shoemaker came to the house with his kit of tools and made up the shoes for the family.

Several places of business in this commercial center of that early day are spoken of in history, but the accounts only leave us to guess as to their locations. In 1835 a fire broke out in the shoemaker shop owned by Orson Johnson, but the flames were soon extinguished by the brethren. At this same time Joseph Smith, Jr., spoke of attending meetings at the schoolhouse on the Flats. In 1836 Elder Joseph Coe suggested to Joseph that he hire a room at the John Johnson's Inn to exhibit the Egyptian mummies. Then Young Joseph, as a little boy, remembered peering through the cracks of the wagon shop at a little wagon that was being made for him by Alexander Badham.



Kirtland Temple about 1880. Joseph Smith's office (left) and the church (right).

In the many shops that composed this center in the Kirtland Flats were fabricated or sold all the necessities of life. But we cannot tarry here longer; there is much more to see in the historic old town up the hill.

(Part IV will appear next week.)

Correction

In Part I, page 804, the middle of the first paragraph should be "Other diary entries read: 'We cut a road into Chardon and was delighted when we found a good spring and a warm place for a garden.' Willoughby was formerly known as Chagrin not Chardon. On a map printed in 1797 it was Charlton."

Question Time

Question

Is it necessary for one who is unable to attend Communion service because of an invalid husband to notify the pastor each month in order to have the emblems brought to the home?

MRS. L. H.

Iowa

Answer

Perhaps you might have an understanding with your pastor that, under the circumstances you mention, you would like to have the emblems brought to your home each Communion Sunday unless you advise him to the contrary.

It is quite the usual procedure for the branch administration to feel that the member who is unable to attend should indicate his readiness and worthiness to partake of the emblems by a specific request each month. A great number of members do not partake regularly. Some stay away intentionally, and some may be away from home. I think it should be assumed that the Communion will not be taken to the homes of absent members unless specific arrangements have been made.

CHRIS B. HARTSHORN

Question

What is the meaning of Doctrine and Covenants 108:6a, which tells about people in the north country who shall come with their prophets as the ice flows down at their presence.

Mrs. M. B.

Missouri

Answer

There has been much discussion about the "north countries" and the people of the "north countries." But no one has ever to my satisfaction identified either the countries or people concerned.

It seems to me that there are two possibilities, at least, as to what this passage means. One is that it is figurative language describing the kind of unusual and glorious events associated with the gathering of the "elect" and the second coming of Christ. The other is that it pertains to actual events, still in the future (note that this passage is dealing with final events in association with the second advent of the Master), and the meaning of which will not be known until the event comes to pass. In this latter case the purpose of the prophecy would be confirmatory rather than to instruct us as to future events before they occur.

The whole subject is so ambiguous that I suggest an attitude of reserve judgment until more is given by revelation or events themselves enlighten us.

MAURICE L. DRAPER

Moral Agency . . .

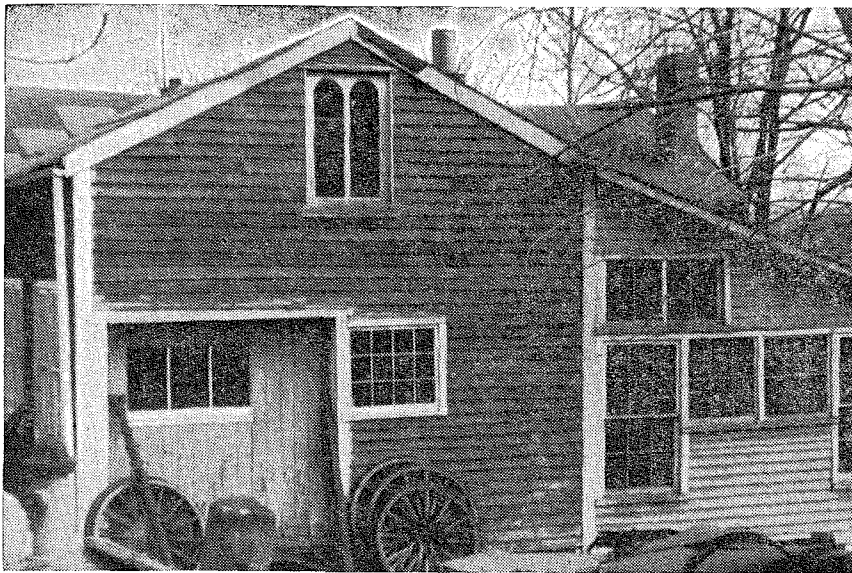
(Continued from page 7)

exist. Power and influence over one's fellows was also nonexistent as a temptation because there were no other people to be victimized. As already indicated, it was just a case of personal desire whetted to a keen edge by the tempter *versus* pure loyalty to God's command. Man's failure here made it impossible for God to allow man to continue to enjoy physical perfection. Hence the loss of the Edenic conditions of living. Man must first attain full and complete accord with God before he can be trusted with a perfect physical way of life, for the natural man would, under the influence of Satan, abuse such powers.

Surely our gropings and musings have brought this much light and knowledge: we can no longer rightly feel "Taint fair!" Instead we can acknowledge that though we have but a meager amount of light on the subject herein treated, we do have reason for a faith and belief in the wisdom and love and power of him who is the great Creator and Father of all.

In the words of an ancient prophet, "But behold, all things have been done in the wisdom of him who knoweth all things" (II Nephi 1:114); and from the Bible: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9).

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McFarland's Iron Working Shop (formerly the Wagon Shop)

By Pearl Wilcox

Part IV

Reminiscing in Kirtland

I RETRACED MY STEPS up the hill, which I am told was a much steeper climb before the present road was graded and laid. Then a team of oxen or horses pulling up the hill would stop several times at convenient road gradings for rest before reaching the top.

In the *Messenger and Advocate* published at Kirtland Oliver Cowdery stated: "Our streets are continually thronged with teams loaded with wood, materials for building, provisions for the market, people to trade or parties of pleasure to view our stately and magnificent temple."

Near the brow of the hill stands the McFarland Iron Working shop that has been in operation by the same family over sixty years. It was originally a wagon shop and was located at the foot of the hill before the McFarlands moved to this location. In that early period the proprietors were dealers in carriages, surreys, and phaetons, with special attention given to repairing and painting.

Across the Chillicothe road from McFarland's stands the home of Joseph Smith, Sr.; this was used as a rooming house until Joseph, Jr., decided it was too much of a responsibility for his parents to keep a public house. When Father and Mother Smith first arrived in

Kirtland from New York they stayed with Brother Morley for about two weeks; they then moved to a farm which Joseph had purchased, with the arrangements that they were to cultivate the farm, and from the fruits of their labor were to receive their support. All over and above this was to be used for the comfort of strangers and brethren who were traveling through Kirtland.

Near the corner of the driveway entering the Joseph Smith, Sr., home I could see the gaping cellar foundation of "Grandma" Dayton's home. Rebecca Dayton with her friend, Electra Stratton, did much to preserve the Temple property after the Saints left Kirtland. In the years before the reclaiming of the Temple they took possession of the keys and kept it locked from strangers; only with their presence could it be entered. Early in 1875, when the branch was meeting in the Temple with thirteen members, Electra Stratton wrote a rejoicing note to the *Saints' Herald*:

We have had a famine in Kirtland for years, but it is not so now. "The Spirit of God is like fire burning," and we do feel truly to rejoice in the Lord, and thank him that our prayers are answered. It seems like days that have gone by when we used to meet in the Temple in the days of your father [Joseph, Jr.], when we used to enjoy the blessed gifts of the gospel, when your grandmother sang Moroni's Lamentation in the gift of tongue.

On a grassy spot north of the Temple stood Kezia Turk's home. In the early days of Kirtland she was known as Miss Jenkins, who taught in the little red schoolhouse beyond the cemetery. Mrs. Turk died many years ago, willing her property to Sister Martha Brockway, who in turn deeded the property to the church. Today it is a part of the Temple square.

I entered the cemetery through the back gate. A book could be written of these valiant pioneers who have laid down their lives and are at rest. I see many quaint headstones of the sturdy old New Englanders who gave so much to build the stately house of God where they worshiped. I paused in front of a modern monument that bears the inscription: "To the memory of two who symbolize the abounding faith, courage and fortitude of the pioneer women of the church."

This monument was erected in honor of all pioneer women who made the sacrifice and also to the aged grandmother of Joseph Smith, Jr., who came from New York in 1836 and died within a few weeks. Here also is the grave of Jerusha Smith, the wife of Hyrum Smith, a woman everybody in Kirtland loved. In the same line with these graves is where the baby Joseph, one of the Murdock twins that was adopted by Joseph and Emma, lies. Walking through the

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cemetery and reading the names on the stones brings many memories of these people and a feeling of the kindred spirit that is always manifest among the Saints.

In 1880 there was still a Methodist Church located on the cemetery grounds. The congregation had died out, and the building was purchased by the Grand Army of the Republic and moved to a lot adjoining the present town hall on Chillicothe road. Later this building and grounds were purchased by Bishop E. L. Kelley and used for a meeting house for the Saints, as services could not be held during cold weather in the Temple at that time.

On the corner of Maple (Temple) and Cowdery streets remains the home of Elder Gomer Griffiths, who returned here in the early 1880's to take charge of the Temple and church branch. It was through his efforts that the lot south of the Temple was obtained. On this lot still stood the old office of Joseph Smith that was now being used for a dwelling by an elderly couple who had paid taxes on it for twenty-one years, thus giving them legal ownership according to the Ohio law. Brother Griffiths acquired the property; the ground he deeded over to the church and the house he moved to his property where it became a part of his home.

A large barn can be remembered by the very old-timers standing on the temple square about one hundred and fifty feet south of the Temple and about one hundred and fifty feet from the Chillicothe road line. In later years the timbers of this barn were used in the construction of a house by Brother Ernest Webbe and is the present home of Paul Webbe and family. It was near this location that the printing building was erected, provided for in revelation as early as May, 1833.

In October the elders of Kirtland held a council meeting and decided that they should discontinue the building of the Temple during the winter months for the want of materials and start immediately to put all their efforts into erecting the printing house. The first floor was to be used for a school of the prophets that winter and the upper story for the printing press. Then my memory passes over the pages of history to 1838 when Joseph the Prophet said that he was glad "to escape mob violence, which was about to burst upon them under the color of legal process." Then two days later the printing house and all its contents were sold by the sheriff, and the next night it burned to the ground.

West of Chillicothe road on Joseph Street remains the home of Hyrum and Jerusha Smith. When they lived here there was a road, then known as Smith road, that passed in front of the house; this connected with the old Chillicothe road farther to the south. In the early years this was part of a large farm that belonged to Elvers Metcalf and then later became the property of Mr. and Mrs. Cliff McFarland. Now the house and lot belong to the church. The old home still retains the general "lines" but has been patched up without sympathy for historical values. As I viewed this home I was reminded of the great love Joseph, Jr., had for this brother. While living in Kirtland he said, "I wish in my heart that all my brethren were like unto my beloved Hyrum, who possesses the mildness of a lamb, and the integrity of Job, and in short, the meekness and humility of Christ; I love him with that love that is stronger than death."

West of the Hyrum Smith home was located the Western Reserve Teachers Seminary that was first conducted in the

upper rooms of the Kirtland Temple in 1839. Because of the inconveniences of heating the Temple, ground was bought from the Metcalf farm where a new school was erected.

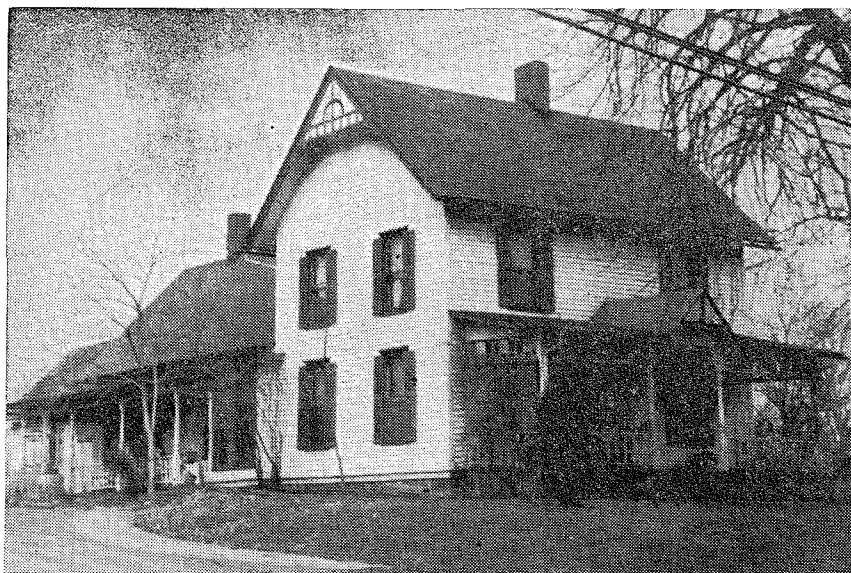
On the corner of the present Chillicothe road and Joseph streets (now a filling station site) stood a Baptist Church. Although its members were active and prosperous at one time, the church was eventually sold to the Grange. Later it burned.

While I was staying in the home of Brother Ernest Webbe and wife, a block south of the Temple, he very proudly brought forth his property abstract and assured me that I would be sleeping in the old Joseph Smith, Jr., home. He hoped that I would not be haunted by the Egyptian mummies that were kept on display here for a time. The abstract does show that this property of two and one half acres was purchased by Joseph Smith, Jr.; that being the case, many important events transpired within these old walls. It would have been here that the highest court of the church, known as the Standing High Council, was organized on February 17, 1834. This Council settled not only important difficulties arising in the church but also minor troubles of the homes. Reynolds Cahoon was brought before the court because he had failed to do his duty in correcting his children and instructing them in the way of truth and righteousness. He agreed before the Council to make a public confession for his lack of duty. It is thought that near this home was located the Storehouse, operated by Reynolds Cahoon and Reuben McBride as the "Ozonda" of the United Order (Enoch).

(Part V will appear next week)

CORRECTION: Painesville is present county seat of Lake County, not Coke County as given on page 14 of Part III.

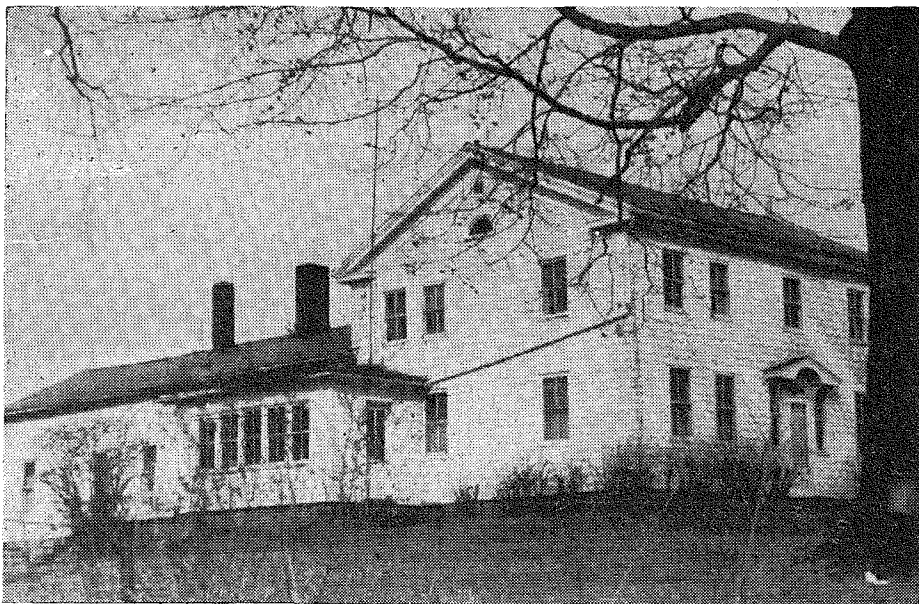
Joseph Smith, Sr., home
once used as a
rooming house



Reminiscing in Kirtland

Part V

By Pearl Wilcox



The John Johnson home in Hiram where worked on the Inspired Version

Joseph and Emma stayed and where Joseph

THE EARLY SAINTS of Kirtland had very humble homes, according to Sister Dora McFarland. She relates coming to this historic spot as a schoolgirl. When she crossed the little wooden bridge at the foot of the hill, she saw the large gray House of the Lord standing like a sentinel at the top of the hill; it was a contrast to the smaller dwellings and other buildings that comprised the total village. A note of sadness crept into her voice as she recalled the dear old people who had for the most part been born or were brought here by their parents due to the gospel of Christ; and then there were the close neighbors who were not church members. She mentioned John and Nancy Wells, Royal and Polly Green, Nelson and Susan Makepeace, Asa and Charley Bump, George and Lucy Manley, Charles and Jeannette Shaw, Mr. and Mrs. George Frank, George and Adelaide Metcalf,

Ezra and Mary Bond, George Russell (father of Dr. George C.), Kesia Turk, Marie Vandeusen, Sabre Long, Mary E. Bond, Electra Stratton, Parley Harvey, Sarah Sanborn, Enos and Elvers Metcalf, Lavina Judd, Ed and Laura Sanborn, Hyman Moore, Mrs. Millikin, Ann Roddick, Richard and Cornelia Johnson. These were among the families she recalled living there around 1890.

Ira Bond had remained near Kirtland from 1834 to 1887 and was one of the one hundred and nineteen who worked on the temple. The builders were poor, and the men could devote but a portion of their time to its construction, as their families must be supported. The Bond home remains today near the Sidney Rigdon home and is being used as a children's day nursery at the present. During the Conference in 1883, after the title had been cleared on the Temple property, some were worried and asked for

police protection, but they found that the name Latter Day Saint was held in good repute in the neighborhood because the Bonds kept the name honorable.

In a very prominent location across from the Temple stands Rigdon Hall; this pretentious home of today was not so large when Sidney Rigdon lived here. Then he lived only in what is the center portion with the porch and columns. The wings have been added, and the original angles of the roof changed. During the division of stewardship in 1835, Sidney Rigdon (Pelagoram) was to retain his house and the tannery.

In searching old histories I find that most tanneries were located in the woodsheds of these early pioneer homes. Today this home is divided into different units. One unit of it houses Elder Kenneth Green and family, minister for the Kirtland Branch. The hundreds of people visiting this historic place of prominence keep Brother Green and his aides busy in guide service and alert on church doctrine. The majority know nothing of the true beliefs—only the misrepresentations that have been made to them. When they come they are in a frame of mind to listen and are soon disarmed of their prejudices.

The Kirtland auditorium building on the north was erected on the site of the old barnlike hotel that was operated here for many years. It serves for mass meetings, entertainments, special programs, classes, commissary, and meal service.

Driving south on Route 306, or Chillicothe road, I passed a large, beautiful home that formerly served as the Saints' home for the aged. A short distance beyond are the large barns and buildings of the late Dr. Russell whose father was a pioneer settler here during the early period of the church. The lands have been divided into small tracts. Brother and Sister Earl Curry own a tract of this land on which they live and operate their ceramic business.

I passed the disputed site of the Martin Harris home and farm, then driving west from the main road for about a half mile I found the principal stone quarry, known by the young as the "old swimming hole"; it is from four to eight feet deep. Parallel with the highway are other traces of stone workings. According to early writers, the stone for the Temple came from two different quarries. There was the Stannard quarry from which a superior, durable quality of sandstone was taken, and the Russell quarry which contained a finer grained stone of color inclined to the shade of purple or slate. This stone was not quite proof against wind and weather, as it has faded to the uniform color with the coarser grained sandstone. The finer stone was used for the trim of the doors

and windows of the Temple. This property of which the quarry is a part is located on the eastern slope of Gildersleeve mountain and has been bought by a wealthy neighbor and turned over to the State Forestry Conservation as a public memorial; it is known as Chapin's Forest.

East of Highway 306 in the same locality is claimed to be the old Thayre property. According to various sources it was from this farm that much of the timber was cut that was used in the Temple. This lumber was hewed and sawed by the old-fashioned whipsaw, with muscle as the motive power. I sensed the greatness of these trees that were felled as I sat in the quaint pews of the Temple and noticed that some of these boards averaged about twenty inches after they were dressed. The lumber that has been identified in the building came from a variety of trees—white oak, white wood, walnut, and wild cherry.

Mr. Crary, pioneer settler, leaves us this account:

On my return from the South in 1831, I found the Mormons located in Kirtland. Four or five of our prominent citizens had joined them—Isaac Morley, Titus Billings, N. K. Whitney, John M. Burk, and Jotham Maynard. I sold them some \$200.00 worth of lumber, much of it for the Temple. I also sold them my farm, took \$275.00 in notes, signed by President Joseph Smith and Sidney Rigdon, payable in 30 days after demand, which they redeemed without delay of 30 days, much against the will and determination of Rigdon.

Before I left Kirtland, my friends took me to the quaint old college town of Hiram, Ohio. It was a beautiful drive along Highways 82 and 44. From the ridge could be seen the rich farm lands in every direction. We traveled the distance of thirty miles much more quickly



The former Bond home (now Happy Hills Day Nursery)

than Joseph and Sidney Rigdon did when making the trip back and forth on several occasions. They needed a quiet retreat, as Kirtland was simmering with activity of inquiring visitors, converts, and people buying land, among many other problems. The revision of the Scriptures had to be completed, and they found the quiet they needed in the John Johnson home.

This large two-story frame house is now owned by the Utah Saints and is the oldest and the least changed of any in the neighborhood. It was in this home that John Johnson and his wife Mary were the hosts to the Prophet Joseph Smith and Emma, with their two adopted children, during the winter of 1831 and the spring of 1832. The Smiths lived in the rooms at the rear of the house. Sidney Rigdon and his wife

lived across the road in a log house that also belonged to the Johnsons.

A young boy greeted us at the door and before we could say a word he asked, "Do you want to see the revelation room?" I knew that there were many revelations received through the prophet in this home, but the title placed on the upstairs office room came as a surprise. We found that the people living here at the present time knew very little of the history that transpired at this place, and we were left to our own thinking. We talked of the wonderful spiritual vision that the men witnessed in February of 1832 when their "understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son" (Doctrine and Covenants 76:3). It was in this home that they stated, "We this day finished the translating of the Scriptures, for which we returned gratitude to our heavenly Father."

The cause of the outburst of violence that took place here on the night of March 25, 1832, when Sidney Rigdon and Joseph Smith were dragged from their beds by a mob and coated with tar and feathers, is related in Hayden's *Early History of the Disciples*. A general store had been opened at Hiram, and the Saints were planning to organize a branch of the church in the settlement. The conversion of Reverend Ezra Booth, a Methodist, and Symonds Rider, a Disciple elder, seemed to offer a good op-



Site of the quarry where rock for the Temple was cut (later known as "the old swimming hole")

portunity. But both men shortly apostatized and became bitter opponents. This influence, with the violent opposition centered in rival denominations, provoked the citizens to mob violence.

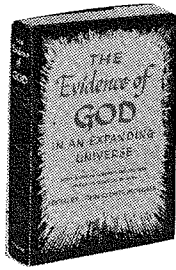
This was perhaps the only physical violence that ever marred the Kirtland episode. It occurred six years before the mass exodus when the leading men were beginning to observe the changes that were taking place in Kirtland.

In June, 1837, W. A. Cowdery, editor of the *Messenger and Advocate*, wrote:

The change of times, and circumstances, and the almost entire revolution in the monetary affairs of our country, have sensibly affected this our community as well as all others. With a few exceptions, a sullen, we can almost say, a desponding gloom hangs over us, sufficient at least to show a striking contrast between this and last year. One year since and our village was all activity, all animation—the noise and bustle of teams with lumber, brick, stone, lime, or merchandise were heard from the early dawn of morning till the gray twilight of evening. The sound of the mechanic's hammer saluted the ear of the sluggard before the rising sun had fairly dispelled the sable shades of night, and the starting up, as if by magic, of buildings in every direction around us, were evidence to us of buoyant hope, lively anticipation, and a firm confidence that our days of pinching adversity had passed by, that the set time of the Lord to favor Zion had come, that we might almost rejoice when the world around us mourn, laugh at its calamity, and mock when its fear comes; but we too feel the pressure, occasioned by the derangement of the currency, the loss of credit, the want of confidence, or by overtrading; either the whole combined, or a part of these causes, have contributed to produce the state of things that now exist.

As time passed, trade and traffic seemed to engross the Saints. They became rich on paper. Many had given notes for more money than they could raise. Also there were dissensions when members of the church failed to harmonize; factions withdrew, letting the enemy without and the apostates within unite in their schemes.

Book Review



The Evidence of God in an Expanding Universe
 Edited by
 John Clover
 Monsma
 G. P. Putnam's Sons
 1958
 Price \$3.75

What evidence of a living God in an expanding universe can science provide? This symposium, by forty leading scientists, clearly combats the common error that science tends to undermine faith. Here, in clearly defined manner, science and religion are allied in united testimony to the existence and presence of a personal God. In every form of creation, from the nucleus of a microscopic cell of life to the limitless expanse of our star-studded universe, they have found confirmation for belief in a supreme, creative Intelligence. Here a biophysicist, probing the mystery of life in a molecule of protein, finds evidence of an Infinite Mind at work in the design of creation. A research chemist reveals the work of divine Intelligence in the atomic structure of water. Through astronomical research a scientist finds verification of the biblical account of creation. The epilogue to this work, by a physiologist, presents "The absoluteness of the certainty of God's existence."

To classify this study as either a scientific treatise or a theological dissertation would be to ignore its true nature and purpose. It is a skillful blend of both into a pattern which affirms the existence and action of a personal God. Science has presented to some a serious challenge to a faltering faith. To others, science has become a foundation upon which to build an atheistic, materialistic belief. This book, wherein science and religion find a common meeting ground, should be of value to both.

ROBERT M. SEELEY

What about Herald House?

(Continued from page 10)

with new workers unacquainted with procedures, errors creep in and the customer service department has extra letters to answer and problems to clear up. One of the greatest helps to Herald House by customers would be "ordering early"—a month and a half ahead of the beginning of a new quarter, and "do your Christmas shopping early." Another great help would be to write orders and editorial correspondence on separate sheets of paper instead of mixing them together on one page. It would eliminate a lot of confusion and mistakes at Herald House if each member followed this procedure of dividing his correspondence.

During the past six months (and continuing for the next two and one half years) the editorial and production departments have been and will be busier than usual publishing the new curriculum materials for the church school. They are trying to assist the Department of Religious Education producing attractive lessons and manuals that will be an asset to every local church. The load is heavy, but the printing presses are grinding out tons of new materials every day. There is good reason to feel that the job will be a quality job, completed on time.

What about Employees?

One thing that every member of the church can be sure of: the people who work at Herald House are conscientious and desirous of offering good service to the church. They are not getting rich financially by staying on the job at the publishing house, but they are receiving rich satisfactions from making their contribution of service. They are as concerned as you are that progress is made at Herald House, that the results of their stewardship will materially assist the progress of the General Church in its job of evangelizing the world and building the kingdom!

**HURRY!
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 HURRY!**

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