

Elders Edmund C. Briggs and William H. Kelley. After the conference he entered this mission field in company with the latter and labored in various places as direction was given, teaching school at intervals to replenish his exhausted exchequer.

In October, 1876, he married Lida Hulse, of the Lawrence, Michigan, Branch, and the following spring they moved to Decatur County, Iowa. A year later they purchased a home in the vicinity of Pleasanton, Iowa, where the family resided for the following thirty-two years, and there the wife was buried July 4, 1900. In the meantime he had served the church as missionary in the Northeastern Missouri District and the Decatur District, of Iowa, much of the time being in charge of the work in those districts.

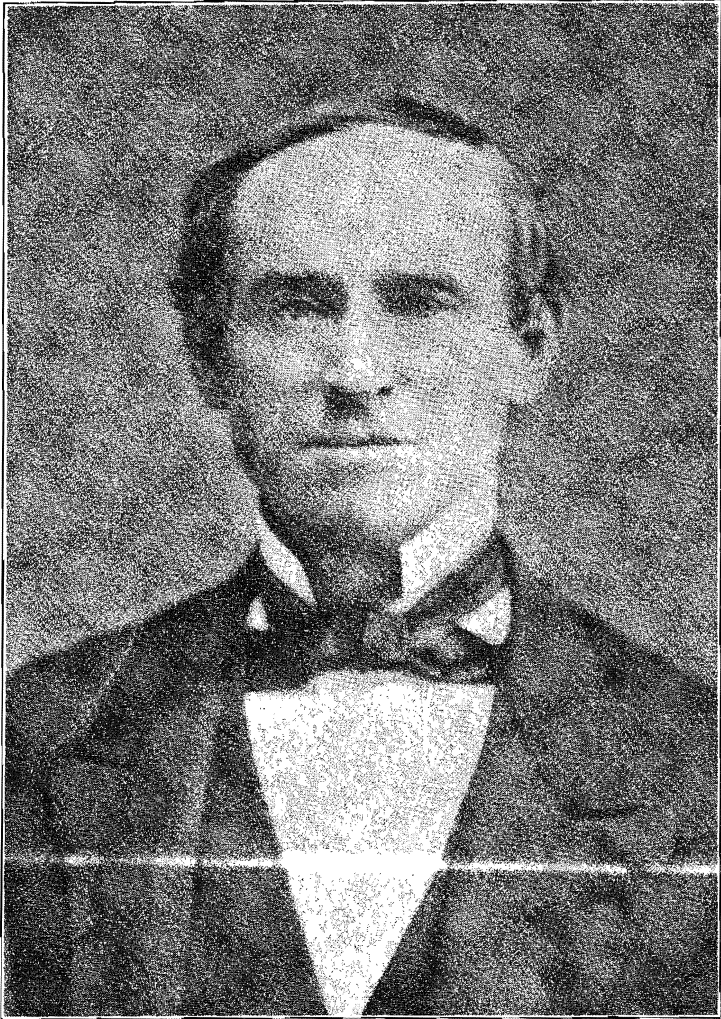
At General Conference of 1891 held at Kirtland, Ohio, he was chosen and ordained to the offices of senior president of Seventy and president of the First Quorum. He continued to serve in these offices until the spring of 1901, when on the organization of the Lamoni Stake he was chosen and ordained a member of its high council. He assisted in the editorial work of the Sunday school and *Religio Quarterlies*, and was for years a member of the revising board of the former. In later years he served as president of the Pleasanton, Iowa, Branch; superintendent of the Sunday school and president of the *Religio* in that place.

For several years he has served as local historian of Lamoni Stake where he has performed efficient work. He is the present incumbent of this office, and his write-up of Lamoni Stake and Decatur District is now running through this JOURNAL.

BIOGRAPHY OF CHARLES WESLEY WANDELL

[by James F. Mintun]

The biography of Elder Wandell once appeared in the JOURNAL OF HISTORY written by Inez Smith, but in order that



CHARLES W. WANDELL.

it may appear here, in its place in the series of Presidents of Seventy, we make extracts from the former article of the leading events of this eventful life.

Those who wish to read more fully of his life work including

some of his literary productions are referred to the article before mentioned, (JOURNAL, volume 3, pages 455 to 471; and volume 4, pages 57 to 65; also his open letter to the President of the United States, volume 4, pages 66 to 78.) The author of the biography says:

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

There is a name that deserves to be better known among the children of the Reorganized Church. It is that of Charles Wesley Wandell. He was one of those who gave their lives, far from home and homeland, telling the story of the angel gift to men. With a glad heart he had for the second time crossed the great Pacific—and this time on no false or mistaken errand. His people were not forsaken, he went to tell to them the glad story of a church reorganized and bid them “take hold anew of the rod of iron.” There he died a stranger in a strange land, died amid strange faces and cared for by stranger hands. It was a pitifully small band of Saints who laid him to rest in that alien land, far from the sunny homeland, but to-day in that land the few have grown to a host, who are giving loyal and loving allegiance to the cause for which he gave his life; and they have not forgotten him, either. On his grave they have placed a stone, a symbol of the love and gratitude of the Australian Saints for this their pioneer missionary. And that we also may know him better, we write this sketch to perpetuate the memory of a true and brave man.

Charles Wesley Wandell was born April 12, 1819, at Courtland, Westchester County, New York. We can find nothing of his parentage, early life, or education. Whether or not he had an education, his writings in later life show a persistent and systematic study of some sort.

In the official record of the Quorum of Seventy, we find that

he was baptized January 5, 1837, by Hugh Herringshaw, at the age of eighteen years, and ordained to the office of elder in the same year, on April 6, at a conference held in New York City. Elder L. R. Foster officiated in the ordination.

That he immediately became actively engaged in spreading the gospel is not to be doubted, as in 1844, but seven years later, he was appointed minister in charge of the State of New York, by the action of a special conference held at Nauvoo, Illinois. Under him were appointed forty-eight other elders for labor in New York, among whom were A. A. Farnham, Daniel Shearer, Samuel P. Bacon, Joseph B. Noble, Horace S. Eldredge, Cyrus H. Wheelock, David H. Redfield, and Charles B. Thompson.¹

Shortly after the death of the Martyr he returned to Nauvoo and was employed in the office of the historian. It was the work done in this department that disheartened him with conditions there. In his *Journal*² a serious charge was made against the reprehensible methods employed in this department after the death of the Prophet. In commenting upon the history of Joseph Smith, as it was being published in the *Deseret News* about 1855, he says,

I notice the interpolations because having been employed (myself) in the Historian's office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph's death his memoir was "doctored" to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards.³

¹*Times and Seasons*, volume 5, page 504. This Charles B. Thompson was subsequently the leader of a faction which gathered at Preparation, Iowa.

²The manuscript of this journal was lodged in the Historian's office, and destroyed with other valuable documents in the Herald Office fire of January 5, 1907.

³Church History, volume 4, page 97.

The state of affairs at Nauvoo in time became unbearable, and he quietly withdrew from the work, disgusted with the new order of things, but still retaining the old faith. Wandell went from Nauvoo to Saint Louis, where he successfully engaged in the local river trade as a steamboat officer. Some few years later he went around Cape Horn to California, and there again met with old-time friends.

In 1846 Samuel Brannon had conducted a colony from New York, setting sail on the good ship *Brooklyn* and arriving after a long voyage in California where the first "Mormon" colony was founded. Whether or not Charles Wandell was a member of the colony when they started is a matter of conjecture, he rounded the Horn, whether in 1846 or later we are unable to learn; at any rate he became identified with the famous Brannon colony after it was established in California.

About this time (1851) Parley P. Pratt was in California. It was at the time of the great revival and reorganization of the Utah church, and Pratt carried on the good work in California. During this reorganization it will be remembered that every good Latter Day Saint was expected to be rebaptized. In Pratt's own words, in telling of his success in a letter to Brigham Young, he writes,

"We have called together the old members and others, and preached repentance and reformation of life. We have rebaptized many of them, and reorganized the church."⁴

Wandell was rebaptized⁵ in San Francisco, July 20, 1851, by F. A. Hammond, and the church was reorganized on the day following. Wandell immediately became an efficient and trusted worker in the new church. August 31, 1851, a meet-

⁴Autobiography of Parley P. Pratt, page 432.

⁵We are indebted for this item, as for many that follow, to Elder George S. Lincoln, historian for northern California, who has lately done some careful research among the early records of the Brannon colony.

ing was held at the home of Barton Morey. Parley P. Pratt, president, Charles W. Wandell, clerk. At this meeting "John Murdock was set apart by the laying on of hands for a mission to South Australia. Charles W. Wandell was then reordained to the office of apostle, and member of the Quorum of Seventy, and appointed a mission with Elder Murdock."⁶

We find no record of the date these missionaries sailed from California, but under date of Thursday, October 30, the following item is chronicled in the Church Chronology, published by the Utah church.⁷

October 30.—John Murdock and Charles W. Wandell arrived in Sydney, as Latter Day Saint missionaries to Australia, and commenced to preach the Gospel.

And under November:

The first meeting by Latter Day Saint elders in New South Wales,⁸ Australia, was held by Elders John Murdock and Charles W. Wandell at Sydney.

Wednesday, 3. The first baptism by divine authority in New South Wales, Australia, took place in Sydney.⁹

January, Sunday 4. The first branch of the church in New South Wales, Australia, was organized at Sydney, with twelve members.¹⁰

During this mission Charles W. Wandell was successfully

⁶Manuscript history of Brannon colony, by Elder George S. Lincoln.

⁷Church Chronology, by Andrew Jenson, page 40.

⁸This is a mistake, as William Barrett was sent to Australia by George A. Smith in 1840 (Bancroft's History of Utah, page 410). Also *Times and Seasons*, volume 6, page 980, speaks of "a branch in Australia consisting of nine members organized by Elder Andrew Anderson," who must have been in Australia in 1841, judging from the context of this article.

⁹Church Chronology by Andrew Jenson, pages 44 and 45.

¹⁰Bancroft says that there were thirty-six members in this branch. (Page 410, History of Utah.)

kept in ignorance of the true state of affairs in Utah, as is shown by his vigorous appeals against the "misrepresentation" of opponents. . . .

And he was sincere, too. Little did he think when he framed this manly defense, that he was defending a false faith and a corrupt people. He believed every word that he wrote, and his letters to the *Millennial Star* during his Australian ministry reveal this fact and also his ignorance of the conditions that obtained in the mountains. . . .

Elder Wandell carried on a very successful mission in Australia. He was always ambitious and zealous in the accomplishment of the highest good possible. He found time, too, to write several articles for publication in the *Millennial Star*. One is an interesting account of gold digging in the Australian colonies. There was much excitement at this time, due to the discovery of gold there, and people flocked from all lands to share these prospects. The picture that Wandell paints of the fate of these gold diggers in their search for wealth is not alluring, and he advises all Saints not to be led away by any exciting stories of the fabulous gold fields there. . . .

He had never seen the Zion in the mountains, but in fancy he thought of it constantly, and glory and joy of the dream city filled him with a fierce home longing, and his eyes and heart turned always Zionward. It was with a happy heart and the consciousness of finished work that he set sail April 6, 1853, with a small band of Saints bound for America, on the ship *Envelope*.

When he arrived is not certain, but he did not go immediately to Salt Lake City. July 18, 1853, at North Beach, San Francisco, we find he baptized Eliza Evans and Catherine Keney.

On October 24, 1854, when the San Francisco Branch was

reorganized by Parley P. Pratt, Charles W. Wandell's name is recorded as a high priest. November 11, 1855, at a meeting of the Branch "Brother Wandell being present made some remarks, saying that his buisness connections with the world had led him to exercise a worldly spirit for the past year or a little over, but his determination then was to renew his covenant, to remove to San Bernardino, and from there to Zion, or wherever he might be counseled to go. And as he was a member of this branch of the church he desired a letter of commendation if the branch were so disposed. It was motioned that he receive letter of commendation." The motion being seconded, it was left for discussion, and some objections were made to giving Brother Wandell a letter. The objections were first, "that he had not conducted himself, according to his own confession, in a becoming manner to his profession and standing in the church, and second he had had difficulty in some way with Parley P. Pratt." After considerable discussion, it was considered that nothing of a serious nature could be brought against him by the branch and he was granted the letter.

Probably at some time in 1857 he started for Salt Lake City, at any rate we find that he was traveling with a small company in that direction. In the biography of Joseph F. Smith, as published in Latter-Day Saint Biographical Encyclopedia, we read the following:

With this outfit the two elders (Smith and Partridge) started down the coast to Santa Cruz County, California, where they joined a company of Saints under the captaincy of Charles W. Wandell, with whom they traveled through the country southward as far as the Mojave River, where Joseph F. Smith and others left the company and made a visit to San Bernardino. . . . Being under no obligations to continue traveling with Charles W. Wandell's company any further, he engaged to drive a team for George Chrisman, etc.¹⁸

¹⁸Latter-Day Saint Biographical Encyclopedia.

Wandell, with his company, continued on their way to Utah, and passed through the southern part of the State just after the terrible Mountain Meadow massacre had taken place. This was his introduction into the glories of Zion, the glamor of the city he had sung and dreamed of faded, and in its place stood the brutal reality, a city gross and material, a den of vice and crime. In bated breath the people told of the horrors inflicted upon them by their leaders unless they obeyed counsel, and Wandell thus at last was privileged to breathe the "freedom" of which he had written so often. But he was not one to condemn quickly and he went to work quietly, but determinedly to get at the facts of the Mountain Meadow affair. The result of his investigations was the amassing of a volume of evidence, which has probably never been exceeded since. He was convinced that Brigham Young was implicated, and he was in the possession of well-nigh insurmountable evidence against him. These facts he embodied in a clear and logical "Series of Open Letters to Brigham Young," openly charging him with implication in the crime. He had never been able to publish this document, and it was with the rest of his papers turned over to the church after his death, and finally placed with other historical documents in the Historian's Office, where with nearly all of the contents of the Herald Office it was destroyed by fire in 1907. The loss is much to be regretted, as it would have proven interesting and valuable.

He was still in Utah as late as 1862, it is said, but from that time on until the year 1873, history leaves a blank, as far as record goes.

Upon the third day of March, 1873, a revelation was given to the church of Jesus Christ of Latter Day Saints (Reorganized) through their president, Joseph Smith, the son of the Prophet, which in part read:¹⁴

Let my servants Edmund C. Brand, Charles W. Wandell, and Duncan Campbell be appointed as special witness of the seventy in their places; and let my servants Joseph Lakeman, Glaud Rodger, John T. Davies, and John S. Patterson be also appointed as witnesses of the seventy before me.

¹⁴Doctrine and Covenants 117: 8.

The only peculiar thing about this was that at the time of this revelation no such name as Charles W. Wandell was on the church records, and the man was unknown to the church in the East. Charles Wesley Wandell was in fact not a member of the church at the time this revelation was given, and he presents the anomaly of being the only man ever called to take a place in the church before he was a member. Upon the day following this revelation in the East, and altogether ignorant of its reception, Wandell became a member of the San Francisco Branch, being received on his original baptism, March 4, 1873.

This peculiar circumstance is one of the wonderful things that has inspired latter-day Israel.

He was rebaptized July 6, 1873, to satisfy some objections made to the original baptism. The rite was performed by Elder Glaud Rodger, and he was confirmed by Elders Glaud Rodger, Hervey Green, and John Roberts. His name was not reported to the church recorder as a member until some three months after he was called.

Alexander H. Smith writes to the *Herald*, volume 22, page 22, the following:

On my return to San Francisco, having notified Brother Wandell of my instructions,¹⁵ I met him and did, on August 22, 1873,¹⁶ ordain him to the office of an especial witness in the

¹⁵Moved by Elder Edmund C. Briggs and George H. Hilliard that Charles W. Wandell be ordained a seventy in the place of Elder William D. Morton. Carried.—Conference Minutes, *Saints' Herald*, vol. 20, p. 290.

¹⁶He was also received by vote into the First Quorum of Seventy April 12, 1873. A license was issued to him, September 6, 1873, by James C. Crabb, president pro tem, and Francis Reynolds, secretary, by order of the September conference at Council Bluffs, in 1873, and by order of the First Quorum of Seventy. The date of Wandell's ordination is given on the church record as the 23d of August, 1873, but as both in his letter written to the *Herald* at the time, and a memorandum made in his private journal, Alexander H. Smith gives the date as the 22d, we think it to be correct.

Quorum of Seventies, in the Church of Jesus Christ of Latter Day Saints, Brother John Roberts, being witness thereto.

Elder Wandell immediately entered the active missionary field and at different times thereafter he wrote letters to the *Herald*. . . .

His labors were reported to the fall conference of the Pacific coast, which convened at Grand Army of the Republic Hall, in San Francisco, California, October 5, at 10 a. m. . . .

At this same conference a resolution was passed indorsing appointment of the first missionaries of the Reorganized Church to the Australian Mission. It read:

Resolved that we hereby indorse the Australian Mission, together with its appointments, Elder Charles W. Wandell and Glaud Rodger, by our faith, prayers, and means.

A reception was given the two missionaries shortly before they sailed, at the home of Elder John Roberts. Wandell tells the story of the voyage in a more interesting manner than it could be told for him. He says in a letter to President Smith, published in *Saints' Herald*, volume 21, number 8:

Brother Joseph: On the 6th of November, 1873, Elder Glaud Rodger and myself sailed from San Francisco on a mission to Australia. Our vessel was the barque *Domingo*; our business—to preach the gospel. We cast off from the pier at Stuart Street wharf at three p. m., and at sunset were outside of the Golden Gate and upon the bosom of the broad Pacific. After dark, and when the coast became shut out from our view, we still kept watch on deck until the Government light on North Point disappeared below the horizon, when we bid our final good-bye to America, and all that it held dear to us, and went below for the night. On the next morning nothing was to be seen from the deck of our vessel but the vast expanse of troubled water beneath, and the sky above, limited only by an uninterrupted horizon; but the light of blue water showed that we were still “on soundings”; and the great number of sea birds reminded us that land was at no great distance. . . .

Here follows a detailed and interesting description of the voyage and the work of Elders Wandell and Rodger among the native Saints of Society Islands. On Christmas day they sailed from Tahiti and on January 22, 1874 entered the harbor

of Sydney, Australia, where they entered at once, and zealously, into their appointed work.

The biography continues: On the 20th of November, 1874, Wandell writes from Sydney, devoting most of his letter to Brigham Young, whose nineteenth wife was at that time suing him in the courts. He, however, says that his work in Sydney is *status quo*, and expresses the desire to make the personal acquaintance of Joseph Smith, "upon any field of labor where duty calls and may call." This desire was never gratified.

On the July preceding they had reported that, although the work was difficult, it was not altogether discouraging. Wandell said:

In Sydney we are increasing slowly as yet. I baptized two on Tuesday last, and have an appointment to baptize two more on Sunday next.

At this time Brother Wandell was delivering lectures on Spiritualism. The Saints of Sydney had two meetings on Sunday, testimony meetings on Thursday evenings, choir practice on Friday evening, and on Tuesday evening a "scripture meeting," at which the doctrines of the church were considered.

In December we learn through letter to Sister Rodger from her husband that Brother Wandell "was in Sydney quite lame with rheumatism." In his report to the April conference Brother Wandell asks for a release. . . .

The conference took action on the report of Charles W. Wandell; it was moved and carried that

Charles W. Wandell and Glauud Rodger were sustained in their mission to Australia, with permission to Brother Wandell to return home if the state of his health demanded it.

But the release came too late. While the conference was considering this motion they little dreamed that for nearly a month Wandell had been "called to rest from his labors," and even then was sleeping in an alien land.

It was nearly a month later than this even, before the friends at home heard the sad news of the death of this pioneer missionary. On May 19, 1875, came the letter from Brethren Rodger and Ellis, containing particulars of the last sickness and the death of Brother Wandell.

He remained at the home of Brother Ellis until he could no longer get around about his work, and then he asked Brother Ellis to take him to Saint Vincent's Hospital, where he thought he could be completely cured of what he thought was bronchitis; but upon his arrival he was told that he was suffering from heart disease and that a cure was impossible. "He was happy and had no fear of death," says Brother Ellis, and although the body of Brother Wandell was failing, his mind was as active as it ever was, and he prepared for death "as one who wraps the drapery of his couch around him and lies down to pleasant dreams." He died March 14, 1875, and was buried in Balmain Cemetery.

The following notice appeared in the Sydney papers of the 15th:

The friends of Richard Ellis are invited to attend the funeral of Reverend Charles Wesley Wandell; to move from his residence, Catherine Street, Forest Lodge, at half past two p. m., this day, Monday, March 15, for Balmain Cemetery.

The few Saints of that locality met the expense of sickness, death and burial with willing hearts. The testimony of Brother Ellis in his letter (*Saints' Herald*, page 344, volume 22) is worth repeating.

Dear Brother: I can bear my testimony that Elder Wandell has been a faithful Latter Day Saint and a servant of God while in this far-off land, and has left a name that will never be forgotten by the Saints here.

The ceremony over his last resting place was simple. Brother Rodger, whom he had left alone to finish the work which he heartily loved, spoke a few words over his grave, and the handful of Saints gathered around the grave sang a few

verses of a hymn Wandell, himself, had written, "Weep, weep not for me, Zion."

The last words that Wandell left to us were the closing paragraphs in his journal he wrote:

Know all men that I want all my home books and other church books to be the property of the Australian Mission of the Church of Jesus Christ of Latter Day Saints. I want all of my clothes, all of them, to be given to the elder whom the church may send out to take my place. The trunk goes with the clothes. I here (March 2) feel it my duty to state that I believe Young Joseph Smith to be the true leader and President of the Church of Jesus Christ of Latter Day Saints, as against the claims of Brigham Young to that office; and to be the legal prophet, seer, and revelator thereof. He must increase and Brigham shall decrease.

After my decease, I wish the church to assemble in a conference capacity, take action with reference to me that may be just and proper. I feel more than ever convinced that splendid work will yet be done here. Also, I here record my unlimited faith in the atonement of Jesus Christ as the world's Savior. It is in view of the completeness of that atonement that I am enabled to think so calmly about it. God and Christ are true and so is a universal providence.

After the conference meeting spoken of shall have been held I want this diary to be carefully and properly prepared for post office and sent direct to Plano to Brother Joseph, to be preserved in the archives of the church.

To any of my personal friends in America, who would ask after certain inner emotions, etc., I will say that all is calm and serene. The eternal future is bright, and one night the angels sang a beautiful song. The Adversary has not showed himself in any distinctive form, and I am truly and greatly blessed.

CHARLES WESLEY WANDELL.

Thus lived and died one of the bravest soldiers in the "army of the Lord." Joining the church at the age of eighteen, and becoming an elder in the same year, he spent almost a lifetime in the defense of the gospel message. Part of it was given to a mistaken defense, but when he discovered he was in the wrong, Wandell was not slow in renouncing his error, and became just as valiant in attacking the wrong, as he had been in defending what he believed to be right. His life was one of sorrow and sacrifice. He gave his all, simply and uncomplainingly. He spent a lifetime in the service of others, and sealed his testimony with his life, dying a stranger in a strange land.

Surely his life is worth remembrance, and his name is worthy of living in the hearts of every true Latter Day Saint.

Albert W. Aspinwall wrote of Elder Wandell as follows:

TO THE MEMORY OF C. W. WANDELL

President, poet, philosopher, friend!
Sweetest of lines in our hymns hast thou penned.
Thousands delighted with musical voice,
Sinners by scores thou hast made to rejoice.
In this foreign land we follow thy bier,
For thy voice alone our spirits could cheer.
Thy calmness and meekness we have in full view;
Thy courage unsurpassed to dare and to do.
Denial of self in the great Master's cause,
Heroic and strict in keeping his laws;
While far from home shall give thee the name
Of Martyr on heaven's fair scroll of fame.
What voices are these that are borne on the breeze,
In that little graveyard, surrounded by trees?
Over the grave they are singing thy hymn,
"Weep, weep not for me," with eyes that are dim.
The bursting emotion finds vent in the song,
Which, beautiful, plaintive, is wafted along.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it and now is our time. This we know; it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know for we have learned from sad experience that any other course of life leads towards weakness and misery.—David Starr Jordan.