

A Man of Indomitable Will and Courage

By S. A. BURGESS

Early Life of Bishop E. L. Kelley

A Little Ancestral History

IN 1773, Richard Kelley, and Maria Gibbs, his wife, came to America. They were great-grandparents of E. L. Kelley. Their son, Benjamin Franklin Kelley, married Miss Nancy Yancey in 1805. She was the daughter of Colonel Austin Yancey, of North Carolina.

Richard Yancey Kelley, the father of E. L. Kelley, was one of their seven children, and made his home, as did his father, in Johnson County in southern Illinois, in what was called "Little Egypt."

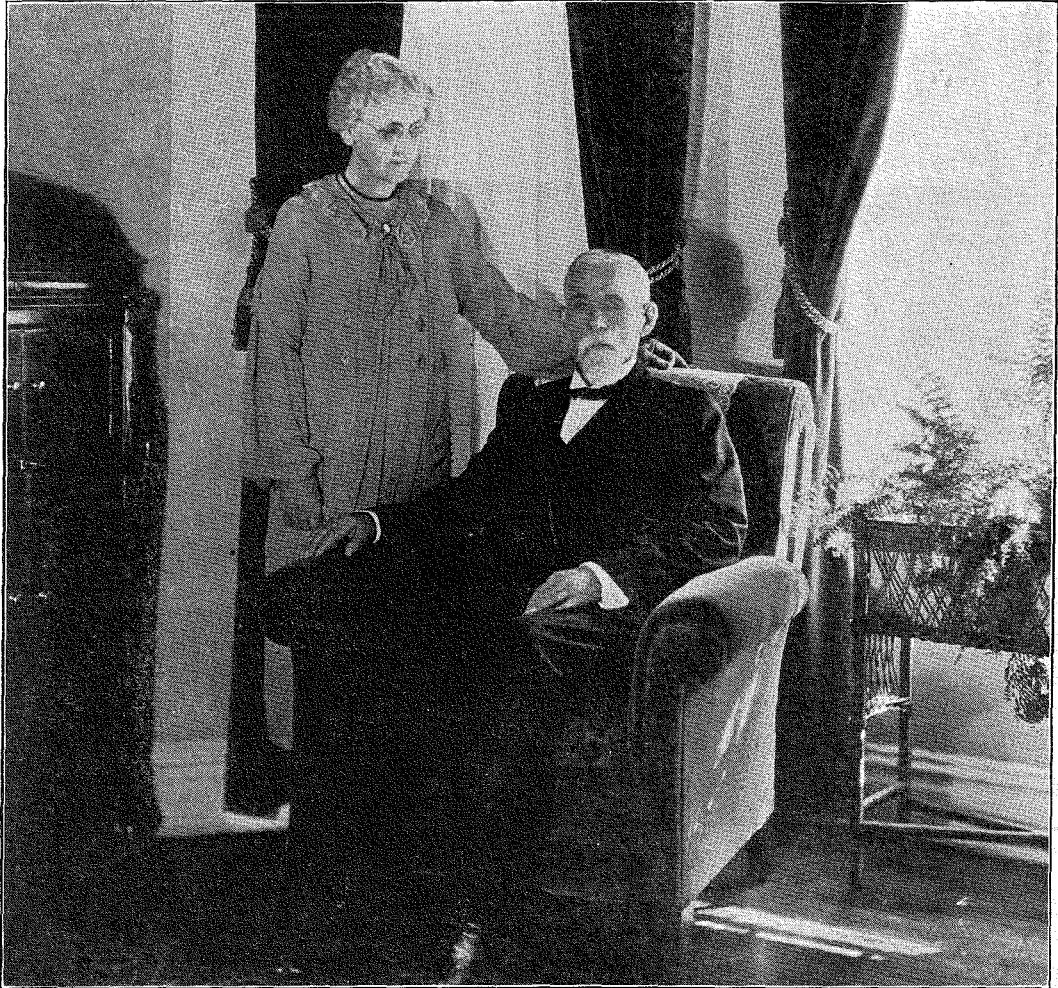
Benjamin F. Kelley there opened his house to the missionaries of the restored gospel. After carefully considering their message, he and his family were baptized, and his son, Richard Y. Kelley, was ordained an elder in the church. After the death of Joseph Smith the Martyr, Elder Richard Kelley, who was one of the leading members of the church in southern Illinois, continued for a time to support the claims of the Quorum of Twelve, but in 1847 he visited the camp at Kanesville, Iowa, and made a special examination of the peculiar views being then pro-



THIRTY-FIVE YEARS AGO AT BLUFF PARK REUNION

Standing, left to right, M. T. Short, —1, T. A. Hougas, Richard Lambert (father of J. R. Lambert), —2*, Frank Weld, —3*, C. E. Willey, H. T. Pitt, Columbus Scott, Joseph R. Lambert, T. W. Williams, —4*, Dr. A. D. Greer, Asa S. Cochran, O. B. Thomas, J. B. Roush, Rudolph Etzenhouser. Sitting, M. H. Bond, Alexander H. Smith, Catherine Salisbury (sister of the Martyrs), Bishop E. L. Kelley, James Whitehead (private secretary to Joseph, the Martyr), F. G. Pitt, J. S. Roth (kneeling), J. A. Robinson, James McKiernan.*

**We are uncertain as to the identity of these men. If there are those among our readers who know them, we shall be glad to have you send us their names.*



BISHOP E. L. KELLEY AND MRS. KELLEY

THE church historian has written the accompanying inspiring story of the life and work of our gentle, genial Bishop Kelley. We are sure the youth of the church will be glad to know more of this man who served as presiding bishop for twenty-five years, and who is now eighty-two years of age, erect of carriage and seen almost daily on the streets of Independence.

In addition to this sketch of his early life, we shall add a little sketch of the life of his companion, Catherine Bishop Kelley, who has worked so consistently by his side. In this way we desire to show appreciation of their lives, and also to help them celebrate their golden wedding anniversary, which is to be the twenty-first of this month, December, 1926. Their children and companions will all be with them, and enough of the twenty-one grandchildren to make a group of thirty for the great day.

From this union they have a family of eight children, five boys, Winfred Bishop, a lawyer in Independence; Richard C., of the Zimmermann Tapestry Mills in Philadelphia; Edmund L., jr., a banker in Hardin, Montana; Joseph Stanley, of the Abernathy Furniture Company, in Kansas City; David Emlin, manager of the Tulsa Branch of the Aycock Asbestos Manufacturing Company; also three daughters, Laura B. (Mrs. J. R. Green), of Independence; Jeanette (Mrs. Paul Craig), of Independence; and Ruth A. (Mrs. H. O. Lichtenwalter), of Boston.

mulgated. He could not approve or indorse them so withdrew.

In the succeeding years he investigated the claims of Sidney Rigdon, James J. Strang, Gladden Bishop, and Alpheus Cutler. He received the elders of these various factions into his home, but though he extended his hospitality he could not extend his full support to any of them. In 1859 he examined the claims of the Reorganized Church as presented by E. C. Briggs and J. W. Briggs.

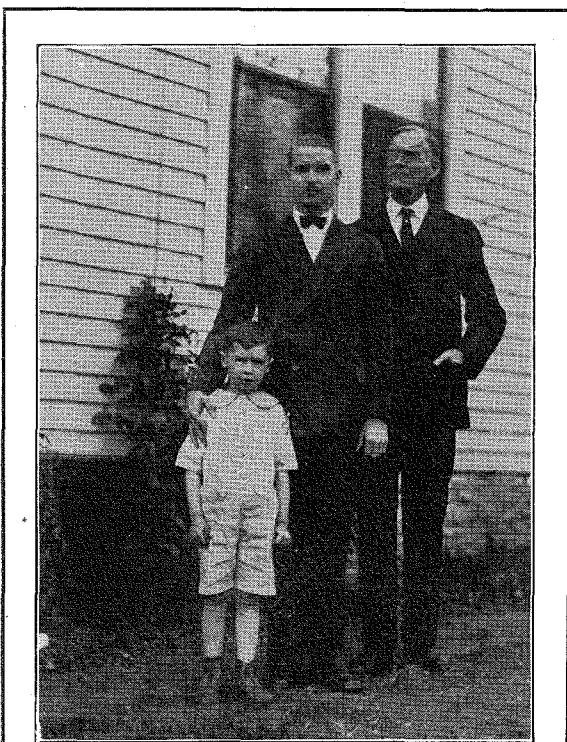
About 1854 he had removed with his family from southern Illinois to Mills County, Iowa, and hence met these men on their missions to western Iowa. Their message he found in spirit and word accorded with that he had received in the days of the Mar-

early religious education thus at his father's fireside. He heard the prominent men of these various organizations discuss their views and argue their claims, and so in his boyhood gained accurate information of their belief, and the different conditions of each of these factions.

He attended the public schools and lived the life of a farmer's boy in southern Illinois and western Iowa. His father passed

DAVID CARMICHAEL

We are sure our readers will enjoy meeting the youngest member of the bishopric. His father is a cousin of Bishop Albert Carmichael. David is twenty-eight years old, a resident of Santa Ana, California, pastor of the branch there, and bishop of the Southern California District. He is a busy man and a consecrated church worker.



Graphic Arts Bureau, Photo by V. E.
THREE GENERATIONS

Bishop A. Carmichael, his son D. R. (Ronald), who is superintendent of the Department of Recreation and Expression in Zion, and his son, Ronald Lad. D. R. is also vice president of the Jackson County Bank of Independence.

tyr, Joseph Smith, jr. He at once accepted it and began again to proclaim the gospel message.

Though he did not take part in these discussions, E. L. Kelley received much of his

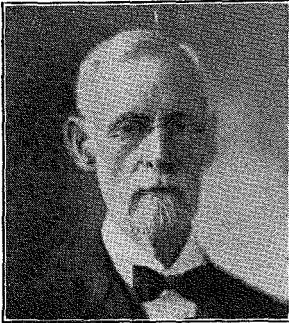
away June 10, 1861, leaving his mother with a large family of seven boys and one girl. So he taught school in the neighborhood in 1862. But he attended the University of Iowa in 1863 and 1864, and again in the spring of 1870.

Works His Way at College and Teaches School

In 1865 he went to Poughkeepsie, New York, and attended the Eastman Business College. In 1872 he returned to the University of Iowa to pursue further his studies and begin there his course in law. Naturally he has always felt a broad sympathy for all young men and young women who have to work their way through school, since he was under the necessity of supporting himself while he studied. Besides teaching school in the neighborhood where he resided in Mills County, he also was principal of a boys' high school in Williamsport, Pennsylvania, in 1866. In the fall of that year he took a school near Clinton, Illinois, but suffered there a severe siege of typhoid fever; so he gave up his school, and in the spring and summer of 1867 taught at Crescent City, Iowa. He again returned to teaching in his old school at Clinton, Illinois, in the fall of 1870.

Changeable Employment in Order to Finish Education

The pursuit of his school work necessarily made his employment changeable. Thus, after finishing the commercial course, he worked for a while as a boat hand on the steamer *Herald* of the Thomas Cornell line on the Hudson River, from New York City to Rondout. In the summer of 1866, he



J. R. LAMBERT

This is a recent photograph of Brother Lambert. He is 81 years of age, a regular attendant at church services. He preached at the Stone Church this summer. He was for twenty-nine years a member of the Twelve, and has been a patriarch for the past twenty years.

worked on the Chicago City Directory for Edwards and Greenough. Then for two years and a half, from the fall of 1867 to March, 1870, he was in the drug business in Logan, Harrison County, Iowa. He left there, as has been stated, to go again to the University of Iowa. After he had taken his law course, he returned to Mills County and there opened his law office in Glenwood. He also became superintendent of schools in Mills County, while his practice was developing.

He Joins the Church: His Family

He had not joined the church when his father did, but did so at a semiannual conference near Council Bluffs, Iowa. He was baptized May 23, 1864. He then attended the next General Conference, in April, 1865, near Sandwich, Illinois.

On the 21st of December, 1876, he was married to Miss Cassie Bishop, daughter of John and Mary J. Bishop, of Malvern, Iowa, so they will celebrate their 50th anniversary of that event this December.

NOTE

Most of the pictures used to illustrate the articles concerning the lives of Brother and Sister Kelley are of men and women in Independence who have spent their youth and their prime years associated with Bishop Kelley. Sister Burton was left a widow seventeen years ago, and Brother Lambert's faithful companion passed on three years ago.

Catherine Bishop Kelley

AS the newly elected county superintendent of schools in Mills County, Iowa, Edmund L. Kelley was holding his first teachers' examinations. It was January, 1874. These were the days when Elizabeth was Betty, Mary was Molly, Pauline was Polly, Margaret was Maggie, and Catherine was Cassie.

And so Cassie Bishop came to Glenwood, the county seat of Mills County, Iowa, at this time, to have her teacher's certificate renewed. She left Glenwood with a state certificate and the everlasting friendship of the young county superintendent as her very own! About three years later they were married, remaining in Glenwood for five years.

They then moved to Coldwater, Michigan. At the close of a year there, when on her way to Kirtland to meet her husband, who



Graphic Arts Bureau, Photo by C. E. M.

MRS. EMMA BURTON

*Sister Emma Burton is now eighty-two years of age. She and her husband, Elder Joseph Burton, spent ten years all together in missionary work in the South Sea Islands. Brother Burton was a high priest and later a patriarch. She is the author of many stories and poems and of *Beatrice Wither- spoon*, the book we have enjoyed for many years. She has written a unique and true story of a romance of seventy years ago, which "Autumn Leaves" will publish next spring.*

was about to take his family west to live, Mrs. Kelley received an unusual manifestation of the Spirit, an audible voice which

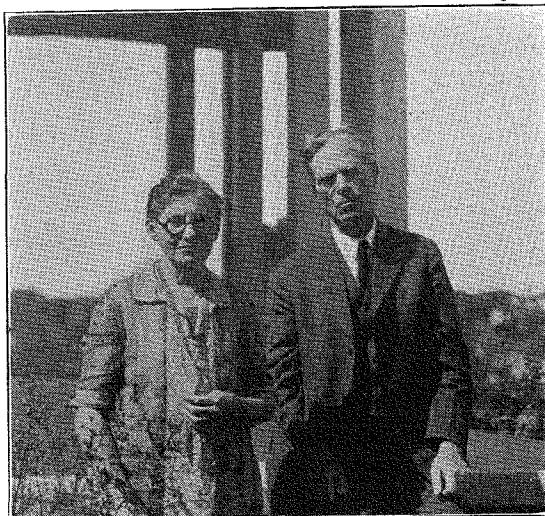
told her that Kirtland would be their home for a while. This seemed impossible to them at the time, but affairs so shaped themselves that for eight years they remained right there in Kirtland.

While there, they helped organize a branch and a Sunday school. Gomer T. Griffiths and his wife were faithful helpers. W. H. Kelley and wife and others of the Saints well known in the past history of the church gradually moved into Kirtland. The families of W. H. and E. L. Kelley and G. T. Griffiths formed the first Sunday school. Mrs. Kelley found that the only way to increase this membership was to go out onto the highway and gather in the children. She actually did this, interesting them on the street, inviting them into the temple. Finally there was a good regular attendance at Sunday school.

While in Kirtland, the temple was repaired under Bishop Kelley's supervision. This was a very painstaking and arduous task, as well as an inspirational one. When the eight years at Kirtland were nearly completed, and it seemed they would soon be

she knew just when they would move to Lamoni, Iowa.

All during her life she has enjoyed spiritual direction and foresight, which has been a source of great comfort and strength to her, in her church work and in the rearing of her family, alone with them as she was very often. One of her boys remarked recently, "We didn't have to endure the pain-



MR. AND MRS. T. C. KELLEY

Brother and Sister T. C. Kelley have been married about forty-six years. Thirty-three of these years he has spent as a seventy, president of the seven presidents of the seventy, until 1926 General Conference when he was ordained a patriarch.

A seventy is not at home very often, or very long at a time. So Sister Kelley is another typical missionary's wife, raising their four sons and two daughters to be interesting and capable men and women. All are married, the youngest son living at home with them. One daughter is the wife of President Briggs, of Graceland. Their son, Kearney, is general church auditor.

M. C. S.



Graphic Arts Bureau. Photo by C. E. M.

MR. AND MRS. FREDERICK A. SMITH

Brother and Sister Frederick A. Smith have been married forty-one years. He has been a missionary for thirty-four years, and has spent the past seventeen years as a patriarch. He is presiding patriarch of the church.

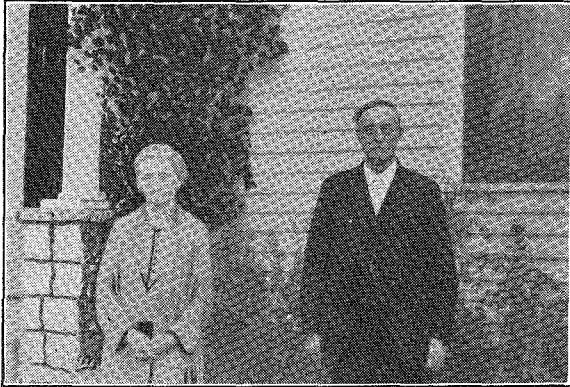
moving west, Mrs. Kelley became anxious to know definitely so that she could make proper preparations. A vision was given her in which her mind was set at ease, and

ful regularity of receiving an allowance every month in those days."

In Lamoni Mrs. Kelley enjoyed a very, very busy career. Those women worked with a tremendous will. Mrs. W. W. Blair was their "Social Service Department," and knew every child who needed a coat and everyone who had outgrown his coat! There was the *Daughters of Zion* at this time, the Women's Department of the church, in which organization Mrs. Kelley was always an active member, serving as president some of the time.

Graceland College was now under way.

The question came into Mrs. Kelley's mind and heart, "We have a church college, a church school! Who will open up their homes to care for the students until a dormitory can be built?" It was a new idea to many of the women, taking strangers into their busy homes. But they decided that of course they would open their arms to the youth of the church.



BISHOP R. MAY AND MRS. MAY

Brother and Sister May will have been married fifty years in a few months. They have been hard workers in the church, and very faithful. Brother May was ordained a priest in 1877 soon after coming to Canada from Scotland, his birthplace. He was ordained a priest soon afterward at the age of twenty-three.

As time went on he was chosen for more responsible positions in the church. Acted as both district president and bishop's agent of the Independence District for eight years, until the Independence Stake was organized in 1901. Was ordained a bishop April 19, 1900, and served as bishop until 1911, making twenty years' service as bishop's agent and bishop in Independence. In 1911 was transferred as bishop to the British Isles Mission, returning to Independence in July, 1921, thus serving in the bishopric for thirty years. Sister May accompanied him on this mission. Her experiences in the church have been very wonderful. On returning to Independence, he served as pastor of the Lees Summit Branch for two and one half years. Although superannuated, he continues as a member of the Order of Bishops.

They immediately organized themselves into the *Society of Patronesses* for Graceland College, with Mrs. Kelley as president, which position she held until they came to Independence to live. Their first object was to build a dormitory, which they accomplished after many hours and months of sacrifice and labor. Bazaars and suppers

and sales were numerous until Patroness Hall, now "Marietta Hall," the dorm for the boys, was completed.

They had many disheartening experiences during the several years of discussion of the question of closing the college. The Patronesses had met one day in the depths of despair, for it seemed the doors must close. It was when General Conference was in session at Kirtland. The telephone rang! A message for Mrs. Kelley stated that after all the years of uncertainty the doors of Graceland *would not be closed*. "Oh! such a time of rejoicing as that was," says she. It was then they set about to build Patroness Hall. Many of the most enthusiastic patronesses were not members of the church.

When the Independence Sanitarium was built, and Miss Howell, the head nurse, had a hard time to make ends meet, Mrs. Kelley again came to the rescue. With the by-laws of the Graceland Patronesses in hand, she talked the matter over with the women in Independence, and it was decided to organize the Sanitarium Patronesses. In November, 1913, this was done, and Mrs. Kelley was chosen president, which office she still

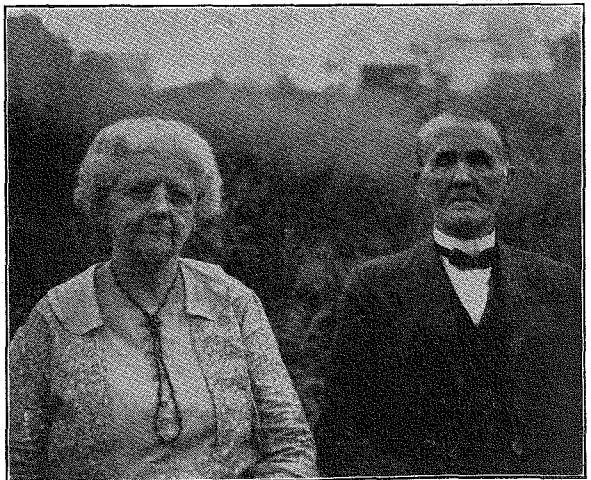


Photo by Graphic Arts Bureau.

MR. AND MRS. J. M. TERRY

Brother and Sister J. M. Terry have been married fifty-seven years. Brother Terry has been a missionary for thirty years. He was ordained a priest shortly after his marriage, and placed in charge of a mission at that time.

holds, with Mrs. H. L. Loosemore as a very capable, consecrated, and busy assistant.

They have met every month and mended and patched, made sheets, towels, pillow

cases, and dresser scarfs by the hundred. They have made the doctors and nurses caps and gowns and masks.

During the great flu epidemic, they made dozens of gowns, caps, and masks for the doctors of Independence to use in their work. Mrs. Kelley herself stayed much of the time at the Sanitarium, cooking and washing dishes in order to relieve the force in the Sanitarium kitchens.



MR. AND MRS. H. O. SMITH

Brother and Sister H. O. Smith have been married just fifty years. Brother Smith was president of the Quorum of Seventies for thirteen years, and has been a patriarch for the past thirteen years. Sister Smith has always been an active worker in the church. She knows the real meaning of service.

Mrs. Kelley laughs now and says she never could classify the work she has done. All she remembers of it is that it has always been necessary "to just hustle around and go and do." "The plan of all these women," she adds, "has been to help in ways

most needed, *let it be what it may. There is nothing like sticking to a purpose and doing first what needs most to be done.*"

The Kelley Latchstring!

It has always hung out. No home could have been more hospitable. Bishop Kelley was always free to bring his friends home with him. Saints, homeless and feeling strange in new surroundings, have come to them singly and in groups, and found a welcome to their home. Many a sad heart has been warmed at their fireside.

The Church Work of Bishop E. L. Kelley

By S. A. Burgess

WHILE teaching school in the winter of 1870, E. L. Kelley had a vision which changed the whole course of his future life. His own report of the experience follows:

"In the vision, the Savior was shown to be making what appeared to be the last of a long and devoted effort to reclaim the world from evil, and the statement was made, 'He is traveling the circuit of the earth for the last time.' While intently looking upon the scene, I was asked to follow, and promised to do so."

A Missionary

For this reason he attended the conference at Plano in 1871 and offered his services to the church. He was ordained a priest and appointed to labor in the State of Michigan. He was continued in the mission field and again appointed there at different times until 1882, though also laboring in other fields at times.

Kirtland Temple

At the conference of 1875, he acted as assistant secretary. In 1878 he was appointed on a committee to examine the abstract of title to the Temple at Kirtland, Ohio. The committee reported there was a cloud upon the title, and Bishop Israel L. Rogers was instructed by the conference to take steps to remove it. This work was evidently placed in the hands of E. L. Kelley, as he is named first among the attorneys for the Reorganized Church when the decision was handed down by Judge L. S. Sherman, on February 23, 1880.

At the organization of the First Quorum of Priests, in April, 1880, he was elected as secretary of the organization meeting. He was also named by President Joseph Smith as one of the five members of the committee on the rules of representation in the General Conference. Two years later he was again appointed on the committee of revision of these rules.

The Early Church

Those who are familiar with the church work will recall the visits of E. L. Kelley to the vicinity of Palmyra, New York, among the old settlers, to secure testimony before



MR. AND MRS. W. H. GARRETT

Brother and Sister W. H. Garrett have been married fifty-six years. Brother Garrett has held the priesthood since that time. He was ordained a high priest about thirty years ago and was a counselor to the president of the Independence Stake for fifteen years. He was editor of the "Ensign" for thirteen years.

it was too late as to the character of Joseph Smith and his family. One of these visits was made on March 1, 1881, together with his brother, William H. Kelley.

Another visit, specially mentioned, was the one when, with his brother, he went to Nancy Rigdon at Pittsburgh, Pennsylvania, in 1884, and secured her statement that her father, Sidney Rigdon, on his deathbed, declared emphatically that he had nothing to do with the origin of the Book of Mormon

and knew nothing about it. She also testified that she knew nothing of polygamy, either in Kirtland or Nauvoo; that she first heard of it sometime after the death of Joseph Smith, when she was living in Pittsburgh, Pennsylvania.



MR. AND MRS. H. R. MILLS

Brother and Sister Mills are a fine example of youthful old age, being eighty-two and eighty-five years of age respectively, and regular attendants at church. Also, Brother Mills is regularly at his place of business, the Mills Book and Art Store. Forty-two years ago they settled in Independence, and with Brother and Sister Joseph Luff and others developed the Sunday school and music at "the old brick church." Brother Luff is a member of the high priests' quorum, and was a member of the first Stake High Council.

Brother Mills is the composer of a number of our favorite songs—such as "God is marshaling his army," "Evening thoughts," and others in the Saints' Hymnal, and "The angel message" with others in Zion's Praises. He is watching the great advancement taking place in the music of the church with much joy.

Brother and Sister Mills have been married fifty-six years. They and Brother and Sister Garrett celebrated their golden weddings together.

The importance of this and other signed statements is very great from an historical viewpoint. The statement of Nancy Rigdon was secured because of a story which was being circulated at that time. President Joseph Smith was also very active in running down some of these stories, particularly all that he could hear concerning his father's character or his alleged connection with polygamy. President Smith left no incident unexamined, so far as we can learn, when such a rumor was to be heard, and found such rumors unsubstantiated.

The Edmunds Bill

In 1881 Zenas H. Gurley was appointed to Washington, District of Columbia, with the right of choosing his associate laborer. He later chose Edmund L. Kelley. The importance of this is that Congress had under consideration the Edmunds Bill, and it was the desire of the church that the distinction be clearly made between the Reorganized Church and the Church in Utah, and also that they make it clear to Congress that Mormonism was moral in its origin and early faith, and that this objectionable matter had been added after the death of Joseph Smith, jr.

These men remained in the vicinity of Washington in order to furnish any evidence necessary to prevent legislation against the church and its proper doctrines.



MR. AND MRS. W. J. HAWORTH, ROZELLE, AUSTRALIA

Brother W. J. Haworth is owner and editor of the Gospel Standard, published in Rozelle, Australia. Among a fine collection of photographs which he has kindly sent "Autumn Leaves" at our request, we have chosen this one for December use, also one of Elder J. A. Haworth, who is eighty-two years of age, and who never misses a Tiona reunion.

They appeared before the House Judiciary Committee on January 16, 1882, and appear to have been successful in getting recognition for the church and the truth of its early history.

At the following conference Brother Kelley was called to what appeared finally to be his great work in the church. Bishop Israel L. Rogers tendered his resignation, and George A. Blakeslee was chosen as presiding bishop of the church.

The Bishopric

Brother Blakeslee chose as his counselors, Elijah Banta and Edmund L. Kelley.

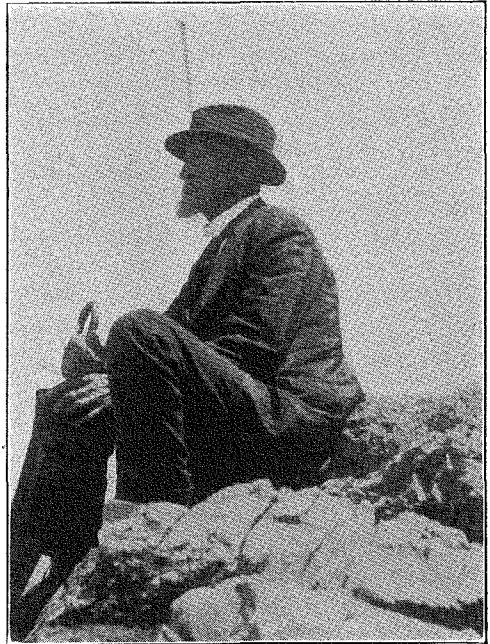


Photo by A. J. Corbett.

Elder E. J. Haworth, Rozelle, Australia, who is the father of W. J. Haworth. Photo taken on the rocks near Ocean Beach.

Brother Kelley continued as a member of the presiding bishopric for the next thirty-four years. At once he was released from other missionary duties and assumed this new work. He and Brother Blakeslee went out and began to preach energetically the financial law of the church.

At the same conference he was ordained to the office of elder and was enrolled in the First Quorum of Elders, and in 1885 became counselor to the president of that quorum.

(Continued on page 542.)

Onward to 1930!

E. L. Kelley

(Continued from page 511.)

HE was also one of the committee of five who in 1885 submitted the important action governing discussions in the *Saints' Herald*, which was adopted as General Conference Resolution Number 298. In the same year he was appointed one of the committee to draft a set of rules to govern in cases of trial and appeal in the church; and when these rules were amended at the direction of the conference of 1907, he was again one of the committee of three.

When the Solomon Spalding romance had been placed in Oberlin College, it was he who went there and got a certified copy for publication, declaring after a careful examination that the manuscript could not have been the basis of the Book of Mormon.

Kirtland, Ohio

His interest in Kirtland may readily be traced back to the organization, May 13, 1886, of a branch there. It was organized by William H. Kelley, and E. L. Kelley was chosen as presiding elder; Hattie Griffiths as secretary. He continued there until 1892, when his work as Presiding Bishop required his removal to Lamoni. While there he was appointed a member of the committee of five to see that the church was properly represented at the centennial at Cincinnati, Ohio, in 1888. At the April, 1888, conference, he was also one of the main speakers at the laying of the corner stone of the Stone Church in Independence.

Graceland College

In the meantime, in Lamoni, Iowa, a movement had been started to erect a college. This movement was made by the Board of Trade, who had appointed five members of the church to make the proper steps. E. L. Kelley was not named as one of that committee, but he prepared the articles of association, which were published in the *Saints' Herald* January 12, 1889. His interest in Graceland College was continuous from that time on. This movement by the Board of Trade did not prove successful.

In 1890, at the direction of the General Conference, the church took up the problem of a college. He was then appointed by the church as one of a committee of seven to receive proposals for a location and take preliminary steps. This committee was authorized to take all necessary steps to arrange for such an institution. The result was that Graceland College opened its doors in the France Building in the town of Lamoni in the fall of 1895, and the building southeast of town was completed early in January, 1896.

Lamoni, Iowa

Bishop Kelley was residing in Lamoni at this time, and maintained an office in the old Herald Office Building. But in the summer of 1905 he removed to Independence, beginning the movement of the general church officers to that central gathering place. He always took a great interest in

Graceland College, and we remember well during the many years he was associated with that institution he was particularly anxious to see that the normal department was kept up. This department has been greatly enlarged and strengthened under the presidency of Elder George N. Briggs.

After his removal to Independence, his official connection with Graceland College was, of course, not so close, but he was always interested in its progress and development.

His versatility is manifested by the action of the 1889 conference, when he was one of the committee of three to pass upon the work of the editor of music, M. H. Forscutt. At their recommendation, the work was referred to the Board of Publication and published as the *Saints' Harmony*. At the same conference he was placed on the Board of Publication, and continued there for the next twenty-seven years. For the first two years as a member of the board, then as its chairman, he served the church acceptably.

At the conference of 1890, he was chosen president and ordained as president of the First Quorum of Elders, but did not continue long in that place until Brother Blakeslee passed away on September 20, and he was appointed to take charge of the work of bishop until a successor could be appointed. He himself was appointed as that successor at the conference of 1891, was ordained a high priest and bishop, and continued for the next twenty-five years as Presiding Bishop of the church.

Debates

During the period when he was acting as counselor to Bishop Blakeslee, his services were called for many times to represent the church in debate. On the 11th of May, 1882, he represented the church in a debate with David Eccles, a leader of the Liberal League, who had at one time been a member of the church. This debate took place in Kansas City, Missouri.

His first debate with Clark Braden was held at Wilber, Nebraska, commencing November 7, 1883. It was the intention to have this debate reported, but when they repeated this debate at Kirtland, Ohio, February 12 to March 8 of the following year, it was then reported and published by the Church of Christ at Saint Louis, Missouri. The third debate with Braden was held March 3 to 13, 1890, at Bellair, Illinois. The questions then discussed were the claims of the two churches, the Book of Mormon, and the completeness of the canon of scripture. The subject of the first two debates can readily be seen in the published book.

History reports a debate between Bishop Kelley and Thomas Williams of the Christadelphians at Tunnel Hill, Illinois, in 1886. The subjects were consciousness after death, immortality of the Spirit, annihilation, resurrection of the dead, the premillennial existence of the kingdom of God, the attribute of divinity in Christ while here in the flesh, and the divine authenticity of the Book of Mormon.

This was followed on August 7, 1888, with a debate on the divinity of the Book of Mormon, held at Richey County, West Virginia, with Reverend Archibald, of the Disciple Order.

Late in February of the following year, a discussion was held in Boston, Massachusetts, between E. L. Kelley and a Mr. F. C. Whitehead of the Christadelphians. The subjects were the state of the dead, and the kingdom of heaven.

On March 24, 1890, a debate commenced between Doctor D. B. Ray, of the Baptist Church, editor of the *American Baptist*, of Saint Louis, Missouri, and E. L. Kelley, at Lees Summit, Missouri. The debate was upon the church propositions.

Then in June of the same year a debate was reported from Runnells, Iowa, as having been held upon church propositions between Brother Kelley and Professor Dungan, of Drake University. Professor Dungan represented the Church of Christ.

A discussion was held in March, 1887, with representatives of the Utah Church at Kirtland, Ohio, on the question, "Does the Bible teach or maintain the doctrine of polygamy?" He challenged them also to discuss the question of Joseph Smith's connection with polygamy. This they agreed to do, but afterward declined.

We have not before us a list of the other debates held by Bishop Kelley. He stated that he had held fifteen debates. Probably five of these were held after he became Presiding Bishop.

Saints' Home for Aged and for Children

During his earlier years at Lamoni he was instrumental in erecting the Saints' Home there for old people. This building was planned by the same architect who planned Graceland College Building.

When Joseph Smith removed to Independence in 1906, the church took over his home in Lamoni, Iowa. With a little rearranging it became Liberty Home, another home for the aged. A home for old folks was also maintained at Kirtland, Ohio, and one at Independence, Missouri. These latter two gave way later for the Holden Home.

Pursuant to the revelation of 1906, a sanitarium was erected in Independence, and the home of Elijah Banta was taken over and enlarged for a Children's Home. This Children's Home was very successful for a number of years, so additional lands were secured in west Lamoni. In 1926, upon the recommendation of the presiding officers, the General Conference approved steps to close this home and transfer the work to the Social Service Department. The work of the Sanitarium, however, has steadily increased.

Incorporation

After the Herald Office fire, Bishop Kelley had charge of the erection of the new Herald Office Building in Lamoni, Iowa, in connection with which the electric light plant was established, as well as an ice plant. As president of the Board of Publication, as well as Bishop of the church, he had general supervision, as the title rested in the church. But later it seemed better that the Herald Office be separately incorporated, and the Lamoni Electric Company also was incorporated under the laws of Iowa.

Temple Lot Suit

At the direction of the General Conference, and in consultation with the First Presidency, he was instrumental in having suit filed for possession of

the Temple Lot in Independence, Missouri, in August, 1890.

This suit was an event of great interest in the history of the church, and the decision proved to be of great importance. It was ably contested; the church in Utah produced their strongest witnesses in an attempt to fasten upon Joseph Smith the crime of polygamy. Depositions were taken in Salt Lake City and Provo. This was because the question of legal succession entered into the suit. It was necessary to prove, first, that Edward Partridge held the land; that he had purchased, in trust for the church, as it was bought with church funds, and that as a result the church was in legal succession to the original church, as owner of the land. The suit was brought in equity. Second, it must be proved which was the legal church in succession, and it was in this connection that it was necessary to examine the faith and practices of the different factions with considerable detail in order to determine which accorded with the doctrines taught by the original church. Polygamy and other tenets of the church of Utah were discussed at length. Particularly did the latter church attempt to connect Joseph Smith with the crime of polygamy. It was further necessary to prove that the title had not been lost through adverse possession or lapse of time,

In all points Judge Philips decided in favor of the Reorganization, but upon appeal the last point was the only one taken up. Judge Thayer held that the title held by the deed to Oliver Cowdery's heirs had been filed too late, and there had been too long a delay in filing claim. The decision of the appellate court did not touch church succession.

The court was doubtless influenced by the fact that although only two or three acres were in dispute, the deed of Partridge covered sixty-three acres. If the court had decided in favor of the church, it might have cast a cloud on a great part of the land around the Temple Lot, as well as many other lands, including valuable property in Kansas City. But this decision did not change the valuable decision of Judge Philips concerning succession, although we did not secure physical possession of the Temple Lot.

Independence, Missouri

Brother Kelley, after his removal to Independence, was influential in having other church officers move here, especially President Joseph Smith and President Frederick M. Smith. Later the church offices were removed to Independence, and the erection of a general office building was planned. Conditions at the time did not warrant the construction of such a building, but he urged the idea on several occasions.

His position on the financial law was clearly defined, and he continued indefatigably to preach on the temporal law. He prepared An Address to the Saints, which was approved by the Joint Council. Later, in 1911, he prepared the book, *The Law of Christ and Its Fulfillment*.

Early in the history of the Reorganization, an Order of Enoch was formed, which bought land around Lamoni. After the revelation of 1909 was received, Brother Kelley gave much attention to the

formation of such an organization as was there described, in an effort to provide for the poor. He organized the United Order of Enoch in Independence. With his son W. B. Kelley, he drew up articles of association and submitted them to the circuit court. These orders were approved in April, 1910, and the order commenced business, taking over the tract of land now known as Enoch Hill, and as lots were sold, extending their purchases to other land around the edge of Independence.

At the request of the church in Lamoni, a similar order was formed there on the 14th of June, 1914, called the "Lamoni Order of Enoch." In both, members of the First Presidency were actively concerned, as well as other prominent officials of the church.

Order of Bishops

Early in the Reorganization, local bishops were ordained. Bishop Austin, of Nauvoo, and Bishop Anderson, of Saint Louis, were ordained, but this was not extensively done. After the revelation of 1873, the appointment of local bishops was dropped for a season. But in 1900, ten names were presented for ordination as local bishops. In 1901 provision was made for a bishop in the South Sea Islands and for a bishop in Australia. As Bishop Anderson was still living, as well as Bishop Kelley, this made fourteen bishops.

Bishop Kelley soon took advantage of the opportunity for counsel and called a meeting of the bishops at the General Conference of 1905. They have continued to meet, since then, at every conference. At first they were called "The Bishopric," but later the term "Order of Bishops" was adopted. One of the early actions of this order was a request to Bishop Kelley to write a book on financial law. As a result he prepared *The Law of Christ and Its Fulfillment*.

The above, however, does not include all of the responsibilities that were laid upon Brother Kelley, for in 1897 he was called by revelation to be a counselor to the President of the church, Joseph Smith, not, however, relinquishing the work of Presiding Bishop. He continued in this dual capacity for five years, until released by the revelation of 1902.

While a member of the First Presidency, he made a trip to Europe, and while in England ordained Thomas Taylor to be a bishop. His travels in the United States have been extensive.

He took much interest in raising money for a little mission boat, the *Evanelia*, and made a trip to San Francisco to see about her purchase and launching on this important mission.

We have touched only the high lights of his work, and have not stressed the daily grind of responsibility of his office, especially in times of financial stress.

When he entered the bishopric in 1882, the church membership was 14,641, and the annual receipts \$7,694. When he became Bishop in 1891, the membership was about 25,368, and receipts \$47,310.48, and when he retired from the Presiding Bishopric, the membership was over 78,000, and the receipts over \$350,000.

At the time he entered the Presiding Bishopric, as counselor to Bishop Blakeslee, the most important

building was Kirtland Temple. The Independence Branch was worshipping in a little brick church on East Lexington. In 1891 they had just built the auditorium of the Stone Church, but were heavily in debt. The brick church at Lamoni had also been erected, but the majority of meeting places owned by the church were small, and many branches still met in halls.

The Saint Louis Branch met in halls until 1888 and only dedicated the small flat-roofed building on Elliott Street some years later.

In 1916, when Bishop Kelley retired from the Presiding Bishopric, the church edifices alone were valued at close to a million dollars.

It is only just to say that the name of Edmund Levi Kelley ranks very high among the men who have had their share in reestablishing and carrying on the work of the Reorganized Church of Jesus Christ of Latter Day Saints.

Quaint Christmas Customs

(Continued from page 520.)

There are those pessimists who tell us that the spirit of Christmas is dead and that we have commercialized its ghost. But the perennial bloom that appears on the face of the Spirit of Christmas is the only argument needed to quiet such fears. To our contemporary Scrooges we can only smile pityingly, for we know that he who has never felt the Christmas spirit, never been wished "Merry Christmas," is indeed poor. The magical warmth of the spirit of giving comes to us every year, and Tiny Tim's wish of long ago becomes a sort of national motto:

"God bless us, every one."

Talks On Stewardships

(Continued from page 528.)

For men like me, the day of preparation is past. For men like me much of the work of life is done. Men like me can do in the remaining portion of life only the things for which they have already prepared. In boys and girls and young men and women like you the period of preparation is on. Every day it is at its height. There awaits the whole of life's work: All the work of the greatest age this world has ever known. And as your preparation is, so shall your work be.

What then will tomorrow be? It will be what you make it today. It will be what today you make yourselves for the sake of tomorrow.

Yes, the stewardship of stewardships is the stewardship of youth.

Correction

One of the regrettable errors which come about so unexpectedly has happened to December AUTUMN LEAVES. In calculating space we had planned to use the article "A day with President Smith." In arranging the pages it is found necessary to postpone using it, perhaps until the February issue. This article was advertised in the *Herald* of November 17.