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“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

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GREETING.

In this our introduction to the readers of the JOURNAL we wish to express our sincere wish, and earnest prayer that our future acquaintance may be pleasant and profitable to each other, and that in blessing ourselves we may be permitted to extend an influence for good to many who now know us not.

We feel keenly the responsibility and honor placed upon us by the relation we bear to the body with whom we are associated. A body can not bestow a greater honor upon man than to trust him to write its history. In doing so it places in his hands a power for good or evil that is great and far-reaching, the influence of which will live and affect generations yet unborn.

With this thought we have labored in the past years, firmly relying upon the Giver of all good to lead us in this, as in all other work, that we may make a record that is true and worthy the people who have conferred this honor and responsibility upon us, and from time to time sustained us by their votes.

We enter upon this extension of our privilege and duty with feelings of dependence upon the divine power to sustain us and make our work a success. When we consider how indulgent the people most concerned have been with us in our work in the past we hope still to claim their charity and share in their mercy, exercised with reference to the mistakes that we may make in the future.

We do not thus expect to forestall criticism, for criticism justly administered in kindly spirit is one of the greatest aids to success that a friendly hand can offer, and we therefore invite it, with the hope that we may always be in a spirit to receive it with profit, and thus make us more acceptable servants to God, and his covenant people, as well as a blessing to those who sit in the shadow of darkness.

It is not the province of a historian always to record pleasant things. The faithful historian must record the events as they have happened, though he may sometimes devoutly wish that the event he is called upon to chronicle had never happened. But if he withhold it he deprives his reader, and those who have trusted him to do his work, of one of the means of development, and one of the defenses against error, and thus proves false to his trust.

Our views upon this subject and upon the importance of history were expressed in the introduction to a historical lecture delivered at Lamoni, Iowa, August 18, 1901, which permit us to repeat, making such variations and changes as may be necessary to adapt the language to the present occasion.

And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

I refer to this for the purpose of inviting your minds to the thought that God has given his sanction, yea more, his commandment, that events which have transpired should be recorded. I think you will agree with me when you think the matter over carefully, that of all studies that we can be engaged in, the study of history is the study of studies.

In fact, it is impossible for us to study any other subject without history entering in. I care not where you turn your mind, if you undertake to become conversant with any of the sciences; if you wish to become acquainted with astronomy, one of the first things you must meet is the history of astronomy. If you want to know anything of geology, or archæology, or botany, or any of the studies that go to finish an education, the history of the particular study in which you are engaged is very essential. In fact it is impossible for you to make any advancement without the history of the thing you are engaged in.

It will occur to you that history is an important thing.

One of the most important subjects in which history has its

part is the dealing of God with his people, the study of what God has done and what he has said to his people in ages that are past; and among the best possible ways we can get information in regard to his will is through history.

Too much importance can not be attached to this subject, and I regret that the church has neglected it to the extent it has. The more experience we have with men, the more I insist that the church has robbed herself of the defense she might have made had she given more attention to the recording of history. It has been so neglected that it is extremely difficult to get at the exact truth in regard to the history of the church, and many events must now remain untold that would be interesting to us all, and instructive too, simply because the matter has been neglected so long.

At this juncture, I wish to say a word in regard to the utility of history. It does no good to know that certain characters once lived. It does no good to know that such men once lived as Plato, Socrates, Cato, or any of the worthy philosophers of ages gone by; to know that such men lived on this continent as George Washington, Thomas Jefferson, and John Adams, would not profit us; it would be of no particular utility to know that such men as Peter, and James, and John, and Andrew, once lived; it would be of no particular good to know that such men as Joseph Smith, David Whitmer, and Oliver Cowdery lived.

The good comes to us when in reading the history of those times, and the history of those men, inseparably connected one with the other, we notice the steps by which they rose, or we notice the obstacles that they stumbled over or failed to surmount. We notice what it was that made them an immortal name, or covered their life with shame. There passes before us a review of the kingdoms and empires of the world, all their environments and conditions, and as the light of history reflects their acts, we see them moving, and see where they

achieved their success and where they made their failures; we see what has contributed to their success and what to their failures, and as we look upon these things as reflected by the light of history, we learn lessons that are of incalculable benefit to us. Simply to know that these men existed would do us no good, but we can see *now* better than they saw *then*, because they were writing for our benefit in the face of the undiscovered future as we are writing *now* for the benefit of those who may follow us. The curtain was drawn before their eyes, but what it obscured is open before us, and as history reflects these events, we see how every act terminated, what principles were of benefit, what acts were good for them and what acts were not. We see how evils were brought on by taking a certain course, and that success was obtained by an opposite course, and we can square our lives by the lessons thus learned.

We might read history and yet not get the benefits spoken of, if our minds are resting upon the incidents only. I might be able to relate incident upon incident, but I have received no good from history unless I have noticed the effect of these acts upon the men who did them or upon the community where they were done. History, in fact, is a reflection of God's dealings with humanity. It reflects the work of God largely; but while it reflects the work of God it also reflects the work of man. Man has his character stamped upon this work of history, and while there is an overruling hand that controls the destiny of man, yet the lessons that are to be learned from it are not all wholesome, I would say rather, that the examples that are set by men of historic character are not all wholesome, they should be investigated. Truthful history means useful history. History that will do good to humanity is not the kind of history that talks of good deeds and virtues only, that holds them up to the light and points you to them and them alone. Truthful history, history that is correct, does not spare the character of which it speaks. Mistakes have been made, and

these mistakes must be pictured, too; if they are not, then veracity is violated. You read the history of conquest and glory only, and you receive not the great benefit of historic mistakes; you simply see the one side, and the flowery side, while the other side is kept in the dark and you can not get the warning and admonition you ought to get from the reading of history.

History is immutable; it is impossible to change it. An act does not become history until that act is performed, and when once performed it always remains a fact that the act was done. If a mistake is made, history must record it for the lesson it gives to others, lest they make the same mistake. You and I are making history; we are making history every day of our lives. It may not be written history, and yet it is written history; it is written upon our minds and upon our developments, as the acts of our lives to be read, so that when we shall stand before the bar of God to be judged it shall be written upon us to be added to the record of our development or retrogression. It is recorded there. God's eye can read and his understanding can follow the mind of man in its development, and he will know just what we have done and how we have done it from the effect that is written upon us, for a thing once done is done for ever.

If God has seemed to favor some individuals in his over-rulings, and we have noticed in history that some men and some nations have been the especial objects of God's goodness, if these nations have seemed to be especially favored and cared for, their lines laid in pleasant places, it is not because God loved them better than others, but, as in the days of Israel, God had a chosen people, not because he cared more for the salvation of Israel than he cared for other people, but he chose them as the recipients of his divine law that others might be blessed by his law as well as they. Any nation or any man who shall receive the blessings of light and superior wisdom from

God, and then reserve the blessings accruing therefrom to themselves, and in their superior knowledge impart not the light they have received, nor the blessings God has bestowed upon them, if they let not their light shine forth, then woe be to that nation or that man, for as certain as God is good, he will not permit any person to receive of his bounty and refuse when he has opportunity to distribute that bounty, whether it be in light, liberty, education, or other things that this world can furnish. So bear in mind when you read in history of God's favors bestowed upon any man, it has been for the purpose of blessing, through that man, other men as well. When he has bestowed favors upon any people, it has been for the purpose of disseminating to other people.

If you receive special favors from God, remember he is not doing it for your good alone, he is doing it that you might be a light unto the nations of the earth. He does it that through you he may disseminate light and truth to the world, that they, through you, might be lifted to greater heights. If, in your selfishness, you refuse to let the light shine, it will be your loss in time to come.

God's hand is in the ruling of events in the world; and when we read history, we must recognize the hand of God in distributing blessings, in the overruling of nations and events for the good of all. In speaking of history it becomes necessary to speak of the individuals that are connected with it. I can not separate history from the persons that performed their work as God worked upon them, as he inspired their minds, as he has lifted them above their fellow men. Only in the acts of man can we read the wonderful work of God in history, and, therefore, it becomes necessary in speaking of this latter-day work to speak of individuals. We trust we shall not be guilty of presenting them as heroes to be unduly honored, or of picturing their acts greater than they deserve. I trust we shall not try to cover up any mistakes they have made. If we

cover up the mistakes we lose an important lesson. Their mistakes as well as their successes are for our instruction.

There is, however, a difference, or I would say, two extremes. One is hero worship, which worships an individual because of the work he did, and the other extreme is to deny the meed of praise due him, and not give him credit for the work done, but ignore his part of the work.

The proper mean, between the two extremes, is to give all men and women engaged in history their proper places, and to give them proper praise and credit for the work they did. But while doing this we must necessarily recognize that if the work be of God, they are only instruments in the hand of God for performing the work.

In our connection with the JOURNAL we shall aim to be controlled by the principles and policies set forth above, as we may be given light to understand. Though recognizing that to view the whole field is beyond our capacity, we hope to do our utmost to view our surroundings with an unprejudiced eye; thankful to almighty God for the object-lessons presented to us in history, and honoring our fathers for the part they took in the struggle for human liberty.

We are convinced that, notwithstanding mistakes made by them, that they wrought better than they knew and that they have never received due credit for their devotion to truth and righteousness. While we avoid the rocks upon which the ship of Zion has drifted in the past, let us emulate every virtue found in the lives of our predecessors, thankful that, as the poet expressed it,

God by succeeding changes tempereth all,
That man may hope to rise yet fear to fall.

H. C. S.

INTRODUCTORY.

History, reduced to its finality, is the providences of God displayed among men; and it serves as the foundation for the best of all logic, the logic of events.

But the stream of historical fact, like all other things which have passed through the imperfect strata of human conduct, is more or less impure. It is freighted with many things that are good, and with some things that are bad. The task of the historian, sometimes unpleasant, and generally difficult, is to present it as it is, that the lesson which it teaches may be fully, not merely partially, learned.

As we view it, what is known among us as the latter-day work, is based upon the most satisfactory kind of historical evidence—the testimony of creditable human witnesses certified of God by the gift and power of his Spirit as his witnesses to the truth he has revealed for the salvation of man. So that the basis on which it rests, though having the human element, without which it would hardly be proper as a work among humanity, is nevertheless shaped by divinity, and its general character as a true and eternal foundation, is born of God.

What we may properly do to bring these central thoughts clearly to the view of the Saints and the world by proper amplification and variety of method and manner, all for the good of the whole world, we shall esteem it our duty to do in our humble relationship to the JOURNAL OF HISTORY.

D. F. L.

SALUTATORY.

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

When an investigator empirically reaches a desirable result, he carefully notes the steps by which he reached his success, and others can reach the same results by taking the same steps; but the mistakes, the experimental processes which lead to nothing, or perhaps to something undesirable, are too seldom recorded. How many hours of useless labor, how many schemes which lead to naught, might be saved their human cost if such failures were as carefully recorded as are the successes.

And so in the great world-wide laboratory of social development. How many unsuccessful experiments have been made which are unknown but to the participants! And how much

of needless misery following futile efforts might have been saved by the complete record of such failures!

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

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

It shall be the aim of the Editors of the JOURNAL to record current events faithfully, assiduously to gather data concerning past history, and to correlate them as unbiasedly and fairly as our natures will permit. We enter upon our work with some knowledge of its importance, and with more knowledge of our imperfections. But our aim is high and we shall hope to keep our work worthy.

F. M. S.

THE HISTORIAN'S CALLING.

MRS. M. WALKER.

Ye billows of time that have swept o'er the ocean
Of far, distant ages with surging and moan,
Reveal to us all that remains of your impress
The history written in sands or on stone.
Your burden, what was it, and what the deep longing
Of sages and prophets who lived in your time?
Aye, Sons of the Morning, what sang ye together
When heaven reëchoed your anthem divine?

Aye, what was the hope, the great longing desire
Of the host that passed through the deep waters dry shod
But this—that their eyes might behold the Redeemer,
Might welcome to earth the beloved of God.
And what in the anguish by Babylon's river
When heart-cords were broken and harp-strings unstrung,
What still was the burden, the unspoken longing
Embodied in strains that never were sung?

Oh, billows of time, by the far-rolling waters
Of Genessaret and blue Galilee's shore;
Gethsemane's Garden, Golgotha's deep darkness,
When veil of the Temple asunder was tore.
What light dost thou bring us, what tender revealings,
What balm for the soul, what soothing for pain?
Oh, darkness and anguish, the tomb has engulfed him,
The hope of the world, the Redeemer is slain.

Historians stand by life's ocean and measure,
The bearings of that which all history makes plain,
That only through suffering, toil, and deep anguish,
"God makes his soil ready to plant his best grain."
'Tis not for facts only, but facts and their bearing
On time which now is and on time yet unborn;
It is yours to seek and yours the declaring,
Regardless of praise, or of censure and scorn.

"Nothing fails of its end. Out of sight sinks the stone
In the deep sea of time, but the circles move on,
'Till the low, rippled murmurs along the shore run,
And the dark and dead waters leap glad in the sun."
Tremendous the task which to you three is given,
(Albeit most wisely the choice has been made)
To stand as the champions of truth sent from heaven—
To defend and declare it—of no man afraid.

The hopes of the ages, the heart's deepest longings,
 Endured since the song of the morning was sung,
 Centers still in His coming—we know it is nearing,
 God has made his soil ready by many tears wrung
 From eyes that are weary and heavy with weeping,
 By blood of his martyrs—his voice from on high—
 His swift, stately steppings among all the nations,
 Proclaim to his watchmen the morning is nigh.

How grand, then, the call is, on Zion's fair hilltops
 To stand and record the swift-passing view;
 And write as the angel said to the beloved
 Disciple, "Write words that are faithful and true."
 The morning is breaking, the heavens are bending,
 Earth waits for the coming of Jesus her Lord.
 Inspired may your hearts be, your minds filled with wisdom,
 And grace as your day, these events to record.

The Idaho Scimitar is the name of a new publication published at Boise, Idaho, by the "Scimitar Printing and Publishing Company." Ex-Senator Fred T. Dubois, Editor, and Charles E. Arney, Business Manager. The *Scimitar* is a sixteen page, three column sheet issued weekly.

It is ably edited and presents a neat and respectable appearance. One of the purposes of the *Scimitar* is to fight what it terms the menace to American homes—the Mormon organization under the Presidency of Joseph F. Smith of Utah. If the *Scimitar* confines itself to fighting the abnormal growths that have attached themselves to Mormonism, so called, it will no doubt succeed in the ratio of its fairness in warfare, but if like other publications it fights the whole system, of so-called Mormonism, without discriminating between the right and the wrong, it will like others ignominiously fail.

The *Scimitar* made its first appearance under date of November 2, 1907.

IOWA'S ATTITUDE TOWARDS THE CHURCH.

For about seventy years the Latter Day Saints have been represented in the state of Iowa, and in that period of time there has been but little persecution or intolerance manifested towards them by the citizens of the Territory or State. When her sister States were banishing them by the hand of violence and force, those who crossed the line into Iowa were in comparative peace and security. It appears that when they were not permitted to remain in their beloved city of Nauvoo, Illinois, they had but to cross the river into Iowa, when they were free from molestation. When as expressed by another,

The people of Missouri,
Like a whirlwind in its fury,
And without judge or jury,
Drove the Saints and spilled their blood,

they found a temporary asylum in the state of Illinois, and formed settlements also in the territory of Iowa. There also, in process of time, they organized a stake, and many of their prominent men became residents of this Territory.

A little history in this connection will be interesting.

On June 12, 1838, an act of Congress was approved which divided the original territory of Wisconsin and established, out of the country west of the Mississippi River, the territory of Iowa.

Of course there was much interest and speculation as to who would fill the offices in the new Territory. Several names were discussed by the press for governor, prominent among whom were Henry Dodge and George W. Jones, who were at the time governor and delegate to Congress from the territory of Wisconsin. There had been a meeting of the citizens of Iowa District held at Dubuque, April 20, 1838, at which resolutions were passed expressing desire to have George W.

Jones appointed to fill the executive chair of the new Territory.

Though Mr. Jones seems to have been permitted, by President Van Buren, to nominate the other territorial officers, he did not receive the appointment as requested by the citizens' meeting. Why this request was turned down, notwithstanding Mr. Jones' influence with the administration, we have not been informed. It is very peculiar.

However, it was probably a very good thing for the Latter Day Saints that Mr. Jones was not made governor; for the Fort Madison *Patriot* of May 2, 1838, accuses Mr. Jones of being a tool of Mr. Linn, of Missouri. Mr. Linn, of Missouri, was one of the active opponents of the Latter Day Saints, and appeared against them when they were petitioning Congress for redress of wrongs suffered in Missouri.

Elias Higbee, one of the committee sent by the church to Washington, writing of the hearing before the committee, under date of February 22, 1840, says:

Mr. Jamieson and Mr. Linn summoned all the energies of their minds to impress upon the assembly that Joe Smith, as he called him, led the people altogether by revelation, in their temporal, civil, and political matters, and by this means caused all the Mormons to vote the whole hog ticket on one side, except two persons.

What the effect of a tool of Mr. Linn in the executive chair of Iowa would have been at that time we can only conjecture. This was not to be. Whether from divine interposition or not, we may be glad of the refusal of President Van Buren to appoint Mr. Jones.

The choice finally fell upon Honorable Robert Lucas, of Ohio, who had been Governor of Ohio from 1832 to 1836, during the time of the church's greatest activity in Ohio. His commission was signed July 17, 1838.

He arrived at Burlington, then the temporal capital of the Territory, August 15, 1838, and immediately assumed the duties of the office.

February 25, 1839, Doctor Isaac Galland, a resident of Com-

merce [afterwards Nauvoo], Illinois, wrote to Governor Lucas in the interests of the Latter Day Saints, relative to their settling on Iowa soil. Though Governor Lucas was himself a Methodist, and was well aware of the political and religious persecution that followed the Saints in the bordering state of Missouri, he replied in the following forceful language:

Executive Office, Iowa, BURLINGTON, March, 1839.

Dear Sir: On my return to this city, after a few weeks' absence in the interior of the Territory, I received your letter of the 25th ultimo, in which you give a short account of the sufferings of the people called Mormons, and ask "whether they could be permitted to purchase lands, and settle upon them, in the Territory of Iowa, and there worship Almighty God according to the dictates of their own consciences, secure from oppression," etc.

In answer to your inquiry, I would say that I know of no authority that can constitutionally deprive them of this right. They are citizens of the United States, and are entitled to all the rights and privileges of other citizens. The second section of the fourth article of the Constitution of the United States (which all are solemnly bound to support), declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States." This privilege extends in full force to the Territories of the United States.

The first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The ordinance of Congress of the 13th July, 1787, for the government of the Territory northwest of the River Ohio, secures to the citizens of said Territory, and the citizens of the States thereafter to be formed therein, certain privileges which were by the late act of Congress organizing the territory of Iowa, extended to the citizens of this Territory.

The first fundamental article in that ordinance, which is declared to be forever unalterable, except by common consent, reads as follows, to wit: "No person demeaning himself in a peaceful and orderly manner shall ever be molested on account of his mode of worship or religious sentiments in said Territory."

These principles I trust will ever be adhered to in the territory of Iowa. They make no distinction between religious sects. They extend equal privileges and protection to all: each must rest upon its own merits, and will prosper in proportion to the purity of its principles, and the fruit of holiness and piety produced thereby.

With regard to the peculiar people mentioned in your letter, I know but little. They had a community in the northern part of Ohio for several years; and I have no recollection of ever having heard in that State of any complaints against them from violating the laws of the country. Their religious opinions I consider has nothing to do with

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our political transactions. They are citizens of the United States, and are entitled to the same political rights and legal protection that other citizens are entitled to.

The foregoing are briefly my views on the subject of your inquiries.

With sincere respect, I am your obedient servant,

ROBERT LUCAS.

To Isaac Galland, Esq., Commerce, Illinois.

—Church History, vol. 2, pp. 359, 360.

Subsequently Governor Lucas gave letters of introduction to Sidney Rigdon, when he was appointed to go to Washington City in the interest of the church. They read as follows:

To His Excellency, Martin Van Buren, President of the United States. Sir: I have the honor to introduce to your acquaintance, the bearer, Doctor Sidney Rigdon, who was for many years a citizen of the state of Ohio, and a firm supporter of the administration of the General Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the government of the United States, an investigation into the causes that led to their expulsion from the state of Missouri: together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect, I am your obedient servant,

ROBERT LUCAS.

The other letter was addressed to Governor Wilson Shannon, of Ohio, and reads as follows:

To His Excellency, Wilson Shannon, Governor of the state of Ohio. Sir: I have the honor to introduce to your acquaintance Doctor Sidney Rigdon, who was for many years a citizen of Ohio. Doctor Rigdon wishes to obtain, from the general government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the state of Missouri, together with all the facts connected with that extraordinary affair. This investigation, it appears to me, is due them as citizens of the United States, as well as to the nation at large.

Any assistance that you can render the Doctor towards accomplishing that desirable object, will be gratefully received and duly appreciated by your sincere friend and humble servant,

ROBERT LUCAS.

Each of these letters bears date of April 22, 1839, and are written from Burlington, Iowa Territory.

From these instances of history it appears that though President Van Buren remarked to the committee of the church, "Gentlemen, your cause is just, but I can do nothing for you," that he had inadvertently done something for them in turning down the application of George W. Jones, backed by petition of Iowa citizens, and in appointing Robert Lucas the first Governor of Iowa Territory.

This same liberal policy inaugurated by Governor Lucas, has continued in force in Iowa until the present time.

Several companies of Latter Day Saints of varying policies and beliefs have from time to time passed through Iowa without molestation or trouble of serious character.

In 1845 a company which had left Nauvoo, Illinois, some time in the prosperous days of that historic city to get lumber for the Temple and Nauvoo House in the Wisconsin pineries, drifted upon barges down the Father of Waters and landed near Davenport, Iowa. As present landmarks were not then in existence we can not always locate them, but they crossed the state of Iowa, pursuing a southwesterly direction; passing through Tipton in Cedar County; crossing the Cedar River at Rochester; the Iowa River near Iowa City; and the Des Moines River near the confluence of the Raccoon River, and thus on to Missouri; crossing River One-Hundred-and-Two at Cox's Mills; and the Missouri River at Iowa Point.

This colony was under the leadership of Lyman Wight, who was one of the Twelve Apostles in the lifetime of Joseph Smith, but who disagreed with the policies of the majority of the Quorum of Twelve after the death of Joseph Smith. The colony was on its way to Texas, where it subsequently settled and remained during the lifetime of its leader. We have carefully read the daily journal of Elder Wight and find no account of any discourtesy shown them while passing through Iowa.

The following year, 1846, the general exodus commenced

from Nauvoo, the first colony leaving in February, and from the accounts it seems that they were in perfect security from molestation after crossing Mississippi River. They slowly wended their way westward under the leadership of Brigham Young, another of the Quorum of Twelve Apostles.

They formed settlements at Garden Grove, in Decatur County, and at a place they called Mount Pisgah, in Union County, and passing on to Kaneshville (now Council Bluffs), they formed a rallying point from whence they organized companies to cross the plains to the Salt Lake Valley.

Each of these stations was kept up by them as recruiting stations for numerous colonies passing through until about 1852. During these years of occupancy we hear of no persecution amounting to violence.

Subsequently, in 1856 and 1857, Iowa City was made a rallying point. European emigration landing at New York or Boston came by rail to Iowa City, and thence westward by team or hand-cart. There seems to have been a little friction there, but nothing of serious consequence.

Later three factions of the church established gathering points in the state of Iowa. One under the leadership of Charles B. Thompson at a place called Preparation, in Monona County; one at a place called Manti, in Page County, under the leadership of Elder Alpheus Cutler; and one under Elders George M. Hinkle and W. E. McLellan, at Moscow, in Muscatine County. These were each allowed to work out its own destiny without serious interference.

The Reorganized Church over which Joseph Smith, the son of the martyred Prophet now presides, found a profitable field in Iowa among the scattered Saints who remained in Iowa from these several colonies passing through and from the several factions located upon her domain. In the early sixties Iowa took leading rank in the church for numerical strength.

In 1881 the church located its headquarters at Lamoni, in Decatur County, where it has remained until the present.

During this more than a quarter of a century she has not only become identified with the interests of Iowa, but her fame has been established throughout the civilized world, until the Latter Day Saints of Lamoni, Iowa, are known everywhere for their good morals and good citizenship.

While working out this problem and establishing their reputations in the minds of the people, they have not only been unmolested, but have been encouraged by the citizens of Iowa, including Iowa's leading men.

When in 1882 Elders Z. H. Gurley and E. L. Kelley, in the interests of the Reorganized Church, went to Washington to furnish evidence that "Mormonism" so-called was not in itself criminal, and to use their influence during the passage of the Edmunds Bill, to prevent so far as possible, legislation against the church, they were received with marked courtesy by the representatives of Iowa, especially by Senator Allison and Representative Hepburn, who did what they could to secure for them a respectful hearing. In the following year, when President Joseph Smith and Elder Z. H. Gurley visited Washington to present a petition asking that distinction between the Reorganized Church and the people of Utah be recognized in the application of the letter of Secretary W. M. Evarts to foreign countries touching Mormon emigration, these gentlemen, together with Honorable J. C. Burrows, of Michigan, interested themselves in their behalf, and secured for them an introduction to, and an interview with, Secretary Frelinghuysen, Senator Allison himself introducing them, stating the object of their visit, and cordially indorsing them as worthy to be heard. Thus in the struggle for recognition have the people of Iowa, including her representative men from the days of Governor Lucas until the present, given fair and

impartial treatment, not only in the hour of prosperity but in the hour of adversity.

Senator J. P. Dolliver, of Iowa, in his speech on the famous Smoot case, delivered in the United States Senate, February 20, 1907, paid the following tribute to the people of the Reorganized Church:

In the state of Iowa the immediate descendants of Joseph Smith, the prophet, are at the head of a church institution based upon the Mormon revelation, which has been for half a century an influence for good throughout the entire community in which it has built its houses of worship. Its creed differs from the theology of Utah Mormonism only in its attitude toward the crime of polygamy and in the absence of all secret rituals. Its people are industrious, law-abiding, God-fearing men and women.

It must not be supposed that in this fair dealing and liberal policy that the people of Iowa have discriminated in favor of the Latter Day Saints. This is not true, but since Governor Lucas sounded the keynote in the infancy of this commonwealth, her people have recognized the correctness of the declaration, "No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship or religious sentiments in said territory."

Hence, for every people who have sought a home within her domain, whether strong or weak, whether popular or unpopular, public sentiment has demanded an equal opportunity.

Iowa, with her boundless prosperity, resulting from her unsurpassed fertility of soil, boasts of a less percentage of untillable land than any State in the Union, but her soil has never been enriched by the blood of martyrs.

When the church suffered by fire the severe loss of its publishing plant located at Lamoni, Iowa, on the 5th of January, 1907, the citizens of Lamoni manifested the same liberal spirit that has ever characterized the citizens of the State, and in a very short time nearly eighteen thousand dollars were subscribed by the people of the town and vicinity, assisted by business firms located elsewhere but doing business in Lamoni,

towards assisting to erect another plant. The result is that a much better building, with better equipment, arose from the ashes and was occupied within ten months from the date of the fire. Thus again the Latter Day Saints have reason to recognize the liberal spirit and kindly sympathy of the good people of Iowa.

H. C. S.

THE PURPOSE OF POLYGAMY.

The latest apology for the introduction of polygamy appears in the *Liahona* published under the auspices of the missions of the Utah Church at Independence, Missouri, under date of January 18, 1908.

It is as follows:

The Lord knew that He would need an army of faithful men to preach the gospel and build up His kingdom in these the last days; and that He might speedily provide such an army, He introduced plural marriage among His people, and caused thousands of His servants to bring large families into the world and train them for the work of the Lord. When the divine purpose with reference to this matter had been carried far enough, the word of the Lord came to the Latter Day Saints, through the proper and established channel, to cease practicing plural marriage.

The comparison between this and former claims of that people will be interesting to those who have made a study of their history.

The question might be pertinently asked: If this matter has been "carried far enough" why does Joseph F. Smith, Francis M. Lyman and many others continue to live in that relationship?

Well, what next?

H. C. S.

WILLIAM MARKS.

Because Elder William Marks had been connected with several factions of the church since the death of Joseph Smith in 1844, much adverse criticism has been urged against him, and the work he did in connection with the Reorganized Church. It is said that he was fickle and unstable and that he is not entitled to serious consideration. During the lifetime of Joseph Smith he was steadfast and immovable, and he manifested the same stability in later life, after his connection with the Reorganized Church. It is true that for several years he frequently changed his allegiance to organizations, though always firm in his faith in the gospel and the angel message. Whatever of weakness he may have manifested, as indicated by these changes, we are not disposed to cover up or deny. At the death of the Prophet he favored the claims of Sidney Rigdon; later he gave credence to the claims of those of the Quorum of Twelve who were in harmony with Brigham Young; then we find him with J. J. Strang, at Voree, Wisconsin; and subsequently working with Charles B. Thompson. These things, upon their face, indicate inconstancy.

We have been under the disadvantage of not having Elder Marks' defense, and have had only circumstances from which to form a verdict. Recently, through the kindness of Sr. Byron Adams, of Logan, Iowa, there have come into our hands a series of letters written by Elder Marks during a part of these years of uncertainty, which throw some light upon his movements, from which we here present extracts, believing that all interested will cheerfully admit that to hear from Elder Marks directly is the best evidence possible to obtain.

These letters are written from Shabbona Grove, Illinois, to James M. Adams, a part of the time of Wisconsin, and later

of Western Iowa. They commence after his separation from Strang and at the beginning of his connection with Thompson, but throw light upon his movements and the causes that impelled them, from 1844 until he broke with Thompson.

Under date of April 23, 1852, he wrote of attending a solemn assembly called by Charles B. Thompson at St. Louis, Missouri, April 15, of that year. He says:

I arrived there on that day with but little understanding of the work and about as much faith, for I have been so often disappointed that I had become fearful and unbelieving, and with a determination to be very inquisitive, for I have learned from experience that it is a very easy thing to be deceived.

It appears from this letter that he became sufficiently satisfied at this solemn assembly to accept an appointment, said to have been previously given by revelation, associating him with Harvey Childs and Richard Stevens to locate a place of gathering. The result of this appointment was the location of Preparation, in Monona County, Iowa, the location being made in 1852 by himself and Mr. Childs; Mr. Stevens at the time being sick and not able to accompany them. He returned home with the expectation of selling his possessions and removing to the new place of gathering, which seems to have been designated to begin at Kanessville [Council Bluffs] on the south and to extend for a hundred miles north.

It appears that he was not successful in making arrangements to move as soon as he expected, but in the spring of 1854 he went to the new location to attend a solemn assembly, at which time he seems to have witnessed things he did not approve. On September 3, 1854, he wrote:

I just received a paper from Bro. Thompson and a small note sent in an envelope stating that many had turned away, but urging me to make all possible speed to get there for there was still a chance for those who was willing to make the sacrifice of all they possess of this world's goods. I discovered when I was there last spring that there was a great many that was quite dissatisfied, principally with the time tithing. I was there some ten or twelve days. I came to the conclusion that there was the greatest oppression that I ever saw imposed

upon a community, but I had heard nothing from there since and don't know what has been the cause of their leaving. I suppose by your not settling at Preparation that you discovered something that you was not satisfied with. On the receipt of this I wish you would write me, and give me your views of all the proceedings as you understand them.

I had always felt an assurance that the work was of God. I went there last spring with the view of making preparation to move there, but when I left there I thought I would wait a short time and see what would be the result of things, for I was satisfied that many would leave. In your letter I wish you would mention the names of some that has left. I have heard that Bro. Savage and Bro. Messenger and many others also.

On June 11, 1855, he wrote:

It seems from the tenor of your letter that there has been two spirits manifest, the one asking you if you would deny Christ if you could be healed I should think was to tempt you or try your faith; the other has led you to preach some very interesting discourses such as the first principles of the gospel, and the law of adoption, and that the Lord had not rejected this nation. That I never did believe, although Brigham Young proclaimed it to be so. The church departing from the foundation, that I think could clearly be shown, but the funeral-sermon of the church was a thing quite foreign from my thoughts. If this is from the right Spirit it is of incalculable meaning. It seems to have put an end to so much false pretension, and false prophets, and foolery that has been going on for the last ten or twelve years. O how it would rejoice my heart to see the true light break forth again, that we might know for a surety, for I have long been wandering in darkness, and following false prophets until I had become tiresome and weary.

I came to the conclusion in the fore part of last winter to reject all organizations, and teach the first principles of the gospel, and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Spirit. I find recently there is quite a number in this region of country that have come to the same conclusion. John E. Page is one, and some eight or ten at Aurora. They want me to baptize them. I want your advice on the subject. Brother Adams, we are living in a day when the Devil has great power and it appears from what we see and hear and read that he will, if possible, deceive the whole world. Therefore it is highly necessary that we are watchful and prayerful that we may not be deceived. Try the spirits faithfully by the written word. I well remember what Oliver Cowdery told me here when on his way to Council Bluffs. He said the work was of God, and the end would be accomplished "let men do or act as they pleased!"

Under date of July 26, 1855, he wrote:

My mind has never been at rest since the breaking up of the church (or the death of Bro. Joseph). I have always had fears that all was not

right, but I am satisfied now that all of the false prophets have arisen that can with any degree of plausibility, and if there can be any system adopted that will be calculated to mitigate the condition of the faithful Saints that are scattered about on the face of the land it would rejoice my heart. I would state my views and then I should like to get the views of my brethren on the subject, asking our heavenly Father to direct us, and claim the promise, If any man lack wisdom let him [ask] God. I had it in contemplation when I wrote you the last letter to look out a good location somewhere in the West and enter a large tract of land, if it was thought advisable by my friends and brethren, and invite all of the honest in heart, and as many as was disposed to gather around where we could enjoy some society, for it is like living alone in the world as many of us do. I have mentioned my views to several of the brethren since I wrote you, and they seemed very much pleased with my views, and hoped that I would do it by all means, for they would gladly fall in with the idea.

And now, Brother Adams, I want your advice on the best course to pursue, asking our heavenly Father to direct you in this matter; and I want your answer on this subject as soon as possible. For if I should conclude to make a location this fall it would be necessary to make a move before a great while; and your opinion about where to make the location, if it should meet your views. I am somewhat advanced in age, near 64 years, but my health was never better than at present, although I can't endure so much hardship. My strength has been greatly increased since I have come to the present conclusion. While under the influence of Baneemyism I lost all of my strength and former vigor. I never went on a mission without returning home, sick and finally reduced so low as to despair of ever being able to do anything more.

Tell McHenry and family that we are all in good health and should like to hear from them by letter soon.

I wanted no connection with Bro. George in entering land, for it appeared from his conversation while here that he had made complete shipwreck of his faith. It appeared that all his object was to get gain.

I saw Bro. Little John Gaylord at Chicago two days since; he said he had been writing a large pamphlet on the future result of Russia and the eastern powers. He said he had been to J. E. Page's about three weeks a copying the work. He said his views and Mr. Page's was much like mine, except the gathering they thought must be on the Colorado. I think if we are faithful to observe the law and keep the commandments of God that we shall know for a surety all that will be necessary for us to know.

In your next letter I wish you would give me an explanation of your views of what you mentioned that was taught at Preparation, of probation and regeneration, and all the Preparation news as far as you have it.

The papers have stopped and I don't feel interest enough to subscribe

for any more. The prospect in Shelby County for entering land is quite good, I think, according to your description.

Under date of March 16, 1856, he wrote:

Through faith and prayer and the gift of the Holy Spirit I believe I have partially come to understanding. I consulted with some of the brethren here, stating my views in part, and we agreed to call a conference to be held on the tenth day of April, which comes on Thursday, to meet at 2 o'clock p. m., and organize on that day and continue till Saturday evening, preaching on Sunday. . . . We had but about a month's notice before our conference, and so we have had to notify mostly by letter. I should have wrote you before but there was not time for you to attend if you should have been disposed.

Our object is to meet and discuss the subject and try to get a starting point, and not complete an organization then, but to try to come into union, and to concentrate of faith and strength, and travel this summer and give a general notice, and call a conference in the fall, disseminating our views and preaching. My views are to organize according to the Book of Mormon. These are the views of some of the brethren, but I have not seen but few to converse with. It has been manifested to me in a few days past to organize as the Nephites did, with a high priest to preside over the whole church, with elders, priests, and teachers; the high priest to be elected by the voice of the people. This requires a man of God and of great faith. This I should wish to defer until we could get a more general expression of the brethren. . . . The Book of Mormon is of great worth to us in our day. I read it with more interest than I ever did before.

This temporary and partial organization was effected, including such men as William Marks, John E. Page, John Landers, William W. Blair, John Gaylord, Russell Huntly, and other historic characters, the majority of whom subsequently became associated with the Reorganized Church.

Elder Marks was received into the Reorganized Church, June 11, 1859.

The language of the foregoing letters, written as private letters to a friend, without thought of publicity, discloses the inward thought of the man, and reveals the motives that prompted him through the dark and cloudy day, and is a better index to his character for integrity, stability, honesty, faithfulness, and devotion than any comments we could make, and we submit it for candid consideration.

While considering the many trying ordeals through which he passed and the narrow escapes he made, both to his spiritual and physical life as recorded in these letters, we wish to call the attention of the reader to the prediction made of him in 1838 by Joseph Smith the Seer. Compare the prediction with subsequent events and their effects and judge of the character of the Seer and the man of whom he wrote.

In a letter written from Far West, Missouri, March 29, 1838, Joseph Smith, writing to the authorities of the church at Kirtland, Ohio, said:

I would say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people." Now the particulars of this whole matter can not be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf. —Church History, vol. 2, p. 147.

H. C. S.

POLYGAMY IN INDIA.

DELOIT, Iowa, June 10, 1907.

ELDER HEMAN C. SMITH, Church Historian,

Lamoni, Iowa.

Dear Sir and Brother: Believing the account of the General Conference of the Bengal Protestant Missionaries, which was held at Calcutta, India, in 1855, together with some explanatory items, would be of some worth to the Historical Department, I send the following:

JUDSON SMITH, D. D.
JAMES L. BARTON, D. D.
CORNELIUS H. PATTON, D. D.
Corresponding Secretaries.
E. E. STRONG, D. D.
Editorial Secretary.
H. W. HICKS, Assistant Secretary.
FRANK H. WIGGIN, Treasurer.
JOHN G. HOSMER, Publishing Agent.

American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, NO. 14 BEACON STREET.

BOSTON, Massachusetts, February 7, 1906.

MR. J. O. SHELDON, Melvin, Iowa.

My Dear Mr. Sheldon: The general conference of the Bengal Protestant Missionaries was held at Calcutta, India, September 4-7, 1855. The following missionaries were present representing the different denominations:

Baptist Mission:

Rev. C. C. Aratoon, Calcutta.
Rev. C. B. Lewis, Calcutta.
Rev. G. Pearce, Calcutta.
Rev. W. Sampson, Calcutta.
Rev. J. Thomas, Calcutta.
Rev. J. Wenger, Calcutta.
Rev. T. Morgan, Howrah.
Rev. W. H. Denham, Serampore.
Rev. J. Trafford, Serampore.
Rev. P. Supper, Cutwa.
Rev. J. Williamson, Beerbhoom.
Rev. J. Sale, Jessore.
Rev. J. Anderson, Jessore.
Rev. J. C. Page, Burrisal.
Rev. T. Martin, Burrisal.
Rev. R. Bion, Dacca.
Rev. R. Robinson, Dacca.
Rev. J. Johannes, Chittagong.

London Mission:

Rev. A. F. Lacroix, Calcutta.
Rev. J. Mullens, Calcutta.
Rev. E. Storrow, Calcutta.
Church of England Mission:
Rev. T. Sandys, Calcutta.
Rev. J. Long, Calcutta.
Rev. E. Stewart, Calcutta.
Rev. G. G. Cuthbert, Calcutta.
Rev. B. Geidt, Burdwan.
Rev. C. Neale, Burdwan.
Rev. C. H. Blumhart,
Krishnaghur.
Rev. J. Stern, Krishnaghur.
Rev. C. Bomwetch, Santipore.
Rev. C. Kruckeberg, Chupra,
Krishnaghur.
Rev. F. Schurr, Kapasdanga,
Krishnaghur.

Kirk of Scotland:

Rev. J. Ogilvie, Calcutta.
 Rev. J. Anderson, Calcutta.
 Rev. W. White, Calcutta.
 Rev. J. W. Yule, Calcutta.

Free Church of Scotland:

Rev. D. Ewart, Calcutta.
 Rev. T. Smith, Calcutta.
 Rev. T. Gardiner, Calcutta.

Rev. W. H. Hill, Calcutta.

Cathedral Mission:

Rev. E. Yate, Calcutta.
 Rev. J. Pourie, Calcutta.
 Rev. J. Fordyce, Calcutta.
 Rev. Lal Beharide, Calcutta.
 Rev. Behari Lal Singh, Calcutta.
 Mr. W. C. Fyfe, Chinsurah.
 Rev. J. Battacharjya, Bansbaria.

A report of this conference was published in the Baptist press of Calcutta, the same year. It is out of print. The report gives copies of papers that were presented.

Trusting that this will be satisfactory, I remain,

Faithfully yours,

JAMES L. BARTON. B.

The Librarian of Congress, Washington, D. C., sends the following resolutions copied from a book called, "Allen's India, Ancient and Modern," which are in all probability some of the "papers" presented and unanimously passed upon by that conference at Calcutta.

Allen's India, Ancient and Modern, Boston,
 J. P. Jewett, 1856, pp. 601, 602.

POLYGAMY.

The Calcutta Missionary Conference, consisting of the missionaries of the different societies, which have missionaries in that city and its vicinity, after frequent consultations and much consideration on the subject of polygamy as it exists in India, were unanimous in the following opinions:

"1. It is in accordance with the spirit of the Bible and the practice of the Protestant Church to consider *the State* as the proper fountain of legislation in all civil questions affecting marriage and divorce.

"2. The Bible being the true standard of morals, ought to be consulted in everything which it contains on the subjects of marriage and divorce, and nothing determined contrary to its general principles.

"3. Married persons being both *Christians*, should not be divorced for any other cause than adultery. But if one of the parties be an *unbeliever*, and though not an adulterer, willfully depart from and desert the other, a divorce may be properly sued for. They were of the opinion, however, that such liberty is allowable only in extreme cases, and where all known means of reconciliation after a trial of not less than one year have failed.

"4. Heathen and Mohammedan marriages and divorces, recognized by the laws of the country, are to be held valid. But it is strongly recommended that if either party before conversion have put away the

other on slight ground, the divorced party should in all practicable and desirable cases be taken back again.

"5. If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all: but such a person is not eligible to any office in the Church. In no other case is polygamy to be tolerated among Christians."

As to the church home of the London Mission, Kirk of Scotland, and Free Church of Scotland, the following may help to locate them:

Reverend Doctor George R. Taylor, of the Irish-Presbyterian Mission, Ahmedabad, India, wrote April 19, 1906, that the "London Mission . . . was originally and probably still theoretically, undenominational, it has finally become more intimately associated with the Congregational (or Independent) Church in England, from which church most of its funds are supplied.

"The 'Free Church of Scotland' is the Church that was formed in the year 1843 on the occasion of the 'Disruption' at Edinburgh of the Established Kirk of Scotland." "The 'Free Church' some six years ago united with the 'United Presbyterian Church' of Scotland, and the resultant body is now known as the 'United Free Church.' Here in India it is represented by a large number of earnest and able and devoted missionaries."

In support of the above, David Hutcheson, Superintendent of the Reading Room of the Library of Congress, Washington, District of Columbia, wrote May 24, 1906:

Both the Church of Scotland and Free Church of Scotland had missions established in Calcutta in 1855.

In further support of the "London Mission" being Congregational, I present an extract from a letter dated, Calcutta, [India,] April 12, 1906, written by Rev. T. W. Norledge, Sec., B. M. S., [Baptist Missionary Society.] "The London Mission . . . is representative chiefly of the Congregationalist body in England."

Reverend James L. Boston, D. D., formerly a missionary to India; since 1894, Corresponding Secretary of American Board of Commissioners for Foreign Missions, Congregational, Boston, Massachusetts, wrote in a letter July 11, 1905, from which we extracted the following on the question of marriage:

I can but recoil from any suggestion of recognition that a man may have more than one wife. There is no question, I think, which has been more widely discussed by missionaries in China and in India than this. It is a question which they are not able to settle to their own satisfaction. There are so many things to be said upon both sides, that it is hard to settle it and be sure that it is settled right. . . . It is a pretty hard question, and one which missionaries pray about more than almost any other, for enlightenment.

Under date of August 3, 1905, Dr. Barton wrote again:

I think you will find that missionaries everywhere have been thoroughly agreed that they would have no dealings whatever with a man who entered into any relation of bigamy after he had begun to be interested in Christianity. The only question is, how to deal with such cases where the man has married two or more wives before he became interested in Christianity.

KIRK: "1. Church." "2. The established church in Scotland." Webster. The word *Kirk* is defined by the International Encyclopedia: "The Scottish form of the word *Church*, but fully defined, it denotes the established Presbyterian Church."

What a sad condition some of the leading Protestant churches are in on the marriage question. They need the plain teachings of the Reorganized Church of Jesus Christ of Latter Day Saints, as found in the Book of Mormon, and the Book of Doctrine and Covenants, which declare against polygamy and its kindred evils in no uncertain language.

Articles bearing on the above subject will be found in the *Saints' Herald*, for April 9 and 16, 1902, by Elder R. C. Evans, entitled "The mother of harlots and her daughters." C. J. Hunt treats the subject of "Celibacy of Roman Catholicism, and polygamy of some Protestant churches," in the *Herald* of September 5, 1906.

3 Jour

In one issue of the *Herald*, for September, 1906, is an interesting article by Elder H. A. Stebbins on the Presbyterian Church sanctioning polygamy.

Our own missionary, Elder J. W. Morgan, 518 South Hancock Street, Colorado Springs, Colorado, is now the owner of a copy of the book, "India, Ancient and Modern," by David O. Allen, D. D., from which the Librarian of Congress quoted.

Very sincerely,

C. J. HUNT.

THE JEW IS FOR PEACE.

President Eliot, of Harvard University, recently advised young men of Hebrew nationality to enlist in the militia in order to regain the ancient martial spirit of their nation.

Rabbi Fleicher takes exception to this advice. He is quoted as saying:

I was shocked to read President Eliot's advice to the Jews. He said that the Jews were inferior to others in physical development and stature, and he suggested that the young men join the militia and cultivate the martial spirit of their ancestors.

In so far as President Eliot pleaded for physical development and an out-of-door life I cordially sympathize with his idea. But when President Eliot harks back to "the glorious times when the Jews had a martial spirit," the loss of which he deplores, and to regain which he urges them to join the militia, then, as a Jew, as an American, as a man, I protest against his utterance.

The Harvard sage errs in asserting that there is no reason why the Jews should not make good fighters.

There happens to be the best of reasons. The Jew has got out of the habit of fighting. He has lost the primitive man's desire to kill, because he has so long been civilized. You can't brutalize him again.

I am happy to feel that in the main, President Eliot's appeal to the Jews must be in vain, because, by long tradition, culminating now in native instinct, your average Jew believes that "Israel's mission is peace."

JOSEPH SMITH, THE PATRIARCH.

BY ELBERT A. SMITH.

(Written for the Smith Family Association, to be read at their annual meeting, December 23, 1907.)

In Book of Mormon history the greatness of the Prophet Lehi is somewhat overshadowed by the greatness of his son, Nephi. In like manner the student of men and events connected with the latter-day restoration finds that Joseph the Patriarch was great, only the luster of his work is somewhat dimmed by comparison with that of his son, Joseph the Prophet. Yet he justly claims our attention. He did a considerable work in connection with the coming forth of the gospel. He was an inspired man, to whom God revealed certain things concerning the coming forth of the work, while his son Joseph was yet a little child. As regards his official position, he was the first patriarch of the church; as regards his personal character, his leading traits were honesty, simplicity, steadfastness, faith, and spirituality.

He possessed one characteristic in common with the early pioneers that surrounded him: the disposition to launch out into new enterprises. In the Old World a man inherited his trade or profession from his father and worked at it during life. In the New World the yoke was thrown off; Opportunity knocked at the door every morning, and men decided before breakfast what new venture to embark upon. So the subject of our sketch was by turns a farmer, a merchant, and a school-teacher, and in the declining years of his life he became a preacher, the first of at least four generations of preachers, and traveled extensively, converting and baptizing many people.

Evidently he entered upon his true calling late in life, as he

was a very spiritual man, calculated to succeed as a minister and to fail as a financier. In 1802 he rented his farm and engaged in mercantile business. He ventured about all he had in one enterprise, in the exporting business, and the venture resulted well for others but illy for him, as he was swindled out of all that he had invested. He failed and went out of business, but not with full pockets, as some have done before and since his time. He sold his farm and drew the savings of years from the bank and settled his debts in full. This trait of honesty is further illustrated by an incident which occurred just prior to his removal to Palmyra. He had been farming in the state of Vermont and crops had failed for three years in succession, resulting in hardship that amounted almost to famine. It was decided to move to the state of New York; but, before leaving, Mr. Smith called his creditors and his debtors together and made a satisfactory settlement with them all. Afterward, when some of the creditors made complaint, they were paid again in cash. The family kept clear of lawsuits and litigation of all kinds; never becoming involved in anything of the kind until years later, when Martin Harris' wife sued their son Joseph, charging him with extorting money from Mr. Harris, on which occasion Mr. Harris testified that the charge was false, and the case was dismissed.

The subject of our sketch may be termed the first convert of the Latter Day Saint Church; at least he was the first to hear and accept the testimony of his son regarding the angel's message. His simple and childlike faith is shown in his ready acceptance of the message, and his steadfastness of character is shown by the fact that he never wavered during all the hardships and perils of the years of persecution that followed. His ready acceptance might subject him to the charge of credulity, were it not that he had himself received divine instruction that prepared him for the events connected with his son's ministry. This shows us something of the spiritual

nature of the man who received them. The first of these revelations (see Lucy Smith's History, page 57,) was given during a night vision, the exact date of which is not a matter of record (probably about the year 1811). It appeared to him that he was traveling through an open, barren field, covered as far as he could see with dead, fallen timber. A deathlike silence prevailed, and no vestige of life was to be observed. He was alone in the gloomy place, with the exception of an attendant spirit that kept close to his side. This spirit told him, "This field is the world, which now lieth inanimate and dumb, in regard to the true religion, or plan of salvation; but travel on, and by the wayside you will find on a certain log a box, the contents of which, if you eat thereof, will make you wise, and give unto you wisdom and understanding." In the vision he traveled on and found the box. When he ate of its contents he was made perfectly happy, but immediately there arose out of the ground all manner of beasts, horned cattle, and roaring animals that surrounded him and compelled him to fly for his life, typifying, no doubt, the intense persecution that awaited him.

Just a little later he received another vision, which bears a resemblance to one that was granted to the Prophet Lehi. This is recorded in Lucy Smith's History, page 60. At first the same barren wilderness presents itself, but presently there is a change, and we quote a part of his description of the scene, as follows:

"Traveling a short distance further, I came to a narrow path. This path I entered, and, when I had traveled a little way in it, I beheld a beautiful stream of water, which ran from the east to the west. Of this stream I could see neither the source nor yet the termination; but as far as my eyes could extend I could see a rope running along the bank of it, about as high as a man could reach, and beyond me was a low, but very pleasant valley, in which stood a tree such as I had never

seen before. It was exceedingly handsome, insomuch that I looked upon it with wonder and admiration. Its beautiful branches spread themselves somewhat like an umbrella, and it bore a kind of fruit, in shape much like a chestnut-bur, and as white as snow, or, if possible whiter. I gazed upon the same with considerable interest, and as I was doing so the burs or shells commenced opening and shedding their particles, or the fruit which they contained, which was of dazzling whiteness. I drew near and began to eat of it, and I found it delicious beyond description. As I was eating, I said in my heart, 'I can not eat this alone, I must bring my wife and children, that they may partake with me.' Accordingly, I went and brought my family, which consisted of a wife and seven children, and we all commenced eating, and praising God for this blessing. We were exceedingly happy, insomuch that our joy could not easily be expressed. While thus engaged, I beheld a spacious building standing opposite the valley which we were in, and it appeared to reach to the very heavens. It was full of doors and windows, and they were filled with people, who were very finely dressed. When these people observed us in the low valley, under the tree, they pointed the finger of scorn at us, and treated us with all manner of disrespect and contempt. But their contumely we utterly disregarded."

What is termed his seventh and last vision was received in 1819, on the eve of the beginning of the restoration. It is recorded on page 74 of the history before mentioned. In this vision a man bearing a peddler's pack approached him, and their conversation is recorded as follows: "Sir, will you trade with me to-day? I have now called upon you seven times, I have traded with you each time, and have always found you strictly honest in all your dealings. Your measures are always heaped, and your weights overbalanced; and I have now come to tell you that this is the last time I shall

ever call on you, and that there is but one thing which you lack, in order to secure your salvation.' As I earnestly desired to know what it was that I still lacked, I requested him to write the same upon paper. He said he would do so. I then sprang to get some paper, but, in my excitement, I awoke."

It was reserved for his son Joseph to receive in writing the plan of salvation.

Physically, Joseph Smith, the Patriarch, was very strong. He stood six feet and two inches in height and weighed two hundred pounds. As a young man he was noted as a wrestler.

Our paper deals with his character, but a brief outline of his life may be given. He was born in Topsfield, Essex County, Massachusetts, July 12, 1771. He married Lucy Mack, January 24, 1796. Ten children were born of them. Following the organization of the church, he moved to Kirtland, Ohio, in 1831, where he was ordained patriarch, and president of the High Priesthood, December 18, 1833. In 1838 he moved to Far West, Missouri. Following the extermination order of Governor Boggs, he escaped to Quincy, Illinois; and in 1839 he arrived in Commerce, afterward known as Nauvoo, Illinois. He died September 14, 1840.

Elder R. B. Thompson, who preached his funeral-sermon, said, "A prince and a *great* man has fallen in Israel; a man endeared to us by every feeling calculated to entwine around and adhere to the human heart by almost indissoluble bonds; a man *faithful* to his God and to the church in every situation, and under all circumstances through which he was called to pass."

Of him another wrote:

Zion's children loved him dearly;
Zion was his daily care;
That his loss is felt sincerely,
Thousand weeping Saints declare;
Thousands, who have shared his blessing,
Thousands whom his service blessed,

By his faith and prayers suppressing
Evils which their lives opprest.

Faith and works most sweetly blended,
Proved his steadfast heart sincere;
And the power of God attended
His official labors here;
Long he stemmed the powers of darkness,
Like an anchor in the flood:
Like an oak amid the tempest,
Bold and fearlessly he stood.

REMARKS MADE BY PRESIDENT JOSEPH SMITH FOLLOWING THE
READING OF THE PRECEDING PAPER.

(Reported by Estella Wight.)

The duty imposed upon me to present the object of the association, has been done by the rules already adopted; all that I could do would be to enlarge upon them. These objects apply to all members whether through birth, as suggested by the secretary, or by the advantageous conditions of coming into the family by marriage. Of course your speaker recognizes the right of this condition, and the right to thus become a member of the association, and I am sure we feel like welcoming heartily every such acquisition to the ranks of the membership—the ranks of the clan.

It ought also to be the object of every member of the association to see to it that the faith, embraced by the acknowledged one whom we thus commemorate on the anniversary of his birth, be promulgated; to promote the spread of this faith by conduct as well as by precept. And it certainly must strike the members of the association very forcibly that the bad example of one member of the association can do more harm toward forming the family reputation, than can be overcome by the chaste, faithful, upright living of half the rest of them. So I suggest that this thought be taken into consideration by the various members of the association, and that they conserve the interests of the association thus far

in their personal conduct, and to commemorate the anniversaries, showing that our memories are still holding them in honor.

In reference to this anniversary, so far as it is practicable for us so to do, we should meet and make the family association an uplifting one—a continuous one, and seek to promote its interests. We also ought to bear in mind and follow the closing sentence of the formulated rules of association as declared by the adoption of these rules at this meeting that the object is to further increase the social—the legitimately social conditions, and to prevail upon members of the family to see that there should grow up no caste, or offensive line of distinction by which the cold shoulder of the association should be turned upon any member of the family, whether by birthright or by accession through marriage; to see that all are made welcome, and that all are to be made partakers of the meetings of a social character for the whole family, that we may be noted as we have read in the paper concerning our patriarch progenitor, that he was known for his honesty, integrity, and for his hospitality. I am inclined to think that there never was a more earnest and social body in the Smith family than Grandma Smith. I well remember when I was a boy it was our delight to go to grandma's, as it is the delight of most all boys to go to grandma's. I remember grandfather well. I suppose that one of the reasons why I remember him so well is that when he died I could not shed a tear, and did not. And when I was by Aunt Lucy asked if I was not sorry that he was dead, I said, No. And when they berated me for it I finally grew indignant and said: "You have all said he is better off than he was here; why should I be sorry that he has gone?" I know that it was the feeling then that he was a grand man. His example was worth following. In stature he had no superior in the family. Not one of his sons excelled him in physical appearance. Not one to my memory.

So far as it is within my power to lead out and to further the social character of the association I feel desirous of doing; to endeavor to do it so far as I am qualified. I think this should be one of the pleasant and continuous features of our work. I think further, it ought to be our effort to gather all the statistics; to be on the watch for everything that would conduce to a better understanding of the history of the family and their attitude, and that it should be lodged with the historian in order that it might be spread among the members of the association for their benefit. And while I can remember that I have been accused of striving to foster and build up the name of Smith, I do not see anything wrong in it, and never did. While I am not exactly a hero-worshiper, I believe in seeing—well, being proud of our progenitors, those of them that are worthy of being proud of, and to secure all the truth about them that we can, and then be honest enough if we find a rogue or a scamp not to imitate them, but strive to do better from their bad example. I was a little amused by one presentation of the secretary in regard to the way of our obtaining membership and the fact that none of us could get out of the family except by death. We are members for life and can not help ourselves. I do not know that there is anything bad about that, however. Thus I feel to add what force I can to the declared objects of the association.

CHURCH HISTORY.

At a very early time the attention of the Saints was called to the importance of keeping the history of the Church, by revelation appointing one to keep the account.

In March, 1831, ere the church was a year old, and while yet the events transpired were fresh in the memory of participants, the Lord said in a revelation concerning John Whitmer:

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.—Doctrine and Covenants 47: 1.

In November of the same year the Lord again spoke on the subject and said:

Nevertheless let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation, for ever and ever. Amen.—Doctrine and Covenants 69: 2.

If of so much importance for the historian to travel, write, copy, select, and obtain information at that early time, what must it be now, when the work, past and present, is of so much greater magnitude?

It seems that the importance of this work was not fully realized at the time, for though John Whitmer occupied this position until 1838, he recorded only eighty-five pages about eight by twelve inches in size, including many of the revelations given during that period. When he was deposed he refused to give that record up, and it has only come into our hands within the last few years.

There seems to have been no formal appointment of a

historian to succeed John Whitmer, but subsequently Joseph Smith wrote or dictated his history, which is in fact a history of the church. This record is the principal one from which we must now draw our information of the doings of the church and her representatives during the lifetime of Joseph Smith. Only a part of his account was published while he was living, and there is strong suspicion that the remainder was corrupted by other hands before being given to the public. It will be seen then that the church has lost much by not taking proper steps in harmony with the instruction to preserve her history. The necessity of now putting all matters of sufficient importance to record in print, as well as to glean as much as possible of the past for the same purpose, will appear without argument.

In April, 1853, the Reorganized Church appointed Elder Jason W. Briggs historian, and he occupied that position until he withdrew from the church in 1886, but like John Whitmer he wrote but very little, and like John Whitmer refused to give up what he did write until a few years ago, when his record passed into the hands of the present historian, but it was destroyed in the *Herald* Office fire of January, 1907.

For ten years no action was taken towards appointing a historian, but at the annual conference of 1896 the following resolution was adopted:

Whereas, there is a growing need that we have an authorized history of the church, therefore be it resolved that the body elect a General Church Historian.

The matter of selecting the person to fill the office was referred to the Board of Publication. The Board subsequently appointed President Joseph Smith and Elder Heman C. Smith to write the history to date, and the four volumes of the Church History now published resulted from that appointment. At the same time the Board, by virtue of its delegated authority from the Conference, appointed Frederick M. Smith General Historian. He occupied until the General Conference

of 1897, when by the election of the body Heman C. Smith succeeded him, choosing Frederick M. Smith as his assistant. Since this time there has been no change in the office of historian, but in 1901 F. M. Smith resigned as assistant and D. F. Lambert was chosen assistant historian.

We have decided to produce in the columns of the JOURNAL the record written by John Whitmer during the period that he was recognized as the official historian of the Church. We commence it in this issue, and will continue it as a serial until completed. (H. C. S.)

The record is as follows:

THE BOOK OF JOHN WHITMER. KEPT BY COMMANDMENT.

I shall proceed to continue this record, being commanded of the Lord and Savior Jesus Christ, to write the things that transpire in this church (inasmuch as they come to my knowledge) in these last days. It is now June the twelfth, one thousand eight hundred and thirty-one years since the coming of our Lord and Savior in the flesh. Not many days after my brethren, Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt, and Ziba Peterson, received a commandment of the Lord through Joseph Smith, Jr., to take their journey to the Lamanites and preach the gospel of our Lord and Savior among them, and establish the church of Christ among them. They journeyed as far west as the state of Ohio, and through the divine influences of the Holy Spirit, by the assistance of the Lord they built a branch of the church in Geauga County, the state of Ohio, which consisted of about one hundred and thirty members.

And now it came to pass that before they proceeded on their journey from this place, there was a man whose name was Sidney Rigdon, he having been an instrument in the hands of the Lord of doing much good. He was in search of truth, consequently he received the fullness of the gospel with gladness of heart, even the Book of Mormon, it being

what he was in search after. Notwithstanding it was some days before he obtained a witness from the Lord of the truth of his work. After several days the Lord heard his cries and answered his prayers, and by vision showed to him that this emanated from Him and must remain, it being the fullness of the gospel of Jesus Christ; first unto the Gentiles and then unto the Jews.

Now it came to pass after Sidney Rigdon was received into this church, that he was ordained an elder under the hands of Oliver Cowdery. He having much anxiety to see Joseph Smith, Jr., the Seer, whom the Lord had raised up in these last days, therefore he took his journey to the state of New York, where Joseph resided. There was another man, whose name is Edward Partridge, who was also desirous to see the Seer, therefore he accompanied Sidney and journeyed with him to behold this man of God, even Joseph Smith, Jr., he being desirous to know the truth of these things, but not having confidence enough to inquire at the hand of God, therefore he sought testimony of man and he obtained it, and received the truth and obeyed the divine requirements, and was also ordained an elder unto this church to preach repentance and remission of sins unto this idolatrous generation.

Wherefore, after Sidney Rigdon had been at Palmyra a few days he proclaimed the gospel in these regions round about, at which the people stood trembling and amazed, so powerful were his words, and some obeyed the gospel and came forth out of the water rejoicing, with joy which is unspeakable and full of glory. From thence he journeyed to Fayette, where Joseph lived, and there he also proclaimed the gospel in the regions round about and there were numbers added.

Now in these days Sidney Rigdon was desirous to have the Seer inquire of the Lord to know what the will of the Lord was

concerning him. Accordingly Joseph inquired of the Lord and these are the words that were spoken to him: [See Doctrine and Covenants, section 34.]

Now after the Lord had made known what he wanted that his servant Sidney should do, he went to writing the things which the Lord showed unto his servant the Seer. The Lord made known some of the hidden things of his kingdom, for he unfolded the prophecy of Enoch, the seventh from Adam. After they had written this prophecy, the Lord spoke to them again and gave further directions. [See Doctrine and Covenants, section 37.]

After the above directions were received, Joseph and Sidney went to the several churches, preaching and prophesying wherever they went, and greatly strengthened the churches that were built unto the Lord. Joseph prophesied, saying: "God is about to destroy this generation, and Christ will descend from heaven in power and great glory, with all the holy angels with him, to take vengeance upon the wicked, and they that know not God." Sidney preached the gospel and proved his words from the holy prophets, and so powerful were their words that the people who heard them speak were amazed and trembled and knew not whereunto this thing would grow. The adversary of all righteousness being crafty, and beguiled the people and stirred them up to anger against the words spoken, and has blinded their eyes and is leading them down to darkness, misery, and woe. This generation abounds in ignorance, superstition, selfishness, idolatry and priestcraft; for this generation is truly led by priests, even hireling priests, whose God is the substance of this world's goods, which waxeth old and is beginning to fade away, who look for their hire every one from his quarter. Because of the abominations that are abroad in the world, it is hard for those who receive the fullness of the gospel, and come into the new and everlasting covenant, to get clear of the traditions of their

forefathers, and are to be made to believe the commandments that came forth in these last days for the upbuilding of the kingdom of God and the salvation of those who believe.

The time had now come for the General Conference to be held, which was the 1st of January, 1831, and according to this appointment the Saints assembled themselves together. After transacting the necessary business, Joseph the Seer addressed the congregation, and exhorted them to stand fast, looking forward, considering the end of their salvation. The solemnities of eternity rested on the congregation, and having previously received a revelation to go to Ohio, they desired to know somewhat more concerning this matter. Therefore the Seer inquired of the Lord in the presence of the whole congregation, and thus came the word of the Lord, saying: [See Doctrine and Covenants, section 38.]

After the Lord had manifested the above words through Joseph the Seer, there were some divisions among the congregation, some would not receive the above as the word of the Lord, but that Joseph had invented it himself to deceive the people, that in the end he might get gain. Now this was because their hearts were not right in the sight of the Lord; for they wanted to serve God and man, but our Savior has declared that it was impossible to do so.

The conference was now closed, and the Lord had manifested his will to his people, therefore they made preparations to journey to the Ohio with their wives and children and all that they possessed, to obey the commandment of the Lord. After these things were done, Joseph and Sidney went to Colesville to do the will of the Lord in that part of the land and to strengthen the disciples in that part of the vineyard, and preach the gospel to a hardened and a wicked people, and it is fearful that they are all delivered over to the hardness of heart and blindness of [mind] so that they can not be brought to repentance. For when Sidney and the revelator

arrived there, they held prayer-meetings among the disciples, and they also held public meetings, but it was all in vain; they threatened to kill them, therefore they knew that they were not fit for the kingdom of God, and well nigh ripe for destruction. The Spirit of the Lord fell upon Sidney and he spoke with boldness, and he preached the gospel in its purity, but they laughed him to scorn. He being filled with the Holy Spirit, he cried aloud,

O, ye heavens give ear, and ye angels attend, I bear witness in the name of Jesus Christ that this people is sealed up to everlasting destruction.

And immediately he left them and escaped out of their hands, and his enemies were astonished and amazed at the doctrine which he preached, for they taught as men having authority and not as hireling priests.

After Joseph and Sidney returned from Colesville to Fayette the Lord manifested himself to Joseph the Revelator and gave commandment for me to go to the Ohio, and carry the commandments and revelations with me to comfort and strengthen my brethren in that land. The disciples had increased in number about three hundred, but the enemy of all righteousness had got hold of some of those who professed to be his followers because they had not sufficient knowledge to detect him in all his devices. He took a notion to blind the minds of some of the weaker ones, and make them think that an angel of God appeared to them and showed them writings on the outside cover of the Bible, and on parchment which flew through the air, and on the back of their hands, and many such foolish and vain things. Others lost their strength and slid on the floor, and such like maneuvers, which proved greatly to the injury of the cause.

The Lord also worked and many embraced the work, and the honest in heart stood firm and immovable. It was very necessary that this people should have instruction and learn

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to discern between the things of God and the works of Satan, for the inhabitants of the earth knew nothing of the working of the Spirit of the Lord in these days.

CHAPTER II.

About these days Joseph and Sidney arrived at Kirtland, to the joy and satisfaction of the Saints. The disciples had all things common and were going to destruction very fast as to temporal things, for they considered from reading the scripture that what belonged to one brother, belonged to any of the brethren, therefore they would take each other's clothes and other property and use it without leave, which brought on confusion and disappointments, for they did not understand the scripture. After Joseph lived here a few days the word of the Lord came saying: [See Doctrine and Covenants section 41.]

Behold, after this revelation was received the elders were called together and united in mighty prayer and were agreed as touching the reception of the law. Therefore, thus saith the Lord: [See Doctrine and Covenants, section 42, this quotation ends at the close of paragraph 19 in Doctrine and Covenants, the latter part of the revelation is not quoted by Whitmer.—H. C. S.]

CHAPTER III.

After the above law or revelation was received, the elders went forth to proclaim repentance according to commandment, and there were numbers added to the church. The Bishop, Edward Partridge, visited the church in its several branches; there were some that would not receive the law. The time has not yet come that the law can be fully established, for the disciples live scattered abroad and are not organized; our numbers are small, and the disciples untaught, consequently they understand not the things of the kingdom. There were some of the disciples who were flattered into this church

because they thought that all things were to be common, therefore they thought to glut themselves upon the labors of others.

About these days there was a woman by the name of Hubble who professed to be a prophetess of the Lord, and professed to have many revelations, and knew that the Book of Mormon was true; and that she should become a teacher in the Church of Christ. She appeared very sanctimonious and deceived some, who were not able to detect her in her hypocrisy. Others, however, had a spirit of discernment; and her follies and abominations were made manifest. The Lord gave revelation that the Saints might not be deceived, which read as follows: [See Doctrine and Covenants, section 43.]

After this commandment was received the Saints came to understanding on this subject, and unity and harmony prevailed throughout the church of God, and the Saints began to learn wisdom, and treasure up knowledge which they learned from the word of God, and by experience as they advanced in the way of eternal life.

And Joseph Smith the Seer continued the translation of the Holy Scriptures. And the word of the Lord came to Joseph Smith, Junior, saying: [See Doctrine and Covenants, section 44.]

The translation continued. And the elders were sent for according to the preceding revelation.

March 4, 1831. This was a day appointed for a general conference, from whence the elders were sent forth to preach the gospel, and many were added of such as were determined to be saved.

About this time some were sick of various diseases, and were healed by the power which was in them through Jesus Christ.

There was a tradition among some of the disciples, that

those who obeyed the covenant in the last days, would never die; but by experience they have learned to the contrary.

In these days the Lord blessed his disciples greatly, and he gave revelation after revelation, which contained doctrine, instructions, and prophecies. The word of the Lord came to the Seer as follows: [See Doctrine and Covenants, section 45.]

Some of the elders returned from their missions to gain some rest and instructions. They rehearsed some of the wickedness which they had seen among this generation while they were proclaiming the gospel and warning the people. Some would cry false prophets, false Christ, etc. Some would receive the word gladly, until their priests would cry delusion! delusion!! for this generation abounds with priests which they have heaped up unto themselves, and every one is teaching for hire, consequently every one is looking for his gain from his quarter. They will persecute the disciples and cause their followers to do likewise. Out of the mixed multitude some obey the gospel of peace and bring forth fruit, some an hundred fold.

The Lord is pouring forth some of his judgments in token of the last days. An earthquake in China destroyed about one million of souls. But judgments in these days as in former days seem to harden men until it is too late to repent.

CHAPTER IV.

John Murdock and others held a meeting in the city of Cleveland, Ohio, in the Masonic Hall, by the request of some of the citizens of said city. An opportunity which some sought to bring about their evil designs. Elder Murdock addressed the congregation on the subject of the gospel, and warned the inhabitants of that place to flee the wrath to come. Others followed him; and while they were yet speaking, one of the congregation came towards the stand and kneeled down and began to pray, a sign to the banditti to

begin their abuse. At this time they began to blow out the candles and throw inkstands and books, etc., at the speaker; and one of the brethren prayed that the Lord would stop the utterance of the fellow that came and kneeled at the stand, and he became silent and could not rise from his knees for some time, because of the prayer of faith.

In the beginning of the church, while yet in her infancy, the disciples used to exclude unbelievers, which caused some to marvel, and converse about this matter because of the things that were written in the Book of Mormon. Therefore the Lord deigned to speak on this subject, that his people might come to understanding, and said that he had always given to his elders to conduct all meetings as they were led by the Spirit, etc. [See Doctrine and Covenants, section 46.]

CHAPTER V.

The time drew near for the brethren from the state of New York to arrive at Kirtland, Ohio. And some had supposed that it was the place of gathering, even the place of the New Jerusalem spoken of in the Book of Mormon, according to the visions and revelations received in the last days. There was no preparation made for the reception of the Saints from the East. The Bishop being anxious to know something concerning the matter, therefore the Lord spake unto Joseph Smith, Junior, as follows: [See Doctrine and Covenants, section 48.]

CHAPTER VI.

I returned from Nelson, Ohio, where I and Lyman Wight had built a branch of the Church of Christ. I was appointed by the voice of the elders to keep the church record. Joseph Smith, Junior, said unto me, "You must also keep the church history." I would rather not do it; but observed that the will of the Lord be done, and if he desires it, I desire that he would manifest it through Joseph the Seer. And thus came

the word of the Lord: [See Doctrine and Covenants, section 47.]

Oliver Cowdery has written the commencement of the church history, commencing at the time of the finding of the plates, up to June 12, 1831. From this date I have written the things that I have written, and they are a mere sketch of the things that have transpired; they are, however, all that seemed to me wisdom to write. Many things happened that are to be lamented because of the weakness and instability of man, the Devil having a great hold on the hearts of the children of men; and the foolish traditions of our Fathers is to be lamented; for they count themselves the children of wisdom and great knowledge, in consequence of which the fullness of the gospel finds its way to but few of the hearts of this generation. Although their hearts must be penetrated, whether they will hear or whether they will forbear.

Permit me here to remark, that David Whitmer, Oliver Cowdery, and Martin Harris, were the three witnesses whose names are attached to the Book of Mormon according to the prediction of the book, who knew and saw, for a surety, into whose presence the angel of God came and showed them the plates, the ball, the directors, etc. And also other witnesses even eight, viz., Christian Whitmer, Jacob Whitmer, John Whitmer, Peter Whitmer, Jr., Hiram Page, Joseph Smith, Hyrum Smith, and Samuel H. Smith, are the men to whom Joseph Smith, Junior, showed the plates. These witnesses' names go forth also of the truth of this work in the last days, to the convincing or condemning of this generation in the last day.

Some of the brethren arrived from the state of New York, Samuel H. Smith and Orson Pratt, who were prospered on their journey. The disciples increased daily, and miracles were wrought, such as healing the sick, casting out devils, and

the church grew and multiplied in numbers, grace, and knowledge.

Lemon Copley, one of the disciples who was formerly a Shaker-Quaker, was anxious that some of the elders should go to his former brethren and preach the gospel. He also teased to be ordained to preach himself, and desired that the Lord should direct in this and all matters, and thus saith the Lord: [See Doctrine and Covenants, section 49.]

The above named brethren went and proclaimed according to the revelation given to them, but the Shakers hearkened not to their words, and received not the gospel at that time; for they were bound up in tradition and priestcraft, and thus they are led away with foolish and vain imaginations.

For a perpetual memory, to the shame and confusion of the Devil, permit me to say a few things respecting the proceedings of some of those who were disciples, and some remain among us, and will, and have come from under the error and enthusiasm which they had fallen.

Some had visions and could not tell what they saw. Some would fancy to themselves that they had the sword of Laban, and would wield it as expert as a light dragoon; some would act like an Indian in the act of scalping; some would slide or scoot on the floor with the rapidity of a serpent, which they termed sailing in the boat to the Lamanites, preaching the gospel. And many other vain and foolish maneuvers that are unseemingly and unprofitable to mention. Thus the Devil blinded the eyes of some good and honest disciples. I write these things to show how ignorant and undiscerning children are, and how easy mankind is led astray, notwithstanding the things of God that are written concerning his kingdom.

These things grieved the servants of the Lord, and some conversed together on this subject, and others came in and we were at Joseph Smith, Junior's, the Seer's, and made it a matter of consultation; for many would not turn from their

folly, unless God would give a revelation. Therefore the Lord spoke to Joseph, saying: [See Doctrine and Covenants, section 50.]

CHAPTER VII.

About these days the disciples arrived from state of New York, to this place, Kirtland, state of Ohio. They had some difficulty because of some that did not continue faithful, who denied the truth and turned unto fables.

June 3, 1831. A general conference was called and a blessing promised, if the elders were faithful and humble before him. Therefore the elders assembled from the east and the west, from the north and the south; and also many members. Conference was opened by prayer and exhortation by Joseph Smith, Junior, the Revelator. After the business of the church was attended to according to the covenants, the Lord made manifest to Joseph that it was necessary that such of the elders as were considered worthy, should be ordained to the high priesthood.

The Spirit of the Lord fell upon Joseph in an unusual manner, and prophesied that John the Revelator was then among the ten tribes of Israel who had been led away by Salmanasar, king of Israel, to prepare them for their return from their long dispersion, to again possess the land of their fathers. He prophesied many more things that I have not written. After he had prophesied he laid his hands upon Lyman Wight and ordained him to the high priesthood, after the holy order of God. And the Spirit fell upon Lyman and he prophesied concerning the coming of Christ. He said that there were some in this congregation that should live until the Savior should descend from heaven with a shout, with all the holy angels with him. He said the coming of the Savior should be like the sun rising in the east, and will cover the whole earth, so will the coming of the Son of Man be. Yea he will appear in his brightness and consume all before him.

And the hills will be laid low and the valleys be exalted, and the crooked be made straight, and the rough smooth. And some of my brethren shall suffer martyrdom, for the sake of the religion of Jesus Christ, and seal the testimony of Jesus with their blood. He saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for his brethren the Saints. He said that God would work a work in these last days that tongue can not express and the mind is not capable to conceive. The glory of the Lord shone around.

At this conference these were ordained to the high priesthood, namely: Lyman Wight, Sidney Rigdon, John Murdock, Reynolds Cahoon, Harvey Whitlock, and Hyrum Smith were ordained by Joseph Smith, Junior, except Sidney Rigdon.

The following by Lyman Wight by commandment: Parley P. Pratt, Thomas B. Marsh, Isaac Morley, Edward Partridge, Joseph Wakefield, Ezra Thayer, Martin Harris, (Ezra Booth who denied the faith, Harvey Whitlock denied the faith, also Joseph Wakefield,) Joseph Smith, Sen., Joseph Smith, Junior, John Whitmer. The bishop then proceeded and blessed the above named and others by the laying on of hands. Isaac Morley and John Corroll were ordained counselors to Edward Partridge.

Joseph Smith, Junior, prophesied the day previous that the man of sin should be revealed. While the Lord poured out his Spirit upon his servants, the Devil took occasion to make known his power. He bound Harvey Whitlock, and John Murdock, so that he could not speak and others were affected; but the Lord showed to Joseph the Seer the design of this thing. He commanded the Devil in the name of Christ, and he departed, to our joy and comfort.

Therefore a part of the revelation given at Fayette, New York, was fulfilled. The churches of the state of New York had moved to Ohio, with their wives and their children, and all

their substance, some purchased farms, others rented, and thus they situated themselves as convenient as they could. The day being now far spent and the conference was adjourned.

CHAPTER VIII.

June 16, 1831. Received a revelation what to do. [See Doctrine and Covenants, section 52.]

After this revelation was received those elders were making all possible speed who were called to go according to commandment to fill their missions in their several courses.

At this time the church at Thompson, Ohio, was involved in difficulty because of the rebellion of Lemon Copley, who would not do as he had previously agreed; which thing confused the whole church, and finally the Lord spake unto Joseph Smith, Junior, the Prophet, saying: [See Doctrine and Covenants, section 54.]

After some of the elders had left and the time for Joseph Smith, Junior, and others to leave, some of those who had been commanded to take their journey speedily, that some had denied the faith and turned from the truth. And the church at Thompson, Ohio, had not done according to the will of the [Lord]. Therefore before Joseph and his company left, thus came the word of the Lord, saying: [See Doctrine and Covenants, section 56.]

The church at Thompson made all possible haste to leave for Missouri and left and none of their enemies harmed them.

The church at Chardon, Ohio, was also anxious to take their journey to Missouri, and by much teasing they obtained a permit to take their journey.

CHAPTER IX.

There was much trouble and unbelief among those who call themselves disciples of Christ. Some apostatized and became enemies to the cause of God, and persecuted the Saints.

Now after the elders that were commanded to go to Missouri

had arrived, they held a conference upon that land according to revelation given in a preceding commandment. And thus they rejoiced together upon the land of Zion, and offered their sacraments and oblations unto the Lord for his mercy and goodness, which endureth for ever.

When they had held their sacrament-meeting, and the laying of the foundation of the city, and corner-stone of the Temple, the Lord gave commandment to return.

I here give a copy of the proceedings of the laying of the first logs of the City of Zion, as written by Oliver Cowdery.

After many struggles and afflictions, being persecuted by our enemies, we received intelligence by letter from our brethren who were at the East, that Brother Joseph and Sidney, and many other elders, were commanded to take their journey to this land, the land of Missouri, which was promised unto us should be the land of the inheritance of the Saints, and the place of the gathering in these last days, which intelligence cheered our hearts and caused us to rejoice exceedingly.

And by the special protection of the Lord, Bro. Joseph Smith, Junior, and Sidney Rigdon, in company with eight other elders, with the church from Colesville, New York, consisting of about sixty souls, arrived in the month of July and by revelation the place was made known where the temple shall stand and the city should commence. And by commandment twelve of us assembled ourselves together, viz., Elder Joseph Smith, Junior, the Seer, Oliver Cowdery, Sidney Rigdon, Newel Knight, William W. Phelps, and Ezra Booth who denied the faith.

On the second day of August, 1831, Brother Sidney Rigdon stood up and asked, saying, Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, We do. Do you pledge yourselves to keep the laws of God on this land which you have never kept in your own land? We do.

Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God? We do. After prayer he arose and said, I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints, (in the name of Jesus Christ, having authority from him.) And for all the faithful servants of the Lord to the remotest ages of time. Amen.

The day following eight elders, viz., Joseph Smith, Junior, Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Junior, Frederick G. Williams, William W. Phelps, Martin Harris, and Joseph Coe, assembled together where the temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand, and Joseph Smith, Junior, laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the

Great Ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord for ever. Amen.

Some of the elders who traveled to the land of Missouri and preached by the way, tarried here in this land, among whom is the Bishop, E. Partridge, Isaac Morley, and John Corril. Some were sick on their way to this land, but all were restored to health. Among those who were sick was John Murdock, Parley P. Pratt, and Thomas B. Marsh. They all tarried until after they attended a conference in this land. They have since all gone to preach the gospel and call sinners to repentance.

There were some churches built by the way as they journeyed to this land (Missouri), and the people were warned of the danger they were in, if they did not repent.

And now when the elders had returned to their homes in Ohio, the churches needed much exhortation. In the absence of the elders many apostatized, but many have returned again into the fold from whence they have strayed. And many mighty miracles were wrought by the elders, one in particular which I shall here notice, which was wrought by Elders Elmer Harris, Joseph Brackenberry, and Wheeler Baldwin. Is an infirmity in an old lady who had been helpless for the space of eight years, confined to her bed. She did not belong to this church, but sent her request to the elders, who immediately attended to her call, and after their arrival prayed for her and laid their hands on her, and she was immediately made whole and magnified and praised God, and is now enjoying perfect health.

And thus the churches again prospered and the work of the Lord spread.

Shortly after Joseph Smith, Junior, Oliver Cowdery, and Sidney Rigdon returned, Sidney wrote a description and an epistle according to commandment. And Oliver Cowdery and Newel K. Whitney were commanded to go and visit the

churches speedily, as you will see by reading the revelation given August 30 at Kirtland. The following is a copy of the epistle written by S. Rigdon's own hand:

I, Sidney, a servant of Jesus Christ, by the will of God the Father, and through the faith of our Lord Jesus Christ, unto the Saints who are scattered abroad in the last days, may grace, mercy, and peace, rest upon you from God the Father and from our Lord Jesus Christ, who is greatly to be feared among his Saints and to be had in reverence of all them who obey him.

Beloved Brethren, It has pleased God even the Father to make known unto us, in these last days, the good pleasure of his will concerning his Saints, and to make known unto us the things which he has decreed upon the nations, even wasting and destruction until they are utterly destroyed, and the earth made desolate by reason of the wickedness of its inhabitants according as he has made known in times past by the prophets and apostles, that such calamities should befall the inhabitants of the earth in the last days, unless they should repent, and turn to the living God, and as the time is now near at hand for the accomplishment of his purposes and the fulfillment of his prophecies, which have been spoken by all the holy prophets ever since the world began, he has sent and signified unto us by the mouths of his holy prophets, that he has raised up in these last days, the speedy accomplishment of his purposes which shall be accomplished on the heads of the rebellious of this generation, among whom he has been pleased in much mercy and goodness, to send forth the fullness of his gospel in order that they might repent and turn to the living God, and be made partakers of his Holy Spirit. But by reason of their wickedness and rebellion against him and wicked and unbelieving hearts the Lord withdrew his Spirit from them, and gives them up to work all uncleanness with greediness, and to bring swift destruction on themselves, and through their wickedness to hasten the day of their calamity, that they may be left without excuse in the day of vengeance.

But it has pleased our heavenly Father to make known some better things concerning his Saints, and those who serve him in fear and rejoice in meekness before him, even things which pertain to life everlasting; for godliness has the promise of the life which now is and that which is to come. Even so it has pleased our heavenly Father to make provisions for his Saints in these last days of tribulation that they through faith and patience, and by continuing in well doing may preserve their lives, and attain unto rest and endless felicity, but by no other means than that of a strict observance of his commandments and teachings in all things, as there is and can be no ruler nor law-giver in the kingdom of God save it be God our Savior himself; and before him he requires that all his Saints and those who have named the name of Jesus, should be careful to depart from iniquity, and serve him

with fear, rejoicing, and trembling, lest he be angry and they perish from their way.

According to the prediction of the ancient prophets that the Lord would send his messengers in the last days, and gather his elect (which is the elect according to the covenant, viz., those who like Abraham are faithful to God and the word of his grace), from the four winds even from one end of the earth to the other as testified of by the Savior himself, so in these last days, he has commenced to gather together unto a place provided before of God and had in reserve in days of old, being kept by the power and providence of God for this purpose and which he now holds in his hands, that they through faith, and patience may inherit the blessings promised. A land which God by his divine commandment has consecrated to himself, where he has said that his laws shall be kept, and where his Saints can dwell in safety, through their perseverance in well doing, and their unfeigned repentance of all their sins. Our heavenly Father has provided this land himself because it was the one which was best adapted for his children, where Jew and Gentile might dwell together; for God has the same respect to all those who call upon him in truth and righteousness, whether they be Jew or Gentile; for there is no respect of persons with him.

This land being situated in the center of the continent on which we dwell with an exceeding fertile soil and ready cleared for the hand of the cultivator bespeaks the goodness of our God in providing so goodly a heritage, and its climate suited persons from every quarter of the continent, whether east, west, north or south. Yea, I think I may say for all constitutions from every part of the world; and its productions nearly all varieties of both grain and vegetables which are common in this country, together with all means clothing. In addition to this it abounds with fountains of pure water, the soil, climate and surface all adapted to health, indeed I may say that the whole properties of the country invite the Saints to come and partake their blessings. But what more need I say about a country which our heavenly Father holds in his own hands, for if it were unhealthy he could make it healthy, and if barren he could make it fruitful. Such is the land which God has provided for us in these last days for an inheritance, and truly it is a goodly land and none other so well suited for all the Saints as this and all those who have faith and confidence in God. Who has ever seen this land will bear the same testimony.

In order that you may understand the will of God respecting this land, and the way and means of possessing it, I can only refer you to commandments which the Lord has delivered by the mouth of his prophet which will be read to you by our brethren Oliver Cowdery and Newel K. Whitney, whom the Lord has appointed to visit the churches and obtain means for purchasing this land of our inheritance that we may escape in the day of tribulation which is coming on the earth.

I conclude by exhorting you to hear the voice of the Lord your God,

who is speaking to you in much mercy, and who is sending forth his word and his revelation in these last days, in order that we may escape impending vengeance and the judgments which await this generation, and which will speedily overtake them. Brethren pray for me that I may be counted worthy to obtain an inheritance in the land of Zion and to overcome the world through faith, and dwell with the sanctified for ever and ever, amen.

Written at Kirtland, Ohio, August 31, 1831.

(To be continued.)

SCIENTISTS EXCITED.

There is considerable excitement just now among scientists because a gentleman of Nebraska by the name of Gilder has found some skulls near Omaha which by good authority have been declared to be of the type of the oldest remains found in Continental Europe.

Some scientists protest because the Bureau of Ethnology at Washington has declared for the last fifty years that there were no primitive inhabitants in America. Luciene Carr, archæologist connected with Harvard University Museum, says that if the mounds were built by others than the present Indians then the archæology of the Mississippi Valley will have to be rewritten.

For this reason he argues that the skulls found must be modern.

The Blair, Nebraska, *Democrat* suggests that "the newspaper man who made the discovery has done a lot of work in the old excavation and he has added material which will force the Washington bureau to sit up and take notice and in all probability to reverse itself."

Let the agitation go on though old theories are reversed by investigation. The skulls are in the museum of the University of Nebraska.

We are anxious to hear more. Let the light be turned on. Truth loses nothing by examination.

LOCAL HISTORIANS AND THEIR WORK.

At the Annual Conference for 1901, held at Independence, Missouri, the General Historian asked for the authority to appoint historians in the several districts of the church, whose duty would be to gather historical data, under the direction of the Historian, and forward the same to the general office. The Conference granted the desired authority by the adoption of the following resolution :

Whereas, the Church Historian recommended the appointment of district historians in districts, to assist him; therefore be it resolved, That he be empowered to appoint, according to his discretion such persons and in such places as he may deem proper.

In accordance with this resolution several have been appointed, and many of them have done very acceptable work. We expect from time to time to publish the productions of this important class of church workers. We commence three of these in this issue, which we will run as serials, and in due time will take up others. We have chosen one from near where the work of the last dispensation first began, the New York and Philadelphia District, prepared by Bro. E. B. Hull, local historian for that district; one from Nova Scotia on the east, prepared by Bro. H. J. Davison, local historian for that district; and one from the west, the Sandwich Islands Mission, prepared by Bro. G. J. Waller, local historian for that mission. As will be observed, these not only represent some of the extremes geographically, but they represent three distinct styles of composition. This distinction we have been anxious to promote and hence have avoided recommending any stereotyped form of writing, preferring that the individuality of each writer should be brought out in these accounts.

Two of these are complete to date and hence will be ready as fast as needed; and we hope the other brother will have his

complete to date by the time we get to the end of what he has furnished us.

We hope that other historians who have not yet put their accounts into shape for publication will do so by the time we have finished these. We have several others, however, that are in good shape, and we will doubtless have material ready as fast as it can be used.

These historians have all given their labor as a work of love, receiving no compensation, and are entitled to the appreciation and thanks of the Church. We have asked the Board of Publication to compliment them with subscription to the JOURNAL, not as a reward for labor done, for this would not be a just recompense, but as a token of appreciation for their valuable services.

We are sure this feature of the JOURNAL will be interesting and instructive.

Let us all renew our efforts and bring our department up to the highest standard possible. H. C. S.

The following pages of history are in a section of territory formerly known as the Eastern Mission. Later on this section was called the Philadelphia District, then the Philadelphia District and New York District, as divided into two separate districts; at the present time the territory is called the New York and Philadelphia District.

January 1, 1908.

E. B. HULL, District Historian.

NEW YORK AND PHILADELPHIA DISTRICT.

The first work done by the ministry of the restored gospel in this territory was the translation of the Book of Mormon, the major portion of which was translated in Harmony, Susquehanna County, Pennsylvania, where the Prophet Joseph Smith lived from December, 1827, to June or July, 1829. Several visits were made into this neighborhood subsequent to the organization of the church, but the first effectual preaching

was done in the city of New York, on Long Island, and in the state of New Jersey, by Elder Orson Pratt, during the spring and summer of 1832.

In July, 1836, Joseph Smith visited New York City and other places in the Eastern Mission, in company with Sidney Rigdon, Hyrum Smith, and Oliver Cowdery.¹

The work was introduced into Maryland, Delaware, New Jersey, the counties of Lancaster and Chester in the state of Pennsylvania, during the years of 1836 and 1837.

Elders Heber C. Kimball, Orson Hyde, Franklin D. Richards, and various others visited the city of New York about this time, while *enroute* to England.

Missionaries entered and labored in New Jersey in 1837, 1838. Branches were formed at Cream Ridge, Hornerstown, New Egypt, Toms River, and other places, also in Lancaster and Chester Counties, Pennsylvania.

In July, 1837, Elder P. P. Pratt arrived in the city of New York, on his mission. Here he met Elder Elijah Fordham, who was then living in this city. Before the year was out he had baptized six and organized the New York Branch, which met in an upper room in Goerick Street.

Early in 1838 an awakening in interest was manifest, a large number were baptized, and a branch organized in Brooklyn, New York.

The May 6, 1839, General Conference appointed High Priest John P. Green² to preside over New York and vicinity. He therefore was the first district president in the territory now known as the New York and Philadelphia District.

In the summer of 1839, Elders Lorenzo D. Barnes and Har-

¹Joseph Smith, in company with Bishop N. K. Whitney, visited New York, Albany, and other places east as early as 1832.—H. C. S.

²John P. Green became quite prominent in church matters at Nauvoo, Illinois. Was city marshal and in charge of the posse which abated the *Expositor*, June 10, 1844.—H. C. S.

rierson Sagers, *enroute* from Chester County, Pennsylvania, to Monmouth County, New Jersey, stopped in Philadelphia and preached three sermons.

A conference was held at the home of Caleb Bennett, in Monmouth County, New Jersey, August 9, 1839. This meeting was called to order by Elder Benjamin Winchester.³ Elder John P. Green was chosen to preside, and Elder Samuel James, clerk.⁴

Meeting opened by singing, and prayer by Bro. John P. Green. The following of the ministry were present: High Priests John P. Green and Samuel James; Seventies Jonathan Dunham, Benjamin Winchester, and Alexander Wright; Elders Joseph T. Ball and Josiah Ells,⁵ besides eleven members.

This was the first conference held in the territory known as the New York and Philadelphia District.

This conference was addressed by Elder John P. Green in a feeling manner concerning the object of the meeting and the privileges of the members. Bro. John P. Green then read a letter from the President of the church, requesting aid in behalf of our afflicted brethren in the West. The following resolution was adopted:

“Resolved, That we will assist them according to our ability, and recommend the same to our brethren.”

Elder Benjamin Winchester addressed the meeting on the subject of ordination, and Elder John P. Green read from the Book of Covenants the duties of the several officers of the church, and impressed the subject by appropriate observations.

Subject then discussed by several members.

³Benjamin Winchester became an author of some note, writing several works in defense of the faith. He died at Council Bluffs, Iowa, January 25, 1901, where he had resided since 1854.—H. C. S.

⁴Samuel James, in 1845, became counselor to Sidney Rigdon.—H. C. S.

⁵Josiah Ells became one of the Twelve Apostles of the Reorganized Church. He died at Wheeling, West Virginia, October 15, 1885.—H. C. S.

Elder Benjamin Winchester then gave an interesting account of his labors, manner of teaching the last year, also reported for the branch of Monmouth County, New Jersey, which now have fifty members in good standing. Elder John P. Green addressed the meeting on the subject of teaching and represented the branches in the city of New York and Brooklyn, which are in good standing. Elder Joseph T. Ball represented the branches of Shrewsbury, New Jersey, of twenty members; Montage 3; Mennissink, New Hampshire, 2; Albany, New York, 8; Holleston, Massachusetts, 16, all in good fellowship.

Elder Jonathan Dunham represented a branch in Hamilton, Madison County, New Hampshire, of forty-six members in good fellowship.

Elder Samuel James represented a branch in Leechburg, Pennsylvania, of forty members in good fellowship.

The conference continued over Saturday, the 10th, when some items of business were transacted. Elders Jonathan Dunham and John P. Green each addressed attentive congregations.

The conference then adjourned to meet in a woods meeting, near New Egypt, Monmouth County, New Jersey, the 28th of the same month.

Wednesday, August 28, 1839, conference convened (according to previous adjournment) in the woods near New Egypt, New Jersey. The conference continued as organized at the previous session.

Elders Oliver Granger, Lorenzo D. Barnes, Elisha H. Davis, and J. Huston were added to their number. The conference was opened with singing, and prayer by Elder Jonathan Dunham. The congregation was serious and attentive. Thursday morning the meeting was addressed by Elder Oliver Granger.*

*Oliver Granger was conspicuous as the agent who settled church affairs at Kirtland, Ohio, with much credit in 1838. He died at Kirtland, August 25, 1841.—H. C. S.

During intermission the members of the conference retired; those that remained organized as at previous meeting. Elder Oliver Granger's mission was presented for consideration. The congregation reassembled in the afternoon and was addressed by Elder John P. Green. The same serious attention was manifested as during the morning. Friday it rained, and on Saturday the congregation increased in numbers and was addressed by Elder Lorenzo D. Barnes. The membership of the conference again retired for deliberation.

It was moved, seconded, and unanimously voted, "that Elder Benjamin Winchester go and preach in Philadelphia, Pennsylvania; Elder Samuel James to preside over the church in New Jersey; Elder Lorenzo D. Barnes to preside over the church in Chester, Pennsylvania, and be assisted by Elder Elisha H. Davis; Elder J. Huston to preach in Bucks County, Pennsylvania."

In the afternoon the meeting was addressed by Elders Benjamin Winchester and Elisha H. Davis. This day deep interest was manifested by the congregation; two presented themselves for baptism. On Sunday these candidates were baptized and a large congregation of from two to three thousand assembled. Elder John P. Green addressed the assembly in the morning and Elder Oliver Granger in the afternoon. Bro. Green gave a relation of the persecution and sufferings of the brethren in the state of Missouri, after which a collection of thirty dollars was lifted for them.

Monday the elders gave their testimony concerning the coming forth of the Book of Mormon and their experimental knowledge of the work of God in these days. Elder Oliver Granger occupied the fore part of the day and gave a very interesting account of his life, of administering of angels, and also testified of the work of God in the world, a vision of the Book of Mormon, the means by which he was brought into the church, and then bore testimony to the restoration of the

priesthood, and exhorted the people to embrace the truth, that they might be saved in the kingdom of God. The people listened with attention, many in tears; the deep anxiety manifested showed the impression it was making on many hearts.

In the afternoon Elders Lorenzo D. Barnes, Benjamin Winchester, Jonathan Dunham, and John P. Green each testified of the truth of the work, which they had received by seeing, hearing, and experimental knowledge, such as visions, prophecy, revelations, healings, etc.

The same state of feeling continued in the congregation, while the Spirit of God rested down upon some in mighty power.

Tuesday, a large congregation assembled. Elder Green addressed them. In the afternoon he gave testimony he had received the truth of the work, and exhorted the people to investigate; he gave an invitation for baptism, and they assembled at the water's edge. Eight were baptized; six more later on; and on Sunday fourteen were confirmed.

Elder Benjamin Winchester, who had labored in Monmouth County, New Jersey, during the summer and winter of 1838, arrived at Philadelphia, Pennsylvania, secured the use of Old Commissioners' Hall, Third Street, between Buttonwood and Green Streets, in what was then known as Northern Liberties. He began services there Monday, September 9, 1839. On the 1st of October, 1839, a number were baptized. This was the first baptism in Philadelphia, Pennsylvania. William Small was the first candidate baptized. He afterward became a prominent elder in that branch.

On November 19 and 20, 1839, a General Conference was held in Columbia Hall, New York City. Present, Elders O. Pratt, W. Woodruff, P. P. Pratt, Samuel James, Benjamin Winchester, L. R. Foster, Layne, Jenks, Brown, Benedict, and others; Priests Addison Everett, Birge, Vanvelver. There were several hundred members present, many branches represented.

New York and Brooklyn Branches numbered at this time one hundred and fifty members.

A meeting of the members of the church in Philadelphia, Pennsylvania, met on Monday, December 23, 1839, at a hall on the corner of Seventh and Callowhill Streets, President Joseph Smith presiding, Elder Samuel Bennett, clerk. The matter of organizing the Philadelphia Branch was discussed, resulting in its being organized with Elder Samuel Bennett as president, and William Small, priest.

On Monday, January 13, 1840, a general conference of the Eastern Mission was held in Philadelphia, Pennsylvania, at the corner of Seventh and Callowhill Streets, President Joseph Smith presiding. There were in attendance at this conference, President Joseph Smith, Jr., Elders Sidney Rigdon, Orson Pratt, Parley P. Pratt, Benjamin Winchester, Elias Higbee, O. P. Rockwell, Samuel Bennett, Addison Everett, and others. The matter of reprinting the Book of Mormon was discussed at this time and referred to the High Council of the church. Robert Dickson, Jonathan Sleeper, and Chester Andrews were ordained to the office of elder, and John Robinson to the office of priest at this time. This was the first general conference held in the city of Philadelphia, Pennsylvania.

Sunday, January 25, 1840, a conference was held in the Brandywine Branch, Chester County, Pennsylvania, Joseph Smith, Jr., presiding, James Rodeback, clerk. Two elders and two priests were ordained. Brandywine Branch now numbered fifty-three, and more than one hundred in Lancaster County. Elder Elisha H. Davis and Henry Deane continued to labor in this locality.

July 18, 1840, conference convened at West Nantmeal Seminary, in the Brandwine Branch, Chester County, Pennsylvania. Elder Lorenzo D. Barnes presided, and James Whitesides, clerk. Ten elders, four priests, and one teacher present. At this conference the Brandywine Branch had 107

members, Lancaster County Branch 53, Philadelphia, Pennsylvania, Branch 207, Cream Ridge, New Jersey, Branch 64, Toms River, New Jersey, Branch 20. Elders L. D. Barnes, Elijah Malen, E. H. Davis, William D. Wharton, Alfred Wilson, Lewis, James and others were in attendance. Joseph Shafer, David Dies, and William A. Moore were ordained elders by Elders Barnes and Davis and Priest James Farges.

On October 17, 1840, a conference was held in Philadelphia, Pennsylvania, at the Marshall Institute, Third Street, above Willow Street. Elder Orson Hyde, of the Twelve, was present and presided at the meeting; Elder Lorenzo D. Barnes, clerk. There were present thirteen elders, five priests and a number of members. Thirteen branches were represented, showing a membership of eight hundred and ninety-six, including twenty-four elders, eleven priests, six teachers and five deacons. Elder Orson Hyde did considerable work at Cream Ridge and New Ferry, New Jersey. About thirty were baptized; a number were baptized on Monday after the conference.

Elder Orson Hyde was at this time on his way to Jerusalem, Palestine, to fill his mission as appointed by General Conference.

George J. Adams,⁷ writing from New York City, November 15, 1840, (as printed in the *Times and Seasons*, vol. 2, no. 2, p. 120,) says:

I have just returned from Philadelphia, Pennsylvania, where a conference was held. Bro. O. Hyde was there and presided. Bro. J. E. Page had not arrived from Ohio, but was expected every day (this brother is to accompany Bro. Hyde to Jerusalem). Everything went on well at conference, the brethren are united. . . . I have held three public discussions with great men of this generation, one with the very celebrated Origen Batchelar, which lasted twelve nights. Doctor Benj. E. Ducher was chairman, it was held in the city of Brooklyn, New York. The chairman took three hours to sum up the testimony and gave the decision, which was in favor of the fullness of the gospel, on every point,

⁷George J. Adams was subsequently connected with James J. Strang, and it was he who ordained Strang a king. In 1866 he led an ill-fated colony to Palestine.—H. C. S.

the Bible being the guide of evidence. His closing remarks were these: "I have never seen such a grand combination of arguments to prove any system of religion, as has been brought forward to prove the Latter Day Saints, and dare not say I disbelieve it, and if it is true, let us hang the banner out to the world." This was the language of a man who had never been to our meetings before in his life; he is highly respected, and a wealthy gentleman of New York. Immediately after the above debate I organized a branch in the city of Brooklyn, New York, and baptized a number; the branch in Brooklyn, New York, now numbers nineteen members, including one priest, one teacher, and one deacon. A number are believing and ready to be baptized. The other discussions were with two Methodist priests, one in New Jersey and one in this city; but both had to yield before the power of eternal truth. Shortly after I was ordained, the Methodists tried me for heresy, and when I appeared before them, they would not hear me there, so I appealed to the people, and had over five hundred Methodists to hear me make my defense. They thought I was the greatest heretic they ever heard of, hundreds of them have attended our meetings ever since. I expect to baptize a number of them next Sabbath morning.

The work goes on well, we have two large preaching places well attended—one on the north side and one on the east side of the city. The one on the east side is the one I hired to make my defense before my Methodist brethren, and I have continued preaching to hundreds of them ever since, which has been about one month.

Elder George J. Adams heard his first sermon of the latter-day gospel in February, 1840; was baptized eight days after; called to be an elder eight days after he was baptized. He was a young man, thirty years of age, had been in the Methodist faith thirteen years, preached since his ordination from three to five times a week, besides working with his hands to support his family. In nine months' time this brother had heard the gospel, obeyed it, been ordained an elder, held three public debates, and organized a branch. This is only one of the many that the Lord has been able to use to confound the mighty and gather out the honest in heart.

A conference was held in New York City at the home of Elder George J. Adams, December 4, 1840; Elder Orson Hyde presided; L. R. Foster, clerk. The question of the right of any one to receive revelations for the direction of the branch was discussed and finally considered in the negative. A

brother was at this time disfellowshipped for receiving false revelations.

On January 1, 1841, Elder Benjamin Winchester commenced issuing a semi-monthly paper called the *Gospel Reflector*, at Philadelphia, Pennsylvania. This paper continued one year.

Conference of the church was held at the Marshall Institute, Third Street, above Willow Street, Philadelphia, Pennsylvania, April 6, 1841, Elder Hyrum Smith, of the First Presidency, presiding; Elder Benjamin Winchester, clerk. Sixteen branches were represented, showing two high priests, thirty-four elders, fifteen priests, eight teachers, and five deacons.

A special conference was held in Philadelphia, Pennsylvania, on Tuesday, July 6, 1841, Elder Benjamin Winchester presiding; Joseph H. Newton, clerk.

Wednesday, April 6, 1842, a conference of the church was held at the Assembly Building, corner of Tenth and Chestnut Streets, Philadelphia, Pennsylvania, Elder Erastus Snow presiding, assisted by Elder Samuel James; Elder Julian Moses, clerk. There were thirteen branches represented by twenty-eight official members, showing a healthy growth of the church in this territory.

Saturday, October 15, 1842, a special conference of officials and members met at the Assembly Building, corner Tenth and Chestnut Streets, Philadelphia, Pennsylvania. Elder Hyrum Smith, the presiding patriarch of the church, presided, assisted by Elder William Law, of the First Presidency; E. S. Green, clerk. The Philadelphia Branch was set in order and the good of the work conserved.

A special conference of the church was held at the Marshall Institute, Third Street, above Willow Street, Philadelphia, Pennsylvania, October 31, 1842, Elder Moses Martin^s pre-

^sDuring our residence in San Bernardino, California, from 1887 to 1893, Moses Martin was also resident there. He was then an adherent of Spiritualism.—H. C. S.

siding; E. S. Green, clerk. A protest was offered against the conduct of Elder Samuel C. Brown for printing a paper at Baltimore, Maryland, called the *Mormon Expositor*, an unauthorized publication attempting to defend the doctrine of the Latter Day Saints.

A special conference was held at the Juliana Street church (now Randolph Street) between Wood and Callowhill Streets, Philadelphia, Pennsylvania, December 21, 1842, Elder Peter Hess presiding; E. S. Green, clerk. Much business was done, principally for the Philadelphia, Pennsylvania, Branch of the church.

At the General Church Conference at Nauvoo, Illinois, April, 1843, Elder Peter Hess was ordered to labor at Lancaster, Pennsylvania, and vicinity; Elder William D. Wharton to labor at Wilmington, Delaware, and vicinity; Samuel Brown to Brandywine and Woodville, Maryland; Samuel Rogers and Harvey Green to New Jersey; Warner Hoops to York County, Pennsylvania; Edwin Williams to New Jersey.

In the *Times and Seasons*, vol. 4, no. 15, p. 232, we find the following:

CITY OF NAUVOO, Wednesday, June 15, 1843.

Special Message—

To the Church in Philadelphia:

All the members of that branch of the Church of Jesus Christ of Latter Day Saints, which are desirous of doing the will of Heaven and of working out their own salvation, by keeping the law of the Celestial Kingdom, are hereby instructed and counseled to remove from thence without delay and locate themselves in the City of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo this 29th day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,

BRIGHAM YOUNG, President of the Quorum.

W. RICHARDS, Clerk.

Extract from the *Times and Seasons*, vol. 4, no. 21, p. 329, as follows:

September 15, 1843.

To Whom it may Concern—

Know all men by these presents before whom this may come, that Elder George J. Adams is fully authorized and required from this time forth, to travel from place to place to raise money by donations, contributions or collections, both from Saints and all honorable men of the earth; to assist in the building of the Temple of the Lord at Nauvoo, and he is empowered to give a receipt for the same; our prayer is that the God of Israel will open the hearts of the people, that they may give liberally to assist in rolling forth the purposes of God in the last days, and all those who give shall receive the blessings of God and be rewarded in this world and in the world to come.

We subscribe ourselves, your brethren in the bonds of the gospel,

JOSEPH SMITH,

HYRUM SMITH,

Presidents of the Church of J. C. of L. D. S.

October 14, 1843.

In the *Times and Seasons* of vol. 4, no. 22, p. 347, we find the following:

October 1, 1843.

To all the Saints and Honorable Men of the Earth to whom the Lord has Given Liberally of this World's Goods,

Greeting—

Our worthy brother, Elder George J. Adams has been appointed by the First Presidency of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fullness of the gospel to the people of that vast Empire, and also to which is attached some of the most important things concerning the advancement and building up of the Kingdom of God in the last days, which can not be explained at this time, but the mission is attended with much expense, all those who feel disposed to bestow according as God has blessed them, shall receive the blessings of Israel's God and tenfold shall be added to them as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves, your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH,

HYRUM SMITH,

Presidents of the Church of J. C. of L. D. S.

The April General Conference of 1844, held at Nauvoo, Illinois, appointed the following to labor in this district: Ezra T. Benson and John Pack in New Jersey; Edson Whipple, George Chamberlain to Eastern Pennsylvania; John

Jones, J. D. Duke, Warren Snow, and Jasher Morse to Delaware; Jacob Hamblin, Lyman Stoddard, and Patrick Morris to Maryland.

A general conference of officers and members of the church convened at Military Hall, in New York City, April 3 and 4, 1844. Elder William B. Smith presided; Elder William H. Miles, clerk. There were present apostles 1, high priests 2, elders 12, priests 2. The following branches were represented: New York, 150; Norwalk, Connecticut, 38; Hempsted, Long Island, 41; Brooklyn, 15; Meads Basin, 12; Bridgeport, Connecticut, 10; Newark, New Jersey, 12; Middletown, Connecticut, 17; Patterson, New Jersey, 8; New Bedford, 60; Newport, Rhode Island, 21; New Rochelle, 15.

Upon motion, it was resolved to publish a weekly paper in the interest of the church, a committee of five were appointed to carry out the proposition. The paper was issued for some time as the *Prophet*, but later on its name was changed to the *Messenger*.

August 6, 1844, a conference was held at Easton, Pennsylvania, presided over by Elder Albert Lutz; William A. Moore, clerk. The nineteen members at this place were organized into a branch with William Glover as president.

A general conference of officers and members of the church convened at the Marshall Institute, Third Street, above Willow Street, Philadelphia, Pennsylvania, Saturday and Sunday, August 31, and September 1, 1844. Elder William B. Smith, of the Twelve presided; William I. Appleby, clerk. There were present of the twelve 1, high priests 2, elders 20, priests 5, teachers 3, and a large number of members; several branches in New Jersey and Pennsylvania were represented.

William B. Smith, the brother of the prophet, lived in Philadelphia, Pennsylvania, at one time, he having removed from the West with his family, came to Hornerstown, New Jersey:

here he resided a short time, then moved to Philadelphia, Pennsylvania, taking up his residence on North Tenth Street, above Callowhill Street. Here he remained until the fall of 1844, whence he removed to Bordentown, New Jersey.

A conference was held in New York City, at the corner of Canal and Hudson Streets, on September 4, 1844, William B. Smith, presiding; and David Rogers, clerk. The conference was well attended and several branches represented.

Elder Sidney Rigdon visited the churches in Pennsylvania and New Jersey in the latter part of the year 1844. He advanced the doctrine of little Joseph being set apart to succeed his father, and he (Rigdon) would (by virtue of his office in the church) be his guardian and preside over the church until little Joseph was old enough to take his father's place.

The Philadelphia Historical Society have in their possession a scrap of paper donated by Sr. Sarah B. Hopkins, *nee* Burtis, with the following thereon in the handwriting of Sidney Rigdon: "Brigham Young says the first thoughts of polygamy was given to him in 1841; Joseph had never thought of it." The above was written in their home and handed to Elder Abraham Burtis, the husband of the above sister, in 1844.

Elder Samuel Brannon⁹ labored in this territory in the interest of the paper printed in New York City, called the *New York Messenger*. This paper was a continuation of the paper called the *Prophet*, which had a run of one year at that place. Elder Brannon also solicited money and names to conduct a party of emigrants from New York City to Upper California, *via* Cape Horn. The company sailed February 4, 1846, in the ship Brooklyn from New York.

On October 6, 1846, a special conference of the church was

⁹Samuel Brannon was the maker and loser of several immense fortunes in California.

He died at Escondido, California, May 5, 1889.—H. C. S.

held by the members, who recognized Elder Sidney Rigdon as president of the whole church. This conference convened at Old Commissioners' Hall, Third Street, between Buttonwood and Green Streets, Philadelphia, Pennsylvania. Elder Sidney Rigdon presided; a large number was present.

There were two branches in Philadelphia, Pennsylvania, at this time, one recognizing the claims of the Twelve, presided over by Elder Jedediah M. Grant, holding services at the Marshall Institute, Third Street, above Willow Street. Those who favored Elder Sidney Rigdon as the leader of the church met at a hall, northeast corner Seventh and Callowhill Streets, presided over by William D. Wharton. A third faction of the church, known as the Strang faction, began holding meetings at the corner of Seventh and Callowhill Streets on August 18, 1846. The Rigdon faction removed to the Old Commissioners' Hall, Third Street, between Buttonwood and Green Streets. By this time the branch was presided over by Elder Peter Hess.

During the year of 1846, Elder Jesse Little and William J. Appleby labored in the district in the interest of the church presided over by the "Twelve."

About the latter part of the year 1848, another branch came into existence, who favored William B. Smith, the brother of the dead Prophet, as president of the church. This branch held meetings at the corner of Seventh and Callowhill Streets, Philadelphia, Pennsylvania. The Strang faction had previously moved to Lafayette Hall, Fourth Street, above Brown Street.

September 1, 1849, Bishop Jacob Syfritt withdrew from the Smith faction in the city of Philadelphia, Pennsylvania, that had been meeting at the corner of Seventh and Callowhill Streets, and later on No. 117 Poplar Street, and established a branch at Lafayette Hall, Fourth Street, above Brown Street, in connection with the movement begun by George M. Hinkle,

in about 1842.¹⁰ Other factional interests were defended by some in the district.

Elder James Logan organized a branch in Philadelphia, Pennsylvania, which recognized no leaders, but adhered to the church in its original doctrine as practiced in the days prior to the death of the martyrs. This independent branch became a factor in the Reorganization, when it was established in this city.

(To be continued.)

HISTORY OF NOVA SCOTIA.

In April, or the first week of May, 1880, Joseph Burton, recently of California, formerly a native of Nova Scotia, son of William Burton, a noted Baptist preacher of that country, in company with his wife, Emma, was sent by the direction of God and the appointment of the General Conference of his church, to teach to his kinsfolk and former associates the way of celestial salvation.

Varied and conflicting were the speculations of the good people of Delhaven, Kings County, during the first days of his sojourn at the home of his wife's father, Gould N. Davison, a pious, though somewhat doctrinally "set" deacon of the dominant church of that section, viz., Calvinistic Baptist, as the rumor prevailed that "Uncle Joe" was going to hold meetings and preach "Mormonism," somewhere in the neighborhood. But it was not until curiosity became so strong in some that requests were made for him to begin preaching that he set about getting a place to preach in, as none had been offered. The Baptist church was denied him by the church leaders, the Reverend Sidney Welton, the pastor, strongly influencing the decision.

The people were not in total ignorance of the doctrine

¹⁰The organization under Hinkle called the "Church of Jesus Christ, the Bride the Lamb's Wife" held its first conference at Moscow, Muscatine County, Iowa, November 30, 1842. It was he that delivered Joseph Smith and others into the hands of the militia in 1838.—H. C. S.

taught by the Latter Day Saints, for Elder George Davison, a brother-in-law of Joseph, had returned from California some five years previous to this time and had preached a few times in the country; and by private conversation and correspondence had acquainted the people enough with the doctrine to cause the form of expulsion to be passed upon him in the Baptist Church of which he had been a member before uniting with the Saints in California, and also to bring down upon him the indignation of Reverend David Freeman, some time pastor of said church, who at one time said with uplifted hand, holding high the King James Translation of the Bible, "This is the Holy Scriptures as it came pure from the mouth of God, before it had the black paw of old 'Joe Smith' upon it." This was inconsistent of Mr. Freeman, as it was not an uncommon thing for him to take his Greek New Testament into the pulpit, and, referring to certain passages, would say to the congregation, "A better rendering of this text would be," etc.

Strange that such inconsistencies could not have been seen by all! But alas, for downtrodden truth, they were not; and so, however intolerant it might be considered, it is not to be wondered at that the doors of the Baptist church should be closed against the admission of Elder Burton as a preacher.

The elder was equally unfortunate concerning the Grange Hall near by, but Minas Hall, a public room some three miles away, in what is now known as Blomidon, was secured, and the preaching began and continued until about fifteen discourses were delivered, in which the doctrine of the church was clearly set forth, polygamy condemned, and the difference between the church he represented and what is known as the Mormon church made known. To the ship-building firm of Vaughn & Loomer, of infidel tendency, is due largely the honor of such a course of sermons possible there, as movements to ill-treat the preacher and shut the hall against him had been inaugurated. But the nominal infidel scored a vic-

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tory over the so-called Christian upon the ground of equal rights and fair play; and twenty years of open doors at Minas Hall is the honored fruit thereof, and remains a glowing tribute to their memory.

As a result of the work of Elder Burton, together with the work of Elder Davison, on Sunday, June 4, 1882, Holmes J. Davison, and Kate, his wife, and Robert Newcomb, and Tamzie, his wife, were baptized into the Reorganized Church of Jesus Christ, the first in Nova Scotia.

All these save Kate Davison being active members in the Baptist Church, it is not to be wondered at that feelings of an intense nature should arise; yet it was a matter of astonishment that men and women of such manifest piety hitherto would stoop to such meanness in their exhibitions of bitter scorn and contempt.

A large crowd (say three hundred) gathered at the water's edge to witness the ceremony, and mob violence was threatened and strongly encouraged by a few, prominent among whom was a young man of a religious turn of mind who stood high in the estimation of all good people, who knew him as a rising student for a ministerial career. He frenziedly made many wild statements, and would shout for tar and feathers; but from some cause, perhaps an intervention of divine power in answer to the prayer of the elder before leaving the house, at the time of baptism it was remarkably quiet, and a solemn hush seemed to fall upon the whole congregation during the singing and prayer, which made a lasting impression upon some, while others went away and blasphemously misrepresented the whole ceremony.

At the confirmation meeting, which followed an hour later at the home of Robert Newcomb, the Holy Spirit was present in power; and Holmes J. Davison and Robert Newcomb were called to the ministry. A prophecy was given concerning Holmes J. Davison, that he would preach the gospel in his own

country and to the people of other lands, which afterwards was fulfilled in ten years' continuous labor in the ministry, in Nova Scotia, New Brunswick, and the United States.

Franklin Reach began persecuting the Saints, but suddenly ceased to take interest in religious matters and soon sickened and died. It is said that he spent his last days reading fiction for pastime and died unhappy.

At some of the social services which followed, the gift of tongues and prophecy were manifested through Elder Burton and wife.

Two notable cases of healing took place about that time. Burpee, the infant son of Holmes J. Davison, lying weak and helpless from an unknown disease that had been preying upon him for weeks, was administered to according to divine appointment found in James 5:14, in which a prophecy was given by Elder Burton to the effect that on the following day he would be playing on the floor. The prophecy had its fulfillment; for upon the following day the child, of its own accord, got down and playfully crept across the floor.

The second instance was that Mrs. Gould N. Davison, mother of Sr. Burton, not then a member of the church, but quite favorable toward it. She was suffering intensely from neuralgia and a swollen face; and was administered to by Elder Burton, and the pain and soreness ceased before his hands were raised from her head.

All these, with many other tokens of God's especial recognition, were sources of great joy and consolation to the new members, who were altogether unused to anything in the nature of religious persecution.

The following extract from the records of the Baptist Church will tell its own story historically, as well as give an idea of the feeling that existed among the religious people towards those who had labored and worshiped side by side with them for many years, and whose only crime was that they had con-

fessed to an increase of divine light through channels other than their own; and this, too, from the Baptist Church, so long the proclaimed defender and avowed lover of religious liberty. Page 128 of the Fifth Cornwallis Church, Nova Scotia:

Whereas certain persons and members of the Fifth Baptist Church of Cornwallis, viz., Robert Newcomb, Mrs. Robert Newcomb, and Holmes J. Davison, have denied the faith and practice of said church both by precept and example; and whereas they have embraced teaching which is contrary to sound doctrine as contained in the sacred scriptures comprising the New and Old Testament which Baptists accept as the word of God, the only infallible authority of faith and practice, and whereas the said persons have united with a sect calling themselves Latter Day Saints, holding erroneous views of religious faith and life, and by so doing have repudiated their baptism wherewith they were baptized in the name of the Father, and Son, and the Holy Ghost; and moreover have impeached the authority of the Baptist Church to celebrate the ordinances of the gospel, thereby having committed a grievous offense against the church and wounded the feelings of the members; and whereas they have had sufficient time for repentance and have been duly visited by a committee appointed by and representing the church; and whereas the persons manifest no repentance or sorrow for their sins; therefore, resolved, that said Robert Newcomb, Mrs. Robert Newcomb, and Holmes Davison be excluded from the church and that we withdraw fellowship from said persons so long as they continue in their sins. And further resolved that they be requested that they take no part whatever in any of the services of the church: as we believe their communications either in the prayer or conference meetings, or in the Sabbath-school, will wound the feelings of the members, and militate against Christian harmony and the general good.

This occurred according to date at hand, in September of the same year of the baptism which took place in June; and to the credit or shame of the church it was almost unanimously concurred in by the members, and twenty years of experience have shown no signs of relenting as a church. However, individuals have asked the "said person" to take part in their services. But it is a question whether there was much sincerity in it or not, although the mover of the resolution (though not the originator) has manifested a degree of regret that such a harsh, insinuating, Romanistic resolution should stand upon their books.

Coloring was given to the expulsion apparently to strike terror to hearts of a few members who were yet investigating the new faith, as it was sometimes called, but it had the contrary effect; the unreasonable spirit manifested seemed to decide the matter against them in the minds of two or three, for on the 8th of October Sophia Sanford, another sister-in-law to Elder Burton, was baptized into the Church of Jesus Christ, and confirmed by Joseph and her brother, George Davison; while on the 22d of April of the following spring, still another sister-in-law, Eliza J. Beach, united with the church, Eva Newcomb, a daughter of Robert Newcomb, not a member of their church, having been baptized on the 31st of December of the year previous.

Thus the cause began to grow in numbers in Kings County.

Meanwhile, Elder Burton, accompanied by his wife, with a team purchased by them with money which they had earned in California for the purpose, set out upon an extended trip through the province; first, however, making a visit to the town of his boyhood, Hantsport, where he was denied the use of the church that his deceased father had occupied for a long time; but was surprised to find in the remaining books of his father's library, a copy of the Book of Mormon, which showed the marks of study. In a talk with Deacon William Porter concerning the matter he exclaimed, after this manner: "There is where the old man got such clear ideas concerning the Jews, and those profound things that we could not seem to understand."

Joseph being also denied the public hall secured the privilege of speaking upon the railway station platform, which he occupied a few times. When they had reached the vicinity of Upper Newport and South Rawdon, they were told in a dream to linger in that neighborhood and they should do a good work. They therefore began preaching and talking to the people as opportunity was granted to them; and on Decem-

ber 18, 1882, John W. Dimock, his wife Eunice, and Freeman Reid were baptized as the first-fruits of the latter-day work in that section. Soon afterwards Alfred Wood and wife, John C. Burgess and wife, and others were added to their number; and March 16, 1883, a church organization was effected in the house of John C. Burgess, composed of nine members, being the first in the province, and was first called the Upper Newport Branch, but was afterwards changed to South Rawdon Branch, on account of the church building being erected there being some seven miles away.

First officers of the branch were John C. Burgess, elder; John W. Dimock, priest; Alfred Wood, teacher, and acting deacon; John C. Burgess also clerk. Though the spirit of opposition and persecution were manifested in this section, it was in a much milder form than that exhibited in Cornwallis, of Kings County.

At Pereaux, in the Baptist church, there was a meeting of the Baptist clergy of the surrounding country, and attended also by a few of the lay members, for the purpose of devising ways and means of suppressing the Latter Day Saints' work. As the meeting sat with closed doors and secrecy enjoined, it can not be chronicled just what took place at the meeting; but by what "leaked" out by some who attended and by subsequent experience of the traveling elders, it is quite safe to say that the plan adopted was "not to persecute the Saints severely enough to give them a claim to cheap martyrdom, or they may gain the sympathy of the people; but let us stand shoulder to shoulder with each other and use our influence with all ministers, editors, and hall owners; let us have nothing to do with the Saints in any way, and prevent every one, as far as possible, from hearing or reading a word of this doctrine."

Although the Baptist people denounce prophecy in the present day they were not slow to predict that the church would

prosper just as well without those who had left them, and in less than a year they would all be glad to get back again. Nineteen years have rolled away and none of the parties referred to have ever shown an inclination or desire to return to the Baptist fold and faith; and an idea of the condition of the church can be gleaned from the words of one of the leading members spoken to the writer in a moment of honest confession:

Since the year you folks left the church we have not seen a day of spiritual prosperity—oh yes, we have a fine new church building; but as a spiritual body we are dead, dead, dead! Robert Newcomb says it is because we have rejected light, but I do not think that; but rather that we do not live up to the light we enjoyed and did have when we experienced glorious times years ago.

It is doubtless true that although they have been energetic, fortunate, and successful in erecting a fine church edifice, and have had occasional additions to their membership; yet the day of “glorious times” is a thing of the past. How could it be otherwise with such a relentless, cruel, unfair spirit manifested for so many years?

During the summer and autumn of the year 1883, Elder Burton, accompanied by his wife, made the tour of the entire province of Nova Scotia, being two hundred and sixty miles long, and one hundred miles wide, a detailed account of which was published in *Autumn Leaves*, under the title of “Beatrice Witherspoon,” and a partial account appears in his report to the first district conference in Nova Scotia, which appears in the minutes from which we copy the following:

Traveled the country (Nova Scotia) from Yarmouth on the west to Margaree, Cape Briton, on the east; and from Amherst on the north to the Atlantic Coast on the south. Distributed tracts and preaching when opportunities could be made [during the two years’ sojourn in the field], organized two branches, baptized twenty-three persons, ordained two elders, two priests, and one teacher; also bore testimony to the fact that the signs follow the believer.

Two of the persons who were baptized, whose names have

not been mentioned, are John W. Layton and wife, Ida, who was another sister of Emma Burton, who resided then at Paees Parrsboro, who were the first to lead out in the matter of tithing, and in a general way were pillars in the church while in Nova Scotia, and since; remaining faithful, removed to Independence, Missouri, where they occupy responsible positions in church work.

The second branch organization referred to was that of the Cornwallis Branch, which was organized in the house of Robert Newcomb, Delhaven (formerly Pereaux), in the evening of January 2, by Elder Burton, composed of nine persons. Elder Holmes J. Davison was chosen president and clerk; and Robert Newcomb was chosen priest. R. Newcomb ordained May 20, 1883, by Joseph F. Burton and Joseph Lakeman. John W. Dimock and wife of Newport were present. . . .

During that winter one Reverend Ancient, of the Church of England at Center Rawdon, feeling that there was a growing sentiment among the people in favor of the doctrine taught by the Latter Day Saints, thought to reverse matters by publicly lecturing against Elder Burton and the faith; but was promptly met in a night-about discussion by the elder, and the result was an ignominious failure on the part of the Reverend Ancient; his own brethren requesting him to desist before their church should lose all its prestige—so reported. At that discussion it was discovered by many that the Saints held a Bible position from which they could not be dislodged; but the old, beaten paths, trodden by the respectable populace, held a charm too sacred to be relinquished, for the cold waves of persecution, even though eternal life was at stake, and so have been plodding on in darkness, superstition, and doubt, while the grand opportunities for spiritual development are passing by.

On the eighth day of March, 1884, the first district conference was organized at South Rawdon, Elder Burton being the

leading official. Two branches reported, namely, Upper Newport with thirteen members, and Cornwallis with twelve, making a total of twenty-five. Two of these members were John Whiston and wife, who were found in Halifax County, who had been baptized by Elder Robert Dickson, of the old organization, in the year 1843. The said elder had done considerable missionary work, of which little has been recorded. But during the dark days which followed the death of the Prophet, it apparently ceased to exist, save in those two old Saints who remained faithful all these years, though cut off from all intercourse with the church by intolerant relatives and neighbors.

There were three elders in all present at the conference, Joseph F. Burton, John C. Burgess, and Holmes J. Davison; one priest, John W. Dimock; and one teacher, Alfred Wood, together with about fifteen members, and a few not in the church. An enjoyable time was experienced on that occasion in the upper part of an old building that had been temporarily prepared for the purpose, on that stormy, wintry day. The true spirit of the work seemed to be the prevailing one, and love, joy, and peace abounded in the hearts of all.

The services that were held on the day following were of a deeply interesting character; perhaps more so on account of the contemplation of the approaching departure of Elder Burton and wife, who were soon to return to California, *via* the Stewartsville General Conference, leaving the burden of the work as leader upon the inexperienced shoulders of Holmes J. Davison, who was placed in charge as district president; also clerk.

The departure of the missionaries occurred not many days after the conference; and whatever may be the results of other visits to Nova Scotia, as pertaining to this earth, there is no doubt but there is a crown of rejoicing awaits them in the resurrection, partially as a reward for the faithful performance of an arduous task.

With the exception of a short visit from Elder Joseph Lakeman, of Maine, in the spring of 1883, an old veteran of the church and a noble soul who had relatives in Hantsport, the next missionary who came to Nova Scotia was Elder Frank Sheehy, who labored under General Conference appointment in the summer of 1884, and did a good work in Hants, Kings, and Cumberland Counties, baptizing a few into the Church.

While preaching in Minas Hall, in Cornwallis, where Joseph Burton had first occupied and Holmes J. Davison had replied to David Freeman's article on the situation which appeared in the *Christian Messenger*, he narrowly escaped being struck on the head by a stone weighing fifteen ounces, that came with much force from the hand of a cowardly miscreant, through the window-glass, striking the lamp on the pulpit, showering it to pieces, scattering the oil, which took fire upon the floor, and but for the prompt action of Philip Brown and Elijah Loomer, who extinguished the flames with their coats, the occurrence might have ended most disastrously, as a rolling wood had been placed upon the steps of the stairway, the only means of egress, and the lamp in the lobby blown out. It has not been certainly ascertained who did the dastardly deed, but there is little doubt in the minds of many as to who the guilty party is; and it is to be hoped that he may repent before the time comes for men to be judged according to their deeds.

This, however, did not intimidate the stalwart elder, and the meeting went on.

On the 6th of September he was requested to preside at the second conference of the district, held at South Rawdon, which was largely attended, and his preaching was listened to by a goodly number of outsiders. The same officers were sustained; and John W. Dimock was recommended for appointment to the office of Bishop's agent, which recommendation was accepted by the Bishop, and he was subsequently appointed and held

the office until the year 1900, when by his own request he was succeeded by Robert Newcomb, of Cornwallis.

A few days after this conference, Elder Sheehy, accompanied by Elder Davison, proceeded to the town of Parsboro, where a joint discussion took place between him and one Reverend McLean, of the Baptist faith. This was an event that did not terminate in favor of the church. Not but that hundreds heard a good deal of latter-day truth manfully sustained under most trying circumstances; but perhaps from over-zealousness upon the part of Elder Sheehy, he allowed himself to be inveigled into submitting to unfair propositions by a tricky man, and the situation was taken advantage of beyond all common decency by the opposition, and a conspiracy with a number of other ministers was entered into, and disregarding the laws of debate, by hiss caused the moderator to turn traitor to his trust, and by a method of boisterous applause, arranged for by a whole church, succeeded in turning the tide of popular feeling adverse to the Saints.

However, the few that were present consoled themselves in the thought that not one argument of the doctrine presented by Elder Sheehy was successfully met, nor did anything occur in the whole transaction to shake the faith of the church one atom. The experience that shakes one's faith in human nature, and especially along lines of established confidence, is hard to be borne; but this one to the Saints or the acting elder, was not as severe as that which Paul of old speaks of, in 2 Timothy, 4:16, when all forsook him; for in this case, the few Saints stood nobly by the elder, as well as some who were not of the church.

The Reverend McLean lived but a few years, and it is said that he regretted much what took place at the discussion, and in his last illness he told his wife to study the Book of Mormon, for there were good things in it; and never ridicule the Latter Day Saints any more. This may be true, or it may not be.

SANDWICH ISLANDS MISSION.

Start of the Work—Elder Haws the First Missionary—Difficulties Met With—Opposition of the Sectarian Churches—Attitude of the Utah Church.

1890.

CHAPTER I.

So far as is known to the writer the first effort of the Reorganized Church to establish the work in the Hawaiian Islands was in the year 1890, when Elder Haws, who had been appointed at the April General Conference as missionary to these Islands, commenced his labors in the city of Honolulu, the capital.

The conference had authorized the First Presidency and the missionary in charge of the Pacific Slope to arrange for some one to accompany Bro. Haws to assist in the work on the Islands, but as a suitable person could not be found at the time, Elder Haws undertook the work alone. (For Elder Haws' letters and other references to him and the work at the start, see *Herald*, vol. 37, pp. 552, 629, 633, and 662.)

He arrived in Honolulu by the steamer *Australia* on September 19, and was temporarily cared for by Gilbert J. Waller, a business man of the city who, the previous year, while on a visit to the United States, had accepted of the work at the home of the late Elder Hiram P. Brown, of Oakland, California. (For further references, see *Herald*, vol. 36, pp. 292, 649, 797, and 811.)

By the same steamer that brought Elder Haws to the Islands, there also came two members of the church from California, Bro. and Sr. Luther, who made their home in Honolulu and who, together with Bro. Waller, assisted Elder Haws in starting the work.

As the Reorganized Church was practically unknown on the Islands, great difficulty was experienced at first in securing a place in which meetings could be held, the people generally

being opposed to anything connected with Mormonism. The efforts to secure any church-building, meeting-house, or school in which to hold services were unavailing, and it was very apparent from the start that the work would meet with strong opposition from the different religious bodies established here, prominent among which were the Roman Catholics, the Episcopalians, and the so-called "Missionary Party," the representative on these Islands of the Calvinistic or Presbyterian faith. This powerful religious body,—which owed its birth to the labors of the New England missionaries, who, nearly a century ago, came to these Islands from the far-off shores of New England and here planted their faith,—exercised at this time, and had done so for years back, a mighty influence over the native Hawaiians. In fact, the ruler of this island kingdom and the government itself were largely under its control.

Those in charge of the Utah church, (which has a large following on the Islands amongst the Hawaiians, the work having been established here about half a century ago when Elder George Q. Cannon and others visited these Islands and labored in the interest of their church,) also proved unfriendly, refusing to permit Elder Haws to preach in their house of worship, and endeavoring to prejudice the natives against the Reorganization.

With such opposition arrayed against them at the start, the few who were desirous of establishing the work here realized the need of divine guidance and aid, which was sought for and obtained. Indeed, to them it seemed apparent that the Master had been providing for emergencies by bringing one of their number to a knowledge of the work, who was possessed of some means and who was willing to use the same when necessary for the establishment of the work. As no place could be obtained free for the holding of meetings, it was necessary to rent a hall for the purpose, funds for which and other exigencies were provided.

The following article, taken from the *Herald* (vol. 38, p. 146), will make interesting reading here, as it gives information relative to the commencement of the work which is valuable:

OUR WORK IN THE SANDWICH ISLANDS.

"The isles shall wait for his law;" "the isles shall wait upon me, and on mine arm shall they trust;" "surely the isles shall wait for me;" "listen, O isles, unto me."

Such are some of the predictions made concerning the work of the Christ, the anointed of God, which was to be performed in the day of the rising glory of Zion, when the set time to favor her had come; when the abundance of the sea should be converted to the Mighty One of Jacob.

By small beginnings and careful growth has almost every successful mission of this church and of other churches been established, and our brethren whose labors in the capital of the Sandwich Islands are recounted below, need not fail nor be discouraged. The Master's watch-care and extended arm will overrule and direct for good that work, the accomplishment of which his Spirit has so promisingly and gloriously predicted.

With the work well planted in Australia, the Society Islands and the Hawaiian Kingdom, its growth augmented by the labors of native and American missionaries, the Pacific group of islands should, from west to east, feel the impress and forcefulness of that potent leaven—the gospel of the son of God—which will ultimately shine as a beacon light to the entire world, and penetrate and dispel the mists of doubt and error which have brought religious uncertainty and fear and unbelief upon every nation. Let us hope that not only the islands of the sea, but every continent and nation, kindred tongue and people will soon hear the inspiring message of the new evangel. Japan and other Oriental countries are receiving considerable missionary attention from Protestant and Catholic. May we also soon be heard there with the message of the truth restored; the truth which comes not in word only but in the power and assurance of the Holy Ghost.

We quote what follows from a letter written by Bro. G. J. Waller, of Honolulu, Hawaii, dated February 7. It breathes the missionary spirit of earnest devotion. Such efforts continued can not be fruitless: "I should like to be with you at the coming conference, but can not this year. I have intended to write you or Bro. Joseph some account of what church work we are doing, or are trying to do here; but want of time has hindered me. It seems that myself, and also Bro. Haws, have just so much strength given us, and no more; and many, many times have we bowed in prayer to the Master, asking for strength to enable us to remain here and work for his cause and kingdom, and our prayers have been answered.

"We have had to fight every inch of our way here, so the work is

slow; but I hope it will stand. Ever since Elder Haws came we have met almost every day for the purpose of praying together for strength and guidance. Failing to get any place in which to preach, we took a small room used by a native lawyer as his office, and started a Bible-class, which we held two or three evenings in the week. On Sunday afternoon we had a meeting at a native boy's home, who works for me. Though these meetings were poorly attended, still we received strength and encouragement. An elder from the Utah church here tried to bother us. He endeavored to induce the native lawyer to have nothing to do with us, but did not succeed, and finally ceased to trouble us at our meetings. Being invited by this native lawyer, whose name is Kaulukou, (who makes no profession of religion at all,) to preach in his office, we arranged to hold service one Sunday evening, when Elder Haws preached to a small number who went away highly pleased. He spoke well. The power of the Spirit was present, and I felt encouraged and strengthened. This was the first time I heard Bro. Haws preach.

"We met again on two or more Sundays in the same place, and then decided to look around for a larger and more convenient room. All the religious places being closed against us, we succeeded in getting one of the halls from the Odd Fellows' lodge, where we have had four meetings both of natives and English-speaking people. Some natives and white people are interested, and one old native man is preparing himself for baptism.

"Of course there is much prejudice on account of the Mormon church and polygamy; but all who have attended our meetings have spoken in high terms of the preaching.

"We took the hall for one month, for which we paid fifteen dollars. They have notified us that we can not have it after this month, but I have the promise of another. A brother named Luther came in the same steamer as Bro. Haws, and he is now in my employ as clerk. Bro. Haws lives with him and his family, and we four at present constitute the church here. We meet together often for prayer, and I am getting stronger all the time, although it often seems that I shall have to give up; and only my faith and interest in the work could at such times induce me to remain here.

"We have got out two tracts in the native tongue; one 'The successor to the prophetic office in the church,' pointing out how the apostasy took place under Brigham Young, and the distinction between the two churches; the other on Baptism. I hope they will do much good. The translating and printing of the tracts will cost about two hundred and fifty dollars.

"I am trying to stick to the plow, and the more I see of the work the more I love it. Have had many dark days here, but have prayed for wisdom and guidance.

"Bro. Haws has been very sick at times, but has been helped. A better man could not have been sent to start the work here; he is so well acquainted with the history of the church. Such a knowledge is

valuable, particularly among the Utah people here. He has lost between twenty and thirty pounds in weight, but his health is now better. We wish the Saints to remember us and our work in their prayers that we may be successful."

The first meeting for prayer and sacrament was held at the room of Elder Haws on Beretania Street, at which were present Bro. Haws, Bro. and Sr. Luther, and Bro. Gilbert J. Waller.

The second meeting was held at the office of a lawyer, named Kaulukou, situated at the corner of King and Bethel Streets. In this office on Sunday evening, December 21, Elder Haws preached his first sermon, which produced a favorable impression on those present, who were mostly Hawaiians.

For some weeks—until a hall could be secured suitable for holding services—prayer-meetings were held at the homes of some of those who manifested an interest in the work, and a Bible-class was started in the office of the native lawyer above referred to.

Though these meetings were only poorly attended, they nevertheless helped to increase the interest in our teachings of those who attended, and they in turn advertised to their friends the advent of what they regarded as a new faith; so that by the end of the year our work was fairly well known to the Hawaiian population in and around Honolulu, and the way seemed to be opening for its establishment amongst some of them.

It was about this time that the opposition of the Utah church began to manifest itself, and the methods pursued by its elders in attempting to hinder the progress of the work are alluded to by Bro. Gilbert J. Waller in a letter to the *Herald* (see vol. 38, p. 211), from which the following extract is taken:

The elders of the Utah church have tried to hinder the work by circulating lies about Elder Haws: They have told the natives that he was cut off from the church; has no authority to preach, and that his lameness was caused by his being shot when plundering or stealing. But lies will not stand, and in the end will only harm them and their

cause. Truth will stand, and make us free, and we can afford to be liberal with such people, and pity and pray for them, which we do.

As the Hawaiians seemed to be drawn to the work more than any other nationality, the work was prosecuted more vigorously among them.

1891.

CHAPTER II.

A Hall is Secured for Preaching—Tracts in Hawaiian are Printed—An Interview with Queen Liliuokalani—First Baptisms Take Place—Ordination of G. J. Waller to the office of Elder Recommended by General Conference—Elder Haws Reappointed Missionary in Charge—Ordination of G. J. Waller and J. M. Poepoe—Organization of Honolulu Branch—Illness of Elder Haws—His Departure for California—G. J. Waller in charge of Mission—Publication of *Elele Evanelio*—Elder Clapp Appointed in Charge of the Mission by the General Conference (1892)—His Arrival and Labors.

Encouraged by the prospects at the beginning of the year, Elder Haws and his coworkers secured Harmony Hall, on King Street, from the Odd Fellows, and on Sunday, January 11, services were held there. These meetings, which were continued during the month, were fairly well attended. It was plain, however, that those in charge of the hall did not favor our work, for at the end of the month we were told that we could use it no more.

We found no difficulty, however, in obtaining the use of another hall situated near the Government buildings, in which for some months we held our meetings, Elder Haws preaching whenever opportunity offered, both to Hawaiians and English-speaking congregations. In preaching to the Hawaiians it was necessary to employ an interpreter, and the church was fortunate in securing the services of Joseph M. Poepoe, who for a long time ably filled this office.

7 Jour

That the Hawaiians might be instructed more fully with regard to the Reorganized Church, a tract, written by Elder Haws and translated into Hawaiian by Bro. Poepoe, was printed, in which the difference between the Reorganized Church and the Utah church was pointed out. This tract was published in Hawaiian on February 4, and was soon followed by another on Baptism.

On Monday, March 23, Brn. Haws and Waller, together with a few Hawaiians, had an audience at the Palace with Queen Liliuokalani, during which they had an opportunity of presenting some of the teachings of our church and also of pointing out the difference between our church and the Utah faction.

The first baptisms took place on April 4, when three natives who had been attending the church meetings for some time were baptized by Elder Haws.

In his report to the General Conference (General Conference Minutes, 1891, p. 30), in speaking of the work here among other things, Elder Haws had the following to say:

I found Bro. G. J. Waller who has been a helper in conjunction with Bro. and Sr. Luther, indeed, both spiritually and financially. We could get no place to preach in for some time, but finally got the privilege of a native lawyer's office to hold Bible-class in, and after a while he invited me to speak. We also got the privilege of a private house to hold prayer- and testimony- and sacrament-meetings in and we have now secured a hall and have fair attendance.

We have had 20,000 tracts printed, One Baptism; the other is a compilation of evidence showing the difference between us and the Utah church. They are printed in the native tongue, for which Bro. Waller has paid.

My health has been very poor at times, but I have trusted in the Lord and he has blessed me in every time of need. The work here is going ahead slowly but surely. . . . I have been blessed in all my journeyings and ministrations with much of God's Spirit, and many times filled to overflowing, for which I thank God.

Am willing to stay here and do the best I can. Our greatest want here is means to print the Word in the native language.

At the General Conference held in Kirtland, Ohio, Elder Haws was reappointed as missionary in charge of the Sand-

wich Islands, and the ordination of Gilbert J. Waller to the eldership and his association with Elder Haws in the work were recommended and ordered. Through the distribution of tracts amongst the Hawaiians, and the preaching of the word, interest in our work continued to grow, and several more Hawaiians and three white people were baptized.

On Sunday, June 7, Gilbert J. Waller was ordained to the office of elder, as recommended by the General Conference. On July 5, Gilbert J. Waller was appointed Bishop's agent in the Sandwich Islands, by Edmund L. Kelley, Presiding Bishop. (See *Herald*, vol. 38, p. 498.) On July 19, the services were held in the Brito Hall, to which place the members had decided to move, as the hall was more centrally located; and on the 2d of August, by direction of Elder Haws, the members now numbering twenty, they were organized into a branch with Elder Waller as president. On Sunday, August 16, Bro. Joseph M. Poepoe, who had acted as interpreter for Elder Haws and had in other ways aided in the establishment of the work, was ordained to the office of priest.

The condition of the work was at this time very encouraging, and in writing of it to the church authorities Elder Haws had this to say:

Congregations are gradually getting larger. We are being brought to the front by circumstances. A man having made a broad and unqualified assault upon Christianity, I defended our position through the papers until he retraced and gave us all we asked. This brought us before the public with our doctrine. We are having good meetings and those who have been baptized are living up to the gospel on a higher average than I have ever seen with the same number of my own race. This is very encouraging to us and shows what the power of the gospel is when precept and example go hand in hand; for I can say most assuredly that those who came here as representatives of our work, have set good examples by abstaining from the use of any and all of the things "tabooed" by the Word of Wisdom. Also by showing no difference between our race and the native race. I was told by missionaries and others when I came here, that this people were the most deceptive and unstable people in the world; and that they were worse morally than they were forty years ago; but this did not deter us, for we believed

that the gospel was the power of God unto salvation, provided it was preached and practiced, and so it proved to be. Some who were counted to be the most untrustworthy are proving to the public that the gospel does save men; and men in high places are being forced to acknowledge it and are pointing to us as an example in their discipline meetings.—*Saints' Herald*, vol. 38, p. 776.

On December 13, Z. Kalai was ordained a priest.

Elder Haws continued his work in Honolulu, under great difficulties, until about the middle of December, when, owing to the serious condition of his health, he was compelled reluctantly to leave for home. He sailed for San Francisco on December 17, on the steamer Monowai, leaving the work of the mission in the hands of Elder Gilbert J. Waller, who, while willing to take charge of the same, felt his inability and realized the need there was for divine guidance and aid.

During the year 1891 thirty-nine persons were baptized.

1892.

Soon after the departure of Elder Haws, an individual named Marcus Lowell arrived from Sacramento, California, and sought admission into the branch on the strength of a letter received from the Sacramento Branch stating that he was a member of the same. Considerable discussion and dissension arose over his request for admission, as many of the members mistrusted his sincerity and honesty on account of the peculiar claim that he made for a medicine that he was using amongst the natives for the cure of leprosy, and which he said he had been instructed how to make by a revelation he had received. Some of the simple-minded natives believed his story and he succeeded in disposing of quite a lot of the concoction to the natives, amongst whom were some of the members of the branch, by whose aid and influence he secured a sufficient number of votes to admit him to membership. The majority in his favor, however, was so small, and the opposition amongst some so pronounced, that he finally gave up coming to the church services, and devoted his time to doc-

toring amongst the natives. A few months afterwards he returned to the States, and in the year 1895 he was expelled from the Reorganized Church by the Sacramento Branch for apostasy, he having joined the Utah church.

There is no doubt but that Lowell's interference weakened the faith of some, and hindered the work also; but it caused others to exercise greater faith in the Lord and to call upon him for aid. And in the midst of these trying experiences the presiding elder sought the Lord's guidance and help, and received an assurance at the time that Lowell's action would not destroy the branch, when reading the Book of Joshua, chapter 8, verse 1, where the Lord, in appearing to Joshua, said: "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land." These words seemed to come at the time with the power of a revelation, and gave the comforting assurance to the mind of the elder that if he pressed on with the faithful members of the branch, he would be successful, and that Lowell would not have power to harm the work.

In the month of April, further encouragement was given to the branch in a letter received by the presiding elder from Presidents Joseph Smith and William W. Blair, who, in writing relative to the work, closed their letter with the following words of encouragement for Bro. Waller, given by the Spirit: "The Spirit testifies: 'Lift up the voice; cry aloud and spare not. Thy thoughts shall be as the strong wind; thy speech as the steady current of the stream; the spirit of carefulness and wisdom shall be with thee in the way and thy feet shall be led into safe paths. Trust ye in the Lord.'" (Letter dated March 26, 1892.)

Such comforting words of promise encouraged both the elder and the members, who now entered into the work with greater zeal and confidence.

On April 10, the first paper of the Reorganized Church in Hawaiian was published. It was called the *Elele Evanelio* or *Gospel Herald*.

On August 11, the sisters' prayer union was organized.

On September 7, Elder Joseph C. Clapp, of the seventy, who had been appointed missionary in charge at the General Conference, arrived.

On September 17, Bro. Joseph M. Poepoe, whose ordination to the office of elder had been recommended by the General Conference (*Herald*, vol. 39, p. 272), was ordained by Elders Clapp and Waller.

On October 11, meetings were again held in the Arion Hall, situated near the Government Buildings; to this place the branch decided to move, as they were able to secure the hall entirely for their own use.

On October 30, Gulstan K. Poepoe was ordained to the office of deacon; and on the same date Edward N. Voeller was ordained to the office of priest.

After the arrival of Elder Clapp, increased interest was manifested in the work by many, both English-speaking people and Hawaiians, who attended the preaching-services. The interest of the white people who attended these services was only short-lived, however, and was not sufficient to lead them to obey the gospel. Many of the Hawaiians continued to show an interest in the work and several were baptized.

It soon became apparent, however, that abundance of charity and patience would be needed in dealing with the native members on account of their instability and fickleness of character. The absence, too, of the gifts of the gospel was especially noticeable in the branch meetings, and was a matter of regret to those in charge of the work, who desired to see the members become more firmly established in the faith, so that they might the better be able to withstand the temptations to which the Hawaiians in their weakness of character so easily yielded.

The Lord, however, in his goodness saw fit to heal many of them who were sick through the ordinance of his house, one remarkable case of healing taking place under the hands of Elder Clapp.

And while the elders were endeavoring to build up the members and make them spiritually strong, the adversary was busy trying to sow the seeds of dissension and distrust, and succeeded in one instance, which is worthy of passing notice.

During the time that Elder Haws was here, a sister named Harriett Voeller was baptized. This sister was very zealous and studious, and a regular attendant at all the services. Her husband, who was baptized by Elder Waller, was blind, and naturally both he and his wife were anxious that he should receive his sight, and, no doubt, often asked the Lord to grant such a blessing. At a Wednesday evening prayer-meeting, which was presided over by Elder Waller, and at which Elder Clapp was present, Sr. Voeller stood up and delivered a message which she claimed to have received by the Spirit, which was to the effect that the elders were to administer to her husband on a certain Sunday, and that the blessing they so earnestly longed for would be bestowed upon the blind man. While the presiding elder did not feel satisfied with the tone and wording of the message, and received no evidence of its divinity, he did not rebuke the sister, but allowed matters to take their course, and on the Sunday mentioned, together with Elder Clapp, administered to the blind man who, to the discomfiture and disappointment of his wife and relatives, did not receive his sight. Elder Clapp afterwards declared that the spirit by which the sister had been moved to speak was not of God, and it was manifest to the presiding elder, Bro. Waller, that he had failed through lack of wisdom and discernment to do his duty, and the result was that the sister became bitterly opposed to Elder Clapp and finally forsook the work and left her husband, and was cut off from the church for adultery.

This incident, while humiliating at the time to the presiding officer of the branch, proved to be an instructive experience to himself and the branch, who were better able to understand and to contrast the workings of the Spirit of God and those of the adversary.

During the year 1892, seventeen persons were baptized.

1893.

CHAPTER III.

Troublous Times in Honolulu—A Revolution—Downfall of the Monarchy—The Church Meeting-Hall Occupied by United States Bluejackets—Dissatisfaction of the Natives.

The year opened with troublous times for Honolulu. For some months past there had prevailed a feeling of dissatisfaction with Queen Liliuokalani, on account of the high-handed manner in which she endeavored to conduct the affairs of the kingdom. And during the month of January, the most prominent and influential white people of Honolulu were planning to bring about the downfall of the monarchy, which was accomplished during the same month. American "blue-jackets" and marines were landed from the United States Steamship Boston on Monday evening, January 16, and unfortunately for us, through a misunderstanding, occupied the hall used by us for our services. This aroused the feelings of the Hawaiian portion of our congregation and the bitterness cherished by them against the whites—especially the Americans—interfered very much with our work for some time to come. The Hawaiians were very much downcast over the overthrow of the monarchy, and prayers were freely offered up by them for the restoration of the Queen, and many of the members of the branch were, no doubt, annoyed and offended because the presiding elder did not offer up prayers for her restoration or appoint a day of fasting and prayer for such a purpose. Several of the Hawaiians at this time became

lukewarm towards the church and afterwards left the church.

On March 6 of this year arrangements were made with Bro. Joseph M. Poepoe for the translation into Hawaiian of the Book of Doctrine and Covenants. Part of the revelations had been translated previously by Bro. Poepoe, but to insure correctness they were retranslated into English and read off to Bro. Clapp, who compared the translation with the English.

On April 9, Bro. Gulstan K. Poepoe, who had been acting as deacon for some time, was ordained to the office of priest, from which, however, he soon after resigned on account of bad conduct.

The following is the report made by Elder Clapp to the April General Conference, in which his views on the work are presented: (General Conference Minutes, 1893, page 21.)

I left my native land on the 1st of September and landed in Honolulu on the 8th. Was received with gladness by the Saints, and was made welcome at the hospitable home of Bro. and Sr. C. H. Luther. I found Bro. G. J. Waller had managed wisely, and that the branch was in good order; and I only had to put forth my hands to aid in pushing forward the gospel car. At first I was much debilitated by the change of climate, and was also afflicted with a numbness in my limbs which made it difficult for me to walk much. As Bro. Luther lives some distance from our hall I found it necessary to get a room nearer our place of meeting, at which place I had to meet Bro. J. M. Poepoe every day to aid him in the work of translating the Book of Covenants into the native language. So, after enjoying the hospitality of Bro. Luther four months I moved close to the hall, where I have a pleasant room, and can receive and instruct all that come to hear.

Perhaps we would have had the Doctrine and Covenants completed by this time had it not been for the revolution that has taken place here. I wrote Bro. David Dancer in regard to the printing of the book, and found that we could get the work done here cheaper than there. So Bro. Waller made arrangements to have five hundred copies printed and bound here. A part of the printing is already done. The work done has been examined by Mrs. Emma Nakuina, one of the best educated Hawaiians. I am happy to say that I lately had the pleasure of leading her and of her two daughters into the waters of baptism. She pronounces the translation as being the best, and will give her certificate for publication in connection with the book.

My health has greatly improved, and we are pushing the work as fast as we can. I have baptized twenty-one persons, ordained one elder, one priest, and one deacon, and blessed several children. My

wife's services are greatly needed here in the Sunday-school, so Bro. Waller consulted with some of the Saints about it and they decided to send for her, and I expect her here in five or six weeks. Our prospects are good for the harvest of souls. I am well satisfied with my mission and with the general outlook, and am willing to abide by the counsels of the church.

I wish to say that Elder J. M. Poepoe has ably seconded the work here by interpreting and translating our discourses and pamphlets into the native tongue. He has until lately been alone in this work, but now, in the event of sickness or his being otherwise employed, we can call Sr. Nakuina to our aid.

On Sunday, April 23, Sr. Clapp and children arrived on the Barkentine S. G. Wilder from San Francisco.

At the General Conference held in April, Elder Clapp was again appointed in charge of the mission. (See Conference Report, 1893, p. 76.)

On the 9th of September, Elder John Kaler and his wife, and Bro. Gomer Wells, who were on their way to the Australian Mission, made a short but pleasant stay in Honolulu, which was much appreciated by the members.

During the year 1893 there were twenty baptisms.

The Idaho *Scimitar* for December 28 is authority for the statement that Senator J. C. Burrows of Michigan has declared his intention to introduce a resolution in the United States Senate for an amendment to the Federal Constitution providing for the prohibition and punishment of polygamous marriages anywhere within the States and Territories of the United States. The *Scimitar* suggests that it will seek to confer upon the General Government jurisdiction for the punishment of polygamous citizens of the country wherever they may be found.

This provision, if adopted, would relieve the state of Utah of the responsibility of settling her social question, which has been the cause of so much friction, litigation, and expense.

LETTER FROM PRESIDENT JOSEPH SMITH.

Through the kindness of Elder Charles Derry, of Woodbine, Iowa, the following letter has been placed in our hands, and is produced for its historical value, and for the clearness and definiteness of expression on a subject upon which President Smith has been accused of not speaking plainly. We are glad to have the privilege of placing this letter in a form for preservation, as it will have an increased significance as time passes.

H. C. S.

NAUVOO, July 13, 1861.

CHARLES DERRY, Esq.,

Dear Sir: Your letter of July 4, was received to-day; and that I may show to you that I appreciate a straightforward, honorable course and manly action, I answer you out of hand.

I thank our heavenly Father that he has cast my lot in with those who dare to ask and who can not take unsatisfactory say so's for facts. Now, therefore, when anybody tells you that I am not in my place at the head of the New Organization, or of the church, tell them that I wrote to you and with my own hand and said to you that as I said in the conference on April 6, 1860, so I say now. Say moreover to you, That inasmuch as my father's voice has been heard on earth so shall mine be heard ere long, calling on the Saints in the name of Israel's God to come away from their transgressions and wickedness and to turn to the right ways of the Lord. I have been called and I will be called again and again for so is the promise to me, until the people shall know that *power, lust and gold* are not the gods that called me nor the end at which I aim. I ask none to believe without investigation. I desire that none may take hold of this work who doubt; still I do not want one to believe in my words alone, but ask each and every one to seek God in prayer for confirmation in his faith. Also that I may be tried by the standard, "To the law and the testimony."

You and I may be brought together, then you may know what manner of man I am. Ask W. W. Blair, ask E. C. Briggs, ask any or all who have known me and see if one, (except enemies of God's gospel) will tell you that I would hazard my soul in holding a lie to the face of Jacob's and Joseph's God.

I am a believer in the gospel revealed in these last days; and I am thankful to my heavenly Father that he is going to use me as an humble instrument in his hands of bringing the Saints back to a remembrance

of their covenant. I do not wonder at the many stories that are in circulation in regard to my connection with the church. According to report I favored Brigham for years, so also Strang built on the same. So also Uncle William and all who have undertaken to steady the ark held some claim on me.

Now, Brother Derry, the Lord works through whom he will. He has undertaken to do a certain amount through me, and he will accomplish it if I am humble and do not exalt myself. I hope by his assisting power to keep myself in the path of my duty, and I ask the people of this church to sustain me only when I am right. When I am wrong I shall be punished. But in the meantime I do not want to be father of all the lies told about me. I am sincerely glad you wrote to me. I am anxious to form your acquaintance.

I should have been at the Bluffs but circumstances prevented. We have very little money here at this time. Our banking institutions went down this spring with a rush and there is no circulating medium. I have felt the want of this much. It kept me from the Bluffs. May keep me away again for aught I can see at this time. But God will rule all things for his good and all will tend to glorify his name.

Show this letter to whom you will. I know in whom I trust; for "he doeth all things well." Give my regards to Elders Blair, Briggs, etc., when you see them.

May God bless you and all the honest in heart is my prayer.

Yours in all faith,

JOSEPH SMITH.

The Decatur County Historical Society held a very interesting meeting at Leon, Iowa, January 8, 1908.

Two papers of historical character were read, viz.: The early settlement of Garden Grove, by Heman C. Smith, of Lamoni, and The Names of Decatur County Streams, by J. E. Vail, of Garden Grove. This society was enrolled as an auxiliary of the State Historical Society of Iowa, August 3, 1904, and now numbers over one hundred members. The officers are Honorable G. P. Arnold, of Garden Grove, president; Judge J. W. Harvey, of Leon, vice-president; Heman C. Smith, of Lamoni, secretary; Mrs. W. E. Myers, of Leon, assistant secretary; Mr. Stephen Varga, and Mrs. L. P. Sigler, of Leon, curators.

CHURCH CHRONOLOGY.

Prepared by Elder Alvin Knisley.

1805.

December 23. Joseph Smith, Jr., born in Sharon, Windsor County, Vermont.

1815.

The Smith family remove from Vermont to Palmyra, New York.

1819.

The Smith family remove from Palmyra to Manchester, same county.

1820.

In the early spring Joseph has his first vision.

1823.

September 21. He has his second vision. Moroni appears three times at his bedside in the night, informing him of the plates from which the Book of Mormon was subsequently translated.

September 22. He visits Cumorah Hill and has a view of the plates.

1824.

Alvin Smith, Joseph's brother, dies this year.

September 22. Joseph repeats his visit to Cumorah and interviews Moroni.

October. He hires to Josiah Stool.

1825.

September 22. Has his third interview with the angel at Cumorah.

1826.

September 22. Fourth interview with the angel at Cumorah.

1827.

January 18. Joseph is married to Emma Hale.

September 22. Has his fifth interview with Moroni at Cumorah and receives from him the plates and the Urim and Thummim.

Martin Harris befriends Joseph Smith.

December. On account of persecution Joseph removes with his wife from Manchester, New York, to his wife's parents at Harmony, Pennsylvania.

He makes a transcript of some of the characters during this month, January, and the February following.

1828.

February. Martin Harris obtains the characters and starts for New York City, where he presents the same to Professor Anthon and Doctor Mitchill.

April 12. Martin Harris commences writing for Joseph about this time and continues until June 14, writing 116 pages of foolscap.

Joseph intrusts Harris with the manuscript, from whom it is stolen. Both are severely rebuked, and the Urim and Thummim is taken from Joseph, which is afterward restored. He inquires of the Lord and—

July. Section 2 of Doctrine and Covenants is given.

The Urim and Thummim is taken from him again this month, and restored. Section 3, Doctrine and Covenants, is given.

1829.

February. Joseph Smith, Sr., visits Joseph Smith, Jr., in Pennsylvania. Section 4, Doctrine and Covenants, is given.

March. Joseph inquires for Martin Harris and receives section 5, Doctrine and Covenants.

April 5. Oliver Cowdery comes to Joseph Smith in Pennsylvania.

April 7. Cowdery begins to write for Joseph as he recom-

mences the work of translating. About this time section 6 of Doctrine and Covenants is given to them. Sections 7, 8, and 9 given during the same month.

May 15. The Aaronic priesthood is conferred upon Joseph Smith and Oliver Cowdery by John the Baptist, and they baptize each other.

Samuel H. Smith baptized.

About this time section 10 of Doctrine and Covenants is given.

Joseph Knight, Sr., visits Smith and Cowdery about this time and brings them provisions.

Section 11 of Doctrine and Covenants is given.

June. David Whitmer moves Joseph Smith and Oliver Cowdery from Harmony, Pennsylvania, to his father's, Peter Whitmer's residence, at Fayette, New York. The translation is finished the fore part of this month.

June 11. The Book of Mormon copyright is secured.

While they are at Whitmer's sections 12, 13, and 14 of Doctrine and Covenants are respectively given to David Whitmer, John Whitmer, and Peter Whitmer, Jr., all in June.

Hyrum Smith, David Whitmer, and Peter Whitmer, Jr., are baptized.

At the instance of Oliver Cowdery, David Whitmer, and Martin Harris, Joseph inquires and receives section 15 of Doctrine and Covenants, permitting them to be the "three witnesses." It was probably the latter part of this month that they saw the plates and the angel.

Soon afterward the testimony of the eight witnesses is obtained.

The word of the Lord comes to Joseph and Oliver in Whitmer's chamber, providing for the conferment of the Melchisedec priesthood, authorizing them to ordain each other when the proper conditions obtain.

Section 16 of Doctrine and Covenants is given on this occasion (in June), providing for the choosing of twelve apostles.

1830.

Section 17 of Doctrine and Covenants is given.

March. Section 18 of Doctrine and Covenants to Martin Harris is given at Manchester, New York.

April 6. The church is organized with six members, at Fayette, Seneca County, New York. Joseph Smith and Oliver Cowdery ordain each other to the Melchisedec priesthood, administer the sacrament for the first time, and confirm those who are members. Section 19 of Doctrine and Covenants is given on this occasion.

The first edition of the Book of Mormon is issued in the early spring of this year, from Palmyra, New York, by E. B. Grandin.

Section 20 of Doctrine and Covenants is given in April, when some wanted to unite with the church without rebaptism.

April 11. Oliver Cowdery preaches the first public sermon. Section 21 of Doctrine and Covenants is given this month.

The first miracle is performed this month in casting a devil out of Newel Knight by Joseph Smith.

May. Newel Knight visits them at Fayette, and is baptized by David Whitmer.

June 1. First conference of the church of thirty members is held at Fayette, New York.

June. Joseph visits Mr. Knight's at Colesville, Broome County, immediately after this conference. While in that neighborhood he is arrested, tried, and acquitted.

Joseph begins translation of Jewish scriptures.

Section 22 of Doctrine and Covenants, pertaining to Moses, is given shortly after this.

July. After Joseph's return home from Colesville, sections 23, 24, and 25 of Doctrine and Covenants are all given to Joseph Smith and Oliver Cowdery; to Emma Smith; and to

Joseph Smith, Oliver Cowdery, and John Whitmer, respectively.

August. Newel Knight and wife visit Joseph Smith and wife and John Whitmer, at Harmony, Pennsylvania, early this month, when section 26 of Doctrine and Covenants was received, the first paragraph of which was written; then the remainder the September following.

Joseph's wife's family turns against them.

Latter end of this month Joseph with three brethren visit Colesville, New York, again, where they find enemies on the alert.

Last week of this month Joseph's family removes from Harmony, Pennsylvania, to Mr. Whitmer's, at Fayette, New York.

Hiram Page is deceived by a seer stone, receiving revelations; a number believing.

September. Section 27 of Doctrine and Covenants is given, adjusting the Page difficulty.

Section 28 of Doctrine and Covenants is received.

Second conference of the church is held at Fayette, continues three days. Page difficulty finally settled. Section 29 of Doctrine and Covenants is given before they separate.

Soon after conference section 30 of Doctrine and Covenants, to Thomas B. Marsh, is received.

October. Section 31 of Doctrine and Covenants is given, directing P. P. Pratt and Z. Peterson to accompany O. Cowdery west, who had been commanded in section 27.

Pratt, Peterson, Cowdery, and Peter Whitmer start west. They call at Kirtland and convert Sidney Rigdon the same fall. Their purpose was to visit and preach to the Lamanites west of the Missouri. Frederick G. Williams, Lyman Wight and others were converted same time.

Section 32 of the Doctrine and Covenants is given to Ezra Thayre and Northrop Sweet.

8 Jour

November 14. Rigdon and Wight are baptized in Chagrin River.

November. Early this month Orson Pratt called on Joseph, when section 33 of Doctrine and Covenants was received for him.

December. Joseph is visited by Sidney Rigdon and Edward Partridge, from Kirtland.

Sections 34 and 35 of the Doctrine and Covenants are given soon after their arrival.

Section 36 of the Doctrine and Covenants is given while Sidney Rigdon remains with Joseph Smith and assists him in the translation of the scriptures.

Section 37 of the Doctrine and Covenants is given directing them to translate no more until they remove to Ohio.

1831.

January 2. Third conference is held at Fayette, New York, when section 38 of the Doctrine and Covenants is given, directing them to go to Ohio.

James Covill, former Baptist minister, comes to Joseph Smith shortly after this conference, when section 39 of the Doctrine and Covenants is given, which he rejects.

Section 40 is afterwards given respecting him.

February. About this time Joseph Smith and family, with Sidney Rigdon and Edward Partridge, arrive at Kirtland. About the same time Oliver Cowdery and brethren arrive in Jackson County, Missouri, and commence work among the Indians across the line in Kansas.

February 4. Section 41 of Doctrine and Covenants is given, calling the first bishop, Edward Partridge, and promising that a law would be given on certain conditions.

February 9. Section 42 of Doctrine and Covenants is given at Kirtland in the presence of twelve elders, containing the law that had been promised.

February. Soon after section 42 was given a woman

appeared professing to receive revelations for the church, when Joseph inquired and received section 43 of Doctrine and Covenants.

Soon after, section 44 of Doctrine and Covenants is received, which provides for calling of a general conference, which was called to meet in June.

March 7. Section 45 of Doctrine and Covenants is given, commanding the Saints to gather from the east, and the elders to go west with the gospel.

Sections 46, 47, and 48 of the Doctrine and Covenants are given.

At the instance of Lemon Copley, coming into the church from the Shakers and still believing in Shaker errors, section 49 of Doctrine and Covenants is given.

April. Joseph is engaged in translating the scriptures.

May. In consequence of some misunderstanding on the part of the elders about spirit manifestations, section 50 of the Doctrine and Covenants is given.

Soon after this the Saints begin to arrive in Kirtland in companies from the east, when apropos to their unsettled and needy condition, section 51 of the Doctrine and Covenants is given.

June 6. The fourth conference of the church convenes in Kirtland, in which men are first ordained to the office of high priest.

June 7. Section 52 of the Doctrine and Covenants is given directing that the next conference be held in Missouri; and several elders are called to go there. Jacob Scott, Edson Fuller, and William Carter, named in the revelation, apostatized, and did not go.

Revelations are given this month to Sidney Gilbert and Newel Knight—sections 53 and 54 of Doctrine and Covenants.

While Joseph Smith and his company were preparing for their journey west, W. W. Phelps arrives at Kirtland, who

desires to know God's will concerning him, when section 55 of Doctrine and Covenants is given.

Ezra Thayre, who was to be companion to Thomas B. Marsh, unable to get ready as early as Marsh, inquires for direction, and section 56 of Doctrine and Covenants is given.

June 19. Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and wife, leave Kirtland for Missouri.

July. Joseph Smith and party arrive at Independence about the middle of this month. Section 57 of Doctrine and Covenants is given, indicating the temple site, etc. At the same place and near the same time section 58 of Doctrine and Covenants is given.

August 2. Joseph Smith assists the Colesville Branch to lay the first log, twelve miles west of Independence, Missouri, as a foundation for Zion. The land is consecrated and dedicated at the same time by Sidney Rigdon through prayer.

August 3. The Temple Lot is dedicated in the presence of eight men.

August 4. The fifth conference of the church and first in Zion is held in Kaw Township, about twelve miles west of Independence, Missouri.

August 7. Joseph Smith attends funeral of wife of Joseph Knight, Sr., first death of the church in Zion. On the same day section 59 of Doctrine and Covenants is given.

August 8. Section 60 of Doctrine and Covenants is given, with instructions respecting their return east.

August 9. Joseph Smith and ten elders leave for Kirtland in canoes.

August 12. Section 61 of the Doctrine and Covenants is given on the river bank, while they are encamped at McIlwain's Bend.

August 13. On their meeting several elders on their way to Zion, section 62 of Doctrine and Covenants is given.

August 27. Joseph Smith and company arrive in Kirtland. Joseph Smith prays for additional light in regard to the gathering, etc., and receives section 63 of Doctrine and Covenants.

September. Joseph Smith spends the early part of this month preparing to remove to Hiram, Ohio.

September 11. Section 64 of Doctrine and Covenants is given in Kirtland.

September 12. Joseph Smith and family remove to Hiram, about thirty miles southeast of Kirtland, Ohio.

A conference is held in which W. W. Phelps is instructed to stop at Cincinnati, *enroute* for Missouri, and purchase a printing outfit with which to start the *Evening and Morning Star* on arrival in Jackson County, Missouri.

October. Early this month section 65 of Doctrine and Covenants is given, soon after which Joseph Smith recommences translating.

October 11. A conference is held in Hiram, where the elders are instructed in the ancient manner of conducting meetings.

October 21. A special conference is held to settle a difficulty in Kirtland.

October 25. A conference is held at Orange as provided for on the 11th.

November 1. Special conference is held on account of the proposed departure of Oliver Cowdery and John Whitmer for Missouri, probably at Hiram. Here and then section 1 of Doctrine and Covenants is received. Conference decided that Joseph Smith should arrange revelations and Oliver Cowdery should carry them to Missouri.

On account of some murmuring at the language of the revelations about this time, section 67 of the Doctrine and Covenants is given, and also section 68.

November 3. Elders desire special information, whereupon section 108 of Doctrine and Covenants is given.

Joseph Smith dedicates the Book of Commandments. Afterward he receives section 69 of Doctrine and Covenants.

November 1-12. Four special conferences are held, the last in Hiram, during which time Joseph Smith sits in conference and receives revelations.

Section 70 of the Doctrine and Covenants is given about this time.

Oliver Cowdery and John Whitmer leave for Independence, Missouri. As Joseph Smith and Sidney Rigdon translate, they receive section 71 of the Doctrine and Covenants.

December 4. Joseph Smith and Sidney Rigdon meet with the elders in Kirtland, having postponed translating on account of section 71 of Doctrine and Covenants. Section 72 of Doctrine and Covenants is given, in which Newel K. Whitney is called to be bishop of Kirtland.

The report of the Committee on Indian Affairs presented to the United States Senate by Senator LaFollette, of Wisconsin, January 23, 1908, is not very flattering to the civilizing influence of the white man upon the Indian, who for many years has been considered our ward because of his supposed inability to care for himself, morally and otherwise. Under authorization of Congress the timber has been cut on the Wisconsin Indian reservations under contract since 1899. The report mentioned above states:

Under the contract system there has been a constant breaking down of the character of the Indian, a lowering of his standards. This system has brought upon the reservations white loggers. This has been done in opposition to the desires of the Indians. In many cases they have protested against the system, pointing out that it inevitably resulted in the introduction of intoxicating liquors upon the reservation, the demoralizing of the men, and the debauching of the women. A system which does these things should not be continued. It has not only resulted in his moral degradation, but the contract system also tends to prevent the development of the Indian as an industrial factor. The forests are cut away under conditions which make for a reckless destruction and do not in any way teach them to properly conserve their resources.

CURRENT EVENTS.

DEBATES.

The following debates occurred in the year 1907, in which one side was represented by the elders of the Reorganized Church of Jesus Christ of Latter Day Saints. The disputants whose names are mentioned without specification as to the church they represent are the elders of this church.

Elder F. J. Chatburn, and Reverend S. O. Pool of the Church of Christ, debated for six days on church propositions at Spokane, Washington, beginning January 7.

Elder Alvin Knisley, and Reverend S. G. Lawson of the Presbyterians, debated for six days at Saskatoon, Canada, on church propositions, beginning January 14.

February 12 a five-day debate was begun at Austin Springs, Tennessee, between Elder C. L. Snow, and A. A. Jones of the Missionary Baptists, on church propositions.

Berrydale, Florida, was the scene of a six-day debate between Elder T. C. Kelley and J. F. Love, M. D., of the Christian Church, on the Church of Christ, the prophetic character of Joseph Smith, and the Book of Mormon, beginning February 25.

A debate on church propositions was held in the Methodist Episcopal church, Avery, Texas, beginning March 5, between Elder Hubert Case and Reverend Ben M. Bogard, of the Missionary Baptists.

A ten-session debate began May 19, at Wellsford, Kansas, between Elder Warren E. Peak, and W. G. Roberts of the Christian Church. It was devoted to church propositions.

Elder S. S. Smith and Reverend W. F. Lemons of the Christian Church, held a debate on church propositions at Pearsall, Texas, beginning June 1.

A twelve-session debate was begun at St. John, Kansas, on church propositions, between Elder Warren E. Peak, and Elder W. G. Roberts of the Christian Church, June 17.

Baldknob, Arkansas, was the scene of a nine-session debate between Elder E. L. Henson, and Reverend Ben M. Bogard of the Baptist Church, beginning August 5. In the latter part of the debate Elder Charles E. Irwin represented the Latter Day Saints, as Elder Henson was taken sick.

An eight-day debate began at Winnipeg, Missouri, between Elder A. M. Baker, and Reverend J. M. Martin of the Church of Christ, August 6, on church propositions.

A four-day debate was held at Ogden, Utah, between Elder J. D. Stead, and Elder Moses C. Davis of the Utah Mormon Church, involving the departure of the Utah Mormons from the faith of the Latter Day Saints; and the claim that Brigham Young was the rightful successor to Joseph Smith in the Presidency of the Church. It began August 7.

Church propositions were discussed in a ten-session debate begun August 8 near Vienna, Illinois, between Elder F. M. Slover, and Reverend W. G. Roberts of the Christian Church.

A debate of sixteen sessions began at Little Red, Arkansas, between Elder C. E. Irwin, and Elder F. M. Strickland of the Christian Church, on church propositions, October 6.

Bay Minnette, Alabama, was the scene of a debate lasting six days and beginning October 7, between Elder T. C. Kelley, and Doctor J. F. Love of the Christian Church, involving the Christian character of the Church represented by Doctor Love, the prophetic character of Joseph Smith, and the divinity of the Book of Mormon.

A twelve-night debate began at Holdenville, Oklahoma, December 4, between Elder W. M. Aylor, and Elder J. W. Crumley of the Non-progressive Christians, on church propositions.

A two-session debate began at Norborne, Missouri, Decem-

ber 26, between Elder F. M. Slover and W. G. Roberts of the Christian Church. This debate was to have lasted twelve sessions, but Elder Roberts refused to pay his part of expenses, according to agreement, unless arrangements were changed.

REUNIONS.

The following reunions were held in 1907:

- Clitherall, Minnesota, beginning June 14.
- Theodore, Alabama, beginning June 27.
- Bantry, North Dakota, beginning July 6.
- Near Richmond, Oklahoma, beginning July 12.
- Near Paris, Tennessee, beginning July 20.
- Weyburn, Canada, beginning July 26.
- Highland Lake, Massachusetts, beginning July 27.
- Lakeside Park, Akron, Ohio, beginning August 2.
- Eldorado Springs, Missouri, beginning August 9.
- Madison, Wisconsin, beginning August 9.
- Vosholl, Missouri, beginning August 9.
- Seal Gardens, California, beginning August 16.
- Ripley, Oklahoma, beginning August 16.
- Pleasant Hill, Alabama, beginning August 16.
- Creal Springs, Illinois, beginning August 16.
- Adamson, Indian Territory, beginning August 16.
- Stewartsville, Missouri, beginning August 16.
- Joplin, Missouri, beginning August 16.
- Badham's Grove, near Henderson, Iowa, beginning August 16.
- Higbee, Missouri, beginning August 23.
- Plano, Illinois, beginning August 23.
- Rhodes, Iowa, beginning August 23.
- Lamoni, Iowa, beginning August 23.
- Electric Park, Wellston, Ohio, beginning August 24.
- Irrington, California, beginning August 30.
- Provo, Utah, beginning August 31.

Denver, Colorado, beginning September 4.
 Knox, Indiana, beginning September 7.
 Downs, Kansas, beginning September 12.
 Moorhead, Iowa, beginning September 13.
 Holden, Missouri, beginning September 13.
 Blue Rapids, Kansas, beginning September 19.

BRANCHES ORGANIZED.

Branch organizations reported to us as having been effected in 1907, are as follows:

Fourth Kansas City, Kansas City, Missouri, January 14.
 Second St. Joseph, St. Joseph, Missouri, January 27.
 Adamson, Indian Territory, February 2.
 Holdenville, Indian Territory, February 10.
 Baldwin, Ohio, February 20.
 Buffalo, New York, October 3.
 Oland, Missouri, November 16.
 Cucamonga, California, December 15.

CHURCH DEDICATIONS.

The following church edifices belonging to the Reorganized Church were dedicated in 1907:

Philadelphia, Pennsylvania, January 27.
 Chelsea Park, Kansas, May 19.
 McGregor, Michigan, July 4.
 Mountainville, Maine, July 14.
 Webb City, Missouri, September 29.
 Bigler's Grove, Iowa, September 29.
 Honolulu, Hawaii, October 13.
 Oland, Missouri, November 17.

NECROLOGY.

In the year 1907 the Church lost by death from the leading quorums four of her active men.

Bishop Thomas Taylor of Birmingham, England, died at his home March 18, 1907.

He was born June 15, 1825, at Birmingham, England.

He heard the Utah ministry in 1852, and became sufficiently interested to cause him to emigrate to Utah in 1854. Dissatisfied with conditions as he found them there, he returned to his native country and city in 1860, where on September 5, 1864, he was baptized by Apostle Jason W. Briggs, and on the eighth of the same month was ordained an elder.

August 1, 1892, he was ordained an high priest at Leeds, England, by Apostles James W. Gillen and Gomer T. Griffiths.

August 5, 1901, he was ordained a bishop at Manchester, England, under the hands of Bishop Edmund L. Kelley, and Apostle Gomer T. Griffiths.

In this office he occupied with great acceptability to the church until his life labors were ended.

From 1865 until his death he was recognized as the father of the Reorganized Church in England. Those who knew him best loved him most, and none could be closely associated with him without pleasant memories of such association.

Thomas J. Beatty, of the First Quorum of Seventy, died at Limerick, Ohio, May 24, 1907.

He was born June 28, 1840, in Morgan County, Ohio. United with the Church December 21, 1879. On March 21, 1880, he was ordained an elder, and from this time devoted his life to the ministry.

September 7, 1888, he was ordained a Seventy.

Though often hindered by circumstances, he did what he could.

Elder Samuel D. Payne, of the First Quorum of Seventy, died at his home, Tryon, Nebraska, July 17, 1907.

He was born at Columbia, Iowa, August 27, 1857. Baptized in Clay County, Kansas, May 15, 1881. He was ordained a

priest September 5, 1887; an elder June 27, 1892; and a seventy December 22, 1896.

Elder Payne was one of the most active of the church ministry, and suffered many hardships of frontier life in his efforts to promulgate the gospel message.

Elder George Green, of the High Priests' Quorum, died at his home, Appledore, Ontario, November 18, 1907. He was born December 30, 1832, in Norfolk, England; baptized June 20, 1888, at Bothwell, Ontario, by Elder Arthur Leverton; ordained an elder October 14, 1888, by Elders Richard C. Evans, James A. McIntosh, and Richard Coburn.

June 16, 1894, he was ordained an high priest at Wallaceburg, by President William W. Blair and Apostle John H. Lake.

He was for several years president of the Chatham District, and took great interest in his work.

His daughter writes of him as follows: "It was one of his greatest pleasures to visit every branch and home of the Saints under his care. He often had many pleasant stories to tell of his journeys; and how good the Saints had been to him."

OTHER EVENTS.

January 4. . . . A gift of \$700,000 by Andrew Carnegie, for a building to house the Bureau of American Republics, in Washington, District of Columbia, was announced.

January 5. . . . The Herald Printing and Bindery Plant, at Lamoni, Iowa, together with the General Church Offices, and the Church Library of about three thousand volumes, was burned.

February 9. . . . It was announced from Washington that the United States, Salvador, Mexico, Costa Rica, and Guatemala would insist that Honduras and Nicaragua should settle their differences by arbitration.

February 14. . . . President Roosevelt received assurance

from the presidents of Nicaragua and Honduras that they would accept arbitration.

February 20. . . . The Senate of the United States, by a vote of forty-two to twenty-eight, rejected the resolution of the committee on privileges and elections, declaring the seat of Senator Reed Smoot of Utah vacant.

February 27. . . . The British House of Commons, by a vote of 198 to 90, favored disestablishing the Established Church in England and Wales.

March 4. . . . A proclamation of President Roosevelt added seventeen million acres to the nation's forest reserves.

March 9. . . . John Alexander Dowie, founder of the Christian Catholic Church, died at Zion City, near Chicago, Illinois.

April 6, 1907, the General Conference of the Church convened at Lamoni, Iowa. The conventions of the Religio and Sunday-school Associations preceded it.

April 10. . . . The General Conference accepted the plant of the *Gospel Standard*, Australia, and that publication became church property.

April 10. . . . The General Conference decided to continue headquarters and principal place of business at Lamoni, Iowa, but recommended the establishment of other places of business and incorporation in such places.

April 11. . . . The conference decided to rebuild the *Herald* Office and Bookbindery at Lamoni, and the subscription of the Lamoni citizens and others for the purpose, amounting to over \$17,000, was accepted.

April 12. . . . The Conference by resolution decided to erect a memorial to Joseph and Hyrum Smith; and the President of the Church, the Bishop of the Church, the missionary in charge of the field including Nauvoo District for the coming year, the Patriarch of the Church, and the bishop of the Nauvoo District were appointed a committee to carry the resolution into effect.

April 16. . . . The following persons were ordained to the offices named: O. J. Hawn to the office of Seventy. Thomas W. Chatburn, Walter W. Smith, Hiram A. McCoy, Samuel Twombly, Charles Fry, Evan A. Davies, William Johnson, and David A. Anderson to the office of High Priest.

April 17. . . . The publication of this JOURNAL OF HISTORY was authorized by the General Conference.

April 18. . . . The publication of the Book of Mormon in the German language was authorized by the General Conference.

April 18. . . . The publication of the fifth volume of Church History was authorized by General Conference.

April 19. . . . The following ordinations took place by order of General Conference: F. B. Farr, John Harp, and William Davis to the office of Seventy; William Newton to the office of High Priest.

April 23. . . . A treaty of peace was signed in Ampala, between Salvador and Nicaragua.

May 26. . . . Alonzo R. Manchester was ordained an High Priest by order of the late General Conference.

May 29. . . . Thomas U. Thomas was ordained an High Priest by the direction of General Conference.

June 2. . . . George Buschlen was ordained an High Priest as provided by General Conference.

June 15. . . . The Second Peace Conference is opened at The Hague by the Dutch minister of foreign affairs, M. Nelidoff, who is chosen president, and in his opening address characterizes the idea of universal peace as purely chimerical.

June 26. . . . The British House of Commons, by a vote of 432 to 147, adopted the Premier's resolution in favor of curtailing the power of the House of Lords, but rejected the labor party's amendment, to abolish the House of Lords, by a vote of 315 to 100.

July 4. . . . A petition signed by over two million Ameri-

cans, favoring a general arbitration treaty, was presented to The Hague conference.

July 30. . . . The foundation stone of the Carnegie Palace of Peace was laid at The Hague.

August 4. . . . Moroni Traxler was ordained an High Priest and member of High Council by the direction of the Lamoni Stake Conference.

August 14. . . . The Eighth International Zionist Congress met at The Hague.

August 17. . . . The Hague Conference, in plenary session, unanimously approved the British resolution, that it is desirable for the powers to resume the study of the question of the limitation of armaments.

August 28. . . . President Roosevelt sent an identical telegram to each of the five Central American Republics, urging them to submit all future differences to arbitration. The same action was taken by President Diaz, of Mexico.

August 30. . . . It was announced at Washington that Nicaragua, Costa Rica, and Salvador had responded favorably to President Roosevelt's proposal.

September 5. . . . The Hague Conference accepts the American project entered by Mr. Choate, for a permanent international high court, except the paragraph referring to the allotment of judges.

October 5. . . . President Joseph Smith and Apostle Francis M. Sheehy sailed from San Francisco, California, for Honolulu, Hawaii, where they arrived on the 12th, and were joyfully and hospitably received. They took part in the dedication of the church mentioned elsewhere.

October 6. . . . The Mormon Church of Utah elevated Anthony W. Ivans to the position of one of the Twelve Apostles, to succeed George Teasdale, deceased, June 9, 1907.

October 9. . . . Robert J. Parker was ordained an High Priest by direction of the General Conference.

October 27. . . . John Garver is ordained an High Priest and counselor to the President of Lamoni Stake, by direction of a Stake Conference.

During the first days of November, the new *Herald* Office being sufficiently completed for occupancy, the different departments and officers moved into their respective places. Thus were the publishing house, bindery, and different church offices permanently located in much better quarters than ever before occupied by them, within ten months from the time the former building was destroyed by fire.

November 6. . . . President Smith left Honolulu on his return home, where he arrived in safety. This was the anniversary of his birth, he being seventy-five years old.

November 16. . . . Oklahoma and Indian Territory are formally admitted into the Union as the forty-sixth State, under the name of **Oklahoma**.

December 11. . . . The dominant church of Utah reorganized their presiding bishopric, with Charles W. Nibley as presiding bishop, Orin P. Miller and David A. Smith counselors.

December 15. . . . Alma Booker was ordained a Seventy at Van Cleave, Mississippi, by order of General Conference.

The *Review of Reviews* for January, 1908, is authority for the report that on November 21, 1907, Ernest Nathan, a Jew, was elected mayor of the city of Rome, Italy.

Surely the ancient covenant people are finding favor.

Volume One

Number Two

JOURNAL OF HISTORY

APRIL, 1908

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

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THE TASK OF THE HISTORIAN.

The fact that the human mind is in every way finite, makes the task of writing history all but appalling when it is understood that it should be so written as to do no injustice to any, and yet draw from its events every lesson useful to mankind.

Naturally, when this work is approached by those who have chosen to attempt the task of doing right, always difficult and sometimes dangerous, they are made sensible that but few if any of the tasks which may be properly attempted by men can be performed by them in a manner even satisfactory to themselves in the end, without the inspiration provided of heaven for lifting earth and all earthly beings and forces to the divine plane. There are so many things to be considered in their bearing upon each other; so many circumstances, characteristics, tendencies, to be figured into the account; so much evidence to be weighed; such nice calculations to be made; so many and such important issues on which a verdict must be rendered, that the duty involved is extremely grave; and will not be approached by either a thoughtful or conscientious writer in anything but the spirit of deep humility, and with a longing desire and earnest prayer for the help indispensable to such a performance of the task as will meet the approval of God and of good men.

While it is permissible, and sometimes desirable, to clothe the facts of history in the logic of the philosopher, the question as to what each fact or set of facts found written upon the pages of history logically means, or what lesson any connected train of facts teaches, may generally with much safety and propriety be left open to the reasoning and judgment of the reader, without attempting to do more than suggest.

The great overshadowing object to be had constantly in view is justice to all concerned. While it is true that the historian must at times perform the unpleasant task of presenting the weak side of human nature, and record base deeds as well as those which appeal to our sense of right and nobility, he should ever be in that frame of mind which makes this part of his work unpleasant. That is, he should always wish and prefer to find good in the lives of men rather than anything else.

The historian is a teacher. Teaching is not dogmatizing nor philosophising; it is simply and only securing proper, systematic work upon the part of the pupils. Dogmatic assertions often come in abundance from those who attempt the role of teachers; but they seldom come from those who are keenly conscious of what real teaching is. The interchangeable use so often made of the words *teaching* and *learning* shows the very imperfect comprehension sometimes had of the work of a teacher. "I will learn him something!" No; if he ever learns anything he must learn it himself.

The historian is a guide. The guide does not and can not relieve the traveler from the work of pursuing his journey. He simply points the way, suggests the course; the work of accomplishing the journey is then to be performed by the traveler himself.

The historian is a prompter. The work of the prompter is to relieve from the embarrassments occasioned by the lapses of memory; to extend mercy where it is just to do so, and thereby relieve to some extent from the effects of carelessness and inattention; to aid in making the work of others good and acceptable.

It is a fact of which all teachers are especially cognizant, that it is vain to attempt to teach an inattentive class. The first great work of a teacher is to secure attention. If he can not do this he can never be a successful teacher. This is because the work of learning proceeds in the minds of the

pupils, and not in the mind of the teacher. This can not be unless these pupils make an effort; and they can not and will not make an effort unless they first give their attention to the matter under consideration. Personal endeavor is the husbandman, and the sunshine and the shower, in the garden of mental growth.

Neither historians, historical writers, nor the JOURNAL OF HISTORY, can accomplish much unless the attention of the people can be secured. Hopes may be indulged that the JOURNAL OF HISTORY may accomplish a great work; but they will not be realized unless attention is secured and persistent and systematic effort is made by those to be benefited, in the way of considering, studying, and attempting to solve the problems of history which may be presented.

The church, as well as the race, is so organized, and we believe by the wise and beneficent design of God, that no part of either is independent of any other part. This is because it is intended that the uplifting processes shall take hold of all equally, and, if they will, benefit all equally, and make all equal in the reception and enjoyment of the blessings intended equally for all. The interdependence of every officer, every quorum, every member of the church, and of every member of the race, is one of the gladdest and sweetest thoughts it has ever been our privilege to enjoy. It speaks of impartiality; of universal love; of exact justice.

The JOURNAL OF HISTORY can be made a help in the discovery of truth, and its promulgation. But it will accomplish little for good except by the intelligent action of its readers. They can make it an instrumentality for great good; but acting without their intelligent and earnest coöperation in a keen sense of their great and grave responsibility, it can do but little if any good. Its editors and contributors may furnish matter of great value; but the good accomplished will

depend largely upon the use made by the readers of this matter.

It should not be read for recreation alone; it should be studied for information and mental development. It should not be read merely to absorb the thoughts presented by its editors and contributors; but also for the purpose of acquiring the ability to reflect upon editors, contributors, and readers, in turn, light and help.

No periodical ever reaches the zenith of its glory and good work, until its editors, contributors, and readers, become one loving family of mutual helpers; each willing and anxious to do good to the others; and all rejoicing in the good of all. This is the position which we hope and pray the JOURNAL OF HISTORY may attain.

D. F. L.

FORAKER'S LOSING FIGHT.

It is pathetic to see the pitiful struggle that Senator Foraker is making for support from his own State of Ohio, in his Presidential aspirations. He is hopelessly beaten all along the line, but is struggling, protesting, and vainly beating about in the current that is sweeping him down. He threw away his only chance to win, when he tamely accepted the President's view of the Smoot case, and led out in support of the Mormon apostle. If he had joined Senator Burrows in an independent course in that matter; if he had considered the case on the record, the facts, and the testimony actually presented in the case, instead of on a fictitious, basely partisan, and pie-counter basis, he would have had in his hands a weapon that would have conquered the way for him in Ohio, with ease. For, the administration could not have maintained itself nor won for its legatee in Ohio, confronted with its alliance and compact with the polygamous and treasonable hierarchy.—*Semi-weekly* (Salt Lake City) *Tribune*, February 18, 1908.

CHURCH HISTORY.

(Continued from page 63.)

CHAPTER X.

Immediately after the commandment was given and the epistle written, Oliver Cowdery and N. K. Whitney went from place to place and from church to church preaching and expounding the scriptures and commandments, and obtaining moneys of the disciples for the purpose of buying lands for the Saints according to commandments; and the disciples truly opened their hearts, and thus there has been lands purchased for the inheritance of the Saints.

Soon after this the time of holding the General Conference drew near; and Joseph the Seer, and Sidney the Scribe, moved from Kirtland, Ohio, to Hiram, Portage County, and continued the translation of the New Testament.

On the twenty-fifth day of October, 1831, the elders assembled together at Irenus Burnett's in the Township of Orange and County of Cuyahoga, Ohio. Twelve high priests; seventeen elders; five priests; and three teachers. At which conference were ordained one elder and fourteen priests, the names of whom you will find recorded in the conference minute book.

About this time it was in contemplation for Oliver Cowdery to go to Zion and carry with him the revelations and commandments; and I also received a revelation to go with him. We left Ohio on the 20th of November, 1831; and arrived in Zion, Missouri, January 5, 1832.

When we arrived at Zion we found the Saints in as good situation as we could reasonably expect.

January 23, 1832, held a conference in Zion, attended to the

business of the church, and licensed ten elders to go and preach the gospel.

In March, 1832, the enemies held a council in Independence, Jackson County, Missouri, how they might destroy the Saints; but did not succeed at this time. But continued their broils until they had expelled us from the city, as you will hereafter see.

There are at this time four hundred and two disciples living in this land Zion.

And it came to pass that Joseph the Seer and Sidney the Scribe, and N. K. Whitney and one Jesse Gause came to Zion to comfort the Saints and settle some little difficulties, and regulate the church and affairs concerning it.¹ We had a pleasant visit with them and they returned again in peace. I will here mention one circumstance and the return of these brethren. While they were riding in a stage coach the horses ran away and upset the coach and broke N. K. Whitney's ankle bone. But notwithstanding, through the providence of God he soon got home; but is now somewhat infirm in consequence of aforesaid accident.

About these days the Lord gave a commandment for Joseph the Seer and N. K. Whitney the Bishop, at Kirtland, to go and cry repentance to the cities of Boston, New York, and Albany; and bear testimony of their utter abolishment if they did not repent and receive the gospel.

Zion is prospering at present and high priests are stationed to watch over the several branches.

December 1, 1832. There are now five hundred and thirty-eight individuals in this land belonging to the church.

¹Joseph Smith gives the names of those accompanying him on this mission as Newel K. Whitney, Peter Whitmer, and Jesse Gause. (*Times and Seasons*, volume 5, page 624; *Church History*, volume 1, page 243.) Joseph Smith, however, mentions Sidney Rigdon as being present at Independence while he was there, and that he accompanied himself and Bishop Whitney on the return trip.—H. C. S.

And it came to pass that in the fall of the year, 1832, the disciples at Ohio received the gift of tongues; and in June, 1833, we received the gift of tongues in Zion.

About these days we received the following epistle:

We, the undersigned citizens of Jackson County, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending to rid ourselves, peaceably if we can and forcibly if we must, and believing as we do, that the arm of civil law does not afford us a guarantee, or at least not a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, which we deem almost superfluous to say is justified as well by the law of nature as by the law of self-preservation.

It is more than two years since the first of these fanatics or knaves, (for one or the other they undoubtedly are), made their first appearance among us; and pretending as they did, and now do, to hold personal communion and converse face to face with the Most High God, to receive communications and revelations direct from heaven; to heal the sick by the laying on of hands; and in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets. We believed them deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived.

The arts of a few designing leaders among them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have daily increased; and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred. But from their appearance; from their manners; and from their conduct, since their coming among us, we have every reason to believe that with but a very few exceptions, they were of the very dregs of that society from which they came; lazy, idle and vicious.

This we conceive is not idle assertion, but a fact susceptible of proof. For with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders among them had paid the forfeit due to crime instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true color. More than a year it has been ascertained that they have been tampering with our slaves, and endeavoring to sow

dissension and raise sedition among them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how spurious are appearances. In a late number of the *Star* printed in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons and move and settle among us.² This exhibits them in still more odious colors. It manifests a desire on the part of their society to inflict on our society an injury that they know would be to us entirely unsupportable, and one of the surest means of driving us from the country; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste among us would corrupt our blacks and instigate them to bloodshed.

They openly blaspheme the Most High God and cast contempt on his holy religion by pretending to receive revelations direct from heaven; by pretending to speak in unknown tongues by direct inspiration, and by divine pretensions derogatory of God and religion, and to the utter subversion of human reason.

They declare openly that God has given them this county of land; and that sooner or later they must and will have possession of our lands for an inheritance; and in fine, they have conducted themselves on many other occasions in such a manner that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us as we are not prepared to give up our possessions to them, or to receive into the bosom of our families as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

Under such a state of things even our beautiful country would cease to be a desirable residence, and our situation intolerable.

We therefore agree that after timely warning, and upon receiving an adequate compensation for what little property they can not take with them, they refuse to leave us in peace as they found us, we agree to use such means as will be sufficient to remove them; and to that end we pledge to each other our bodily powers, our lives, fortunes, and sacred honor.

We will meet at the court-house in the town of Independence on Saturday next, 20th inst., to consult of ulterior movements.

July 15, 1833.

A committee was appointed at the foregoing meeting, and waited on us, Partridge, Corrill, Phelps, etc. The committee

²In this number of the JOURNAL OF HISTORY and following this installment of this article we publish the article complained of above, entitled "Free people of color," that the reader may judge whether the deductions made by the citizens of Independence were justified.—H. C. S.

consisted of Lewis Franklin, Mr. Campbell, Judge Lucas, Judge Fristoe, Russel Hicks, Mr. Simpson, two of the Mr. Wilsons, Captain Tipits, and Mr. Cummings.*

To answer them this question, Will you leave this county or not? Allowing us only fifteen minutes to answer the question. We did not make any reply at that time.

The committee further required of us to shut up our printing-office, store, mechanical shops, etc., immediately, and leave the county.

Those who waited on the committee were A. S. Gilbert, Edward Partridge, Isaac Morley, John Corrill, W. W. Phelps, and John Whitmer.

When they found that we were unwilling to comply with their requests they returned to the court-house and voted to raze the printing to the ground, which they immediately did; and at the same time took Edward Partridge and Charles Allen and tarred and feathered them, threatening to kill us if we did not leave the county immediately.

They were also determined to demolish the store. A. S. Gilbert prevailed on them to let it stand until Tuesday next, and have time to pack his goods himself.

Tuesday arrived and death and destruction stared us in the face. The whole county turned out and surrounded us; came to W. W. Phelps' and my house and took us upon the public square, as also Partridge, Corrill, Morley, and Gilbert, and were determined to massacre us unless we agreed to leave the county immediately. Finally we agreed to leave upon the following condition:

July 23, 1833. It is understood that the undersigned members of the

*Joseph Smith, in giving the names of this committee, does not mention Captain Tipits, or Mr. Cummings, and the name Fristoe he gives Bristoe. He also gives the following names not found in the above list, Robert Johnson, Joel F. Childs, Gan Johnson, and James M. Hunter.--H. C. S.

said society do give their solemn pledge each for himself as follows: That Oliver Cowdery, W. W. Phelps, William E. McLellan, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county on or before the first day of January next; and that they as well as the two hereinafter named, use all their influence to induce all the brethren now here to move as soon as possible, one body say by the first of January next, and all by the first day of April next, and to advise and try all means in their power, to stop any more of their sect from moving to this county. As to those now on the road, and who have no notice of this agreement, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter till a new location is fixed on by the society. John Corrill and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society so long as necessity shall require; and said Gilbert may sell out his goods now on hand, but is to make no new importation. The *Star* is not again to be published nor a press set up by the society in this county. If the said E. Partridge and W. W. Phelps move their families by the first of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business. The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.⁴

Signed, Samuel C. Owens, Llonidas Oldham, G. W. Simpson, W. L. Irvin, John Harris, Henry Childs, Harry H. Younger, Hugh L. Brazeale, N. K. Olmstead, William Bowers, Z. Waller, Harman Gregg, Aaron Overton, Samuel Weston.⁵

The battle was fought on the evening of the fourth day of November, and only one of the brethren was killed, and two of the mob. David Whitmer headed the disciples.

INDEPENDENCE, October 30, 1833.

About these days we employed counselors to assist in prosecuting the law, which we had been advised by J. Smith, Junior, the Seer, to do. They employed Doniphan, Atchison, Rees,

In the above document, and in most if not all documents hereafter quoted in this article, there are slight discrepancies compared with the same documents as hitherto published, but we have observed no material change in the sense conveyed.—H. C. S.

⁴The following changes in the names given above appear in the account given by Joseph Smith: *M. L. Irvin, Harvey H. Younger, Hugh H. Brazeale.* He also gives the following names not given by Whitmer: James C. Sadler, and Benjamin Majors.—H. C. S.

and Wood, of Liberty, Clay County, Missouri, who engaged to carry on our suits for \$1,000, which was agreed to be paid by E. Partridge and W. W. Phelps, which came from the church.

The church was driven by the mob of Jackson County on the 4th of November, 1833; and on the night of the 13th of the same month the stars fell.⁶

CHAPTER XI.

The situation of our brethren after leaving their homes in Jackson in the most distressing circumstances, in the cold month of November, found it difficult to preserve life in many instances. Some fled with but few clothes, leaving their beds and bedding; others taking with them what they could carry, and running for their lives; women losing some of their children while fleeing for their lives; and thus you may judge how the poor Saints have suffered, after having given only a few hints of the distress.

You will find in one of the numbers of the *Star*, printed at Kirtland, Ohio, a piece headed "The Mormons," which will serve to illustrate, dated February, 1834.

I would here remark that a full account of the proceedings of the Jackson mob is published in the *Star* at Kirtland, commencing at No. 15 to the end of the volume.

LIBERTY, Clay County, February 19, 1834.

To the Judge, John F. Ryland, of the Fifth Circuit of Missouri:

Sir: Learning that a court of inquiry is to be held in Jackson County at the next regular term of the Circuit Court for the County; or that some kind of legal proceedings is to commence for the purpose of obtaining the facts, as far as can be, to the criminal transac-

⁶This account agrees with date given by Joseph Smith, (see Church History, volume 1, page 362); but Parley P. Pratt gives the date of falling stars as November 8, 1832. (See Church History, volume 1, page 333.)—H. C. S.

tions and riotous proceedings, or bringing to punishment the guilty in that county,

We therefore pray your honor to avail yourself of every means in your power to execute the law and make it honorable, and believing that the testimony of some of the members of our church will be important, and deeming it unsafe to risk our persons in that county without a guard, we request that the order from the Executive already transmitted may be put in force.

Respectfully,

EDWARD PARTRIDGE.

W. W. PHELPS.

JOHN WHITMER.

A. S. GILBERT.

JOHN CORRILL.

Clay County, April 9, 1834. [This date is given by Joseph Smith as April 10.—H. C. S.]

Dear Sir: Notwithstanding you may have become tired of receiving communications from us, yet we beg leave of your Excellency to pardon us of this as we have this week inclosed a petition to the President of the United States, (A. Jackson,) setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed to afford that protection which we need to enjoy our rights and lands in Jackson County. A few lines from the governor of this State, in connection with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired object, and would be gratefully acknowledged by us, and our society, and we may add, by all honorable men.

We therefore, as humble petitioners, ask the favor of your Excellency to write to the President (A. Jackson) of the United States of America, that he may assist us, or our society in obtaining our rights in Jackson County, and help protect us when there till we are safe; and in duty bound we will pray.

W. W. PHELPS.

E. PARTRIDGE.

J. WHITMER.

JOHN CORRILL.

A. S. GILBERT.

DANIEL DUNKLIN, Governor of Missouri,

LIBERTY, Clay County, Missouri, April 10, 1834.

To the President of the United States of America:

We, the undersigned, your humble petitioners, citizens of the United States of America, being members of the Church of Christ reproachfully called Mormons, beg leave to refer the President to our former petition, dated October last, and also to lay before him the accompanying handbill, dated December 12, 1833, with assurance that the said handbill

exhibits but a faint sketch of the suffering of your petitioners and their brethren up to the period of its publication.

The said handbill shows that at the time of dispersion part of our families fled into the new and unsettled county of Van Buren. Being unable to procure provisions in that county through the winter, many of them were compelled to return to their homes in Jackson County or perish with hunger. But they had no sooner set foot upon that soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson County and a renewal of savage barbarity inflicted upon them by beating with clubs and sticks, presenting knives and firearms, and threatening with death if they did not immediately flee from the county. These inhuman assaults upon these families were repeated two or three times through the last winter, till they were compelled at last to leave their possessions in Jackson County and flee with their mangled bodies into this county (Clay), here to mingle their tears and unite their supplications with hundreds of their brethren to our heavenly Father and the chief ruler of our nation.

Between one and two thousand of the people called Mormons, have been driven by the force of arms from the county of Jackson, in this State, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and of all this of our belief in direct revelation from God to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States since the Declaration of Independence.

That this is a religious persecution is notorious throughout our country. When accomplices in these unparalleled outrages, engaged in the destruction of the printing-office, dwelling-house, etc.; yet the records of the judicial tribunals of that county are not stained by a crime by our people. Our numbers being greatly inferior to the enemy, we were unable to stand in self-defense. And our lives at this day are continually threatened by that infuriated people, so that our personal safety forbids one of our members going into that county on business. We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county in which the offense was committed, and the inhabitants of the county, both magistrates and people, being combined, with the exception of a few, justice can not be expected. At this day your petitioners do not know of a solitary family belonging to our church but what have been violently expelled from Jackson County by the inhabitants thereof. Your petitioners have not gone into detail with an account of their individual sufferings, from death and bruised bodies and the universal distress which prevails at this day in a greater or less degree, throughout our whole body, not only because those sacred rights are guaranteed to every religious sect have been publicly invaded

in open hostility to the spirit and genius of our free government, but such of their houses as have not been burned their beds and most of their products of the labor of their hands for the last year have been wrested from them by a band of outlaws, congregated in Jackson County, on the western boundaries of the state of Missouri, within about thirty miles of the United States military post, at Fort Leavenworth on the Missouri River. Your petitioners say that they do not enter into a minute detail of their sufferings in this petition lest they should weary the patience of their venerable chief, whose arduous duties they know are great, and daily accumulating.

We only hope to show to him that this is an unprecedented emergency in the history of our country—that the magistracy thereof is set at defiance, and justice checked in the open violation of its laws; and that we your petitioners, who are almost wholly native born citizens of these United States of America, of whom they purchased their land in Jackson County, Missouri, with intent to cultivate the same, as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette, in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings your petitioners petitioned the Governor of this State in December last, in answer to which they received the following letter:

“CITY OF JEFFERSON, February 4, 1834.

“Your communication of the 6th of December was regularly received and duly considered; and had I not expected to receive the evidence brought out on the inquiry ordered into the military conduct of Colonel Pitcher in a short time after I received your petition I should have replied long since.

“Last evening I was informed that the further inquiry of the court was postponed until the 20th inst. Then before I can have anything from this court the court of civil jurisdiction will hold its session in Jackson County, consequently can not receive anything from one preparatory to arrangement from the other.

“I am very sensible indeed of the injury your people complain of, and should consider myself very remiss in the discharge of my duties even were I not to do everything in my power consistent with the legal exercise of them, to afford your society redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted, it is that your people be put in possession of their homes from which they have been expelled. But what may be the duties of the Executive after that, will depend upon contingencies. If upon inquiry it is found your people were wrongfully dispossessed of their arms of Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law, which they have a right to do, (indeed it is their duty to do so unless exempted by religious scruples,) and apply for public arms, the executive could not

distinguish between their rights to have them and the right of any other description of people similarly situated.

“As the request for keeping up a military force to protect your people and prevent the commission of crimes, were I to comply it would transcend the powers with which the Executive of this State is clothed.

“The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections or repel invasions; and for these purposes the President of the United States is authorized to make the call upon the Executive of the respective States. And the laws of the State empower ‘the commander-in-chief in case of actual or threatened invasion, insurrection or war, or public danger, or other emergency, to call forth into actual service such portions of the militia as he may deem expedient.’ These together with the general provisions in our State constitution that ‘The Governor shall take care that the laws are faithfully executed,’ and call upon this branch of executive power. None of these as I consider embrace this part of your request.

“The ‘Words, or other emergencies,’ in our militia law, seem quite broad, but the emergency to come within the object of that provision should be of a public nature. Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole State; yet the public has no other interest in it than that the laws be faithfully executed. This far, I presume the whole community feel a deep interest, for that which is the case of the Mormons of to-day, may be the case of the Catholics to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the State. So far as a faithful execution of the laws are concerned, the Executive is disposed to do everything consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

“As now advised I am of opinion that a military guard will be necessary to protect the State witnesses and officers of the court, and to assist in the execution of its orders while sitting in Jackson County. By this mail I write to Mr. Reese inclosing him an order on the Captain of the ‘Liberty Blues,’ requiring the Captain to comply with the requisition of the Circuit Attorney in protecting the court and officers, and executing their precepts and orders, during the process of the trials. Under the protection of this guard, your people can if they think proper, return to their homes in Jackson County, and be protected in them during the progress of the trials in question, by which time facts will be developed upon which I can act more definitely. The Attorney-general will be required to assist the circuit attorney if the latter deems it necessary.

“On the subject of civil injuries I must refer you to the courts; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind; and whenever you make out a

communication will not pass unnoticed; but that the President will consider our locations on the extreme frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated and determined to nullify all law that will procure to your petitioners the privilege of a peaceable possession of their lands in Jackson County.

We again repeat, that our society is wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson County. And lest the President should be deceived in regard to our true situation, by the misrepresentation of certain individuals, who are disposed to cover the gross outrages of the mob, from religious, political, and speculative motives, we beg leave to refer him to the Governor of Missouri, at the same time informing him that the number of men composing the mob of Jackson County may be estimated at from three to five hundred, most of them prepared with firearms.

After noting the statements here made if it should be the disposition of the President to grant aid, we must humbly entreat that early relief may be extended to suffering families, who are now expelled from their possessions by firearms. Our lands in Jackson County are about thirty miles distant from Fort Leavenworth, on the Missouri River.

With due Respect we are, Sir, Your Obedient Servants,

A. S. GILBERT.

W. W. PHELPS.

EDWARD PARTRIDGE.

JOHN WHITMER.

JOHN CORRILL.

P. S.—In February last a number of our people were marched under a guard furnished by the Governor of the State into Jackson County for the purpose of prosecuting the mob criminally; but the Attorney-general of the State, and the district attorney, knowing the force and power of the mob, advised us to relinquish all hopes of criminal prosecution to effect anything against the band of outlaws, and we returned under guard without the least prospect of our obtaining our rights and possessions in Jackson County with any other means than a few companies of the United States regular troops to guard and assist us until we are safely settled.

Signed by the same as the foregoing.

LIBERTY, Clay County, Missouri, April 24, 1834.

Dear Sir: In your last communication of the 9th inst., we missed to make inquiry concerning the evidence brought out before the court of inquiry in the case of Colonel Pitcher. The court met pursuant to adjournment on 20th of February last and for some reason unknown to us we have not been able to ascertain information concerning the opinion

or decision of the court. We had hoped that the testimony would have been transmitted to your Excellency before this, that an order might be issued for the return of our arms, of which we have been wrongfully dispossessed, as we believe will clearly appear to the Commander in Chief when the evidence is laid before him. As suggested in your communication of February 4 we had concluded to organize according to law and apply for public arms but we feared that such a step which must be attended with public ceremonies, might produce some excitement. We have thus far delayed any movement of that nature, hoping to regain our arms from Jackson County that we might independently equip ourselves and be prepared to assist in the maintenance of our constitutional rights and liberties as guaranteed to us by our country, and also to defend our persons and property from a lawless mob, when it shall please the Executive, at some future day, to put us in possession of our homes, from which we have been most wickedly expelled.

We are happy to make an expression of thanks for the willingness manifested by the Executive to enforce the laws as far as he can constitutionally, "with the means furnished him by the Legislature;" and we are firmly persuaded that a future day will verify to him, that whatever aid we receive from the Executive, has not been lavished upon a band of traitors, but upon a people whose respect and veneration for the laws of our country, and its pure republican principles are as great as that of any other society in the United States.

As our Jackson foes and their correspondents are busy in circulating slanderous and wicked reports concerning our people, their views, etc., we have deemed it expedient to inform your Excellency that we have received communications from our [friends] at the East informing us that a number of brethren, perhaps two or three hundred, would come to Jackson County in the course of the ensuing season; and we are satisfied that when the Jackson mob get the intelligence that a large number of our people are about to remove into that county, they will raise a great hue and cry, and circulate many bugbears through the medium of their favorite press. But we think your Excellency is well aware that our object is purely to defend ourselves and possessions against another unparalleled attack from that mob, inasmuch as the Executive of this State can not keep a military force "to protect our people in that county without transcending his powers." We want therefore the privilege of defending ourselves, and the Constitution of our country while God is willing we should have a being on his footstool.

We do not now know at what [time] our friends from the East will arrive; but expect more certain intelligence in a few weeks. Whenever they do arrive it would be the wish of our people in this county, to return to our homes in company with our friends, under guard, and when once more in legal possession of our homes in Jackson County we will endeavor to take care of them without further wearying the patience of our worthy chief Magistrate. We will write hereafter or

send an express—during the intermediate time we would be glad to hear of the prospect of securing our arms.

With due Respect, we are Sir, Your Obedient Servants,

A. S. GILBERT.
W. W. PHELPS.
E. PARTRIDGE.
JOHN CORRILL.
JOHN WHITMER.

CHAPTER XII.

I will here remark that the Saints are and were preparing to go back to Jackson County as soon as the way should open. We had hard struggling to obtain a living, as may well be understood, being driven, having no money or means to subsist upon, and being among strangers in a strange place; being despised, mocked at, and laughed to scorn by some, and pitied by others; thus we lived from November, 1833, till May, 1834, and but little prospect yet to return to our homes in Jackson County in safety—the mob rages and the people's hearts are hardened, and the Saints are few in number, and poor, afflicted, cast out, and smitten by their enemies.

I will further state, because of the scattered situation and the many perplexities, I am not in possession of all the letters and information that I wish I was, and some that are in my possession are not arranged according to date because of the situation I am in, being poor, and write as I can obtain intelligence, and find time between sun and sun to write.

CITY OF JEFFERSON, April 20, 1834.

To Messrs. Phelps, Partridge, Corrill, Whitmer, and Gilbert:

Gentlemen: Yours of the ninth inst. was received yesterday, in which you request me, as Executive of this State, to join you in an appeal to the President of the United States for protection in the enjoyment of your rights in Jackson County. It will readily occur to you no doubt, the possibility of having asked of the President in a way that he no more than the Executive of this State could render. If you have petitioned for that which I would be of opinion he has power to grant I should have no objection to join in urging it upon him; but I could no more ask the President, however willing I am to see your society restored to and protected in their rights, to do that which I think he has no power to do, than I would do such an act myself. If you will send

me a copy of your petition to the President, I will judge of his right to grant it; and if of the opinion he possesses the power I will write in favor of its exercise.

I am now in correspondence with the Federal Government, on the subject of deposits of munitions of war, on our Northern and Western boundaries, and have no doubt but shall succeed in procuring one, which [will] be located if left to me, (and the Secretary of War seems to be willing to be governed by the opinion of the Executive of the State,) somewhere near the State line either in Jackson or Clay County.

The establishment will be an (arsenal), and will probably be under the command of a lieutenant of the army. This will afford you the best means of military protection the nature of your case will admit.

Although I can see no direct impropriety in making the subject of this paragraph public, yet I should prefer it not to be so considered, for the present, as the erection of an arsenal is only in expectancy.

Permit me to suggest to you, that as you have now greatly the advantage over your enemies, in public estimation, that there is a great propriety in retaining that advantage, which you can easily do by keeping your adversaries in the wrong. The law both civil and military, seems to be deficient in affording your society proper protection; nevertheless public sentiment is a powerful corrective of error, and you should make it your policy to continue to deserve it.

With much respect and great regard I am Your Obedient Servant,
DANIEL DUNKLIN.

(To be continued.)

(The following is the article referred to in the foregoing and is presented here that the reader may judge of its merit.—H. C. S.

FREE PEOPLE OF COLOR.

To prevent any misunderstanding among the churches abroad, respecting free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the laws of Missouri:

Section 4. Be it further enacted, that hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this State under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the

provisions of this section, if it shall appear that such person is a free negro or mulatto, and that he hath come into this State after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such State, the justice shall command him forthwith to depart from this State; and in case such negro or mulatto shall not depart from the State within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made, may cause such person to be brought before him and may commit him to the common gaol of the county in which he may be found, until the next term of the Circuit Court to be held in such county. And the said court shall cause such person to be brought before them and examine into the cause of commitment; and if it shall appear that such person came into the State contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the State; and if he or she shall not depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the State.

Section 5. Be it further enacted, that if any person shall, after the taking effect of this act, bring into this State any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the State, to the use of the University, in any court having competent jurisdiction: in which action the defendant may be held to bail, of right and without affidavit; and it shall be the duty of Attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon infor-

mation given of such offenses, to commence and prosecute an action as aforesaid.

Slaves are real-estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say, Shun every appearance of evil.

While on the subject of law, it may not be amiss to quote some of the constitution of Missouri. It shows a liberality of opinion of the great men of the West, and will vie with that of any other State. It is good; it is just, and it is the citizens' right.

4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship.

5. That no person, on account of his religious opinions can be rendered ineligible to any office of trust or profit under this State; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this State.—*Evening and Morning Star*, vol. 2, pp. 218, 219.

LOCAL HISTORIANS AND THEIR WORK.

NEW YORK AND PHILADELPHIA DISTRICT.

(Continued from page 80.)

THE REORGANIZATION.

The first labor done by the elders of the Reorganized Church in the territory now embraced in the New York and Philadelphia District, was by Elder William W. Blair, one of the Twelve, in the latter part of the year 1864. While in this part of the country, he visited Hyde Park, Pennsylvania, a suburb of Scranton, Pennsylvania, also Philadelphia, Pennsylvania, New York City and Brooklyn, New York.

At the April General Conference, held at Plano, Illinois, 1865, it was resolved that Ohio, Pennsylvania, Virginia, New Jersey, New York, Maryland, and New England States comprise one district, to be called the Eastern District of the United States. Apostle William W. Blair was appointed to preside over this territory; James W. Gillen was appointed to labor in the district.

During the year 1867, Elders William W. Blair, Elijah Banta, and Ebenezer Robinson were in Philadelphia, Pennsylvania, superintending the printing of the Inspired Translation of the Holy Scriptures; while here they labored in defense of the Reorganization and succeeded in organizing a branch, or rather reorganizing the Independent Branch at Philadelphia, Pennsylvania, which was established by James Logan some eight years before in this city.

This branch was reorganized on the 22d of August, 1867, at the home of Nathan H. Ditterline, No. 1220 Darien Street; Nathan H. Ditterline, president; George Clark, priest; Hosea

H. Bacon, teacher, and Asa Copeland, Jr., deacon; there were ten charter members.

The Philadelphia Branch is the only one in the district that have in their possession the old record book of the branch. In this book is contained the names of all the members, dating back to the branch's organization, on Decemebtr 23, 1839.

Elders Blair, Banta, and Robinson also did some work in the state of New Jersey at this time.

At the General Conference at Plano, Illinois, in April, 1868, the Quorum of Twelve arranged the territory of the Eastern Pennsylvania mission as follows: Eastern New Jersey, Delaware, Maryland, and Eastern Virginia to be known as the Eastern Pennsylvania Mission; Elder Nathan H. Ditterline to preside, and Elder Samuel M. Reeve to labor in the mission.

At a conference held at Philadelphia, Pennsylvania, March 25, 1869, at the home of Nathan H. Ditterline, No. 1220 Darien Street, Elder John Stone, Sr., presiding; Nathan H. Ditterline, clerk; Asa Copeland, Sr., was ordained an elder by Elders Nathan H. Ditterline, John Stone, Sr., and Elias Lewis.

During the year Elder William W. Blair again visited this district. Elder James W. Gillen visited Hyde Park, Pennsylvania, and Philadelphia, Pennsylvania, where he did considerable work; he also visited Hornerstown, New Jersey, and New Egypt, New Jersey, at this time; later on he labored in Brooklyn, New York.

Some labor was performed at different places at different times by those located in the Eastern Mission. Elder William W. Blair was also in Philadelphia, Pennsylvania, in 1866.

There was a branch of the church at Hyde Park, Pennsylvania, a suburb of Scranton, Pennsylvania, subsequently known as the Scranton, Pennsylvania, Branch.

The Brooklyn, New York, Branch was reorganized in 1870 by Apostle Josiah Ells, with nine charter members; Elder Collin C. McPherson, president; William Peterkin, priest.

The New Park, Pennsylvania, Branch was organized August 21, 1870, and reorganized September 11, 1881, by John Matthews, with eleven charter members; Montraville O. Matthews, priest; and Joshua P. Fowler, teacher. This branch was disorganized September 2, 1893, the majority of the members joining the Baldwin, Maryland, Branch.

The South Bethlehem, Pennsylvania, Branch was organized out of members of the Philadelphia, Pennsylvania, Branch residing in this city, some time in the year 1873.

A branch was reorganized at Hornerstown, New Jersey, December 25, 1875, by Elders John Stone, Sr., Elias Lewis, and Joseph A. Stewart, with nine charter members. John Stone, Sr., president; Joseph A. Stewart, secretary; and Thomas D. Herbert, priest of the branch.

This branch was disorganized September 2, 1893. Most of the members left joined the Philadelphia, Pennsylvania, Branch.

There was a branch for some time at Plymouth, Pennsylvania, near Scranton, Pennsylvania.

On September 23, 1883, another branch was organized in the city of Philadelphia, Pennsylvania (making two branches in the city). This branch, known as the Olive Branch, was instituted with fourteen members, from the old Philadelphia, Pennsylvania, Branch; Elder Absolum A. Grist, president. This branch lasted until the end of the year 1884, when it was disorganized, the members reuniting with the old branch in this city.

The Baldwin, Maryland, Branch was organized September 9, 1893, by Elders William H. Kelley and Alonzo H. Parsons, with twenty-two charter members; Jonathan V. Carter, teacher, and Harry Hargon, deacon of the branch.

The Broad River, Connecticut, Branch was organized February 13, 1897, by Elders William H. Kelley and Alonzo H. Parsons, with nineteen members; Elder Albert E. Stone, presi-

dent; William Hobson, priest; Homer Buttery, teacher; Julius E. Cable, deacon; Judson Cable, clerk.

The Scranton, Pennsylvania, Branch was organized in 1862, by William W. Blair and Elijah Banta, with a membership of fifteen; reorganized on June 28, 1899, by Elder William H. Kelley, with a membership of twenty-six; Tallie T. Jones, president; Adam Robertson and William Hawkins, teachers; Sr. Charlotte Jones, secretary; William Stephens, treasurer.

The Philadelphia District met in conference at the Cosmopolitan Hall, Williamsburg, New York, (Brooklyn,) February 22, 1874, Thomas W. Smith presiding; W. Taylor, clerk. The following branches were represented: Philadelphia, Pennsylvania; Bethlehem, Pennsylvania; Williamsburg, New York (Brooklyn). The following of the ministry reported: Elders John Stone, Sr., T. Truman, Webb, and Whitnell. Archibald Cameron resigned as clerk of the district; the name of the district was changed to the Philadelphia District. Adjourned to meet at Bethlehem, Pennsylvania.

The Philadelphia District met in conference, at South Bethlehem, Pennsylvania, June 20, 1874. Elder Thomas W. Smith presiding; Charles N. Brown, clerk. The following branches were represented: Philadelphia, Pennsylvania; Bethlehem, Pennsylvania; and Hyde Park, Pennsylvania. Brooklyn Branch now in the Massachusetts District.

The following of the ministry reported: Elders Thomas W. Smith, John Stone, Sr., Lewis D. Morgan, Asa Copeland, Sr., Elias Lewis, John T. Williams, and Teacher William L. Miller. Samuel M. Reeve resigned as president of the district. John Stone, Sr., was chosen to fill the vacancy.

The Philadelphia District met in conference at Philadelphia, Pennsylvania, August 22, 1874. Elder Thomas W. Smith presiding; Robert Cameron, clerk. John Stone, Sr., reported as president of the district, and also as president of the Philadelphia, Pennsylvania, Branch. Reports, also, from Thomas

W. Smith, Herbert Beaumont, Lewis D. Morgan. South Bethlehem, Pennsylvania, Branch and Philadelphia, Pennsylvania, Branch represented. John Stone, Sr., continued as district president; Robert Cameron, clerk.

The Philadelphia District conference met at South Bethlehem, Pennsylvania, November 21, 1874, John Stone, Sr., presiding; Lewis D. Morgan, clerk. The following branches reported: Philadelphia, Pennsylvania, 33; South Bethlehem, Pennsylvania, 8; Hyde Park, 17. Elders Lewis D. Morgan, E. Truman, John Stone, Sr., and John T. Williams reported. John Stone, Sr., was continued as president of the district; Robert Cameron, clerk.

The Philadelphia District met at Philadelphia, Pennsylvania, February 27 and 28, 1875, John Stone, Sr., presiding; Robert Cameron, clerk. The following of the ministry reported: William Crumb, John Stone, Sr., Elias Lewis, Herbert Beaumont, and Lewis D. Morgan. Branches reported: Philadelphia, Pennsylvania, 53; South Bethlehem, Pennsylvania, 8. A request was received from the Brooklyn, New York, Branch to again reënter the district.

The Philadelphia District convened at South Bethlehem, Pennsylvania, May 22, 1875, John Stone, Sr., presiding; Joseph A. Stewart, clerk. The following branches were represented: Philadelphia, Pennsylvania, enrollment 53; Hyde Park, Pennsylvania, 18; Bethlehem, Pennsylvania, 8. Elders reported as follows: Elias Lewis, John Stone, Sr., Lewis D. Morgan, John T. Williams, Herbert Beaumont, William Crumb, of Danville, Pennsylvania; Lewis D. Morgan, teacher.

The Philadelphia District conference met at Philadelphia, Pennsylvania, August 28, 1875, John Stone, Sr., presiding; Joseph A. Stewart, clerk. Branch reports as follows: Philadelphia, Pennsylvania, enrollment 53; South Bethlehem, Pennsylvania, 9. Brooklyn, New York, Branch reëntered the

Philadelphia District. John Stone, Sr., reëlected as president of district, and Joseph A. Stewart as clerk.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 22, 1885, Elder Joseph A. Stewart presiding; Hosea H. Bacon, clerk. The following branches reporting: Philadelphia, Pennsylvania, 54; Brooklyn, New York, 19; New Park, Pennsylvania, 17. Elders reporting, 5; priests, 3; teachers, 1.

The Philadelphia District conference convened in Philadelphia, Pennsylvania, August 23, 1885, Joseph A. Stewart presiding; Hosea H. Bacon, clerk. Branches reporting: Philadelphia, Pennsylvania, 53; New Park, Pennsylvania, 16. Ministry reporting: Elders, 6; priests, 2; teachers, 1; deacons, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 27, 1886, Apostle William H. Kelley presiding; Hiram Robinson, associate; Hosea H. Bacon, clerk. Branches reporting: Philadelphia, Pennsylvania, 52; New Park, Pennsylvania, 16; Brooklyn, New York, 34. Ministry reporting: Elders, 7; priests, 2; teachers, 2.

The Philadelphia District conference met at Philadelphia, Pennsylvania, August 28, 1886, Joseph Squire presiding; Hosea H. Bacon, clerk. Branches reporting: Philadelphia, Pennsylvania, 52; New Park, Pennsylvania, 17; Brooklyn, New York, 35. Ministry reporting: Elders, 3; priests, 2.

The Philadelphia District conference met in Philadelphia, Pennsylvania, February 26, 1887, Joseph A. Stewart presiding; Hosea H. Bacon, clerk. Branches reported: Philadelphia, Pennsylvania; Brooklyn, New York, 42; New Park, Pennsylvania, 19. Officers reporting: Elders, 8; priests, 6; teachers, 2.

The Philadelphia District conference convened at Philadelphia, Pennsylvania, August 27, 1887, Joseph A. Stewart presiding, Hosea H. Bacon, clerk. Branches reporting: Brooklyn, New York, 44; Philadelphia, Pennsylvania, 48; New Park, Pennsylvania, 22. Elders reported, 5; priests, 3; teachers, 2.

The Philadelphia District conference met at Brooklyn, New York, March 17, 1888, Apostle Edmund C. Briggs presiding; Joseph Squire, associate; Hosea H. Bacon, clerk. Philadelphia, Pennsylvania; Brooklyn, New York; and New Park, Pennsylvania branches reported. Elders reported, 5; priests, 4.

The Philadelphia District conference met in Brooklyn, New York, October 13 and 14, 1888, Apostle William H. Kelley presiding; Joseph A. Squire, associate; Hosea H. Bacon, clerk. Branches reporting: Philadelphia, Pennsylvania, 48; Brooklyn, New York, 52. Elders reporting, 7; priests, 3.

The Philadelphia District conference met at Brooklyn, New York, February 23, 1889; Apostle William H. Kelley presiding; Joseph Squire, associate; Hosea H. Bacon, clerk. Branches reporting: Brooklyn, New York, 53; Philadelphia, Pennsylvania, 47; and New Park, Pennsylvania. Elders reported, 3; priests, 2.

The Philadelphia District conference met in Brooklyn, New York, August 24, 1889, Apostle William H. Kelley presiding; Joseph Squire, associate; Hosea H. Bacon, clerk. Branch reports: Brooklyn, New York, 62; Philadelphia, Pennsylvania, 47. Officers reported: Apostles, 1; elders, 4; priests, 2; teachers, 1; deacons, 1.

The Philadelphia District conference met at Brooklyn, New York, March 8, 1890, John Smith presiding; Francis M. Sheehy, associate; Hosea H. Bacon, clerk. Branches reporting: Brooklyn, New York, 62; Philadelphia, Pennsylvania, 44; New Park, Pennsylvania, 30. Ministry reported: Seventy, 2; elders, 4; priests, 3; teachers, 2; deacons, 1.

The Philadelphia District conference convened in Brooklyn, New York, October 18, 1890, Apostle William H. Kelley presiding; Myron H. Bond, associate; Hosea H. Bacon, clerk. Branch reports: Brooklyn, New York, 69; Philadelphia, Pennsylvania, 44. Officials reported: Apostles, 1; seventy, 1; elders, 6; priests, 2; teachers, 1.

The Philadelphia District conference met at Brooklyn, New York, May, 1891, Joseph Luff presiding; Francis M. Sheehy, associate; Hosea H. Bacon, clerk. Branches reporting: Philadelphia, Pennsylvania, 44; Brooklyn, New York, 74. Elders reporting, 4; priests, 1; teachers, 1.

The Philadelphia District conference met at Brooklyn, New York, May 7 and 8, 1892, Hiram H. Robinson presiding; Hosea H. Bacon, clerk. Branches reporting: Brooklyn, New York, 87; Philadelphia, Pennsylvania, 42. Officers reported: Elders, 6; priests, 1; teachers, 1. Alonzo H. Parsons was chosen as the next district president; Hosea H. Bacon, secretary.

The Philadelphia District conference met at Brooklyn, New York, September 17 and 18, 1892, George Potts presiding; Thomas Lester, clerk. Branch reports: Brooklyn, New York, 85; Philadelphia, Pennsylvania, 44. Elders reporting, 4; priests, 1; teachers, 1.

The Philadelphia District conference met at Brooklyn, New York, March 11 and 12, 1893, Alonzo H. Parsons presiding; Brn. Morris T. Short and Warren E. Peak assisting; Thomas Lester, clerk. Branches reporting: Brooklyn, New York, 96; Philadelphia, Pennsylvania, 44. Ministry reported: Elders, 8; priests, 3; teachers, 2.

Resolution passed admitting Saints living in New Jersey and Maryland into the Philadelphia District.

The Philadelphia District conference convened at Philadelphia, Pennsylvania, September 2, 1893, William H. Kelley presiding; Alonzo H. Parsons, associate; Thomas Lester and George W. Robley, clerks. Branches reporting: Brooklyn, New York, 95; Philadelphia, Pennsylvania, 44. Elders reporting, 5; priests, 3. The New Park, Pennsylvania, Branch was ordered disorganized, likewise the Hornerstown, New Jersey, Branch.

A request was received from the Saints living at Baldwin,

Maryland, that a branch be organized at that place. Steps were taken to comply with the request.

At this time the following committee were appointed to raise funds to buy a tent for the use of the ministry in this district: Thomas Lester and Sr. A. E. Box, of Brooklyn, New York; Alonzo H. Parsons, John Zimmermann, Hosea H. Bacon, Srs. Mary Copeland and Sarah Lewis, of Philadelphia, Pennsylvania; J. V. Carter, of Baldwin, Maryland; J. Nelson, of Nottingham, Pennsylvania; Sr. Molly Matthews, of New Park, Pennsylvania. In 1894 the tent was purchased and services held in it by Elder Alonzo H. Parsons, assisted by Elder Alma Kent. It was first set up at Baldwin, Maryland, then taken through the southeastern part of Pennsylvania, Delaware, and Northern Maryland with some success, although Elders Parsons and Kent had much trouble with mobs in certain sections, which sometimes forced them to move from place to place.

In 1895, Alonzo H. Parsons erected the tent in the northeastern part of Philadelphia, Pennsylvania, assisted by Elder George W. Robley (in this locality, six years later, the Saints of Philadelphia built their church).

In the latter part of the summer of 1895, Alonzo H. Parsons removed the tent to Brooklyn, New York, and Broad River, Connecticut. A number were baptized in both places; and at Broad River, Connecticut, a branch was formed two years later. This was the result of Elder Parsons' effort with the tent in that locality.

In 1896 the tent was used by Elders Hiram E. Moler and William A. Smith, in the northern part of Philadelphia, Germantown, Pennsylvania, and Camden, New Jersey, with the result that some twenty-five joined the church.

In 1897 Elders Alma Kent and Arthur M. Baker set the tent up in Camden, New Jersey. After this year the tent remained idle until February 4, 1899, when at a district conference it was donated to the Philadelphia Chapel Fund Association. They

disposed of it, the money received went in the fund toward the building of a church in Philadelphia, Pennsylvania.

The members that were added to the church through the efforts of the brethren, made with the tent, were principally in Camden, New Jersey, and Broad River, Connecticut. Those living in Camden, New Jersey, rented a hall and continued to hold services for about a year. There was also a Sunday-school formed there at this time of about twenty members, in charge of Superintendent Ogden T. Christy. At the end of a year the hall had to be given up, but Elder John Stone, Sr., continued to hold prayer-meetings in private houses. This continued for about six months longer, when for the lack of interest, and some of the Saints moving to other localities, all services were discontinued in that city. Some of the converts made in Camden, New Jersey, were formerly members of the Utah church, and after meetings were discontinued by our people, some elders from Utah came among the remaining members in that city, with the result that four or five rejoined their ranks.

The Philadelphia District conference met at Brooklyn, New York, March 3, 1894, Alonzo H. Parsons presiding; Thomas Lester, clerk. Branches reporting: Philadelphia, Pennsylvania, 46; Brooklyn, New York, 97; Baldwin, Maryland, 58. This branch was organized on September 9, 1893. Ministry reported: Elders, 6; priests, 1; teachers, 2.

A district Sunday-school association was formed at this time, known as the Philadelphia District Sunday-school Association. The following officers were elected: Superintendent Hosea H. Bacon; associate, Alonzo H. Parsons; secretary, Walter Moore; treasurer, Harriet Lester.

The Philadelphia District conference met at Baldwin, Maryland, September 8, 1894. Alonzo H. Parsons presiding; Thomas Lester, clerk; Hosea H. Bacon, assistant. Branches reporting: Baldwin, Maryland, 60; Brooklyn, New York, 98;

Philadelphia, Pennsylvania, 54. Elders reported, 4; priests, 2; teachers, 2; deacons, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 23, 1895, William H. Kelley presiding; Thomas Lester, clerk; Ellsworth B. Hull assisting. Branches reporting: Brooklyn, New York, 104; Baldwin, Maryland, 65. Ministry reporting: Elders, 3; priests, 2; teachers, 1; deacons, 1.

The Philadelphia District conference convened at Baldwin, Maryland, September 28, 1895, Francis M. Sheehy presiding; Ellsworth B. Hull, clerk. Branches reporting: Brooklyn, New York, 124; Philadelphia, Pennsylvania, 59; Baldwin, Maryland, 66. Ministry reporting: Elders, 5; priests, 4; teachers, 2; deacons, 1. A resolution was adopted requesting that a division of the Philadelphia territory be made; the cause for the division was, that the branches were so scattered as to be impossible for the Saints to attend district meetings, hence the resolution for dividing the district, then thought to be the only solution of the problem, thus bringing the branches more closely together, so the Saints could attend district meetings. A committee was appointed to inquire into the possibility of such an undertaking, its benefits, etc. The following were appointed: Missionary in charge William H. Kelley, the president of the Massachusetts District, the president of the Philadelphia District, the presidents of the Philadelphia, Brooklyn, and Baldwin Branches, (the reason why the Massachusetts District was brought into this transaction is because the eastern section of the proposed division wanted some of the Massachusetts District's territory, namely, in Connecticut, where some of the Philadelphia District officers had opened up the work and formed a new branch at Broad River, Connecticut.)

The Philadelphia District conference met at Brooklyn, New York, March 7, 1896, Alonzo H. Parsons presiding; Ellsworth

B. Hull, clerk. Branches reporting: Brooklyn, New York, 129; Philadelphia, Pennsylvania, 62; Baldwin, Maryland, 66. Ministry reported: Elders, 9; priests, 3; teachers, 2.

The Philadelphia District conference met at Broad River, Connecticut, February 13, 1897, Apostle William H. Kelley presiding; Alonzo H. Parsons, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 89; Brooklyn, New York, 139. Ministry reported: Elders, 9; priests, 2; teachers, 2. The committee on district division made their report, followed by a resolution authorizing the division of the district and accepting territory from the Massachusetts District. There were present at this conference, missionary in charge William H. Kelley, president of the Philadelphia District Alonzo H. Parsons, besides local men from all over the district. The following resolution was adopted:

“Resolved, That the Philadelphia District be divided, the eastern section to be called the New York District, the western section to retain the old name, the Philadelphia District.”

The western section, now known as the Philadelphia District is to comprise the counties of Berks, Montgomery, Delaware, Lancaster, Chester, Philadelphia and York in the state of Pennsylvania; Burlington, Camden, Gloucester, Salem, Cumberland, Atlantic, Ocean, Monmouth and Cape May in the state of New Jersey; Cecil, Harford, including all the counties east of the Chesapeake Bay, in the state of Maryland, and the entire state of Delaware.

The eastern section, now known as the New York District, to comprise the counties of Essex, Union, Bergen, Middlesex and Hudson in the state of New Jersey; Fairfield County in the state of Connecticut; Westchester and Rockland Counties, together with the islands of Manhattan, Staten, and Long Island in the state of New York.

The following officers were elected for the Philadelphia and New York Districts: President of the Philadelphia Dis-

trict, Alonzo H. Parsons; secretary-treasurer, Ellsworth B. Hull; Bishop's agent, John Zimmermann; president of the New York District, Joseph Squire, Sr.; secretary-treasurer, John H. Pope; Bishop's agent, Thomas Lester. The New York District then had two branches, Brooklyn, New York, and Broad River, Connecticut. They held their conferences alternately at each place. The Broad River Branch had built a church before they were formed into a branch. The district conference met in their church February 13, 1897, at which time their branch was formed. The Brooklyn Branch met in a hall on Saratoga Avenue, near Fulton Street, Brooklyn, until about the year 1902, when they built a church on the corner of Hopkinson Avenue and Eastern Parkway. Here they continued to hold services until the year 1907, when they sold their church and began the erection of another one at the corner of Park Place and Schenectady Avenue. This church was opened on October 19 and 20, 1907, with a district conference.

The Philadelphia District then had three branches: Philadelphia, Pennsylvania; Baldwin, Maryland, and Scranton, Pennsylvania. The Philadelphia Branch worshiped in a hall at the corner of Fifth and Huntingdon Streets until December 1, 1901, when they built a church on the corner of Howard and Ontario Streets, Philadelphia. The Baldwin, Maryland, Branch worship in their own chapel. The Scranton Branch hold services in a hall.

The Philadelphia District conference met at Philadelphia, Pennsylvania, September 25, 1897, Apostle William H. Kelley presiding; Alonzo H. Parsons, associate; Ellsworth B. Hull, clerk. Ministry reporting: Elders, 6; priests, 1; deacons, 1.

The New York District conference met at Brooklyn, New York, October 2, 1897, Apostle William H. Kelley presiding; Joseph Squire, associate; Ephraim Squire, clerk. Ministry reporting: Elders, 4; priests, 2; teachers, 3; deacons, 1.

The Philadelphia District conference met at Philadelphia,

Pennsylvania, February 5, 1898, Apostle William H. Kelley presiding; Alonzo H. Parsons, associate; Ellsworth B. Hull, clerk. Branch reports: Philadelphia, Pennsylvania, 92; Baldwin, Maryland, 61. Ministry reporting: Elders, 2; priests, 2; teachers, 1.

The New York District conference met at Brooklyn, New York, February 12 and 13, 1898, Apostle William H. Kelley presiding; Joseph Squire, associate; Samuel Guilfoy, clerk. Elders reported, 5; priests, 1; teachers, 3; deacons, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, August 6, 1898, Alonzo H. Parsons presiding; Ellsworth B. Hull and Ogden T. Christy, clerks. Branch reports: Philadelphia, Pennsylvania, 96. Elders reporting, 2; priests, 1; teachers, 2; deacons, 1.

The New York District conference met at Broad River, Connecticut, September 3 and 4, 1898, Joseph Squire presiding; Albert E. Stone, associate; Samuel Guilfoy, clerk. Ministry reporting: Elders, 6; priests, 3; teachers, 2; deacons, 2.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 4, 1899, Rudolph Etzenhouser presiding; Alonzo H. Parsons, associate; Ellsworth B. Hull, clerk. Branch reports: Philadelphia, Pennsylvania, 104; Baldwin, Maryland, 56. Elders reporting, 3; teachers, 2.

The New York District conference met at Brooklyn, New York, February 18, 1899, Joseph Squire presiding; Albert E. Stone, associate; Samuel Guilfoy, clerk. Elders reporting, 4; priests, 4; teachers, 2; deacons, 1.

The Philadelphia District conference met at Baldwin, Maryland, August 5, 1899; Apostle William H. Kelley presiding; George W. Robley, associate; Ellsworth B. Hull, clerk. Reports: Philadelphia, Pennsylvania, 104; Baldwin, Maryland, 56. Elders reported, 5; priests, 3; teachers, 2; deacons, 1.

The New York District conference met at Broad River, Connecticut, September 2 and 3, 1899, Myron H. Bond presiding;

George Potts, associate; Samuel Guilfooy, clerk. Ministry reporting: Elders, 6; priests, 2; teachers, 3; deacons, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 3, 1900, Apostle William H. Kelley presiding; George W. Robley, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 105; Baldwin, Maryland, 57. Ministry reporting: Elders, 3; priests, 2; teachers, 1; deacons, 1.

The New York District conference met at Brooklyn, New York, February 24 and 25, 1900, Apostle William H. Kelley presiding; Albert E. Stone, associate; Samuel Guilfooy, clerk. Branches reported: Brooklyn, New York, 118; Broad River, Connecticut, 27. Elders reporting, 5; priests, 4; teachers, 2; deacons, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, August 25, 1900, George W. Robley presiding; Frederick G. Pitt, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 107; Baldwin, Maryland, 57. Elders reported, 2; priests, 3; teachers, 2; deacons, 1.

The New York District conference met at Broad River, Connecticut, September 1 and 2, 1900, Elder Albert E. Stone presiding; Ulysses W. Greene and Joseph Squire, associates; Samuel Guilfooy, clerk. Branches reporting: Brooklyn, New York, 126; Broad River, Connecticut, 26. Elders reported, 6; priests, 5.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 2, 1901, George W. Robley presiding; George H. Smith, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 106; Baldwin, Maryland, 59. Elders reporting, 3; priests, 2; teachers, 1; deacons, 1.

The New York District conference met at Brooklyn, New York, February 23 and 24, 1901, Apostle William H. Kelley

presiding; Joseph Squire, associate; Samuel Guilfooy, clerk. Branches reported: Brooklyn, New York, 127; Broad River, Connecticut, 26. Elders reported, 7; priests, 3.

The Philadelphia District conference met at Baldwin, Maryland, August 3, 1901, George W. Robley presiding; William E. LaRue, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 104; Baldwin, Maryland, 59. Elders reported, 1; priests, 2; teachers, 1; deacons, 2.

The New York District conference met at Brooklyn, New York, September, 1901, Ulysses W. Greene presiding; Joseph Squire, associate; Samuel Guilfooy, clerk. Elders reporting, 6; priests, 3. A district tent was purchased for use in the district.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 15, 1902, George W. Robley presiding; Ellsworth B. Hull, clerk. Branches reported: Philadelphia, Pennsylvania, 111; Baldwin, Maryland, 58. Elders reporting, 2; priests, 1; teachers, 1; deacons, 1.

The New York District conference met at Brooklyn, New York, February 22, 1902, Joseph Squire presiding; Myron H. Bond and Ulysses W. Greene, associates; Samuel Guilfooy, clerk. Elders reporting, 9; priests, 4.

The Philadelphia District conference met at Baldwin, Maryland, August 2, 1902, William E. LaRue presiding; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 113; Baldwin, Maryland, 58. Elders reported, 1; priests, 2; deacons, 2.

The New York District conference met at Brooklyn, New York, September 13 and 14, 1902, Joseph Squire presiding; William W. Blanchard and William E. LaRue, associates; Samuel Guilfooy, clerk. Branches reporting: Brooklyn, New York, 131; Broad River, Connecticut, 49. Edlers reporting, 10; priests, 3.

The Philadelphia District conference met at Philadelphia,

Pennsylvania, February, 1903, Francis M. Sheehy presiding; William E. LaRue, associate; Ellsworth B. Hull, clerk. Following branches reported: Philadelphia, Pennsylvania, 132. Elders reported, 3; priests, 3; teachers, 3; deacons, 4.

The New York District Conference met at Brooklyn, New York, February 14 and 15, 1903, Francis M. Sheehy presiding; Joseph Squire, associate; Samuel Guilfooy, clerk. Branches reported: Brooklyn, New York, 137; Broad River, Connecticut, 49. Elders reporting, 3; priests, 3.

The Philadelphia District conference met at Baldwin, Maryland, September 6, 1903, William E. LaRue presiding; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 133; Baldwin, Maryland, 51. Elders reporting, 2; priests, 3, teachers, 3; deacons, 4. Scranton, Pennsylvania, Branch petitioned and was admitted into the Philadelphia District. The following were their officers: President, Tallie T. Jones; secretary, William F. Hawkins. Their numerical strength was thirty, including one elder and two teachers.

The New York District conference met at Broad River, Connecticut, September 5 and 6, 1903, Francis M. Sheehy presiding; Joseph Squire, associate; Samuel Guilfooy, clerk. Elders reporting, 4; priests, 1.

The Philadelphia District conference met at Philadelphia, Pennsylvania, February 13, 1904, Francis M. Sheehy presiding; William E. LaRue, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 134; Baldwin, Maryland, 49; Scranton, Pennsylvania, 31. Elders reported, 4; priests, 4; teachers, 6; deacons, 4. Resolution requesting the New York District to rejoin the Philadelphia District, because we find by experience that there is little interest in district affairs with only two or three branches.

The New York District conference met at Brooklyn, New York, February 20 and 21, 1904, Apostle Francis M. Sheehy presiding; Joseph Squire and William E. LaRue, associates;

Samuel Guilfoxy, clerk. Elders reporting, 4; priests, 2. Communication from the Philadelphia District, relative to the amalgamation of the two districts was acted on favorably.

On September 3, 1904, the Philadelphia and the New York Districts reunited under the combined name of New York and Philadelphia District. This consolidation took place at Brooklyn, New York, at a combined district conference. Missionary in charge Francis M. Sheehy presided at the meeting; Frederick G. Pitt and Joseph Squire, associates; Ellsworth B. Hull and Samuel Guilfoxy, clerks. Ministry reporting: Elders, 9; priests, 2. The following branches composing the two districts united under the above-named district: Philadelphia, Pennsylvania, with a membership of 141, worshipping in a stone and brick church, valued at \$9,000; they also have a Sunday-school with a membership of 148; a Zion's Religio of 53 members, a Daughters of Zion association with 13 members. Brooklyn, New York, with a brick church, valued at \$10,000; a membership of 150, also a Sunday-school of 85, and a Zion's Religio society. Broad River, Connecticut, with a frame church, valued at \$1,000, a membership of 48, also a Sunday-school of 28. Baldwin, Maryland, with a frame church, valued at \$500; a membership of 47, also a Sunday-school of 35. Scranton, Pennsylvania, with a membership of 31, hold services in a hall.

The following are the officers of the combined district: President, George Potts, of Brooklyn, New York; associate, Hosea H. Bacon, of Philadelphia, Pennsylvania; secretary, Ellsworth B. Hull, of Philadelphia, Pennsylvania; assistant secretary, Samuel Guilfoxy, of Brooklyn, New York; treasurer, John Zimmermann, of Philadelphia, Pennsylvania, also John Zimmermann as Bishop's agent.

The New York and Philadelphia District met in conference at Philadelphia, Pennsylvania, February 11, 1905, Bishop Edmund L. Kelley and Frederick G. Pitt presiding; George

Potts, associate; Ellsworth B. Hull and Samuel Guilfooy, clerks. Branches reporting: Philadelphia, Pennsylvania, 145; Brooklyn, New York, 162; Broad River, Connecticut, 48; Baldwin, Maryland, 46. Ministry reporting: High Councilors, 1; high priests, 1; seventy, 1; elders, 5; priests, 8. A resolution was passed giving the presiding officer of the district two counselors.

The following officers were elected: Frederick G. Pitt, president, with Walter W. Smith and George Potts as counselors; secretary, Ellsworth B. Hull; treasurer and Bishop's agent, John Zimmermann.

The New York and Philadelphia District conference met at Brooklyn, New York, September 2, 1905, Apostle Francis M. Sheehy presiding; Frederick G. Pitt, associate; Ellsworth B. Hull, clerk. Branches reporting: Philadelphia, Pennsylvania, 144; Brooklyn, New York, 156; Broad River, Connecticut, 37; Baldwin, Maryland, 49; Scranton, Pennsylvania, 38.

The following officers were elected for the year 1906: President, George Potts; counselors, Benjamin R. McGuire and Ephraim Squire; secretary, Roland E. Hockman; treasurer and bishop, John Zimmermann. Ephraim Squire served as secretary for the first six months; Roland E. Hockman the balance of the year.

At this conference the boundary line of the New York and Philadelphia District was changed as follows: The district to comprise the county of Fairfield in the state of Connecticut, the counties of Westchester and Rockland, together with the islands of Manhattan, Staten and Long in the state of New York, the entire state of New Jersey, all of the state of Pennsylvania east of the seventy-seventh meridian, the entire state of Delaware, the counties of Cecil, Harford, and all east of the Chesapeake Bay in the state of Maryland.

When the New York and Philadelphia Districts combined, the New York District owned a gospel tent, which became the

property of the combined district. In the summer of 1906 Elders William Lewis and John C. Farnfield set this tent up in Scranton, Pennsylvania, holding services throughout the summer with some results.

This district at a regular conference accepted the invitation of the Massachusetts District to meet with them in their reunion, which occurs in the summer of each year. A number of Saints from the various branches in the district avail themselves each year of this opportunity of an outing by the sea combined with religious privileges. The Eastern Reunion (as it is now called) has a special attractive feature for the young people, namely, a chance for bathing in salt water, rowing, social gatherings, etc., between preaching services. The preaching is done in the morning and evening, leaving the afternoon open, with the result that the young people attend all services, knowing they have the afternoons for other enjoyments.

On October 27, 1905, the following letter was dictated by Sr. Sarah B. Hopkins, a member of the Philadelphia Branch, one of its oldest members, having lived at a time when the church was undergoing severe persecution. This letter was published in the *Saints' Herald*, November 8, 1905, page 1067. The original is now in the hands of the Philadelphia Historical Society:

HORNERSTOWN, New Jersey, October 27, 1905.

I am the daughter of John B. and Rebecca Wright, of New Egypt, New Jersey, both members of the Society of Friends. I was born, according to the family record kept by my father, on June 13, 1816, at New Egypt, New Jersey.

I was married in May, 1833, to Abraham Burtis, also of New Egypt, where we lived until the death of my husband, in 1871. We heard the gospel first through the preaching of Elder Benjamin Winchester, who came to New Egypt about 1836 or 1837, as I now recollect it. He was followed by Elders Samuel James, Erastus Snow, Orson Hyde, and others. I was baptized with fifteen others, among whom was my husband, in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow, and confirmed the same day by Orson Hyde. My husband was

confirmed by Elder Snow and ordained an elder shortly afterwards. He was chosen president of the branch at New Egypt, and continued until after the death of the Martyrs. Elders Benjamin Winchester and Erastus Snow were at our house in July when we heard of the death of Joseph and Hyrum Smith.

The sad news spread gloom among the Saints. We felt so bad we could hardly know what to look for. We were visited by Elder Sidney Rigdon soon after the death of Joseph and Hyrum. My husband met him at Bordentown and brought him to our house, where he made his home while visiting the Saints in our neighborhood. This was in the early fall of 1844. We talked much about the martyrdom of the Seer, and about who should preside over the church. I recollect very distinctly, as plainly as if it were only a few weeks ago, what he told us, and the advice he gave us. He said "little Joseph (as he was then called) will be the next Prophet and Seer to the church, and the successor to the Martyr." "For," said he, "I saw him consecrated and blessed by Brother Joseph and others, to be his successor in the prophetic office, while we were in prison in Missouri, in Liberty, Clay County." "I also was present at a public meeting in Nauvoo, Illinois," said Brother Sidney, "when Joseph presented his son, little Joseph, and told us that he was our prophet, and his successor." Brother Sidney said many of the Saints present wondered what it meant, and asked how it could be. "But," said he, "Bro. Joseph told me he had anointed him and blessed him to be his successor in the prophetic office."

Brother Sidney told Brother Burtis and myself, and others in our house, that he was the guardian of the church, the spokesman, and the one to preside till young Joseph was old enough to be ordained to the high priesthood; that it was his right as a member of the First Presidency, and not the Twelve. We saw that it was according to the order set forth in the Covenants, and believed Brother Rigdon was right. He visited us afterwards two times, but he argued at the latter visit that he was the head of the kingdom, and successor to Joseph. He did not seem like the same man, and we did not follow him.

We were also visited by Brigham Young, and members of the Twelve, but did not follow them. My husband was much opposed to polygamy, when it was preached sometime afterwards, by them.

We were visited by Elder James W. Gillen, in 1864 or 1865, who presented the claims of Joseph as the successor of the Martyr, and we gladly received him.

Brother Burtis died in 1871. I was married to Brother Samuel Hopkins in 1881, who is dead some time since.

I love this work; it is so dear to me. I have spent most of my life in it, and am only waiting for the summons to come home and rest from the toils of this life.

Your sister in Christ,

SARAH B. HOPKINS.

To Whomsoever It May Concern: This is to certify, that I, Sarah B. Hopkins (daughter of John B. Wright), was born June 13, 1816. I

am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I was baptized in September, 1837, at Hornerstown, New Jersey, by Elder Erastus Snow. Further, that I heard Sidney Rigdon state in my house in New Egypt, New Jersey, in the fall of 1844, that Joseph Smith blessed or ordained little Joseph, his son, to be his successor in the Presidency of the church; that Joseph had told the Saints in a public meeting that little Joseph was his successor,—this at Nauvoo, Illinois; that he, Sidney Rigdon, presided as the guardian to the church, as a member of the First Presidency.

Yours in defense of the truth,

SARAH B. HOPKINS.

Dated this 27th day of October, 1905, Hornerstown, New Jersey.

Witnesses to the signing of the above:

WALTER W. SMITH.

WILLIAM H. BROWN.

The New York and Philadelphia District met in conference at Philadelphia, Pennsylvania, February 10, 1906, Apostle Francis M. Sheehy presiding; George Potts, Benjamin R. McGuire, and Ephraim Squire, associates; Ephraim Squire and Ellsworth B. Hull, clerks. Branches reporting: Philadelphia, Pennsylvania, 148; Brooklyn, New York, 162; Broad River, Connecticut, 43; Baldwin, Maryland, 51. Ministry reporting: Patriarch, 1; high priest, 1; seventy, 2; elders, 10; priests, 7.

The New York and Philadelphia District conference met at Brooklyn, New York, September 1, 1906; Apostle Francis M. Sheehy presiding; George Potts, Benjamin R. McGuire, and Ephraim Squire, associates; Roland E. Hockman and W. H. Sanders, clerks. Branches reporting: Philadelphia, Pennsylvania, 162; Brooklyn, New York, 178; Broad River, Connecticut, 42; Baldwin, Maryland, 52; Scranton, Pennsylvania, 58. Ministry reporting: Patriarch, 1; high priests, 2; seventy, 1; elders, 9; priests, 8.

The New York and Philadelphia District conference met at Philadelphia, Pennsylvania, February 2, 1907, Joseph Smith, the president of the whole church presiding; Francis M. Sheehy, missionary in charge, associate; Roland E. Hockman and Ellsworth B. Hull, clerks. Branches reporting:

Philadelphia, Pennsylvania, 167; Brooklyn, New York, 173; Broad River, Connecticut, 43; Baldwin, Maryland, 57; Scranton, Pennsylvania, not reporting. Ministry reporting: Patriarch, 1; bishop, 1; seventy, 1; elders, 9; priests, 7. The following officers were elected for the ensuing six months: President, Archibald D. Angus; counselors, Benjamin R. McGuire and Daniel C. Carter; secretary, Roland E. Hockman; treasurer and bishop, John Zimmermann.

At this time the Philadelphia, Pennsylvania, Branch held special meetings in the Odd Fellows' Hall, on Broad Street, in connection with the dedication of the church property. Bishop Edmund L. Kelley preached the dedicatory sermon, also President of the Church, Joseph Smith, Apostles Francis M. Sheehy, and John W. Rushton spoke at the Odd Fellows' Hall and the church.

The New York and Philadelphia District conference met at Brooklyn, New York, October 19 and 20, 1907, Apostle Ulysses W. Greene presiding; Bishop Edmund L. Kelley and Archibald D. Angus, associates; Roland E. Hockman and Ellsworth B. Hull, clerks. Branches reporting: Philadelphia, Pennsylvania, 175; Brooklyn, New York, 170; Broad River, Connecticut, 44; Scranton, Pennsylvania, 73; Baldwin, Maryland, 59. Ministry reporting: Patriarch, 1; high priests, 3; elders, 11; priests, 8.

At this time the Brooklyn Branch opened their new church at the corner of Schenectady Avenue and Park Place. Bishop Edmund L. Kelley preached the opening sermon, followed with special services during the week, Apostle Ulysses W. Greene, High Priest Walter W. Smith, and Bishop Edmund L. Kelley being the speakers.

(To be continued.)

NOVA SCOTIA DISTRICT.

(Continued from page 91.)

The third conference of the church met in Alfred Wood's new house in South Rawdon; the 14th of February, 1885; President Holmes J. Davison present, but being clerk also, Elder John C. Burgess was called to the chair.

Reports show that Sunday-school work had been carried on successfully in the Newport Branch. The fourth conference was held in Alfred Wood's house, South Rawdon, October 2, 1885; John C. Burgess, president; Holmes J. Davison, clerk. Reports show that the Sunday-school work was of a union nature in South Rawdon; also that in that place there was a church building in course of construction.

The history of the South Rawdon chapel, so far as can be learned, is as follows: During the years 1885 and 1886, the Saints, assisted by friends, erected a building by voluntary acts, size twenty-two by twenty-six feet, on lands occupied by Samuel Haley, a member of the church, on a portion donated by him for the purpose. At this time the building was not finished inside, nor was the outside.

Afterward it was discovered that no valid letter could be given to the lot, as the property was entailed, which thing was not understood even by Mr. Haley at the time of the donation. In the summer of 1888 a movement was made to finish the church and have it moved to other grounds. Finally an acre of land close by was purchased of Alfred Wood for twenty dollars, and the church was moved over on it, and finished inside, seated, and painted throughout, and paid for; and on Sunday, March 10, 1889, was dedicated by Elders Parsons and Robinson; Alonzo H. Parsons in charge, and Hiram H. Robinson preaching the dedicatory sermon.

About the time of the building of the church John W. Dimock had a very significant dream, a part of which he related to the church, according to instructions obtained in

the dream, for a warning to the members. The following quotations are from memory in his language:

I was shown the branch as a united body, standing shoulder to shoulder, in the form of a circle facing outward. The Devil was seen trying to get into the circle; but in walking around it he could find no place that he could make any impression upon the band, as they were solid together, and could see him all the time. After a while he withdrew to a distance to watch the little band. Soon they became more careless, and began to build a church, and were seen inside the partially finished building, but not particularly close together. The Devil was seen to climb upon the roof and pull off some of the shingles; and seeing the circle broken, dropped down in their midst and caused division, strife, and sorrow; and although a number strove long and hard to overthrow him, he still worked with them, and the circle could not be formed again solid like it was before.

It would seem that the dream was inspired of the Holy Spirit; for the warning was given, but alas! for human weakness and obduracy it was not sufficiently heeded; for in connection with the building and finishing of the church, a spirit was manifested and allowed to work that has not ceased to leave its impress; and now after fifteen years, although there has been a faithful few struggling along, and at times the marks of God's pleasure have been visible, to an encouraging degree, yet the shoulder to shoulder circle has never been cemented with Christian love and confidence as it was before.

Going back to 1886 we find that there was a conference held at South Rawdon, but no record of it kept, Holmes J. Davison, the clerk, being in the United States at the time. In July of the year 1887, Elders Edmund C. Briggs and Francis M. Sheehy, came to Nova Scotia, and labored until late in September. On the 17th and 18th a conference was held at South Rawdon in the partially finished chapel, Edmund C. Briggs presiding, assisted by Francis M. Sheehy; Holmes J. Davison, clerk.

This conference was well attended, especially at the preaching services. The reports show Cornwallis Branch being in

such a scattered condition that it was not possible to get a quorum to pass upon the statistical report to the conference, and this is the history of that branch ever since. Owing to the death of George Davison and Sophia Sanford, and the removal of a number of others to distant parts, the branch became virtually invisible. It still exists in name; Holmes J. Davison holding the office of president, also clerk.

Occasionally one is baptized into it, and occasionally one is removed to other branches; and occasionally, that is to say once in two or three years, a quorum is formed, and a little business is done. Nevertheless the members as a rule have lived the faith, and are still striving to keep the commandments. A Sunday-school has been in operation for many years in Holmes J. Davison's home, carried on by Mrs. Davison, sometimes assisted by Sophia Laurence, the only other sister in that neighborhood, Lockhartville. The school is open to the neighbors' children, and at one time had an attendance of sixteen; but the greater part of these children moved away eventually, and religious bigotry prevented others from attending. The latest addition to the branch was by the baptism of Nina and Bice, daughters of Holmes J. Davison, which occurred in July, 1901; and at a branch meeting held subsequently, it was thought best still to hold the branch organization, rather than dissolve.

Preaching has been done from year to year in the different parts of the branch localities as the elders would come around, notably in Cornwallis, Robert Newcomb's home being the objective point.

While Elder Briggs was in Nova Scotia there was a notable case of healing took place. A Mrs. Henwood, who lived in a secluded corner of a secluded neighborhood, walking in the humble avenues of life, being somewhat interested in the faith accepted by several of her relatives, was administered to for a grievous affliction in her eyes, which was so serious that it

disfigured her face and made her look very objectionable, while impairing her sight, and was very painful. She was told in prophecy that she would be healed and made well, and in fact but a few days elapsed before not a trace of the affliction could be discerned by herself or others. This can be attested by John and Ann Henwood and others, residing at Lakeland, Cumberland County.

In the early part of the summer of 1888, Elders Alonzo H. Parsons and Hiram H. Robinson, with their wives, came to Nova Scotia, sent direct from General Conference; Elder Parsons and his wife taking up their abode in South Rawdon, occupying rooms in Alfred Wood's house. Among the labors and duties performed by him, he became active in the moving and finishing of the chapel referred to before, also the reorganization of the Sunday-school. Elder Robinson and wife labored some in Kings County, but chiefly in Cumberland County, where they met with a good deal of opposition and some success, there and in places adjacent to Parsboro. At the seventh conference, which was held at South Rawdon, October 15, 1888, Alonzo H. Parsons presided; Holmes J. Davison, clerk. The total membership was now thirty-six, and the outlook for the work generally was considered fair. Alonzo H. Parsons was chosen president of the district; and Holmes J. Davison, clerk. During the stay of Elders Parsons and Robinson about twenty were added to the church.

In March the eighth conference was held, on the ninth day of the month, at South Rawdon. Bad roads and stormy weather prevented many from attending.

Hiram H. Robinson was appointed president of the district; and Elmire Wood, clerk. In the month of May following, the missionaries departed to other fields of labor, having done a good work in this one.

The ninth conference was held on the fourteenth day of September, at South Rawdon. Elder Alonzo H. Parsons,

late returned from Massachusetts, was called to the chair, Hiram H. Robinson having returned to his home in Independence, Missouri. The total membership in the district now numbered forty-eight. Holmes J. Davison chosen president of the district; and Elmire Wood, clerk.

The tenth conference was held September 20, 1890, at South Rawdon, in the chapel as usual, Holmes J. Davison, president; and Elmire Wood, clerk. This was perhaps one of the most enjoyable conferences in the history of the church to date. Two pleasing features being the reporting by letter of absent members, and a very successful Sunday-school concert rendered by the South Rawdon school. Good feeling and interest prevailed from beginning to end.

In June of this year Elder Holmes J. Davison received an appointment from the General Conference and began missionary work in Nova Scotia; and later in the season opened up a new field of work in the vicinity of River Philip, Cumberland County, made possible by the faithful work of Mary Page, of California, who having returned to her former home on a visit, talked with the people, gave tracts, got the promise of a home for the elder, and sent him money to pay his way there.

At that time the people, consisting of fairly well to do farmers, with mixed religious views, were suffering, or perhaps enjoying, a reaction from a sweeping revival carried on by the Methodist people some four years previous.

The schoolhouse was procured, and Elder Davison held a series of meetings, in October. The direct result of the meeting was an awakening of the people to a study of the faith. The majority of all the denominations represented seemed quite favorable and willing to investigate.

In February of the next year Elder Davison returned and preached in Williamsdale and surrounding neighborhoods for a number of weeks. No baptisms followed; but greater interest and a better understanding of the work was manifest. In

the following summer another series of meetings was held by Elders Davison and Francis M. Sheehy. Ralph Johnson, and Eva, wife of Hazen Johnson, were baptized. In November Elder William H. Kelley paid them a short visit and preached a short time. Elder Davison continued to visit and preach there occasionally, and in January, 1892, was accompanied by Elder Morris T. Short, who preached some two weeks with the interest manifestly good.

In the summer of 1894, Elder Davison returned with Elder Ulysses W. Greene as an associate. A number of meetings were held, and six more were baptized. Many others confessed that they believed the work to be true and of God, but failed to yield obedience thereto.

In these years other points in Cumberland County were opened for preaching, but no planting of the work, the power of the sectarian pulpit and press for the time being too strong. Some, however, were greatly interested, and a few baptized and remained as scattered members.

In the spring of 1895, one Reverend Vincent of the Baptist faith, a rising, eloquent divine, who had delivered what was called an able and unanswerable lecture against the faith in Pereaux and Canning, was prevailed upon to deliver that same so-claimed original lecture in Collingwood, near Williamsdale. The lecture was announced, and the hall was crowded when it was delivered. And to those who were not grounded in the truth, it looked convincing and formidable, though there was one drawback in the lecture that dampened the ardor of the opposition to a degree, and that was the statement that neither Joseph Smith nor the Book of Mormon taught polygamy, and that the members of the Reorganized Church of Jesus Christ were moral and law-abiding citizens, and those who taught differently did not know what they were talking about. Elder Davison was present taking notes, and challenged him to a joint discussion, but he declined.

However, just one week elapsed, and the reply was made in the same hall by Elder Davison, resulting in the cause being placed upon a still better footing than ever, also one more member added to the church. It was a delightful experience for the Saints and did them much good.

About this time a growing interest manifested itself among the Saints and friends to the cause, in favor of a church building being constructed in the place; the meetings hitherto being held in the schoolhouse, which was not very convenient. There being no church organization in sight, the burden of the executive labor fell upon the shoulders of Elder Davison, but being surrounded with willing hearts and hands, the work was made comparatively easy; and after a few preliminary meetings, a building committee was appointed and the work begun, Hazen Johnson leading off in donating the land, subscribing liberally to the paper, and taking a general oversight of the work, doing a great deal of it himself. Others followed closely in the matter, among whom the names of James Ripley (not a member), Ralph Johnson, Watson Filmore, and about half a dozen other men, and a number of ladies, Eva Johnson being foremost. In about two years a fine little church, thirty-five by twenty-six feet, was built, finished within and without, painted, and nicely furnished with suitable equipments, and best of all, paid for, all by voluntary acts.

A most pleasing and satisfactory feature in connection with this work, was the fact that in all the business-meetings not a vote was taken that was not unanimous, and the absence of exhibition of ill feeling or strife was notably conspicuous.

On the 26th of September, 1897, the church was dedicated in the presence of a large audience, by Elder Holmes J. Davison, and Elder Francis M. Sheehy, the latter preaching the dedicatory sermon from the text, "I will build my church."

The report of the building committee showed that the bills

had all been paid, and the deed was ready to hand over to the Bishop, which was afterward done.

In the spring of 1898 Elder H. Farman, accompanied by a Mr. Morse, both of the Seventh-day Adventist Church, came into Williamsdale and desired the use of the chapel to hold a series of meetings in. The request was readily granted, with the understanding that their position would be reviewed at the close of their first series. They desired four weeks of continuous effort before the review, so that the people, becoming familiar with their methods and teaching, would more readily see the force of their arguments, and thus save time and being handicapped in the discussion. That also was granted, and they occupied about three and a half weeks, and then declared themselves ready for the review, which should give them every alternate night for an offset. This was agreed to and the discussion began, and continued seventeen nights, Elder Davison being the reviewer. At the time of the beginning of the review the people had largely become favorable to the Adventist views, and Elder Farman was jubilant as to his success, and planting the work in Williamsdale. Some of the Saints were considerably bothered over the matter, and in an unsettled condition. The result of the discussion was a thorough and complete reinstating of the Saints who had been somewhat shaken, and a strengthening in the faith of those who had not, as well as the adding of some by baptism; also an entire cleaning out of every vestige of the doctrine peculiar to the Adventists from one end of the settlement to the other. There was, however, a family of good reputation, formerly Baptists, by the name of Dimock, who lived in an adjoining neighborhood, with whom the Adventists made their permanent home, but who did not hear much of the review, that joined the side of the Adventists; and although good, consistent living people, and quite aggressive, yet their

influence upon the Sabbath and the soul question have not the weight of a hair.

Although the Saints and friends of Williamsdale had done nobly in building the church and supplying the financial needs of the elders, and being exemplary in hospitality, yet they gave little or no heed to the Word of Wisdom, and with the exception of one or two the law of tithing was not accepted. The effect of this was to quench the Spirit, and give power to the enemy, the Devil, and sad work has been made by him in many ways. Iniquity, strife, and spiritual coldness have been too much a part of the record written somewhere. Still some were striving to remain faithful, and occasionally there were additions to the membership, and attempts would be made to continue social meetings in the absence of the traveling ministry, but every attempt proved a failure.

On the 14th of October, 1900, a partial branch organization was effected by Elders Samuel O. Foss and William W. Blanchard, missionaries to Nova Scotia that year. James Ripley, who had previously been ordained a priest, was chosen for president; and Leander O. Johnson, clerk. Thomas Murphy was ordained deacon, and chosen as such for the branch. Five other members were organized with them, and later a number of scattered members; and members who lived somewhat near, whose names were on the Cornwallis Branch record, got letters of removal and were added. The branch now numbers, December 1, 1901, about fifteen, with a manifest determination to continue in holding social services and advancing the cause generally.

Returning now to chronology, as gleaned from the records of the district conference, we find that during the summer of 1891, Elder Francis M. Sheehy was associated with Holmes J. Davison, and labored in the district seven weeks.

In October of the year 1891, Apostle William H. Kelley came to Nova Scotia, and on the 17th of the month presided at

the eleventh conference, held at South Rawdon, being adjourned from September on his account, Holmes J. Davison acting clerk pro tem., Elmire Wood being in Boston. Elder Kelley labored over two weeks in different parts of the district, the weather, however, being cold and stormy.

Twelfth conference convened at South Rawdon on December 26, 1892, President Holmes J. Davison present. Elder Morris T. Short, who had recently come into the district, was invited to the chair. Harry Wood, secretary, being absent, Holmes J. Davison was appointed in his place, pro tem. Elder Morris T. Short continued to labor in the district, in company with Holmes J. Davison, until February following, when he returned to Maine.

There was no conference held in Nova Scotia in the year of 1893, President Holmes J. Davison being on a missionary tour in northern Maine.

Thirteenth conference held at South Rawdon, October 13, 1894, Holmes J. Davison, president; Kate M. Davison, clerk. A fine Sunday-school concert was given by the South Rawdon school on Sunday afternoon.

Fourteenth conference held at South Rawdon, October 26, 1895, Holmes J. Davison, president; Kate M. Davison, clerk. Elder George Robley was present by appointment, and acted associate with Elder Davison in the missionary field a number of weeks in Kings, Hants, and Cumberland Counties. In the last named county the town of Springfield was visited and the restored gospel preached there for the first time. One Reverend Mr. Wright, a Presbyterian clergyman, felt called upon to deliver a lecture against the faith, which proved to be a rehash of a lot of stale arguments that have been exposed time and time again. Elder Davison was present and took notes, and announced a reply on the following evening. A goodly number listened attentively to the reply, which was given in the opera-house, the citizens present paying the rent. A challenge

was publicly given to Mr. Wright to debate propositions, but Mr. Wright immediately found that it was beneath him to have any more to do with the matter, much to the disgust of many citizens of the town.

Meanwhile Elder Robley was making an opening at Fort Lawrence, where a Miss Lois Graham, a school-teacher, and member of the church, had created a little interest by talking her faith. Two were baptized as the result of the meeting; but sectarian bigotry and priestcraft soon rendered it impossible to hold any more meetings there, and thus the work is hindered until the present at least.

The fifteenth conference was held at South Rawdon, September 17, 1897, Holmes J. Davison, president; Kate M. Davison, clerk. Elder Francis M. Sheehy of the traveling ministry was present, and continued to labor a number of weeks in connection with Elder Davison, during which time he preached the dedicatory sermon of the Williamsdale chapel.

Seventeenth conference held at South Rawdon, September 24, 1898, Holmes J. Davison, president; Kate M. Davison, clerk. Apostle Joseph Luff and Elder Samuel O. Foss, of the traveling ministry, were present, Elder Samuel O. Foss being appointed to the field a year. Elder Luff spent some two months in the Nova Scotia mission. Good faithful work was performed, but apparently little good resulted in the way of spreading the work. Nova Scotia is fast hardening herself against the truth, and opportunities for the word are becoming less.

Eighteenth conference held at Williamsdale, June 24, 1899, Holmes J. Davison, president; Kate M. Davison, clerk. Elder Joseph Luff, Samuel O. Foss, and Richard Bullard of the traveling ministry, were present. James Ripley and Leander O. Johnson, were called to the ministry, but declined to be ordained then. Subsequently James Ripley accepted the call, and was ordained to the office of priest by Elder Foss.

Nineteenth conference held in South Rawdon, June 23, 1900. President Holmes J. Davison on a mission in Ohio, Elder Samuel O. Foss, missionary in charge, was called to the chair; Kate M. Davison, clerk. A few baptisms reported that year, also a few removals. The number on the roll is about seventy.

Twentieth conference, also the last one, held at Williamsdale, June 29, 1901, Holmes J. Davison, president; Kate M. Davison, clerk, Lois A. Graham acting pro tem. Elder Isaac M. Smith, of the traveling ministry, present. He remained in the field some six weeks, then returned to Maine.

These conferences, though spoken of as one day, always held over the day following, always being on Saturday and Sunday of the week. From the thirteenth conference Kate M. Davison is spoken of as being clerk. She was sustained from time to time to that office, but not always present. In her absence the items were usually taken by Holmes J. Davison.

Among the events that transpired in connection with the work in Nova Scotia, mention should be made of the dastardly attack upon the faith by one G. W. Lane, in the fall of 1888, at Lockhartville, Kings County. At that time Elder Davison was not under General Conference appointment, but it was his custom to hold preaching services in his own house, and those of his neighbors who felt inclined to open their doors to him. Quite a favorable impression was being made upon the minds of the people generally, until the Reverend G. W. Lane, a Methodist preacher, and also a lecturer of some note, fearing that the things being taught might militate against the success of the church of which he was pastor, and perhaps seeing an opportunity for more notoriety, gave two long lectures against the faith, much to the entertainment of a large crowd that listened to him. There is one thing that might be said in connection with that matter; if God can and will forgive for all the slander, abuse, misrepresentations, and deliberate lies, contained in those lectures, and in connection with them, then

there is comfort in the thought of pardon for the iniquities of the whole human race, and even devils should not be without hope.

Before the lectures began, a promise was given of Mr. Lane that Holmes J. Davison should have an opportunity of replying; afterwards it was denied. The only other available public building for such things, was a hall that was at that time in the hands of his church members, and friends, which was also refused. Elder Davison was counseled of God through a dream and vision given to his wife, to seek no further for opportunities for replying to the lecture, but to continue to preach the gospel and leave the matter with him. The result of the lecture was a general reversal of sentiment toward the faith in that section; and although a number of meetings have been held in the homes of Holmes J. Davison and Solomon Laurence by different elders, and sometimes quite well attended, yet very little impression for good has apparently been made.

To Mr. Lane can be ascribed much of the honor of crushing out the truth for the time being in that place, but other results are following in an unlooked for quarter. Thirteen years have rolled away, and what was then a thriving influential Methodist church is now but a few smoking embers of a dying cause. Less than five years more of decay at the same rate as the past, will cause the dust to rest upon the doorknobs, and the grass will grow over the threshold of the chapel that once held itself full of happy, honest worshipers. "This is condemnation that light is come into the world." The star of the church is at present in the ascendancy; but there is a prophecy on record delivered by Elder Richard Bullard that there is a calamity to befall that neighborhood, and after that there will be a call for the preaching of the word by the divinely appointed ministry.

From all available resources it is discovered that the faith

of the Reorganized Church of Jesus Christ has been preached in forty different localities in Nova Scotia. In many of them not one person has accepted it by yielding obedience to its requirements.

The present number on the roll is seventy-one souls. Quite a large number, however, have removed to other parts, chiefly New England States. A number of others have died. A few of those who are alive can hardly be recorded as true and faithful members; while there are a number who are earnestly striving to keep the faith and obtain the overcomer's reward.

The twenty-first conference of the Nova Scotia District convened at South Rawdon, on the 11th and 12th of October, 1902. Not a large delegation; but there was a good spirit present. Holmes J. Davison presided. In this conference the Cornwallis Branch was decided by vote to be disorganized, Holmes J. Davison's family being about to move away, thus leaving a very few scattered ones. James Ripley was appointed district president; and Annie O'Brien, clerk. Elder Davison labored in Nova Scotia during part of October and November, baptizing one at Glenville, and ordaining William Paine deacon at Williamsdale.

The twenty-second conference was held in June, 1903, at Williamsdale, Samuel O. Foss being the missionary laboring there for the current year. A few baptisms, and the death of Robert Newcomb, one of the pioneers of the work of the Reorganization, were the only noticeable events of the year.

Elder Samuel O. Foss visited Prince Edward Island in July, 1903; made two openings for preaching, one of which was closed upon him, French River. He labored some three weeks and returned to Nova Scotia in October, and went to Maine. No missionary work during the winter in the provinces.

At the General Conference of 1904, Holmes J. Davison and Calvin H. Rich were appointed for the provinces. Calvin H. Rich reached the field first, Davison being detained in Maine

and Massachusetts, and labored in Kings and Cumberland Counties, Nova Scotia. Davison proceeded to Prince Edward Island direct, June 21, was joined by Rich in a few days. There being no home for them both in sight, and the chances so slim for work during July and August, Rich returned to Kings County, Nova Scotia, after preaching a week near Summerside. Subsequently he went to Massachusetts. Davison remained on the Island during July and up to August, laboring with his hands, paying board and expenses, and preaching evenings with increasing interest, in Clinton, Founds, Mills, Granville, and Frederickton. A free home was provided at or near latter place. First Book of Mormon sold to a young Mr. Woodside. Present outlook for preaching hopeful.

Sr. Salyards of Lamoni sent five dollars to aid in preaching the gospel to her relatives on the Island.

For the conference year of 1905, Elder Holmes J. Davison was appointed to labor in Maine and Maritime Provinces. He reached his provincial field on September 21. Began laboring in Prince Edward Island. Was soon joined by Francis M. Sheehy, who stayed until October 14, and then went to Maine, Davison remaining until November 28, 1905, going from there to Nova Scotia. The work in Prince Edward Island was somewhat hard; but many heard the gospel. None obeyed.

Points of labor in Nova Scotia were South Rawdon, Hantsport, Weston, Oxford, Glenville, and Williamsdale, where the twenty-fourth conference convened on the 9th and 10th of December. Davison remained in Nova Scotia until February 27, 1906. No baptisms.

At the General Conference of 1906 Holmes J. Davison was appointed to Maine and the Provinces, but owing to sickness of children was permitted to labor in Independence Stake.

In June Elder Ralph Farrell was sent from Massachusetts by Francis M. Sheehy to labor in Nova Scotia for a short time. The twenty-fifth conference was held at Williamsdale while he

was there. He labored acceptably at Williamsdale, River Philip, Center, and Glenville, baptizing one.

He returned to Massachusetts in about three weeks.

(To be continued.)

SANDWICH ISLANDS.

(Continued from page 106.)

CHAPTER IV.

1894.

Discouraging Conditions—Gilbert J. Waller Appointed in Charge of the Mission—Resignation of Joseph M. Poepoe from Eldership Accepted by the General Conference—Death of Priest Zechariah Kalai—Elder Clapp and Family Return to the States—Difficulties Encountered—Translation of Book of Doctrine and Covenants.

On account of the peculiar conditions which prevailed in the city of Honolulu and on the Islands, it became more difficult to prosecute the work, and less interest was manifested towards it by the Hawaiians, who still felt sore over the overthrow of the monarchy.

Sr. Clapp for some time after her arrival assisted her husband in his missionary labors, her services being especially appreciated in the Sunday-school and church choir.

However, the prospects were such as to discourage Elder Clapp, who began to feel that it would be best for him to return to the States, and in the following report copied from the Ministry Reports to the General Conference held at Lamoni, April, 1894, his views on the mission are set forth: (Ministry Reports, 1894, p. 19.)

Have baptized 9; confirmed 8; ordained 1; blessed 8 children; officiated in the marriage service once. I have labored to the best of my ability, but thus far my work has been confined to the city of Honolulu for reasons that Bro. Waller and I have given in former writings. The revolution that took place directly after my arrival has been a great hindrance to us, as the natives feel that they have suffered a great wrong in the overthrow of their monarchy; and the whites are annexa-

tionists, being organized into clubs and leagues of different kinds, holding meetings nearly every night, keeps us standing, as it were, over a smoldering volcano which may burst forth at any hour. Of course we have no fears for our personal safety while we can see the Stars and Stripes floating from the mastheads of our warships that lie in the harbor and see the brown mouths of the great guns frowning from the vessels' sides. We deplore the need of such protection. We are here to advocate the claims of the Prince of Peace, and to bear His banner.

We had greatly hoped that ere this some of the native young men would have been qualified to preach the gospel; and in order to so qualify them I taught a night-school for the purpose of instructing them in the principles of the gospel; and they did well for a while, but some of them fell into transgression, while others grew indifferent, and the school died out. Bro. Poepoe resigned as an elder; but attends meetings and interprets for us. Sr. Nakuina is a good interpreter and also assists us in interpreting at different services. We have three preaching services on Sundays to the natives in their tongue (through an interpreter) just after Sunday-school in the morning, also in the evening to them, beginning at six thirty; then from seven thirty we preach in English. Since we have adopted this method the attendance of the English-speaking people has increased and we are hopeful that good will result. Some are now ready for baptism. So far the results of our labors have not been as satisfactory as we could have wished. What we may be able to do when the political difficulties are settled we can not of course tell. It is an easy matter to baptize, but to bring them up to a proper spiritual standing is a difficult matter.

If I am retained in this mission it will take ninety dollars per month to keep me and my family. If I am retained alone it will take forty dollars per month to keep me; and my family would have to be supported elsewhere, which would amount to about the same thing. If another is appointed in my place I would recommend, by all means, a man with a wife, and if possible one who could fill Sr. Clapp's place at the organ and in teaching or leading the singing. Sr. Clapp has been a great help in teaching the native girls music, teaching in the Sunday-school, also in the sisters' prayer union, and in visiting among the members. I have to say that Bro. Waller is a godly man and in every way qualified for any place that his services are required, and is worthy the fullest confidence of the Saints. Notwithstanding his great press of business, he is always at his post, bearing aloft the banner of King Immanuel, and can easily find the way to his pocket when the work of the Lord is in need, and his wise counsels can always be beneficial to any one associated with him in the ministry. I have reported the mission just as I understand it, and so leave the matter entirely in the hands of the Conference. Dispose of me and the mission just as the wisdom of your councils directs. I desire no greater honor than will accrue from faithfully bearing the standard of Christ and defending the cause that has afforded me so much comfort.

At the General Conference Gilbert J. Waller was appointed in charge of the mission.

At the same conference the resignation of Joseph M. Poepoe from the eldership was accepted.

On May 26, Priest Zechariah Kalai died.

The departure of Elder Clapp for the States, and the resignation of Joseph M. Poepoe from the ministry, threw the burden of the work of the mission on the shoulders of Bro. Waller, who found it difficult to keep the work alive owing to the instability of many of the Hawaiian members who were dissatisfied with the Government, and harbored feelings of bitterness against the white race generally. The expulsion, too, of Sr. Nakuina,—an able Hawaiian lady who had assisted the work by interpreting at our meetings,—by Elder Waller from the church on account of her conduct towards Sr. Clapp, had offended some of the Hawaiians, who sympathized with Sr. Nakuina in the trial and gave her their support. The conduct of Bro. Clarence H. Luther, the former branch secretary, who soon after this left for California, and the prominent part that he took in politics against the Hawaiians, made the task of carrying forward the work still more difficult.

However, there were a few who loved the work and upheld the elder in charge in his efforts to keep the work moving, assisted by Bro. Poepoe. Elder Waller continued the translating and printing of the revelations in the Book of Doctrine and Covenants, which by the end of the year was almost completed. During the year 1894, only six members were baptized.

1895.

CHAPTER V.

A Revolution—Church Services Interrupted—Publication in Hawaiian of the Book of Doctrine and Covenants—Cholera—The Translation into Hawaiian of the Book of Mormon.

In January of this year another revolution took place, when

Jour 3

the Hawaiians endeavored to restore the monarchy. Many prominent white people, as well as Hawaiians, were implicated and imprisoned. Among the number were two of our members.

This disturbance again interfered with our work, and for some time it was impossible to hold services.

On April 27, the Hawaiian translation of the Book of Doctrine and Covenants was completed.

In the month of August, the cholera broke out in Honolulu, and again our church services were interfered with. In the month of September, the Book of Doctrine and Covenants was published in Hawaiian.

The following extracts from a letter written by Bro. Waller about this time and appearing in the *Herald* (vol. 42, p. 685,) contain information relative to the work and conditions in Honolulu, which is interesting:

So far, this has been a year of trial for Honolulu, and events have interfered with our progress. First, we had the revolution early in the year which upset business and everything else. For some time we were unable to hold services and the natives remained for some time in a restless condition. Now, we have the cholera to contend with, and although it has not been epidemic, we have had enough to upset business and to interfere with our church meetings, which were stopped altogether for a time, and now we are allowed one a week, on Sunday mornings. Under these conditions it is impossible to make much headway, but I trust passing through these trials has humbled us and increased our faith in the Lord and his work. I know it has made me more anxious to labor for the spread of the gospel. I hope also that these trials have done something towards preparing the hearts of others here for the reception of the gospel teachings. So far none of our members have been taken with the cholera, though they have been living right in the midst of it.

As for myself and family we at the present are fairly well, but I would like to feel stronger. My wife has had quite a siege of sickness, but is now well. I have almost made up my mind that I shall have to hold on to the work alone here till next year. Well, perhaps it is for the best. I rejoice to see the progress that is being made elsewhere, and to notice how the Lord is blessing those who are faithful. Although I have never yet experienced the abundance of the Spirit that seems to have been bestowed upon many, yet I know that at times I have

been remembered and I have been especially blessed and prospered beyond all expectations in these troublous times and because I pay my tithing.

When prevented from meeting together recently with the members on account of the cholera, I addressed a letter through one of the native papers to the members of my flock, exhorting them to faithfulness and diligence in keeping God's word, and spoke of the opportunity that they now had of letting their light shine, by living the lives of Saints of God, and by sustaining those in the Government who were doing their utmost to stamp out the cholera by improvement of sanitary conditions and by other means. I also asked them to devote a certain Thursday to fasting and prayer. In an editorial the following day in a native paper, the church received commendation for its course, and it mentioned that we were the first and only ones to do it so far.

Seeing the prevalence of the disease, Bro. Poepoe, myself, and many others did voluntary inspecting work twice daily, which was necessary to help out the board of health in their labors, and also to quickly report cases which were constantly concealed by the natives till the victims were dead or dying.

There has not been a case of cholera for three days, and only two or three during the last ten. We hope it is over. Total cases 87; deaths 61.

Our lessons from the *Gospel Quarterly* are also translated into Hawaiian and published weekly in a native paper, which goes to different parts of the Islands; so you see we are trying to keep the work alive.

The following is a copy of the letter referred to above, written by Bro. Waller to the members during the prevalence of cholera and published in one of the Hawaiian papers:

HONOLULU, September 9, 1895.

To the Members of the Reorganized Church of Jesus Christ of Latter Day Saints; Greeting:

Dear Saints: As we are in the midst of troublous times, I trust that all members of my flock will try to live up to the teachings of the church, so that they may enjoy the Spirit of the Master which is promised to all who love and obey him, and be comforted, sustained, and directed thereby. We have been exhorted by the Spirit of the Lord to come up higher, which means nearer to God, so that we might receive and enjoy more of the Spirit and become a light to the world.

We now have an opportunity of letting our light shine before the world, and if we are in the enjoyment of the Spirit of God, we shall do so.

Let us now gird on the whole armor of God, be faithful, firm, and true, and trust in our Father. Let us live pure lives, be clean in thought, word, and deed; keep our homes and bodies clean, and let us avoid anything that has proved injurious to health at the present time, for the laws of God govern not only our spirits, but our bodies also. Let us try

and do good to those around us, and exhort, encourage, warn, and teach whenever we have the opportunity.

And now especially let us pray for each other, for our families, members of the church, and all the sick and afflicted, and also for the Government here who are now battling with this plague which is carrying so many of our fellow creatures to the grave. It is our duty to sustain the Government under which we live, and we should under the present condition of things endeavor to aid those who are laboring to stamp out the cholera, and also to impress upon the minds of others the necessity of doing likewise. In this we can let our light shine as well as in spiritual things. In the Book of Covenants we are told "to be subject to the powers that be till he shall reign whose right it is to reign." Let me also exhort you while we are prevented from meeting together in our regular services to pray at home often, not only on Sundays; but other days. Let the sisters remember their time of prayer on each Thursday afternoon; this they can do each in their own home.

And finally in conclusion, let me ask you all to join with me in fasting and prayer on Thursday next, and let us ask God in his mercy, if it be in accordance with his will to spare the people of this city and cause the plague to stop, so that we may be permitted to meet in the name of the Lord and be able again to present the gospel to the people.

In love, Your Presiding Elder,

(Signed)

G. J. WALLER.

After the cholera was over, meetings were again resumed and the Hawaiian members felt specially grateful that not a single one of our number had fallen a victim to the dread disease.

In the month of October, Bro. Joseph M. Poepoe, aided by Bro. Waller, commenced the translation of the Book of Mormon into Hawaiian.

During the year, ten were baptized.

1896.

CHAPTER VI.

Elder Waller's Family Leaves for the States—Elder Waller Unsettled about Remaining in Hawaii—Seeks Divine Guidance—The Lord Gives Instruction by His Spirit Through the Prophet—Ordination of Bro. Edward Ingham and Bro. Gulstan K. Poepoe—Bro. Waller Leaves for the States—

Ordination of Elder Kamakaia by the Independence Branch
—Kamakaia Resigns after Waller's Return to Honolulu.

For some time Elder Waller had been contemplating moving his family to the States, as he was desirous of bringing up his children where better educational advantages could be had, and amidst more congenial surroundings. And with this object in view, his wife and children left for California in the month of April, Elder Waller intending to join them there later on. He had been encouraged in thus laying plans for the future by a statement made by Elder Clapp when in charge of the mission. At a prayer-meeting Elder Clapp stated to the members that they were going to lose their presiding elder. By this, he said, he did not mean that Bro. Waller was going to die, but the Lord was going to call him away to a field of greater usefulness. While this statement proved discouraging to the Hawaiians, it strengthened the desire of Elder Waller to leave the Islands and settle in the United States.

When, however, the report from the General Conference was received, Elder Waller found that the way was not opening as he expected, for he was again appointed in charge of the mission, and no one was sent to assist him. Feeling therefore dissatisfied, he resolved to make the matter a subject of prayer, and sought divine guidance, pouring out his soul in humble prayer to the Lord, asking that if the Lord would not make it known to him, he would be good enough to do so through the Prophet at the head of the Church, to whom also the elder wrote at the time. A short time after this, a letter dated August 27, 1896, was received from President Smith, in which the following important and comforting instructions were given by the Spirit:

Say unto my servant, Gilbert; be not doubtful, but contented. Abide in the Islands yet for a time. Thine efforts and thy labors are seen and accepted. Thy presence and thine admonition, precept and example are needed; and thy counsel required that my work in the Islands may be

kept, with the flock. Be faithful as thou art earnest and thy work shall be blessed unto thyself and to many. Put thine energies toward the mission, not neglecting thy business, and thou shalt be pleased with thy progress; and when the time comes, thou wilt be able to leave the work of the mission in the hands of suitable servants, called thereto by my voice. Visit the United States, if it be pleasing to thee, but keep thy family with thee; they will need thy care and guidance. Amen.

This instruction greatly comforted Elder Waller, who now made up his mind to remain in the Islands with his family.

President Smith, in his letter, also assured Elder Waller that the call of two young men in the Honolulu Branch to the ministry was all right, and accordingly on Sunday, September 20, Bro. Edward Ingham was ordained to the office of elder and Bro. Gulstan K. Poepoe to the office of priest.

On October 15, Bro. Waller left Honolulu for a visit to the States, leaving Elder Ingham in charge of the work.

About this time Samuel K. Kamakaia and two others who were members of the Royal Hawaiian Band, then on a tour of the States, were baptized and Samuel K. Kamakaia was ordained to the office of elder by the Independence [Missouri] Branch officers. This ordination was not approved by Elder Waller, and the conduct of Elder Kamakaia, while in the States and after his return to Honolulu, was such as to bring discredit upon the work.

During the year 1896, twelve were baptized.

Upon the return of Elder Waller in January, 1897, to Honolulu, Samuel K. Kamakaia's case was investigated, and the result was that he resigned from the priesthood, and a few months afterwards forsook the work.

At the General Conference held in April, Gilbert J. Waller was again appointed in charge of the mission. (See Conference Minutes, 1897, p. 47.)

The family of Elder Waller returned in the month of May.

During the year the translation of the Book of Mormon was continued. Three members only were baptized in 1897.

1898.

CHAPTER VII.

Ordination of Gilbert J. Waller to the High Priesthood Recommended by the General Conference—Gilbert J. Waller in Charge of Mission—Ulysses W. Greene of the Seventy Appointed to Labor in Hawaii—Publication in Hawaiian of the Book of Mormon—Arrival of Elder Greene.

On February 14, Bro. James Kanui was ordained to the office of deacon.

At the General Conference held this year, Gilbert J. Waller was appointed in charge of the mission, and his ordination to the office of high priest was also recommended by the Conference. Elder Ulysses W. Greene, of the seventy, was appointed to labor in this mission.

In October, the translation of the Book of Mormon was finished.

On November 9, the Book of Mormon was published in Hawaiian. This gave the church an opportunity of getting the Book of Mormon and our work in a measure before the people of the islands (which had just recently, through annexation to the United States, become a part of the land of Joseph), as the leading daily paper published in Honolulu, *The Pacific Commercial Advertiser*, gave a favorable notice of the publication.

The following notice and extract from a letter of Bro. Waller, published in volume 45 of the *Herald*, page 774, will be read with interest here:

BOOK OF MORMON IN HAWAIIAN LANGUAGE.

We have received from Bro. Gilbert J. Waller, of Honolulu, Hawaii, a copy of the Book of Mormon in the Hawaiian language, the result of three years' labor and care of Bro. Waller. The translating of the work up to and including the first three chapters of the Book of Alma was done by Bro. Joseph M. Poepoe; the remainder by a Hawaiian named J. M. Kaneakua.

Under date of November 9, Bro. Waller wrote:

An edition of the Book of Mormon was issued by the Utah church (George Q. Cannon being the translator) about the year 1852, but that has now run out, and we ought to be able to find a ready sale for the five hundred copies we are now issuing, amongst the numerous Hawaiian members of the Utah church, unless they refuse to buy, as seems to have been the case with the Book of Doctrine and Covenants which we published a few years ago.

Well, I am thankful that the work is finished. I hope that if not now, the time will soon come when the Hawaiians will appreciate what had been done for them. I felt it was the duty of the church to provide them with the translation of this book in their own tongue, so that they might have an opportunity of reading the record of the Nephites themselves, and I hope and look for an extension of the work as a result; and if the Master approves and accepts of it, I shall feel amply rewarded for what I have done in connection with it.

All that I feel that I need say in connection with my labors in getting out this edition, in the work of translation and other matters, is that I have noticed that the same power that was made manifest in opposition to this work when it was first started, was active here, trying to discourage and delay; while on the other hand the wisdom and power of the Lord were plainly shown forth in meeting emergencies and providing a translator when otherwise it seemed it would have been almost impossible to have completed the work, at any rate, for a very long time.

On November 17, Elder Ulysses W. Greene arrived on the Steamship Rio de Janeiro and at once started his missionary work in the city of Honolulu. His efforts gave a new impetus to the work, and considerable interest was aroused amongst some of the English-speaking people of the city.

During the year 1898, three people were baptized.

(For reference to Hawaiian Mission, see *Herald*, vol. 45, pp. 743 and 744.)

1899.

CHAPTER VIII.

Elder Waller Still in Charge of the Mission—Elder Greene Opens Up the Work in the Country Districts of Oahu—Priest Gulstan K. Poepoe Appointed to Labor with Bro. Greene—Elder Greene and Gulstan K. Poepoe Visit Hilo, Hawaii—Bubonic Plague in Honolulu.

There being no General Conference this year, Elder Waller

remained in charge of the mission, assisted by Elder Greene. Although the Conference had recommended the ordination of Bro. Waller to the office of high priest, no instructions had been given to Elder Greene to ordain him, and hence no action was taken by him.

In the month of May, it was decided to try to extend the work to the country districts of the Island of Oahu, and on May 8, Elder Greene commenced preaching at Waianae, and on June 11, a Hawaiian was baptized at that place, the first convert to the faith outside of the city of Honolulu.

On July 2, Gulstan K. Poepoe, with the approval of the First Presidency, was appointed to labor with Elder Greene. After endeavoring to plant the work in different places on the Island of Oahu, it was thought best to try and establish the work in Hilo, the largest town on the Island of Hawaii, whither Elder Greene and Gulstan K. Poepoe went towards the end of the year.

In the month of December, the bubonic plague broke out in Honolulu and, consequently, business generally was very seriously interfered with. It was also impossible for some weeks to hold church services.

The following from letters of Bro. Greene and Bro. Waller, copied from pages 104, 105, and 107 of volume 47 of the *Herald*, will furnish interesting reading matter here:

HONOLULU, Hawaii, January 23.

Editors Herald: By this mail I am sending you a newspaper containing the account of the burning of a portion of our city, occupied principally by Chinese and Japanese. Of the existence of bubonic plague, my former letter would inform you. The board of health have been for the past few weeks fighting against the pestilence, and are still burning infected houses whenever new cases are found. Business is demoralized, and the strain upon the community has at times been intense.

Bro. Greene and Poepoe returned from Hilo last week, as they were afraid on account of existing conditions there that they might be shut off entirely from communication with Honolulu. Bro. Greene is at present staying at my house and is helping me out by doing inspecting

work amongst the houses in the neighborhood. It is impossible to do any missionary work, as churches are closed, and no one is allowed to go from the city into the country districts without a pass from the board of health.

Saturday last was a day that will be long remembered in Honolulu; and it is fortunate that the Japanese and Chinese in the quarantine districts that were burned did not start a riot. You may imagine what a difficult task it was to control about five thousand Asiatics when homes and goods were being burned, and keep them from breaking through into the unquarantined parts of the city. It was sad to see the crowds of men, women, and little children, hungry and homeless, walking through the streets guarded by men armed with guns and clubs. Some of the poor creatures were carrying what little furniture they had been able to save; some unable to carry their burdens further, had to leave them in the streets. Some of the Chinese women with their little feet could scarcely walk and had to be assisted along by men. But the account you can read, if you feel interested. It makes one's heart feel sad to witness such scenes, and makes one long for Zion's redemption. Oh! may it come speedily.

One can, after passing through scenes of this kind, readily understand how easy it will be for the whole world to be put in commotion and the prophecies fulfilled; and it deeply impresses a Latter Day Saint that it is necessary above all things for each one to live his religion. I firmly believe that there is nothing but the power of God can enable an individual to pass through the times that seem to be ahead of us without fear. One needs the Spirit's presence to enable one to be *cheerful* and to preserve equanimity of mind under such conditions.

Well, I am thankful that I have the precious hope that comes to those who obey the gospel to cheer me under these trials. My wife would like to leave with the children for California; but the Lord directed me to stay here for a time, and to keep my family with me, and I am going to follow his counsel. He has so far protected and blessed me and mine, and will, I trust, continue to do so if I am faithful.

The schools are all closed at present and my children therefore can not follow up their studies; but I hope this interruption will not last long.

I should very much like to be present at the coming General Conference, but am afraid it is impossible for me to get off. Elder Greene will probably be there, as he seems anxious to return, and if things continue here like this, he will not be able to carry on any missionary work; so I think it is perhaps best for him to leave.

In talking with him the other day, I said if delegates could be sent from a good many branches where conditions prevailed such as they are here, it would insure a good conference, as men sent from such places would undoubtedly be *humble* and *prayerful* and anxious to do the *Lord's will*, no matter what it might be.

Well, I hope anyhow you will have a good conference and that good results will follow the work done there.

I am ready and willing to continue in the Lord's service and do all I can as I have opportunity.

Communication with the other Islands is interrupted.

With kind regards,

Yours in the one faith,

G. J. WALLER.

HONOLULU, Hawaii, January 22, 1900.

Editors Herald: It will be pleasanter could we report improvement in the situation here. The hearts of the Hiloites fail them for fear. As they concluded to have no communication with Honolulu until thirty days after the last case of plague here, I thought it better to face plague conditions than be out on that Island with shortage of provisions, so with Bro. Poepoe returned on the last steamer from there.

Found Honolulu just recovering from shock occasioned by death from plague of a prominent woman and the closing of a dry-goods store in consequence. They had thought the white people immune from plague. Saturday the authorities ordered the burning of an infected section, and the fire escaped from control. Upwards of one million dollars of property in Chinatown was destroyed. Thousands of panic-stricken quarantine refugees ran hither and thither only to find soldiers barring egress. All the National Guard, the United States garrison, with thousands of citizens, the latter armed with axes, clubs, and every conceivable weapon, surrounded them, and finally they were marched through the principal streets to Kawahao Church, where they huddled together wondering what next would happen. The scene beggars description.

About seven thousand were thus thrown on the Government's hands. Many of them had been prosperous merchants who found themselves in a day bereaved of all, dependent on charity, and still prisoners in quarantine. It appears that the "overflowing scourge," the "flame of devouring fire," the shortage of food supplies, panic, hearts filled with fear, etc., are changing the Paradise of the Pacific into a habitation not to be desired.

From the wickedness and worldliness existing we had long felt that the judgments could not be far away and would be necessary ere people would listen to the last witness of God ere the end comes.

The Saints are all well. Bro. Poepoe baptized one the afternoon we left Hilo. Bro. Waller will forward papers. No public services allowed.

Respectfully,

U. W. GREENE.

Bro. G. J. Waller wrote from Honolulu, February 15:

"I am glad to report the situation much improved; have had no cases of plague for several days in Honolulu, however it has made its appearance in Maui and Hawaii. We are all well, I am thankful to

say. None of our number so far has been attacked by the disease; and also in our business none of the men had the disease. This is encouraging and tends to increase one's faith in God's promises, for one can not fail but see in it the protecting hand of a loving Father."

From the above will be noticed that as was the case during the cholera epidemic, no members of our church were affected by the plague.

During the year 1899, five people were baptized.—*Saints' Herald*, vol. 47, p. 147.

1900-1901.

CHAPTER IX.

Elder Greene Returns to the States—Gilbert J. Waller Again in Charge of Mission—Japanese Sunday-school Started—Publication of tracts in Chinese, Japanese, and Portuguese Ordered.

In January, 1900, Elder Greene returned from Hilo, where, as the results of his efforts, one Hawaiian had been baptized. Elder Greene, like his predecessor, found the field a hard one to labor in, and in the month of March returned to the States.

This year Elder Waller was again appointed in charge of the mission, and the work was carried on by him and Elder Ingham, who was found to be a capable, worthy, faithful assistant.

Gulstan Poepoe, on account of domestic trouble, gradually lost interest and finally forsook the work, leaving Bro. James Kanui, the deacon, the only Hawaiian holding any office in the church.

The instability of the Hawaiians made the work amongst them difficult and slow, and it required charity and faith to enable the elders to carry on the work amongst them.

During this year, no people were baptized.

During the prevalence of the plague in Honolulu, while Elder Waller was doing inspecting work amongst the Japanese, his attention was drawn to some Japanese children who

he found could speak English very well, and he determined, therefore, to make an effort to start a Sunday-school amongst them. Finding that they were willing to be taught, the school was started at Elder Waller's house early in 1900. The Japanese children attending were taught from the *Gospel Quarterly* (primary grade) and made satisfactory progress, being very attentive and studious.

As the work seemed to drag amongst the Hawaiians, and as the English-speaking people did not seem to interest themselves in the gospel message, Elder Waller felt anxious to move out amongst some other nationalities, and in writing to President Smith before the General Conference, asked if arrangements could not be made for the publication of suitable tracts in the Portuguese, Japanese, and Chinese languages. The following is a portion of the letter as it appears in the *Herald*, vol. 48, p. 261:

I hope you will consider the needs of this mission, and if you can I should like you to send some one to assist in carrying on the work here. If you can not, I hope you will take some action in regard to the translation and printing of tracts for distribution among the Portuguese, Japanese, and Chinese people of the city of Honolulu. It seems to me that the church ought to try to bring our work to the notice of these nations, of which there are many here.

He also asked if it were possible for Alexander H. Smith to visit the Islands, stating that he considered that good would result to the work through such a visit.

When, therefore, the revelation was received giving instruction about the printing of tracts in the Chinese, Japanese, and Portuguese languages, and at the same time instructing that Alexander H. Smith visit the islands of the sea, and Australia, the brethren here felt encouraged, as it showed, that while they might appear to be making no progress, and prospects might seem discouraging, yet their hearts were in touch with the spirit of the work, and they felt glad and rejoiced.

As Elder Waller was continued in charge of the work by the General Conference of April, 1901, and no one was sent to labor in the Islands, he thought it best to at once proceed with the publication of tracts in the Chinese, Japanese, and Portuguese languages, there being many people of these nationalities in Honolulu and in different parts of the Islands. He, therefore, corresponded with President Smith on the subject and, as a result, the members of the church were requested to assist in the work by writing suitable tracts and forwarding the same to Elder Waller. (See *Herald*, vol. 48, p. 574.)

On June 8, 1901, Gilbert J. Waller was appointed church historian for the Sandwich Islands Mission.

During the month of August, a tract suitable for publication amongst the Chinese was received from Bro. Robert M. Elvin, of Lamoni, Iowa; and to show that the Spirit of the Lord was directing in this matter, the following extract from his letter is here given:

LAMONI, Iowa, August 12, 1901.

GILBERT J. WALLER,
Honolulu, Hawaii Territory.

Dear Brother: Herewith I hand you the manuscript for a tract. Yesterday morning, between four and five o'clock, I dreamed the outline of this, and at once arose and penciled it down. It will, however, be for you to decide, if it is suitable. I felt blessed by the Spirit while writing it. Ever since the revelation of last April, I have felt a keen interest in these people of the Far East, and some scriptures both in the Bible and Doctrine and Covenants have taken on new light and interest to me. . . .

In gospel bonds,

ROBT. M. ELVIN.

The tract is headed: "Salvation to all," and is addressed "To the great brotherhood of China," and contains some fine thoughts and points which are striking.

On September 2, arrangements were made for the translation of Bro. Elvin's tract into Chinese.

(To be continued.)

THE STATE HISTORICAL SOCIETY OF IOWA.

As an item of news and as an indication of recognition we mention here that the Historian of the Church was on December 4, 1907, elected to membership in the Iowa State Historical Society. This society was organized in 1857, and includes among its members some of the best scholars, and most noted men of the State.

The following is a copy of the letter notifying the historian of his election.

December 5, 1907.

My Dear Mr. Smith: It gives me pleasure to inform you that, at a meeting of the Board of Curators of The State Historical Society last evening, you were elected to membership in the State Historical Society of Iowa.

We are glad to have you associated with us.

Very cordially yours,

BENJ. F. SHAMBAUGH.

MR. HEMAN C. SMITH, Lamoni, Iowa.

Membership in this society entitles a member to receive the quarterly and all other publications of the society during the continuance of his active membership.

These will be of great utility to the Historical Department and enable us to keep in touch with the people who make history in our State, and the history of Iowa is closely associated with the history of the church, as will be more fully realized by reference to the article contained in the first number of the JOURNAL OF HISTORY, entitled "Iowa's attitude toward the church."

By permission of Professor Shambaugh, the author, and editor of *The Journal of History and Politics*, we publish in this issue the history of this society.

We think this will prove interesting to the readers of the JOURNAL OF HISTORY.

The first publication of this article was in the April number of the *Iowa Journal of History and Politics*, 1903.

We commend it to our readers for a careful reading.

H. C. S.

A BRIEF HISTORY OF THE STATE HISTORICAL SOCIETY OF IOWA.

There are times and circumstances which seem to inspire a larger interest in matters historical—times especially when the human mind cherishes what has been, times when the past touches the human imagination even to sympathy. The discovery of new scientific truths, for example, provokes curiosity in the history of scientific truth discovery; the elevation of men to high positions of trust, honor, or power among their fellows stimulates biography; while a people aroused by formative events, dramatic episodes, or by anniversaries to a consciousness of change, progress, or political unity, invariably turn with no little pride to the annals of their social and political evolution.

In our commonwealth of Iowa the revision of the Constitution in 1857 seems to have been the event which occasioned the first formal expression of the conviction that the history of this State was worthy of preservation. And yet this conviction itself had surely been born of earlier days. That it had been maturing gradually for more than two decades was natural and could hardly have been otherwise. The courageous pioneers, who in the thirties and forties of the last century crossed half a continent to make permanent homes in Iowa, must have realized as they blazed their names on primeval oaks or drove their stakes deep into the prairie land that their lives were indeed part of a great movement which would some day become truly historic.

Many rare and inspiring experiences were in store for those who crossed the Mississippi prior to 1857. The beauties of nature untouched were theirs; and theirs, too, was the free-

dom of opportunity. During the lifetime of a single generation the pioneers beheld the evolution of a community of men and women from a few simple families to a complex society; and as participants in that social and political transformation they successfully established and maintained law and order on the frontier. These early settlers founded social and political institutions. They participated in the organization and administration of the highest form of Territorial government which the genius of our people has yet devised. Earnestly they mingled their labors with the virgin soil of the richest prairies of all America. Beneath their eyes a thousand hills were stripped of forests and more than a million acres of prairie land were turned into corn-fields. The hardships and privations which they endured remain largely untold.

During the early forties the pioneers took part in an agitation for a State government. In 1845 they twice rejected the boundaries prescribed by Congress. In 1846 they formed the Constitution under the provisions of which Iowa was organized as a State and admitted into the Union. Having witnessed the birth of "the only free child of the Missouri Compromise," these Iowa pioneers enthusiastically applauded their Governor when in 1854 he declared that it was fitting that this state of Iowa should let the world know "that she values the blessings which that Compromise has secured her, and that she will never consent to become a party to the nationalization of slavery."¹ In 1856 they made preparations for a third constitutional convention and witnessed the birth of the political party which, with but one exception, has dominated the politics of the State even unto this day.² Finally, in the eventful year of 1857 they were seriously engaged in drafting anew their code of fundamental law.

¹From the inaugural address of James W. Grimes.

²The Republican Party of the State of Iowa was organized at Iowa City, in February, 1856.

Many of the pioneers had now passed middle life. With axes and plows they had bravely fought the battles of the frontier; and now they had begun to enjoy some of the fruits of victory. They loved to tell the story of "the early days." At the fireside they lived over and over again the history of their lives. The hardships and privations through which they had passed were now endeared to them. They were proud of the great Commonwealth which they had founded. The marvelous transformations which they had witnessed stirred their imaginations. They felt that somehow their own humble lives were really a part of history; and so they resolved "to rescue from oblivion the memory of the early pioneers."³ Thrice fathers—fathers of the Frontier, fathers of the Territory, fathers of the State—the unschooled pioneers of Iowa now became the fathers of our local provincial history.

It was in January, 1857, while the Third Constitutional Convention was revising the Constitution of the State in the Old Stone Capitol at Iowa City, that the Sixth General Assembly, which was then in session in the same historic building, voted a permanent annual appropriation "for the benefit of a State Historical Society."⁴

To be sure, discussion of the importance and value of such a society had preceded and in a way called forth this action of the General Assembly; but the movement was not fully organized until February 7, 1857, when a Constitution for the "State Historical Society of Iowa" was adopted. The provisions of this simple instrument have continued to be the basis of the organization of the Society for half a century.

³From the Constitution of the State Historical Society as adopted in 1857.

⁴By a vote of the Board of Curators on March 3, 1857, "the present members of the Constitutional Convention and the General Assembly were elected members of the Society."

According to the original Constitution of 1857,⁵ the State Historical Society of Iowa consisted of members who were admitted upon election by the Society, or by the Board of Curators, and the payment of an "admittance fee" of three dollars. The members of the Society held regular annual meetings at which officers were elected and new members admitted.⁶

The officers of the Society consist of "a President, six Vice-presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, Librarian, and eighteen Curators," who were chosen annually. Article seven of the Constitution constituted the Curators "the Executive Department of this Association" with "full power to manage its affairs." In April, 1869, a series of "By-laws" was adopted, which, among other things, provided for officers and monthly meetings of the Board of Curators, fixed the quorum thereof, prescribed an order of business, and named the standing committees.

After the lapse of nearly half a century it is interesting to observe the aims and functions of this Historical Society as indicated in Chapter III of the Constitution of 1857. This chapter, which is entitled "Object," reads as follows: "The object of this Society shall be to collect, embody, arrange and preserve in authentic form, a library of books, pamphlets, maps, charts, manuscripts, papers, paintings, statuary and other materials illustrative of the history of Iowa; to rescue from oblivion the memory of its early pioneers; to obtain and preserve narratives of their exploits, perils and hardy adventures; to secure facts and statements relative to the history, genius, progress or decay of our Indian tribes, to exhibit

⁵The Constitution, By-Laws, and Articles of Incorporation of the Society, and the Acts of the State relating to the Society, were published in 1869.

⁶The annual meetings were at first held in December, but after 1872 they were held in June.

faithfully the antiquities, and the past and present resources of the State; and to promote the study of history by lectures, and diffuse and publish information relating to the description and history of Iowa."

At the outset the State seems to have had no direct control over the organization and administration of the Society. As time went on, however, the feeling arose that the State Historical Society of Iowa should be brought into closer relations with the State. This was certainly a legitimate demand since the Society existed for public purposes and was supported by State appropriations. Accordingly, the Fourteenth General Assembly passed "An Act to Reorganize the State Historical Society," which was approved April 23, 1872.⁷

The act of 1872 was for the most part a compilation of the provisions of the Constitution and By-laws which the Society had already adopted. Some significant changes were, however, introduced. The Curators were thereafter to hold office for two years, and nine of the eighteen were to be appointed by the Governor of the State. The annual meeting of the Society was to be held "on the Monday preceding the last Wednesday in June of each year." Section five empowered the Board of Curators to "choose annually, or oftener, if need be, a corresponding secretary, recording secretary, a treasurer, and a librarian . . . from the members outside of their own number." These officers were to serve as officers of both the Society and the Board of Curators. A President was likewise chosen by the Curators, but from their own number. He presumably held the same office in the Society. It was further provided by this act that "No officer of the Society or of the Board shall receive any compensation from the State appropriation to the Society."

Whatever may have been its political and legal status prior

⁷Laws of Iowa, 1872, p. 113.

to 1872, it is certain that by the act of April 23 of that year the State Historical Society of Iowa was made a *State institution* in the fullest sense of the term. Since 1872 no change of any importance has been made in the organic law of the Society; so that to-day the Code provisions⁸ are substantially those of the act of 1872.

It can hardly be said that the State Historical Society of Iowa was, in its earlier years, liberally supported by the State. The idea seems to have prevailed that the library and collection, would somehow grow by voluntary contributions, and that with little or no expense the materials of history would find their way to the store-rooms of the Society. By the act of January, 1857, the sum of \$250 was appropriated as a permanent annual allowance. In 1860 the annual allowance was increased to \$500.⁹ Twenty years later it was fixed at \$1000.¹⁰ In 1902 the permanent annual support of the Society was raised to \$2500.¹¹ And finally in 1904 it was placed at \$7500. In the meantime several special appropriations were voted for the benefit of the Society. The first special appropriation was made in 1868, when in "An Act in relation to the State Historical Society," \$3000 annually for two years was appropriated.¹² In 1892 a second special appropriation of \$1000 for the biennial period was voted.¹³ Again in 1900 the Society received a special appropriation of \$2000.¹⁴ The last of the special appropriations was made in 1902 and amounted to \$9500.¹⁵

In the original act of appropriation, as well as in subse-

⁸See Code of 1897, p. 975.

⁹Laws of Iowa, 1860, p. 146.

¹⁰Laws of Iowa, 1880, p. 60.

¹¹Laws of Iowa, 1902, p. 143.

¹²Laws of Iowa, 1868, p. 225.

¹³Laws of Iowa, 1892, p. 133.

¹⁴Laws of Iowa, 1900, p. 115.

¹⁵Laws of Iowa, 1902, p. 143.

quent statute and code provisions, the State Historical Society is referred to as "in connection with and under the auspices of the State University." Precisely what was to be understood by these words was not clearly defined. The expression, however, has never been interpreted to mean that any organic connection existed between the two institutions. The State Historical Society of Iowa remains to this day an independent State institution, whose organization, support, and management are in no way connected with the State University. It is probable that the provisions of the act of 1857 aimed to secure the permanent location of the Society at Iowa City, where it would "be fostered by the literary and scientific influences of the University." The only material assistance which has ever been rendered by the University consisted of providing rooms for the Society from 1857 to 1868 and again from 1901 to this day.¹⁶

Although Iowa City, the historic capital of Iowa and the seat of the State University, has been the most fitting location for the State Historical Society, the library and collections of this Society have not always had satisfactory accommodations. At first rooms in the Old Stone Capitol were assigned by the Trustees of the University. These quarters were occupied by the Society until September, 1862, when other rooms were assigned in the "Mechanics Academy." This building was occupied by the Historical Society until March, 1865. It was at this time that the Trustees of the University passed a reso-

¹⁶At a meeting of the Board of Curators in 1866, Colonel S. C. Trowbridge said that "he [Trowbridge] was at the first organization of this Society, which was born after the politicians had swapped off all the public institutions that had been located at Iowa City, and arranged for their removal to other parts of the State, and the object of placing the Historical Society under the auspices of the University was to insure its permanent location at this point.

". . . If allowed to remain here it will be fostered by the literary and scientific influences of the University."—From the Records of the Board of Curators, March 2, 1866.

lution authorizing the Society to use "the Library Room and Cabinet of the University for their purposes as a Society, with leave to hold the annual meetings of the Society in the University Chapel." This arrangement proved unfortunate in that it gave rise to misunderstanding, controversy, and no little ill feeling between the two State institutions.

In June, 1866, the Trustees of the University "*Resolved*, That the Historical Society be requested, so soon as they can, to surrender the government of the Society to the Trustees of the State University, and after thorough examination, if they consider that they have not sufficient authority to do so, that they petition the Legislature for such authority; and in the meantime, as a condition of occupying a room in the University, that they employ as their Librarian the Librarian of the University, and on failure to comply with this condition by the first day of September, 1866, the Executive Committee are hereby authorized and empowered to have the effects of the Historical Society removed from the University building at the expense of the University."¹⁷ The Curators of the Historical Society believing the performance on their part of such an act would be clearly a violation of their oath of office did not comply with the request of the Trustees.

Again in June, 1867, the Trustees of the University after a further consideration of the relation of the Historical Society to the University, passed this resolution: "*Resolved*, That the State Historical Society be permitted, until otherwise ordered, to occupy the present library-room, upon the removal of the present library of the University therefrom, which occupancy shall only be upon the following conditions: The said State Historical Society shall at their first annual meeting adopt the following: 1. The property in the custody of the State Histor-

¹⁷See appended Document, D, in Sixth Biennial Report of the Board of Curators.

ical Society shall be, and remain, under the ultimate control of the Board of Trustees of the State University, and in case said Board deem it for the security or preservation of said property to assume such control they may do so. 2. That said property in the custody of the Society shall not be removed from the University Buildings, except by the consent of the Board of Trustees. 3. That at each regular annual session of said Board of Trustees, the said Historical Society shall report to the Board the conditions and operations of the Society generally. 4. That regulations shall at all times exist by which the instructors and pupils of the State University shall have access to the collections of the Society for the proper uses of the University. 5. That at the coming session of the Legislature, the General Assembly be requested to declare and define a permanent connection to exist, as above contemplated, between the State University and the State Historical Society. 6. That the immediate management of the operations of the State Historical Society be left to the Society itself."¹⁸

Again the Curators declared that they could not, "in view of their obligations to the Historical Society and the laws of the State under whose authority they are acting," accept rooms in the University on the conditions proposed by the Trustees. When they met in August the Curators rejected *seriatim* and by unanimous vote all of the conditions of the resolution. A few months later the Curators submitted to the Governor their regular biennial report, in which, after adverting to the relations then existing between the Society and the University, they made the following appeal to the General Assembly:

"It is therefore earnestly desired by the Society, that the true intent and meaning of the relation intended by the Legis-

¹⁸See Appended Document, C. Sixth Biennial Report of the Board of Curators.

lature, as expressed in the words *auspices*, in the law referred to, may be clearly set forth.

"If a *bona fide* relationship is therein intended, we ask that the Trustees of that Institution shall be instructed to provide an appropriate and permanent place for the use of the Society, and that they may be taught to regard it as having a claim upon the protection and aid of the State, through, and derivable from, the appropriations made to the State University.

"On the contrary, if there is no tangible link of connection, then we respectfully request that an appropriation for the purpose of procuring and fitting up a room for the Society, be made direct to it, to be disbursed by some authorized responsible party."¹⁹ The only direct and evident result of this appeal was the special appropriations of 1868, which enabled the Society to secure and fit up for its special uses rooms outside of the University buildings.

In June, 1868, the Curators leased the "Old Stone Church" on Burlington Street and soon thereafter the association of the State Historical Society with the State University was completely severed. In the meantime the Society had fortified its independence still further by securing articles of incorporation.²⁰ The historical library remained in the damp musty basement of the "Old Stone Church" until the fall of 1882, when it was removed to better quarters in a building on Washington Street. In September, 1901, the library and collections of the Society were finally transferred from the Washington Street building to the Hall of Liberal Arts on the campus of the State University.

From the provisions of its Constitution it is clear that the publication as well as the collection and preservation of the materials of history is one of the principal objects for which

¹⁹See Sixth Biennial Report of the Board of Curators, p. 13.

²⁰The Articles of Incorporation were filed for record December 2, 1867. The Society was again incorporated in 1892.

the State Historical Society of Iowa was established. The various publications which have been issued since 1857 may be grouped under four heads.

First, the official biennial reports which have appeared regularly every two years since the organization of the Society in 1857.²¹

Secondly, the quarterly publications, of which there have been three series, namely:

THE ANNALS OF IOWA.

THE IOWA HISTORICAL RECORD.

THE IOWA JOURNAL OF HISTORY AND POLITICS.

The first number of *The Annals* appeared in January, 1863. Thereafter the quarterly numbers were issued regularly until December, 1874, when the series was suspended for want of funds. *The Annals* complete consists of twelve volumes. In January, 1885, the first number of *The Iowa Historical Record* was issued. This was "the resumption in fact of *The Annals of Iowa*." Of *The Iowa Historical Record* series there are eighteen volumes. The last number bears the date of October, 1902. The first number of *The Iowa Journal* bears the date of January, 1903. Four volumes of this series have thus far been issued.

Thirdly, the miscellaneous publications, of which the most important are:

DOCUMENTARY MATERIAL RELATING TO THE HISTORY OF IOWA (3 volumes).

FRAGMENTS OF THE DEBATES OF THE IOWA CONSTITUTIONAL CONVENTIONS OF 1844 AND 1846, ALONG WITH PRESS COMMENTS AND OTHER MATERIALS ON THE CONSTITUTIONS OF 1844 AND 1846.

²¹The first of these reports was printed as The First Annual Report of the State Historical Society of Iowa, for the year 1857.

THE MESSAGES AND PROCLAMATIONS OF THE GOVERNORS OF IOWA (7 volumes).

THE EXECUTIVE JOURNAL OF IOWA, 1838-1841.

THE ROBERT LUCAS JOURNAL OF THE WAR OF 1812.

ROBERT LUCAS: A BIOGRAPHY.

THE CONSTITUTION AND RECORDS OF THE CLAIM ASSOCIATION OF JOHNSON COUNTY, (IOWA.)

THE CONSTITUTION OF IOWA (pocket edition).

IOWA CITY, A CONTRIBUTION TO THE EARLY HISTORY OF IOWA.

AMISH MENNONITES IN IOWA.

IOWA HISTORICAL LECTURES, 1892.

IOWA HISTORICAL LECTURES, 1894.

But more inspiring than statutes, appropriations, or publications are the names of the men who as officers and members have been connected with the Society during the past half century. At the head of the list stands the name of James Wilson Grimes. As the first President, both of the Society and of the Board of Curators, Grimes was indeed a worthy predecessor of such men as Ralph P. Lowe, Samuel J. Kirkwood, William G. Hammond, George G. Wright, Josiah L. Pickard, and Peter A. Dey.

Among the Vice-presidents of the Society were men of the same high character and public renown, as witness the names of James Harlan, Charles Mason, Thomas S. Wilson, William M. Stone, John F. Dillon, Lucien H. Langworthy, John P. Irish, and William B. Allison.

In the long line of Curators one meets the names of J. B. Grinnell, Thomas H. Benton, Jr., T. S. Parvin, G. W. McCleary, P. M. Cassady, Charles Negus, Silas Totten, Wm. Penn Clarke, James Wilson, J. F. Duncombe, John A. Kasson, D. N. Richardson, and Geo. D. Perkins.

The roll of members is longer and somewhat more provin-

cial. But even here one finds the names of George Bancroft,²² Jared Sparks, William Cullen Bryant, William H. Prescott, Horace Greeley, and Theodore Parker.²³

Such are the historical beginnings of the State Historical Society of Iowa as founded and fostered by the pioneers. Without, perhaps, much knowledge of critical history and without academic training they sowed the seeds of a local provincial history which have grown and matured into ripened grain. To gather the harvest and withal to sift the grain is the duty of the present hour.

BENJAMIN F. SHAMBAUGH.

The STATE UNIVERSITY of IOWA, IOWA CITY.

²²NEW YORK, March 17, 1857.

My Dear Sir: I accept with equal pride and pleasure the honor done me by the Board of Curators in conferring upon me membership in the State Historical Society of Iowa. Yours very truly,
C. BILLINGS SMITH, Esq. GEO. BANCROFT.

Corresponding Secretary.

²³BOSTON, July 11, 1858.

C. BILLINGS SMITH, Esq.

Dear Sir: Yours of the 26th ult., has just come to hand. It gives me great pleasure to accept the honor your Society confers on me. I am particularly desirous of acquiring information relating to the religious opinions of the Indians, and if your Society should publish anything relating thereto, please consider me a subscriber for it. If you will let me know how books, pamphlets, etc., may be sent to you without cost to you, I think I can furnish you something now and then.

Respectfully truly yours,

THEODORE PARKER.

EDUCATION is good, and to learn is commendable, but unless you have the leading qualifications of faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence, you can never become a successful minister, worlds without end.—Joseph R. Lambert.

INSPIRED TRANSLATION OR CORRECTION OF THE HOLY SCRIPTURES.

The first intimation of the necessity of such work was suggested to Joseph Smith in translating the Book of Mormon when he found the following language:

Behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men: wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things are taken away, it goeth forth unto all the nations of the Gentiles: and after it goeth forth unto all the nations of the Gentiles, yea, even across the many waters which thou has seen with the Gentiles which have gone forth out of captivity: thou seest because of the many plain and precious things which have been taken out of the book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them.

Subsequently, June, 1830, a revelation was given to Joseph Smith, purporting to be a revelation of the words of the Lord to Moses, in which the following promise was made:

And now, Moses, my son, I will speak unto you concerning this earth upon which you stand; and you shall write the things which I shall speak. And in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe.

Encouraged by this positive promise that the work would be a success Joseph Smith commenced a revision of the Scriptures that same month, and in the following February he was further encouraged with assurance given by inspiration as follows:

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Strengthened with the assurance that the work should not only be completed, but preserved in safety, and finally be taught to all nations, kindreds, tongues, and people, Joseph Smith, with Sidney Rigdon as scribe, diligently continued his task of translating, or correcting. July 2, 1833, the work was brought to completion. On that day Sidney Rigdon, Joseph Smith, and Frederick G. Williams wrote to "the brethren in Zion" in which letter we find the following statements:

We are exceedingly fatigued owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our heavenly Father, and sat immediately down to answer your letters. . . . Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavoring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes.

On account of persecution and the great accumulation of church business, the work was not published in the lifetime of Joseph Smith.

On June 25, 1833, just a few days before the completion of the translation, the First Presidency, writing to W. W. Phelps and others, said:

In regard to the printing of the New Translation; it can not be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

Notwithstanding that this permission seemed not to have been given or circumstances did not favor the publication, the promise had been given that it should be preserved in safety, and finally be published to the world.

At the death of Joseph Smith in June, 1844, the manuscripts were left in the hands of his widow, Mrs. Emma Smith, who retained them until the spring of 1866, when she delivered

them into the hands of William Marks, Israel L. Rogers, and William W. Blair, a committee appointed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, for that year, to procure them for publication.

This committee delivered them into the hands of the committee of publication, consisting of Joseph Smith, Israel L. Rogers, and Ebenezer Robinson.

The committee of publication had the plates stereotyped, the book published, and placed on sale in 1867.

The correctness of the translation does of course depend upon the correctness of the claim that inspiration directed in the accomplishment of the work.

The necessity for a more correct translation, however, is conceded by scholars everywhere. Many attempts at translation were made prior to the publication of the Inspired Version, with more or less success, but no satisfactory version had been produced, hence a subsequent version, prepared by the best scholarship of the age has been added to the list, known as the Revised Version.

These scholarly revisers after long and careful effort concede Joseph Smith's views on the necessity of inspiration in order to complete success. In their preface to the revised edition of the New Testament, dated "Jerusalem Chambers, Westminster Abbey, 11th November, 1880," they make this very significant statement:

We now conclude, humbly commending our labors to Almighty God, and praying that his favor and blessing may be vouchsafed to that which has been done in his name. We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help.

If these learned gentlemen are correct, then no version that has not been under the direct supervision of divinity is a success.

Latter Day Saints are committed to the version known

among them as the Inspired, for he who accepts the revelations presented in this article must believe that the work was completed, preserved in safety, and destined to be taught to all nations, kindreds, tongues, and people, and that it is to be had "among even as many as shall believe."

Yet there are some among those who profess to believe these revelations who are not willing to accept the revision made by Joseph Smith, and decline to teach it among the nations, kindred, tongues, and people, as the following letter will illustrate:

Office of
The First Presidency
of the
Church of Jesus Christ
of
Latter Day Saints
P. O. Box B.

SALT LAKE CITY, Utah, June 28, 1898.

MR. C. J. HUNT, Deloit, Iowa.

Dear Sir: I am directed by President Woodruff to acknowledge the receipt of your favor of June 18, and to say that the Church of Jesus Christ of Latter-day Saints does not use the revision of the Scriptures made by the Prophet Joseph Smith for the reason that he never completed the work. It was his intention to have gone all through the Bible again and make further corrections, but he did not have the opportunity of doing so. Consequently it is deemed an injustice both to the dead prophet and to the reader to place this unfinished work in the hands of the public. Though we may rest assured that the changes that he has made are correct, we have no assurance that he would not have made many other corrections in his second revision.

Yours respectfully,

GEO. REYNOLDS, Secretary.

The Reorganized Church of Jesus Christ of Latter Day Saints publish this version of the Scriptures and present it to the world, inviting comparison with any other translation extant.

We think that whether the inspiration of Joseph Smith is conceded or not, a comparison will convince any one that he has produced a better translation than has yet been produced by "organized efforts of scholarship and criticism."

H. C. S.

AN OLD RELIC.

We present the following as a remarkable curiosity. It was copied for us by Professor T. J. Fitzpatrick, of Iowa City, who was at one time connected with the faculty of Graceland College, and who is now a collector for the University Library at Iowa City. Professor Fitzpatrick suggests that it will "prove of interest because of its early date, and because of an expression of an opinion given by an individual of the impression made by one of the early ministers, also of the statement concerning Jackson County, Missouri."

It will also serve to indicate how imperfect was the understanding of the public regarding the subject upon which many undertook to write.

The representations of the Book of Mormon and its contents, whether the fault of the speaker or the writer, are so ridiculous as to amuse those who are acquainted with the contents of the book. Further, there was no convocation of elders in Jackson County, Missouri, in 1831, after the date of this article. There was an important gathering there in August of that year, and this man may have tried to reach there in time for that meeting, but failed. If the account of the meeting is as far from the mark as is the statement regarding Joseph, Laman, Nephi, and Lehigh [Lehi], a few months' discrepancy in dates will not be inconsistent with the remainder of the article for accuracy.

These old footprints on the sands of time are, however, very interesting in reflecting the condition of the public mind, both in and out of the church, and we thank Professor Fitzpatrick for his trouble and courtesy in copying this relic and forwarding it to us.

Jour 4

The Professor is an indefatigable and careful researcher after relics and statistics, and we hope to hear from him again.

H. C. S.

From the *Illinois Patriot*, Sept. 16.

THE MORMONITES.

A preacher of this sect visited us last Sunday. We heard a part of his lecture, which occupied more than two hours. From his account this sect came into existence a little more than a year since, in the following manner. A young man about 23 years of age, some where in Ontario county, N. Y. was visited by an *angel!* [here the preacher looked around him apparently to see if the credulity of the people in this enlightened age could be thus imposed on,] who informed him three times in one night that by visiting a certain place in that town he would have revealed to him something of importance. The young man was disturbed, but did not obey the summons until the da[y], when the angel again visited him. At the place appointed he found in the earth a box which contained a set of thin plates resembling gold, with Arabic characters inscribed on them. The plates were minutely described as being connected with rings in the shape of the letter D, which facilitated the opening and shutting of the book. The preacher said he found in the same place two stones, with which he was enabled by placing them over his eyes and putting his head in a dark corner to decypher the hieroglyphics on the plates! This we were told was performed to admiration, and now, as the result, we have a book which the speaker informed us was the Mormon Bible—a book second to no other—without which the holy bible, he seemed to think, would be of little use.

It appears from his statement, that three of the offspring of Joseph, by his youngest son, Ephraim, whose names we Laman, Nephi, and Lehigh, as near as we could understand, were the persons from whom sprung Mormon. Laman and Nephi rather declined from walking in the right way, but Lehigh was firm in the faith—Mormon was a prophet, led them eastward until they came to the sea, as we suppose, where they built a ship and came to this western world. To prove this the preacher referred us to Genesis, 29th chapter, and 22nd verse and said the branches running over the wall was neither more nor less than the progeny of Joseph, leaving their own and coming to this country! He went into a detail of the reasons which induced him to join himself to this people—that on account of so many sects being in the world, and the discrepancies in their opinions, he became sceptical—that hearing of these people in July last, he joined himself to them, believing them to constitute the true church—and that he came this way to meet a convocation of elders in Jackson county, Missouri, which is to be their New Jerusalem, but was disappointed in not seeing them there. He insisted on the Bible being joined with his book, by quoting the 16th and 17th verses of the 37th chapter of

Ezekiel, and comparing the Bible and Mormon's book to the two sticks there spoken of. We thought this part of his subject too ludicrous to be refuted by any man in his right mind. We can not now enter into the merits of his discourse, nor should we have given this hastily written sketch, had we not been requested to say something on the subject. Some of these men may be sincere, but does this prove they are in the right? The worshippers of Jugernaut are sincere, or they would not sacrifice their lives by throwing themselves under the wheels of its life-destroying car.

The above is copied line for line as it appears typographically in the *Saturday Evening Post* of Philadelphia, for October 15, 1831. The article, as stated in the heading, is an excerpt from the *Illinois Patriot* of September 16, 1831.

T. J. FITZPATRICK.

I have endeavored to give the spelling, punctuation, etc., as it appears in the original.

FOR once let us say, that Cain, who went to Nod and taught the doctrine of a "plurality of wives"; and the giants who practiced the same iniquity; and Nimrod, who practiced the common stock system, and the Jews, who commenced crossing sea and land to make proselytes without revelation; and the Christian sects, who have went all lengths in building up churches and multiplying systems, without authority from God,—are all coworkers on the same plan—when the reward for every man's work is given, this will be the everlasting answer to all sects, sorts, and conditions, from Cain down to Christian Israelites, I NEVER KNEW YOU.—John Taylor in 1845; (editorial in *Times and Seasons*, May 1, 1845.)

We are not ashamed to proclaim to this great nation, to rulers and people, to the president, senators, legislators, judges; to high and low, to rich and poor, priests and people, that we are firm, conscientious believers in polygamy, and that it is a part and parcel of our religious creed.—John Taylor in 1855; (editorial in *The Mormon*, February 17, 1855.)

MUSSER'S STORY.

Don Carlos W. Musser, a son of A. Milton Musser, long a prominent official in the Utah church and one of the chief advocates of the plural wife doctrine, is publishing a serial story in the Salt Lake *Semi-weekly Tribune*, wherein he denounces the faith of his father, especially the polygamous feature. He asserts the incidents related in his story came under his immediate observation, and he therefore vouches for the truth of the narrative. We have seen seven installments of the serial and we are anxious to follow it through, and of course we will do so before expressing an opinion of its merits. Mr. Musser makes the same mistake that many others have made in conveying the idea that if polygamy falls, Mormonism, so-called, must fall with it. Seemingly regards polygamy as an essential part of Mormonism, when it is conceded even by the advocates of polygamy, that Mormonism existed without the other from its organization until the early forties. It ought to occur to Mr. Musser and others who think on the subject that if one could exist without the other in the past it can do so in future time.

Again Mr. Musser, though he arraigns Brigham Young for deception and fraud in other things, seems to accept without question Mr. Young's account of the origin of polygamy, and does not seem to suspect that Young and his associates might have been the authors of the doctrine and attached Joseph Smith's name to it for the influence that name would have upon those they sought to dupe.

He certainly can not be ignorant of the fact that the story of Brigham Young is to the effect that the so-called revelation upon which polygamy was based was kept under lock and key

from the time of Joseph Smith's death, in 1844, until August, 1852; and the evidence of its genuineness is based upon the testimony of Mr. Young, together with a few doubtful circumstances.

However, the story is an interesting one, and we are willing to hear Mr. Musser through.

It is fair that his declared purpose and convictions should be made public and we here insert his introductory statements.

There has been so much said and written by those who had no opportunity to know, that it is at least refreshing to hear from some one who has had opportunity to know, and who vouches for a personal knowledge of what he states. Should any one wish to read the complete story, it can be found in the Salt Lake *Semi-weekly Tribune* commencing with the date of January 10, 1908.

His introduction is as follows:

To Liberty, Spiritual and Temporal—Religious and Political—for my Native State, Utah—and for my People, the Mormons, and for all Creatures Created in the Likeness of God—is This Story Humbly Dedicated by . . . The Author.

CHAPTER I.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

"Wherefore, I the Lord God, will not suffer that this people shall do like unto them of old.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon.

The Mormons are my people. I love them. I love my native State, Utah. I love her giant mountains with their majestic peaks eternally diademed in glistening snow. I love the clear blue of her heavens; her crystal, life-giving streams; her silent rivers flowing through valleys marvelous in their production; the witchery of her mountain lakes and the magic of her Dead Sea. But above all, and over all, I love her people.

My father is a pillar in the Mormon church. He is now carrying the burden of nearly four score years, and though the vicissitudes of life have whitened his hair and enfeebled his body, his mind is still clear, vigorous, and active. Among men he is a prince. The kindest of fathers, the tenderest of husbands, generous and dependable as

a neighbor, broad-minded and sympathetic at all times and upon all matters save only that of religion. In his religion, my father is so snugly wrapped and bound, that he can see God in nothing else. To his mind there can be but two religions, the religion of Christ, known to the world as Mormonism, and the religion of Satan, which embraces everything outside of Mormonism.

My mother's name is Mary. She was born on the frontier, in a little cottage where want and hardship were close and intimate neighbors, and she grew to womanhood in a polygamous family, seeing and knowing nothing outside of Mormonism. My mother is as pure, as gentle and as lovable a creature as the world has ever known, and I am her only sorrow. She has buried children, but they died in the faith, and my brothers and sisters who live are staunch supporters of Zion's leaders and the traditions of the church. To them, I am an apostate, doomed to suffer God's "heaviest cursings." To me, they are religious fanatics, honest and sincere and lovable in spite of their being dupes to a false and treasonable priesthood.

I was born in Salt Lake City, Utah, under the covenant, which means much to the faithful. I am, if there is anything in Mormonism, a chosen spirit, retained in heaven until this time—"the dispensation of the fullness of times"—in order that I might be born under the covenant, and assist in rolling on this great latter-day work. I have always been a Mormon. I hold the Aaronic and the Melchisedec priesthoods and have served my church as a missionary in Europe and Asia. I set these things down here with no desire to boast, but in all earnestness and sincerity, that those who read what follows may feel that they know something of the author.

I said that I have always been a Mormon. I want to qualify that statement by saying that I have always been a member of the Mormon church. I have never been charged with unchristian conduct, nor have I been disfellowshipped from the church.

I was called when a mere youth to the European mission, and later on was sent to preside over the Turkish mission, where I labored faithfully until I was honorably released and returned home. In my missionary work I was sincere, and believed with my whole heart in what I attempted to teach. I did not question the revelations which Joseph Smith, Jr., claimed to have received from Almighty, and when those revelations conflicted with my reason, I prayed more and reasoned less.

I remember talking with one of our missionaries on the seashore at Jaffa, Palestine, one day, and we were arguing an obtuse point of Mormon theology. My companion maintained that he could not see the point as the church accepted it, and I remember that I felt then that he was on the road to apostasy, and that unless he repented and turned to the church view of the matter, it would only be a short time until he would be cast adrift and turned over to the buffetings of Satan. I told him that with me it was not a question of reason. The fact that God's prophet, Wilford Woodruff, had testified that such was the case,

was sufficient, and that I felt justified in standing before the world and testifying that I knew it to be so. I doubt if an angel from heaven could have changed my opinion at that time.

Years have rolled by since then. I have grown older and have seen much of the world. I have learned since then that my country is the greatest and most God-blessed the sun ever shone upon, and that in serving God I serve my country, and when I oppose either, I oppose both. I have looked over the Mormon wall and have seen on the other side that which has so broadened my horizon, that I can no longer claim a belief in the narrow dogmas of my church. My faith in the monstrous God of Joseph and Brigham has been completely shattered. I can not love him; I no longer fear him. I feel like a prisoner who has been freed from his dungeon.

But I still believe in the Mormon people. The story of their wanderings and persecutions appeals to me, causing my heart-throbs to quicken as I ponder on it. The history of the long march across the trackless plains and mountains of the unknown West, of their subjugation of the adverse and heart-rending conditions confronting them in early days, is to me one of the most intensely interesting that was ever written. And I am happy in the thought that I have no malice nor hatred in my heart, and that in writing what follows, I am moved by but one consideration, namely, the welfare of my people and the redemption of my State. In common with many others who were reared in the church, and who have served it as missionaries while still so young that they knew not their own minds in regard to religious matters, I feel to demand that the leaders of my people—so-called prophets, seers, and revelators—turn from their ungodly dominance in politics and commerce and render obedience to the spirit of the Constitution of our glorious Republic. I feel that the time has come when Mormonism must be either reformed or suppressed; when the priesthood must render unto Cæsar that which is Cæsar's and unto God that which is God's; when the men who claim to be the living oracles of Almighty, and who exercise, on account of this claim, absolute dominance over hundreds of thousands of faithful followers, must turn from their law-breaking and set such examples as common decency would suggest. Polygamy must be for ever abolished. There must be a complete and lasting separation of church and state. The church must withdraw from and for ever remain out of commerce, and the vast funds received through tithing the people of ten per cent of their incomes, must be used for religious purposes only. There must be no more violation of solemn pledges made with the Nation, and if the leaders of the church find it necessary to live contrary to the laws of God and man, they must move to some other country, under the protection of some other flag.

Feeling this way, I have set myself to the task of writing this story. If I shall succeed in influencing one Latter-day Saint to think and reason for himself to the end of bursting his bonds, I will have been repaid. If this composite which I will now write, and which I vouch for as having

come under my own observation, as a member of the church, will weigh one pennyweight in the balancing of conditions in the West, in the making of an American State of Utah, I will consider that I have done something to offset the missionary work I performed in my youth and ignorance. If this story will influence one Mormon to decline to subscribe to the "endowment oath," to decline to sustain acknowledged law-breakers as heavenly anointed and inspired leaders of his church, I will feel that I have repaid my country to at least some extent for my subscribing to that same oath, and sustaining the same leaders in the days of my youth and ignorance.

If the story which follows will influence one reform in the Mormon church; if it will help one doubting spirit, swayed between his inherited belief in God's wrath to be visited upon the earth, and the belief in God's love and mercy which endureth for ever, to turn from the former and hug the latter to his heart of hearts; if it will lighten the burden and cheer the way of one polygamous mother awakening from her first dream of love to a knowledge that the inspiration in "the new and everlasting covenant," is the inspiration of darkness and not of light; if it will help one poor wayfarer on life's troubled sea to break his bonds of superstition and priestcraft, and stand with no one between himself and God, then will I feel that I have done something for the great cause of humanity, and then will I welcome all the curses the God of Mormonism can heap upon the head of an apostate.

Whether one agrees with Musser in all his conclusions or not, every lover of liberty, truth and virtue, must find in his heart a response to the sentiment expressed in the language:

Polygamy must be for ever abolished. There must be a complete and lasting separation of church and state. The church must withdraw from and for ever remain out of commerce, and the vast funds received through tithing the people of ten per cent of their incomes, must be used for religious purposes only. There must be no more violation of solemn pledges made with the Nation, and if the leaders of the church find it necessary to live contrary to the laws of God and man, they must move to some other country, under the protection of some other flag.

It certainly requires considerable courage to take the position that Mr. Musser has under his circumstances and in his environment, and we must give him credit for sincerity.

We hope that Mr. Musser may live to realize the full fruition of his hopes so far as expressed in this last quotation.

H. C. S.

CHURCH CHRONOLOGY.

Prepared by Elder Alvin Knisley.

(Continued from page 118.)

1832.

January 10. Section 73 of Doctrine and Covenants is given, directing them to resume translating.

Soon after, section 74 of Doctrine and Covenants is given. A conference is held at Amherst, Ohio, at which the elders wish to know the mind of the Lord, and section 75 of Doctrine and Covenants is given.

January 25. Joseph Smith is ordained president of the high priesthood at this conference.

February 16. Section 76 of Doctrine and Covenants is given while Joseph Smith and Sidney Rigdon are translating at Hiram.

March. Sections 77, 78, 79, and 80 of Doctrine and Covenants are given this month.

March 25. Joseph Smith and Sidney Rigdon are mobbed at Hiram.

April 2. Joseph Smith, with three others, start for Missouri.

April 24. Joseph Smith and company arrive at Independence.

April 26. Joseph Smith is acknowledged as president of the high priesthood, in a council of the church. At this council section 81 of the Doctrine and Covenants is given.

April 27. Joseph Smith transacts business for the salvation of the Saints.

April 28, 29. He visits the brethren on the Big Blue River, west of Independence.

April 30. He returns to Independence, and sits in council. Section 82 of the Doctrine and Covenants is received at this council.

May 1. Council continued. Three thousand copies of the Book of Commandments are ordered printed.

May 6. Joseph Smith, Sidney Rigdon, and Newel K. Whitney commence return trip to Kirtland. Whitney breaks his leg *enroute*, in consequence of which Joseph Smith carries with him in Greenville, Indiana, where they are poisoned.

June. They arrive in Kirtland. *The Evening and Morning Star* first appears.

Joseph translates, the latter part of summer and autumn.

September 22, 23. The elders having returned to Kirtland, this month and August, section 83 of Doctrine and Covenants is given on priesthood.

October 13. Joseph Smith writes Emma, his wife, from New York City.

November 6. Joseph Smith arrives home in Kirtland, immediately after his son is born, the same day.

November 27. Joseph Smith writes to W. W. Phelps—prophesies of “One mighty and strong.”

December 6. Section 84 of Doctrine and Covenants explaining parable of wheat and tares received.

December 25. Revelation on the rebellion received.

December 27. Section 85 of Doctrine and Covenants is given.

1833.

January 4. Joseph Smith writes to N. E. Seaton, editor of Rochester paper; prophesies of such a scene of bloodshed as has not a parallel in the history of our nation.

January 11. Joseph Smith writes letter of warning to the Saints in Missouri.

January 14. Orson Hyde and Hyrum Smith also write them, by appointment of twelve high priests.

January 22. A conference is held; gift of tongues miraculously bestowed.

January 23. Washing of feet is observed by Joseph Smith and elders in Kirtland.

February 2. Translation of the New Testament is completed.

February 27. Section 86 of Doctrine and Covenants, the Word of Wisdom, is given.

March 8. Section 87 of Doctrine and Covenants is given.

Section 88 of Doctrine and Covenants, on the Apocrypha, is given.

March 15. Section 89 of Doctrine and Covenants, on the United Order, is given.

March 18. School of the Prophets is organized, and councilors to the president of the high priesthood are ordained.

March 23. Council is held to consider purchasing lands.

March 26. A council of twenty-one high priests meets in Independence, Missouri, on account of the epistle, Joseph Smith's letter, and a revelation from Kirtland. They become repentant.

April 2. F. G. Williams was appointed to look after the French Farm, etc.

April 6. About eighty members meet for instruction on the Big Blue River, near Independence, Missouri.

The Church celebrates the third anniversary of her birth.

A mob of three hundred troubles Independence, Missouri.

April 30. A conference of high priests assembles in Kirtland.

May 4. Another conference of high priests assembles in Kirtland.

May 6. Sections 90 and 91 of Doctrine and Covenants are given.

June. Section 92 of Doctrine and Covenants is given.

June 3. A conference of high priests meets in Kirtland, who investigate the case of Dr. P. Hurlbut, which finally resulted in his expulsion for immorality.

June 4. A similar conference assembles in same place, respecting the French Farm. They disagree, and inquire of the Lord. Section 93 of Doctrine and Covenants is given about this time.

June 6. A conference of high priests assembles in Kirtland, respecting Doctor Hurlbut and temple erection.

Orson Hyde chosen clerk to the presidency of the high priesthood.

June 24. A conference of elders at Westfield, near Independence, Missouri, adopts a plat of the City of Zion.

June 25. The Presidency writes to W. W. Phelps and others in Zion.

July 2. Translation of the Scriptures finished; Presidency writes to Zion.

July 20. Mob hostilities are resumed in Missouri early this month. This day they demolish the printing press of the *Evening and Morning Star*, and tar and feather Bishop Partridge, and Charles Allen.

July 23. About five hundred mobbers reassemble. Saints agree to leave the county.

Corner stones of the temple are laid in Kirtland.

August 2. Section 94 of the Doctrine and Covenants is given.

August 6. Section 95 of the Doctrine and Covenants is given. Both these sections are received before news could reach them of Missouri troubles.

Section 96 of the Doctrine and Covenants is given.

August 21. Christian Whitmer ordained to high priesthood.

September 11. A council in Kirtland decides to publish the *Latter Day Saints' Messenger and Advocate*, and to recommence the *Star*, formerly published in Independence.

September 26. Council in Zion ordains high priests.

About this time Elders Hyde and Gould arrive in Zion.

October 5. Joseph Smith, Sidney Rigdon, and Freeman Nickerson leave Kirtland on a mission to Canada.

October 8. Elders Orson Hyde and W. W. Phelps present the Saints' appeal to Governor Dunklin.

October 10. F. G. Williams writes to the brethren in Zion.

October 12. Section 97 of Doctrine and Covenants, to Joseph Smith and Sidney Rigdon, is received in Perrysburg, New York.

October 19. Services held at Brantford and Mount Pleasant, Upper Canada.

October 21. Meeting held at Colburn, Canada.

October 26-28. Services are held at Mount Pleasant, Canada, and sixteen baptized.

October 31. The mob breaks agreement by raiding a settlement near Independence, Missouri.

November 1. Saints begin to flee, before the mobbers, from their homes about Independence, Missouri.

November 1-13. The outrages continue during this time, about twelve or fifteen hundred Saints driven from their homes, most of whom seek refuge in Clay County. During one of these nights, on the banks of the Missouri, they beheld the great meteoric shower.

November 4. Joseph Smith and Sidney Rigdon return to Kirtland.

November 19. Joseph Smith pronounces blessings upon counselors Sidney Rigdon and Frederick G. Williams.

December. About the first of this month Oliver Cowdery and Bishop Newel K. Whitney arrived in Kirtland with a new press and type.

December 4. They begin to distribute type for the *Evening and Morning Star*.

December 5. Joseph Smith writes to Bishop Edward Partridge.

December 6. Six of the brethren petition Daniel Dunklin, governor of Missouri, to reinstate them in their possessions in Jackson County.

December 10. Joseph Smith writes to Bishop Edward Partridge and others in Missouri, acknowledging his ignorance of the cause of the troubles there.

December 12. Reports arrive to the effect that the Saints in Van Buren County are about to be expelled from the county.

December 15. W. W. Phelps writes of the situation, from Clay County, Missouri, to the Saints in Kirtland.

December 16. Section 98 of the Doctrine and Covenants is given in Kirtland, stating the cause of the troubles in Missouri.

December 18. Elders assemble in the printing office in Kirtland and dedicate the printing press and appurtenances.

December 18. About this time Joseph Smith pronounces blessings on Oliver Cowdery; also his parents and brothers.

December 19. William Pratt and David W. Patten start from Kirtland for Zion.

December 24. Some aged Saints near Independence, Missouri, suffer from mob violence.

Latter part of this month Colonel Pitcher is tried at Liberty, Missouri, for his conduct toward the Saints of Jackson County.

December 27. Materials of the *Evening and Morning Star* are sold by the mob to Davis & Kelley, who use them to publish the *Missouri Enquirer*, at Liberty, Missouri.

December 31. Wilford Woodruff is baptized.

During this month the Saints are persecuted in Van Buren County.

1834.

January 1. A conference is held at the house of P. P. Pratt, in Clay County, Missouri, Edward Partridge presiding. Lyman Wight and P. P. Pratt are chosen as special messengers to Kirtland.

January 9. Elder A. S. Gilbert writes to Governor Daniel Dunklin.

January 11. Joseph Smith and several brethren in Kirtland unite in presenting a certain petition to the Lord.

January 22. The Presidency writes to the brethren scattered from Zion.

January 12. Elders Lyman Wight and Parley P. Pratt start for Kirtland from Missouri.

February 4. The Governor of Missouri replies to the brethren.

February 12. A council of high priests meets at President Joseph Smith's house in Kirtland.

February 17. The standing High Council of the church is organized at Joseph Smith's house.

February 18. Joseph Smith reviews and corrects the minutes (section 99 of Doctrine and Covenants) of the High Council organization.

February 19. The Council reassembles and unanimously adopts the minutes. Also a conference meets in Kirtland.

February 20. The High Council is called to decide a point pertaining to the worthiness of a man to officiate who disregards the Word of Wisdom.

February 22. Elders Parley P. Pratt and Lyman Wight arrive in Kirtland.

February 24. Section 100 of Doctrine and Covenants is received.

Colonel Pitcher is tried the same day in Independence, Missouri.

February 26. In accordance with the revelation of February 24 Joseph Smith and P. P. Pratt start east to obtain volunteers for Zion's Camp.

February 27. W. W. Phelps writes from Missouri to Kirtland.

February 28. Sidney Rigdon and Lyman Wight start east.

March 15. Elders Rigdon and Wight join Joseph Smith and Parley P. Pratt in the East.

March 17. Joseph Smith and missionaries to the East meet with Saints in conference at Avon, New York.

March 28. Joseph Smith reaches Kirtland in company with Sidney Rigdon.

March 31. Joseph Smith goes to Chardon, Ohio, to attend Hurlbut's trial.

April 9. The court decided that Hurlbut be bound over under two hundred dollar bonds to keep the peace for six months.

April 10. The brethren in Clay County, Missouri, appeal to President Jackson to redress their grievances. A letter is also addressed to Governor Dunklin asking his coöperation.

April 14. It was decided that Hyrum Smith and Lyman Wight should go west *via* Michigan and Northern Illinois in interest of Missouri brethren. Joseph Smith and others were to take another direction.

April 18. Joseph Smith and company leave Kirtland to attend New Portage conference.

April 20. Governor Dunklin, of Missouri, replies to the petitioners.

April 21. Joseph Smith attends conference at New Portage.

Hyrum Smith and Lyman Wight start by team on their mission.

April 22. Joseph Smith returns to Kirtland.

April 23. Section 101 of Doctrine and Covenants received, on the Order of Enoch.

April 24. Elders in Clay County, Missouri, write Governor Dunklin again.

May 1. Over twenty of the volunteers for Zion's relief start from Kirtland.

May 2. On behalf of President Jackson, Lewis Cass, Secretary of War, answers the Saints' petition.

Governor Dunklin replies to W. W. Phelps and others.

Colonel Pitcher having been condemned by the court, Governor Dunklin orders the arms of the Saints returned.

May 3. A conference is held at Kirtland, in which action is taken regarding the name of the church.

May 5. Joseph Smith, with the remainder of the company, leaves Kirtland for Missouri.

May 6. They reach New Portage where they join the brethren who had preceded them.

May 7. The brethren in Missouri again write Governor Dunklin.

May 7, 8. Joseph Smith organizes the company of over one hundred and fifty preparatory to the journey to Missouri.

On the 8th they resume march.

May 15. The brethren in Missouri write to Colonel S. D. Lucas respecting return of arms.

May 18. Joseph Smith writes to his wife from camp in Indiana.

May 29. The brethren write Colonel Lucas again, having received no reply.

May 31. Zion's Camp encamps at Jacksonville, Illinois.

June 5. Missouri brethren write to the Governor.

June 6. Governor Dunklin writes Colonel J. Thornton.

June 8. Zion's Camp, west of Mississippi River, is joined by Hyrum Smith and Lyman Wight, with their company from Michigan.

Soon after crossing the Mississippi River (4th and 5th,) Orson Hyde and P. P. Pratt visit Governor Dunklin.

June 9. Governor Dunklin issues second order for the restoration of the arms of the Saints.

June 10. Judge Ryland writes to the Saints.

June 13. Elders Hyde and Pratt return from their visit to the Governor.

June 14. The brethren in Missouri reply to Ryland.

June 16. The Saints and others in Clay County, to the number of eight hundred, meet in Liberty Courthouse, where propositions are presented by a deputation from Jackson County.

June 19. Zion's Camp passes through Richmond, Missouri, and encamps near Fishing River at night. A mob numbering some hundreds is prevented from attacking them by a severe storm.

June 21. Colonel Sconce, or Searcy, and two others ride into the camp, who are softened by a speech by Joseph Smith on the status of affairs.

June 21. The brethren in Clay County write to the Jackson County committee regarding their propositions.

June 22. Sheriff Gillium, of Clay County, visits Zion's Camp.

June 22. Section 102 of Doctrine and Covenants, called "Revelation given on Fishing River," is received.

June 22. The camp is attacked by cholera.

June 23. The camp resumes march for Liberty, Clay County, Missouri, which they did not visit, in respect to advice of General Atchison and others.

June 23. The brethren of Clay County make a proposition to the committee of Jackson County, Missouri.

June 24. Cholera attacks Zion's Camp again.

June 25. The camp separates into small bands and disperses among the brethren.

June 25. Joseph Smith writes to Messrs. Thornton, Doniphan, and Atchison.

Out of the sixty-eight cases attacked by cholera, fourteen die before it is over, including A. Sidney Gilbert, who died about the 29th.

June 26. The brethren of Clay County, Missouri, send a petition to the Governor.

June 26. The Jackson County mob writes to Mr. Reese, attorney for the Saints.

July 3. Joseph Smith organizes the High Council of Zion in Clay County, which adopts the "appeal" for peace and redress, provided for in the Fishing River revelation.

July 7. High Council of Zion meets at residence of Lyman Wight.

July 8. Joseph Smith goes to the eastern part of Clay County, Missouri, and holds a meeting.

July 9. Joseph and Hyrum Smith and others start for Kirtland.

July 12. The High Council of Zion assembles in Clay County.

July 26. Heber C. Kimball returns to Kirtland from Missouri.

July 31. The High Council assembles again in Clay County.

August 1. Joseph Smith returns to Kirtland.

August 6. High Council of Zion meets to investigate purported spiritual manifestations.

An attack is made on the church or its faith during the summer, by Alexander Campbell, through the *Millennial Harbinger*.

August 11. The High Council of Kirtland meets to investigate charges against Joseph Smith by Sylvester Smith.

August 23. Sidney Rigdon prefers charges against Sylvester Smith for continuing to assert his complaints after Joseph Smith was exonerated.

August 28. The council meets again and exonerates Joseph Smith.

September 8. Joseph Smith presides over a conference at New Portage, Ohio.

September 24. The High Council of Kirtland convenes, at which Sylvester Smith is dropped from the High Council, and

a committee is chosen and intrusted with the duty of publishing the Book of Doctrine and Covenants.

Last number of the *Evening and Morning Star* is issued this month.

October 16. Joseph and Hyrum Smith, with four others, leave Kirtland for Michigan.

October 20. They arrive at Pontiac, Michigan.

They return to Kirtland the "last of the month."

The first number of the *Messenger and Advocate*, successor of the *Evening and Morning Star*, appears this month; Oliver Cowdery editor of both the former and latter.

In the first number of the *Messenger and Advocate*, Sylvester Smith confesses his wrong relative to his accusations of Joseph Smith.

November 25. Honorable J. T. V. Thompson, a Missouri Senator, writes to W. W. Phelps in Missouri.

November 25. Section 103 of Doctrine and Covenants is given to W. A. Cowdery.

November 29. Joseph Smith and Oliver Cowdery make a covenant respecting tithing.

November 30. The Lord promises them assistance to deliver them from debt and bondage.

December 1. The school of the elders is well attended, and the lectures on theology are progressing, being regularly delivered.

December 11. W. W. Phelps writes to Honorable J. T. V. Thompson.

December 18. Elder Phelps writes again to Mr. Thompson.

December 20. Senators Thompson and Atchison write Elder Phelps, recommending that the Saints petition the Legislature and promising their assistance in obtaining redress.

1835.

January. Joseph Smith is engaged in the school of the

elders and in preparing the "Lectures on theology," for publication in the Book of Doctrine and Covenants.

January 18. The High Council assembles in Kirtland and investigates as to the propriety of certain brethren from New York proceeding to the West.

February 14. Those of Zion's Camp and others assemble in Kirtland. The twelve apostles are chosen by the three witnesses to the Book of Mormon.

February 15. The congregation reassembles; several apostles are ordained.

February 21. Another meeting is held, in which Parley P. Pratt is ordained.

February 26. Thomas B. Marsh returning to Kirtland to-day, and Orson Pratt yesterday, they both, about this time, receive their ordinations. Oliver Cowdery delivers his charge to the Twelve.

February 27. This evening nine of the Twelve assemble in council at Joseph Smith's house.

February 28. Fifty-five of the First Quorum of Seventy are chosen by the church in council assembled, and ordained.

March 1. The council upon adjournment meets to-day and attends to sacrament administration, blessings and ordinations.

March 7. A meeting is called for the purpose of blessing those who assisted in temple building.

March 12. The Twelve assemble in council with Joseph Smith and decide on a series of conferences; and that they would leave Kirtland May 4.

March 28. The Twelve meet in council, have a general confession, and resolve to request Joseph Smith to inquire for a revelation for them.

In compliance with this request Joseph Smith inquires and Section 104 of Doctrine and Covenants, on Priesthood, is given the latter part of this month.

March 29. Joseph Smith preaches about three hours at Huntsburgh.

April 26. The Twelve and Seventy meet in the unfinished temple.

April 28. The Twelve meet at the schoolroom for prayer and consultation.

May 2. A grand council of the leading officers of the church meets in Kirtland.

May 4. The Twelve leave for the East.

May 9. The Twelve meet in conference with the church at Westfield, New York.

May 11. Conference meets again pursuant to adjournment. About the middle of this month W. W. Phelps and John Whitmer arrive in Kirtland from Missouri, when the latter is appointed in place of Oliver Cowdery to conduct the *Messenger and Advocate*.

Frederick G. Williams is appointed editor of *Northern Times*.

May 22. The Twelve meet in conference with the church at Freedom, New York.

May 23. Conference meets to take into consideration the redemption of Zion.

May 25. The Twelve meet in council to pray for each other; and they resolve that Brigham Young and two assistants shall go to an adjacent tribe of the Indians to preach.

June 5. Nine of the Twelve meet in council at Rose, New York.

About this time Joseph Smith receives an introduction to Reverend Mr. Hewitt, of England, who came out to investigate this work.

June 10. The Irvingites of England present a letter to the elders of the church.

June 14. The Presidency write Mr. Hewitt at Fairport.

June 18. Kirtland Saints subscribe nine hundred and fifty dollars for the temple.

June 19. Nine of the Twelve meet with the church in conference at Pillow Point, New York.

June 21. Joseph Smith preaches in Kirtland on the Evangelical Order.

June 25. A meeting is held in Kirtland to subscribe for the building of the temple; over six thousand dollars is raised.

June 29. Six of the traveling high council assemble in conference with the church in Loberough, Upper Canada.

July 3. Michael H. Chandler visits Kirtland with Egyptian mummies.

July 6. Mr. Chandler gives Joseph Smith a certificate of the latter's understanding of hieroglyphic characters.

Soon afterwards the Kirtland Saints purchased the mummies and papyrus. As Joseph Smith translates the papyrus he finds that they contain the writings of Abraham and Joseph of Egypt.

July 17. The Twelve meet in conference at St. Johnsbury, Vermont.

July 19. The public meeting to-day at the Johnsbury conference is attended by more than a thousand people.

August 17. A general assembly of the church meets in Kirtland and adopts the article on page 326 of Doctrine and Covenants, and also sections 111 and 112 of that book, prepared by a committee appointed the 24th of last September; said committee being Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Frederick G. Williams.

August 21. Nine of the Twelve meet in conference at Saco, Maine.

August 23. Joseph Smith returns to Kirtland from his mission to Michigan.

August 28. The Twelve meet in conference at Farmington, Maine.

August 28. Joseph preaches in Kirtland on the duties of wives.

September 1. Joseph Smith writes to John Whitmer.

September 2. Joseph Smith and Sidney Rigdon go to New Portage, Ohio, to attend conference.

September 14. The High Council in session, appoints Oliver Cowdery "recorder for the Church," and Emma Smith to make a selection of sacred hymns.

September 16. The Presidency appoints David Whitmer and Samuel H. Smith agents for the "literary firm."

September 24. The High Council meets at Joseph Smith's house to take into consideration the redemption of Zion. They are directed by the Spirit to petition the Governor of Missouri.

September 25. The Twelve return to Kirtland. The council of the Presidency meets on a case respecting the Twelve.

September 27. Joseph Smith attends meeting in Kirtland where a number of the Twelve preach and break bread.

October 11. Joseph Smith, waiting on his sick father, is promised his recovery.

October 23. Joseph Smith and several other leaders unite in prayer that the Lord would deliver them from afflictions consequent upon their indebtedness; that he would deliver Zion, etc.

October 29. Warren Parrish commences writing for Joseph Smith at fifteen dollars per month.

October 30. Joseph Smith has trouble with William, his brother.

October 31. More trouble with William.

November 1. Joseph Smith prophesies to Reynolds Cahoon, words of reproof.

November 2. A short revelation is given through Joseph Smith in Kirtland, restraining him from sending Frederick G. Williams to New York to make arrangements respecting a bookbindery.

November 3. Joseph Smith receives a revelation reproving the Twelve.

November 5. Several of the Twelve call to hear the revelation read, appearing or expressing themselves as satisfied therewith.

November 7. Joseph Smith receives a short revelation concerning Isaac Morley and Edward Partridge, approving them.

November 9. Robert Matthias, a religious enthusiast, calls on Joseph Smith in Kirtland.

November 12. Joseph Smith meets with nine of the Twelve in council in Kirtland.

November 16. Joseph Smith receives the word of the Lord for Mr. Holmes, who called for counsel and instruction.

December 15. Orson Hyde complains about the dealings of the committee with him, in temporal affairs.

December 16. Joseph Smith has more trouble with William, his brother.

December 17. Orson Hyde presents letter explanatory of his case.

December 18. William Smith apologizes to Joseph and Hyrum Smith by letter. Joseph writes lengthily to William.

December 26. Joseph Smith commences studying Hebrew in Kirtland.

Joseph Smith receives a revelation for Lyman Sherman.

December 28. The Seventy's council meets to render an account of their travels and ministry.

December 29. Charges are preferred against William Smith.

December 29. Joseph Smith, Sen., blesses some fifteen in a meeting.

December 31. The council of the Twelve convenes in Kirtland.

CURRENT EVENTS.

A six-night debate began at Roosevelt, North Dakota, November 5, 1907, between Elder J. E. Wildermuth and Elder J. E. Smith of the Dunkard Church. The usual church propositions were discussed.

A four-day debate began at McKenzie, Alabama, December 31, 1907, between Elder Thomas C. Kelley and Reverend Saint A. Paine of the Primitive Baptist Church. The usual church propositions were discussed.

On January 14, 1908, a debate was begun at Davidson, Oklahoma, between William M. Aylor, and Elder A. W. Young of the Christian Church, lasting five days of two sessions each.

Elder Hubert Case, local historian, writes: "Grand victory for Saints. Young was a talented man and did not resort to slander and ridicule as many do."

January 22, 1908, Elder David Smith began a debate with Elder J. E. Prophater, of one branch of the Christian Church. The debate was upon church propositions, and lasted for eight days, at Pana, Illinois.

A debate was held at Elm Tree, Tennessee, beginning January 28, 1908, of which Elder Thomas C. Kelley gives the following account:

It was to have commenced January 27, 1908, and was to have been between Bro. John W. Wight and Elder Joseph S. Warlick, of the so-called "Church of Christ." Owing to a misunderstanding, and also to the fact that Elder Warlick was quarantined on account of the smallpox being in his family, he did not appear, and Elder J. D. Tant, of Williston, Tennessee, was selected by the Church of Christ. It continued for five days, closing Saturday, February 1.

Each speaker affirmed the church with which he stood identified to be apostolic or scriptural, in faith, doctrine, organization, and practice, as follows:

1. The Church of Christ, with which I, J. D. Tant, [originally Joseph

S. Warlick] stand identified, is in harmony with the Bible in faith, doctrine, organization and practice, and is in fact the Church of God.

2. The Reorganized Church of Jesus Christ of Latter Day Saints, with which I, John W. Wight, stand identified, is in harmony with the Bible in faith, doctrine, organization and practice, and is in fact the Church of God.

Bro. John W. Wight made a good defense of his position, and though his opponent lugged in the question of the truthfulness of the Book of Mormon, and Joseph Smith as the author of polygamy, etc., he was able to meet it all and show the harmony in all points of the Reorganized Church with the church described in the New Testament. . . .

Many showed their friendship to Bro. Wight by expressions of high esteem for him, because of his deportment during the debate, in which he outclassed his opponent, leaving him far in the rear.

A five-day debate began at Van Cleave, Mississippi, February 1, 1908, between Elder James M. Stubbart and Ben M. Bogard, D. D., of the Missionary Baptist Church, a resident of Little Rock, Arkansas. The propositions are as follows:

1. The church of which I am a member, known as the Reorganized Church of Jesus Christ of Latter Day Saints, is scriptural in origin, organization, doctrine, and practice. James M. Stubbart affirms; Ben M. Bogard denies.

2. The church of which I am a member, known as the Missionary Baptist Church, is scriptural in origin, organization, doctrine, and practice. Ben M. Bogard affirms; James M. Stubbart denies.

Four sessions of two hours each were given to each proposition. The debate began Saturday evening, February 1, 1908, and closed Wednesday noon, Sunday not excepted. This was done, as Elder Bogard had to leave Wednesday.

The Saints were strengthened and friends made to the cause.

Yours in bonds,

JAMES M. STUBBART.

OTHER EVENTS.

January 15, an important church property consisting of a valuable church building and two residences, in Kansas City, Missouri, at a cost of \$21,750, passed into the possession of the church. This property was formerly held, and occupied by the Methodist Episcopal Church.

January 18, Apostle Francis M. Sheehy arrived in San Francisco harbor from Hawaii, but had to remain on board

twenty-four hours on account of a case of smallpox on board, so he did not land until the 19th.

Late information assures us that Apostle Cornelius A. Butterworth is in America and was visiting Saints and relatives in Sioux City, Iowa, and elsewhere. We have no particulars of dates of sailing from Australia or landing in America.

Late information comes to the effect that Apostle Peter Anderson has arrived home, Stanberry, Missouri, in good health, from Scandinavia, but we have not the date of the arrival.

BRANCH ORGANIZATIONS NOT HITHERTO REPORTED.

Second San Antonio: Organized November 15, 1907, at San Antonio, Texas, by Elders Isaac N. White and Samuel S. Smith. Elder Edward N. McRae, president, Cora Curtis, secretary.

Prairie View: Organized December 9, 1907, in Johnson County, Texas, by Elders Samuel S. Smith and Johnie Hay. Elder David B. Higginbotham, president, Mrs. Albert Van Cleave, secretary.

The Mississippi Valley Historical Association formed a temporary organization at Lincoln, Nebraska, October 17 and 18, 1907.

The permanent organization was effected at Madison, Wisconsin, December 28-30, 1907.

The following officers were elected: President, Thomas M. Owen; vice-president, Clarence W. Alvord; secretary-treasurer, Clarence S. Paine, of Nebraska. These, with Reuben Gold Thwaites, of Wisconsin, and George W. Martin, of Kansas, constitute the Executive Committee.

The object is to "promote historical study and research and secure coöperation between the historical societies and the departments of history of the Mississippi Valley."

The next meeting is to be held at Lake Minnetonka, Minnesota, in June, 1908.

CONTRIBUTORS.

We expect in the future to introduce the contributors to the JOURNAL OF HISTORY by a short biographical note, so that the reader may have a better understanding regarding who is responsible.

In order to do this we would be glad to have a statement accompany the contributions of those who appear for the first time.

The following will serve as examples of about what is desired.

WILLIAM MARKS, whose letters we have made extracts from in the first number of the JOURNAL OF HISTORY, was born November 15, 1792, at Rutland, Rutland County, Vermont. He is mentioned as a member of the High Council of Kirtland, Ohio, in 1837. Of his earlier life we are not informed.

From 1839 to 1844 he was president of the Nauvoo Stake of Zion.

He was also an alderman, of the city of Nauvoo, and Chief Justice of the Municipal Court of Nauvoo, Illinois, a part of the time that he was president of the stake.

After 1844 he associated with several factions of the church, but subsequently renounced all of them.

He united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1859, and in 1863 was made counselor to the President of the church, which position he filled with honor until his death in 1872.

JOHN WHITMER, first Historian of the church, and one of the eight witnesses to the Book of Mormon, was born August 27, 1802; united with the church at a very early day. In 1829

became one of the eight witnesses to the Book of Mormon in the translation of which he had rendered some assistance as scribe; in 1831 was appointed Church Historian; made assistant president of the High Council of Zion in 1834; became editor of the *Messenger and Advocate* at Kirtland, Ohio, in 1835; his connection with the church was severed in 1838; died at his residence, Far West, Missouri, July 11, 1878. He stood firmly by his former testimony to the end of his life.

MRS. MARIETTA WALKER, author of the poem, in our first number entitled, "The Historian's Calling," was born in Lake County, Ohio, April 10, 1834. Her fortunes were cast with the church in her youth, and many are the thrilling experiences she has passed through.

She united with the Reorganized Church in 1865, and has since been an active member.

She was the active promoter of the "Mothers' Home Column" in the *Saints' Herald*, and has been its editor since its introduction in 1886.

In 1888 she founded, and for several years owned and edited the *Autumn Leaves*, a magazine for the young people of the Church. For many years she has also edited *Zion's Hope*, the Sunday-school paper. She is also the author of a volume entitled *With the Church in an Early Day*, and other publications. She donated to the church for educational purposes twenty acres of valuable land adjoining Lamoni, Iowa, on which Grace-land College is now situated. She still resides at Lamoni, Iowa, and is an active participant in church work and development.

BISHOP CHARLES J. HUNT, author of "Polygamy in India," published in our last issue, was born in Johnson County, Iowa, February 4, 1861, and united with the church at Deloit, Iowa, March 14, 1886. He was ordained to the following offices: Teacher, in 1886; elder, in 1891; seventy, in 1894; high priest

and bishop, in 1900. He has also been a missionary under General Conference appointment for several years. He resides at Deloit, Iowa, and is actively engaged as missionary, and bishop of the Gallands Grove District.

ELDER ELBERT A. SMITH author of "Joseph Smith the Patriarch," published in last number, is a grandson of Joseph Smith, the first President of the Church of Jesus Christ of Latter Day Saints, his father being David H. Smith, the youngest son of the martyred Prophet.

He was born March 8, 1871, at Nauvoo, Illinois; united with the church in Buena Vista County, Iowa, November 25, 1887.

He has held the following positions: Priest, in 1898; elder, in 1900; high priest, and member of Lamoni Stake High Council in 1902. For several years he served as a missionary; is now Associate Editor of the *Saints' Herald*, and Editor of the *Autumn Leaves*. His residence is at Lamoni, Iowa.

ELLSWORTH B. HULL was born September 8, 1868, at Lambertville, New Jersey; united with the church at Philadelphia, Pennsylvania, May 27, 1894; ordained a teacher at the same place in 1906.

At the present time he is the secretary, and historian of New York and Philadelphia District. He resides at Philadelphia, Pennsylvania.

ELDER HOLMES J. DAVISON was born May 6, 1853, at Dellhaven, Nova Scotia; united with the church at the place of his birth, June 4, 1882. Ordained an elder in 1883. He now resides at Holden, Missouri; he is an active missionary, and historian for Nova Scotia.

ELDER GILBERT J. WALLER, was born November 9, 1859; united with the church at San Francisco, California, April 24, 1889; ordained an elder in Honolulu, Hawaii, in 1891; a high priest in Oakland, California, in 1901. He has had the oversight of the work in the Sandwich Islands practically ever since

he became identified with the church. He still resides at Honolulu, and is historian for the Hawaiian Mission.

ELDER ALVIN KNISLEY, author of *Church Chronology*, was born in Ontario, Canada, September 22, 1873; united with the church at St. Marys, Ontario, September 20, 1891; ordained a priest, in 1893; an elder, in 1902; and a seventy, in 1905.

He has been an active missionary since 1902, laboring in the Canada Mission until the present year, when he was assigned to the Rocky Mountain Mission. His residence is at Independence, Missouri.

PROFESSOR BENJAMIN FRANKLIN SHAMBAUGH, was born in Clinton County, Iowa, in 1871. He is professor of Political Science in the State University of Iowa. President of the Political Science Club. Curator of the State Historical Society of Iowa. Member of the Mississippi Valley Historical Association; Member of the American Historical Association; author of *Documentary Material Relating to the History of Iowa* (3 volumes); *Fragments of the Debates of the Constitutional Conventions of 1844 and 1846*; *History of the Constitutions of Iowa*; *Messages and Proclamations of the Governors of Iowa* (4 volumes); *The First Census of Iowa*; *Outline of Constitutional Law*; and Editor of the *Iowa Journal of History and Politics*.

PROFESSOR T. J. FITZPATRICK, who furnishes us with the article, "An old relic," was born at Centerville, Iowa; graduated from the State University of Iowa, 1893. Received degree of Master of Science in 1900. Fellow of American Association for the Advancement of Science. Fellow of the Iowa Academy of Sciences. Member of State Historical Society of Iowa. Collector for the State Historical Society of Iowa. He was for several years connected with Graceland College, Lamoni, Iowa, as an instructor.

Volume One

Number Three

JOURNAL OF HISTORY

JULY, 1908

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

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Autobiography of Elder Charles Derry—Church History—Local Historians and Their Work—Alexander Hamilton the Foreigner—Death of Charles Aldrich—A Relic of Historic Interest—Words of Appreciation—Constitutional Amendment—Church Chronology—Current Events—Necrology—Contributors

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AUTOBIOGRAPHY OF ELDER CHARLES DERRY.

Through the kindness of Elder Derry we have had the privilege of reading a lengthy autobiography of himself, and also the privilege of publishing any portions we may desire. We very much regret that we have not the space to publish it in



ELDER CHARLES DERRY.

full, for we are very sure that it would be interesting to our readers. We have had trouble in deciding how to make extracts from a work every page of which is full of interest, but have finally decided to publish without change that portion that our readers have had the least acquaintance with while we indulge the hope that sometime it may be published in full, either as a serial or in book form.

The former part of his life was published in the *Autumn Leaves* some years ago, and that portion connected with the Reorganized Church is generally

known among the members of the church.

We have decided to take up that portion of his life which treats of his experience in the West. None who know Elder

Derry will doubt that he relates faithfully the events as he saw and understood them.

The account of his birth and childhood is told in an unvarnished but thrillingly interesting manner.

His account of hearing the message from the missionaries from Utah and believing and embracing the truth taught by them would need to be read to be properly appreciated.

In writing of his missionary labors he mentions such well-known names as William Hawkins, Lorenzo D. Butler, Joseph Boswell, George Derry, Joseph Whitehouse, Thomas Angel, George Mantel, George Hicklin, and others.

In April, 1849, he was united in marriage to a Miss Ann Stokes.

When we consider that it was after more than a half century had elapsed before he recorded the words which described this event his account is a splendid tribute to the worth of this estimable woman. After over fifty years of hardship and trial, calculated to dampen the ardor of youth and cool the imagination of love's young dreams, he wrote as follows: "The winter and summer had passed away since I sought the companionship of her whom I loved. She was now satisfied to become my wife with all that word implies, and with the understanding that my life was consecrated to God's ministry, and her knowledge of the work, and what she had learned by observation from the experience of others, enabled her to know what it meant to be the wife of a traveling minister who was going forth without purse and scrip. No church treasury from which to draw supplies, denied his society the greater portion of her time, depending upon her own unaided exertions for support, with many lonely days, months, and perhaps years, when she would not even see his face, and even very seldom hear from him, for mail facilities were not then as now. She realized that hers was destined to be a life of sacrifice, and self-denial. But her faith in God and his

cause was strong, and her love for the companion of her choice was abiding, and she walked hand in hand with me to the altar, and there we pledged our fidelity to each other as husband and wife, in Saint John's Church, Wolverhampton in Staffordshire, England. . . . She had rejected fairer offers than mine, believing that it was God's will that she should unite with me, let the sacrifice be what it might.

"It required faith in God and moral courage for a man then to enter the true gospel ministry, without prospect of earthly reward, but for a woman in the bloom and beauty of youth to subject herself to a life of self-sacrifice for the purpose of thus aiding and upholding the hands of her husband in the great conflict for truth showed greater faith and more abiding love for God than is commonly found even among Saints."

Of the birth of their first child he wrote as follows:

"I had procured a temporary home for my wife in the town of Walsall, and here, on the twenty-ninth day of June, 1850, she gave birth to our first-born whom we were pleased to call Alice Amelia. Every parent can realize the joy the little angel brought to our hearts. It was a golden link binding us if possible more closely together in the bonds of love, but it was also another thread in the domestic cord that would tend to bind my heart closer to home and make it more difficult than ever to go forth from the sweet associations of my loved ones."

After years of self-sacrificing devotion to truth and home there came a time when the truth he had received was in danger of being sullied by corrupting influences, and the home he loved was in danger of being corrupted by evil influences disguised under the name of religion. Here to show the noble fight he made, the final victory he won, we quote the narrative as written by Elder Derry himself which is as follows:

On the nineteenth day of August, 1852, a son was born

unto us in the town of Shrewsbury. We called his name George Nephi, desiring that he might tread in the footsteps of that righteous man, and follow the perfect example of the Lord Jesus. We were happy in thus being blessed of God; for we considered our children as precious gifts from his hand.

I continued my labors in the field and was blessed in them. Sometime during this year a prediction was made that I would yet be numbered in the Quorum of Twelve Apostles. To me it was a very unlikely thing, and I was not greatly elated with the thought. I had before been warned in a dream against undue ambition. In my dream I found myself on the top of a high building from which I fell, and in falling through the air I seemed to realize all the sensation that a person would experience in falling through the air. It seemed as though all my feeling centered around my heart. It awoke me before I reached the ground, in fact I did not appear to reach the ground, but the first thought that rushed to my mind was, "Never climb." I accepted the warning, and have sought to keep down all improper aspirations for greatness, and do what good I could in the humble station whereunto God had called me. In that I have been blessed.

It was during the year 1852 that a dark cloud passed over the church. Brigham Young proclaimed the damning doctrine of polygamy, under the name of "celestial marriage," he claiming that it had been revealed to Joseph Smith as a law to the church. The minds of many of the Saints were filled with gloom; many honest-hearted, God-fearing souls were crushed, their hopes were blasted, and many withdrew in despair, while others accepted the lie because of the cunning wresting of the word of God, by the leaders of the church. These men had brought us the truth; we had obeyed it and received its blessings in great measure, and many were unprepared to believe that they were now practicing a blasphemous fraud upon us, especially as they presented the cases

of "Abraham, the friend of God"; "Jacob, who prevailed with God"; "David, the man after God's own heart"; and others mentioned in the Bible. And our minds were blinded to the fact that the Man Christ Jesus was the only perfect example for man to follow. And thus I confess with shame that I was led for a time to believe its origin was divine. But God in his kindness preserved me from its practice, for which I shall ever feel grateful to him. I can take no honor to myself; I was only human. Perhaps the most cogent argument they used as a means of palming it upon the church was in the using the name of Joseph Smith the Martyr as the one through whom the pretended revelation came. No other name, not even Brigham Young's would have been sufficiently weighty to have given force to the fraud. However my mind might be blinded so as to believe their presentations respecting its divinity, I again thank God I was preserved from its practice. But owing to the fact that the deadly poison had corrupted the minds of many women, married and single, who were considered "strong minded," many and terrible temptations were placed in the way. Nor was it because I was better by nature than others, that I was not overcome; but because God helped me in the hour of need, and enabled me like Joseph of old to escape the deadly meshes that were set for my feet. I do not believe that the women who accepted "Celestial Marriage" were by nature bad; but the deceitful and flattering unction had been held out to them that by their entering into polygamy or "Celestial Marriage," they would secure more exalted stations in the kingdom of God. Thus many were led to accept it, while in their hearts they felt that they were sacrificing all that was dear to them on earth. Some may have been weary of their present companions, fearing that they could not lead them up into the higher glories, in fact they were taught that it was better for them to become plural wives to those who held the priesthood than to remain with those who had not

attained it; and they were also assured that the higher the priesthood a man possessed here the greater were the chances for exaltation in the life to come; hence the desire for eternal exaltation led many to become dissatisfied with present husbands, and many families were broken up eventually by this accursed theory.

I continued to labor in the Shropshire conference during the year 1852 as president of the same, meeting much opposition from the professedly pious of all sects, and, strange as it may seem, the religious world would join hands with the avowed reprobates of every grade in life to blast our influence, cripple our efforts, and persecute us, just as it was in the days of Christ and his apostles. But our efforts were blessed, and many were led to obey the gospel. But this evil doctrine made it much harder to get the ears of the people, as it gave them an excuse for their unjust treatment, and it became a mighty weapon in their hands against the truth.

In the beginning of the year 1853 I was honorably released from the charge of the Shropshire conference and placed in charge of the Lincolnshire conference. Here I had six traveling elders under my charge, among whom was my cousin Joseph Derry, of whom I have before spoken, Moses Thurston, of Utah, George Dabbling, Charles Curtis, John Farmer, and Bro. Harper.

I removed my family from Shrewsbury in Shropshire to Sleaford in Lincolnshire, and rented some rooms. It was a pleasant little town and we had a pleasant home for the year, though not overburdened with even the necessaries of life; but the Saints and friends, though poor, generously contributed to our necessities, so that my family were not permitted to suffer, only in humiliation at the thought of being dependent on others. But this was the lot of God's ministry and their families.

Soon after our settlement at Sleaford, and I had visited

the various branches under my charge, a quarterly conference was held in Sleaford. The traveling elders had met at my house, and were waiting for the opening of conference, which would take place the next day (Sunday). On the Saturday night a rap at the door was heard. I opened it and saw rather a heavily built man there. He inquired if Mr. Charles Derry lived there. I answered him affirmatively. He said, "My name is William Clayton." I bade him welcome. I had been made acquainted with the fact that he was appointed as pastor over the Sheffield and Lincolnshire conferences, hence he was my superior officer; but this was the first time I had met him.

Our conference opened the next morning, but he did not appear until afternoon. He was a very intelligent man, and gentlemanly in his deportment. I conducted the business of the conference. He expressed himself as pleased with the order observed.

This man Clayton had acted as scribe to Joseph Smith the Martyr, and afterwards served in that capacity to Brigham Young. He traveled with me in Lincolnshire some two or three weeks, during which time he was a perfect gentleman. During his travels with me he talked much of the Martyr, expressing his love for him, extolling his noble character; but he described Brigham Young as a jealous man; and while he respected him in his office, he could not love him as he loved Joseph Smith. It was during his travels with me in Lincolnshire that he told me he was deputed by Brigham Young to visit young Joseph Smith in Nauvoo, and tell him from Brigham Young that God wanted him (Joseph) in his place, in Utah, at the head of the church. Clayton also told me that young Joseph replied, "When the Lord wants me he will let me know it; and until that time I shall make no move in any direction." This commission was executed by Clayton in 1852, on his way to England, and Clayton made the above

statement to me in 1853. Clayton also assured me that young Joseph would yet lead the church. This last statement was in harmony with the views I had generally heard expressed, that Joseph would be the president and prophet of the church. In fact, we rarely heard any other son of the Martyr mentioned but Joseph and David. William Clayton also informed me that when Brigham Young launched the doctrine that "Adam was our Father and God and the only God with whom we have to do," Orson Pratt strongly opposed it and said he "would not believe it unless it came with a thus saith the Lord." But Brigham interposed his great authority and Orson submitted. I am fully aware the Brighamites do, and will deny all this; but as I have to stand before God, William Clayton made the above statements to me.

It may be proper here to state that in after years, when on my mission to Utah, I, in company with Brother Joseph Luff, visited William Clayton at his home. He was a very sick man, but was sitting in a large arm-chair. He expressed great pleasure at seeing me, and referred to the pleasant times we had spent together in England; and knowing that I had long since withdrawn from the Utah church, and had been many years absent, he desired to know what had brought me back. I explained my mission to him. He expressed himself ironically that he had no doubt of my success, for the people gathered there were half chaff and half wheat, and we would get the chaff but the wheat would remain. But he declared that "young Joseph had no claim as a leader of the church." I fixed my eyes steadfastly upon the man, and said, "Brother Clayton, did you not tell me in Lincolnshire in 1853, that you were deputed by Brigham Young to visit young Joseph in Nauvoo, and tell him from Brigham Young that God wanted him, Joseph, in his place at the head of the church in Utah?" The man evidently quailed at the forcible manner in which I put the question, but he answered, No. I still kept my eyes upon

him and replied, "Brother Clayton, before God you did, and you know it." He still denied, and in a few days he passed away with the falsehood upon his lips. We shall both stand before the judge of all the earth, and I shall have no cause to fear in meeting this matter before the all-searching eye of a just God.

I will state here that while William Clayton was traveling with me in Lincolnshire, which was two or three weeks, I found him an intelligent man, and a very agreeable companion with the exception of his inclination for strong drinks, which greatly marred his usefulness. Had he observed the Word of Wisdom he would have been a power for good.

I continued my labors as president of the Lincolnshire conference, preaching in Sleaford, Lincoln, Grantham, Gainsborough, Swineshead, Gosbertow-Rizegate, Pointon, St. James-Deeping, Crowland, Stamford, Petersboro, and many other places of lesser note until the year 1854. It was at St. James-Deeping that I first saw our faithful and able brother, Mark H. Forseutt. He was then a boy, but had received the gospel under the ministry of Father Ayres, just prior to my visit to that place. He speaks of me as being one of the first ministers he heard preach the gospel. He was well spoken of by the Saints, and had manifested his love for the truth by obeying it contrary to the wishes of his relatives. He is known to the church as one of its most faithful and able defenders.

The curse of polygamy interfered with the success of the ministry in the British Isles. Many departed from the church with sad and crushed hearts, and in their despair sought refuge in infidelity. But I was not yet prepared to discern the evil, though by the goodness of God I was preserved from its practice. It was the custom of the Presidency to select such of the ministry, each year, as had merited the privilege of gathering with their families to the land of Zion, to release

them from their missions, and give them that privilege. I was selected as one to go with my family, but my labors had brought us in but a bare living and sometimes scant at that, hence I had no means. The authorities offered to furnish half the means if the Lincolnshire conference would furnish the other half. This the conference did, hence our passage was secured. My brother-in-law, Henry Stokes, unsolicited, gave me fourteen pounds, to fit us out for the journey. My brother George sent me three pounds. By this means we were enabled to buy clothing and necessities for the journey and to sustain ourselves in Liverpool until we could set sail.

During the six years of my ministry I had labored in the counties of Stafford, Warwick, Salop, Worcester, Gloucester, Flint, Montgomery, and transiently in Nottingham, Derby, Yorkshire, Lancashire, and in London. And the close of my labors found me as penniless as when I first started out without purse or scrip. But God in his love had enriched me with a true wife and two sweet children whom we loved dearer than life, and believing as I did, and also my wife, that it was our duty to go out of Babylon and go to the land of "Zion, the pure in heart," where we hoped to be able to train our loved ones in the nurture and admonition of the Lord, secure from many evils of the world, we consented to obey the counsel of the authorities, and seek a home in "Zion," and the following notice copied from the *Millennial Star* for March 25, 1854, will show the time of our departure:

The John M. Wood, Captain Hartly, cleared for New Orleans on the 10th instant, having on board three hundred and ninety-seven souls, fifty-eight of whom were from Switzerland and Italy. Elders Robert Campbell, president of the company, A. F. McDonald and Charles Derry, ex-presidents of conferences, also Jabez Woodard, ex-president of the Italian mission, sailed on board this vessel, after having labored faithfully and diligently to extend the work of God in Europe. May a prosperous voyage be granted them.

We had waited three weeks in Liverpool for the sailing of the vessel, during which time our little means was nearly exhausted.

We were for two weeks tossed about in the Irish Channel, which sorely tried the faith of some, as well as their physical powers of endurance. One man I remember who for the first day or two was very loud in his professions of faith and gladness at leaving "Babylon," when he began to realize the effects from the terrible rolling of the ship, he vomited up all his faith and joy, and declared if he could set foot on land again, neither God, man, nor devils should ever get him on the sea any more. His faith went with the contents of his stomach!

Our ship's company was divided into wards and I was placed in charge of one ward. One little old sister would jump out of her berth early in the morning shouting, "Here we are, all six of us, five small potatoes and myself." She always seemed as happy as a lark. During the worst of the storm our little Alice Amelia, then about three and a half years old, would sit on the berth and sing, "In a gallant ship we ride, for to spread the gospel wide," etc. No storms seemed to affect her at all.

Some deaths occurred on board. And after a voyage of at least seven weeks we arrived at New Orleans, and were transferred from the John M. Wood, to a Mississippi steamboat and continued our journey to St. Louis. Here we were placed in quarantine. Our little boy was now afflicted with erysipelas in his limbs. We applied dry flour; it helped him; but some other ailment came upon him, and he lost his appetite, and we had nothing to create an appetite and he lingered in sickness until he arrived in Utah. I well remember the agony of soul as we watched him during what seemed to us his death struggles. We prayed and struggled at the throne of grace that his life might be spared.

On the quarantine island we saw the terrible effects of cholera. Many of our company we would see apparently well and cheerful at six o'clock of a morning, and before noon they would be carried to the grave.

After tarrying on the island we were permitted to continue our journey to Kansas City. Many deaths occurred on this trip, which rendered it a sad and weary journey. My cousin, William Littley, met us there with an ox-team, and took us to the general camp-ground, Westport. Here we remained about three months, the cholera daily thinning our ranks. At length we were divided into numbers of ten to each wagon, and started on our overland journey of thirteen hundred miles, through a desolate wilderness, and over wild and rugged mountains, to the Great Salt Lake Valley. There were thirty-six wagons.

Our journey hitherto had been far from pleasant; but here were trials of a different nature. To use a Yankee phrase we were "green," our cattle unbroken, and we had never seen an ox yoked up. I had seen them harnessed like a horse in England, but that was a rare sight. But to catch wild cattle, yoke them up, and hitch them to a wagon and drive them through rivers, swamps, over sand-ridges and mountains, was not a pleasant task to those who were to the manor born, and to us it was a terrible task; but it was "root, hog, or die," and we chose to live. Some died with the terrible worry and fatigue, among the rest my cousin William Littley, who with his family was in our ten, passed away in a few days after our starting overland. Our little boy still lingered, growing weaker every day. And one day after traveling several weeks my wife suggested, after arriving in camp that night and seeing the children safe in bed, that we should take a walk as she had something to tell me. We did so, and then she revealed to me her forebodings, first saying, "Charles, you never deceived me in your life. But I feel I have not always done my duty by you, and I want you to forgive me wherein I have lacked." I assured her she had never failed in her duty to me, she had always been faithful and true, and I could not ask her to do more, and if anything was lacking it was on my

part. She then told me she was strongly impressed that she could not live to reach our destination. I tried to dispel those fears, but in vain. I sat down upon a grassy knoll and took her upon my knee and tried to comfort her. I then arose and laid my hands upon her head and prayed God to rebuke the destroyer and to spare her life, that she might train her little ones in the fear of God, as she earnestly desired; but, strange to say, from that hour she became ill, and lingered for several weeks, growing more feeble every day. One day she sat in the wagon looking at her little babes, and big tears rolled down her pale cheeks and her heart throbbed with anguish as she saw that she must soon leave them for ever. Those tears caught the eye of little Alice, and in an instant she sprang into her mother's arms and sobbed upon her bosom, and mother and child wept together as mother afterward told me. She, like her little boy, had no appetite, and our food being sad bread and fat bacon, such as I could prepare with my own hands, was not calculated to entice her appetite at all.

There was a man in the company who had two wagons well loaded with provisions and just his own family and a servant-girl to care for. Being a blacksmith I had shod this man's cattle on the journey without charge. Wife told me one morning that she thought she could drink a cup of coffee. I had none to give her; but I went to this man and asked him if he would kindly give her a cup of coffee. He refused the little kindness. I returned with a sad heart to wife and told of his refusal. She did not complain but tried to comfort me. Three weeks from that day his servant-girl brought a mug of coffee for the wife, who was now too weak to help herself in any way. I asked this servant-girl to hold wife as she tried to sit up on the bed. I then turned around to give her the coffee, when my heel caught the vessel and knocked it over, and that moment the spirit of my wife departed, and I was left alone with my two sweet, motherless babes, and one of them appar-

ently at the point of death. Only those who have passed through the terrible ordeal can judge of my grief. Neither pen nor tongue can describe it. My hopes were blasted. The only being on earth except my mother, who had sympathized with me in my trials, and given comfort and cheer to me in life's dark hours, had passed away. A little while prior to her departure she spoke of some one being near to her bed. Was it God's angel sent to bear her blessed spirit away? She was indeed an heir of salvation. I was satisfied she was in her right mind, but I was not permitted to see any person there. The day of her departure was the seventh day of September, 1854. The place of her departure was called "Ice Springs," on the Rocky Mountains, and in about two hours from her death, she was buried from my sight, only a piece of board to mark the spot where lay her loved remains. Five short years had spanned our married life. She had borne me two sweet babes, upon whom must be concentrated all my love and care, next to God and his cause. True and constant through life, faithful even unto death, she has passed to the paradise of God, to await the glorious resurrection, when I trust mother, husband, and babes will greet each other, where separation is not known, pain is not felt, and privation and grief have no place.

Life did not seem worth living; but my motherless babes absorbed my care. I must live for them. I clasped them convulsively to my heart, and dedicated them and myself anew to God. I sought guidance from his hand, that I might fill my obligations to them and my God in carrying out our united purpose to train them up in righteousness. It seemed as though a mother's love had entered my heart. I determined to watch over them with jealous care, nor would I enter into any condition that would render their young lives a burden. But how unqualified was I to act in this capacity and perform the tender offices of a mother, and such a mother as she had been!

And if I could not, who could? Surely not a stranger! Hence, feeling the weight of my burden, I went to my Father in whom I had trusted hitherto, and asked him to direct events for my children's good.

On the 30th of September, 1854, we landed in Salt Lake Valley, being eight months since we left our home, and seven months of travel from Liverpool, by sea, rivers, and land. If possible I felt still more lonely than ever. No kindred spirit to comfort me, no home, no means of support, for I was penniless; and six years in the ministry had disqualified me for hard manual labor; and my scholarship did not warrant me in seeking clerical employment. Enfeebled by sickness and the care of my children, one of whom seemed ready to die and the other far from well, was it any wonder my spirits were broken? Add to this the distant feeling that seemed to pervade the very atmosphere. Brethren and sisters seemed more distant than strangers, and if they noticed one at all, it seemed only for the purpose of getting what clothing one might have, that our straightened condition would compel us to dispose of, for which they would offer us pumpkins, squash, and potatoes, but rarely any flour, meat, butter, or other valuable necessities. And they wanted our clothing for a trifle, while they charged exorbitantly for their commodities.

Some would come around pretending great friendship, and caution us against some others whom they declared would take advantage of us, while they themselves were seeking to do the same thing. I confess this shook my faith in humanity, but not in the gospel. It was a cold, dark picture, not inspiring to a heart already crushed and bleeding.

But there was one who will always be remembered, a Bro. George Snow, from Birmingham, England, who had seen my name in the list of emigrants and whom years before I had been the means of bringing into the church. He was looking for me in the camp and heard my voice in a tent. He knew

it and came in and invited me with him to his home with my little ones. I was welcomed to their humble fare, nor did they seek reward. Sr. Snow was kind and tried to care for my little ones. George was a noble-hearted man, but I regret to say that he had sunk to the level of a drunkard, and, worse still, he was by no means alone.

Some may doubt the picture I have presented, in view of the fact that travelers have extolled the hospitality of those people in the mountains; but I have lived long enough to know that there is a great difference between poor, moneyless emigrants from whom no gain can be expected, and those who go there laden with the good things of life, and from whom great gains are expected. Besides there is great desire to secure a good name and soften down the prejudice of the world, who have been led to hold them in bad repute. However, whatever conclusion may be drawn, I know, and so do thousands of others of that time, that my presentation is a just one. But in that picture I only saw the weakness of humanity. The gospel I had obeyed and preached was still as dear as ever to my heart. Nor would I cast the reflection that all with whom I came in contact had fallen so low as to allow the spirit of greed to govern their conduct.

But to return. Having shared the hospitality of Bro. Snow and wife for about two weeks, I was kindly invited to take my children to a widow Newman's, where I could leave my children while I went to labor for their support, I stopping with them at nights. The first employment I obtained was serving mason, which tested every muscle and bone of my emaciated frame. The next was digging potatoes on shares, whereby I was enabled to lay up a good winter supply of those tubers. In the meantime, feeling the great need of a companion, I sought unto God, remembering the lesson taught at my grandmother's table, that he might guide me in the choice of a wife. I wanted a mother for my children. Women were

plentiful, and my record was known, but not every woman can be a mother to other children than her own. I wanted a mother for my babes and I asked God to give me such an one.

One day while engaged in digging potatoes, I looked eastward and saw a train of emigrants just emerging from Emigration Canyon and winding its serpentine way over the bench. The thought came to mind to go and look for a wife. I flung down my hoe and started. I met the train and went into camp with them on one of the public squares of the city. Many were in the train that I had known in my former fields of labor, but as yet I had seen none into whose care I could trust my babes. But while talking to a young woman from the Lincolnshire conference, another young woman of fair complexion and a lovable face passed by me. I caught a glance of her soft blue eyes and instantly the thought flashed to my mind that she would be my wife. I turned to the young woman I was conversing with and said, "Jane, do you see that lassie yonder? That lassie is going to be my wife!" Jane made the welkin ring with her laughter. I followed the fair-haired damsel to her wagon, and without further ceremony I said, "Sister, my name is Charles Derry; I have been in this valley three weeks. My wife lies on yonder mountains, having been dead seven weeks. I have two little children, one is sick. I have no home at present. I am a blacksmith by trade, and I hope to be able to make a living. If under these conditions you will consent to be my wife and a mother to my children, I will be a husband to you in every sense of the word."

Not a very enticing picture surely! It was then the custom for men both old and young to rush to meet the trains to select young maidens for the harems of those already married, and for the foundation of a harem for those not married. Wives, too, would be prominent in their solicitations for plural wives to their husbands; hence to some it would seem that my

chances of success were very slim, since all the inducement I had to offer was my poverty. My tongue had never been prostituted to flattery. It was a square deal I wanted. The happiness of my children was at stake. I could not afford to make a false move. Others sought her hand with wealth to offer, but God was working for me. I had rested my case in his hands. I had proved him true before; he would not fail me now. The answer came, which was one of the sweetest sounds my ears ever heard. It was the distinctly rounded monosyllable, "Yes," though uttered with due maidenly modesty, yet with firmness that told me it was the utterance of the heart.

I believe it was within three days from that time that I roused up Bishop Cummings of the fifteenth ward to pronounce the sentence that we were husband and wife. I took her to my lodgings, introduced my children to her, and as she kissed my little girl and took my darling babe, George, a perfect skeleton, on her knee, I saw a big tear from her eye on his pale and emaciated cheek. It seemed like the refreshing dews of heaven upon the perishing flower, and from that moment the child revived. He had found a mother's care. This was on the night of the 28th of October, 1854, that we were united in the sacred bonds *to be each other's, husband and wife, to keep ourselves for each other and from all others during our lives*. Over forty-seven years have rolled away since that day, and that bond remains unbroken, not a thread of it shattered; and the continued love of my children for their mother is an irrefutable evidence that she has been to them a mother indeed. Thus I have twice proved the wisdom of my aunt's determination to seek unto God for guidance in the choice of a companion, if she had her time again. I have instructed the young to make Him their friend and guide, giving them my own experience as evidence that he will not treat with disdain their trust and confidence in him. Here is

another evidence added to the many I have received that God hears and answers prayers relating to our temporal as well as to our spiritual necessities, when we seek him aright.

My wife's maiden name was Eliza Herbert, youngest daughter of John and Mary Herbert. Her mother died when Eliza was three years old, hence she was deprived of a mother's care. But her father was good and kind to his children. He accepted the gospel, and also came to this land with his two daughters, Jane, four years older than Eliza, and Eliza. He died in coming up the river between St. Louis and Kansas City. Thus the two girls were left alone. Eliza was now twenty-three years of age.

Directly after our marriage I rented a small adobe room belonging to Hugh Hilton, secured a little home, made furniture, and secured a job on the public works, the wages nominally two dollars per day, to be paid out of the tithing house in such things as were brought in, and at the price determined by the authorities. Such a thing as money was not seen by us, except, I believe, two dollars and fifty cents that I received, with which I bought half a pound of tea and some sugar, for which latter article I paid twenty-five cents per pound, and this was all the tea and sugar we had during the four years and a half that we remained in Utah. We were not allowed the luxuries of sugar, tea, or coffee, etc. Flour, potatoes, and other vegetables, were dealt out to us only to a limited degree, and those I would have to pack about two miles, and I had to go about three miles to my work. Butter and meat were articles that the poor could seldom obtain. They were great luxuries; but the leaders, and those in the practice of polygamy, devoured these things. It was very rarely that I had anything but dry bread to eat during the time that I worked on the public works. But I was thankful, and used to dip my bread in the clear mountain stream, and I can truly say I never murmured. I realized I was in a new country, and

being used to hardships, it did not seem so hard for me. Besides, I was willing to make any sacrifice for the building up of "Zion," for as yet I had not learned to distrust the leaders, or question the divinity of their teachings. I believed then as now, that "sacrifice brings forth the blessings of heaven," and I had gone there to assist in building up the kingdom of God. But as stubborn facts developed I was enabled to see the difference between the service of God, and the impositions of aspiring and ambitious men, and my ardor began to cool, and especially when after working some time on the public works, I was sent in connection with several other men to drive a herd of cattle belonging to the church up to Cache Valley, and there get hay to feed them with during the winter; for it happened during the time I was there, which was near a month, it being near one hundred miles north of Salt Lake City, my wife had to go to the tithing office for the weekly allowance for the family, and there she saw that only the "big bugs," as some called the leaders, could obtain such articles as butter, meat, eggs, etc. For their wives could obtain whatever they asked for, but *she* must be content with a little flour and such vegetables as she could carry home; and to cap the climax, when she went to church on the Sunday, she heard Heber C. Kimball preaching about the men on the public works grumbling because they could get nothing but dry bread to eat. Then, in the vehemence of his pious (?) zeal he said, "Damn it! dip it in City Creek and wet it; there is no need to eat dry bread as long as there is plenty of water in City Creek."

This was one feather too much; it strained the "camel's back." So that when I returned home, she begged of me to quit working on the public works, for she did not want to be treated as a pauper when she went to receive what was her just due, earned by her husband's honest toil. I complied with her wish. She also told me that he insulted the "work-

ing men's" wives who applied for that which their husbands had earned, by telling them in his vulgar and abusive manner to "go home and mend their draggled tailed skirts and not be hanging about the tithing office to see what they could get." I settled up with the authorities and they brought me in debt to the sum of forty-three dollars. I had kept a strict account of all we had received, and they were really in debt to me to the amount of thirty dollars, making the sum of seventy-three dollars which they were robbing me of. I demanded an investigation, item by item, of what they had charged against me, and I found they had charged me with articles we had never had, such as silks, groceries, and luxuries which we were utter strangers to. But they held the debt against me. I am satisfied they or some of their employees as clerks had obtained them, and charged them to me. Many poor men found themselves in the same condition, but we were powerless to obtain redress. Our eyes began to open as to the spirit that actuated our leaders, and I examined more deeply into matters than before. The more I examined the more corruption I found, even with those who claimed to be the living oracles of God to the church. The fruit of the tree was bitter.

But the principles of the gospel which I had obeyed were true. They were in perfect harmony with the scriptures; in fact, they were the pure word of God. And here was the enigma which my poor mind could not solve: How could wicked, ambitious, aspiring men, receive such light upon God's word as to be able to weave a system of religion so in harmony with Holy Writ that not a flaw could be found, not even a single point upon which a valid objection could be hung? I refer to the gospel as taught by Joseph Smith, before polygamy had thrust its lecherous head into view. The learning of the world for seventeen centuries had been trying to evolve from the Holy Scriptures a system that should unite all grades and

classes of men in one common faith, but had only succeeded in widening the gulf that separated them, and had covered the earth with seas of blood, and made the heavens lurid with the flames that devoured the martyrs. But *this system so long as its adherents remained true to its precepts*, was fast opening the eyes of men to the one universal truth revealed in and through Christ; and binding them together in one common brotherhood, and this was the stamp of its divinity. No other system under heaven bears that stamp, not even in this the twentieth century. The truth is that all professors of every shade of religion are fast becoming ashamed of their man-made creeds, and are struggling to free themselves from them; but like Pilgrim in the slough of despond, the more they struggle the deeper they sink in the quagmire of confusion. It was the blessed result of that truth on my heart and mind—that truth which these men had taught me, and which I had been so wonderfully blessed in teaching, and had beheld its blessed effects upon others who had obeyed it at my hands, that caused me to hesitate, when I thought of turning away, and seeking rest for my wearied soul elsewhere. Hence I sought to content myself, and honor those principles which I knew to be true, in my own life, and let those I had no evidence of alone.

But it was difficult to live in the midst of corruption and keep from taint. And if it was difficult for me how would it be for my little children, if they had to be reared under its influences, mingle with other children that were trained from the cradle in its corruption and fed with its poison?

I struggled on under adverse circumstances, but the longer I stayed the more I became painfully aware that I had made a mistake in supposing I could raise my children under righteous influences, where such a system obtained as that which here had been attached to the gospel under the deceptive name of "celestial marriage." It is true they boasted of purity, but the very atmosphere was impregnated with lust. Groups of

men could be seen at street-corners and public places, with their eyes fixed upon every female that passed, and more especially the young women, and from the lips of these men would fall some filthy, lewd expression, such as could only spring from a lecherous heart. Nor was the sacred desk which had been professedly consecrated to the gospel of purity free from this accursed taint. It, too, was desecrated to the spreading and encouraging of this system of lust called "celestial marriage," with all its filthy tendencies.

In the month of October, 1855, I removed with my family to Ogden, and rented a board cabin, the boards of which were nailed straight up and down. The boards had shrunk; and as there was nothing but the boards and scantling which formed the framework, we could see between them, and hence it was a very cold place. But it was the best we could do, and we were glad to get it for five dollars per month. Another family rented one room, which made it easier for us to pay the rent, they paying half.

We now began to feel the terrible effects of the drouth and the grasshopper raid. There was no work to be had. Almost every vestige of vegetation was destroyed in most parts of the territory. Some were fortunate in raising parts of a crop, and I had laid in some wheat by working for such farmers as had been thus fortunate, but not sufficient to carry us through the winter. Common laborers' wages ranged from one dollar and a half to two dollars per day, when crops were plentiful; but now it was almost impossible to find work at any price. I offered to work at fifty cents per day and take my pay in provisions. Many others sought the same privilege, but in vain. Many farmers had been blessed in the past with good crops, and had stored them up and now charged famine prices for what they had. The tithing had brought in a good supply to the tithing store, year after year; but this was only available to those who had control, and such as

were dependent upon them, and also to such employees as were considered necessary in the public works. Of course all the leading men had farms of their own, from which their families were amply supplied, and if they lacked, they could draw from the tithing store.

Money or clothing were the only commodities that would buy breadstuffs, as both of these articles were very scarce. Clothing, brought there by the storekeeper, was very costly. Most of the emigrants from other countries brought a supply for themselves and families, and in many instances their clothing served to furnish them with bread. But there were many emigrants who had barely enough money to pay for their passage to the mountains, hence, when they arrived they found themselves not only destitute of money, but scant of clothing; such was my fate. It is true I had furnished my wife and children with clothing, and I had an extra suit; but I was in a new country, where wearing-apparel was very scarce, and always loving to see my family and myself neatly clad we clung to it as long as we could without perishing for food. But necessity drove us to dispose of it to the best advantage we could. We will notice this hereafter. It was almost impossible to buy breadstuffs on credit, and if you could a note had to be given drawing ten per cent interest, thus thrusting the poor down lower and lower. Understanding from the law of God that one purpose of the tithing was for the relief of the poor, I went to James Browning, then bishop of Ogden, to get some provisions from the tithing house. He told me they had no more than what would supply the tithing hands. But he finally told me there were potatoes and squash that were frozen in the tithing house cellar that I might have for taking home. I gladly availed myself of this privilege and packed them home. They were hard as rocks, and I found they had been thawed and frozen again, until every bit of nourishment was destroyed out of them. But we gladly ate

them, and then tried to eat the peelings, but they were so bitter and nauseous that we thought if we could live with those in our stomachs we could live without them, and we threw them away.

Here I must relate the kindness of an English lady, whom I had known in England by the name of Fletcher, but here had married a man by the name of Wadley. She had learned of our condition, and her husband, at her request, sent me word that I could have some potatoes. I tarried not on the order of my going, but went, and they kindly let me have three bushels of potatoes and some meat, for which I paid them in work the next spring. I shall never forget their kindness.

These hardships we considered a natural consequence. The country was new, and the havoc wrought by the drouth and grasshoppers was unavoidable. Our faith in God and his truth remained unshaken, but the dealings of some who professed to be Christ's ministers had shattered our confidence in them. We still hoped the tree was not rotten from head to foot, and we hung on, hoping for better things.

I must give an instance of the generosity of a leading man in Ogden. He was wealthy and had several wives. He had also an abundance of cattle. But the pastures were destroyed, and the crops had been devoured. He saw no way of wintering his cattle. But he knew of hundreds of men destitute of provisions, and being a thoroughbred Yankee, he hit upon a plan to save further loss to himself, as some of the cattle had already died of starvation, and he knew the others would die, and so these he slaughtered and sold the meat, such as it was, at ten cents per pound, to poor men, they being obligated to pay for it in work the coming spring; and that labor was exacted at the time when those men should be earning money for their then present needs.

Another rich man, one of the numerous fathers-in-law of President Farr, among other stock had a cow that was so

poor that when she lay down she could not get up without help. He had called on myself and a man named Goff several times to assist him in getting it up; but it died. Then he generously offered us the cow if we would skin it and give him the skin. This we gladly assented to. We skinned the animal, gave him the skin, and divided the bones between us. I took my part home, salted it down in a barrel, and wife cooked some; but there was no meat on the bones, it was skin and froth, not a star of grease about it. Besides, it was very bitter to the taste, and unwholesome, affording no nourishment, and we concluded, as we had done with the frozen potatoes and squash, that if we could live with that we could better live without it. So lest my neighbors should see me throw it away and think me wasteful, one night after dark I rolled the barrel outside of the city wall and emptied its contents into a ditch of water out of which the mud composing the wall was dug.

That winter I saw cattle stagger toward the brush which they had stripped of every leaf and twig, and fall down dead; such was the extremity to which many were reduced in the fall and winter of 1855.

When the spring of 1856 came we still lived and were thankful; but we had to wait till crops were raised before we could expect to satisfy our hunger sufficiently. We concluded we could no longer pay rent, so we moved up to the foot of the mountains. There I made a dug out, covered it with brush, dug up a garden-patch, my wife aiding in my work, for she was an helpmeet indeed, and securing a few seeds we planted a few onions and other vegetables; but we could not afford to plant potatoes, so what few we obtained we peeled, planting the peelings but eating the potatoes. I also rented a piece of ground in the big field south of Ogden City and about three miles from our dugout. Having no team I hired my plowing done, and put in my corn with a hoe and tended

it with the same. I raised twenty-eight dollars worth of stuff for my share and the team work cost me thirty-eight, for which I had to pay in work. I had paid for the teaming before hand and had to wait until late fall before I could get my crop in, hence the small crop.

During most of this time we had nothing but bran and weeds and sego roots which I dug up out of the prairie, and hence I was very weak. If I went away from home and did not return as wife expected she would start to hunt for me, fearing I would fall down and could not get up again. Such was the condition to which I was reduced. Wife and children stood it better than I did. One day I met President Farr and requested him to give me some work. He told me he would give me a job ditching, for which he would give me one dollar and fifty cents per day, one fourth of which was to be in breadstuffs, and the other three fourths was to be allowed on my tithing. To this I agreed, and as I had a neighbor in a similar condition to myself I asked Farr if he would not employ him also. He told me to bring him along. The next morning, having walked over two miles, I got to Farr's house about seven o'clock, just as he was riding out of his yard on horseback. He said, "Heigh, Bro. Derry, you are late this morning!" I told him I had to get my breakfast before I came. He replied, "I have had mine two hours ago." "Very likely," I said, "but I had to dig mine out of the ground before wife could cook it, and yours was all ready to cook." "Why," he said, "have you no flour?" "No, sir." "Well," he replied, "if that is the case I must let you have some to-night." That night he gave me twelve pounds of graham flour, and my wife and children were made happy. We continued our work until the third day. Mr. Farr looked over our work and complained that we had not done enough. I did not reply. I had done all I could, and his words hurt me, but I could not speak. The next day he returned. I was prepared to speak

now. I said, "President Farr, yesterday you complained that we had not done sufficient work for you. I want you to understand that my conscience is not made of such stuff as to allow me to do any less work for you than I would do for myself. If you will give me twenty-five pounds for these four days' work, we will cry quits; and if I do you any more work I will give you satisfaction." Farr replied in a confused manner. "Bro. Derry, I am perfectly satisfied with your work. It was the other man I had reference to, not you." I gave him to understand he made no distinction and I would quit with the evening. I did so, and never would work for Farr any more. He charged six dollars per hundred pounds for the graham flour. He had a mill of his own and was wealthy. Remember, I only received one fourth of my wages, the remainder was accredited to me as tithing which did not benefit me.

Bishop Erastus Bingham treated me worse. It seemed to me that the leading men were set upon crushing out what manhood there was in the people by their oppressions, and at the same time, the burden of their teaching was, "obedience to counsel," "follow your leaders," "do as you are told," "heed the counsel of the living oracles," "paying tithing," "building the temple," "celestial marriage," which latter I finally concluded was infernal lust.

It was very rare that a gospel sermon was heard. And when the lesser officers visited the members, the above was the burden of their message with the overshadowing question, "What do you think of President Young? Do you uphold him as the prophet of God?" These two questions were the tests of our spirituality and worthiness as members. They were scarcely second to the tithing question. But those who could bear the test of this three-fold shibboleth were considered worthy of exaltation, hence entitled to as many wives as they chose.

But the spirit of rebellion had seized upon me. I determined to be a free man, and do my own thinking, let the consequences be what they may. And for the first time I rebelled in spirit; but I kept a still tongue and minded my own business. So that I was not suspected of harboring what they termed a spirit of apostasy; and when the visiting officers came around, and inquired my feeling toward President Young, I told them truthfully, that I was satisfied with him; but had they pressed the matter closer and inquired in what way I was satisfied, I should have emphatically told them I was satisfied that he was no prophet of God. But as they were satisfied with my answer I saw no necessity of revealing my true feelings, and thereby incurring the wrath of the authorities. I had heard that a "still tongue made a wise head," but I believed that a *wise head would keep a still tongue*. I was not anxious to have the Danites lurking in my path.

It was about this time that Bishop Bingham thought that as I had not received my endowments I had better receive them. I had had no thought of applying for them, but as he now suggested it I made no opposition. He wrote out a recommendation, in, as near as I can remember, these words: "President Brigham Young: Bro. Charles Derry is worthy to receive all the blessings his heart desires. Yours in Christ, Erastus Bingham." I took the paper home; and after wife and I retired to bed I made known to her what I had received from the bishop. I did not tell her in the day lest other ears should hear my views. After telling her of the recommendation, I told her I did not want to receive any endowments. She inquired why. I told her I had been brought in contact with many who had received them, and as there were always some who were anxious to tell all they knew, and as I was a good listener, I was willing to hear; and, from their declared experience, I concluded there were oaths to take that I could not conscientiously subscribe to, and I should be

under the necessity of refusing, which refusal would be likely to bring down their wrath upon me. This little revelation filled her with surprise and she wept bitterly. My wife was a very conscientious woman, she believed the gospel with all her heart, and never thought of deception in those from whose hands she had received it. Nor had she had the opportunities to see and learn what I had seen and learned; hence she was not prepared to suspect wrong in the teachings and practices of these "living oracles." But she had every confidence in her husband, and accepted my views. Some might wonder why I had not told her of these things. My reasons were these. I loved her and did not desire to cause her any unnecessary sorrow. I had every confidence in her abiding love for me, but there was danger in her making my views known to her sister, who was a radical Brighamite, but a good woman. She would not do this with a view to betray me, but in her innocence and confidence she might drop such words as might lead to suspicion that something was wrong, hence I kept my own fears and doubts burning in my own breast until the proper time when I could divulge them with safety. Suffice it to say, I never sought for any endowment, but burned or otherwise destroyed the recommendation from the bishop, and bided my time. Wife was perfectly satisfied to risk our gaining eternal life without our endowment.

I said above, Bishop Erastus Bingham treated me worse than Farr. During the year 1856 we suffered keenly from the famine; so much so that for six weeks we had nothing but bran and such edible weeds and roots as we could gather from the prairies. I once obtained through the kindness of a more fortunate neighbor, some corn meal siftings; that was all they could spare. We tried to eat them, but we could not cook them in any way so as to eat them. I went to Sanford Bingham, a son of the bishop, hearing that he had a steer to sell, to try to make some kind of bargain by which we could

obtain some meat. I had a valuable coat and vest, worth then thirty dollars. This was the last of the wearing apparel I had to spare. They had not been worn, though I had bought them in England and were tailor made and of excellent quality. Mr. Bingham wanted for his two-year-old steer the coat and vest and three thousand adobes, the price of which was ten dollars per thousand, making the steer to cost me sixty dollars. I must either accept the offer or starve, with my family, as at this time the crop of 1856 was not matured. I agreed to his demand, gave him my coat and vest, and as soon thereafter as I could make the adobes, I did, and as they were to be delivered on my adobe yard, I notified him that they were ready; but for some reason he did not haul them away. But we killed the steer and it furnished us food for quite a while, for we rarely obtained anything but bran or sego roots and weeds to eat with it. He allowed the adobes to remain on the yard all the winter and many were greatly damaged.

In the spring and summer of 1857, I still followed the occupation of adobe making, and also rented a small piece of land and put in a small crop, and as I was going home from my adobe yard one night I was summoned to be at Bishop West's, then a colonel of the Nauvoo militia, with gun, ammunition and blankets ready to march to the mountains by nine o'clock that night, the cause for which I will state hereafter. I obeyed the summons, was out in the mountains three months, reaching my family at or about Christmas. While being mustered out, Bishop Bingham came to me in the ranks and demanded that as soon as possible I should make three thousand more adobes, as the others were ruined. I told him that was his son's lookout, not mine. He insisted that I must make them. I told him I would not submit to such injustice, and did not. But after some time he learned that a certain brother was owing me twenty-five dollars. He secured that and thus robbed me of my just due. I had already paid sixty dollars

Jour 2

for the steer, and the bishop's last grab made it eighty-five. It was useless for me to seek redress. However, all these things served to open my eyes a little wider and led me nearer to the solution of the problem as to what spirit actuated those men who claimed to be the Lord's anointed. But among the rank and file there were evidences of true and genuine Christianity, which I am pleased to record. Prior to obtaining the above steer, as I have before stated, we were compelled to live on bran and sego roots, the latter being a very delicious little root that bore a beautiful flower, but they were very small, and not plentiful, hence it required considerable time to hunt them up, and it required quite a number to make a meal.

One morning I was going to my adobe yard which was two miles from my cave. Away in the distance I saw before me something lying on the ground, and I saw a man on horseback ride by it, and as he came to the object he stopped for an instant and looked down at it but rode on without getting off his horse. I walked on until I came to it and found it was a small sack, and to my joy I found it was full of barley cakes. With a glad heart I picked it up and returned to my family with the prize. Wife divided it up among us all, and it made us a delicious meal. Alice Amelia, seeing her mother give to each their portion, said, "Mother, you will give us more when you get it, won't you?" That was the nearest a murmur that was heard in my family in those trying scenes.

Another time I was traveling the same road to my work. I met a man with a wagon load of provisions, flour, graham, and bran. I requested the man to give me some bran, as I did not expect to get flour any more. He refused, saying he wanted it for his hogs. In words which I confess were more forcible than polite I told him my wife and children were dearer to me than his hogs could be to him, and I must have some bran, and would pay him for it in work, as I had nothing

else to offer. He then told me to roll off a sack of bran. I did so, and asked him how much I must pay for it. He replied: "Bring me the sack back; that is all." I thanked him and packed that bran two miles to my family, and never did man pack a nugget of gold home with greater joy than I packed that sack of bran; and I returned the sack to its owner, Captain James Brown.

About the time that the above circumstance occurred, an Englishman named William Pidcock came to our place, having heard of our condition, and brought us some flour and sugar. He told my wife that he had seen me in the city, that I was sick and very weak, and he was sure that we needed help, and he had gone among his neighbors and had begged the flour for us, and he had brought what he could, hoping to find me at home; but as I had not returned wife felt alarmed lest I might have fallen down and could not get home. She started down toward the city and saw me slowly wending my way homeward, and she assisted me home. Neither the kindness of Bro. Pidcock, nor the tender solicitude of my faithful companion will ever be forgotten by me. Wife and children endured those privations better than I did. Perhaps it was because I had the burden of supporting them on my mind, and my efforts to obtain work.

I have no desire to create the impression that the mass of the people of Utah were bad. On the contrary, I am satisfied there were many God-fearing people, who had made great sacrifices for the truth; but like myself they had been blinded by their leaders, and were led into error through their sincere belief that those men were truly inspired of God, hence they did not question their teachings.

ERRATUM.

In first line, page 33 of January number, read Rev. James L. *Barton* instead of James L. *Boston*.

CHURCH HISTORY.

(Concluded from April number, page 150.)

CHAPTER XII CONTINUED.

CITY OF JEFFERSON, May 2, 1834.

TO MESSRS. W. W. PHELPS AND OTHERS.

Gentlemen: Yours of the 24th ult. is before me; in reply to which can inform you that becoming impatient at delay of the court of enquiry in making their report in the case of Lieutenant Colonel Pitcher, on the 11th ult. I wrote to General Thompson for the reason of such delay. Last night I received his reply, and with it the report of the court of enquiry, from the tenor of which I find no difficulty in deciding that the arms your people were required to surrender on the fifth of November should be returned; and have issued an order to Colonel Lucas to deliver them to you or to your order, which order is here enclosed.

Respectfully Your Obedient Servant,
(Signed) DANIEL DUNKLIN.

CITY OF JEFFERSON, May 2, 1834.

TO S. D. LUCAS, Colonel 33 Regiment.

Sir: The Court ordered to enquire into the conduct of Lieutenant Colonel Pitcher in the movement he made on the 5th November last, report it as their unanimous opinion that there was no insurrection on that day; and that Lieutenant Colonel Pitcher was not authorized to call out his troops on the 5th November, 1833. It was unnecessary to require the Mormons to give up their arms. Therefore you will deliver to W. W. Phelps, Edward Partridge, John Corryll, John Whitmer and A. S. Gilbert or their order, the fifty-two guns and one pistol reported by Lieutenant Colonel Pitcher to you on the 5th December last, as having been received by him from the Mormons on the 5th of the preceding October.

Respectfully,
DANIEL DUNKLIN, Commander in Chief.

LIBERTY, Clay County, May 7, 1834.

Dear Sir: Your favor of the 20th ult. came to hand the first inst. which gives us a gleam of hope that the time will come when we may experience a partial mitigation of our sufferings. The salutary advice in the conclusion of your letter is received with great deference.

Since our last of the 24th ult. the mob of Jackson County have burned our dwellings. As near as we can ascertain between 100 and 150 were

consumed by fire in about one week. Our arms were also taken from the depository (the jail) about ten days since, and distributed among the mob. Great efforts are now making by the mob to stir up the citizens of this county, and Lafayette to commit similar outrages against us; but we think they will fail in accomplishing their wicked designs in this county.

We here annex a copy of the petition to the president.

With Great Respect, Your Obedient Servants,

A. S. GILBERT,
W. W. PHELPS.

LIBERTY, May 15, 1834.

COLONEL S. D. LUCAS.

Sir: We have this day received a communication from the governor of this state covering the order herewith, and we hasten to forward the said order to you by the bearer Mr. Richardson, who is instructed to receive your reply.

We would further remark that under existing circumstances we hope to receive our arms on this side the river, and we would name a place near one of the ferries for your convenience. As the arms are few in number, we request that they may be delivered as soon as possible.

Respectfully yours,

A. S. GILBERT,
W. W. PHELPS,
J. CORRILL,
E. PARTRIDGE,
JOHN WHITMER.

CHAPTER XIII.

June 1, 1834.

The Jackson County mob have sent a Mr. Samuel Campbell to harangue the people of Clay County on the subject of mobocracy. For they anticipated that they needed help, therefore they sent runners in the adjoining counties to strengthen themselves against the day when the camp should arrive. I mean the company headed by Joseph Smith, Jr., the seer, who were now on their way to this land. Campbell succeeded in embittering the minds of some, and the idea that Joseph should venture to bring an armed force into this upper country to afford relief to the poor and afflicted Saints, enraged the enemy, and darkness, gloom, and consternation pervaded the countenance of every enemy that was seen in this upper country.

Some said they were fearful of the consequences of such a bold attempt; others were fearful of their lives and fortunes, and thus it was.

The aforesaid Campbell had a petition to get signers to turn at and help them. He went from place to place and held meetings for that purpose, but obtained only about twenty signers in Clay County.

The Saints here are preparing with all possible speed to arm themselves and otherwise prepare to go to Jackson County, when the camp arrives; for we have had some hints from Joseph the Seer, that this will be our privilege; so we were in hopes that the long wished-for day will soon arrive, and Zion be redeemed to the joy and satisfaction of the poor suffering Saints.

The mob of Jackson County proposed to sell us, or buy our possessions in a manner that they knew that we could not comply with if we were ever so willing, which served to blind the mind of those who had heretofore said nothing, but now advised us to comply because they thought we had better have something than nothing for our possessions.

The Camp now arrived at Fishing River, where the enemy desired to head them, being led by Priests, etc. But God interposed, and sent a storm of thunder, lightning, and rain at an astonishing rate, which stopped our enemies in consequence of the flood of water which swelled the river and made it impassable.

Joseph the Seer had frequently exhorted the Saints on their way up that if they would not heed his words the Lord would scourge them. The cholera broke out in the camp and several died with it to the grief and sorrow of the brethren and lamentation of their wives and families. The Camp immediately scattered in the counties of Ray and Clay. Some returned immediately while others tarried. Received a revelation that it was not wisdom to go to Jackson County at this time, and

that the armies of Israel should become very great and terrible first, and the servants of the Lord [shall have] been endowed with power from on high previous to the redemption of Zion.

Thus our fond hopes of being redeemed at this time were blasted at least for a season.

The first elders were to receive their endowment at Kirtland, Ohio, in the House of the Lord, built in that stake.

CHAPTER XIV.

Joseph the Seer began to set in order the church in this country.

Commenced to organize a High Council according to the pattern received in Kirtland, Ohio. After which Joseph Smith, Jr., F. G. Williams and others returned to Kirtland, and the Saints remained in their places of abode to wait the due time of the Lord to be redeemed from wicked mobbers.

We, the inhabitants of Zion, wrote an appeal signed by W. W. Phelps, David Whitmer, John Whitmer, E. Partridge, John Corrill, I. Morley, P. P. Pratt, Lyman Wight, Newel Knight, T. B. Marsh, Simeon Carter, and Calvin Beebe, Missouri, July, 1834, and published at Kirtland in an extra *Star*, August, 1834.

The above appeal and the following petition was accompanied. The petition reads as follows:

TO HIS EXCELLENCY, DANIEL DUNKLIN, governor of the State of Missouri:

The undersigned respectfully show that a large number of the citizens of the United States, inhabitants of the State of Missouri, professing to be the Church of Latter Day Saints, wrongfully called Mormons, having been illegally and cruelly driven from their lands and homes in Jackson County, Missouri, by a lawless mob (as your Excellency has already been informed) should by some ample means be restored to their possessions and rights; but as the said mob of Jackson County has considerably spread itself, and organized into an independent branch of government, by appointing a "Commander-in-Chief," and by preparing to resist the said church even to blood-shed

and that, too, with not only the common weapons used for self-defense and military discipline, but with cannon. Therefore your petitioners humbly ask your Excellency while the said church is preparing to return, to petition the President of the United States for a guard of troops to be stationed in Jackson County sufficient to protect this unfortunate people in their rights as well as imposing enough to quell the Jackson County mob, for the honor of the State of Missouri.

In asking this favor of the Governor while such great mob as that of July last in the City of New York, and others in other states, have been promptly put down by military or other exertion, your petitioners feel confident, that he will use all honorable means to restore this suffering body of citizens to all their constitutional rights and enjoyments, for the good of society and the safety of freemen, at the same time sparing no pains to bring mobbers to justice, and crush mobbing in a country which professes to be governed by wholesome laws; and your petitioners will ever pray.

While all the foregoing letters and petitions were circulating the Saints were humbling themselves before the Lord. But some were making preparation to leave the land, others were doubting the truth of the Book of Mormon, others denying the faith, others growing in grace and in the knowledge of the truth.

April 28, 1835.

This day myself and family in company with W. W. Phelps and his son Waterman, started for Kirtland, Ohio, in obedience to the direction of Joseph the Seer.

Pretty much all the first Elders had left for Kirtland previous to our going; some went on a tour preaching in their several courses.

While we were in trouble in Missouri the Saints in Kirtland, Ohio, had trouble also; but God had decreed to keep a stronghold in Kirtland for five years, therefore, the wicked did not prevail, and the house of the Lord was building and the Saints gathering and preparing for the great day when the Lord should condescend to endow his first Elders according to his promises, that his work might roll forth and be established according to his decree in the last days, that he might gather together his elect from the four quarters of the earth and be

prepared when the veil of the covering of all flesh shall be taken off or away, and Zion become the joy of all the earth.

Arrived at Kirtland the 17th of May. Found the brethren in good health and spirits and prospering. The House of the Lord was raised and the stone-work thereof completed; the rafters were just put up and the first story of the steeple raised.

CHAPTER XV.

KIRTLAND, Ohio, May 26, 1835.

Soon after our arrival in this place we held many councils, and one in particular I will here notice in which were several selections made, for particular individuals, according to the direction of the Spirit of the Lord through Joseph the Revelator, for inheritances in Zion as follows, first: Martin Harris 1, J. Smith, Jr., 2, Oliver Cowdery 3, David Whitmer 4, Sidney Rigdon 5, Edward Partridge 6, I. Morley 7, John Corrill 8, N. K. Whitney 9, Reynolds Cahoon 10, Hiram Smith 11, J. Smith, Sr., 12, Peter Whitmer 13, John Whitmer 14, F. G. Williams 15, W. W. Phelps 16, S. H. Smith 17, Wm. Smith 18, D. C. Smith 19, Christian Whitmer 20, Jacob Whitmer 21, Peter Whitmer, Jr., 22, Joseph Knight 23, Newel Knight 24, Joseph Knight, Jr., 25, Hezekiah Peck 26, Ezekiel Peck 27, Philo Dibble 28, Calvin Beebe 29, Isaiah Baker 30, Titus Billings 31, T. B. Marsh 32, Hiram Page 33, Simeon Carter 34, Jared Carter 35, Solomon Daniels 36, J. M. Burk 37, P. P. Pratt 38, Orson Pratt 39, John Murdock 40, John Johnson 41, Luke Johnson 42, Lyman E. Johnson 43, Orson Hyde 44, Joshua Lewis 45, Solomon Hancock 46, Levi Hancock 47, Zebedee Coltun 48, Lyman Wight 49, Joseph Coe 50, Daniel Stanton 51, Freeborn Demill 52, Lewis Abbott 53, Jesse Hitchcock 54, John Smith 55, Adolphus Chapin 56, Able Pryor 57, George Pitkin 58, Truman Brace 59, Edmund Durfee 60, Brigham Young 61, A. C. Graves 62, David Pettigrew 63.

Some time in May¹ the Twelve Apostles were chosen and ordained according to revelation given to D. Whitmer and Oliver Cowdery.

The following are the names of the Twelve:

T. B. Marsh, D. W. Patton, P. P. Pratt, Orson Hyde, H. C. Kimball, Orson Pratt, Luke Johnson, L. E. Johnson, Brigham Young, W. E. McLellin, J. F. Boynton, William B. Smith.

On the morning of the 5th² of May the Twelve took leave

¹Joseph Smith says May 4.

of their families and brethren, to fill their first mission under this commission, being commissioned to carry the gospel to Gentile and also unto Jew, having the keys of the gospel to unlock and then call on others to promulgate the same.

About the same time there were 70 high priests chosen, who were called elders, to be under the direction of the Twelve and assist them according to their needs; and if 70 were not enough, call 70 more until 70 times 70.

Out of the first seventy were selected, chosen, and ordained, for Presidents, 7, namely: Zebedee Coltun 1, Sylvester Smith 2, Leonard Rich 3, Hazen Aldrich 4, Joseph Young 5, Lyman Sherman 6, Levi Hancock 7.

The charge given by Oliver Cowdery, David Whitmer, and Martin Harris, together with their blessings you will find recorded in the history kept by the Twelve and also by the Seventies.

CHAPTER XVI.

In June, 1835, a man by the name of Hewet came from England, and presented to a council the following letter as follows:

Dear Brethren in the Lord: At a council of the Pastors of our church held March 28, 1835, upon the propriety of the Reverend John Hewet visiting you, it was resolved and approved, that as he had an

¹Joseph Smith in his history states the Twelve were chosen in February, 1835.

anxious desire to go to America, to see the things spoken of in one of your papers, brought here by a merchant from New York, he should have as he desired the sanction of the council, and if it pleased the Lord his approval.

The Lord has seen our joy and gladness to hear that he was raising up a people, for himself in that part of the new World as well as here. Oh may our faith increase that we may have Evangelists, Apostles and Prophets, filled with the power of the Spirit, and performing his will in destroying the work of darkness.

The Reverend Mr. Hewet was professor of Mathematics in Rotherdam Independent Seminary, and four years pastor in Barnsley Independent Church. He commenced preaching the doctrine we taught about two years since, and was excommunicated, many of his flock followed him so that eventually he was installed in the same church, and the Lord's work prospered. As he is a living epistle you will have if all be well, a full explanation. Many will follow should he approve of the country, etc.; who will help the cause because the Lord has favored them with this world's goods.

We had an utterance during our meeting which caused us to sing for joy. The Lord was pleased with our brother's holy determination to see you, and we understand that persecution had been great among you or would be; but we were commanded not to fear for he would be with us. Praise the Lord! The time is at hand when distance shall be no barrier between us, but when on the wings of love Jehovah's messengers shall be communicated by his Saints.

The Lord bless our brother, and may he prove a blessing to you. Be not afraid of our enemies, they shall unless they repent, be cast down by the Lord of Hosts. The workers of iniquity have been used by the Prince of Darkness, to play the counterfeit, but discernment has been given, that they were immediately put to shame by being detected, so that the flock never suffered as yet by them. Grace, mercy and peace be with you from God our Father, and from the Spirit, Jesus Christ our Lord, Amen.

I am Dear Sir, Your Brother in the Gospel,

THOMAS SHAW.

Barnsley, England, April 21, 1835.

This Mr. Hewet did not obey the gospel, neither would he investigate the matter. Thus ended the mission of Mr. Hewet.

About the first of July, 1835, there came a man having four Egyptian Mummies, exhibiting them for curiosities, which was a wonder indeed, having also some words connected with them which were found deposited with the mummies, but there being no one skilled in the Egyptian language therefore could not translate the record. After this exhibition Joseph the Seer saw these records and by the revelation of Jesus Christ

could translate these records which gave an account of our forefathers, much of which was written by Joseph of Egypt who was sold by his brethren, which when all translated will be a pleasing history and of great value to the Saints.

And now it came to pass while we were yet in the East, there came some letters to the Presidency respecting the Presidency of the elders of Zion, there being some difficulty concerning the matter among them. Therefore the following letter was written to Zion:

KIRTLAND, August 31, 1835.

The Presidency of Kirtland and Zion say that the Lord has manifested by revelation of His Spirit, that the High Priests, Teachers, Priests and Deacons, or in other words all the officers in the land of Clay County, Missouri, belonging to the church, are more or less in transgression, because they have not enjoyed the Spirit of God sufficiently to be able to comprehend their duties respecting themselves and the welfare of Zion, thereby having been left to act in a manner that is detrimental to the interest, and also a hindrance to the redemption of Zion.

Now if they will be wise they will humble themselves in a peculiar manner that God may open the eyes of their understanding. It will be clearly manifest that the design and purposes of the Almighty are with regard to them and the children of Zion, that they should let the High Council which is appointed of God and ordained for that purpose make and regulate all the affairs of Zion; and that it is the will of God that her children should stand still, and see the salvation of her redemption; and the officers of the church should go forth, inasmuch as they can leave their families in comfortable circumstances, and gather up the Saints, even the strength of the Lord's house.

And those who can not go forth conveniently with the will of God, their circumstances preventing them, remain in deep humility; and inasmuch as they do anything confine themselves to teaching the first principles of the gospel, not endeavoring to institute regulations or laws for Zion, without having been appointed of God.

Now we say there is no need of ordaining in Zion, or appointing any more officers, but let all those that are ordained magnify themselves before the Lord by going into the vineyard and cleansing their garments from the blood of this generation. It is one thing to be ordained to preach the gospel, and to push the people together to Zion, and it is another thing to be anointed to lay the foundation and build up the City of Zion, and execute her laws. Therefore it is certain that many of the Elders have come under great condemnation in endeavoring to steady the Ark of God in a place where they have not been sent.

The High Council and Bishop's court have been established to do the business of Zion, and her children are not bound to acknowledge any of those who feel disposed to run to Zion and set themselves to be their

rulers. Let not her children be duped in this way, but let them prove those who say they are apostles, and are not. The Elders have no right to regulate Zion, but they have a right to preach the gospel. They will all do well to repent and humble themselves, and all the church, and also we ourselves receive the admonition, and do now endeavor and pray to this end.

When the children of Zion are strangers in a strange land, their harps must be hung upon the willows; and they can not sing the songs of Zion; but should mourn and not dance. Therefore, brethren, it remains for all such to be exercised with prayer, and continual supplication, until Zion is redeemed. We realize the situation that all the brethren and sisters must be in, being deprived of their spiritual privileges which are enjoyed by those who sit in heavenly places in Christ Jesus, where there are no mobs to rise up and bind their consciences. Nevertheless it is wisdom that the church should make but little or no stir in that region, and cause as little excitement as possible and endure their afflictions patiently until the time appointed, and the Governor of Missouri fulfills his promise in settling the church over upon their own lands.

We would suggest an idea that it would be wisdom for all the members of the church on the return of the Bishop, to make known to him their names, place of residence, etc., that it may be known where they all are when the Governor shall give directions for you to be set over on your lands.

Again it is the will of the Lord that the church should attend to their communion on the Sabbath Day, and let them remember the commandment which says, "Talk not of Judgment." We are commanded not to give the children's bread unto the dogs, neither cast our pearls before swine, lest they trample them under their feet, and turn again and rend you. Therefore let us be wise in all things and keep all the commandments of God, that our salvation may be sure, having our armor ready and prepared against the time appointed, and having on the whole armor of righteousness, we may be able to stand in that trying day. We say also that if there are any doors open for the Elders to preach the first principles of the gospel, let them not keep silence. Rail not against the sects, neither talk against their tenets, but preach Christ and him crucified, love to God and love to man, observing always to make mention of our Republican principles, thereby if possible we may allay the prejudice of the people. Be meek and lowly of heart, and the Lord God of our Fathers shall be with you for evermore, amen.

Sanctioned and signed by the Presidents:

JOSEPH SMITH, JR.,
 OLIVER COWDERY,
 SIDNEY RIGDON,
 F. G. WILLIAMS,
 W. W. PHELPS,
 JOHN WHITMER.

P. S. Bro. Hezekiah Peck,

We remember your family with all the first families of the church

who first embraced the truth. We remember your losses and sorrows. Our first ties are not broken; we participate with you in the evil as well as the good, in the sorrows as well as the joys. Our union we trust is stronger than death, and shall never be severed. Remember us unto all who believe in the fullness of the gospel of our Lord and Savior Jesus Christ. We hereby authorize you, Hezekiah Peck, our beloved brother to read this epistle and communicate it unto all the brotherhood in all that region of country.

Dictated by me your unworthy brother, and fellow laborer in the testimony of the Book of Mormon. Signed by my own hand in the token of the everlasting covenant.

JOSEPH SMITH, JR.

CHAPTER XVII.

And it came to pass on the twenty-fourth day of September, 1835, on which day we met in counsel at the house of J. Smith, Jr., the seer, where we according to a previous commandment given, appointed David Whitmer captain of the Lord's Host, and Presidents F. G. Williams and Sidney Rigdon his assistants; and President W. W. Phelps, myself and John Corrill, as an assistant quorum, and Joseph Smith, Jr., the seer, to stand at the head and be assisted by Hyrum Smith and Oliver Cowdery. This much for the war department, by revelation.

October 18, 1835, Sabbath.

This day assembled in the House of the Lord as usual, and the Spirit of the Lord descended upon J. Smith, Jr., the seer, and he prophesied saying, the Lord has showed to me this day by the Spirit of revelation that the distress and sickness that has heretofore prevailed among the children of Zion will be mitigated from this time forth.

And it came to pass that some of the first elders or presidents of the church received a prophetic blessing by revelation through the means prepared in the last days to receive the word of the Lord, J. Smith, Jr. Therefore Joseph dictated blessings for himself, Hyrum Smith, Sidney Rigdon, F. G. Williams, Oliver Cowdery, David Whitmer, W. W. Phelps,

and myself, as you will find recorded in the Patriarchal blessing book in Kirtland, Ohio, Book A, pages ———.

On the sixth day of January, 1836, the elders from Zion who were at Kirtland, Ohio, met to fill vacancies which happened in the High Council in Zion in consequence of filling other stations.

Therefore appointed

E. H. Graves instead of P. P. Pratt; Jesse Hitchcock instead of W. E. McLellin; G. M. Hinkle instead of Orson Pratt; Elias Higbee instead of T. B. Marsh.

The Hebrew School commenced January 4, 1836, taught by Seixas.

The first elders attended this school.

Now the time drew near when the Lord would endow his servants, and before he could do this we must perform all the ordinances that are instituted in his House. There was one ordinance, viz, the washing of feet, that we had not yet observed, but did perform it according to revelation, which belongs only to ordained members and not the whole church.

For particulars read the private history of Joseph the Seer.

After this washing of feet came the anointing with holy oil, which was performed by Joseph Smith Senior among the Presidents, then the Presidents of each quorum proceed to anoint the members thereof, in their proper time and place.

On the 11th of March, 1836, held a council in which Edward Partridge, I. Morley, John Corrill, and W. W. Phelps were appointed wise men and were sent to Missouri with some money to purchase land for the Saints, to seek a place for them.

CHAPTER XVIII.

Kirtland, March 27, 1836.

Previous notice having been given, the church of Latter Day Saints met in the House of the Lord, etc.

See *Messenger and Advocate* printed at this place for a full

statement of the order, sermon, etc., of the dedication of the House of the Lord, published in the March number commencing on page 74 and ending on page 283 inclusive.

CHAPTER XIX.

And it came to pass that E. Partridge, Isaac Morley, John Corril, and W. W. Phelps left Kirtland to fill their mission in Missouri, where they had left their families.

They arrived in Missouri in safety. But as soon as these men arrived at home the Devil roared in this land and stirred the old Jackson County mob up to great anger, and the people in Clay County. The aforementioned brethren went in search of a place where the church could settle in peace and found a country north of Ray County that would answer the purpose, providing the few scattered inhabitants that resided there were willing for the brethren to move there and enjoy their religion and constitutional rights, as well as the counties round about.

This move gave great uneasiness and the people of Clay County convened and some were determined to drive the brethren from the State; others were opposed, and finally we succeeded to get the consent of the people of Clay County and a majority of Ray to move into this place now Caldwell County.

Therefore commenced settling this place, Far West, in the summer of 1836; in August the first building was erected.

Some difficulties arose in the land of Kirtland, and dissensions took place which is to be feared will end in the misery of some precious souls.

Some difficulties have taken place in this county, Caldwell, but are now all settled to the satisfaction of all parties as I believe.

T. B. Marsh and D. W. Patton have left for Kirtland, Ohio, to fill a mission in their apostolic capacity.

In the fall of 1838 Joseph Smith, Jr., Sidney Rigdon came

to Zion, on a visit to prepare a place for themselves and families.

The situation of the church both here and in Kirtland is in an unpleasant situation in consequence of the reorganization of its authorities, which was not satisfactory to all concerned, and has terminated in the expulsion of some members, as also some temporal movements have not proved satisfactory to all parties has also terminated in the expulsion of many members, among whom is W. W. Phelps and myself. Therefore I close the history of the church of Latter Day Saints, hoping that I may be forgiven of my faults and my sins be blotted out and in the last day be saved in the kingdom of God notwithstanding my present situation, which I hope will soon be bettered and I find favor in the eyes of God and all men his Saints. Farewell.

March, 1838.

(Concluded.)

PRAY Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage." Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages, with the instruction, that *his country will never trust him again; he has forfeited his honor.* Make HONOR the standard with all men, be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah the author of perfection. —Joseph Smith, in 1844.

LOCAL HISTORIANS AND THEIR WORK.

SANDWICH ISLANDS.

(Continued from April number, page 206.)

CHAPTER IX CONTINUED.

In the month of November ten thousand copies of the tract entitled "Salvation to all" were published in the Chinese language, the printing being done by the Hawaiian Chinese News Company, and the cost together with the translation amounting to twenty-six dollars. (See *Herald*, vol. 48, p. 854, "Chinese tracts.")

On Sunday, November 10, a Chinese merchant of Honolulu who had read one of the tracts came to our Sunday-school, and through him arrangements were afterwards made for teaching a class of Chinese at an Anglo-Chinese Academy in the city. The Chinaman, whose name was Kuen You Whoe, said that he and others of his people were seeking for information relative to the truth and were praying to God for guidance.

On November 13, Gilbert J. Waller left for a visit to California, Elder Ingham having charge of the mission during his absence.

On December 22, Gilbert J. Waller was ordained in Oakland to the office of high priest as recommended by a revelation of the General Conference held at Lamoni, Iowa, April, 1898, by High Priests Frederick B. Blair and James B. Price, and Bishop Charles A. Parkin.

1902.

CHAPTER X.

On January 1, Gilbert J. Waller returned to Honolulu and

found that during his absence the work had been well cared for by Elder Ingham.

On Sunday, January 5, Elder Ingham commenced a Sunday-school amongst the Chinese at the Anglo-Chinese Academy.

In the evening during the week, Elders Ingham and Waller also visited the Chinese students at the academy and helped them with their studies. Two of the teachers, one the principal of the school, became interested in the work, and Elder Waller visited them on several occasions instructing them relative to the latter-day work and praying with them. (See *Herald*, vol. 49, p. 83.)

On Sunday, January 19, a local Zion's Religio-Literary Society was organized with a membership of about thirty, who apparently were deeply interested in the work.

On Sunday, March 23, one of the Chinese teachers who had been instructed for some weeks by Elders Ingham and Waller was baptized—the first one of his race to obey the gospel in Honolulu (and the first, probably, in the history of the Reorganization). As this young man, whose name was Too Shau Chinn, speaks both English and Chinese, it is to be hoped that he may be an instrument in the hands of the Lord of introducing the work amongst his own people. For this we hope and pray.

Soon after this, on Sunday, April 20, two others (Americans) were baptized. (See *Herald*, vol. 49, p. 394.)

At the April General Conference held at Lamoni, Iowa, Elder Gilbert J. Waller was appointed again in charge of the mission, and Elder David A. Anderson, of Lamoni, was also appointed to labor with him.

About the end of April, the glad news was received in a letter from Alexander H. Smith, from Sydney, Australia, that he intended to return home via Honolulu, and would stay here about two weeks.

The members of the church rejoiced over the anticipated

visit of one of the sons of Joseph the Martyr, and were thankful to the Lord for remembering them thus.

On Tuesday, May 27, Elder Alexander H. Smith, the Presiding Patriarch, and his secretary, Leon A. Gould, together with Elder John Kaler, his wife and children, arrived at Honolulu by the steamship Sierra. The Patriarch and his secretary were the guests during their stay of Elder Waller. Bro. Kaler, his wife and children, after spending the day in Honolulu, continued their voyage to San Francisco by the Sierra.

Wednesday, May 28, the Patriarch attended the Wednesday evening prayer-meeting and spoke a few words to the members, who were pleased to meet him, and who tendered him a social reception after the services.

On Sunday, June 1, Elder Alexander H. Smith addressed a good-sized congregation at the Church Meeting-hall. (A full account of Elder Smith's arrival in Honolulu and preaching appeared in the daily *Pacific Commercial Advertiser*.)

On Monday, June 2, the first patriarchal blessings of the Reorganized Church in Honolulu were conferred upon some of the members at the home of Gilbert J. Waller. During the Patriarch's visit altogether thirty-three blessings were given. The visit of Elder Smith comforted the Saints very much. The blessings received strengthened them and their faith in the work, and filled all with a determination to press onward in the Lord's service. In fact, it seemed to the elder in charge of the mission that Elder Smith came just at the right time when all needed spiritual strength and all felt thankful to the Lord for thus remembering them by sending his servant to bless them.

On Tuesday, June 10, Elder Alexander H. Smith and his secretary, Leon A. Gould, left on the steamship Alameda for San Francisco, after partaking of a native feast (*luau*) at the church meeting-hall. The Patriarch was covered with *leis*

(wreaths of flowers) when he went on board the steamer and a feeling of sadness came over all at the parting.

During the Patriarch's visit, four persons were baptized.

In the blessings bestowed upon the Hawaiians, the Patriarch was led to tell them that they were descendants of Manasseh, thus confirming the views held by those who had labored among them. They were also exhorted to be faithful and were told that if they kept the commandments of God that they should be prospered, but if they did not obey the gospel and its teachings that they would become extinct as a people.

The one in charge of the mission also received words of encouragement in the blessing received from the Patriarch, and among other things was told that he was "called upon still to abide here and be as an anchor to the work that is now being done, and has been done," and was exhorted in the following words to continue the work:

Prosecute the work that is in thy hands that has been given thee, being obedient to the counsel of the Spirit, and those words that have been directed by the servant of the Lord, and thou shalt be prospered.

(For references to the Patriarch's visit in Honolulu, see *Herald*, vol. 49, pp. 596 and 621.)

On Tuesday morning, July 8, the two children of Brother and Sister Klein, who had recently joined the church, were baptized just prior to leaving for San Francisco by the steamship Ventura which sailed the same day. Their departure took away from the branch four of its white members, much to our regret, as we had hoped that with them and Sister Simpson and a few other white members as a nucleus, it might be possible to build up another branch consisting of white members only. The departure of Sister Simpson, together with her daughter Mildred, and her sister, Miss Lyman, for California a few weeks later still further depleted our branch of its white members and made impossible the carrying out of the plan above referred to for the time being, at any rate.

It may here be remarked that in carrying on the work, the difficulty of building up a branch consisting of members of different nationalities had confronted the officers in charge, and hence they had felt desirous, whenever the opportunity presented itself, of organizing a branch of white members, which would be conducted independently of the Hawaiian Branch.

On Wednesday, July 30, the missionary appointed to labor here, Elder Anderson, accompanied by his wife, arrived by the steamship Ventura. Traveling on the same vessel were the missionaries for the colonies, Elders John W. Wight and Alma C. Barmore, for the Australian Mission, and Elders Daniel E. Tucker and Paul M. Hanson, for the New Zealand Mission. As the vessel stayed for several hours in port, an opportunity was afforded the brethren during their brief stay of visiting the different places of interest in and around Honolulu, which they did in a locomobile placed at their disposal. In the evening they attended the branch prayer-meeting, which was enjoyed by them as well as by all the members present. Never since the establishment of the work here had there been a gathering at which so many officers of the church were present.

Brother and Sister Anderson took up their abode with Bro. Waller, with whom they stayed for some time.

Elder Anderson started upon the work at once, his efforts being for a time confined to Honolulu. In his labors, he was assisted by Sister Anderson, whom we found a valuable aid in the Sunday-school work. Considerable visiting was done by them among the members and others who seemed interested in the faith.

On October 5, a Sunday-school class was started in one of the districts of Honolulu, called Kapalama, by Elders Anderson and Ingham, and while they taught this class each Sunday afternoon, Sister Anderson and Brother Waller, and one of

his daughters, taught the classes of Japanese and Hawaiian children at the Waikiki Sunday-school, whose scholars now number twenty.

An effort was also made by Brother and Sister Anderson together to start the work in one of the outside districts of Honolulu, called Kalihi Valley, where some of our members lived. In this they were not successful, so far as the older people were concerned, and finally gave up the meetings which they had been holding each Tuesday evening. Their efforts, however, bore some fruit, as some of the children there became interested in our Sunday-school work.

However, the work did not extend as those in charge had hoped that it would at the time of the Patriarch's visit, and it seemed difficult to keep the members interested, and very often the church meetings were very poorly attended both by members and outsiders.

At the close of the year, therefore, prospects, so far as Honolulu was concerned, were not very encouraging, and the advisability of trying to open up the work in other parts of the Islands was being considered and discussed.

The only baptisms that took place during the past six months were those already reported, the two children of Brother Klein, making for the year a total of nine.

1903.

CHAPTER XI.

As the result of Brother and Sister Anderson's efforts, together with the assistance of Sister Kanui, a Sunday-school consisting of about eighteen Portuguese and Hawaiian children, several of whom belonged to the Roman Catholic Church, was started at Brother Kanui's house in Kalihi Valley on January 6. It was found more convenient to hold school on Tuesday afternoon, as on Sunday many of the children could not attend.

An opportunity presented itself at this time to do some work in connection with the Anglo-Chinese Academy, in which Too Shau Chinn was formerly a teacher, the missionary in charge and Brother Anderson thought it well to make another effort with the principal of the school and among the pupils to introduce our work. The principal, Mr. Wong, some months ago, when Elders Ingham and Waller were assisting the pupils with their studies, manifested considerable interest in our faith, and at one time Elder Waller had hoped that he would obey the gospel as Brother Too Shau Chinn did. In this, however, the elder was disappointed, as instead of coming with us, Mr. Wong joined the Christian Church, one of the ministers of which afterwards assisted in the financial management of the school and otherwise.

It was on this account, and because Elder Waller did not feel justified in rendering the financial aid asked for, that our efforts there were discontinued at that time. However, as Elder Waller now found out from the principal of the school that the minister of the Christian Church had partially discontinued his work there, and also that Mr. Wong would be glad of our assistance in teaching, he thought it well for Elder Anderson to take advantage of the opportunity. Elder Anderson accordingly took up this work, helping the pupils with their studies two evenings during the week, hoping that by this means it would be possible, after a while, to interest some of the young people in the gospel and our church-work.

As both the missionary in charge and Elder Anderson were desirous of making the most of this opportunity, the prosecution of the work in the country districts was delayed for the time being.

After a while Elder Anderson found it possible to conduct Sunday afternoon services among the pupils of the Chinese school, in which work he was assisted by Elder Ingham.

However, as the way did not open up for the advancement

of the work in Honolulu as had been hoped, and, as Elder Frederick M. Smith of the First Presidency favored trying the country work, the missionary in charge again took up the matter with Elder Anderson and suggested—seeing that no one suitable could be found to accompany him—that he should try the work alone. Accordingly, Elder Anderson made a short trip down the country to Waianae, where, during the few days he spent there, he found opportunities for presenting the work to a number of Japanese and Chinese laborers who were employed on the sugar plantations close by. His experience there showed the necessity of a missionary being provided with tracts in the Chinese and Japanese languages, and he regretted that he had no tracts in the Japanese language to use. He was well cared for at the home of some white people who live in that district.

But as the time for the holding of the General Conference was approaching, the missionary in charge, finding that both Brother and Sister Anderson favored the idea of having some one sent by the church to labor with Elder Anderson, again decided not to press the country work until word had been received from the General Conference. He also wrote to the First Presidency, giving his views upon the missionary work, accompanied by certain recommendations. As he feared the expense of sending additional help here would be more than the church might feel justified in expending in this mission at present, he did not urge the appointment of another missionary, but stated that his plan of conducting the work during the coming year would be to have Brother and Sister Anderson travel from place to place on the different islands, the object being to try and plant the work in the towns and villages in which they found openings and then work out from these places as a center. He also urged the getting out of tracts in the Chinese, Japanese, and Portuguese languages in accordance with the instructions given in a recent revelation, as

people of these nationalities, as well as Hawaiians and Americans are to be found all over the islands. Finding, however, a little later on, from a conversation with Brother and Sister Anderson, that they both (but more especially Sister Anderson) preferred that some one should be sent to assist Brother Anderson, and, as Sister Anderson stated that Brother Anderson had written to the church requesting that some one be sent, the missionary in charge considered it advisable to again write to the First Presidency explaining the situation, and suggesting the propriety of having some one else appointed to labor together with Elder Anderson.

Early in April, the work of the Sunday class that met at Sister Kanui's home in Kalihi Valley was interfered with somewhat through the influence of a Catholic priest who objected to the children of some of the parents who belonged to his church attending our Sunday-school. Such was the influence of the priest that some of the parents of the children attending the school burned our *Gospel Quarterly* lesson books. The class, however, was continued, though with a smaller number in attendance.

Towards the end of the month General Conference news was received; from it was learned that Elder Anderson had been appointed to a new field (British Columbia and Washington) and that Elder Waller had been again appointed in charge of the Hawaiian Mission, without any help, however.

On Tuesday, June 2, Brother and Sister Anderson left for Oregon, via Vancouver, in the steamer Moana.

Arrangements had been made previous to the departure of Brother and Sister Anderson for Sister Kanui to continue the Sunday-school that had been started in Kalihi Valley, and for Elder Ingham to keep up the Sunday afternoon services at the Chinese Mission School which at times were fairly well attended.

It was a matter of regret that the assistance of Too Shau

Chinn could not be availed of, as his knowledge of both the English and the Chinese languages and his acquaintance with our work specially qualified him as an interpreter. For some months past Brother Too Shau Chinn had been absenting himself from the church services, and although the president of the branch and others talked with him to try and encourage him, he did not seem to take interest in the work. Finally, after a great deal of questioning, he admitted that he was troubled and dissatisfied with the teaching of our church on the question of gathering. He did not see, he said, how the Chinese could gather to the land of Zion when the American Government prohibited them from entering the country. After talking the matter over and explaining that what seemed impossible to man could and would be accomplished by the Lord when the proper time arrived, he seemed to be better satisfied and promised to attend the church services the following Sunday (June 28), which he did. As the missionary in charge realized the amount of good that could be accomplished by this Chinese brother, if he would take hold of the work in earnest, he was anxious to keep him interested.

CHAPTER XII.

June 30 to December 31, 1903.

Church Building Fund Started.

For some years the members have been looking forward to the time when it would be possible for them to meet for worship in a church building of their own, and the presiding elder of the branch believing that it would be of great benefit to the work in Honolulu and in the islands if the church had a meeting-house of its own, secured with this end in view a suitable lot of land conveniently situated on the principal street of the city. To aid in the project, the Bishop of the church, after having the matter brought to his notice, agreed to allow some of the tithing funds in the hands of the Bishop's agent at Honolulu to be used for the purchase of the lot.

In the month of July, Elder Ingham, who had been ailing for some time, found it necessary to go to the Queen's Hospital to submit to an operation for appendicitis, from which, to the joy of the members, he recovered very rapidly. On September 23, Elder Ingham started on a trip to visit his parents in England.

On October 4, Mrs. Thompson, a Hawaiian woman who had been interested in the work for some time and whose children had been attending the Sunday-school, was baptized. This was the first baptism that had taken place for over a year.

On October 7, the subscription list for the church building fund was started. It was gratifying to see the willingness of the members generally to assist in the work.

On Tuesday, November 24, Elder J. W. Wight (of the Twelve) passed through Honolulu on his way from Australia to Lamoni. He spent the greater part of the day with the missionary in charge, who enjoyed his short visit very much.

While the year's work did not result in any increase in the branch membership, yet the missionary in charge felt that spiritually the members of the Honolulu Branch were in better condition than ever before, and their determination to move forward in harmony with the will of the Master, as revealed in his word, and their willingness to make sacrifices for the benefit of the work, was encouraging and comforting to him.

The interest and devotion to the work manifested of late by the Chinese brother, Too Shau Chinn, was also gratifying and encouraging.

CHAPTER XIII.

1904.

The return of Elder Ingham safe and well from England early in January was gratifying to the members, who, together with the presiding elder of the branch, had missed his services during his absence.

On January 23, the annual report of the branch was for-

warded to the Church Recorder, Elder Henry A. Stebbins. It showed a net loss for the year of three. The summary was as follows:

Number last reported.....	119
Gains by baptism.....	1
Gains by letter.....	3
Total gain.....	4
Loss by letters of removal.....	5
Loss by expulsion.....	2
Total loss.....	7
Net loss.....	3
Present number.....	116

On March 2, the report of the missionary to be considered at the coming General Conference was forwarded to Elder Frederick M. Smith, secretary of the Presidency.

On March 6, Brother J. N. Evans, who had attended our church services for some time, was baptized.

On Sunday, March 13, Elder Ulysses W. Greene, by vote of the branch, was appointed delegate to the General Conference, and Elder David A. Anderson was, by vote of the meeting, appointed to represent the local Religio Society at the convention of the General Conference.

On March 19, a report of the Sunday-school work was sent by the Sunday-school superintendent to the secretary of the Sunday-school Association, and on the same date a report of the Zion's Religio Society was forwarded to the secretary of the society, Etta M. Hitchcock, by the local president.

On April 6, a cablegram was forwarded by the branch president to the President of the church, sending greetings to the conference.

CHAPTER XIII.

On April 24, the Waikiki Japanese Sunday-school was organized.

On April 29, Elder Waller received a letter from President Joseph Smith, giving the first news from the General Conference, and asking for advice and information relative to the

sending of a missionary and his wife or two missionaries to the islands, the General Conference having left this matter in the hands of the First Presidency and Bishopric. On May 3, Elder Waller replied to this letter, giving the views of the members, as well as his own, on the question, and also a general idea of conditions here.

Elder Waller received notice of his appointment as missionary in charge of this mission for another year on May 11.

On May 13, the quarterly report of the missionary in charge was sent to the secretary of the Presidency, Frederick M. Smith, which was as follows:

Services attended, 77; times preached, 13; baptized, 1; blessing of children, 1; administration to the sick, 2.

On June 1, the Bishop's agent wrote to the Bishop, informing him that this mission would provide for its proportionate amount, \$46.40, of the funds required to pay off the Grace-land College debt.

June 30 to December 31, 1904.

CHAPTER XIV.

During the month of August the hearts of the members were made sad through the death of two of their members; one, a young Hawaiian sister, named Minnie Mahuka, who died Sunday, August 14, after an illness of only four days, the other, a Hawaiian brother of a little over threescore years who passed away Tuesday, August 23, after a lingering illness.

Sister Minnie was a promising girl, who took great interest in the work, and who also was always ready to assist in any way that she could in advancing the work. As such workers seem few in number here, we were sorry to lose her, but trust that in accordance with the promise given in her patriarchal blessing, she has gone to rest in the paradise of God, there to await the resurrection morn.

On August 11, the sum of \$46.40 was forwarded to the

Bishop to be applied to the Graceland College debt fund, this being this mission's proportionate amount required.

During this month (August 18 to 27), Elder Waller spent a short vacation on the Island of Molokai, near a small village called Kalae, where he became acquainted with a few Hawaiian families, some of whom manifested an interest in the work and wished to read the Book of Mormon. Two copies of this book in Hawaiian were forwarded to them on the elder's return. It seemed to him there was an opportunity for a minister of our faith to do work amongst these and other Hawaiians on the same island.

On September 28, Elder Waller went on a business trip to San Francisco, where he spent four days, returning to Honolulu Friday, October 14. During his absence, Elder Ingham attended to the branch work.

A few days after his return from San Francisco, Elder Waller was nominated by the Territorial Democratic Committee as a candidate for the senate for the island of Oahu, and ran for the office, but was defeated, together with all the other Democratic candidates throughout the Territory, in the election held November 8.

On Saturday, December 24, the annual Sunday-school entertainment was held, and was more largely attended than on any previous occasion. American, Japanese, and Hawaiian children took part in the exercises, which were creditably gone through under the direction of Ruth Waller, a teacher in the Sunday-school.

The sum of \$19.50 was donated by the Honolulu Sunday-schools to the *Zion's Hope* fund.

1905.

CHAPTER XV.

Early in January, 1905, Elder Albert B. Purfurst, whose acquaintance we were glad to make, arrived from San Fran-

cisco, intending if the climate suited his health to remain here for some time.

On January 3, the missionary's report for the past three months was forwarded to the First Presidency. On Sunday, January 8, the statistical report for the past year was presented to the branch. The same day the election of officers of the Zion's Religio Society was held. The statistical report for 1904 to the Church Recorder, the annual tithing report, and the historical report for the six months (to December 31, 1904), were forwarded January 11.

On Sunday, February 26, Elder Richard S. Salyards was appointed delegate to represent the Honolulu Branch Sunday-school at the Sunday-school Convention at Lamoni in April. Elder Ulysses W. Greene was appointed delegate to represent the Honolulu Branch at the General Conference, and Elder David A. Anderson was also appointed delegate to represent the Zion's Religio Society.

On March 1, the report of the missionary in charge to the General Conference of the church was forwarded. On March 5, a Hawaiian woman, named Haili, was baptized and confirmed. On March 10, a report of the Sunday-school, together with the Zion's Religio Society's report was sent forward. Elder Waller's report to the High Priests' Quorum was also forwarded.

On Thursday, April 13, Elder Waller appeared before the Federal grand jury to answer questions relative to the teachings and practices of the Utah church here, the object of the inquiry being to find out whether or not polygamy was practiced on these islands by the members of that church.

In the *Pacific Commercial Advertiser* of April 14, the following items appear upon this subject:

DOES POLYGAMY EXIST ON THIS ISLAND?

At yesterday's session of the Federal grand jury the question of polygamy at the Mormon settlement, Laie, Oahu, was under investigation. Gilbert J. Waller, pastor of the non-polygamous Mormon church

in Honolulu, and Abraham Fernandez, an elder of the Utah real thing here, were amongst the witnesses subpoenaed. Others were Manager Andrew Adams of Kahuku Plantation, neighboring Laie, and Cecil Brown.

WHEN SMITH HID HERE.

The Salt Lake *Tribune* says editorially:

For many years the leading Mormons had been exiled from Utah, or had been in hiding in the Territory, or had been in prison. President Joseph Smith took a little of his exile in Washington and the Hawaiian Islands, and a little of his hiding in the Territory; and to the joy of all the saints, himself included, he escaped imprisonment entirely.

The matter was also commented upon in the editorial columns of the same paper, as follows:

HAVE WE POLYGAMISTS?

If the Mormons of Laie are good Mormons they must accept the cardinal doctrine of polygamy. Whether they practise it or not is another matter; but as a rule what a man believes in, as a part of his religious faith, he tries to live up to.

Some time ago the *Advertiser* said that a Government inquiry about polygamy at Laie was under way and now it appears that the United States grand jury has been looking into the matter. What has been discovered remains to be seen; but there are indications that, when the sleuth-hounds of the Government took the track, they were following a hot scent.

One striking fact about the Mormon establishment on Oahu is its secrecy. In point of membership it is said to be the second church in these islands, the Roman Catholic being the first. Yet hardly anything is heard from it save by indirection. It avoids publicity like a mole; its conferences are not reported; it holds no missions or revivals; it does not welcome the stranger within its gates. Years ago it sheltered the great leaders of the faith, Joseph [F.] Smith, the present temporal head of the church among the rest, when they were fleeing from the processes of American law. Where a church, which is supposed to be an active, proselyting force becomes a secret machination and especially when one of its tenets is contrary to law, it is not surprising that the authorities should undertake to let in the light. With the liberty of worship, of course, they have no quarrel; but polygamy is not worship and whenever it is practised the law should intervene.

On April 13, the missionary's report for the quarter ending March 31 was forwarded. On Friday, April 21, the first news of the General Conference was received; on April 24, further news of the General Conference came to hand.

On April 26, a Hawaiian Book of Mormon, published in
Jour 3

1855 by the Utah church, was forwarded to Elder Frederick M. Smith of the Presidency for the use of the Church Library. The translation of this edition was done by Elder George Q. Cannon. The book was presented by Bro. G. W. Kualaku, a member of the Honolulu Branch.

Early in May, a full account of the General Conference was received, from which it was learned that Elder Waller had been re-appointed as missionary in charge, and that no other missionaries had been appointed to labor here during the coming year. On Sunday, May 21, Albert B. Purfurst was admitted into the branch by letter. The same day, by vote of the branch, he was appointed priest.

On Sunday, May 28, Benjamin Morris, a man who had been attending our services for a considerable time, was baptized and confirmed.

Early in June, Colonel William P. Hepburn, a Congressman from Iowa, arrived in Honolulu, where he remained for some weeks.

In the *Pacific Commercial Advertiser* of June 8, in an interview with Colonel Hepburn, the following remarks were made with regard to the Utah Mormon question, pointing out the distinction between that church and the true followers of Joseph Smith:

THE MORMON QUESTION.

Colonel Hepburn incidentally referred to Utah and regretted that the Mormon question had been so prominent before the nation. He was of the opinion, however, that the church authorities in Utah had been guilty of bad faith in keeping a promise made many years ago, that polygamy should no longer be practised. Colonel Hepburn admired the younger element of the church, which had combatted the church authorities on this crucial issue and for which many had been excommunicated. He named among others, ex-United States Senator Frank Cannon, now editor of the *Salt Lake Tribune*, which is waging a fierce war on the polygamous Mormons, as one he had known in Congress and for whom he had a good deal of admiration.

Colonel Hepburn said he came from Clarinda, Iowa, near which was the home of the Reformed Mormon Church, a church which believes in the

doctrines of Joseph Smith, but has never believed in polygamy. This is the sect of which Gilbert J. Waller is the head in Honolulu.

"The son of Joseph Smith lives near me," said Colonel Hepburn, "and I have great admiration for him, too. He is a man of excellent qualities. The people are thrifty and make good citizens."

1905.

CHAPTER XVI.

In the latter part of the month of August, Elder Waller, together with his family, who were *en route* to England via San Francisco, visited the volcano of Kilauea, on the Island of Hawaii. In the town of Hilo, he met with an isolated member of the church, named Daniel Oo, with whom he had an opportunity of conversing with regard to religious conditions in that town. He sympathized with the brother in his loneliness, encouraging him to continue faithful with the hope that ere long some officer of the church might be sent there to establish the work.

On September 26, the following article, entitled "Mormonism in Utah," appeared in the editorial columns of the *Pacific Commercial Advertiser*:

Mormonism originated in two asserted propositions of fact, namely, special revelations to Joseph Smith and the miraculous delivery of a supplement to the Bible, known as the Book of Mormon. In 1846, the exodus of Brigham Young and his followers, from Nauvoo, Illinois, to Salt Lake, occurred, and, thenceforward, in the minds of the people of the United States, Mormonism has been identified with the Church of Latter Day Saints, with its headquarters in Utah. The Mountain Meadow massacre, the adoption of polygamous doctrines, and of various other illegal practices, such as the blood-atonement, and that incessant persecution of Gentiles, prior to drastic federal legislation and the ultimate admission of Utah as a State, have attracted to this organization a most unfavorable notoriety throughout the world.

It is an error, however, to suppose that Mormonism, as it was originally framed, is concentrated in the church established by Brigham Young. On the contrary, it is interesting to observe that the disintegration, reconstruction or absorption of that proselytizing body, even as it now exists in the State of Utah and in its various settlements in other parts of the United States and in foreign countries, may possibly come about through the systematic and developing work of a religious organization, called the Reorganized Church of Jesus Christ of Latter Day

Saints, not unrepresented in Hawaii, which claims the exclusive right of succession from Joseph Smith, which has consistently repudiated antagonism to government, and which at least seeks to identify itself with the higher phases of modern civilization.

The specialized theology of this church rests upon the belief that inspiration and miracle did not cease when the Bible was completed and Christianity launched into its great career, but that, when demanded by a conjunction of conditions, that can not otherwise be adequately met, they are possible in any age. It claims that Joseph Smith was supernaturally called to be a leader of a new dispensation, and that his prophetic mantle descends to his posterity. It treats Brigham Young as a schismatic, his polygamous doctrines as inventions to excuse lechery, and the blood-atonement and other practices inaugurated by or under him as heresies. It also rejects many of his interpretations of the Book of Mormon as false, but accepts the miraculous origin of the book itself as fully proved.

The Reorganized Church of Jesus Christ of Latter Day Saints in no respect conflicting with the fundamental unities of personal, family and social life, has been and is patiently laboring not merely to spread its own opinions, but to reach the mass of Utah Mormons and bring them back to a purified faith. Its central point is at Lamoni, Iowa, and there and at Independence, Missouri, it has publishing houses, from which its literature is continuously distributed. It possesses an able corps of ministers and missionaries. Its president is Joseph Smith, the eldest son of the founder of the system, who in his turn will transmit the keys he now holds to his first-born son.

Special attention has lately been directed to this phase of Christianity, by a remarkable paper, addressed by Frederick M. Smith, a grandson of Joseph Smith, to the Utah Mormons, in which he calls upon them to discard false leadership, to repent and to return to the true fold. The paper was issued in Salt Lake City, the capital of Brigham Young Mormonism. The young man charges the Utah leaders, from Brigham Young onward, with intense commercialism, with spiritual barrenness, with the exaltation of the passions and appetites, with hostility to law and government, and with almost complete departure from the humility, zeal and love of humanity, which he claims to have introduced and fostered the new dispensation. The progress and result of Mr. Smith's campaign will be noted with genuine interest.

The open letter of Frederick M. Smith to the people of Utah, which was published in the *Salt Lake Tribune*, inspired the above editorial. About this time the letter of Elder Frederick M. Smith, just referred to, was published in a Hawaiian newspaper called the *Aloha Aina*, and its appearance created quite a sensation among the members of the Utah church here,

some of whom threatened the editor who translated and published the same with dire punishment from the Almighty. The appearance of this letter was followed by considerable discussion between the Utah members and our own with regard to the differences between the two churches and also upon the subject of polygamy. Articles and letters appeared in two or more of the Hawaiian papers upon the latter subject, our members, assisted by the editor of the Hawaiian paper, called the *Kuokoa*, attacking the doctrine, while some of the Utah members defended it.

During these six months, from June 30 to December 31, 1905, three members were added to the church by baptism, making a total for the year of five.

1906.

CHAPTER XVII.

On January 7, the election of the Waikiki Sunday-school officers for the year 1906 was held. On January 10, officers of the Honolulu Branch were elected for the same period. On January 16, the quarterly report of the missionary in charge was sent to the First Presidency. On Wednesday, January 17, the statistical report for the year 1905 was presented to the branch, and on January 19, was forwarded to the Church Recorder. On January 19, the sum of \$29.60 was forwarded to the Presiding Bishop, the sum being the Christmas Offering of the Honolulu Branch to the *Zion's Hope* fund. On January 25, the Bishop's agent's report for the year 1905 was forwarded and on the same date the local church historian's report to December 31, 1905, went forward.

On Sunday, February 4, the funeral of Sister Tell took place from the church meeting-hall, and was largely attended by church members as well as outsiders. On February 14, Elder Waller was appointed a member of the board of prison inspectors for the first judicial circuit by Acting Governor Atkinson. The appointment was favorably commented on by

the Honolulu papers, extracts from which were published in the *Saints' Herald* of March 7, on page 225. On Wednesday, February 14, Ulysses W. Greene was chosen as delegate to represent the Honolulu Branch at the General Conference to be held in Independence in April. On Sunday, February 18, Richard S. Salyards was chosen to represent the Honolulu Branch and the Waikiki Sunday-school at the General Sunday-school Convention. Elder David A. Anderson was also appointed delegate to represent the local Zion's Religio Society at the General Convention of this society at Independence.

On March 1, the report of the missionary in charge for the past conference year was forwarded to the Church Secretary. On Wednesday, March 7, reports were sent from the Honolulu Branch and Waikiki Sunday-schools to Elder David J. Krahl, Secretary of the Sunday-school Association. The report of the local Zion's Religio Society was also forwarded to Sister Etta M. Hitchcock, secretary of the society. Credentials were also forwarded to Ulysses W. Greene, Richard S. Salyards, and David A. Anderson, the previously appointed delegates. The missionary in charge wrote to President Joseph Smith relative to the work here and also on the same day forwarded his report to the secretary of the High Priests' Quorum.

On Tuesday, April 17, our first news of the General Conference was received in a dispatch from the Associated Press, from which it was learned that a revelation had been received by the church, and that Frederick M. Smith had been named as his father's successor in the prophetic office.

On April 17, the federal grand jury, which had been in session since April 9, completed its work and made its report, which was especially interesting to us as a church, as part of it referred to the investigation of the practice of polygamy by the Utah Mormons of this Territory. The evening papers of April 17 contained a full report of the grand jury's findings and the remarks of the federal judge, S. B. Dole, with regard

to the Utah church here. In the comments found in the evening papers upon the grand jury's report, it was gratifying to notice that the difference between the Reorganized Church and the Utah church was so clearly defined. In the same issues of these papers (the *Evening Bulletin* and the *Hawaiian Star*), prominent notice was given to the Associated Press dispatch, referring to the revelation received by the church in Independence, in which Frederick M. Smith was named as successor to the leadership of the Reorganized Church. The difference between the two churches (the Reorganized and the Utah bodies) was again pointed out. (Extracts from these papers were published in the *Herald* on May 9).

In the issue of the *Pacific Commercial Advertiser* of April 18, there appeared a picture of President Joseph Smith of the Reorganized Church, and an editorial under the caption, "Latter Day Saints," in which the work of the Reorganized Church, in opposition to the Utah faction, was commended, and the efforts of the church locally also favorably noticed. (This article was also copied in the *Herald* of May 9, and commented upon editorially.)

On April 20, a cablegram, which had been delayed through the San Francisco calamity and sent around the world by way of Hongkong and Manila, was received from Richard S. Sal-yards, conveying the information that a revelation had been received by the church and that missionary help had been provided for this Territory.

In the April number of the *Autumn Leaves*, an article written by Elder Gilbert J. Waller appeared, in which our work amongst the Chinese and Japanese was touched upon.

On May 2, the *Kansas City Journal* of April 11, containing President Joseph Smith's address relative to the establishment of a sanitarium, was received from Mr. W. G. Smith, the editor of the *Pacific Commercial Advertiser*.

On May 5, the *Saints' Herald* of April 18, and the *Zion's Ensign*, both containing the revelation to the church, were received. About the same date, copies of the *Kansas City Journal* of April 13, 14, 17, 18, and 19 were received. From the *Journal* of the 19th, information relative to the appointment of missionaries was learned, the list showing that Gilbert J. Waller had again been appointed missionary in charge of the Hawaiian Territory (mission number 13), and that Elder John D. White, of Independence, Missouri, had also been appointed to labor here. On May 11, a letter was received from the Church Secretary confirming the news already received relative to Elder John D. White's appointment, and giving the additional information that he would be accompanied by his wife and child. The *Herald* of April 25 and the *Ensign* of April 26 were also received on this date, giving further particulars of the General Conference proceedings, with a list of the General Conference appointments, and in the *Herald* editorial reference was made to John D. White's appointment. The mail received on this date also brought official notice of Elder Waller's appointment as missionary in charge, together with his license. The *Herald* of May 9, page 436, contained editorial reference to Gilbert J. Waller and Elder White's appointment. On May 16, information was received from the Presiding Bishop by the Bishop's agent to the effect that Elder White, accompanied by his wife and child, might be expected about June 1.

On June 19, an article entitled "Limit to toleration," appeared in the editorial columns of the *Pacific Commercial Advertiser*, in which the Reorganized Church received favorable notice, the difference in its teachings and practices from those of the Utah church being clearly defined. The article also contained numerous quotations from the Book of Doctrine and Covenants. This article appeared in full in the *Herald* of July 18, under the caption of "Appreciation," and was com-

mented upon editorially. The same article also appeared in the *Ensign* of August 2.

On Tuesday, June 5, Elder Purfurst, who for some months had been acting as priest of the Honolulu Branch, left for Hilo, Hawaii.

In the *Pacific Commercial Advertiser* of June 29, there appeared an account of the Tahiti hurricane that devastated many of the South Sea Islands, particularly the Paumotus, early last February, written by a lady well known in Honolulu by the name of Miss Henry. The extracts published from her letter furnished some vivid details of the disaster, and the account of the protection afforded a body of Latter Day Saints on the Island of Anaa, which was devastated by the hurricane by their giving heed to warnings previously received, made interesting and instructive reading.

Favorable notice given our church during the past six months by the Honolulu press has been interesting and gratifying, particularly the faithful and effectual presentation of many of our leading points of doctrine by the *Pacific Commercial Advertiser*, the foremost paper, which should prove of incalculable value to the interests of the work here.

(To be continued.)

NEW YORK AND PHILADELPHIA DISTRICT.

(Continued from April number, page 175.)

In November, 1907, the Philadelphia, Pennsylvania, Branch held a two weeks' special services in the church; Elder Frederick G. Pitt and the pastor, Walter W. Smith, conducted the same. Considerable interest was manifested and some baptisms followed.

In February, 1908, a two weeks' revival service was held by the Philadelphia, Pennsylvania, Branch; Elder Ulysses W. Greene in charge, assisted by the pastor, Elder Walter W. Smith, also Elder H. Arthur Koehler. Baptisms followed the meetings.

A paper called the *Saints' Advocate*, edited by Elder Walter W. Smith, was well circulated in the locality of the church at the fall and winter special services. The papers were issued prior to and during the meetings, continuing for some time after; this system of advertising has caused the people to attend our meetings and become acquainted with us, with the result that many have become some of our best friends. The district conference met at Philadelphia, Pennsylvania, on February 22, 1908; Elder Ulysses W. Greene in charge, Archibald D. Angus, district president, associate. The following of the ministry reported: Patriarch one, bishop one, high priests two, elders ten, priests nine. The following branches were represented: Philadelphia, Pennsylvania, with a membership of one hundred and seventy-five; Brooklyn, New York, one hundred and sixty-nine; Baldwin, Maryland, seventy-five; Broad River, Connecticut, forty-four; Scranton, Pennsylvania, eighty-six. On the 21st, the district Zion's Religio-Literary Society met in convention; Henry Carr, district president. Three branches were represented: Philadelphia, Pennsylvania, Brooklyn, New York, and Baldwin, Maryland. On the 22d and 23d the Sunday-school Association held a special convention; Ogden T. Christy, district superintendent. Five schools were represented: Philadelphia, Pennsylvania, Brooklyn, New York, Scranton, Pennsylvania, Broad River, Connecticut, and Baldwin, Maryland. Numerical strength 425.

The following was published in the *Philadelphia Record*, February 24, 1908, regarding the conference and conventions:

LATTER DAY SAINTS ADJOURN.

Delegates Report Increase in Members and Receipts.

Closing sessions of the institute and conference of the Latter Day Saints were marked yesterday by all-day services in the church of the local congregation, at Howard and Ontario Streets. Apostle U. W. Greene, of Kirtland, Ohio; presided and preached the morning sermon. In the afternoon he officiated at the confirmation and baptism of several persons and at the ordination of E. B. Hull and Henry Carr, Jr., as elders and George Fowler and Ira Hume as priests.

During the morning service addresses were delivered by Benjamin R. McGuire, Daniel T. Shaw, E. B. Hull, and E. H. Fisher, all of whom spoke on the work of the Sunday-school. Doctor Frank W. Lange, of the Philadelphia County Sunday-school Association, delivered an address on the home department. The evening service was conducted by Reverend Walter Smith, pastor of the local congregation.

The convention began on Friday with an institute of the Religio-Literary Society, was continued Saturday with business at which nineteen delegates were elected from the churches of the Philadelphia and New York Districts. Twenty delegates from the Sunday-schools and twelve from the Religio to attend the General Conference to be held in Independence, Missouri, the first week in April. A. D. Angus, of this city, was elected president of the district and R. E. Hockman was elected clerk. Reports from the various committees show a marked improvement both in membership and finances during the past year.

The fifty delegates from Maryland, Delaware, New Jersey, Eastern Pennsylvania and Southern New York were entertained by the members of the local congregation. The majority of the meals were served in the basement of the church.

The Philadelphia Historical Society have lately come into the possession of a tract called A Revelation given to William Smith, in 1847, on the Apostasy of the Church and the Pruning of the Vineyard of the Lord, donated by Samuel A. Reeve, he having received it from his father, Samuel M. Reeve, who was an elder in the old church and lived at the time the tract was printed. The following is an extract taken from that part of the tract relating to lineal priesthood:

I give unto thee a commandment, even unto my servant William Smith, that thou shalt call on the honest in heart to gather themselves together in fasting and prayer, and to purify their hearts for the judgment of the great day; for great troubles await the rebellious in this generation, yet the obedient and pure in heart shall find rest to their souls. Therefore, my servant William, gird up thy loins and put on thy whole armor for the work whereunto I have appointed thee, for though thy spirit has not been altogether pure, yet because thou hast humbled thyself before me, and because of the integrity of thy heart in the proclamation of the truth, and because thou hast nobly and manfully defended the cause of thy father's house, the cause of the innocent and my servant Joseph who was the prophet and head of the church in these last days, a church of my own right hand's planting, not to be destroyed or thrown down; yea, because of these things I have forgiven thee, and accepted thy offering. I said unto my servant Joseph that his blessing should remain upon the head of his posterity, and be handed down through the lineage of his father's house according to the flesh; therefore the true

church continueth with this priesthood—that same high priesthood with which thou art invested and to which thou hast been ordained by my servant Joseph, thy brother, and which thou dost inherit by lineage from thy father Joseph Smith, Jr., who was a descendant of Joseph the son of Jacob, who was sold into Egypt; and no power on earth can deprive thee of thy authority and priesthood. Moreover I have appointed thee, my servant William Smith, to take the place of my servant Hyrum Smith, thy brother, as patriarch unto the whole church, and to preside over my people, saith the Lord your God, and no power shall remove thee therefrom; and thou shalt be the prophet, seer, revelator, and translator unto my church during the minority of him whom I have appointed from the loins of Joseph thy brother; go on, therefore, and organize and set in order all the branches, for I have given thee full power and authority. Now if the lawful heir of Joseph whom I have appointed as prophet, seer, revelator, and translator, shall be true and faithful, and shall serve me with a perfect heart and a willing mind in his minority, he shall be great in his majority, even like unto Joseph, thy brother; but if he does that which is wicked and corrupt before me, and hardens his heart and stiffens his neck with pride and rebellious schism, then thou my servant William, shall continue to exercise all the authority with which I have this day invested thee, and thou shalt not only be the successor of Hyrum, thy brother, but of Joseph, thy brother also, in all things; and if thou shouldst transgress, I will chastise thee with sore and grievous buffetings—be thou faithful, therefore, and humble thyself before me, saith the Lord thy God, and I will uphold thee, and thy authority shall never end—for thou art the “president of the high priesthood of the church.” Now let the elders understand the true order of heaven, for the kingdom can not be perfect without a president of the high priesthood, inherited by lineal descent,—therefore I say unto my servant William Smith, arise and set all things in order, and according to the pattern made known in the revelations given unto my servant Joseph, as recorded in the Book of Doctrine and Covenants; for unto my servant William have I given to act in the place of the legal heir of Joseph whom I have appointed to receive commandments for my church, if he continue faithful. Now hearken to the voice of the Lord thy God, for those who were my servants, Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, Wilford Woodruff, Willard Richards, Parley P. Pratt, Orson Hyde, George A. Smith, and all who follow them into the wilderness or hearken to their abominable and iniquitous counsels which are not of me, are cut off from before my face and my power have I taken from them, and they are removed out of their place, and others will I put in their stead, for they are like salt that has lost its savor, and are only fit to be hewn down and cast into the fire; but those who will humble themselves and repent of their abominations, and return to the true order of the church as established by my servant Joseph, will I pardon and accept; provided they hearken to the counsel of the three presiding high priests, my servant William and his two

counselors in the presidency. I will accept the former free-will offerings of my people; yet no more will I accept them at the hands of those who were my servants; but have spoiled my vineyard, for upon them cometh wailing, distress, calamity and destruction, unless they speedily repent; for have not the wicked and corrupt rulers of my people taught their brethren to steal from and wrong the Gentiles? when I have said "Thou shalt not steal"; and have they not taught other abominable doctrines and formed secret combinations whereby many have transgressed the laws of the land and disobeyed my commandments, even those which were given unto my servant Joseph as a law unto my church? Yet many of my chosen ones shall tarry and find deliverance, and shall not go into the wilderness, but shall remain in their inheritances, and in the stakes, and shall be blessed of me.

I further command my people to return to peace, and teach war no longer; but humble themselves before me, and be of a meek and lowly spirit, and do the works of righteousness,—forsaking all their abominations; and let the Smith family gather themselves together, and not go into the wilderness, for so I have commanded. Let them give heed to the counsel of my servant William, and remain in the inheritance that I have appointed to my servant Joseph. The wicked and the abominable may flee from before me and seek to hide themselves in the wilderness; but the true and faithful shall not be removed out of their place, for it is by transgression and not by me that any are removed and seek to hide themselves in the wilderness. Again I say unto my people that the time has not come for you to hide up in your chambers; for none will seek to hide themselves, either in their chambers or by fleeing to the wilderness but the adulterers, the whoremongers, the thieves, the liars, the hypocrites and the abominable,—therefore, obey my voice and continue to labor, to build up the church, to cease to do evil and learn to do well, to be holy and watch unto prayer, to obey the laws of the land, and honor the Book of Mormon, and the Book of Doctrine and Covenants, and obey the scriptures of divine truth contained in the Old and New Testaments; for, verily I say unto you that it is wisdom in me that all these things shall be done. And my aged handmaid who is the mother of the Prophet I counsel to continue to remain in the land of her inheritance, and the glory of my kingdom shall continue to roll on, for this is the land of Joseph and the land I have appointed for the Zion of the last days and the gathering of my people; and verily I say that he that selleth the Temple shall be as Esau who sold his inheritance for a mess of pottage—for his inheritance another shall inhabit.

At a special conference held at the home of Bro. Thomas Tourtillott, at Philadelphia, Pennsylvania, the 10th of January, 1848, the following members were appointed as a committee to draft a proclamation, setting forth the true order of the

church and send it forth to the scattered Saints. T. Tourtilott, Alva Smith, William Smith, John Landers, Aaron Hook, Nathaniel Berry.

The following extracts are taken from the above committee's proclamation, printed in conjunction with William Smith's revelation in the combined tract:

... The works of all those will be brought to naught, who have, by treachery and deceit, sought to destroy the Smith family, the lawful priesthood of the church, and more particularly William Smith one of the subjects of this epistle, to whom we wish now to call your attention, as the only remaining brother of the martyred prophet, as a man approved of by God, and from our own personal acquaintance with him for the last twelve months, we have no hesitancy in saying that we place the most implicit confidence in his teaching and doctrine and since he has been amongst us and the Spirit of God has borne witness with our spirits that he is a servant of God, and further we feel it our indispensable duty to state that we believe that this, our brother William Smith has been most unrighteously dealt with by those who have usurped the authority of the church. We feel that injustice has been done to this family, and it is a fact that can not be denied that at the death of Joseph Smith, the right of the patriarchal priesthood belongs to William Smith, and we also think that here is a point of authority that has [been] heretofore unnoticed by the church, but the brethren can not help but see that notwithstanding the Twelve had a right to ordain evangelical ministers in all large branches of the church, yet this did not give them power to ordain a patriarch over the whole church, which authority belongs to the First Presidency, and you will readily see the Twelve had not this power as they were a traveling high council and not a local presidency. Book of Doctrine of Covenants, 2d edition, page 103, the brethren will also notice that William held equal authority in the Quorum of the Twelve at the death of his brothers, and therefore the impropriety of his brethren assuming the right to ordain him to an office that belongeth to him of right and which he had received from a higher power in the church, which office the Twelve had no control over, consequently had not the power to cut him off from the church. We deem it most absurd that the Twelve should claim the right to ordain one of their number holding equal authority with themselves and place him under the direction of their presidency; it is well known that in Hyrum Smith's lifetime the Twelve had no right to preside over the patriarchal priesthood, then, we ask, what right have they to claim the presidency over his successor in office? A stream can never rise higher than its fountain. The authority that the Twelve had not power to give they most assuredly could not take away this superiority of power William held by birthright from his father, combined with the ordination of his brothers to the apostleship, and also to the office of prophet,

seer and revelator, presents us, as we view it, a full and sufficient right to the presidency of the church, and no man could present a stronger claim, and the attempt on the part of any to set aside this authority from the church is a gross violation of law and rights, and an act of injustice towards those who were among the first to lay the foundation of this great work of God in these last days, and have always sustained so exalted a station in the church, and have suffered in all its afflictions, and now to set this family aside, regardless of the word of God, is an outrage that should not be countenanced by the brethren abroad lest a greater evil come upon them. The investments of right by lineage, the brethren will find recorded in the Book of Covenants, section 6, paragraph 3, also section 3, paragraph 18, also section 4, paragraph 2. We deem these quotations sufficient on this subject.

BROOKLYN BRANCH:

The first effectual work done in this vicinity was by Elder Orson Pratt, during the spring and summer of 1832; later on elders visited this locality and labored.

In 1836 Joseph Smith visited New York City and other places, also Sidney Rigdon, Hyrum Smith, Oliver Cowdery, and others.

Elder John P. Green was appointed to preside over the branch in New York City and vicinity. We find according to an article printed in the *Times and Seasons* (vol. 2, no. 2, p. 120) that George J. Adams organized the Brooklyn Branch in the year 1840, and by November 15, 1840, it numbered nineteen members, including one priest, one teacher, and one deacon. Brother George J. Adams had created quite an interest in this locality, by his public discussions with prominent ministers and his preaching in New York City and neighborhood.

The Brooklyn Branch was reorganized in 1870, by Apostle Josiah Ells, the president being Elder Collin C. McPherson, William Peterkin, priest. The following were the charter members: Collin C. McPherson, Janett McPherson, William Peterkin, Sarah Peterkin, Charlotte Peterkin, John Peterkin, George Whitnell, Maria Whitnell, Elizabeth Stevenson.

The Brighamites were quite strong in Brooklyn, New York,

but in one year after the Reorganization had been effected, there were few of them left.

In the year 1873, Elder Collin C. McPherson, together with Brother Warren were killed while *en route* to Providence, Rhode Island, to attend a district conference; this cast a gloom over the branch.

In February, 1884, Elder Thomas W. Smith attended a district conference and told the Saints there "if they would be faithful and earnest God would pour out his Holy Spirit upon them, as they never before had experienced"; this came to pass in a prayer-service on the Sabbath day; several of the Saints spoke in tongues, and the whole room was filled with the Spirit; to many it was a baptism of the Holy Spirit.

After this time trials came to the Saints, that terminated in the breaking up of the branch, but by the timely efforts of Elders William H. and Edmund L. Kelley, they were reorganized and have since moved along slowly. Elders George Potts, Truman, Joseph Squire, Sr., and Frederick G. Pitt, have taken turns in presiding over the flock.

Meetings having been held at the home of Elder Joseph Squire, Sr., for some time, the branch secured a room in Brownsville, in 1887, but this place was soon abandoned and meetings continued at the home of Brother Squire until June, 1888. Then a hall was secured at No. 156 Rockaway Avenue, for services, and they remained here until July, 1890; from here they moved to a hall on Fulton Street, near Rockaway Avenue, and remained here until they moved to No. 63 Stone Avenue; from this place the branch moved in 1894, to a church on Powell Street, and from here to No. 199 Saratoga Avenue, in 1896.

About this time plans were perfected and ways and means provided for the erection of a church. A lot was secured on Prospect Place, 100 feet east of Hopkinson Avenue. The building erected was a two-story brick structure, size 25 by 43 feet,

with living apartments in the rear. When completed it cost about \$6,000. The Saints moved into this church in November, 1903.

This place was sold on June 1, 1906, for \$9,000, and a hall on the corner of Fulton Street and Troy Avenue secured for service while they were working on plans for the erection of a new building. A rectangular plot of ground, size 36 by 75 feet, was secured on the corner of Park Place and Schenectady Avenue; here a church building was erected, size 36 by 55 feet. The estimated cost of this building is about \$12,000. The branch now numbers one hundred and seventy members, which includes one patriarch, six elders, four priests, three teachers, and two deacons. The following are the officers: George Potts, presiding elder; William Hobson, priest; Ephraim Squire, teacher; Frank N. Lester, deacon; William H. Sanders, secretary and chorister; and Sister Ella Squire, organist.

Sunday, August 4, 1907, the corner-stone was laid at the new building, missionary in charge Ulysses W. Greene being the principal speaker. On October 19 and 20, 1907, the first meetings were held in the church, the occasion being a conference of the New York and Philadelphia District. Bishop Edmund L. Kelley preached on the 20th, both morning and evening. The week following a revival service was held, preaching every evening by Apostle Ulysses W. Greene, Bishop Edmund L. Kelley, High Priest Walter Wayne Smith, and others.

HORNERSTOWN BRANCH.

A branch was formed at Hornerstown, New Jersey, in about the year 1837 or 1838, which continued to exist for some time, under the care of prominent elders that were working in that locality about that time.

William B. Smith, the brother of the Prophet, lived at this

place for a short time; he removed to Philadelphia, Pennsylvania, in September, 1843. The records of this branch of those days have disappeared, but the record book of the branch after it was reorganized we have now in this district.

On December 25, 1875, the Hornerstown, New Jersey, Branch was reorganized by Elders John Stone, Sr., Elias Lewis and Joseph A. Stewart. John Stone, Sr., acted as president and Joseph A. Stewart secretary. Thomas D. Herbert was ordained and made priest of the branch. The following were the charter members: George A. McGuire, Mary E. McGuire, Sarah A. McGuire, Hannah M. McGuire, Margaret Broomall, Thomas D. Herbert, Margaret Hawkins, Joseph I. Horner, and Mary Q. Horner.

Meetings were held from time to time, principally under the care of Elder John Stone, Sr., until the Saints had most all moved away.

A resolution was made at a district conference, held September 2, 1893, whereby the Hornerstown Branch was disorganized; there had been no meetings held there for a number of years, except as an occasional elder passed that way and preached for them at the home of one of the Saints.

At this time (1907) there are only two or three families left in this place that belong to the church, and they are now members of the Philadelphia Branch; all the rest having removed or died, which was the principal cause of the branch going down.

NEW PARK BRANCH.

The New Park, Pennsylvania, Branch was organized by John Matthews, September 11, 1881. The officers being Montraville O. Matthews, priest of branch; Joshua P. Fowler, teacher of branch. The charter members are as follows: George W. Matthews, Montraville O. Matthews, Mary W. Matthews, George Knopp, Ruth A. Knopp, Edward P. Mat-

thews, James L. Matthews, Joshua P. Fowler, Mary S. Fowler, Mary J. Kunkle, Ella M. Matthews.

Elder Joseph A. Stewart visited that locality about the time of its organization and did considerable work. But after a few years the Saints began to move away, until about all that was left of the branch was Montraville O. Matthews and his family. Bro. Matthews has done the best he could to keep the work alive in this locality.

At a district conference held September 2, 1893, motion prevailed to discontinue the New Park, Pennsylvania, Branch, those who were left and living in the vicinity of Baldwin, Maryland, to join that branch.

In the spring and summer of 1896, Aaron N. Watez visited New Park, Pennsylvania, and established a Sunday-school there; it thrived for a year or so and then discontinued.

BALDWIN BRANCH.

The Baldwin Branch is in the town of Elk Mills, Maryland, (the name of the town having been changed from Baldwin to Elk Mills,) about forty-five miles south of Philadelphia, Pennsylvania, on the Baltimore & Ohio railroad's direct line to Washington, District of Columbia. The branch was organized September 9, 1893, by Elders William H. Kelley and Alonzo H. Parsons. The officers elected were Jonathan V. Carter, teacher of branch; and Harry Hargon, deacon. The charter members were enrolled as follows: Jonathan V. Carter, Mary C. Carter, Joseph R. Nelson, Susan J. Nelson, Morris A. Nelson, Lena B. Matthews, Mary M. Matthews, Hugh M. Carr, Lottie Carr, Joseph H. Carter, Sophia Carter, William J. Humes, Margaretta D. Humes, Harriet P. Hargon, Addison O. Atkinson, Harry M. Hargon, Francis A. Atkinson, Sarah R. Conner, George F. Conner, Helen J. Conner, Elizabeth Carter, and Rachel Carr.

Some of the members of the old New Park Branch that had just been disorganized, joined the Baldwin Branch.

Elder Joseph A. Stewart, of Philadelphia, Pennsylvania, did considerable work in this locality, baptizing a number; he was followed by Elders William H. Kelley, Francis M. Sheehy, Hiram H. Robinson, and Alonzo H. Parsons.

Through the efforts of Alonzo H. Parsons and Alma Kent, a number were added to the church by baptism; the debt on their church building paid off and dedicated to the service of God with appropriate services. At this place our heavenly Father has recognized his servants on many occasions in anointing and prayers for the sick; those that witnessed some of these ministrations will never forget the power felt and the good resulted.

The numerical strength of this branch is about sixty, but about half of this number are considered as scattered members. They have a Sunday-school, Religio and normal teachers' training class meeting regularly. The branch has been presided over by Jonathan V. Carter, Alonzo H. Parsons, Daniel C. Carter, and others.

BROAD RIVER BRANCH.

Broad River, Connecticut, Branch was organized at a district conference, held at that place February 13, 1897. Meeting in charge of Elders William H. Kelley and Alonzo H. Parsons.

The following names are the charter members: Albert E. Stone, presiding elder; William Hobson, priest; Homer Buttery, teacher; Julius E. Cable, deacon; Judson Cable, clerk; Cora F. Stone, Estella M. Stone, Bertha E. Buttery, Blanche Cable, William E. Tuttle, Mary A. Tuttle, Dora E. Cable, George Yaerger, Minnie Yaerger, Sarah J. Buttery, William E. White, Rachel R. White, Edwin M. Kellogg, and Rumah Vincent.

This branch is mainly the result of work done by Elder Alonzo H. Parsons while he had the tent in that locality. The ministry from Brooklyn, New York, assisted in spreading the

word from time to time, before there was a branch there; they sent elders from Brooklyn to preach to the people at Broad River, Connecticut, most every Sunday.

A substantial little church was built by the Saints of this place, the bulk of the work being done by themselves, and that before they were organized into a branch. They also have a nice Sunday-school meeting every Sunday.

The church having been freed from all incumbrances, was dedicated on Sunday, October 27, 1907, with appropriate services; Bishop Edmund L. Kelley preached the dedicatory sermon.

SCRANTON BRANCH.

The Scranton Branch is supposed to have been started in the year 1862, by William W. Blair and Bro. Elijah Banta, with a membership of fifteen. On account of drink, spiritualism, and other evils it dwindled to naught. In the year 1877, a number of Saints moved here, coming from Wales, and through the instrumentality of Elder Josiah Ells, the branch was reorganized with thirteen members. It was presided over by a man by the name of Henry Jones; he was fluent in the Welsh as well as the English language. During his stay of two years the branch grew to a membership of about thirty-five, when trouble arose and it went down again.

In the year of 1882, Elders Gomer T. Griffiths, Francis M. Sheehy, Warren E. Peak, Myron H. Bond, Morgan, Isaac M. Smith, Davis, Adam Roberts, Bishop, and Willard J. Smith labored here, which resulted in the branch again reorganizing on June 28, 1899, Elder William H. Kelley being present at the meeting. Tallie T. Jones was selected as president of the branch, Adam Roberts and William Hawkins, teachers, Sr. Charlotte Jones, secretary, William Stephens, treasurer.

The following were the charter members in this reorganization: Tallie Jones, Isaac Jones, William Hawkins, Adam Robertson, Ervin Williams, William Stephens, Enoch Hedg-

lin, Clinton Hedglin, Charles Simpson, Jefferson Vanwhy, Jesse Stephens, Charles Vanwhy, Sisters Ann Jones, Margaret Robertson, Elizabeth Vanwhy, Charlotte Jones, Lizzie Jones, Gwennie Jones, Annie Hedglin, Laura Jones, Emma Stephens, Annie Williams, Eunice Hedglin, Sarah Hawkins, Ida Vanwhy, and Lenora Vanwhy.

(We have not yet received the complete history of Philadelphia Branch. If received in time it will appear in October number.—EDITOR.)

IN THE United States the people are the government, and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentleman that should be honored, at home and abroad, on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom. I would walk in the tracks of the illustrious patriots, who carried the ark of the covenant upon their shoulders with an eye single to the glory of the people; and when that people petitioned to abolish slavery in the slave States, I would use all honorable means to have their prayers granted; and give liberty to the captive by giving the Southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed.—Joseph Smith, in 1844.

The following is the oration delivered by Heman Hale Smith at the State University of Iowa, which won for him the first place in the Hamiltonian Contest of 1907.

ALEXANDER HAMILTON, THE FOREIGNER.

Five men among our Revolutionary fathers belong, not alone to the history of America, but to the history of the world. Five men there were, whose part in the formation of this Government was so great that we must share with all the peoples of the earth the glory of their greatness. There were plenty of other great Americans in the days when all Europe was watching and waiting, hoping and fearing for the birth of a new republic; plenty of brave and loyal men whose muskets spoke at Saratoga, men whose voices were heard in the old hall of Philadelphia, men whose cool heads guided an impetuous nation past the danger of a Reign of Terror. We are proud to think of those warriors—Old Put, Mad Anthony, Morgan, Schuyler, Marion, Sumter; of those first statesmen—Samuel Adams, John Hancock, Patrick Henry, John Adams, James Madison. But before all of these men we think of those Americans whom the world calls great; George Washington, the hero of generations of American school children, the ideal of generations of American men and women; Benjamin Franklin, a man with a gentleness and a quiet strength of character that held willing captives the hearts of two great nations; Thomas Jefferson, who gathered into one document the philosophy of the ages; John Marshall, without whose work the Constitution would have lost to us half its meaning; and youngest of them all, Alexander Hamilton, with a genius that conquered problems that other men feared even to attack.

Of these men, four were Americans by birth; one came

from New England, three from the plantations of Virginia. Only one of the five was a foreigner. Alexander Hamilton was born on the island of Nevis in the West Indies. From his father he inherited the sound intelligence of the Scotchman; from his mother, the warmth, the passions, and the brilliancy of the French. And what is so singular in the fact that Hamilton was a foreigner? In the convention which adopted our Constitution there were only eight men who were born on foreign soil, and not one of those eight came from continental Europe. There was one from Wales, there were several from Ireland and from Scotland; but there was not one Frenchman, not one German or Italian. Among the signers of the Declaration of Independence there was not a single man from the continent of Europe. Those ancestors of ours with their knee-breeches, their snuff-boxes, and their powdered wigs, were English-speaking men, every one of them. Talk ever so eloquently of a nation formed from a union of all Europe's races; the fact remains that the pattern of this nation is English. All those people who have helped or threatened our prosperity—German, Russian, Scandinavian, Italian—all have come to drink from the fountain whose waters first sprang from the solid rock of Anglo-Saxon strength.

We are proud of our Anglo-Saxon nation; proud to think that away back in the childhood of the world our fathers listened for the thunder of Thor and trembled before the wrath of Woden. We are proud of the men who made the north seas obey them and the forests of Britain fall before them; proud of the men whom King Alfred ruled and proud of the men who ruled King John. Seven hundred years have passed since the Magna Charta and we are glad to call such men our fathers; and yet, we are prouder still of the men who gathered the New England harvest two hundred and eighty-six years ago; of the men who, three hundred years ago, planted tobacco on the banks of the James. These, too, are our

fathers, and more than that, they are ours alone. They were the first Saxon-Americans. Their children became the men of the American Revolution, and we are glad that the greatest of those men of '76 were born over here, on the Anglo-Saxon frontier. We are glad that the Adamses and the Hancocks and the Otises were New England Puritans; glad that the Washingtons, the Randolphs and the Lees were here a century before Lexington and Yorktown. American freedom was not born in 1776.

About Hamilton, the singular thing is this: that in spite of the fact that for centuries the conception of a new nation had been growing in the mind of the Anglo-Saxon race, a foreigner, a man without a drop of English blood in his veins, came to be one of the chief molders of that new nation. Coming to America, a mere boy without relatives, without friends, Alexander Hamilton rose by sheer will-power and forced an American people to call him one of the five great builders of their government. There was the prestige of centuries to overcome, there was the pride of the Virginia Cavalier, there was the dogmatism of the New England fathers, but Hamilton is remembered to-day as an American—as much an American as Washington and Franklin, as much our countryman as Jefferson and Marshall. He gave to America at the very beginning an example of the influences of the foreign-born; an influence, we have felt in every crisis, in every political struggle.

We can not forget and we will not forget the men whose English ships touched bottom all the way from Penobscot Bay to Savannah Harbor. Our laws, our customs, our language, our very homes will always speak for them. But the Anglo-Saxon, carried away by his race-pride, is liable to forget those men of foreign blood who worked so loyally, not for the country they were born to serve, but for the country they chose to serve. To-day, we are ashamed of the China-town on our

Pacific, of the Little Italy on our Atlantic, and we dread the coming of the pauper of Southern Europe. The demand of the hour is for a stricter regulation of the tide that is flowing through Ellis Island. We fear for the high standard of American citizenship. But for to-night—turn from the slums of the cities, and look out over the prairies of Wisconsin and over the hills of Iowa and be glad for the fields of growing corn, planted by the men from Germany; look down into the lumber-camps of Oregon and over the mountains of Montana and listen for the ring of the Scotchman's ax; look at the miles of gleaming railroad tracks and be proud of every Irishman on the section-gang. Remembering still the work of the Englishman of the seventeenth century and conscious always of the danger of immigration, the optimist can still be glad when he studies the foreigner in America.

And what has the foreigner done for America? Think of that summer night in 1779 when off the eastern coast of England, an old, worn-out, Continental frigate fairly staggered under the heavy broadsides of the English Serapis. Her decks are covered with the bodies of her dead; the flames are leaping from the rotten timbers; the water is pouring into her hull. The English commander jumps upon the rail and shouts, "Have you struck?"—and the answer comes back across the water—that answer that American soldiers have shouted for a hundred years,—“We have not yet begun to fight.” And that answer came from the lips of John Paul Jones, a foreigner. A quarter of a century goes by. The republic is no longer an experiment; its financial credit is established; its first great financier is dead—his work is done. But the man who has taken his office, the man who guided this nation's finances for twelve years is Albert Gallatin, from Switzerland. The foreigner stood in the trenches of Chancellorsville, he threw himself before Pickett's charge at Gettysburg, he presided over national conventions, he has spoken in the Sen-

ate and in the Cabinet; with a stroke of his pen he has controlled national policies. The foreigner has given his mind and the strength of his body—he has laid down his life to make America.

Of this great factor of American life Alexander Hamilton is an example; the great example, because he accomplished more than any other foreigner, because he did it at a time when foreigners were few. We judge a race or a class of people by the best it has produced, not by the meanest. Booker T. Washington is the possibility of the negro race. Plato, and not the slave in the market-place, embodies our idea of the ancient Greek. The tendency of a people is a reflector of the character of its leaders; the quality of a man's leadership is shown in its influence upon his people. Our attitude, then, toward a group of people, is shown in our opinion of the leaders of that group. The debt that we owe to the men from other countries who have helped to make our factories and our farms, our literature and our laws, is realized in the homage that we pay to the character of the greatest of those men, and there is no better illustration of the foreigner who has helped America than the man in whose memory we meet to-night. He was the most interesting, the most brilliant, the greatest of all our foreigners.

The character of Alexander Hamilton has left its trace in the Americans of to-day, and the study of that character is as wonderful as are the widely different impressions it has left in the minds of the people. There will always be the two views of Hamilton. He is pictured to us to-day as a traitor to American principles, as a detestable schemer for power, fearing all that is best and loving only the praise of flattering men; and to-morrow we are told that the standard of his statesmanship was so far above that of his contemporaries that it was impossible for them to appreciate him, that he was an apostle of the truest greatness, a martyr for the cause

of an ungrateful people. Let us be frank. There were qualities in the character of Alexander Hamilton that his most faithful political disciples can not admire. He was passionate, ambitious, fearful of the people's strength; loving power for power's sake;—and he could hate most bitterly. It was his passion that led him to attack John Adams; it was his ambition that caused him to propose to John Jay schemes for party control which the calm-minded jurist refused even to consider; it was his fear of the people that forced him to urge a life-term for president and senators; it was his love of power that made him a party politician; it was his bitter hatred that lashed Aaron Burr with stinging sarcasm and abuse, and drove him, reckless and revengeful, to the pistol's point.

Hamilton was all this and yet there were qualities in the character of Alexander Hamilton that his bitterest political opponents can not help but love. The marvelous insight, the wonderful genius, the sparkling magnetism, the eloquence, the warm-heartedness of the man hold every one of us. Think of the insight of a man, barely thirty years of age who grasped the problems of 1787, of the genius of a man who created a nation's financial credit. When Washington, puzzled and anxious over a bankrupt country, turned to Robert Morris with the question: "What are we going to do about it?" the old financier of the Revolution said to him, "Alexander Hamilton is the only man who can tell you." And we know how Hamilton told him. Think of the eloquence of that boy of seventeen who stirred to the very heart a great mob of New York City, of the magnetism that gathered about the man the great minds of the age, of the warm-heartedness that touched the sympathy and won the friendship of George Washington.

Forty-seven years and the story of Hamilton's life was told. Like a flash of lightning he startled the world, and then disappeared. But for centuries, the world as it closes its eyes in reverie will see that keen flash of lightning across the skies.

Hamilton was a foreigner; he was a child of Europe, the gift of the Old World to us. Nor was his the slow Anglo-Saxon blood. He was passionate, revengeful, ambitious. We do not wish to worship him—he was far from perfect. He was a man with a man's weakness; and somehow, he seems only the closer to us for it. He threw his whole soul into the making of his adopted country; that is what the foreigner at his best has always done. And, in the rushing memory of his power and his greatness we have forgotten the faults of Hamilton, and we remember only what he did for us,—this first great foreigner of ours.

THE SERMON ON THE MOUNT.

No other philosophy has ever touched so high a point or presented so noble a conception of human life. In it purity of heart is made the test, mercy is enjoined, humility emphasized, forgiveness commanded, and love made the law of action. In that sermon He pointed out the beginning of evil, rebuked those who allow themselves to be engrossed by the care of the body and gave to the world a brief, simple and incomparable prayer which the Christian world repeats in unison.

If in other places He relieved those whose sufferings came through the infirmities of the flesh, He here [on the Mount of Beatitudes] offered a balm for the healing of the nations.
—W. J. Bryan.

DEATH OF CHARLES ALDRICH.

The death of this truly great man is a loss to the state of Iowa, and the whole country, which the masses will hardly be able to appreciate, but those who have followed his work closely in the past years, and noted his wonderful accomplishments will feel a keen sense of this loss; while those of us who have had the privilege of a personal acquaintance, and the benefit of his wise counsel on matters historical feel that we have suffered a personal loss to which it is difficult to be reconciled.

We give space to the following sketch from the *Register and Leader* of Des Moines, Iowa, March 9, 1908, fully approving of the estimate that is placed upon his work and character.

H. C. S.

Born, Ellington, New York, October 2, 1828; died, Boone, Iowa, March 8, 1908.

Educated, Jamestown, New York, Academy.

Established *Cattaraugus Sachem*, a weekly, at Randolph, New York, 1850.

Married Matilda Olivia Williams, Knowlesville, New York, July, 1851; died, September, 1892.

Established *Weekly Journal*, at Olean, New York, 1851-56.

Founded Webster City, Iowa, *Freeman*, June 29, 1857.

Chief clerk Iowa House of Representatives 1860, 1862, 1866, 1870.

First lieutenant and adjutant Thirty-second Iowa Volunteers, 1862-64.

Editor Dubuque *Daily Times*, 1865.

Published *Marshall County Times*, 1866-69.

Recipient of A. M. Degree from Iowa college, Grinnell, 1869.

Member of State commission, 1872-73, and federal commission, 1874-'76, to investigate claims of Des Moines River land settlers.

Member Hayden United States Geological Survey in Rocky Mountains, 1875.

Member Iowa House of Representatives, 1882.

Gave historical collection to the State, 1884.

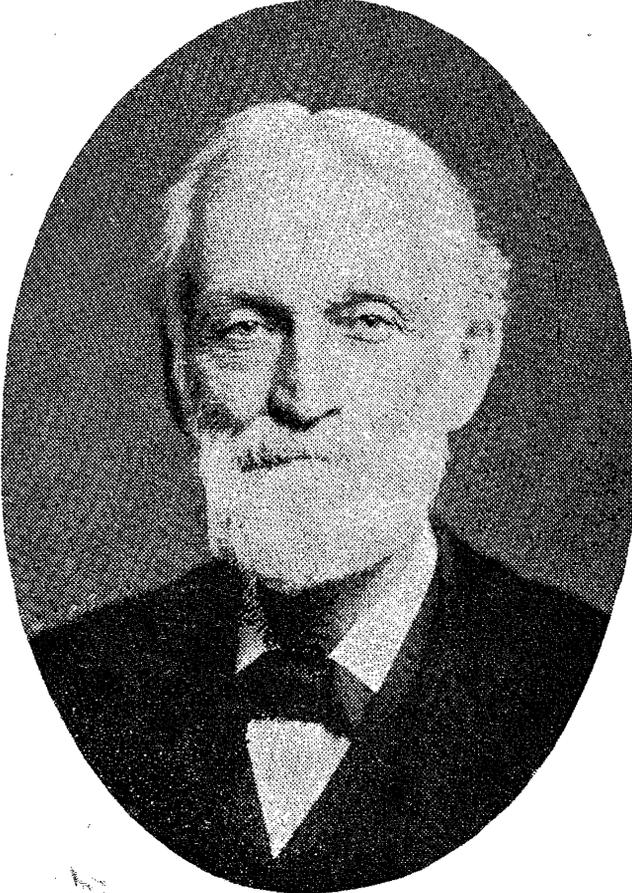
Visited Europe, 1883-84, 1885-86, 1889.

Made curator State historical department, 1892.

Member commission on monument to Spirit Lake massacre victims, 1895.

Married Thirza Louise Briggs, Webster City, Iowa, November 12, 1898.

Member Iowa State Historical Society, American Historical Association, Loyal Legion, Grand Army of the Republic, American Ornitholo-



CHARLES ALDRICH.

gists' Union, Pioneer Law Makers' Society, and many other organizations.

To have lived uprightly, to have achieved something worth while in the world, to have died serene and content, is the lot of many and suffices. But to have done all this and besides have left an imperish-

able monument, a monument of more than graven stone, to have created an institution of society that must endure while the State lives, is to have taken hold upon fame.

Charles Aldrich, who passed away in Boone yesterday morning at 8 o'clock, was the founder of the historical department of Iowa, a branch of the activity of the State government. He originated its beginnings and he developed its field. He put it on permanent foundations and before his death realized the cherished ambition of a quarter of a century when the building in which the department is housed through the generosity and appreciation of the State, was finished. For years he has been in delicate health, but the love of his work and the undying hope of seeing the collection appropriately quartered have supplemented an extraordinary nervous force in lengthening his years until his hope was realized.

Mr. Aldrich was a journalist, primarily. He learned the printer's trade as a boy and he was connected with a half dozen newspapers during his early life. His first serious work was the publication of a newspaper. He became a pioneer of Iowa and he was a part of the whole of the history of the State. He entered political life and served in the Union army as an Iowa soldier. And through it all the literary instinct persisted and led him, naturally, into the labor of love which builded him a monument while it gave to the people of his State an institution of tremendous value.

One of his chief and most beloved tasks in recent years was the editing of the *Annals of Iowa*, a quarterly publication devoted to Hawkeye historical subjects. He was assisted in the work by Miss Whitcomb, but directed it, generally. The *Annals* were established in 1863 but during the last twelve years or more their publication has been wholly in his hands, and the volumes which he has issued contain probably the most accurate and complete account of the historical features treated than any other authority published. In their production, the editor's newspaper experience and talent stood him in good stead.

NOT A SINGLE IDEA.

The foundation and development of the historical department was the thing nearest to the heart of Mr. Aldrich and had been for thirty years. But his interests were not bounded by a single idea. His activities took the widest latitude. Whether in politics as newspaper editor, public officer or trusted lieutenant and manager for men ambitious in political affairs, or in service of his country as a soldier, or engaged in the tasks of a lawmaker, or directing the reunions of lawmakers and historical societies, or devoting his time and energies to the collection of historical material on behalf of the State—he was always broad minded, liberal spirited, and prepared to do his full duty as he saw it in whatever relation he was placed.

As editor of the Webster City *Freeman*, editorial writer on the *Dubuque Times*, publisher of the *Marshall Times*, which now is the *Times-Republican*, *Waterloo Courier*, correspondent for the *Inter-Ocean*,

or correspondent of the numerous other newspapers with which he was connected during thirty years, he occupied a place of prominence in public discussions of political and other questions of importance. As clerk of the house of representatives during four sessions of the legislature he came in contact with many of the men who have since gained political prominence in Iowa; and this was augmented by his own service in the Nineteenth General Assembly as member from Hamilton County, while his record as a legislator discloses the fact that he was an advanced thinker on many lines.

As a soldier on the staff of Colonel William T. Shaw of Anamosa, who survives him, and as an officer in the Thirty-second Iowa Regiment, he did valorous service for his country. And in official positions to which he was called by appointment—commissioner on the Des Moines River land settlers' claims, by both state and federal appointment, on the government geological survey in investigation of the cliff-dwellers of the Southwest, on the commission to erect a monument to those who were victims of the Spirit Lake massacre by the Indians, and other places of importance—his service was marked by conscientious discharge of duty.

KNEW NOTED MEN.

In his work of collecting historical material, relating to the state of Iowa, and in his activity in politics and public affairs in former years, Mr. Aldrich became intimately acquainted with many men of great prominence. It is not unlikely that he knew more distinguished men intimately than any other Iowan who has not long been engaged in the public service. It was his intimacy of acquaintance and the friendship based upon it, which made the historical department possible, and made its development, under Mr. Aldrich, so rapid.

It was through his personal relations with men like General Grenville M. Dodge that he was able to secure the gift from him to the State of all of his important papers and which were but recently received. It was personal friendship with John A. Kasson that secured for the State that diplomat's correspondence.

And so with the personal correspondence of General W. T. Sherman contained in the Hoyt Sherman gifts, and innumerable other features of the collection, which are positively of inestimable value to the State. So important are many of these papers that they are deposited with the department only on condition that they shall not be made public. It illustrates the importance of the work to which Mr. Aldrich devoted his energy and his affection.

But his friendship was not confined to the circle of Iowans, but extended far beyond. He had traveled extensively, three times visiting Europe, and was a personal friend of many public and literary men abroad. He had extended correspondence with many men of world-wide fame, and one of the privileges which his close friends in Iowa had was that of carrying letters of introduction from him into some of the most exclusive homes of literary folk in this and other lands.

Jour 4

So wide was his information, so delightful his conversational ability that he won friends immediately, and so true was his interest and so genuine his friendship that once a friend, always a friend. It was not a sordid thing that these friendships brought to his collection material of tremendous moment, and which became the property of the people of Iowa in this way; but through his friendships and the support he received from his trustees and the State he was able to interest men in the department whose attention easily might have been monopolized elsewhere, had Mr. Aldrich not always carried with him a first thought for the collection.

VALUE NOT REALIZED.

In recent years some very important additions have been made to the collection, until to-day it is of exceptional value in many respects. Mr. Aldrich had devoted his whole time to it during a dozen years or more, the legislature has given it consideration, it has been loyally supported by the supreme court, whose judges are among its trustees; the conscientious and intelligent efforts of Mr. Aldrich's assistants—Assistant Curator E. R. Harlan, Miss Mary Whitcomb, Miss Alice Steele, and others—have contributed materially to the development of the department, while a more generous appreciation of the importance of the work and the value of the department has been entertained by the public.

But even yet, there is not full realization of what the historical department, its present development and the promises of the future with respect to it, mean to the State. Mr. Aldrich contributed the corner-stone, the collection of autographs and original manuscripts on which he had done more or less work for many years and which merited great praise from Draper of Wisconsin, the leader in the work of preservation of western history.

To this collection there have been vital additions within the last ten or fifteen years and other features of the department have been developed rapidly. It embraces a museum of a general character as well as stocked with relics embodying the true history of Iowa, itself; a gallery of portraits of distinguished Iowans which is of inestimable value historically and of great intrinsic value; a collection of the papers and letters of many distinguished men who won note and fame in the nation as well as for Iowa; a historical library, one of whose features, at least, surpasses any collection of the kind in existence, namely, that relating to the Indians; a collection of newspaper files said to be among the most valuable in the country; an unparalleled conchological collection, and many other features which cost Mr. Aldrich and his assistants, untold labor and care.

With the completion of the building in which Mr. Aldrich's hopes centered, the organization of the archives department although only indirectly connected with the historical department, and the consolidation of the historical with the miscellaneous part of the State library, Mr. Aldrich saw the fruition of his dreams of a quarter of a century and

when he closed his eyes in the final sleep, it was with satisfaction of success.

HE LOVED THE FARM.

It was in June, 1846, that Mr. Aldrich began to learn the printer's trade. It was in the office of Clement & Faxon at Buffalo. Jesse Clement of the firm was editor of the *Dubuque Times* during the war, and H. L. Rann, afterward editor of the *Manchester Press*, was also a companion printer in that office. Having learned the trade young Aldrich worked at it at Attica and Warsaw, New York, and Warren, Pennsylvania. In 1850 he established a paper of his own, a weekly called the *Cattaraugus Sachem*, at Rapdolph, New York. After a year at this he established a paper at Olean, New York, called the *Weekly Journal*, and remained at that work for five years. He retired to go upon his farm at Little Valley, New York, and then came to Iowa in 1857.

Farming was his delight. He retired at one time from active newspaper work at Webster City and took charge of his big farm which was ideal. There he devoted much time to newspaper correspondence and for several years wrote editorials for the *Chicago Inter-Ocean* by arrangement with Frank W. Palmer, formerly of Iowa, the editor of the paper. It was at this time, also, that the Clarksons were in controversy with J. J. Richardson relative to bringing Jersey cattle into Iowa, which Father Clarkson and Ret Clarkson bitterly opposed until the latter was induced once to try a Jersey. Correspondence and debate with respect to this subject—though acrimonious at times—furnished amusement and pleasure for the controversialists and the public for a long time, and Mr. Aldrich contributed of his rich humor to it.

Mr. Aldrich held various responsible public positions in the State, serving as chief clerk of the Iowa house of representatives in 1860, 1862, 1866, and 1870. He was representative from Hamilton County in the General Assembly in 1882-4. Among other civil offices which he has held was that of Des Moines river land commissioner, 1872-3, under state authority, and under federal authority by appointment of President Grant, 1874-6. Mr. Aldrich, first and last, has either been the author or originator of several important measures which have found a permanent place upon the statute books of our State. Among these were the laws for the publication in the country newspapers of the statutes, sheriff's sales, proceedings of boards of supervisors; for the change of county government, in 1860; for the protection of the birds, in 1870; and several other measures of importance. He also secured the passage by the house in 1882 of a bill establishing a state board of pardons, but it failed in the senate. These have been enacted into law in recent years.

ALDRICH COLLECTION.

He originated the custom of printing a house calendar, and previously had been the author of the bill that abolished the county judge system. He had always been a champion of the harmless and useful birds,

whose destruction he had tried to prevent in every way. Much of the state legislation on this subject is due to his efforts.

He began to collect autographs when he was a boy, and as he grew in knowledge of the world and into wider opportunities for obtaining interesting and instructive specimens, he acquired a reputation as a collector, and by the time that he and his wife suggested its presentation to the State it had become both interesting and valuable. In 1884 the legislature accepted the gift of Mr. and Mrs. Aldrich, which was conditioned upon its being kept in suitable cases, by itself, in the State library, and that they might make additions to it. This was continued until 1892. Mr. Aldrich devoting a large amount of time and money to making additions to, and caring for, the collection, which was an object of universal interest and instruction. In 1892 the legislature, upon the showing made by Mr. Aldrich, established the historical department, with an annual appropriation of \$6,000, and assigned it to rooms in the basement of the state house. Since then its growth has been rapid. It long ago outgrew its cramped quarters, and Mr. Aldrich set out to get a building. The legislature was at first slow to provide for the work, but as the people began to see its importance and to receive benefits from the small beginning, the legislature, in response to popular demand, made an appropriation in 1897 for a small building, to cost \$25,000, including grounds. The ground was purchased, but the executive council considered the amount too small to commence building, so it was decided to wait for the next legislature, in 1898, which provided for the present wing, to cost \$50,000, and by the sale of another piece of property a better site was secured, plans for a \$400,000 building adopted and work commenced in the fall of 1898. The corner-stone of the first, or west, wing was laid with imposing ceremonies May 17, 1899. Governor Shaw, James Harlan, John A. Kasson, Theodore S. Parvin, A. B. F. Hildreth, Doctor W. M. Salter, Reverend T. M. Lenehan and Mr. Aldrich participated in these exercises.

Mr. Aldrich took a deep interest in the monument to the victims of the Spirit Lake Indian massacre of 1857, which was built in 1894 by a legislative appropriation. He placed a tablet in the Webster City court-house to the memory of the rescue company that went to the relief of the settlement, and he gathered the data and prepared the inscriptions that went on the monument, including the names of all the members of that heroic band of pioneers. Mr. Aldrich was a member of the commission appointed by Governor Jackson to have charge of the erection of the monument.

LIVED AT BOONE.

In July, 1851, Mr. Aldrich was married to Matilda Olivia Williams in Knowlesville, New York. She was born in Dansville, Livingstone County, New York, August 8, 1836, and died in Boone, Iowa, on the eighteenth day of September, 1892. Her grandfather was a revolutionary soldier. She was an ideal companion for her husband. She sympathized with him in all his ambitions, and was his most valued and

kindly critic and counselor. In the love and protection of animal and bird life they were especially united, and their home was always the paradise of numerous pets. Her death was a very hard trial for her husband and he devoted some of his best efforts to memorials to her. Mr. Aldrich was married a second time, November 12, 1898, to Miss Thirza Louise Briggs of Webster City, who had been the most intimate friend of his first wife, and their closest companion for many years.

Besides the widow, he leaves one brother, Hiram Aldrich, of Cedar Rapids; two sisters, Mrs. Jane Lee, of Olean, New York, and Mrs. Mary Kettell, of Cambria, Wyoming, and a niece, Mrs. E. A. Warren, of Boone.

Mr. Aldrich had been seriously ill for seven weeks, of grippe complicated with kidney trouble. Late Saturday night he lost consciousness but lingered until 8 o'clock yesterday morning.

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible. —Parley P. Pratt in 1842.—*Millennial Star*, vol. 3, p. 74.

Again, it was a law of the ancient priesthood, and is again restored, that a man who is faithful in all things, may, by the word of the Lord, through the administration of one holding the keys to bind on earth and heaven, receive and secure to himself, for time and all eternity, MORE THAN ONE WIFE. —Parley P. Pratt, in 1855; *Key to Theology*, p. 163.

A RELIC OF HISTORIC INTEREST.

In the Masonic Library at Cedar Rapids, Iowa, is lodged for safe keeping an old day-book kept in the store of Joseph Smith in Nauvoo, Illinois, from some time in 1842 to his death in 1844.

Through the kindness of Mr. Newton R. Parvin, the librarian, we have been permitted to examine this interesting relic. It is in good state of preservation, and is quite legible.

We note among the entries many historic names, many of which will be recognized by our readers. Here are those we noticed in hastily running over its pages: O. P. Rockwell, Aaron Johnson, J. C. Kingsbury, N. K. Whitney, Nauvoo House, W. & W. Law, John Taylor, Ebenezer Robinson, Joseph Smith, William Marks, Temple Committee, Cornelius P. Lott, Edward Hunter, Arthur Milliken, Samuel H. Smith, Brigham Young, Theodore Turley, Reuben Hedlock, Wilford Woodruff, Joseph W. Cooledge, Loren Walker, Agnes Smith, Willard Richards, Heber C. Kimball, Printing Office per W. Richards, Dimick Huntington, W. W. Phelps, V. Knight, Moses Smith, John Snider, Joseph Smith per wife, William Law per wife, Nauvoo House per P. Haws, William Huntington, Lyman O. Littlefield, Daniel H. Wells per wife, Hyrum Smith, G. W. Thatcher, Wilson Law, Truman Brace, Joseph Smith per son, Stephen Markham, Henry Lawrence, Daniel Cairns, Nauvoo Lodge per Rolfe, Joseph B. Noble, Nauvoo House per L. Woodworth, Hiram Kimball, Adam Lightner, Ezra Chase, Carlos Granger, William Marks per daughter, Isaac Chase, William Garner, Nauvoo House per G. Miller's wife, Willard Richards per Clayton, Nauvoo Relief Society, Nauvoo House per G. Miller, William Law per girl, E. Robinson per brother, Wil-

liam Law per Marks, Ezra Chase per son-in-law, William Backenstos, William Marks per Goodridge, D. H. Wells, James Allred, Robert D. Foster, Orson Spencer, William Smith, Lyman Wight, William Marks per Henry, Joseph Smith per William Walker, L. D. Wasson, W. W. Phelps per daughter, Joseph Smith per mother, Josiah Butterfield, City Council, Austin Cowles, Hyrum Smith per his word from Emma, Joseph Smith per J. W. Rollins, Temple Committee per Cutler, Amasa Lyman, Shadrick Roundy, John F. Boynton, Lyman Wight per girl, Temple Trustee, Alanson Ripley, D. C. Smith, Nauvoo House per Peter Haws, Asa Smith, T. Angell, J. Grant, Isaac Morley, Taylor and Woodruff, Free Mason Lodge, Steam Boat Maid of Iowa, Dan Jones, John Landers, William Clayton, Robert Burton, H. G. Sherwood, Almon Babbitt, G. J. Adams, J. P. Green, J. Woods, and Elijah Fordham."

Judging from the amounts placed on this book this store was doing an extensive business.

We noted one day among the days of the largest sales, viz, July 13, 1842, when there was placed on the book sales to the amount of \$2,697.68.

In the front of the book the following note was written:

This is the last Day Book used by the noted Mormon Prophet

JOSEPH SMITH,

in his store at Nauvoo, Illinois, and was in use therein at the time of his assassination and death at the hands of a mob at Carthage, Illinois. It fell into the hands of the administrator of his estate, by whom it was given to me in 1857, and is now placed in the Masonic Library of Iowa, for preservation. E. C. Blackmar.

Burlington, Iowa.

June, 1894.

In the book following the accounts is this note:

On June 23, 1844, Joseph Smith surrendered himself to the Illinois authorities at Carthage, and in the jail at that place June 27, 1844, he was foully murdered by a mob. It is said that when stricken by two musket balls he threw his hands above his head and died with the words, "O Lord, my God," upon his lips. JOSEPH E. MORCOMBE.

We think there is no doubt about the genuineness of the book. The names recorded on its pages will establish this to all who are familiar with the names of the people who were residents of Nauvoo at the time, while the above notes satisfactorily trace its history.

Our thanks are hereby extended to Mr. Parvin, and the Masonic Lodge of Iowa, through him, for the courtesy extended to us in the privilege of examination. H. C. S.

The Decatur County Historical Society met at Lamoni, Iowa, June 4, 1908, and had a very pleasant and profitable session. Honorable Guy P. Arnold of Garden Grove, president of the society, presided, and the society's secretary, Heman C. Smith, of Lamoni, acted in that capacity. An address of welcome was delivered by Lamoni's mayor, Mr. Robert M. Elvin, and the response was by Mr. Duncan Campbell, of Pleasanton. Two interesting papers were read, one from the pen of President Arnold, entitled "Garden Grove after the first colony"; and one from the pen of Mr. John E. Vail, of Garden Grove, on the "Nomenclature of streams." Interesting and instructive talks were made by Mr. James R. Smith, and Mr. Robert Turner, of Lamoni, on the early settlements of the county and the hardships connected therewith. These papers, together with those read at former meetings, and the short talks of Messrs. Smith and Turner, will probably be printed in pamphlet form. The program was pleasantly enlivened by music and readings. A committee on revision of the constitution of the society was appointed, consisting of Guy P. Arnold, Heman C. Smith, Duncan Campbell, Stephen Varga, and Mrs. Emaline A. Malette. This society is now one of the largest in the State of Iowa, and is in good condition. Only apathy on the part of the membership can prevent its becoming a power for good in the County and State.

WORDS OF APPRECIATION.

Since the first appearance of the JOURNAL OF HISTORY we have received many words of encouragement and commendation from our brethren and sisters in church fellowship which we have been tempted to reproduce, but as these marks of appreciation may not have the same value to our readers that they have to us we forbear. We wish, however, to assure all who have thus expressed their appreciation that we have been much encouraged by their words of kindness.

We hope to be indulged in presenting a few from those not of our religious faith, that our readers may know how others see us.

H. C. S.

Iowa State Library,
DES MOINES, March 9, 1908.

MR. HEMAN C. SMITH, Historian, etc.,
LAMONI, Iowa.

My Dear Mr. Smith: I take pleasure in receiving for our library the initial number of your Board's new publication, The JOURNAL OF HISTORY. It is certainly a very creditable publication, both editorially and typographically, and will make a valuable addition to the periodicals in the State Historical Department.

Yours very truly,
JOHNSON BRIGHAM, State Librarian.

Honorable Guy P. Arnold, of Garden Grove, Iowa, President of The Decatur County [Iowa] Historical Society writes under date of March 6, 1908:

The workmanship displayed upon this first number of the JOURNAL is a credit to any printing plant, and the matter, too, deals with the beginning of a strange religious movement—strange because we have so long been accustomed to consider and believe that the days of miracles and supernatural happenings belonged only to the dim past.

The Iowa Journal of History and Politics, edited by Pro-

fessor Benjamin F. Shambaugh, of the Iowa State University, has this to say in its April number:

A very commendable publication makes its first appearance in January, 1908. It is a quarterly magazine called the JOURNAL OF HISTORY and is published by the Reorganized Church of Jesus Christ of Latter Day Saints at Lamoni, Iowa. The editors are the Church Historian, Heman C. Smith, Frederick M. Smith, of the First Presidency, and Assistant Historian D. F. Lambert. Under the direction of these energetic men a good historical product may be expected. The initial number opens with greetings from the editors and a poem on "The historian's calling," by Mrs. M. Walker. The principal articles include one on "Iowa's attitude toward the church," by Heman C. Smith; a discussion of the life of William Marks (an elder of the church), by the same writer; a sketch of Joseph Smith, the patriarch, by Elbert A. Smith; and an article on polygamy in India, by C. J. Hunt. This same number contains an article on church history, an extended presentation of the "Local historians and their work," a "church chronology," and a list of current events for the year 1907.

The following is from the *Daily Republican*, of Cedar Rapids, Iowa, of May 24, 1908:

A NEW MAGAZINE.

It will be of considerable interest to our readers, and particularly so to any who are followers of the great historical movement of the church of the Latter Day Saints, to know that there has just been issued from Lamoni, Iowa, a magazine which is to be a quarterly, and entitled The JOURNAL OF HISTORY. This important periodical will occupy a distinctive field, and as it is to be under the general supervision and editorial direction of Mr. Heman C. Smith, historian of the church, it will no doubt contain material of intrinsic value, not only to those of the Mormon faith, but to the student of Iowa history in the broader sense.

The first issue consists of one hundred and twenty-eight pages, is well printed on a good paper, and appropriately bound. Among other chapters, is one entitled "Iowa's attitude toward the church," and another dealing with the local historians and their work. Both of these are of special value and can be read to considerable advantage by any one interested in matters of this kind. We hope that the venture will be a success, although we do not at the present writing know what the subscription list may consist of; but we can state positively that if the matter is taken up with Mr. Smith at the address as above given, information will be forthcoming and no doubt to mutual advantage.

CONSTITUTIONAL AMENDMENT.

Instead of Senator Burrows introducing a resolution on polygamy in the United States Senate, as he was expected to do, the resolution comes from Senator Hansbrough, of North Dakota, doubtless with the approval of Senator Burrows.

It was introduced on January 7, 1908, and reads as follows:

That the following amendment be proposed to the legislatures of the United States, which, when ratified by three fourths of such legislatures, shall become and be a part of the Constitution of the United States, to be numbered and to read as follows, to-wit:

Article XVI, section 1. Neither polygamy nor polygamous habitation shall exist in the United States or any place subject to its jurisdiction.

Section 2. The practice of polygamy or polygamous cohabitation within the bounds of a State or Territory of the United States, or any place subject to its jurisdiction, shall be treated as a crime against the United States.

Section 3. Congress shall have power to enforce the provisions of this article by appropriate legislation.

This was referred to the committee on judiciary. The committee is composed of Clark, of Wyoming (chairman); Nelson, of Minnesota; Depew, of New York; Foraker, of Ohio; Dillingham, of Vermont; Kittredge, of South Dakota; Knox, of Pennsylvania; Fulton, of Oregon; Bacon, of Georgia; Culberson, of Texas; Clarke, of Arkansas; Overman, of North Carolina; and Rayner, of Maryland.

To watch these men will be interesting if the resolution ever sees daylight again.

Of this number Depew, Foraker, Dillingham, and Knox were on the committee on privileges and elections that heard the Smoot case, each of them voting in the committee in Smoot's favor except Depew, who did not vote.

Overman was also on that committee and voted against Smoot.

On the final vote in the Senate the members of the present judiciary committee voted as follows: Clark of Wyoming, Nelson, Depew, Foraker, Dillingham, Knox, and Fulton, voted to retain Mr. Smoot in the Senate; and Kittredge, Bacon, Culberson, Clarke of Arkansas, Overman, and Rayner voted adversely to Mr. Smoot.

On December 16, 1907, Senator Burkett of Nebraska introduced a resolution on the same subject, but it was not nearly so pointed or comprehensive.

On January 29, 1908, Senator Hopkins of Illinois also introduced a resolution on the same subject, the text of which we have not seen. This also was referred to the same committee.

The *Idaho Scimitar* suggests regarding the Hopkins resolution that "Nothing valuable can be expected from a senatorial friend of the polygamous, and it is probably a pretense."

But Senator Burrows is said to assume that Senator Hopkins is trying to square himself with his constituents, who are rather inclined to let him out of the Senate on account of his activity in behalf of Apostle Smoot.

Some hold to the opinion that each State should be left to manage its own affairs on the marriage and divorce questions; but when it appears as it did in the Smoot investigation that the citizens of any commonwealth are tacitly under agreement to confine crime within certain limits and wait for it to die, instead of bringing transgressors to judgment, it does appear that the general Government ought to interpose in behalf of law and decency.

H. C. S.

CHURCH CHRONOLOGY.

(Continued from April number, page 249.)

1836.

January 1. Joseph Smith and his brother William are again reconciled.

January 2. A council tries William Smith on a complaint preferred by Orson Johnson; but the former confessing, the trial was averted.

January 4. A Hebrew school is organized in Kirtland.

January 6. A High Council assembles in Kirtland for the purpose of filling the vacancies in the High Council of Zion.

January 8. The plastering and hard-finishing on the outside of the temple is finished to-day.

January 9. Joseph Smith attends a feast at Bishop Whitney's, where a number are blessed by his father.

January 13. A joint council is held in Kirtland, which elects officers for both Kirtland and Zion.

January 15. The council again assembles, adopts rules "to govern the House of the Lord in Kirtland; appoints presidents over the various orders of the priesthood in Kirtland.

January 16. A joint council of the Twelve and Presidency is held in Kirtland, which disposes of a grievance the former has against the latter.

January 17. At a public meeting in Kirtland, attended by Joseph Smith and leading quorums, a season of confession is had and the gift of tongues enjoyed.

January 18. The elders' school is removed into the temple.

January 19. The students of Hebrew commence reading their Hebrew Bibles with much success.

January 20. Joseph Smith marries President John F. Boynton to Miss Lowell.

January 21. Joseph Smith, Sr., is ordained Patriarch of the church by the Presidency in the temple.

Joseph Smith and others have glorious visions; endowments are given; the face of the Savior is seen, and some are ministered to by angels.

January 22. The Presidency, Twelve, Seventies, and High Councils of Kirtland and Zion meet in the same place (west schoolroom of the temple) in the evening, when others receive their endowments, attended by visions, tongues, angel ministrations, etc.

January 26. Mr. Seixas arrives from Huron to teach Hebrew.

January 28. Anointings take place in the temple and more visions are seen.

January 29. Joseph Smith has a feast for all his father's family. Patriarchal blessings are administered by his father.

January 30. Mr. Seixas examines the record of Abraham and pronounces it original.

Joseph Smith attends meeting in the temple (of the quorums) and sets quorums in order preparatory to a solemn assembly.

January 31. Joseph Smith attends service in the schoolhouse in Kirtland, organizes quorums, appoints doorkeepers to keep order and prevent excessive crowding.

February 6. Those who were anointed are called together to receive the seal of all their blessings. The high priests and elders meet in the council room; the Twelve and Seventy in the second room; the Bishops in the third. A great outpouring of the Spirit is experienced.

February 12. Joseph Smith meets with the quorums in the temple schoolroom, when resolutions are adopted on ordaining.

February 13. The council of the Twelve meet in the house

of the Lord and offer an amendment to one of the resolutions adopted on the 12th respecting ordaining.

February 15. Professor Seixas states that the Saint students of Hebrew in Kirtland are the most forward of any class he ever instructed, the same length of time.

February 17. The High Council of Kirtland meet in the temple, discuss the subject of ordination and reject the amendment of the Twelve.

February 18. The High Council of Zion meets in the upper room of the printing-office and takes action respecting ordination similar to that taken by the High Council of Kirtland.

February 22. The Presidency meet and adopt the resolutions of the High Council of Kirtland (dated 12th) respecting ordination. The lower room of the temple is prepared for painting. The sisters meet to make the veil of the temple.

February 24. Joseph Smith meets with the quorums in the temple schoolroom; names are received for ordination; three are appointed to draft rules and regulations concerning licenses.

March 3. The several quorums meet respecting the resolutions or rules of the committee last named, and the resolutions on ordaining adopted by each of the quorums.

March 19. Three of the Twelve meet the Presidency and withdraw objections to the resolutions on ordaining, the remainder of their quorum having voted affirmatively on the 3d.

March 26. Joseph Smith meets with the Presidency to arrange for the solemn assembly.

March 27. The Kirtland Temple is dedicated, Sidney Rigdon preaching the sermon and Joseph Smith offering the prayer.

March 29. Feet-washing is observed in the temple.

March 30. About three hundred official members of the church meet and attend to feet-washing.

March 31. For the benefit of those who could not be admitted

to the dedication services last Sunday for want of room, said services are repeated to-day.

April 3. After service in the temple Joseph Smith and Oliver Cowdery retire to the pulpit behind the veil where, after prayer, they have visions of Jesus, Moses, Elias, and Elijah, respectively.

April 9. Joseph Smith and other leaders accompany the brethren from Zion (Partridge, Phelps, and others) as far as Chardon.

May 10. Heber C. Kimball seeks the Prophet's counsel as to whether he go to school or proclaim the gospel. He decides on the latter course.

May 17. Joseph and Hyrum Smith drive to Fairport and return with their grandmother, Mary Smith, aged ninety-three years.

May 18. Joseph Smith's uncle, Silas Smith, and family, arrive from the East.

May 27. Joseph Smith's grandmother dies.

June 29. The citizens of Clay County, Missouri, meet in Liberty and adopt resolutions respecting the Saints.

July 1. The Saints in Clay County assemble at the instance of the committee appointed at the citizens' (nonmembers') meeting of 29th ult., and adopt resolutions.

July 2. The citizens' meeting reassembled per adjournment, and hear the report of their committee appointed to visit the "Mormon" leaders.

July 25. The church in Kirtland having heard of the threatened disturbance in Clay County, writes the civil authorities there, also the brethren.

Joseph and Hyrum Smith, Sidney Rigdon, and Oliver Cowdery, leave Kirtland and take ship at Fairport for Buffalo, New York.

July 26. They arrive in Buffalo this evening, where they meet Elders Hyde and Nickerson.

July 29. They arrive in Utica, by boat.

July 30. They continue passage by steamship for New York.

August. In this month the Saints commenced removing from Clay and other counties to the territory agreed upon by them and the citizens, which became Caldwell County.

August 8. The town site of Far West was entered.

August 12-14. A conference is held at Newry, Maine, by Brigham Young and Lyman E. Johnson.

September. Joseph Smith returns to Kirtland some time this month.

October 2. Joseph Smith, Sr., and John Smith return to Kirtland from the Eastern States.

November 2. The brethren in Kirtland draw up articles of agreement preparatory to a banking institution.

December. Caldwell County is organized.

December 22. A conference is held in the temple and resolutions adopted respecting the sending of the poor without means of subsistence to Kirtland.

December 31. Doctor Willard Richards is baptized at Kirtland by Brigham Young.

1837.

January 2. The Kirtland Safety Society meets, annuls the constitution of November 2, 1836, and adopts articles of agreement.

February 1. The firm of Oliver Cowdery & Company is dissolved and the *Messenger and Advocate* transferred to Joseph Smith and Sidney Rigdon.

April 6. A solemn assembly meets in Kirtland.

April 7. The High Council of Far West and the Bishop's council of Far West appoint a committee to sell town lots, also a building committee.

May 28. A general meeting of the church in Missouri

resolves not to fellowship any ordained member who does not observe the Word of Wisdom.

June 1. About this time Apostles Kimball and Hyde are set apart to go to England.

June 10. A conference is held at Portland, Upper Canada, presided over by John E. Page.

June 11. The High Council at Far West passes a resolution regarding the liquor traffic.

June 13. Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, leave Kirtland for England; sail, with three others, from New York on July 1.

July 3. Over fifteen hundred Saints assemble at Far West and break the ground for a temple.

July 4. About this time the Caldwell regiment is organized.

July 18. Missionaries to England arrive in Liverpool.

July 23. Apostles Kimball and Hyde preach their first sermons in England.

Section 105 is given to Thomas B. Marsh, at Kirtland.

July 27. Joseph Smith, Sidney Rigdon, and Thomas B. Marsh start for Canada. They are detained at Painesville, Ohio, by lawsuits.

July 30. First converts in England, nine in number, are baptized in the River Ribble, near Preston.

August. The *Messenger and Advocate* contains the prospectus of the *Elders' Journal*, to be edited by Joseph Smith at Kirtland.

August 5. The authorities of the church in Missouri assemble in Far West and resolve to go on moderately and build a temple in Far West; which on November 4 following, after Joseph Smith has arrived, they vote not to do "till the Lord shall reveal it to be his will."

August 20. Charles C. Rich is ordained president of the High Priests' Quorum in Missouri; and Henry Green, president of the elders in Caldwell County.

September 3. A conference is held in Kirtland, at which F. G. Williams was rejected as counselor to President of church; also Luke Johnson, Lyman Johnson, and J. F. Boynton were rejected as apostles.

September 10. An assembly of the whole church is held when the Johnsons and Boynton were restored.

September 17. A conference is held in Kirtland; William Marks is appointed agent for Bishop N. K. Whitney.

September 18. Bishop Whitney and counselors send out a general epistle to the church.

September 27. Joseph Smith and Sidney Rigdon and two others start for Missouri.

October 1. Lyman Sherman is elected to the High Council of Kirtland, in place of Jared Carter who removed to Missouri.

October 13. Hyrum Smith's wife dies while he is in Missouri.

About this time Parley P. Pratt publishes the Voice of Warning in New York City.

October 18. The High Council of Kirtland resolves to improve the church by pruning it of unruly members.

October 22. Twenty-two members are disfellowshipped in Kirtland for uniting with the world in a dance.

October 23. The High Council resolves to discountenance the use of ardent spirits; and report unruly children to their parents.

October 29. About the last of this month Joseph and companions arrive at Far West, Missouri.

First number of the *Elders' Journal* appears this month, edited by Joseph Smith, in place of the *Messenger and Advocate* which had been discontinued.

November 7. A general assembly of the church in Missouri is held in Far West, when F. G. Williams is again rejected and Hyrum Smith appointed to succeed him.

Soon after this assembly Joseph Smith leaves for Kirtland.

November 27. Reuben Hedlock is chosen president of the elders' quorum at Kirtland to succeed Elder Beeman.

November 30. Bishop Partridge reporting that he had paid nine hundred dollars as attorney's fees and costs in suits against mobbers, is granted liquidation out of church properties.

November. The *Elders' Journal* No. 2, was the last paper printed at Kirtland. The apparatus is destroyed by fire.

December 10. On or about this time Joseph Smith returns to Kirtland; finds a number apostatizing.

December 22. Brigham Young leaves Kirtland in consequence of mob fury.

December 25. First conference in England assembles in the Cockpit, Preston.

1838.

January 12. Joseph Smith and Sidney Rigdon leave Kirtland on horseback for Far West, Missouri, to escape mob violence.

January 13. In Norton Township, Medina County, Ohio, their families join them.

February 5. A conference meets at Far West to consider the case of the presidency of the church in Zion.

February 10. At a meeting of the High Council, the Bishop and his council, it was carried that Oliver Cowdery, John Whitmer, and William W. Phelps stand no longer as chairman and clerks to sign and record licenses.

March 6. The Seventies assemble in Kirtland temple to devise means of removing to Missouri.

March 10. It is made manifest by vision and prophecy that they should go up in a camp.

The High Council of Zion meet in Far West and expel from the church John Whitmer and William W. Phelps, of the presidency of the church in Zion.

March 13. Seventies in Kirtland adopt laws and constitution to govern them in their journey.

March 14. Joseph Smith and family arrive at Far West.

April 4. Sidney Rigdon and family arrive at Far West.

April 6. The anniversary of the organization of the church is celebrated at Far West. John Corrill and Elias Higbee are appointed historians, and Thomas B. Marsh president *pro tempore* of the church in Zion.

April 7, 8. A quarterly conference is held at Far West.

April 8. Six or seven hundred Saints assemble in conference in England, prior to the departure of Apostles Kimball and Hyde for America.

April 11. Charges are preferred against Oliver Cowdery by Seymour Bronson.

April 12. He is tried before the Bishop's court and expelled.

April 13. Charges are preferred against David Whitmer who is tried before the High Council and expelled.

Lyman E. Johnson is also expelled.

April 26. The teachers resolve that they will not fellowship a quorum member who will not settle his own difficulties; nor one who will take unlawful interest.

A revelation is given at Far West declaring the name of the church, and commanding a temple to be built at said place.

Joseph Smith began writing a history of the church about this time.

May 5. General Wilson, federal candidate for Congress, delivers an address in Far West.

May 7. Parley P. Pratt and Reynolds Cahoon arrive in Far West from Kirtland.

May 11. Joseph Smith attends trial of William E. McLellin and Doctor McCord before the Bishop's court for transgression.

May 18. Joseph Smith and others leave Far West to visit

the north country and lay off a stake of Zion, make locations, etc.

May 19. Joseph Smith locates Adam-ondi-ahman.

May 22. Apostles Kimball and Hyde arrive at Kirtland from England.

May 24. Joseph Smith returns to Far West.

May 28. Joseph Smith and fifteen or twenty others leave Far West for the north to make locations; and President Rigdon and company return to Far West.

May 30. Hyrum Smith returns to Far West.

June 1. Joseph Smith returns to Far West.

June 2. Alexander H. Smith is born at Far West, Missouri.

June 4. Joseph Smith and others leave Far West for Adam-ondi-ahman, to do surveying, building, etc.

June 16. Joseph Smith's uncle, John Smith, and family arrive in Far West; Joseph counsels them to settle at Adam-ondi-ahman.

June 28. A conference is held at Adam-ondi-ahman, which is organized into a stake with John Smith president.

July 4. A celebration is held in Far West. The cornerstones of the temple are laid.

Sidney Rigdon delivers an oration.

July 5. Seventies in Kirtland meet near the temple and pitch tents in a hollow square.

July 6. The seventies and other Saints, five hundred and fifteen souls, begin journey.

Joseph Smith receives letters from Apostles Kimball and Hyde at Kirtland and Don Carlos Smith in Indiana.

July 8. Section 106 on tithing is received at Far West.

Two more revelations are given on this date according to the *Millennial Star*; one to William Marks, Newel K. Whitney, and Oliver Granger; the other calling John Taylor, John E. Page, Wilford Woodruff, and Willard Richards to the apostleship to fill the vacancies of four apostates, also directing

that the Twelve leave Far West on the 26th of next April to cross "the great waters."

July 10. Seventies camp adopt rules for their government.

July 22. While one hundred and eighty miles from Kirtland a great phenomenon is seen in the heavens.

July 26. The Presidency, High Council, and Bishop's court pass a resolution to stop the selling of liquors in Far West.

July 29. Apostles Kimball and Hyde preach in Far West.

About this time the third number of the *Elders' Journal* is published, with Thomas B. Marsh as editor.

August 5. Several are confirmed, including Frederick G. Williams, who was rebaptized.

August 6. The citizens of Far West meet and recommend Sidney Rigdon for post-master of Far West; resolve to start a weekly paper with him as editor; circulate a petition to locate the county-seat at Far West.

Trouble at Gallatin, Daviess County, where a mob tries to prevent the Saints from voting.

August 7. Joseph Smith hearing of the Gallatin trouble, starts for there with others.

August 8. Joseph Smith and others call on Adam Black, procure certificate. They are called on by citizens, requesting a meeting with the principal men of the county next day.

Seventies' camp is still in Ohio, many afflicted.

August 9. Joseph Smith and others meet the senator elect, the representative elect, and the clerk of the circuit court at Adam-ondi-ahman and mutually enter into a covenant of peace.

August 10. William P. Peniston and others make affidavits before Austin A. King against the Saints to stir up violence afresh, and to the effect that Adam Black had granted certificate under threats of death.

August 11. Joseph Smith and others leave Far West to visit brethren from Canada, on the forks of the Grand River.

A committee arrive at Far West after their departure to inquire respecting the trouble.

August 12. Seventies' camp falls in with another camp from Canada under John E. Page.

August 13. Joseph Smith and council return to Far West; is informed of a writ from Judge King for the arrest of himself and Lyman Wight.

August 16. The sheriff and Judge Morin call on Joseph Smith to take him to Daviess County for trial, but Joseph Smith prefers to be tried in his own county, and the sheriff, after seeing Judge King, informs Joseph Smith that he is not within his jurisdiction.

August 28. Adam Black makes affidavit before a justice in Daviess County that he had given certificates under threat of death.

September 2. Joseph Smith is in Far West; hears reports of the collection of a mob in Daviess County from adjoining counties; petitions Judge King and General Atchison.

September 3. More reports in Far West concerning the mob which have been collecting in Daviess County since August election.

General Atchison arrives in Far West.

September 4. Joseph Smith counsels with General Atchison. The former with Lyman Wight, present, agrees to be tried before Judge King in Daviess County, on the 6th.

Church leaders employ Atchison and Doniphan as their lawyers, and Joseph Smith and Sidney Rigdon begin studying law under them.

September 5. Joseph Smith makes affidavit before Elias Higbee, justice of Caldwell County, respecting his connection with events on the 7th and 8th.

Judge King arrives at Far West *en route* for Daviess County and tarries over night.

September 6. Joseph Smith and others go to Daviess County

to attend trial; but trial being postponed till to-morrow, return to Far West.

September 7. Joseph Smith and friends go to Mr. Raglin's to attend postponed trial. Joseph Smith and Lyman Wight are bound over to court in a five hundred dollar bond, by Judge King.

Early this month a wagon-load of firearms being smuggled from Richmond to the Daviess County mobbers, are captured in Caldwell County.

September 9. Some of the Seventies' camp remain at a point near the west line of Edgar County, Illinois, to work, on account of scarcity of means.

September 11. General Atchison orders the militia to march to the scene of excitement and insurrection.

September 14. The Seventies' camp passes through Springfield, Illinois, suffering for food.

September 15. General Doniphan reports to General Atchison respecting compliance with his command of 11th inst.

September 17. General Atchison reports in turn to Governor Boggs.

September 18. Governor Boggs orders the fourth division, under General S. D. Lucas, to the scene of the trouble.

September 20. The Seventies' camp cross the Mississippi River at Louisiana.

September 25. General Parks left in command, writes to the governor, favorably of the Saints.

September. The company of Saints from Canada under John E. Page arrive at De Witt the last of this month.

CURRENT EVENTS.

February 17. A four-night discussion commenced at Vale, Oregon, on church propositions, between Elder Silas D. Condit and Reverend T. J. Bradley of the Methodist Episcopal Church. Eight nights were agreed upon, but at the end of four nights, Elder Bradley growing weary of the debate, Elder Condit released him from further obligation.

February 19. An eight-day discussion begins at Morrison, Oklahoma, between Elder Hubert Case and Elder C. C. Parker of the Christian Church, on church propositions, the calling of Joseph Smith, and the Book of Mormon.

February 25. A four-day debate begins at Austin Springs, Tennessee, between Elder Thomas C. Kelley and Reverend I. N. Penick, of the Missionary Baptists, on church propositions.

March 11. The Quorum of Twelve meets at Independence, Missouri, and continue in session daily until after the close of General Conference. A full quorum, consisting of William H. Kelley, Heman C. Smith, Joseph Luff, Gomer T. Griffiths, Isaac N. White, John W. Wight, Peter Anderson, Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton, was present.

March 12. The First Presidency convenes at Independence, Missouri, and continue in consultation until after the close of conference. A full quorum, consisting of Joseph Smith, Frederick M. Smith, and Richard C. Evans, was present.

March 12. A debate begins at Shattuck, Oklahoma, between Elder Richard M. Maloney and one Tilford Boling.

March 24. A seven-session debate begins at Nebo, Illinois,

between Elder Francis M. Slover and Elder W. G. Roberts of the Christian Church.

March 31. A three-day debate begins at Hamilton, Canada, between Elder Frederick Gregory and Elder A. E. Williams of the Christadelphians.

April 1. The General Religio Convention assembles at Independence, Missouri, concluding its work on the 3d. The following officers were chosen for the ensuing year: Jeremiah A. Gunsolley, of Lamoni, Iowa, president; Walter W. Smith, of Philadelphia, Pennsylvania, vice-president; Mrs. M. A. Etzenhouser, of Independence, Missouri, secretary; Richard B. Trowbridge, of Independence, Missouri, treasurer; Samuel A. Burgess, of St. Louis, Missouri, librarian; and Mrs. William H. Deam, of Independence, Missouri, superintendent of home department.

April 3. The General Sunday-school Convention convenes at Independence, Missouri, and concludes its work on the 5th. The following officers were chosen: Thomas A. Hougas, of Macedonia, Iowa, superintendent; Walter N. Robinson, of Oklahoma, and E. H. Fisher, of Massachusetts, assistant superintendents; David J. Krahl, of Independence, Missouri, secretary; John Smith, of Lamoni, Iowa, treasurer; and Mrs. Thomas A. Hougas, of Macedonia, Iowa, superintendent of home department.

April 5. By order of the General Conference of 1907, Thomas A. Hougas was ordained a high priest at Independence, Missouri.

April 6. The General Conference convened at Independence, Missouri, continuing in session until the 18th.

During the General Conference the First, Second, and Third Quorums of Seventy, the High Priests, and the several quorums of elders, priests, teachers, and deacons held business-sessions.

April 7. Mr. I. W. Allender, of Lamoni, Iowa, and Mr. E. L.

Kelley, Jr., of Independence, Missouri, resigned as trustees of Graceland College, and Messrs. Frederick W. Newcomb and W. A. Grenawalt, of Lamoni, Iowa, were chosen to succeed them. The terms of Jeremiah A. Gunsolley and Daniel Anderson expiring, each was elected to succeed himself.

The General Conference decided to hold its session for 1909 at Lamoni, Iowa.

April 8. An invitation was received from the Commercial Club, of Des Moines, Iowa, to hold the conference of 1909 in that city.

April 11. Frank A. Russell is reelected a member of the auditing committee by General Conference.

Joseph Smith, Heman C. Smith, Richard S. Salyards, Edmund L. Kelley, and Columbus Scott are appointed a committee on revising articles of incorporation.

April 15. By order of General Conference A. D. Angus is ordained a high priest.

April 16. By authority of the conference Sidney Pitt, J. D. Suttell, John A. Becker, Myron C. Fisher, and H. E. French are ordained high priests, and Birch Whiting, Leonard G. Holloway, Jerome E. Wildermuth, Johnson Hay, Joshua T. Hackett, J. C. Farnfield, James E. Kelley, and Rees Jenkins are ordained to the office of seventy. Frederick G. Hedrick is ordained president of First Quorum of Elders, and Earl D. Bailey is ordained his counselor.

April 18. The conference approved of the honorable release of Levi Phelps and Hiram H. Robinson from the First Quorum of Seventy.

April 18. By action of the General Conference the following missionaries were placed on the superannuated list on account of age or other disability: James Craig, Hiram A. McCoy, William H. Kephart, John S. Roth, Robert M. Elvin, William T. Bozarth, William Newton, and Isaac P. Baggerly.

April 19. Myron H. Fisher and John A. Becker were

ordained bishops at Independence, Missouri, in accordance with the action of General Conference.

May 6. Grand View Branch is organized in Kansas City, Missouri, by Elders Frederick M. Smith of the First Presidency, and George E. Harrington and W. H. Garrett of the Independence Stake presidency. The officers chosen are: W. H. Pease, president; H. W. Loosemore, priest; M. Richards, teacher; J. J. Harvey, Sr., deacon; and Fred C. Harvey, secretary.

May 28. A committee on erecting a monument to the memory of Joseph and Hyrum Smith, appointed at the annual conference of 1907, meet at Nauvoo, Illinois. The committee were all present, viz, Joseph Smith, Alexander H. Smith, Edmund L. Kelley, George P. Lambert, and Heman C. Smith. Organized by selecting Joseph Smith president, Heman C. Smith secretary, and Edmund L. Kelley treasurer. The committee adopted a resolution favoring Nauvoo as the place for the monument, and appointed the secretary and treasurer a committee to solicit means for the purpose.

June 1. The City Council of Nauvoo, Illinois, adopted a resolution welcoming the erection of the monument to the memory of Joseph and Hyrum Smith in that city.

June 3. The reunion for the Central Nebraska District convenes at Inman, Nebraska, and continues five days.

June 8. A discussion commenced at Murray, Utah, between Elder J. F. Curtis and Elder Jacob A. Eades of the Utah Mormons on the question of succession in the presidency. The discussion according to agreement was to occupy four nights, but was closed at the end of the third night on account of the bishop of the ward, J. Emil Erickson, stating that the house could not be secured for the fourth night "as it will interfere with the ward work." Bishop Erickson is of the same faith of Elder Eades.

NECROLOGY.

Since our last issue the church has lost by death three of her prominent officials.

GORDON H. GODBEY, of the Quorum of High Priests, was born January 20, 1841, in Pulaski County, Virginia. He was baptized August 4, 1890, in Jackson County, West Virginia, by Elder D. L. Shinn. Ordained a priest in 1891, an elder in 1893, and a high priest in 1896. He died at his home in Bellgrove, West Virginia, March 19, 1908. He was always ready to defend the cause and officiate in the duties pertaining to his office.

JOSEPH DEWSNUP, SR., was born March 6, 1839, in Manchester, England. In early life he united with the church with headquarters at Salt Lake City, Utah, and emigrated to America, but soon returned to his native land and city.

In 1876 he became dissatisfied with the administration of affairs in the church of which he was a member, and investigated the claims of the Reorganized Church of Jesus Christ of Latter Day Saints, which resulted in his baptism at the hands of Elder Thomas Taylor, September 16, 1876, and he was ordained an elder at the same time. On August 5, 1894, he was ordained a high priest, and at the organization of the bishopric of England in 1901, he was ordained counselor to Bishop Thomas Taylor. He was for many years president of Manchester District, and as an executive officer had few if any superiors.

He was a strong man and was admired by all who recognize strength of character. He died at his home in Manchester, England, April 23, 1908.

CHARLES H. CATON was born at Hanley, England, February 20, 1847; united with the church in 1869; was ordained a priest in January, 1870, and an elder in December of the same year. When the bishopric of England was organized in 1901, he was ordained a counselor to Bishop Thomas Taylor, and a year later was ordained a high priest. He died at his home in Birmingham, England, April 27, 1908; surviving his associate as bishop's counselor only four days.

Bishop Taylor preceded them only a little over a year. Thus the church has suffered the loss of the entire bishopric of England in a little over one year. Elder Caton soon after his uniting with the church took a leading part in church work, and was ever acknowledged as one of the church leaders in his native land.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
 There are souls that are pure and true;
 Then give to the world the best you have
 And the best will come back to you.
 Give love, and love to your life will flow
 A strength in your utmost need;
 Have faith, and a score of hearts will show
 Their faith in your word and deed.
 Give truth, and your gifts will be paid in kind,
 And honor will honor meet;
 And a smile that is sweet will surely find
 A smile that is just as sweet!
 Give pity and sorrow to those who mourn;
 You will gather, in flowers again,
 The scattered seed from your thoughts outborne,
 Though the sowing seemed but vain.
 For life is the mirror of king and slave,
 'Tis just what we are and do,
 Then give to the world the best you have
 And the best will come back to you.

—Madeline S. Bridges.

CONTRIBUTORS.

ELDER CHARLES DERRY was born July 25, 1826, in the parish of Bloxwich and county of Stafford, England.

His father died seven months prior to his birth, and his mother being in poor circumstances had to place her babe in the care of her aunt when only ten weeks old, and from time to time during his minority he was under the care of strangers. On the 3d of October, 1847, he embraced the doctrine as then taught by the elders from Utah, and three months later entered the ministry. A year later he was married to Miss Ann Stokes, of West Bromwich, England. He continued in the ministry in England until 1854, laboring in the counties of Stafford, Warwick, Worcester, Shropshire, Montgomery, Flint, and Lincoln. In 1854 he emigrated to Utah, an account of which with the thrilling scenes he passed through there, will be found in his autobiography commencing in this issue.

In the Reorganized Church he has held the positions of elder, seventy, apostle, high priest, president of the Quorum of High Priests, member of the Standing High Council, and now officiates in his standing as a patriarch.

He still resides at Woodbine, Iowa, honored and respected by all, awaiting the reward of a faithful life in the Master's service.

HEMAN HALE SMITH was born in San Bernardino, California, April 28, 1887. He came with his parents to Lamoni, Iowa, in 1893, which has been his home ever since. He graduated from the Lamoni High School in 1905. Attended Grace-land College one year and has now just completed his junior year in the Iowa State University, at Iowa City, Iowa. He has been Church Librarian for several years, and is now a member of the Library Commission.

Volume One

Number Four

JOURNAL OF HISTORY

OCTOBER, 1908

“Obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.”

EDITORS

HISTORIAN HEMAN C. SMITH, FREDERICK M. SMITH of the First Presidency, and ASSISTANT HISTORIAN D. F. LAMBERT.

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THE BIBLE SUSTAINED.

All divine records are subjected to similar classes of objections. This seems to result from several causes:

1. The class of minds which raise the objections.
2. The object had in view in making them.
3. Divine characteristics are the same wherever found, necessitating certain kinds of objections in order to make any showing against them.

Usually all that is needed to answer all objections made to any divine record is time, enough of it, and the proper use of the revelations which it makes. Truth only needs truth to support it. Falsehood needs falsehood and that only. Somehow or other, the march of time is always attended with the discovery of truth, more or less, and hence it always vindicates the truth of any and all divine records.

There has been much discussion in the world about the land of Ophir from which Solomon is said to have obtained vast sums of gold; and the usual location of this land in a country which is known to yield very little gold, has served to complicate matters, and make the task of the defenders of the biblical narrative the more difficult.

But at last light seems to be breaking. The exploration of certain South African ruins reveals a probable source from which this gold may have come, and tends to clarify the situation and defend the sacred record.

An interesting account of this discovery and exploration is found in the January, 1908, number of the *Western Homemaker*, on pages 66, 67, 68, and 69, written by Reverend Samuel B. Ramsdale. The article is as follows:

King Solomon brought to Palestine by the way of the Red Sea, about 992 B. C., a quantity of gold, weighing about three million, three hun-

dred and thirty thousand pounds. Where did he get it? In those early days the Red Sea was the great waterway of Arabian commerce; its surface was covered with speeding argosies from India, and China, and Africa. The Arabians were the great ocean-carriers; the frequent references in the Bible and in old records to Arabian gold being to gold carried by Arabians not mined in Arabia. As a matter of fact, there was very little gold in Arabia itself. Where, then, did they get the gold they took to Palestine, and Syria, and Egypt, and old Rome, as we know that they did?

The answer to these questions seems to be furnished in the discovery of the remarkable mines in South Africa, which were brought prominently to notice by the Mashonaland Expedition, and which have since been thoroughly explored, measured, and studied.

When the Portuguese reached Sofala, and the Mozambique coast, towards the close of the fifteenth century, they found the Arabs in possession of the coast line, and engaged, among other occupations, in the export of gold, which they obtained from the natives. These Arabs preserved traditions of wonderful mines and mighty buildings in the interior, stories which they communicated to the Portuguese, but which the Portuguese had not the curiosity or enterprise to go and investigate. And here arises another point of interest. The word *Sofala* is held by some to be a derivation from the Greek word *Sophira*, which is merely Ophir, with the prefix S. Again, the great river which waters this magnificent and mysterious country is called the Sabi, or sometimes the Sabia—a name which is strangely suggestive of Sheba, whence came the great queen who brought one hundred and twenty talents of gold to Solomon. It is possible, then, that in Mashonaland may be located both Ophir and Sheba. Many things have been actually discovered there of prehistoric date.

Forty-five years ago, or more, Karl Mauch, the German traveler, brought home stories so marvelous of gigantic ruins which he had found in the "desert" of South Africa that they were generally discredited. He said that forty-two hundred feet above sea-level he found on a granite hill the ruins of an ancient building. The walls, built of small hewn blocks, with twenty feet beams of dark stone projecting, he reported to be in places thirty feet high. But his story was received as a "traveler's tale," as was also his report of a gold-field in Matabeleland, eighty miles long by two or three miles wide. Mauch's reports, however, were confirmed by what Thomas Baines learned in his travels a few years later, and by the discoveries of somewhat similar remains in the Transvaal, by Mr. G. C. Dawnay. Even in the Kalahari Desert, as it is called, relics of departed greatness and of a prehistoric civilization have been noted, and reported by Mr. Farini in his interesting book, *Through the Kalahari Desert*.

What was the object of these ancient settlements? To what race did they belong, and to what age may they be ascribed? To answer these questions was the object of Bent's expedition, for it was clear enough

that such massive structures as the reported ruins indicated could not have been the work of the primitive races who now people South Africa.

To reach Zimbabwe, which is about fifteen miles from one of the line of fortified stations belonging to the British South Africa Company, known as Fort Victoria, involves a "trek" of about fifteen hundred miles from Cape Town. The nearest coast place is Sofala, some four hundred miles away only, but the intervening ground is unhealthy, and almost impassable for wagons. Yet Sofala was doubtless the shipping-port of the gold-miners of old, and it would be interesting to know what method of transport and line of route they adopted.

Fifteen miles only from Fort Victoria—but it took Bent, who was accompanied by his wife, several days to traverse the distance, as they had to cut a road, fill up game-pits, and construct bridges. These ruins it is now usual to characterize as the Great Zimbabwe or Zimbabwe, to distinguish from other smaller ruins scattered over the country, vaguely referred to by travelers also as Zimbabwes. The name means "the great kraal."

Great Zimbabwe is situated in twenty degrees, sixteen minutes, and thirty seconds south latitude, and thirty-one degrees, ten minutes, and ten seconds east longitude. Central Mashonaland consists of an elevated plateau, ranging from three to five thousand feet above sea-level, the surface of the plain being broken here and there by little granite hills rising from four hundred to one thousand feet above their base. Great Zimbabwe is on the edge of this plateau, and is about thirty-four hundred feet above sea-level. To the south and east of the ancient city the country breaks away gradually towards the west more rapidly; and towards the north it goes on rising gently, until a height of five thousand feet is attained. It is a breezy upland, where wet weather is not unknown.

As only one of a long chain of ruins stretching up the whole course of the Sabi River, and associated in some now unknown way with similar ruins in Matabeleland, the Transvaal, and elsewhere, these remains afford evidence of an occupation which must have extended over several centuries. The curious thing is that all the settlements seem to have been abandoned simultaneously, as if under the impulse of some great terror or some sudden calamity. All the gateways at Great Zimbabwe, as well as those in another ruin at Matindela, eighty miles off, were found carefully walled up as if for a siege; and Bent could trace in the Zimbabwe walls a gap through which a forcible entry had been effected. What tales of fury and massacre might not these stones tell!

Who were the avengers and who were the victims in those long-forgotten wars, and in those sieges of which a few dumb boulders are now the only witnesses? It is more than probable that the assailants were negroes—it is thought they were the ancestors of the present Abantu races, who swept down from Abyssinia, and annihilated the civilized settlers and miners who had come from far Araby.

Great Zimbabwe covers a large area of land. The ruins consist of a

large circular building on rising ground, with a network of smaller buildings extending from the acclivity to the valley below. Four hundred feet above is a great fortress, perched on the brow of a precipice, and protected by huge granite boulders. The lower circular building is built of small uniform blocks of granite broken with the hammer, but bearing no marks of chisel and no evidence of mortar. The encircling wall is in parts thirty feet high, and sixteen feet thick, and the small stones are laid together with a regularity indicative not only of accurate knowledge, but also of abundance of slave labor.

Three entrances were found on the north side, carefully protected by buttresses, and just inside what appears to have been the principal entrance is a small space floored with reddish cement. From this entrance five passages lead to the interior buildings; one to the left goes down some cement steps through a doorway (where are evidences of a door having been replaced by stone-work, probably at the time of the siege), and into a long, narrow passage conducting to the sacred inclosure.

Within that inclosure stood two towers. The remains of the largest tower now measure thirty-two feet in height, but the original structure would be many feet higher. This tower is described by Mr. Bent as really a wonderful structure, of perfect symmetry and with courses of unvarying regularity. But it is solid, and was thus neither a dwelling nor a fortification, but simply a religious symbol. It is known that the ancient Arabians worshiped a tower which they called El Cara—a great cut stone. This sacred tower of the Arabians corresponds with the Penue of the Midianites destroyed by Gideon.

With regard to the sacred inclosure, which the exploring party found overrun with luxuriant tropical vegetation requiring some days' work to clear away, the traveler says: "The inner wall in front of the tower has been decorated with courses of black slate; a curious conduit about one foot square, and regularly constructed, runs right through the thickness of the outer wall at its thickest point. Similar and equally inexplicable conduits were found about the temple on the fortress. Then there is the raised platform approached by the cement steps, and a gateway just in front of the tower, covered itself with a thick cement, into which a monolith had been stuck; this platform must have been for the king or officiating priest. The whole of the sacred inclosure had been most carefully protected by gates and buttresses. It is sunk a little lower than the rest of the building, and the outer wall is here at its strongest and thickest; it is, moreover, decorated on the outside with a pattern which stops abruptly at the place corresponding with the termination of the sacred inclosure in the interior, and the summit of the wall for this portion only had been decorated with large monoliths placed at equal intervals."

Two of these monoliths are standing, and are over thirteen feet in height; a third lies prostrate. The inclosure was further occupied by buildings within circular walls, conforming to two Arabian customs,

mentioned by historians, of combining their temples with fortifications, and of building their temples in a circular form. Flights of steps led up to the tops of the walls, which formed a fine, broad, paved promenade.

These walls are fine structures, with even and well defined courses. A decoration of a sort of herring-bone pattern has been let into the stonework of the sacred inclosure, implying the possession of no ordinary skill in the builders and decorators.

Portuguese travelers have referred to these ruins, but there is strong reason to suppose that no Portuguese ever visited them. Thus DeBarros describes the fortress as square, and other writers are either so vague or so inaccurate as to show they were only describing from hearsay. If Karl Mauch was not the first European to have seen them, he was the first to describe them, and to associate them with gold-mining. But when he was at Zimbabwe, part of the ruins were occupied by natives, who held here a feast and sacrifice every two or three years. Traces of that occupation and of these festivities still remain, but the whole place seems to have been completely abandoned to nature for many years before the Mashonaland Expedition broke the spell.

Probing among the ruins adjoining the large circular building we have described, Mr. Bent found a long wall connected with a confused mass of chambers and the foundations of two round towers. This building had three intricate entrances, one protected with an ambuscade and one approached by steps. But the walls here are squared, not rounded, and point to a somewhat later date of construction, when less care was exercised. From this building down to the hollow, there is a continuous mass of ruins on the slope, mostly circular in form, and all more or less connected. All along the valley for about half a mile circular buildings can be traced, and down the opposite valley for about a mile may be traced a wall, evidently thrown hurriedly up at a time of danger. The whole of the buildings in the valley and on the slopes must have been capable of accommodating a large population.

One of the most interesting of Bent's discoveries was that of the fortress on the hill above the circular building. This fortress occupies a position of great natural strength, protected on one side by gigantic boulders, and on another by a precipice from seventy to ninety feet high. On the only accessible side was built a wall some thirteen feet thick and thirty feet high, with a flat causeway on the top, and capped with a series of small round towers. The approach to this fortress is by a flight of steps up the precipice, protected at every turn, however, with traverses and ambuscades. So elaborate are the defenses, that "the useless repetition of walls over a precipice itself inaccessible, the care with which every hole in the boulders through which an arrow could pass is closed, proved that the occupants were in constant dread of attack, and lived like a garrison in the heart of an enemy's country."

Within the fortress are the remains of another temple, in better preservation than the one below. It is supported on an elaborate system of under-walls filled up with large stones, and is approached by a staircase

of considerable architectural merit, and the walls of it are ornamented with carvings of birds. An altar stood in the midst of this temple supported on a cement floor.

In two caves beneath the temple, Bent found numerous fragments of bowls of soapstone, decorated with hunting designs and pictures of animals. The bowls themselves are of excellent workmanship, but the figures on them are mostly grotesque. Fragments of pottery of excellent workmanship were also found; also an assegai plated with gold, and a spearhead of copper. Some iron bells, too, were unearthed; but as these are similar to what are seen in many parts of Africa they can not be identified with the original settlers, and may have been left there by later native visitors after the place became a ruin. No signs of any kinds of coins were discovered, nor any traces of either burial or cremation.

It was in this portion of the ruins that the object of the settlement was revealed. Underneath the temple is a gold-smelting furnace of cement, with a chimney also of cement, and near by lay a mass of rejected quartz "casings," from which the gold-bearing quartz had been extracted by heat. Near the furnaces were found a number of small clay crucibles which had been used in the smelting process, and in most of these were actually visible the small specks of gold which had adhered to the glaze formed by the heat of the process to which they had been subjected thousands of years ago.

There is no gold-reef in the immediate vicinity of the fortress, but there is one within fifteen miles. The fortress therefore was built for strategic purposes, and the people lived under its shelter, bringing the quartz here from the distant workings to be treated.

Robert Swan, who accompanied Mr. Bent, carefully tested all the "casings" found at Zimbabwe, but they yielded so minute a trace of gold that he concluded they had been rejected as too poor for treatment. He then searched the neighborhood for old workings and gold reefs, and he found one gold-bearing, though not rich, reef. Since then, however, rich gold reefs have been discovered some twenty miles to the northwest, and it is inferred that it was from them that the ancient inhabitants of Zimbabwe obtained their gold.

More recently still gold has been discovered at or near Fort Victoria, within fifteen miles of the ruins, and other gold-fields have been discovered in Mashonaland, which shows that millions of tons of rock and earth must have been overturned by these ancient miners. No doubt they had abundance of slave labor, and the crushing-stones which have been found near some of the old mines show that the slaves must have been chained in rows close to the workings. There are even in the water-courses evidence of the culinary operations of these lost people.

Were they the subjects of the great Queen of Sheba? And was this Ophir? These questions are of special interest, but it is for experts to answer them. It is not our purpose to enter upon a course of historical speculation. Whether this be Sheba or not, it is certain that the ruins

and all which belong to them are not of African origin, and could not have been placed here by any known African race. The art and the religion are both foreign to the country, and the fortifications are those of foreigners working in a hostile country. Both art and religion are Arabic; and Bent concludes that there is little room for doubt that the builders and workers of Great Zimbabwe came from the Arabian peninsula. But when they came, how long they remained, when, why, and how they went, there is no record even in tradition.

D. F. L.

The following from the *Iowa Journal of History and Politics* for July will interest our readers; for many of them are peculiarly interested in archæological developments. We hope in the future to publish an article giving details of this remarkable discovery:

“In more than one third of the counties of Iowa there are mounds thrown up presumably by the aboriginal inhabitants of Iowa. An interesting work has recently been carried on by the Historical Department of Iowa in the excavating of a large mound near Boone. The undertaking was planned by Mr. Aldrich, and has been completed under the immediate direction of Mr. Van Hyning, who is in charge of the museum of the department. Acting Curator, E. R. Harlan, has recently given out a brief description of the mound and its contents. The relic is one hundred and ninety feet long, one hundred and ten feet wide, and fourteen feet in height. A very large number of fragments of pottery were scattered throughout the mound, indicating vessels of two feet in diameter, and showing more than thirty patterns of ornamentation. Human skeletons in disconnected and incomplete condition were found near the bottom. In one place was a floor of stratified stone about twenty-one by twenty-six feet in dimensions, above which were the remains of a structure of stone and timber. The age of the mound is somewhat indicated by the existence upon the mound of two elm-trees and one oak-tree having a diameter of two feet each. The mound was, for a number of weeks, thrown open to the inspection of the public.”

BRIEF GLIMPSES INTO A CENTURY OF
THE PAST.

BY M. WALKER.



Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit and 'tis prosperous to be just,
Then it the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.—Lowell.

December 23, 1905, closes the century into which it is our purpose to glance, and if you, kind reader, will with us travel back in imagination to the beginning of this century, the objective point of our journey will be found, a humble house in the town of Sharon, Windsor County, Vermont. To

this home came on the 23d of December, 1805, an infant son—one born to a strange destiny, to a life replete with much which friends and relatives never could have looked for, expected, or foretold for him.

To those familiar with the date we will scarcely need to say that the child referred to was none other than Joseph Smith, the third son of Joseph Smith, Senior, and Lucy Mack Smith.

Of this birth there is this which can most truthfully be said. He was no unloved, unwelcome guest in the parental home. Humble as was that home, and diligently as each member of the family into which Joseph Smith was born, labored according to their several abilities to supply the needs thereof, the infant boy was welcomed with all the eager, loving enthusiasm which is the just due of every child born into this world, this beautiful world in which God has made ample provision for each and every child of his permitted to come and dwell here. We have said, "child of his," because we have it revealed to us in the word of God that he is "the God of the spirits of all flesh."

Of this boy one of our writers well acquainted with the facts has recently said:

There was nothing remarkable in his childhood with which we have been made acquainted. Like other children beloved by those who were near to him, and like others the good qualities he manifested were treasured and repeated.

Some serious disadvantages confronted him and his parents. On account of reverses of fortune they were in very poor circumstances; and as soon as able to perform labor with the hands, it was required of him to help support the family. His education therefore was sadly neglected. In addition to this, serious physical affliction came to him early in life, which we are told he bore patiently and with kindly consideration for those who administered to him in his affliction.

In regard to this affliction, so briefly referred to by the writer above quoted, it may not be amiss to inquire more particularly, because, as the reader has perhaps already sur-

mised, we are seeking to know more of the real character of the man Joseph Smith, Joseph Smith the "Mormon prophet," whose name has been heralded for good or bad through every civilized land upon the face of the whole earth, and whose work, whether acknowledged or unacknowledged by the great ones of earth, has left an impress upon the nineteenth century which the work of no other man has left, and the influence of which is but widening and extending as the years move on. "Get but the truth once uttered," says Lowell, "and 'tis like a star new born, that drops into its place and which, once circling in its placid round, not all the tumult of the the earth can shake." Joseph Smith got uttered—and well uttered—to this generation the truth God intrusted to him to proclaim. In order to do this he faced opposition and endured persecution such as few men have ever been called upon to endure, and after years of warfare sealed his testimony with his blood. But the truths which God commissioned him to utter, to restore to the earth, are to-day molding and shaping the thoughts of thousands.

"Mere pain," says Phillips Brooks, "is not education, does not bring growth. It is the suffering of willing submission to God that softens and spiritualizes and blesses us." In what manner the affliction was borne by the boy Joseph we learn from the account given of it by his mother. He was just recovering from a severe attack of typhoid fever when in his weakened and debilitated condition he was seized with a severe and most excruciating pain in his shoulder. The attendant physician thought this must be the result of a bruise or sprain, but when after two weeks of most intense suffering the pain did not abate, upon making closer examination he discovered that it was caused by a fever sore which had formed between the breast and shoulder. After lancing, it discharged freely, and the pain left the shoulder, but only to attack his leg. Again the boy suffered intensely, and at

the end of three weeks the doctor lanced the front side of his leg, making an incision eight inches long.

This relieved the pain, but only for a time. As soon as the wound began to heal the pain returned, accompanied by swelling of the limb. Again it was lanced, but with the same result. At last a council of surgeons was called who decided that amputation was the only remedy. To this the mother objected so strongly, insisting that they make one more effort to save his limb by removing parts of the diseased bone, that at last, though unwillingly, they consented to try.

This was not a day in which anæsthetics were used, nothing to deaden the pain, or keep the subject from flinching under the sharp strokes of the knife; and as the operation was both painful and difficult, the principal surgeon ordered cords to be brought that the boy might be securely bound to the bed on which he was lying. But Joseph said very decidedly, "No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty."

"Then," said the doctor, "will you drink some brandy?"

"No," said Joseph, "not one drop."

"Will you take some wine? . . . You must take something or you can never endure the severe operation."

"No," was the firm reply. "I will not touch one particle of liquor, neither will I be tied down; but I will have my father . . . hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out." Then turning to his mother he told her that she was not able to endure seeing him suffer so much, and begged her that she would not remain during the operation. "Father can stand it," but "I know you can not bear to see me suffer so. . . . The Lord will help me, and I shall get through with it," he said.

The operation was indeed a severe one. Piece after piece of the bone was broken off and removed, after which the wound was dressed, and from that day the limb began to heal.

We have related this incident to show not only the courage, but the tenderness as well, which even as a boy characterized this man, and because we believe that it should have due weight in refuting some charges which in later years were brought against him.

In writing or speaking of this man, Joseph Smith, even in making a study of his character, it is impossible to separate him from the work to which his entire life was devoted. In considering him as a man, as a son, father, and husband, we find ourselves compelled also to regard him as a religious teacher, and as such we are constrained to measure the doctrines taught by him, the faith which he propagated, not only with those taught by his contemporaries, but also with the only standard of authority, the gospel of Jesus Christ, the message given by the Father to the Son and of which the Son says: "And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 50.

This standard of absolute loyalty and obedience was as prominent a part of the Hebrew faith as of the Christian.

Our writer has said also, "His education was sadly neglected." It may be that this was to be regretted. Who can say? Education which is true and genuine is greatly to be desired. It is a power for good, training the faculties of the mind to their highest degree of usefulness, and turning the thoughts into channels which else would never have been open to them. That the Lord regards it with favor, even to the extent of enjoining its acquisition upon his people, can not be questioned by any believer in the work which God chose Joseph Smith to inaugurate.

As early as the year 1832 the following commandment was given to the ministry of the church:

And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in prin-

ciple, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

The educated should also be intelligent and the Lord revealed to Joseph Smith that "the glory of God is intelligence." But Paul in writing to the Corinthian Saints says:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.—1 Corinthians 1: 26, 27.

"Intelligence," then, must comprehend something more than the wisdom of the world or might or nobility as the world measures these. Something more than is embraced in the curriculum of our universities and colleges. Let us therefore not leave this declaration, this sentence unfinished, but place it in connection with its limiting clause: "The glory of God is intelligence, or in other words, light and truth." Let the reader bear this in mind.

"It is doubtful," writes the Reverend Lyman Abbott in an article in the *Outlook* for July 20, 1907, entitled "A century of progress," "whether any century since the Protestant Reformation has witnessed more radical changes in the fundamental conception concerning religion than those which took place in the Nineteenth Century in the Puritan churches of the New England and Middle States of America."

In speaking of doctrines inherited from John Calvin and Jonathan Edwards he says:

John Calvin taught that man was created a free moral agent, but lost his freedom in the fall. Jonathan Edwards reënforced the doctrine of John Calvin by philosophical arguments which may be put concisely thus: The will is controlled by the strongest motive, otherwise it will be controlled by another motive stronger than the strongest, which is a con-

tradition in terms. This doctrine is found embedded in the Westminster Confession of Faith, which is still the standard of Presbyterianism, and in the Savoy Confession, which in the beginning of the nineteenth century was a standard of Congregationalism. These Confessions declare that by the fall man lost the image of God and became with all his posterity dead in sin; that "the will of man is made perfectly and immutably free to good alone in the state of glory only"; that "by the decree of God, for the manifestation of his glory, some men and angels are predestined to everlasting life, and others foreordained to everlasting death"; and "that their number is so certain and definite that it can not be either increased or diminished."

On page 376 of his work entitled, *Figures of the Past*, Josiah Quincy has this to say:

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. . . .

Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death.

The article of Lyman Abbott's has not been quoted as a fulfillment, neither as in any way approaching to a fulfillment of this thought presented to the mind of Mr. Quincy. So far from it almost the entire honor for the wonderful change (at least in its beginning) is ascribed to the Beecher family. But we have quoted it to show the conditions prevailing at the time in which the latter-day work was inaugurated, and not far from the locality where it first commenced.

We have not time to follow at length and give our readers the full benefit of this ably-written article, but will notice only one other statement in regard to conditions at that time prevailing among the religionists of this section of country. In speaking of the pulpit utterances of Lyman Beecher, the father of Henry Ward, he says:

He affirmed with characteristic vehemence the freedom of the will, the moral ability of man to do his duty, and his consequent responsibility for all the evils, social and individual, resulting from a neglect of that duty. That a principle which now all Christian teachers regard as axiomatic should have been regarded a hundred years ago in this community as a dangerous if not a deadly heresy is to us well-nigh incomprehensible. That it should require courage to affirm so simple a doctrine it is difficult for us to understand.

If it be difficult to understand that it required courage upon the part of a man like Lyman Beecher—a man not only talented above most of his time, but one who had received every advantage and training which education and social position could bestow to fit him for the position of a religious teacher—a leader among men, what amount of courage think you must it have required upon the part of a beardless, uneducated boy—one who had never, so far as man was concerned, had the least training for this work he was called upon to do? One whose social position was humble, and, who, because of poverty and the absolute need of work, was dependent upon the good will of the community in which he lived for the employment by which to earn his daily bread? What amount of courage, we repeat, do you think it took upon his part to throw down the gauge of battle and say to the whole religious world, You are all wrong—your creeds are all an abomination in the sight of God—they are no part of the gospel of Christ, and your ministers have no authority from God as teachers of that gospel?

And if it seems that courage was required for this, what was needed for the yet more difficult part which must follow, this declaration to declare that he had the authority to preach

the gospel of Christ, and to make to all who obeyed it the same promise of confirmation of its truth which Christ made when upon earth, namely:

“Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—John 7: 16, 17.

Perhaps there flashes to your mind Pope’s declaration that “fools rush in where angels fear to tread.” The poet may be right, and there comes to us the thought that herein may be the solution of that which has often puzzled the honest seeker after truth, why it is, as Paul declares, “that not many wise after the flesh, . . . are called: but God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty.” It was most certainly a great inconvenience to Joseph Smith that his education was so limited; but had he been taught as were the ministers of that day, would this old bottle have held the new wine?

In a recent work (and a most excellent one) by Lyman Abbott, entitled, *The Rights of Man*, he brings out very clearly in his chapter on man’s religious rights the kind of obedience which the Lord requires of his children or the subjects of his government. After referring to the absolute loyalty required under the old theocracy—a loyalty which punished all treason with death, he says of the kingdom of Christ:

But though this was a spiritual kingdom, and its power would be a spiritual power, the same absolute loyalty was required by Christ in the new theocracy that had been required by Jehovah in the old theocracy. Christ was infinitely patient in dealing with errors and with faults; but whoever undertook to join his organization must give to him implicit obedience. When he called his first disciples he told them they must forsake all in order to follow him; and they did. When a rich young man came running to him and knelt down in the way, asking what he should do to inherit eternal life, he said to him: You can not come into the fellowship unless you forsake everything and come after me. When he would have washed Peter’s feet and Peter objected, he refused to give

any explanation, saying in effect, I shall either wash your feet or this is an end of your relationship to this society; you have no more part in me. When a certain scribe came and said, I will follow thee, but let me first go and bury my dead, he said, No, there is no first. He required absolute, immediate, instant, unconditional obedience to him; nothing else.

We doubt if any believer in the divine mission of Joseph Smith to-day could put more plainly and succinctly into words the faith they hold in regard to the absolute necessity of obedience to the requirements of God upon the part of those seeking eternal life than Doctor Abbott has done.

And still upon another point we find the most perfect agreement between this learned divine, this man of letters, this inheritor of generations of culture and refinement, and the unlearned youth whom God selected as his instrument through whom to restore the gospel in its purity and power to the earth. He says:

The accessibility of God to every soul, the possibility of every soul coming to God—this is the teaching of the Bible from its opening statement that God made man in his own image, to its closing statement that whosoever will may take the water of life freely. The whole record of the Bible is a record of the personal relation between the individual soul and God. The writers of the biblical books talk to God, God answers them; they walk with him, they have fellowship with him, they report that fellowship. He is their friend, their companion, their inspirer, their counselor, their helper, their king, their Father. . . . It is only the church that has condemned the man who has gone out into the infinite and brought back a new vision of God. I have sometimes thought I should like to write a history of the church for the purpose of showing that Christianity must be supernatural to have lived despite so many blunders of its friends.

Just here may be a fitting place to note how it is possible for such blunders to be made, and Christ to be wounded in the house of his friends. How it is possible for us to see clearly the blunders being made or which have been made by others, while at the same time we overlook if we do not indorse yet more serious ones being made by our friends.

Phillips Brooks has said: "No error is harmless. If it does no other evil we can not reckon the harm it does by merely filling the place of truth." In defending Henry Ward Beecher

from the charge of denying the divinity of Christ, made because of his preaching in Theodore Parker's church, he quotes the words used by Beecher himself, as follows:

"Could Theodore Parker worship my God? Christ Jesus is his name. All that there is of God to me is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible. They are to be revealed to my knowledge hereafter, but now only to my faith. But Christ stands my *manifest* God. All that I know is of him, and in him. I put my soul into his arms, as, when I was born, my father put me into my mother's arms. I draw all my life from him. I bear him in my thoughts hourly, as I humbly believe that he also bears me."

Note, if you please, this declaration: "A yet more tenuous and invisible film of thought arises, *and that is the Holy Spirit.*" Consider the office-work of the Holy Spirit—the Comforter—the revealer of all things which the Father and the Son would make known to the disciples—the Spirit of truth which should dwell in them and be with them—which should take of the things of the Father and show unto them—which should testify of Jesus and without which *no man can say that Jesus is the Lord*—think, we say, of this being to any child of God but a *thin and invisible film of thought*, and answer, if you can, the amount of harm resulting from entertaining an error like this. Yet Henry Ward Beecher was a man of towering intellect, a lover of his kind, and it may be held he left his mark upon the nineteenth century. But why then this error in regard to one of the fundamental principles of the gospel of Christ? Why to him was the Holy Spirit but a "tenuous and invisible film of thought . . . *with nothing tangible, restful, accessible*"? Christ stood manifest to him as his God. "All that I know is of him and in him."

When Joseph Smith stood before the people to deliver the message God had commissioned him to declare to the world, he said to them in substance, This message is not mine. It is the same message, the same gospel preached by Christ and

by the disciples to whom he gave the authority to preach it, and I am commissioned to make the same promise to you that Christ made to men in his day, namely, if you obey the gospel you shall *know for yourself*. God is pledged to confirm it to you—not I, by any words, any power of my own, but God by the power of his Holy Spirit.”

Paul in his day could not have regarded this matter as a “tenuous and invisible film,” else he would never have put the direct question to the disciples he found at Ephesus, “Have ye received the Holy Ghost since ye believed?” and when answered in the negative he asks, “Unto what then were ye baptized?” They had been baptized unto John’s baptism, the baptism of repentance, but when Paul baptized them in the name of the Lord Jesus, if there are any who think they still remained in ignorance of what the Holy Spirit was and of its power, let them read the account of it in full as recorded by Luke in the first part of the nineteenth chapter of Acts, and it may possibly occur to them that many in our day have received only the baptism of repentance.

(To be continued.)

ANOTHER EGYPTIAN PAPYRUS.

The *Iowa Journal of History and Politics*, in its July issue, presents the following: “An Egyptian papyrus of considerable importance was recently discovered and presented to the Toledo Institute of Art by its president, Mr. E. D. Libbey. The manuscript has been given, by European scholars, the name ‘Papyrus Libbey’ and is described in the *Ohio Magazine* for April, 1908.

CHARACTER SKETCH OF LUCY MACK SMITH.

BY VIDA E. SMITH.

Gathered from her own writings, the writings of others, and reminiscences of her own personal acquaintances, the character of Lucy Mack Smith appeals to one as more than ordinary in interest and strength. She possessed a peculiar endowment, viewed from the standpoint of heredity and environment. Born in hardy old New England, Gilson, Cheshire County, New Hampshire, of parents full of fire and fealty of revolutionary days, and while the echoes of the glad-sounding Independence Bell were still vibrant on the warm July air, hers was a spiritual heritage of freedom.¹ Within her very soul was a magnificent appreciation of liberty. She felt the quickening pulse of the nation newly baptized with freedom, and it thrilled her with a love for humanity and faith in God. The abhorrence of domination and kingly power was manifest in her by the hatred of all oppression, a love of justice, but a conscientious firmness in the performance of what she deemed right. She was not a large woman, but her own valuation of manhood and womanhood, and their wonderful opportunities, coupled with an approachable and softened dignity, placed her on a little elevation that even those who remember her but slightly, recall. Her eyes were keen, clear, and blue, and even in old age, did not require glasses.

She was the youngest child of a large family of sons and daughters. While quite young her mother, thinking she was about to die, gave her to her oldest brother, Stephen Mack.

¹She was born July 8, 1776.

However, the mother recovered, and Lucy lived on at home, sometimes favored above the rest, sometimes a little burden-bearer; as in the case of her older sister, who was ill for three years. During much of the later days of her affliction, Lucy had the sole care of her day and night. She even carried the emaciated body in her frail young arms, although the careful little nurse was but thirteen years of age. Her highly sensitive spirit breaks forth in an agony of remembrance, years later, at the painful incident that always accompanied this picture. Her hand having slipped she hurt the invalid, who cried, "Oh, sister, you hurt me."

After the death of this sister, her brother took her with him to his home in Tunbridge, Vermont. He found the constant attendance upon the sick, meeting death often, and the comfort given by the severe religious creeds of that day, had made her melancholy and sad. This brother was in youth a courageous and daring soldier, but now placidly settled in business. Lucy found life pleasanter, and grew brighter and more optimistic. Here she met her gentle-voiced, blue-eyed lover, Joseph Smith, for the first time, and here, upon her second visit to her brother, she was married in the month of January, 1796.

The thrift and forethought shown by her in laying by the wedding gift of one thousand dollars, given by the brother and his partner, would appear to be the effect of home training. She was a woman of impulse and determined in action. She spoke by nature authoritatively and wisely. Her mother was a woman of culture and refinement, and gave to this daughter, by grace of birth, the great gift of language. From the father came the innate power of command, softened and made gentle, but it was there with a strength of character and womanly force to support it. From that liberty thrilled somewhere came the love for humanity, and delight in God's word. She had a high, fine sense of imagination, which in

later life, quickened by the Spirit, developed the gift of prophecy and vision, born of hope and faith.

It was under these inspirations, and with these natural graces that she made the celebrated prophecies while passing from Buffalo, New York, to Kirtland, Ohio, and in a measure, took control of the chaotic condition on the boat, and brought forth order and inspired hope. This also is apparent in the visit made by her to Pontiac, Michigan, according to a part of her own account, as follows:

In a few days subsequent to this, we all set out to visit Mrs. Stanley, who was also my brother's daughter. Here Mr. Whitemore gave me an introduction to one, Mr. Ruggles, the pastor of the Presbyterian church, to which this Mr. Whitemore belonged.

"And you," said Mr. Ruggles, upon shaking hands with me, "are the mother of that poor, foolish, silly boy, Joe Smith, who pretended to translate the Book of Mormon?"

I looked him steadily in the face, and replied, "I am, sir, the mother of Joseph Smith; but why do you apply such epithets as those?"

"Because," said his reverence, "that he should imagine that he was going to break down all other churches with that simple 'Mormon book.'"

"Did you ever read that book?" I inquired.

"No," said he, "it is beneath my notice."

"But," rejoined I, "the Scriptures say, Prove all things. And now, sir, let me tell you boldly, that that book contains the everlasting gospel, and it was written for the salvation of your soul by the gift and power of the Holy Ghost."

"Pooh," said the minister, "nonsense—I am not afraid of any member of my church being led astray by such stuff; they have too much intelligence."

"Now, Mr. Ruggles," said I, and I spoke with emphasis, for the Spirit of God was upon me, "mark my words, as true as God lives, before three years we will have more than one third of your church; and sir, whether you believe it or not, we will take the very deacon too."

This produced a hearty laugh at the expense of the minister.

Not to be tedious I will say that I remained in this section of country about four weeks, during which time I labored incessantly for the truth's sake, and succeeded in gaining the hearts of many, among whom were David Dort and his wife. Many desired me to use my influence to have an elder sent into that region of country, which I agreed to do. As I was about starting home Mr. Cooper observed that our ministers would have more influence if they dressed in broadcloth.

When I returned, I made known to Joseph the situation of things where I had been, so he dispatched Bro. Jared Carter to that country. And in order that he might not lack influence, he was dressed in a suit of super-

fine broadcloth. He went immediately into the midst of Mr. Ruggles' church, and, in a short time, brought away seventy of his best members, among whom was the deacon, just as I had told the minister. This deacon was Bro. Samuel Bent, who now presides over the High Council.

How often in her youth when almost carried into excesses of religious excitement did the gentle but sometimes suddenly firm spirit of her adored husband meet her soul with some cooling, cautioning word. She accepted and was kept from the maelstrom of religious fanaticism that was sucking down the souls of men in that time. How quickly she rallied to the boy by her side in his struggles for light, and how she threw her life into the channel of his when the angel's message came! Every hope and fear was engulfed in a great wave of enthusiasm, that never lessened, for the triumph of truth and the upbuilding of the church of God. Well fitted to be mother of men destined to be leaders in a religious movement such as she saw her sons leading, her courage and zeal, her unwavering faith sustained, and her splendid determination was like a reservoir of strength to them, as many facts in her life's history would justify us in believing.

She possessed a high sense of duty and her standard of morals was unsurpassed. Perhaps there was a touch of the iron of old New England sometimes in her rebukes. Sometimes the rigidity of her discipline of self and others looked severe, but it was not without its affectionate sequence, love of man, and love of right. Hers was a mission of service wherever she went. A nurse, a comforter, a counselor. Wise, discreet, and sympathetic. A woman of action, sensitive to the necessity for immediate proceedings, she sometimes took weighty matters in her own hands, as in the case of the school and meeting-house building in Kirtland. It was left in the hands of Reynolds Cahoon to be completed for meetings. The authorities were called to Missouri. Cahoon did nothing. Winter came on, and they had no place of meeting. Lucy Smith courageously approached Cahoon on the subject. He

admitted he could do nothing. She at once started out with a subscription paper, solicited and collected money, and set the carpenter at work. Cahoon by use of authority stopped the carpenter. She appealed to her husband. A council was called and after a sitting of three hours they voted that "Mother Smith" as she was lovingly called, should proceed to finish the house as she thought proper—and she proceeded. It was soon finished, with an outstanding debt of six dollars which her loyal spouse raised in his own way.

One can trace her impulsiveness by many acts, but too, she was self-centered, conscientious, fearless, and determined. Hospitable and charitable, her magnificent spirit was afflicted by the afflictions of others as she passed with the family and church through their weary wanderings to Nauvoo. There she nursed her husband in his last illness, during which he paid her this beautiful tribute of appreciation upon his peaceful, love-lighted deathbed.

"Mother, do you not know that you are one of the most singular women in the world?"

"No," I replied, "I do not."

"Well, I do," he continued, "you have brought up my children for me by the fireside, and when I was gone from home, you comforted them, too. You have brought up all my children, and could always comfort them when I could not. We have often wished that we might both die at the same time, but you must not desire to die when I do, for you must stay to comfort the children when I am gone. So do not mourn, but try to be comforted. Your last days shall be your best days, as to being driven, for you shall have more power over your enemies than you have had. Again I say, Be comforted."

She laid him away in the cemetery by the grand old river. She thought that separation the height and depth of all calamity, until there came a day more bitter. Bravely she walked with that unflinching courage and redoubtable faith back to her lonely home, which is still standing under the brow of the hill at Nauvoo.

Months passed; son and grandchildren went to the little burying-ground to sleep. Abuse and persecution kept her

other sons, two of them, almost in exile. She swept for the last time her own hearthstone, and yielding to loving importunities she went to live and die within the home of her son Joseph. Here sickness came upon her, but she lived to record the goodness of those who cared for her, and to be a helpless, but not a hopeless, invalid. The indomitable will was unbroken. As graciously she sat in her chair, wheeled about by grandchildren, as she had stood in testimony of the truth in other days. With as much dignity she wore the flesh in weakness as she had worn it in its freshness and beauty.

At last came that rose-scented day in June when every other sorrow and indignity sank into nothingness. She had them take her to the great sunlighted dining-room, to the side of her two murdered sons, Hyrum and Joseph. Ah, she did not falter even here. She proclaimed afterwards, "My heart was thrilled with grief, and indignation, the blood curdled in my veins." But she was self-poised and strong even there, in her old age, with bone of her bone and flesh of her flesh lying cold and silent before her. Rispah—nay not that! A true American Latter Day Saint mother, she hears even there that still, comforting voice, "I have taken them unto myself."

To-day there are waste places where stood the great square dining-room where she looked upon her slain, but her testimony comes to us strong with heart-beats of a noble and beautiful spirit. Though she drained a bitter cup to the dregs, there is not one note of weakness in her recital. Even in that supreme moment when memory lashed her grief-sick soul, reason reigned. Calmly she turned from the lifeless forms whereon was set the price of heartless men, to the solicitous anxiety for another son, a victim of persecution who died in less than six weeks. She never forgot the men who had wrought so much bitterness in her life.

Quietly she spent her last days in the sunny room still open

to the sunbeams from the south, in the old Mansion House. Wise in conversation and firm in opinion as when she moved quickly and with power to the accomplishment of some youthful impulse. In May, 1855, just eleven years after that tragic June day, she fell asleep in the home of her daughter-in-law, Emma Hale Smith, at Nauvoo, Illinois, leaving the record of one who loved much, suffered much, and was ever loyal. A woman who had adhered to her own affectionately rigid rules in rearing her family and held the undying love of husband, children, and grandchildren. One who inspired reverence and confidence, though speaking directly and plainly, the memory of her is of a character strong, fearless, clear-minded, and God-fearing.

JEW'S PURCHASE TURK LANDS.

LONDON, September 26.—Zionism promises to benefit materially by Turkey's political liberation of Hebrews, who under the regime of Ottoman sultans have been forbidden to buy land in Palestine. They now are buying openly, and it is stated that a Jewish syndicate is negotiating for a large part of the sultan's private domain now in the market, comprising the whole length of the Jordan Valley from Tiberias to the Dead Sea.

There is little doubt that the Jews will soon repossess the site of ancient Jericho, which was the first fruit of the Israelitish conquest of Canaan. The greater part of Jerusalem outside the walls already belongs to Jewish capitalists, Zionist pioneers, who bought at various times secretly, notwithstanding the sultan's prohibition. Taking advantage of the equality proclaimed to all Turkish subjects, the Jews are openly claiming full rights of citizenship.

Many Jews have joined the Jaffa Jerusalem Society. Its object is to safeguard the rights of coreligionists in the empire and promote their education.—Chicago *Tribune*, September 29, 1908.

EDWARD PARTRIDGE.

BY H. H. SMITH.

The first bishop of the church was called by revelation of February, 1831. His fitness for the position was instantly recognized:

And again, I have called my servant Edward Partridge, and give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.—Doctrine and Covenants 41: 3.

Edward Partridge was born August 27, 1793, in Pittsfield, Massachusetts. His father, William Partridge, was of Scotch descent, his ancestor having come from Berwick, Scotland, in the seventeenth century and settled on the banks of the Connecticut River.

There is little known of the boyhood of Edward Partridge. His life was probably very similar to the average New England boy of Jefferson's time.

Joseph Smith, the Prophet, in his history, spoke of Partridge's early life as follows:

Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he can not recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however heard an Universal Restorationer preach upon the love of God: this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were bap-

tized into the Campbellite [Christian] Church, by Elder Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio.—Supplement to *Millennial Star*, volume 14, page 57.

We know nothing of the time of Partridge's marriage or removal to Ohio, or of his business there except that he had learned the hatter's trade. Evidently he was swept westward with the great migratory wave of the twenties.

At the time of which Joseph Smith speaks, Sidney Rigdon was the leading preacher of the "Disciples" in the state of Ohio. His congregation at Mentor was large and composed of the most influential citizens of the surrounding country. (Supplement to *Millennial Star*, volume 14, pages 46, 47.)

In the fall of 1830 four elders of the new church of Latter Day Saints came to Kirtland, Ohio, on a mission to the West. These men were Parley P. Pratt, Oliver Cowdery, Peter Whitmer, Jr., and Ziba Peterson. Parley P. Pratt had been a follower of Alexander Campbell before he joined the Latter Day Saints, and was eminently able to carry the gospel to his former friends. Rigdon soon recognized the new faith as the true one, and Edward Partridge, a little more cautious, became deeply interested and soon followed the example of his pastor.

In December he went with Rigdon to visit Joseph Smith in Seneca, New York, and was baptized by the prophet in the Seneca River, December 11, 1830. At this time Joseph Smith wrote of him as follows: "He was a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end."

A revelation was then received through Joseph Smith:

Thus saith the Lord God, the Mighty One of Israel, Behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.—Doctrine and Covenants 35: 1.

At this time he was ordained by Sidney Rigdon to the office of elder. In the latter part of January, 1831, he returned to the neighborhood of Kirtland in company with Sidney Rigdon and Joseph Smith and wife. A few days after their arrival in Kirtland came the revelation calling Partridge to the office of presiding bishop of the church. He chose as his counselors, Isaac Morley and John Corrill. Morley retained his office until the death of Bishop Partridge. Corrill was succeeded in 1837 by Titus Billings, and became one of the church recorders. At a conference held at Kirtland in June, 1831, Edward Partridge and Isaac Morley were ordained to the office of high priest by Lyman Wight. He had already received (May, 1831,) a revelation giving instruction for the temporal guidance of the church and expressing sanction of his choice of counselors. (Doctrine and Covenants, section 51.)

On the nineteenth day of June, Joseph Smith, Sidney Rigdon, Martin Harris, William W. Phelps, Joseph Coe, Algernon S. Gilbert and wife, and Edward Partridge started for Jackson County, Missouri. The journey from Kirtland to Independence took about one month, the elders walking from St. Louis to Jackson County.

In July came a revelation concerning consecration, dividing of inheritances, and the gathering of the Saints to Zion, in which some of the duties of Bishop Partridge were given. (Doctrine and Covenants 57.) Another revelation the following month gave specific directions to the bishop:

And now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counselors, and also the land of the residence of him whom I have appointed to keep my storehouse; wherefore let them bring their families to this land as they shall counsel between themselves and me.—Doctrine and Covenants 58: 6.

Also in the same revelation:

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed, even above measure, also

hold a conference upon this land. And let my servant Edward Partridge direct the conference which shall be held by them.—Doctrine and Covenants 58: 15.

In accordance with the revelation Bishop Partridge proceeded to establish his home in Independence. He wrote to his wife at Painesville, Ohio, on August 5, 1831, a letter in which he said:

I have a strong desire to return to Painesville this fall, but must not; you know I stand in an important station, and as I am occasionally chastened I sometimes feel as though I must fall; not to give up the cause, but to fear my station is above what I can perform to the acceptance of my heavenly Father. I hope that you and I may so conduct ourselves as to at last land our souls in the haven of eternal rest. Pray for me that I may not fall. I might write more, but will not. Farewell for the present.—Jenson's Latter Day Saint Biographical Encyclopedia, page 220.

This gives us some insight into the steadfastness of the man's character. Yet he must have had his temptations, as we may know from his own misgivings, also the revelation already quoted from reveals some of his faults:

And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither and have selected my servant Edward Partridge, and have appointed unto him his mission in this land; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall.—Doctrine and Covenants 58: 4.

In the next month (September, 1831), the censure of Partridge is again referred to—quoting from the revelation given in Kirtland at that time:

Behold, I, the Lord, was angry with him who was my servant Ezra Booth; and also my servant Isaac Morley; for they kept not the law, neither the commandments; they sought evil in their hearts, and I the Lord, withheld my Spirit. . . . And also my servant Edward Partridge, behold, he hath sinned, and Satan seeketh to destroy his soul; but when these things are made known unto them, they repent of the evil, and they shall be forgiven.—Doctrine and Covenants 64: 3.

Joseph Smith in his history speaks of a "difficulty or hardness" between Edward Partridge and Sidney Ridgon which was finally settled. (*Millennial Star*, volume 14, page

162.) So we must not imagine that the subject of our sketch was free from temptation.

To return to the narrative, we find him present at the dedication of the Temple Lot, on August 3, 1831, and soon afterward joined by his family from Ohio. In connection with the dedication of the Temple Lot it is interesting to notice the way in which Bishop Partridge guarded the interests of the church. At the time of the dedication of the lot it was not the property of the church, but on December 19, 1831, a tract of land including the lot was purchased of Jones H. Flourney and wife. A copy of the deed will be found in Church History, volume 1, pages 660, 661. At the time of the exterminating order of Governor Boggs, Partridge, thinking the children would be spared, transferred the Temple Lot to the minor children of Oliver Cowdery, Jane, Joseph, and John. All died without making any disposal of this property. But on May 25, 1886, the widow of Oliver Cowdery executed a deed, transferring the property to her only living child, Marie Louise Johnson. Mrs. Johnson and her husband, Charles Johnson, transferred the property to Bishop Blakeslee of the Reorganized Church on June 9, 1887. Copies of these deeds may be found in Plaintiff's Abstract of Temple Lot Suit, pages 243, 244, 246, 247. The story of the suit for possession of the lot is familiar to Latter Day Saints.

Bishop Partridge remained in Jackson County until driven out with his brethren in the fall of 1833. He was present at the "general council" of the church at Independence, January 25, 1832. At this time Joseph Smith was acknowledged as the president of the high priesthood and the hand of fellowship was extended him by Bishop Partridge. Joseph Smith tells of the affair in his history, saying: "The scene was solemn, impressive and delightful."—*Times and Seasons*, volume 6, page 624. For the insight it may give us into the work of the bishop at that time and for the ideas of the Prophet con-

cerning consecration in those days, I wish to quote from a letter written by Joseph Smith, June 25, 1833, from Kirtland:

Brother Edward Partridge; Sir: I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he can not be acknowledged before the Lord, on the church book; therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for, to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power, between the bishop and the people; and thus harmony and good will be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants as much as he claims. But in case the two parties can not come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.—*Times and Seasons*, volume 6, page 801.

When the Jackson County mob began their war against the Saints, Edward Partridge was one of the first victims. On July 20, 1833, the mob collected and demanded the discontinuance of the *Evening and Morning Star*, and the closing of Sidney Gilbert's store. The demand was refused, when they proceeded to tear down the house of William W. Phelps, which contained the printing-press, and to throw Elder Phelps and family into the street. From here they went to the home of Edward Partridge, who describes the incident as follows:

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court-house, on the public square in Independence; and then and there, a few rods from said

court-house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this, because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world, that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, Call upon your Jesus, etc.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors, or any one else.—*Times and Seasons*, volume 6, page 819.

He went with the other Saints to Clay County in November, 1833, where he lived until the fall of 1836.

A part of this time, however, he spent on a mission to the Eastern States, and while at Kirtland, on November 7, 1835, a revelation came to the Prophet saying:

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.—*Millennial Star*, volume 15, page 375.

In obedience to this commandment Partridge remained in Kirtland during the winter and was present at the dedication of the Kirtland Temple, March 27, 1836. He returned to Clay County, Missouri, during the summer, again taking a leading part in the government of the church. He was one of a committee of twelve who superintended the selling of the Saints'

¹This account is quoted from the autobiography of Edward Partridge. We know nothing more of this work.

lands in Clay County and the settling in Caldwell County. During all the years since the exodus from Jackson County he had been very influential in seeking redress for the crimes committed in that county. Almost all the petitions to the governor concerning this trouble were signed by Edward Partridge. The troubles which the Saints endured in the counties of Caldwell and Daviess are well known to readers of church history. Bishop Partridge was a witness to a great many of the outrages committed by the mob militia of 1838. He has given us an account of one act of robbery:

While I was a prisoner confined to the town of Far West, I was, with the rest of the inhabitants, collected within a circle on the public square, and there, surrounded by a strong guard, we were compelled to sign a deed of trust, which deed was designed to put our property into the hands of a committee, to be disposed of by them to pay the debts which had been contracted by any and all who belong to the church—also to pay all damages which might be claimed by the people of Daviess County, for any damages they might have sustained from any person whatever. I would remark that all those who did deny the faith were exonerated from signing this deed of trust.—Jenson's Latter Day Saint Biographical Encyclopedia, page 221.

In the late autumn of 1838, Bishop Partridge was one of the thirty Saints driven over the country to Richmond, Ray County, and kept as prisoners without any civil process at all. He writes thus of their experience there:

We were confined in a large open room, where the cold northern blast penetrated freely. Our fires were small and our allowance for wood and food was scanty; they gave us not even a blanket to lie upon; our beds were the cold floors. The vilest of the vile did guard us and treat us like dogs; yet we bore our oppressions without murmuring; but our souls were vexed night and day with their filthy conversation, for they constantly blasphemed God's holy name.—Ibid., page 221.

Partridge and others tried again for a redress of their grievances, but failed, and in this winter (1838-39) came the exterminating order of Governor Boggs, that the Mormons be massacred or driven from the State. Upon his release from prison, Bishop Partridge joined his family, who had moved to Quincy, Illinois.

In 1839, lands were purchased in what was then the town

of Commerce, Illinois, (Nauvoo,) and Partridge moved there with his family. He was at first opposed to the purchase of land at that place (see letter to Joseph Smith in *Millennial Star*, volume 16, page 776), but finally yielded. Previous to this, in February, 1839, an offer of twenty thousand acres of land in Iowa Territory between the Mississippi and Des Moines Rivers was made to the Saints. This was to be paid for at the rate of two dollars per acre in twenty annual installments without interest. The committee reported favorably to the conference at Quincy, Illinois, but Bishop Partridge with William Marks and Judge Higbee opposed the purchase, thinking it better for the Saints to scatter and locate severally.

Considering the favorable way with which the state of Iowa has always treated the Latter Day Saints and the fact that they did not scatter, but gathered at Nauvoo, history would seem to call the refusal of this offer a mistake; but we can not rewrite history in the thought of what might have occurred.

The Saints began to settle in Nauvoo in the summer of 1839, and on October 5 a conference was held at that place, a stake organized, and Edward Partridge appointed bishop of the upper ward with Newel K. Whitney and Vinson Knight, bishops of the middle and lower wards respectively. But the troubles in Missouri had broken the health of Bishop Partridge and he was soon unable to do hard work of any kind. He died of pleurisy on May 27, 1840, at his home in Nauvoo. He was at the time of his death in the very prime of life, not yet forty-seven years of age. His wife, Lydia Partridge, and three daughters, Eliza, Emily, and Caroline, survived him.

Joseph Smith in his history mentions his death, as follows:

Wednesday, [May] 27. Bishop Edward Partridge died at Nauvoo, aged forty-six years. He lost his life in consequence of the Missouri persecution, and he is one of that number whose blood will be required

at their hands. His daughter Harriet Pamela died on the sixteenth day of May, aged nineteen years.—*Millennial Star*, volume 17, page 789.

Some estimate of the esteem and love in which he was held by the church is gained from the following, taken from a letter by William W. Phelps, to the *Times and Seasons*:

The death of Bro. Edward Partridge . . . struck me with deep solemnity. Since 1831 we had passed through many trying scenes, and he ever proved himself a faithful friend. His private and official duties were performed with an eye single to the glory of God. He was a faithful steward and the church had unlimited confidence in his integrity. He lived godly in Christ Jesus, and suffered persecution. As a bishop he was one of the Lord's great men, and few will be able to wear his mantle with such simple dignity. He was an honest man, and I loved him.—*Times and Seasons*, volume 1, page 190.

And this is the legacy to the world of the character of Edward Partridge.

The *Iowa Journal of History and Politics* in the July number notices us as follows:

"The two most important contributions to the April number of the JOURNAL OF HISTORY, published by the Reorganized Church of Latter Day Saints, are the continuations of 'Church history' and of the departments given to 'Local historians and their work.' The number is opened by a few pertinent remarks on 'The task of the historian,' by D. F. Lambert, with a plea for coöperation of the readers in the encouragement of the new publication. There is reprinted, 'A brief history of the State Historical Society of Iowa,' by Benjamin F. Shambaugh, superintendent and editor of the society. Among the shorter contributions we note an article on 'Inspired Translation or Correction of the Holy Scriptures,' by Heman C. Smith; a reprint of an article in the *Saturday Evening Post* of October 15, 1831, concerning the 'Mormonites,' contributed by T. J. Fitzpatrick, of Iowa City; and a review of a serial story by Don Carlos W. Musser, dealing with the Mormon faith. The number closes with a continuation of 'Church chronology,' by Alvin Knisley."

AUTOBIOGRAPHY OF CHARLES DERRY.

(Continued from page 291.)

From subsequent events it appears that Brigham had received information that the United States Government was about to send an army to enforce the law of the land with respect to polygamy; and knowing that not one fourth of the men in the territory had gone into its practice, and fearing those who had not would not be sufficiently interested in defending those who had indulged in it, he saw the necessity of bringing all under the bonds of this "cable chain," and hence introduced a so-called "reformation," the leading feature of which was "celestial marriage." He made a great noise about the wickedness of the people, and their neglect to keep this celestial law, which he claimed was the fullness of the gospel. In order to bring about this reformation he called out a great number of missionaries and had them to renew their covenants by being baptized again. Then he armed them with a long catechism, or a list of questions covering every sin in the catalogue of crimes, to be put to every member of the church, old and young, in their several homes. In addition to this they were to hold public meetings, in which they were to urge the necessity of renewing their covenants and also the necessity of obeying the law of celestial marriage. The questions must be put to each one, and answers must be given in the most solemn manner and a clean breast made by the ones catechized by these inquisitors. No matter how great or small their sins, each individual must be rebaptized. The heaviest curses were held over their heads if they kept anything back in their confessions. However, they were granted the privilege of private examinations if desired. This was simply a ruse to bring the people more directly under the control of

Brigham Young. This inquisition had a terrible effect upon the minds of some, especially females. Some were reported as driven to insanity. The inquisitors came to my place, and questioned me in the presence of my wife, as I had nothing to keep secret from her. Then they gave her the privilege of a private examination, but she told them she had done nothing that she would be ashamed for her husband to know. Bishop Bingham then turned to me and asked me if my wife was not a good woman? I replied, "Bishop, I don't want her to be any better lest she should go up, and I left alone." The large mouth of the bishop spread out to indefinite proportions and he and his fellow inquisitor left us, to seek after other sinners. Public meetings were called specially for the sisters, in which these men showed the magnitude of the awful crime of preventing their husbands from obeying this great law of "enlargement"; showing that it was their duty to seek out other women for their husbands. In these meetings, married women were called upon to stand up. Then the polygamic ones must stand up. Next all the unmarried females from fourteen and upward were to stand up, these, if expressing their dissent from polygamy, as well as all the married ones who did not believe in it, were held up to ridicule and told they could not be exalted in the kingdom of God. Thus many were led to embrace this God-dishonoring doctrine who in their hearts abhorred it. The man with only one wife was given to understand that he never could be exalted to the celestial kingdom of God, but must be content with a lesser glory.

It was a common thing to see a blooming young girl adorning the shriveled and withered person of some old man, old enough to be her grandfather, who already had a number of concubines. It was indeed comical to see him introduce her as "wife number ——," but alas! when these poor foolish girls learned what it was to occupy a fraction only of a divided heart, and that heart incapable of a pure and devoted love,

many found that the marriage bed was a bed of thorns, a gridiron of burning hate, fanned by the flames of envy and jealousy, deadly as the fires of hell and oftentimes resulted in demands for divorce, as testified by Brigham Young when he made his public boast that the demand for divorces kept him supplied with pin money. When he also declared that at a given time he would set every woman free from her husband, his own among the number, but when the time came, it is presumed that he feared the women would leave himself and colleagues in polygamy in the lurch, hence he never carried out his threat.

Another object of the "reformation" seemed to be to discover who were the doubters as to his claim to divine calling as prophet and president of the church of Christ. This object was manifest when we saw the anxiety of the inquisitors to know in what light we regarded President Young. Woe betide the man who dared to express a doubt as to the divinity of his calling either as prophet or lawful president. He was a marked man. If he was a laboring man he would lose his employment. If a business man his trade would fall off, and these were the least evils he might expect. I was in a meeting called by Lorenzo Farr and others of this inquisition, when every man was called upon to covenant that he would not hear any speak disrespectfully of President Young. And they were told it was their duty to knock such a man down. They were further told that no man would be permitted to leave the Territory, and if they attempted to leave, they must leave their property and their wives and children behind them. I leave it to common sense to judge how far such men, who were stripped of all that was dear to them, would be permitted to go.

Brigham's minions were always ready to complete their fiendish work. I think it was in 1857 or 1858, that Henry Jarvis and his wife were waylaid in one of the streets in Salt

Lake City one night on their returning home from a visit, by a band of these cutthroats and stripped of their clothing and their bodies besmeared with human excrement, and their mouths filled with the same. This man Jarvis was an Englishman, and had spent years of labor in the mission field in England; but after emigrating to Salt Lake Valley his eyes had become open as to the true status of things. In the bitterness of his disappointment he had given vent to his feelings in words not complimentary to the authorities in Utah, and at the crook of Brigham's finger, the Danites visited this filthy, degrading, and fiendish vengeance upon the poor man and his wife.

Does the religion of Jesus Christ justify such devilish work? Does it stand in need of such diabolical defense? From such my soul turns away in utter disgust! Is it any wonder that thousands lost all respect for men who could sanction such damning deeds, to say nothing of those ordering them to be done? I know whereof I speak. I know that polygamy, blood-atonement, and their oppressing system of tithing, together with the necessity of honoring the "file leaders"—more appropriately, vile leaders—as the Lord's anointed, were the burden of their teaching.

In all this I maintained as discreet a silence as I could, realizing my head was in the lion's mouth. Once I was taken to task by a priest in one of the wards in Salt Lake City, as to what I thought of President Young. I answered, "I believe he is a man like us."

"Don't you believe he is a prophet?"

"No. If I did I should believe that he lied when he declared he was no prophet."

"Well, but he is and I know it."

"You and he for it, but I am inclined to believe him rather than you," I replied, "and he declares he is not a prophet."

One of the threats made by Brigham was that if they did not

obey the law now given, they would be brought under the Mosaic law. I had taken but little interest in the so-called "reformation," except to observe its effect upon others, and in a few months it was a thing of the past.

I recollect one little incident in one of the missionary meetings in Ogden City. A man named George Bellamy bore his testimony to the truth as revealed of God in these last days, and made some reference to President Young without throwing discredit upon him, or unfavorably reflecting upon his claims; in fact the authorities present rather considered his testimony as being in favor of Brigham's claims. When he closed, Captain Brown, counselor to the president of the stake, arose and very fervently declared, "That ar man has got the Spirit of God, that ar man has; I could feel it at my finger ends." The fact was Bellamy had delivered that little speech to cover up his tracks and blind them as to his real intentions, for in a few days from that time he had slipped away, on his way back to the States, and the next time I saw him he was in St. Louis. So much for the power of discernment possessed by Counselor Brown. I believe Brother Bellamy presided for a time over the St. Louis Branch of the Reorganized Church.

I have made reference to an expedition to the mountains in which I was compelled to take part. I will now dwell upon it more fully. As before stated, strong intimations had been received by President Young that the United States Government was contemplating sending an army to place a new governor over the Territory and enforce the laws of the nation therein. For the purpose of blocking this intention of the Government, Brigham had ordered that every able-bodied man should be enrolled in the Nauvoo Militia and undergo a system of drilling in the use of firearms, and they were accordingly drilled, myself among the number.

On the 24th day of July, 1857, while Brigham Young and

a select party were celebrating the tenth anniversary of the entrance of the pioneers into Salt Lake Valley in Big Cottonwood Canyon, a messenger arrived and reported that General Harney with two thousand infantry and a proportionate number of artillery and cavalry was ordered to Utah. This news aroused the ire of Brigham and he recalled to their minds that ten years ago when they entered Salt Lake Valley, he declared that if the United States would let us alone ten years we would ask no odds of them, meaning, of course, that we would be independent of the United States. He said now they were independent and would never again be subject to the United States Government. Heber C. Kimball delivered himself in a similar strain, also others of the leading men, and they talked very loudly about "Buck and Bright" being no longer yoked up together. "Buck" represented the Government under Buchanan, and "Bright" Utah under the rule of Brigham. He further declared that the United States army should never enter those valleys, but they should melt away as the dew before the sun. All this in the name of Almighty God.

From this time the drilling of the militia went on more vigorously than ever, and on the 15th day of September Brigham declared the territory under martial law, and at the same time large numbers of armed militia were ordered to Echo Canyon and other points, to prevent the soldiers from coming in. As before stated, on the 19th day of September as I was going home from my work I was ordered to be at Colonel West's office by nine o'clock that night, it being now about seven o'clock in the evening. Bitter as the pill was, I had to swallow it or be treated as an enemy. I responded with great reluctance after dedicating my family and myself to God. I was mustered in with the rest of the men and about three o'clock the next morning was on the march to the mountains. Only those who have passed through the ordeal can tell my feelings at leaving all that was dear to me on earth

to engage in a war in which I had no interest whatever. I had to furnish my own outfit, which consisted of an old musket and some bedding. I determined to shed no blood, and I am thankful we were never brought into conditions that demanded it. While in Echo Canyon our business was to fortify the canyon, dig trenches, pile rocks on the steep sides of the canyon, and throw up breastworks.

After being in the mountains three weeks we were ordered back to Ogden, and permitted to sleep one night in our homes. The next day we were ordered to March Valley, where we expected to meet a portion of the enemy, but they were not there and I was glad. After staying there a week we were ordered back to Echo, and went into Camp until about three days before Christmas, at which time we were ordered home, and I rejoiced to know that I had never been ordered to fire a gun. I reached home on Christmas Eve and right royal was the welcome I received from wife and children. Wife had harvested the corn and potatoes and had moved into a warmer cabin that I had bought prior to being mustered into the "army." Scouts were left in the mountains to harrass the Government troops and destroy the supply-trains.

In the meantime Brigham claimed to have a revelation from God commanding the raising of a standing army of two thousand men. Accordingly an inventory of every man's property was taken, and a tax levied upon the same to furnish every necessity for the equipment and maintenance of the army, which was to consist of cavalry. If one person could fit out one or more men he had to do it. If it required twenty men to fit out one, they must do it. The poorest had to do according to their means, for the Prophet Brigham said, "The Lord required it." The means were raised, the men equipped, but perhaps Uncle Sam's icy fetters were broken and the mountains of snow had melted and Brother Brigham saw the fiery

determination in Uncle Sam's eye to enter those valleys if he had to wade through the blood of Brigham's hosts; for Brigham declared the Lord accepted the sacrifice and the standing army was disbanded. But Brigham's lord forgot to return the poor man's cow, or horse, etc., now that they were no longer needed. Perhaps Brigham needed them. The next move on the docket was in the spring of 1858, when an order from Brigham was issued that every man, woman, and child north of Utah County must abandon their homes and remove into the southern part of the Territory under the penalty of having their houses burned over their heads; "Leaving only a few men in every settlement to apply the torch in case the troops on their arrival should prove to be hostile." So the *Juvenile Instructor* puts it, but the understanding was, they must be burned *if the soldiers came in*. Brigham declared he knew of a portion of the Territory where that people could hide up for twenty years and the United States could not find them. I removed my family as far south as Battle Creek. I went on to Provo and worked, making a road in Provo Canyon. Here I earned forty dollars in ten days, but it was in "Deseret scrip." I quickly turned my scrip into a cow, and I had hardly got the cow to my family before the "Deseret scrip" was all called in, being now worthless. Brigham's pretended hiding-place could not be found by his explorers, and the United States army came into the valley, June 26, 1858, and as they came in they designated their twelve pieces of artillery as the "twelve apostles." The new governor, Alfred Cumming, took his place, issued a proclamation for the citizens to return to their homes, and counseled obedience to the law of the land.

I and my family did not return to Ogden City. I moved as far north as City Bountiful and rented a log cabin on the bottoms. Mr. James Lemon, a "Gentile," let me have a team to fetch my family. I then obtained work and earned our

winter's bread. Mr. Lemon let me have seventy-five pounds of beef to be paid for in work in the spring, and I appreciated his kindness. I now concluded I would get a team, though I had no money to pay for it, and one morning I said to my wife, "I am going to try to get me a team."

"Why, Charles," she replied, "you have got no money."

I told her I must have one and would, at least, try. Some way I felt confident I should be successful, but I knew not how or where; but I went up into the settlement and made inquiries where I could get a yoke of cattle. I met Thomas Roberts and inquired of him. He told me Bishop William Smith, of Centerville, had just purchased a large herd of cattle that had just crossed the plains, hauling a train of merchandise. He said he had bought them for forty or forty-five dollars per yoke. Bishop Smith was a stranger to me; I had heard him preach once, but had never spoken to him. He knew nothing of me, but I determined to see him. I went right up to his place at Centerville. He was not at home, but one of his wives told me he was down in the pasture looking after his new herd. I found him with his cattle in his large pasture. I told him who I was and my business. He told me to look out a yoke that would suit me. I did so. I then told him I had no money, but I had a cow worth thirty dollars, and if I got the cattle I intended to haul wood from the mountains to Salt Lake City and bring him the money as I obtained it. I asked him the price. He said, "You can have them for ninety dollars if paid now, but if not, on the following terms: I will take the cow at your price, and if you pay the remainder in one month they will be ninety-three dollars; in two months, ninety-five dollars; if I wait three months they will be one hundred dollars, and if they are not paid for then I will take them back and charge you for the use of them." It was a big undertaking, but I had found it impossible to make a decent living without a team, and I

determined to take the cattle. I said, "You will want my note?" He replied, "Your face looks honest enough without any note."

I took the cattle home and brought him the cow, with which he was well satisfied. I then managed to get a second-hand wagon, and hauled wood from the mountains to Salt Lake City and sold it for cash; and I brought him the money as I received it until I had paid all but ten dollars within the first month. Then my hay gave out. I could not buy any for love nor money. The army was paying twenty-five dollars per ton for it, and the farmers took theirs there and received the ready cash. In the meantime I had told my wife's brother-in-law that it was my intention to leave in the spring. He communicated the information to the bishop of the ward in which we were living, John Stoker. Bishop Stoker came to see me and inquired if I was intending to leave the Territory. I told him I was. He expressed great surprise, and inquired my reasons. I told him I had no interest there. He remarked, "You are one of the last men that I should think of leaving the Territory." He then said, "You are owing the church one hundred and thirteen dollars." I replied, "According to your books I am owing the church one hundred and twenty dollars." He looked at his book and said, "You are right, I must take your cattle and wagon as payment." He never inquired if I could pay it; it seemed as though he thought I could not get away without a team, which was true, nor could I have paid it all that time.

I have already stated in a former chapter that the church offered to furnish half of our fare to Utah. This was my indebtedness. I had not been able to repay that, as I landed in Utah without a cent, and the following years the crops were mostly destroyed. Then came the "Mormon War," and after this the great move southward, and with all these hindrances, it had been a hard matter to live at all, without

paying a debt which in strict justice I did not owe. I had spent six years in preaching the gospel without remuneration, and had come to Utah in obedience to the counsel of the authorities. Still it was my intention to pay the debt.

He took my cattle and wagon-gears, leaving the bed for us to sleep in, as we had had no bedstead since we moved to the south. I now determined to see President Young, and try to get my team back. I went to the city and sought admission to the president, but was hindered from entering by an armed policeman who was pacing to and fro before the entrance. I then went to a friend's house, wrote a note, handed that to the policeman, and requested him to deliver it to Brigham Young. In that note I told him plainly but respectfully of my labors in the missionary field, my coming there in obedience to counsel, the church offering to furnish half the cost of my emigration, my landing there without a cent; I reminded him of the grasshopper raid and the famine in consequence, then of my compulsory service in the "Mormon War," and afterwards the general move southward in obedience to his order in 1858, and requested him to order the return of my cattle and wagon, without which I was crippled in my efforts to earn a living, to say nothing of paying that debt. When he read the note he ordered the policeman to send me into the office. I entered. He demanded in rather a peremptory tone, "Are you the man who wrote that note?"

"Yes, sir."

"What are your reasons for leaving?"

"I have no interest here."

"What, don't you believe Mormonism?"

"No, sir, nor any other ism."

"Aha, I knew you could not believe any other ism."

"Here," Heber Kimball interjected rather contemptuously, "You were a Methodist, wasn't you?"

"No, sir."

Then Brigham told me that I had labored long and endured many privations for this work, and assured me if I would remain and be faithful I should not lose my reward.

I replied, "President Young, if you will forgive that debt you may take all the reward."

He answered he could not, but he would arrange it so that I could have my cattle to work with. He then told me of judgments that were coming on the earth; among the rest there would be a seven-year famine in the United States and two years here, commencing with the next year, and I would be glad to come back.

I replied, "President Young, I have gone through one year's famine here, and I would rather risk seven years of famine in the States than one year here." There ended our colloquy. However, he gave me a note to deliver to Bishop Hunter, the head bishop, authorizing him to order Bishop Stoker to let me have my cattle and wagon. But from the fact that Bishop Stoker paid no attention to it I was satisfied secret orders were given countermanding that order. I knew Bishop Stoker dared not disobey counsel. Brigham did give me a certificate afterward, declaring that I had made proper settlement with the church and was not to be molested on my journey eastward. This was to prevent the Danites from interfering with us. It was midwinter when they took my cattle, and as I had sold all the wood that I had hauled to pay for the cattle, I was now left to pack what wood we burned from a willow patch on the bottoms.

I was owing ten dollars on the cattle, but I had a yearling heifer which I sold for sixteen dollars and I paid Bishop Smith his ten dollars, so that now I was free from all financial demands, except for the beef we were eating and that I paid in work in the spring of 1859 as per agreement. I now bent every energy to get my family safe away to the Eastern States. My wife was questioned by the ward authorities as to her

willingness to go with me, and to find out if I was using any undue influence to get her away. Offers were made to her by her relatives as inducements to stay. But she told them her mind was fixed,—where I went she would go, and in the language of Ruth to Naomi, she told me, “Where you go I will go, your people shall be my people and your God my God.” My cup of joy was full; she seemed dearer to me now than ever. I cared nothing for obstacles that lay in my way, and we united our efforts to accomplish our deliverance.

When I had straightened matters up with Mr. Lemon who had kindly waited, we removed to Salt Lake City as soon as we could after spring opened. There I secured work at gardening for two dollars per day to be paid in flour. Wife helped wonderfully by her economy, and we made a raise of sixty dollars by selling our flour. With this and twenty dollars loaned me by Brother Robert Holt, who also was intending to leave, I bought a yoke of cattle. But prior to our removal to the city with my family, I had met a Brother John Brown who was secretary to the head bishop—Hunter. He, Brown, had learned that I was going to leave and inquired my reason. I gave it as I had given it to others. He took my arm and requested me to take a walk with him. I did so. He then said, “Charlie, there is but one difference between you and me, you are going and I am going to stay. I am satisfied this thing is a humbug, but I am getting a good salary, and as long as I can do that I shall stay.” He then said, “If you will pledge your word and honor not to disclose who told you, I will tell you of a man who is going to leave, and is rich, and will have several teams, and I think he will give you a chance to drive one of his teams and permit your family to go with you.” He gave me the name and address. I visited the man named at his house. I told him I wished to have a private interview with him. He invited me into a private room. There I made known my errand. He affected to be very indignant, and

demanded to know who had told me such a story as that he was going to leave. I told him I had given my pledge of honor not to divulge the name of my informant, and I would not. He went on to say he was well satisfied with Utah, that his means were invested in real estate there, and there was no reason for his leaving. I then told him I was sorry if I had been misinformed, and that being all my business our interview was at an end. His manner immediately softened, and he continued to talk, saying he was satisfied with Mormonism, it was just as good as any other ism. This last sentence give me the key to his mind. I knew that no true Mormon could allow any such comparison of Mormonism with any other ism. He further said, "I have been a Catholic and know of the corruptions of Catholicism and its tyranny, but it is not to be compared with Mormonism for either." He then advised me to see Governor Cumming, who he thought would render me assistance by Government trains. I saw Cumming, but he refused to assist me. It is possible he thought I was a spy sent out by Brigham to lay some trap for him. I received no help from either source. The above incident transpired prior to our removal to Salt Lake City.

I will here state that the gentleman Brown referred me to was William Thompson, one of the chief clerks in the tithing store, and he did leave that summer or fall. I remember hearing of him in Missouri. But at times it was absolutely necessary for a man to keep his own counsel, as it was an easy matter to throw obstacles in his way and prevent him from leaving. I am satisfied my cattle and wagon had been taken from me for that purpose. But such as had received their endowments were in greater danger. I had not received any, though as before stated I had been recommended for that purpose, hence I was not supposed to know the secrets of the endowment house, and hence not considered dangerous.

I have already stated that an English brother named

Robert Holt had kindly loaned me the sum of twenty dollars, without note, which sum I put with the sixty dollars we had earned and saved, and I bought a yoke of cattle, and not having sufficient to buy a wagon, I obtained permission from William A. Moore, who was also leaving, to hitch my cattle with his to his wagon, and my family was to ride with his wife to the States. I must here express, as well as I can, my heartfelt gratitude to these brethren for their kindness in the hour of need, and especially to Robert Holt, without whose kindly aid I could not have obtained my cattle, and hence must have remained in Utah another year. Brother Holt had also made me a pair of boots for which he credited me until I could pay him in the States.

On the third day of June, 1859, eleven families of us, in ten wagons, bade farewell to the "city of the Saints." We elected Robert Holt as captain of the company, and that night encamped on the mountain. I think it was called, "the little mountain," and either that night or the next, Ephraim Hanks and his band camped beside us. They were noted as Danites. We did not know their purpose, but we put out a guard, and every man that slept had his rifle by his side. But our camp was not molested. Indeed, we were permitted to leave the Territory without molestation.

We found the snow on the mountains very deep, and as it melted it raised the rivers and streams, which made them difficult and dangerous to cross. We found the Bear River raging, and the bridge across it was rising and falling as the waves dashed against and over it. We had each family cross with their own team, while every man rendered what aid he could until every family and team was safely over. One of the little mountain streams, I forget its name, was raging like a mighty river. I guided our team by jumping into the stream, grabbing the yoke of the near ox, and by word and pulling of the animal, I guided them to the landing place, but it was a dangerous

undertaking, as I had never swam a foot in my life, the cattle were swimming, and it looked as though we would be drowned. But thank God we all kept our self-control, and all got safely across the raging stream. We arrived safely at the Sweet Water, where we met a number of gold hunters who had started for Pike's Peak, but were now on the way for California. Brother Holt found they had a wagon for sale, having lost some of their cattle. He bought the wagon for twenty-five dollars and then came to me and told me to hitch my cattle to the wagon, and put my family therein, and then we could ride more comfortably to the States. This was a great accommodation to us and we gladly availed ourselves of it. Our trip across the plains was as pleasant as it could be under the circumstances. Nothing transpired to cause us to look back with regret to the salt land. Our provisions became scarce, but this was the result of our feeding Indians and emigrants whom we met on the way. About fifty miles east of Fort Laramie we met a train of hand-carts on their way to Utah. They were nearly destitute of food, and presented a sorry sight. We shared what we had with them and they were grateful.

One little incident or two I will relate. A young man came to my wagon and inquired my name. I told him. He seemed surprised and shocked.

"What," says he, "our Charles Derry that used to preach in Dudley?"

"The same," I answered.

"Why, Brother Derry, I have heard better things of you! What are your reasons for leaving the valley?"

I replied, "You are now some five hundred miles from Salt Lake, you could not turn back if you would, and it is useless for me to trouble you with my reasons."

However, he insisted, and I gave him a few facts that I knew, and among the rest I told him that from that time on

he would find the "thumbscrew" binding more tightly, "and the nearer you get to the valley the worse it will be."

"Why," he said, "I have found that already." Suffice it to say, he went on to Utah, and when the General Conference of the Reorganized Church met at Gallands Grove, Iowa, I attended that conference. One day a young man come to me, accosted me as "Brother Charles," and shook hands with me. I told him he was a stranger to me. He then recalled to my mind our meeting on the plains, and said he had found every word that I had told him was true, and had returned as soon as he could get away, and hearing of the conference he determined to attend. It was Joseph Gilbert, from one of my former fields of labor.

When we arrived opposite Fort Kearney, for we were on the north side of the La Platte, or Platte as it is now called, our provisions were nearly given out. We had divided, as before stated, with Indians and emigrants. Four men and myself started to cross the Platte to get provisions at Fort Kearney. We crossed four channels of that stream, and were in the fifth, but we found the streams too deep. I had taken the precaution to take a long stick, and with it I saved one man from sinking in the quicksands; by reaching out the stick to him, he grabbed it and I pulled him out. He now had the stick and as we got into the fifth channel, I was getting beyond my depth, and he saved me in the same manner. We now determined to return to our families, as there were four more channels, and the river was rising fast, so much so, that when we got to our own side we found the water had risen six inches. It appears there had been a storm in the mountains which with the melting snows had caused the rise. Soon after this we met a "Gentile company," under the guidance of Doctor Henry, who kindly aided us as we had aided others.

We finally arrived at Columbus, Nebraska. Here Brother Holt was going to leave the company and visit relatives at

Genoa. I sold my oxen for thirty-seven dollars, paid him the twenty-eight dollars I owed him, delivered him his wagon, and hired a man to take us to Fontanelle, Nebraska, for which I paid him ten dollars, and now we were penniless again, but I found my brother² in Fontanelle, who gladly welcomed us to his home.

We were once more in the land of freedom, and great was the joy that filled our hearts. Our little company had scattered, some going to Kansas, some to the East, and Robert Holt and his family to Genoa, Nebraska, to visit relatives for a while; but he finally settled in Kewanee, Illinois. I believe he and his family are the only ones I have ever seen of that band of emigrants from the salt land, since we arrived at Columbus.

Robert Holt, though now gone to his reward, will always occupy an honored place in my memory.

My cup of joy was full at finding my mother and brother and his wife, my cousin. George and family and our dear old mother had left England in 1856, and on arriving at Fontanelle, Nebraska, had met his wife's sister, also our cousin, and her husband, Mr. Gibson, and they had tarried there, and settled down. My mother had married again to a man named Parker, and was living on Bell Creek. She was glad to see her youngest boy, and I was glad to see mother.

The hardships we had endured in Utah and on our journey to the States had very much enfeebled our systems, and after being at my brother's about ten days, wife and I were taken down with bilious fever, and we lay helpless side by side for about two months. Our children were also sick with the ague, but we had the kind care of my brother and his wife, who did what they could for our relief, for which I shall ever feel grateful.

²George Derry, now of Lamoni, Iowa.

At length we went to mother's, I being better, but wife still lingered, suffering from the fever and ague. When I could work to advantage, I rented a log house belonging to a farmer on the prairies. Winter soon set in. The cabin was very open, and we had no furniture except an old stove, and a few utensils to cook with and eat from. I made a bedstead of poles for the sides and ends, and for bed cord I wove green bark. Our bed consisted of corn-husks, and what bedding we had used on our journey, which was rather slim. I sawed off a block of wood to be used by the wife as a chair, while I and the children sat on the floor. I worked for the man of whom I rented the house, and paid him in labor, two dollars per month, and for the remainder of my earnings I received provisions. My wardrobe was very slim, as was also that of my family.

One day in midwinter I heard a wagon driving rapidly by the house. I went out to see it, but it was a considerable distance away. I watched it rolling over the prairie at a rapid rate, then I looked in the direction from which it had come, and my attention was arrested by a dark object on the white snow, two or three hundred yards away. I called my wife to look at it, and she suggested I had better go and see what it was. I went and found a soldier's good blue overcoat. We concluded it must have been lost out of that wagon at least two miles away and rapidly increasing the distance between us and it. Thinking the owner would miss it and return for it, we kept it for about three weeks without using it. Then not being able to hear anything of the owner, wife took the large cape and made some clothing for the little boy, and the other part served me for an overcoat. This looked a good deal like an act of Providence, for it was the very thing we needed. We were on the prairie several miles from any town, but we managed to obtain fuel and food until spring; even if it were a limited supply.

In the spring we moved into Fontanelle. Here I rented a house and garden and also a blacksmith shop. As the man who owned it was very sick, I ran the shop a few months until he recovered, during which we replenished our wardrobe, also our bedding, and got some furniture. But as the work demanded the labor of only one man, when my time was up I went into farming, upon a small scale, with my brother, and moved onto Maple Creek. The season being dry, our crop was small. My brother furnished the team, with which we put in and tended the crop.

Winter was approaching; we were on the bald prairie; timber was scarce; our house was a one-roomed log cabin without a door. A bed quilt supplied the place of a door. There was no mill where we could get our grain ground nearer than forty miles, and having no team, I borrowed a hand-mill from one of our neighbors about four miles away, with which I ground the corn, and the wheat in a coffee-mill, and right thankful we were for the blessings enjoyed; nor did we ever regret leaving the valleys of the mountains. Yet I do regret that in rejecting the evil which I saw I did not cling more closely to the truth I had received in my native land. Strange as it may appear, I have sometimes thought that it was necessary that I should be led to question the divinity of the latter-day work entire, for if I had not, I should certainly have raised my voice against the dark cloud of apostasy that had come over the church since the death of the Prophet and should have contended for the original purity of the church to the exclusion of the false teaching that had crept in; then I should have been considered a dangerous foe, and very likely would have felt their vengeance. But as it was, I was not considered a dangerous enemy, and I was spared for further usefulness in the cause of truth. None can tell the terrible agony I endured when I discovered the true spirit of the Utah church, and in my despair I flew to the opposite extreme from

that which I had once received. But the Spirit of God did not leave me entirely alone, nor could I forget the many evidences I had received of God's cause. While I tried to account for those blessings on some other principle, I could not satisfy my mind. The facts would loom up before me, but as I knew of no other part of the church that held the truth in its purity, I was at a loss to know what to do. Now I can see God's hand was over me, and leading me in ways that I knew not until I was prepared to be brought into the light of day, and to have my feet once more set upon the rock of eternal truth.

On Sunday, the twentieth day of February, 1861, I visited a neighbor named Clark. He had become acquainted with the fact that I had belonged to the Mormon church, and that I had returned from Utah. He had some acquaintances who were members of the Reorganized Church, and through him they learned that I had been to Utah. One Wesley Fletcher told Elders William W. Blair and Edmund C. Briggs, who were then on a mission in Iowa, "seeking the lost sheep of the house of Israel." Bro. Briggs, on hearing of one in Nebraska, sent over the eleventh number of the first volume of the *True Latter Day Saints' Herald*. My neighbor Clark had received it and as soon as I entered his house he called out in a jocular manner:

"Heigh, Brother Derry! here is a paper for you," and he handed me the *Herald*. I sat down in his house and read its contents aloud to him, and as I read conviction came to my mind of the truth of what I read. I said to him, "That suits me." But the impression was deeper far than my tongue could express. I returned to my cabin and acquainted my wife with what had transpired. I then read the *Herald* to my wife and children. With a penitent heart I asked forgiveness from them for trying to teach them there was no God. I told them I knew there was a God, and the gospel as revealed to Joseph and delivered by him to the world was

true. The Book of Mormon was a divine record, and also the Bible contained God's word, and Jesus Christ was the Son of God, and the Redeemer of the world. I requested them to kneel with me in prayer. We all knelt in solemn, fervent prayer. Yes, we wept and prayed together as we were wont ere the dark clouds had obscured our vision, at least mine, and to each of us it was a glorious prayer-meeting. While thus engaged Utah, like a dark cloud, seemed to pass before my eyes. My soul shuddered at the sight, and at the thought of returning there, as for the instant it seemed to indicate. But I had strength to say, "Lord, thy will be done." The cloud vanished, and my heart was filled with joy, and I was never more troubled about Utah. God had permitted that cloud to pass before me to put my determination to serve him to the test. I then knew that God had better things for me and mine than to be enslaved in the meshes of the Utah corruption. I praised God for his loving-kindness.

One incident I record here to show that in spite of my infidelic teaching to my family, faith in God could not entirely be repressed in the hearts of my family. Before removing from Fontanelle to Maple Creek, we were living in a small frame cottage on the edge of the Elkhorn Valley, and one night a terrible storm arose. The lightning was terrible, and the crashes of thunder roared more like the day of doom than anything else, and the wind raged with terrific fury. I arose from my bed and looked out and the country seemed all ablaze, the lightning had set fire to the tall dry grass in the river bottoms or valley, and the flames were coming before the fury of the wind from the west, and seemed about to envelop the little village of Fontanelle, and our cottage was one of the first that it must strike. I aroused the wife and children; they dressed, and I stood in the door watching the course of the flames, determining to take my family on to the plowed garden and protect them the best I could from the devouring

fire. I can see in my mind now, my little Alice Amelia standing in the middle of the house, her face wearing a look of great anxiety as she gave utterance to these words, "O Father! I hope the Lord will bless us."

I responded, "Yes, darling, the Lord will bless us"; instantly the wind changed into another direction and we were saved. No power could persuade us that God's hand was not over us, and this incident proved that deep down in our hearts there was lingering a spark of faith in God. And blessed be his name who has given us the assurance that "He will not break the bruised reed nor quench the smoking flax."

Our family altar was reared again, and under the divine influence I penned hymn No. 147 in the Saints' Harp:

O Lord! around thy altar now,
To supplicate thy grace,
As children we would humbly bow,
And seek our Father's face.

Hide not from us, our Father dear,
Thy gracious smiles, we pray;
But let thy love dispel our fear,
And draw us near to thee.

Let thy great light illumine our souls,
And guide our erring feet;
Thy Spirit o'er us hold control,
And keep us from deceit.

We know, O Lord, without thine aid,
We little good can do;
But when our minds on thee are staid,
Thou bring'st us conquering through.

Then, gracious God, accept us now,
From thy great throne above;
Help each to pay his sacred vow,
And fill us with thy love.

(To be continued.)

LOCAL HISTORIANS AND THEIR WORK.

SANDWICH ISLANDS.

(Continued from page 329.)

CHAPTER XVIII.

1906.

On July 2, the *Pacific Commercial Advertiser* published its jubilee edition, in which there appeared a short article on the work of the Reorganized Church in Hawaii. This publication of the church article was referred to in the *Saints' Herald* of July 18.

On July 24 the *Zion's Ensign* of July 12 was received, from which the information was gathered that Elder White and party expected to sail by the steamer *Mongolia* from San Francisco on July 20.

On July 26 a letter was received from Augustus B. Purfurst, at Hilo, in which he spoke encouragingly of his efforts to interest some of the Portugese of that district of Hawaii in our work, and he found some of these people, as well as some Hawaiians and others, willing to listen to the gospel story as he told it, as opportunity offered when he met with them or in his visits to their homes. That his efforts aroused some little interest amongst a few at any rate, the orders he sent for some of our church publications (Book of Mormon and Doctrine and Covenants) show.

On July 26 the *Mongolia* arrived, bringing amongst its passengers, Elder John D. White and family, together with Bro. and Sr. Dumbold, Sr. White's father and mother, all of whom we were pleased to meet. Notice of Elder White's arrival appeared in the *Pacific Commercial Advertiser* of July 27 and July 29 and in the interview appearing in the paper of July 27, the difference between the Reorganized Church and

the Utah church was clearly pointed out. On Sunday, July 29, Elder White preached his first sermon in Honolulu. In the morning he spoke to a Hawaiian congregation and in the evening to a good audience of English-speaking people. Both of his efforts were well received and favorable notice of the evening discussion appeared in the *Pacific Commercial Advertiser* of Monday, July 30. The articles appearing in the *Advertiser* with reference to Elder White were referred to in the *Herald* of August 22 and the *Zion's Ensign* of August 30.

As a result of Elder White's efforts a greater interest was manifested in the work by the members generally, and by a few outsiders, and towards the end of August it was considered advisable to hold week-day meetings in different parts of the city, in halls or in the homes of the members, as opportunity might offer. The first of these week-day meetings was held on Monday, August 20, in a hall near Nuuanu Street, owned by a political body known as the Home Rule party, who kindly placed the same at our disposal. This meeting was well attended. On Tuesday, August 21, a meeting was held at the home of Bro. Moses Keaulana in the district of Kakaakao. There was also a nice attendance at this meeting. On Thursday evening, August 23, a meeting was held in Kalihi, at the home of Edward N. Voeller, and on Friday, August 24, a meeting was held at the home of James Kanui in the same district. There was a fair attendance at both of these meetings.

On August 25, the missionary in charge wrote to President Joseph Smith relative to the publication of a Japanese tract which had been written by Elder Ingham.

On Sunday, August 26, three of the children of Edward N. Voeller were baptized by Elder White at Waikiki. And at the same time he also baptized a young boy named Daniel Sanford, a member of our Sunday-school, and also the wife of Bro. Moses Keaulana, who had been attending our services for

some time. On Sunday, September 2, a half-Chinese girl, who was a member of the Utah church and who had been attending our services for some time, was baptized by Elder White, and on the same date she and the five others who had been previously baptized, were confirmed.

On September 20 letters were received from President Joseph Smith dated September 7 and 8, relative to the publication of tracts in the Japanese language. The letter of September 8 acknowledged the receipt of a letter from the missionary in charge to him of August 25. Elder Smith stated that he had examined the tract written by Elder Ingham that had been forwarded to him, and after making a slight change, or two, returned it with his approval. At the same time he expressed his confidence in the missionary in charge and Elder White to such extent that they might, if they saw proper, write such tracts as in their judgment the situation might demand and put them into circulation for the work here, without reference to the Presidency unless they so preferred. He further stated that it was thought that those in the field in active supervision of the conditions were best prepared to determine the nature of the literature required. This letter also contained the information that the Board of Publication would undertake the getting out of the tracts agreed upon if sent to them.

About this time the week-day meetings were discontinued for a while, and on Wednesday, September 26, Elder White, with the missionary in charge, went over to Hauula, a small place situated near the Mormon settlement of Laie, Elder Waller hoping that here an opening might be made for our work, as Sr. Thompson and her family were located there. It was at the home of this sister that Elder White stayed while looking over the ground. On Thursday, September 27, Elder Waller returned to the city, where he found awaiting him

a letter from Bro. Purfurst, of Hilo, who reported encouragingly of prospects there.

At the sisters' prayer-meeting held on this date, lessons that had been prepared by Elder Waller for the study of the Book of Doctrine and Covenants were given out, the same having been translated by Sr. Kanui, who was afterwards assisted in this work by Sr. Maria Piltz.

On Sunday evening, September 30, Elder White returned from Hauula, reporting that he had held services there and that some manifested an interest in our work. About this time a Sunday-school was started at the home of Sr. Thompson, which was attended by twenty-three persons.

On Thursday, October 4, Elder White baptized Mr. Lorenzo A. Moore, whose wife had been a member of the church for several years. Four of their children were baptized at the same time near their home up Nuuanu Valley.

On Saturday, October 6, a letter was received from Bro. Purfurst, of Hilo, dated October 4, relative to Elder White's visiting Hilo, Elder Waller having previously written him about this matter. On this date Elder White went down to Hauula again.

On Sunday, October 7, Bro. Moore and his four children were confirmed by Elder Waller and Elder Ingham.

On Monday, October 8, Bro. White returned from Hauula and arrangements were made for him to go to Hilo. On Tuesday, October 9, Sr. White was taken sick, and in consequence Elder White was unable to leave for Hilo in accordance with arrangements.

On October 9, the quarterly report of the missionary in charge went forward to the First Presidency. (This report was referred to in the *Herald* of November 7.)

On October 13 the missionary in charge received a letter from Joseph Smith, president of the church, under date of October 1, written in answer to a letter to him of September

Jour 3

12, in which direction was sought by the missionary in charge relative to his remaining here and the locating of his family who, for some months, had been living in Leipzig, Germany. The letter contained the direction sought for, President Smith, after giving the matter considerable study and prayer, writing as he felt led. The instruction given was to the effect that Elder Waller having been sufficiently heedful of advice previously given (in 1896 by the Spirit through Joseph Smith) with regard to his remaining here in the interest of the church work, was absolved from further obligation in that regard and at liberty to follow the dictation of his own desires and business wisdom in the matter. It might here be said that Elder Waller, after making the matter a subject of earnest prayer, had felt led to write to the president of the church for light and direction and the instruction received was in harmony with his sentiments and he felt grateful to the Lord for his goodness in thus guiding him.

On Tuesday, October 23, Elder White left for Hilo, Hawaii, calling *en route* on the island of Maui. He reached Hilo Sunday, October 28, where he met Elder Augustus B. Purfurst, with whom he talked regarding the situation there. The object of Elder White's visit to Hilo was to look over the field there and make investigations of the conditions with a view to starting the work on the island of Hawaii. It was the intention when he started out that he should visit different places on the island, but he found the expense of traveling so great that he deemed it advisable to give up this part of the proposed itinerary. After taking a view of the situation he did not think that prospects for starting the work in Hilo looked favorable and therefore concluded to return to Honolulu, which place he reached November 8, after visiting some of the towns on Maui *en route*, amongst others, Hana and Haiku.

On October 25, Elder Waller wrote to Bishop Kelley for

advice relative to the locating of his family and himself in the near future in or near Independence, Missouri. He felt impressed to write to Bishop Kelley after giving the instruction received in President Smith's letters, together with certain promises made to him in his patriarchal blessing, prayerful consideration.

On October 27, Bro. John R. Evans, who had been a member of the Honolulu Branch since March, 1904, left for Seattle, with his family, on the bark Gerard C. Tobey. For a few weeks prior to his departure he had been president of the Zion's Religio Society.

On November 24, a letter was received by Elder Waller from Edmund L. Kelley, dated November 12, in which the Bishop stated that he was in harmony with the thought of Elder Waller locating with his family in Independence, and spoke encouragingly of prospects of church-work in connection with the Bishopric that it might be possible for him to undertake there. Feeling grateful for the direction given through the Lord's servants, Elder Waller now determined to lay his plans in accordance with the instruction given. While considering the matter, the promise made to him by the Spirit when he was quite young in the work, through Brn. Joseph Smith and William W. Blair, was forcibly brought to mind. It was as follows: "The spirit of carefulness and of wisdom shall be with thee in the way and thy feet shall be led into safe paths. Trust ye in the Lord."

On December 12, the donation of the members of the Honolulu Branch to the Graceland College Fund, amounting to \$18.75, was forwarded to Bishop Kelley.

The question as to where and how Elder White could work to the best advantage, was a matter that had been for some time and was now claiming careful consideration from both the missionary in charge and Elder White. As the way had not opened as he had expected on account of business condi-

tions, Elder Waller had given up, for the time being at any rate, his contemplated visit to his family in Europe, and as he, with the assistance of the branch officers, would be able to take care of the church-work in Honolulu, it was deemed advisable by Elder Waller and Elder White as well, that an effort should be made to secure an opening on one of the other islands; and with this end in view, on December 4, Elder White visited the island of Kauai. After looking over the field there and making an investigation of conditions, he returned to Honolulu on December 12. The advisability of Elder White's locating on the island of Kauai was considered and discussed and the conclusion finally reached was that under the circumstances it was best for him to remove there and make an effort to start the work on that island. Here it might be said that the question of expense was one that influenced, to some extent, the decision reached. Elder White and family had found living expensive in Honolulu, and the thought of being burdensome was one that troubled them not a little, and thinking that he might be able to assist financially as well as continue to do church-work, Elder White had secured a license to practice law in all the courts of the territory of Hawaii, but was undecided as to whether it would be best to open an office in Honolulu or on one of the other islands. As, however, on the island of Kauai there seemed to be a good opening for an attorney as well as for church-work, it was thought best for him to try that field, with the understanding that commencing with the new year he would be put on a self-sustaining basis. Accordingly arrangements were made for him to remove there.

On December 16, a letter was received from Elder Purfurst, in which he spoke of the efforts he was making in Hilo to interest some in our work by the distribution of some tracts and books.

On December 19, the Japanese tract, the matter for which

had been furnished by Elder Ingham, was accepted, after the translation had been gone over by a Japanese who was considered competent to pass upon the same. The one thousand copies printed cost five dollars. This amount also included the work of translating and it was understood that further copies could be had at the rate of three dollars per thousand. Copies of the tract in Japanese and English were sent to Elders Frederick B. Blair and Elbert A. Smith, and also one in Japanese only to the president of the church.

On Monday evening, December 24, the Sunday-school Christmas entertainment was given and was well attended. Notice of it appeared in the *Pacific Commercial Advertiser* of December 25. The Christmas entertainment of the Hauula Sunday-school was also given on the same night.

On Thursday, December 27, Elder White, together with his wife and boy, left for the town of Lihue on the island of Kauai, on the steamer Maui, Bro. and Sr. Dumbold remaining in Honolulu. On December 30, Elder White returned to Honolulu for the purpose of attending to some matters of business.

The Christmas offering to the *Zion's Hope* Fund amounted this year to \$35.00.

Reference to the branch record shows that during the year twelve members had been added by baptism to the church in Honolulu.

CHAPTER IX.

1907.

Opening up of the work at Waikiki—Erection of Church Building commenced—Death of John M. Horner.

On Thursday, January 3, Elder White returned to Lihue, Kauai.

On Sunday morning, January 6, the election of officers of the Honolulu Branch Sunday-school was held. In the afternoon of the same day, the officers of the Waikiki Sunday-

school were elected, as were also, in the evening, the officers of the Honolulu Zion's Religio-Literary Society. On this Sunday afternoon, an opportunity was afforded Elder Waller to visit the home of one of the children (Gardie Harbottle) of the Waikiki Sunday-school, who had been prevented from attending her class on account of sickness. The opportunity was appreciated because, while instructing the children, he had often wished and prayed that some of their parents might become interested in our work, and was hoping that the way might open so that this might be brought about. The only time at which, in the past, any of the parents had manifested an interest in our work, was when at Christmas-time an entertainment was given by the Sunday-school children. Elder Waller was pleasantly received in company with Sr. Kanui, the assistant superintendent of the Waikiki Sunday-school, and the opportunity to present some of the gospel teachings was taken advantage of, with the result that the parents of the child asked that she be administered to, which request was acceded to on the following day, the Lord blessing the administration to the good of the little one, who commenced to recover forthwith, much to the joy of her parents and other relatives. From this time on, her parents (Isaac and Mary Harbottle) and some other of her relatives, manifested considerable interest in our work. Two weeks later, a Sunday-school was started at their home and thus after years of labor with the children, the way was opened for some of these older people to join their little ones in the study of our Sunday-school lessons.

On Wednesday, January 9, at the Honolulu Branch business-meeting, the election of officers for the year was held and a committee, consisting of Elder Ingham and Bro. John Mahuka, was appointed to have plans and specifications prepared for the church-building, the erection of which the membership generally had been looking forward to with fond

anticipations, and they now rejoiced to realize that there was a possibility of their long-cherished plans being carried out. The lot for the church-building had been secured several years before (1903).

On Monday, January 14, by the steamer Doric, a letter was received from President Joseph Smith acknowledging the receipt of the Japanese tract by Elder Ingham on the subject of eternal life.

On January 16, at a meeting of the branch, the tithing report for the year 1907, presented by the Bishop's agent, was approved, as well as the statistical report. The latter report, which was presented by the branch president, showed the number of members of the branch to be one hundred and twenty-seven, a net gain of ten over the previous year.

The quarterly report of the missionary in charge was also forwarded at this time to the Presidency. Elder Waller also wrote to President Joseph Smith and Bishop Kelley relative to the work of Elder John D. White, informing the latter that commencing with January 1, Elder White had been on a self-sustaining basis.

On Sunday, January 20, a senior grade Sunday-school class was started at the home of Mr. Harbottle at Waikiki.

On Monday, January 21, Elder Waller left on the steamer Maui with an excursion party for Hawaii, the largest island of the group, where in the district of Kau there was an opportunity of witnessing one of Nature's grand displays—the activity of a crater near the summit of a mountain called Mauna Loa, from which a stream of lava descended towards the sea, presenting a spectacle never to be forgotten by those fortunate enough to view it. The flow had almost subsided when the party reached there, but there was still considerable activity in the crater itself, as evidenced by its display of Nature's fireworks during the night. Elder Waller returned to Honolulu on Thursday, January 24.

At this time the sad news was reached of the burning of the Herald Office in letters from Richard S. Salyards and Elbert A. Smith. From the latter there came a request that another Japanese tract, with the translation, be sent to replace the one that had been destroyed in the fire. These were forwarded Tuesday, January 29.

On Tuesday, February 6, a number of Japanese and Chinese tracts were forwarded to the Herald Office at Lamoni.

On Friday, February 15, the Waikiki Zion's Religio-Literary Society was organized with nine members, who were either parents or relatives of the children attending the Waikiki Sunday-school.

On Sunday, February 17, Elder White, who had come down on a business trip, preached at the evening service. He returned to Kauai Tuesday, February 19.

On Wednesday, February 27, a letter was received from Edmund L. Kelley dated February 14, 1907, in which he commented as follows on the change in Elder White's work:

I am not favorable, however, to Bro. White entering upon the practice of law while he is engaged in missionary work, providing he is to be understood as giving his time and attention to missionary labor. The Lord's direction touching labor of the missionary must be followed. It does not make any difference what the conditions, we can not vary his instruction, and he says that the minister can not serve in things of the world and also serve the interest of his work. He will leave one or the other. If Bro. White wishes to arrange for himself independently of the church, and then do good as he can while he is looking after himself, that is certainly his province and I would give him hearty support in the same, but we would hardly be said to have a missionary in the islands in the full sense, if he was engaged in secular work a great part of the time. If the law practice will furnish the expenses, of course it is all his own work then, and he would not remain on missionary list necessarily, except we might place him upon the list as being self-sustaining. If this is the idea I would be pleased to hear from you touching the matter before our next General Conference.

During this month a religious discussion was carried on in the Honolulu newspapers between Father Beissel of the Roman Catholic Church and Bishop Resterick of the English Church, relative to the origin of the Church of England.

Towards the end of the month (January 23), a brother in our church, named John M. Mahuka, addressed a letter to the two religious contestants, in which he asked a number of questions relative to church organization and doctrine. The questions were replied to by Father Beissel, who was evidently considerably worked up about the same, his temper apparently having got the best of him. This entry of Bro. Mahuka into the arena of religious debate brought our church prominently before the people and gave us an opportunity, in one of the replies made by Bro. Mahuka, assisted by Elder Ingham, of introducing extracts from the speeches of Senators Burrows and Dubois, delivered during the discussion of the Smoot case, in which our church and its faith and the standing of its members as citizens of the United States received favorable mention.

In the *Pacific Commercial Advertiser* of March 1, cuts of Bishop Wooley and his son, of the Utah Mormon church, appeared. They had been called upon to testify before the United States District Court in the case of one of their members who was under trial for adultery. They refused to divulge anything regarding the party, claiming that the church confession was secret and that therefore they could not furnish any information that the church might have with regard to the case.

On March 3, Elder White came down again from Kauai and reported to the missionary in charge his intention to visit Independence early in April, and that his family would probably accompany him at that time.

On Wednesday, March 6, Elder Waller wrote to Bishop Kelley relative to Bro. White, explaining that the arrangements made with regard to his work he considered only temporary, as the General Conference was close at hand.

On March 8, by the steamer Doric, the Sunday-school report was forwarded to Elder David J. Krahl and by the

same mail reports were also forwarded to the First Presidency and to Mrs. Etzenhouser, secretary of the Zion's Religio-Literary Society.

On March 8, David A. Anderson was appointed to represent the Waikiki Zion's Religio-Literary Society at the convention of that body in April.

Ulysses W. Greene was appointed as delegate to represent the Honolulu Branch at the coming General Conference on March 10. And on the same date, Richard S. Salyards was appointed delegate to represent the Honolulu Branch Sunday-school and the Waikiki Sunday-school at the Sunday-school convention. David A. Anderson was also appointed on the same date to represent the Honolulu Zion's Religio-Literary Society at the convention of the association.

The report of the missionary in charge, as well as that of John D. White, was forwarded on Wednesday, March 20, to the Church Secretary.

A copy of the historical report giving the history of the work of the Reorganized Church in Hawaii from the year 1890 to the year 1906, was forwarded on March 21. This report was furnished to replace the one that had been destroyed in the fire at the Herald Office.

On Tuesday, April 2, Elder John D. White and family left for Independence, via Hilo, Hawaii.

On April 6, plans for the church-building were received from the architect and bids were called for from different contractors.

On Tuesday, April 9, Elder Waller left for a visit on the island of Hawaii, by the steamer Likelike, Elder Ingham during his absence attending to the work. While on the island he had an opportunity of meeting with John M. Horner, an old and respected resident of the island, who had been identified with the latter-day work in the lifetime of Joseph Smith, the Martyr. To his regret, he found that Mr. Horner, while

expressing strong faith in the latter-day work, was strongly inclined towards the Utah church. From his sons, Elder Waller learned that the Utah elders frequently called upon him and that since his wife's death he had been getting closer to the Utah church. From personal conversation with Mr. Horner he also learned that Mr. Horner indorsed Brigham Young and even went so far as to claim that Joseph Smith taught and preached polygamy. However, he admitted that he had no actual knowledge of this himself, but based his statements on what he had heard from others. The conversation also revealed the fact that he was building greatly on a prophecy or blessing which had been delivered to him by Elder George Q. Cannon when in California in the year 1852 or 1853, when he was in poor circumstances and which was to the effect that he would return to Zion and that the way would open in a manner he little thought of and that he would also send of his abundance up to Zion. From Mr. Horner's sons he learned that he had been and was fulfilling the latter part of the prophecy by sending from time to time sums of money to the church in Utah, and that he was also preparing to go to Salt Lake City himself. As Mr. Horner was a man of integrity and honor and lived a life above reproach, it was difficult to understand why he should incline towards the Utah church rather than to the Reorganization, of which, during the lifetime of his wife, he had been a supporter. Elder Waller could not but feel sympathy for the old man and prayed earnestly that he might not be permitted to suffer the disappointment that he felt would come to him were he to carry out his intention of going to Salt Lake City, which the correspondence passing between himself and some of the Utah people seemed to indicate that he was then planning to do.

Elder Waller returned to Honolulu on Saturday, April 21, and on Sunday, the day following, he baptized five members of the Waikiki Sunday-school.

On Friday, April 26, the first news of the General Conference (up to April 15) was received from the church papers and the *Daily Independent Patriot*.

On Tuesday, May 1, the quarterly report of the missionary in charge was forwarded to the First Presidency.

On Sunday, May 5, three ordinations took place. A Hawaiian named James Kanui, who had acted as deacon of the branch for some years, was ordained to the office of priest; an Englishman, named Benjamin Morris, was ordained to the office of teacher, and another Hawaiian, named John Mahuka, was ordained to the office of deacon. It was gratifying to the members to note that as the work was extending laborers were being provided to care for the flock.

On Monday, May 6, news of the General Conference appointments was received in a letter from Frederick A. Smith. It was found that a change had been made in the Hawaiian Mission, which had been included with the Pacific Slope Mission, in charge of Elders Francis M. Sheehy and Frederick A. Smith. Elder White had not been reappointed to labor in the Hawaiian Territory, but a General Conference appointment had been given to Elder Ingham.

On Wednesday, May 8, the contract for building the church was entered into, and on Thursday, May 14, work on the building was commenced.

On Tuesday, May 14, the death of John M. Horner was reported. The death of Mr. Horner reminded Elder Waller of some of the things he said to Mr. Horner during his visit with him, and also made impossible the fulfillment of part of the prophecy, which he was building on, given by George Q. Cannon, referred to above, in which it was said that Mr. Horner should return to Zion. As Mr. Horner had become unconscious from a fall in which he injured his head and remained in this condition until the time of his death, he was

spared the mental worry and suffering over this and other matters that otherwise would have troubled him.

On May 21, Elder Waller wrote to President Smith informing him of the progress being made on the church-building and asking with regard to the possibility of one of the Presidency coming here to dedicate the church.

In the *Herald* of June 5, there was published an extract from a letter of Elder Ingham's in which reference was made to the work and conditions in Honolulu.

On Sunday, June 9, a native society, known as the Kauikeoli Society, attended our morning services and were addressed by Elder Waller. On this date, a letter was received from Joseph Smith, dated May 30, together with the tract, "Eternal life," written by Elder Ingham, which had been approved of by the First Presidency. In the same letter he also referred to John M. Horner's death, of which Elder Waller had advised him.

On Tuesday, June 18, a letter was received by the Doric's mail from President Joseph Smith, written under date of June 3, in answer to Elder Waller's of May 21. President Smith expressed pleasure at the invitation for one of the Presidency to visit Honolulu to take part in the dedicatory services of the new church-building and held out hope that he might come himself.

On June 24, Elder Waller again wrote President Smith urging him, if his health permitted, to come himself, pointing out that a visit from him could not fail to benefit the church-work here very greatly.

On Sunday, June 30, the election of officers of the Zion's Religio-Literary Society of the Honolulu Branch was held.

During the months of April, May, and June the work was prosecuted more vigorously, the presiding elder devoting much of his spare time in the evenings visiting and teaching many of the members as well as outsiders. Home classes were also

started in different places. Interest in the work also commenced to increase not only amongst the members, but also amongst outsiders, especially in the Waikiki district, and the efforts of the officers resulted in bringing several into the fold, the quarter's report showing that there had been, during that time, six persons baptized into the church.

HISTORY OF THE EASTERN, WESTERN, CENTRAL, AND NORTHERN
MICHIGAN DISTRICTS.

BY JOHN J. CORNISH, LOCAL HISTORIAN FOR THE ABOVE NAMED DISTRICTS.

CHAPTER I.

About the first knowledge the people of the state of Michigan had of the Latter Day Saints was in 1830-31, when a young lady residing in Michigan by the name of Elmira Mack, a relative of the Smith family, who was at that time residing in Pontiac, went from that place to Manchester, New York, for the purpose of visiting her friends and relatives who resided in that place, and upon hearing the gospel, believed in it and obeyed it.

Some time afterwards, the few who had become obedient to the gospel were persecuted by reason of their faith and their belief that an angel had come bringing the gospel back to man, and directing where the golden plates were, which contained a record giving the history of the people who had inhabited this continent, and the power of God that was made manifest among them. Because of their faith in the true gospel of Jesus Christ, as taught by him and his apostles, which was different from others, they were, from time to time mobbed, so that they removed to Kirtland, in the state of Ohio. Here, some time later, the temple was built.

In the year 1830 a few of the Saints from Kirtland, Ohio, accompanied by Sr. Lucy Smith, visited Detroit and Pontiac, and about the first work done by the elders was in Pontiac, Oakland County, Michigan.

Jared Carter was sent by Joseph to open up the work in that

place and of the work done at that time I will quote from Joseph Smith the Prophet, by Lucy Smith, as follows:

In a few days subsequent to this, we all set out to visit Mrs. Stanly, who was also my brother's daughter. Here Mr. Whitermore gave me an introduction to one Mr. Ruggles, the pastor of the Presbyterian church to which this Mr. Whitermore belonged.

"And you," said Mr. Ruggles, upon shaking hands with me, "are the mother of that poor, foolish, silly boy, Joe Smith, who pretended to translate the Book of Mormon."

I looked him steadily in the face, and replied, "I am, sir, the mother of Joseph Smith; but why do you apply to him such epithets as those?"

"Because," said his reverence, "that he should imagine he was going to break down all other churches with that simple Mormon book."

"Did you ever read that book?" I inquired.

"No," said he, "it is beneath my notice."

"But," rejoined I, "the Scriptures say, 'Prove all things'; and, now sir, let me tell you boldly, that that book contains the everlasting gospel, and it was written for the salvation of your soul, by the gift and power of the Holy Ghost."

"Pooh," said the minister, "nonsense—I am not afraid of any member of my church being led astray by such stuff; they have too much intelligence."

"Now, Mr. Ruggles," said I, and I spoke with emphasis, for the Spirit of God was upon me, "mark my words—as true as God lives, before three years we will have more than one third of your church; and, sir, whether you believe it or not, we will take the very deacon too."

This produced a hearty laugh at the expense of the minister.

Not to be tedious, I will say that I remained in this section of country about four weeks, during which time I labored incessantly for the truth's sake, and succeeded in gaining the hearts of many, among whom were David Dort and his wife. Many desired me to use my influence to have an elder sent into that region of country, which I agreed to do. As I was about starting home, Mr. Cooper observed that our ministers would have more influence if they dressed in broadcloth.

When I returned, I made known to Joseph the situation of things where I had been, so he dispatched Bro. Jared Carter to that country. And in order that he might not lack influence, he was dressed in a suit of superfine broadcloth. He went immediately into the midst of Mr. Ruggles' church, and, in a short time, brought away seventy of his best members, among whom was the deacon, just as I told the minister. This deacon was Bro. Bent, who now presides over the High Council.¹

¹This was Samuel Bent; born July 19, 1778, at Barre, Massachusetts; united with the church in January, 1833. He was a member of the High Council, but not president until after the death of Joseph Smith. He started with the western exodus in 1846 and was made president of the church at Garden Grove, Iowa, where he died August 16, 1846.—Ed.

From Pontiac the gospel spread into different parts of the country. Michigan was then new. Here and there were settlements of people along the shores of Lakes Huron and Michigan, but in many parts there were no settlers for miles around.

In Sanilac County, there was some preaching by the elders, at a place called Lexington, and also west of Point Sanilac, at which place several believed and embraced the gospel.

Also in Lapeer County, preaching was done, and several became members of the church.

Be it also remembered that in this county the doctrine of polygamy was first preached by one of the elders of the church, by the name of Hiram Brown. The account is found in *Times and Seasons* for February 1, 1844, volume 5, page 423, as follows:

NOTICE.

As we have lately been credibly informed, that an elder of the Church of Jesus Christ of Latter Day Saints, by name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the special conference, on the sixth day of April next, to make answer to these charges.

JOSEPH SMITH,

HYRUM SMITH,

Presidents of said Church.

But the hardest trial that came upon the church, was the sad news of the deaths of their prophet and patriarch, who were killed by a mob of about one hundred and fifty to two hundred people with their faces painted black. Martyrs for their faith and innocent of any wrong-doing. Pure, prayerful men of God.

At the death of the martyrs gloom and sorrow fell not only upon the Saints of Michigan, but upon the whole church!

The following is a copy of an editorial in the *Neighbor*, a paper published at Nauvoo, Illinois, July 3, 1844:

Lieutenant General Joseph Smith and Major General Hyrum Smith, of the Nauvoo Legion, were shot dead (receiving four balls each) in the county jail at Carthage, on Thursday afternoon, about half past five o'clock, June 27, 1844, by an armed mob of from one hundred and fifty to two hundred men, while under the solemn pledge of the faith of the State by Governor Ford, for the protection of their lives! A more violent outrage upon law, life, and liberty was never known on the globe. Better blood was never shed, and nobler souls never escaped in blood to bliss, to supplicate God to come out of his hiding-place and curse this wicked generation! O God, thy will be done.

The foregoing is but a sample of many such like statements.

The question in the minds of many was, What will now be done? Who will lead the church? The prophet and patriarch are slain, and the whole church is thrown into confusion.

Joseph Smith, the son of Joseph Smith, the Martyr, was the lawful successor to the prophetic office and presidency of the church, but he was only a boy of about twelve years of age. The church believed he was the only rightful heir to succeed his father; but Brigham Young being then president of the twelve apostles, succeeded in being appointed as the head or guardian of the church.

Sidney Rigdon, James J. Strang, and others also claimed to be leaders, which broke the church up into several factions.

Brigham went with quite a number of the members to Salt Lake; some followed J. J. Strang to Voree, Wisconsin, thence to Beaver Island, Michigan; others followed Sidney Rigdon to Pennsylvania, and others went elsewhere; while a few remained in Wisconsin, Illinois, Michigan, and other States, and lived the religion of Jesus Christ as best they could, until the time came for the seed of the Martyr to come to lead the church. In some parts they had preaching and prayer-meetings, and occasionally a conference, and more especially after 1852, eight years after the death of Joseph.

In the state of Michigan there were but few remaining in the faith; among the few scattered ones who remained, the blessings of God were enjoyed, and public meetings were occasionally had among them.

At the time the first elders were sent out to labor among the scattered ones (perhaps I should not say "sent," for they went themselves as circumstances would permit), there were a few found in Sanilac County, Detroit, Hopkins, Grand Rapids, Saint Louis, and elsewhere in Michigan. Those few remaining near Lexington, in the county of Sanilac, would have gone to Utah had it not been that God had warned them otherwise.

Bro. Calvin Deforest made the statement to the writer, in 1879, that after the martyrdom of the prophet and patriarch of the church, and after some had gone to Utah, and he and family and other families were arranging to follow them the next spring, a voice spoke to him saying, "Calvin! Calvin! don't you go to Utah, for many of the Saints curse and swear there as the Gentiles do here, and the church has become corrupt." Calvin looked around, but saw no one. After a few minutes he heard a voice saying the same words. He looked around again and listened, but did not hear any one, neither did he see any one. He continued his work, when the voice spoke the third time telling him not to go to Utah because the church had become corrupt. He went to the house and told his family what he had heard, and all agreed to remain where they were.

Those brethren remained there until the elders of the Reorganization found them, and preached to them and to their neighbors.

In the spring of 1880 Bro. and Sr. Calvin Deforest stated to the writer that some years previous to that time the sister was very sick, and had been for years, and about the only way in which she could get any rest was to be bolstered up in a rocking-chair. In the busy time of hay-harvest, near the middle of the day, the little girl left in the house to care for her was asked to bring out a pail of water to those who were working in the hay. During the little girl's absence Sr. Deforest declares

that a stranger came into the house, and walking up to her, laid his hands on her head, and said in a clear voice, "Sister, Jesus of Nazareth maketh thee whole. Arise and walk." After saying these words, the strange personage immediately turned and went out of the house. Sr. Deforest arose and walked to the door, calling to the stranger to wait, and talk to her, tell her who he was, and what of the church, etc., but when she reached the door and looked out, she did not see him. He had disappeared! She walked to where the men were working at the hay, and though astonished, all rejoiced because of the restoration of her body to health.

Up to this time the members moved along without headquarters, prophet, or bishop: The elders preached the gospel, supporting themselves, being assisted at times with a little of the necessaries of life from the brethren who could help, and thus the gospel began to spread.

They had no church publications, books, or papers, except it might be a few small tracts, one of which was entitled, *A Word of Consolation*, published in 1852.

Their manner of building one another up was by visiting, preaching, writing, etc., until at a conference held on October 6, 1859, when it was decided to publish a little paper. The motion reads: "Resolved, that this church publish a monthly paper, to be issued as soon as convenient." And also, "On motion, William Marks, Z. H. Gurley, and W. W. Blair were appointed a publishing committee, and Isaac Sheen editor." This conference was held at the house of Israel L. Rogers, near Sandwich, Illinois.

And in the first part of January, 1860, the first number of the *True Latter Day Saints' Herald* appeared, a small paper containing twenty-four pages, about five and one half by eight and one half inches in size. It was published at Cincinnati, Ohio. On the first page is a statement as follows:

Brothers and Sisters: It is the design of the church to publish this monthly, for at least six numbers, when if called for, and the condition of the church will justify it, a press will be bought, and a weekly, or semimonthly will be issued in its stead. . . .

Will you help sustain this periodical? . . . We believe you will. . . . If you have one, five, ten, or more dollars that you can give for the work of the Lord, send it along, and rest assured, your liberality will not go unrewarded of our heavenly Father.

WM. MARKS,
ZENOS H. GURLEY,
WM. W. BLAIR,
Publishing Committee.

The *Heralds* were sent to the Saints and friends in Michigan and elsewhere, wherever they thought they would do good, and to those whom the committee thought might become subscribers.

The Saints were now looking for Joseph Smith soon to come to lead the church. Many of those who had broken off had introduced strange doctrines, and the order of things had been changed until the church was no longer as Joseph had left it. Only the few who remained, and who were doing the best they could under the circumstances, and were watching and praying that God would remember bleeding Zion, did the Lord remember, blessing them with the spiritual gifts of the gospel. Their sick were healed through the order as found in James 5:14, 15. They had the gift of tongues as promised in Mark 16:16, 17. They also prophesied of and looked for Joseph Smith to come and take his father's place as the prophet and president of the church. Their prophecies were fulfilled and their hopes realized on the sixth day of April, 1860, when came Joseph Smith and his mother, Mrs. Bidamon, to the conference at Amboy, Illinois. Joseph there and then accepted the lead of the church.

Elder Zenos H. Gurley, who was presiding over the conference, at the proper time said: "I present to you, my brethren, Joseph Smith."

Bro. Joseph then came forward and spoke as follows:

I would say to you, brethren, (as I hope you may be, and in faith I trust you are,) as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say I have come here not to be dictated by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not presume to assume this position in order to amass wealth out of it; neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as leader of this people. But I have been well aware of the motives which might be ascribed to me,—motives of various kinds, at the foundation of all which is selfishness,—should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives.

Neither would I come to you without receiving favor from my heavenly Father.

I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

I have my peculiar notions in regard to revelations, but am happy to say they accord with those whom I have to associate with, at least those of them with whom I have conversed. I am not very conversant with those books (pointing to a volume before him), not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people, was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me, which had a bearing on this subject, for fear they might entice me into wrong-doing. It is determination to do right and let heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and some an unscrupulous and bad man, accordingly as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew, but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage, yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now, and so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act on this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

The people of Hancock County have been strongly Anti-mormon, and there I know of no enemies. I have been engaged in business with Anti-mormons, I have mingled with them and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you, or the code of good morals.

I have my short-comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham

Young's people were restive—not satisfied with their condition—but dared to say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.—From the *Amboy Times*, a paper published at Amboy, Illinois, in 1860.

LOST PART OF THE BIBLE FOUND.

The following from the columns of the *Omaha World Herald* for December 31, 1907, will be of interest to our readers.

We produce it without expressing an opinion of its genuineness.

There is so much of the false as well as the true in all departments of human research that one should be slow to believe lest he be deceived, yet he should carefully investigate lest he reject that which is of great worth:

CHICAGO, Ill., December 30.—The *Daily News* to-day says:

A new saying of Christ, lost to the world for thirteen centuries and found in Egypt, was given to the world for the first time to-day by Professor Henry Sanders of the University of Michigan, addressing the members of the Archæological Institute now in session at the University of Chicago. The fragment is part of an old Bible dating back to the Moslem conquest of Egypt, and on its face is so authentic as to disarm hostile criticism. The long lost fragment belongs in the sixteenth chapter of the gospel of Saint Mark and follows the fourteenth verse. It relates to the story of Christ's appearance, following his death, to eleven of his apostles in Jerusalem.

With the new verse the Bible reads thus:

Mark 16: 14: "And they answered, saying that this age of unrighteousness and unbelief is under the power of Satan, who does not permit the things which are made impure by the (evil) spirits to comprehend the truth of God and his God. For this reason 'reveal thy righteousness now,' they said to Christ, and Christ said to them:

"The limit of the years of the power of Satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual, indestructible glory of righteousness which is in heaven."

Professor Sanders declared that the new-found script also contains what is known as the liturgical ending of the Lord's prayer.

The text was found, he said, by Charles L. Freer, of Detroit, who was searching in Egypt for additions to his collection.

H. C. S.

PROCLAMATION OF THE TWELVE APOSTLES
OF THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS.

(We reproduce the following proclamation, written and published in 1845, in order to call attention to some important points indicating the attitude of the church authorities on these points which have since become vital issues. We follow copy of the original publication, not feeling at liberty to change the style. H. C. S.)

TO ALL THE KINGS OF THE WORLD, TO THE PRESIDENT OF THE
UNITED STATES OF AMERICA;

TO THE GOVERNORS OF THE SEVERAL STATES, AND TO THE RULERS
AND PEOPLE OF ALL NATIONS.

Greeting.

Know ye that the kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and stand for ever.

The great Elohim, Jehovah, has been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions, and by the ministrations of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the order of his Son (even the Apostleship) has been restored or returned to the earth.

This High Priesthood or Apostleship, holds the keys of the kingdom of God, with power to bind on earth that which shall be bound in heaven, and to loose on earth that which shall be loosed in heaven; and, in fine, to do and to administer

in all things pertaining to the ordinances, organization, government, and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began, and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this great event, there must needs be a preparation.

Therefore we send unto you, with authority from on high, and command you all to repent and humble yourselves as little children before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit, and be baptized in his name for the remission of sins (that is, be buried in the water, in the likeness of his burial, and rise again to newness of life in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you of the truth of our testimony, and shall enlighten your minds, and be in you as the spirit of prophecy and revelation; it shall bring things past to your understanding and remembrance, and shall show you things to come.

It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling demons; and even of seeing visions, and conversing with angels and spirits from the unseen world.

By the light of this Spirit, received through the ministration of the ordinances—by the power and authority of the Holy

Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.¹

We also bear testimony that the "*Indians*" (so called) of North and South America are a remnant of the tribes of Israel, as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be gathered, civilized, and made *one nation* in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a holy city and temple to be built on this continent, for the endowment and ordinances pertaining to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord, and to be taught in his ways and

¹The quorum of Twelve Apostles at this time was composed of Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, William Smith, John Taylor, George A. Smith, Wilford Woodruff, Willard Richards, John E. Page, and Lyman Wight. When these gentlemen subscribed to the above document surely they had not at that time subscribed to the so-called revelation on celestial marriage which states: "For behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned; for no man can reject this covenant, and be permitted to enter into my glory."

Though the majority of these men subsequently declared that the revelation on polygamy or celestial marriage was received July 12, 1843, prior to the death of Joseph Smith which occurred June 27, 1844, yet we can not escape the conclusion that if they subscribed to it prior to the death of Joseph Smith they solemnly lied when they subscribed to the above testimony.

H. C. S.

walk in his paths; in short, to finish their preparations for the coming of the Lord.

And we further testify that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord.

And also to organize and establish their own political government, under their own rulers, judges and governors, in that country.

For be it known unto them that *we* now hold the keys of the priesthood and kingdom which are soon to be restored unto them.

Therefore let them also repent, and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of the Gentiles, hear ye the word of the Lord, for this commandment is for you. You are not only required to repent and obey the gospel in its fulness, and thus become members or citizens of the kingdom of God; but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use for the fulfilment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard; for there shall be one Lord, and his name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the

loss of houses, lands, home, and political rights for their testimony.

And this is not all. Their first founder, Mr. Joseph Smith, whom God raised up as a prophet and apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth, and have sealed their testimony with their blood; and still the work has, as it were, but just begun.

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles—in restoring, organizing, instructing and establishing the Jews—in gathering, instructing, relieving, civilizing, educating, and administering salvation to the remnant of Israel on this continent—in building Jerusalem in Palestine, and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization—instructing them in all things for their sanctification and preparation, that the whole church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride for the coming of the Lord.

And now, O ye kings, rulers, presidents, governors, judges, legislators, nobles, lords, and rich men of the earth, will you leave us to struggle alone, and to toil unaided in so great a work? or will you share in the labours, toils, sacrifices, honours, and blessings of the same?

Have you not the same interest in it that we have? Is it not sent forth to renovate the world—to enlighten the nations—to cover the earth with light, knowledge, truth, union, peace, and love? and thus usher in the great millennium or sabbath of rest, so long expected and sought for by all good men? We bear testimony that it is; and the fulfilment of our words will establish their truth to millions yet unborn, while there are those now living upon the earth who will live to see the consummation.

Come, then, to the help of the Lord, and let us have your aid and protection—and your willing and hearty coöperation in this, the greatest of all revolutions.

Again, we say, by the word of the Lord, to the people as well as to the rulers, your aid and your assistance is required in this great work; and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your churches, doors, and hearts for the truth; hear the apostles and elders of the Church of the Saints when they come into your cities and neighbourhoods; read and search the scriptures carefully, and see whether these things are so; read the publications of the Saints, and help to publish them to others; seek for the witness of the Spirit, and come and obey the glorious fulness of the gospel, and help us to build the cities and sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest; for they must be educated and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and all other things which are calculated in their nature to refine, purify, exalt, and glorify them as the sons and daughters of the royal house of Israel and of Joseph, who are making ready for the coming of the bridegroom.

Know, assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and coöperation, it is all the same as to the success and final triumph of the work; for it is the work of the great God—for which his WORD and OATH have been pledged from before the foundation of the world. And the same promise and oath have been renewed unto man from the beginning, down through each succeeding dispensa-

tion, AND CONFIRMED AGAIN BY HIS OWN VOICE OUT OF THE HEAVENS IN THE PRESENT AGE; therefore he is bound to fulfil it, and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God or of his Saints, should the people neglect their duty in the great work of modern restoration.

There is also another consideration of vast importance to all the rulers and people of the world in regard to this matter. It is this:—as this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject—no community or individual will stand *neutral*: all will at length be influenced by one spirit or the other, and will take sides either for or against the kingdom of God, and the fulfilment of the prophets in the great restoration and return of his long-dispersed covenant people.

Some will act the part of the venerable Jethro, the father-in-law of Moses, or the noble Cyrus, and will aid and bless the people of God; or, like Ruth, the Moabitess, will forsake their people, and their kindred, and country, and will say to the Saints, or to Israel—“*This people shall be my people, and their God my God,*” while others will walk in the footsteps of a Pharaoh or a Balak, and will harden their hearts and fight against God, and seek to destroy his people. These will commune with priests and prophets who love the wages of unrighteousness, and who, like Balaam, will seek to curse, or to find enchantments against Israel.

You can not, therefore, stand as idle and disinterested spectators of the scenes and events which are calculated, in their very nature, to reduce all nations and creeds to *one* political and religious *standard*, and thus put an end to Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the

covenant people of the Lord; or, on the other hand, you will become their inveterate enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine against the Jews, and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God, or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven as the defender of the Jews, and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at his presence, and remove one half to the north, and the other to the south, thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying.

In that day, all who are in the seige, both against Judea and against Jerusalem, shall be cut in pieces, though all the people of the earth should be gathered together against it.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah and the accompanying events, will change the whole

order of things in Europe and Asia, in regard to political and religious organization and government.

The Jews as a nation become holy from that day forward, and their city and sanctuary become holy. There also the Messiah establishes his throne and seat of government.

Jerusalem then becomes the seat of empire, and the great centre and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with dearth and famine; and if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfil them.

In short the kings, rulers, priests, and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter his voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburg, and all others, will then have to yield the point and do homage, and all pay tribute to one great centre, and to one mighty Sovereign, or, **THRONES WILL BE CAST DOWN, AND KINGDOMS WILL CEASE TO BE.**

Priests, bishops, and clergy, whether Catholic, Protestant, or Mahomedan, will then have to yield their pretended claims to the priesthood, together with titles, honours, creeds and names, and reverence and obey the true and royal priesthood of the order of Melchizedek, and of Aaron; restored to the rightful heirs—the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram,

who pretended to the priesthood, and rebelled against God's chosen priests and prophets in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, the Western Continent will present a scene of grandeur, greatness, and glory, far surpassing the scene just described.

The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over *them* in Mount Zion from that time forth and for ever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever; in short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him; and he will establish his kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations, and their kings and nobles shall say—Come, and let us go up to the Mount Zion, and to the temple of the Lord, where his holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall

Jour 4

then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him—"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated *me*, and sold *me*, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with his presence, while the cloud of his glory shall be seen in his temple.

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a *standard* which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South America in one great and common bond of brotherhood; while

truth and knowledge shall make them free, and love cement their union.

The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know "*this once*" that there is a God in Israel, who can utter his voice and it shall be fulfilled.

Americans! This mighty and strange work has already been commenced in your midst, and must roll on in fulfilment.

You are now invited and earnestly intreated to investigate it thoroughly, and to aid and participate in its accomplishment.

You ask what can be done?

We answer; protect the Saints; give them their rights; extend the broad banner of the constitution and laws over their homes, cities, firesides, wives and children, that they may **CEASE TO BE BUTCHERED, MARTYRED, ROBBED, PLUNDERED, AND DRIVEN**, and may peaceably proceed in the work assigned them by their God.

Execute the law upon the offenders, and thus rid your garments of **INNOCENT BLOOD**.

Pass acts, also, to indemnify them in the millions they have lost by your cruel and criminal neglect.

Contribute liberally of your substance for their aid, and for the fulfilment of their mission.

Let the government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succour, and protect them, and endeavour to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the gospel which was revealed to, and written by their forefathers on this land, the record of which has now come to light.

It is these records, together with the other scriptures, and

the priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and inefficient.

The Lord has spoken, and who can disannul it? He has uttered his voice, and who can gainsay it? He has stretched out his arm, and who can turn it back?

Why will not the government and people of these States become acquainted with these records? They are published among them for this purpose.

They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labours, and the final destiny of the Latter-day Saints as a church and people; and this very subject has been a source of wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this Republic, and of all other Governments, States, or Republics in America; and the purpose of God in relation to this continent, from the earliest ages of antiquity till the present, and from this time forth, till the heavens and the earth shall pass away and be created anew. All these subjects are made plain in these ancient records, and are rolling on in fulfilment.

If the rulers and people will now inform themselves on these momentous subjects, and fulfil the duties we have just pointed out to them, they will then be entitled to a continuation of the great national blessings and favours they have heretofore enjoyed; yea, and to more abundant favours from *His* bountiful hand, who first raised them to national greatness. They will in that case be prospered and enlarged, and spread their dominion wide and more wide over this vast

country, till not only Texas and Oregon, but the whole vast dominion from sea to sea, will be joined with them, and come under their protection as one great, powerful, and peaceful empire of Liberty and Union.—Millions of people would also come from all nations, their silver and their gold with them, and would take protection under our banner, till, in less than half a century from the present time, we would have upwards of a hundred millions of population, all united and free; while civilisation, arts, cultivation and improvement, would extend to the most wild regions of our continent, making our “wilderness like Eden, and our deserts like the garden of the Lord.” Or, if they will go still further, and obey the fulness of the gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king,—Messiah,—and to dwell for ever under his peaceful government in this happy country.

But so long as they remain indifferent and ignorant on these subjects, and so long as they continue to breathe out slanders, lies, hatred and murder against the Saints, and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow, and the souls to cry from under the altar for vengeance on a guilty land, till the great Messiah shall execute judgment for the Saints, and give them the dominion.

It is in vain to suppose that the sword, the musket, the thunder of cannon, or the grating and rattle of chains, bolts and bars, will take away the faith, hope, or knowledge of a Latter-day Saint. They *know* some *facts*—and these will continue to be *known facts* when death and war in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please either governors, rulers, or the raging multitude.

We would now make a solemn appeal to our rulers, and

other fellow citizens, whether it is treason to *know*, or even to publish what we *know*? If it is, then strike the murderous blow, but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.—*And we know it.*

He has given us the holy priesthood and apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.—*And we know it.*

He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny.—*And we know it.*

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.—*And we know it.*

He has commanded *us* to bear witness of it, first to the Gentiles, and then to the remnants of Israel, and the Jews.—*And we know it.*

He has commanded us to gather together his Saints, on this continent, and build up holy cities and sanctuaries.—*And we know it.*

He has said, that the Gentiles should come into the same gospel and covenant, and be numbered with the house of Israel, and be a blessed people upon this good land for ever, if they would repent and embrace it.—*And we know it.*

He has also said, that if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.—*And we know it.*

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.—*And we know it.*

He has said, that the ten tribes of Israel should also be revealed in the north country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.—*And we know it.*

He has said, that when these preparations were made, both in this country and in Jerusalem, and the gospel in all its fullness preached to all nations for a witness and testimony. He will come, and all the Saints with him, to reign on the earth one thousand years.—*And we know it.*

He has said, that he will not come in his glory and destroy the wicked, till these warnings were given, and these preparations were made for his reception.—*And we know it.*²

Now, fellow-citizens, if this knowledge, or the publishing of it, is *treason or crime*, we refuse not to die.

But be ye sure of this, that whether we live or die, the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled.

Therefore, again we say to all people, repent, and be baptized in the name of Jesus Christ, for remission of sins, and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel.

And we once more invite all the kings, presidents, governors, rulers, judges, and people of the earth to aid us, the Latter-day Saints, and also the Jews, and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the temples and sanctuaries of our God; and may accomplish the great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honour, glory, and power, may fill the earth with eternal life and joy.

²Yes, they knew much about many important things, but if at this time they knew anything of polygamy or spiritual wifery they not only adroitly concealed it, but falsely declared that they knew no other plan of salvation or exaltation than the one set forth in this pamphlet.

H. C. S.

That death, bondage, oppression, wars, mourning, sorrow and pain, may be done away for ever, and all tears be wiped from every eye.

In fulfilment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the temple of the Lord, which is now in progress in the city of Nauvoo, in the state of Illinois.

Let them also come on with their gold, and silver, and goods, and workmen, to establish manufactories and business of all kinds, for the building up of the city, and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices in laying the foundation of the kingdom of God, and moving on the work thus far.³

We also make a solemn and an earnest request of all editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the *Lord's kingdom to come, and for his will to be done on the earth, as it is done in heaven.*

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this proclamation a wide cir-

³When the Twelve subscribed to this in 1845 it was without doubt their purpose to build up Nauvoo, Illinois, as a permanent gathering place; yet they subsequently declared that the evacuation of Nauvoo had been determined upon before the death of Joseph Smith and a commission appointed to explore the West for the purpose of selecting a new gathering place.

The conclusion is irresistible that polygamy as a church tenet, and the Western Exodus were afterthoughts dated back for effect.

The first determined upon, the second was a necessity in order to escape the regulation of civil law.

H. C. S.

ulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely through that country.

It should also be translated into German, by some of our German elders, and published both in this country and on the continent of Europe. Also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Adison Pratt, our missionary to the Sandwich⁴ Islands, should also translate and publish it there.

We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages.

And last but not least, we would invite the editor of the *Cherokee Advocate*, and others of the remnant of Joseph, to publish the same, as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, No. 7, Spruce Street, New York, one hundred thousand copies of this work, to circulate in this country, gratis; and will do our best endeavours to send them to all presidents, governors, legislators, judges, postmasters, rulers, and people, not forgetting the clergy.

All persons who wish to aid us in so doing, will please forward us contributions for that purpose, directed to our office, No. 7, Spruce Street, New York.

All who wish a number of copies for distribution will obtain them at the above named office, at 50 cents per hundred.

The world are also informed, that further information can be had by applying to the following general publishing

⁴This should no doubt read *Society* Islands as Elder Pratt was missionary to Society Islands, but never to Sandwich Islands. H. C. S.

offices of the Latter-day Saints:—Mr. John Taylor, *Times and Seasons* office, Nauvoo, in the State of Illinois; Messrs. Pratt and Brannan, *Prophet* office, No. 7, Spruce Street, New York; Mr. Wilford Woodruff, *Millennial Star* office, Stanley Buildings, Bath Street, Liverpool; also of our travelling elders, and in our religious meetings throughout the world.⁵

New York, April 6th, 1845.

⁵In view of all this we certainly are not guilty of any discourtesy in publishing this document. Ed.

BLAINE ON GARFIELD.

As the end drew near, his early craving for the sea returned. The stately mansion of power had been to him the wearisome hospital of pain, and he begged to be taken from its prison walls, from its oppressive, stifling air, from its homelessness and its baselessness. Gently, silently, the love of a great people bore the pale sufferer to the longed-for healing of the sea, to live or to die, as God should will, within sight of its heaving billows, within sound of its manifold voices. With wan, fevered face, tenderly lifted to the cooling breeze, he looked out wistfully upon the ocean's changing wonders; or its far sails, whitening in the morning light; on its restless waves, rolling shoreward to break and die beneath the noonday sun; on the red clouds of evening, arching low to the horizon; or on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a farther shore, and felt already upon his wasted brow the breath of the eternal morning.

CHURCH CHRONOLOGY.

(Continued from page 377.)

October 2. The Seventies' camp arrive at Far West.

A mob fires on the Saints in De Witt.

October 3. The Seventies' camp leave Far West.

October 4. Again the mob fires on the citizens at De Witt, the citizens returning fire; General Lucas writes the governor.

October 6. Joseph Smith visits De Witt.

General Parks writes General Atchison.

October 9. General Clark writes the governor commending the mobbers.

October 11. The brethren leave De Witt, Carroll County, by force.

October 24. Thomas B. Marsh, having apostatized, makes affidavit at Richmond and is corroborated by Orson Hyde.

October 25. David Patten is killed.

October 27. Governor Boggs issues his order of extermination.

October 30. The Haun's Mill massacre occurs.

A large company of armed men approach near Far West.

October 31. Colonel Hinkle betrays Joseph Smith and four other leaders into the hands of the militia.

November 1. The prisoners are court-martialed and ordered to be shot.

The Caldwell militia give up their arms.

November 2. The prisoners are allowed to visit their families, then are started under guard for Independence, Missouri.

November 4. General Clark visits Far West and makes a speech.

The prisoners arrive at Independence.

November 5. General Clark has fifty-six more of the brethren at Far West made prisoners.

November 6. The governor orders General Clark to hold a military court in Daviess County.

November 8. The prisoners at Independence leave under guard for Richmond.

November 9. They reach Richmond and are put under guard in an old vacant house.

November 11. General Clark finding no law for court-martialing non-military men, informs the prisoners that they are to be turned over to the civil authorities.

November 12. Trial of the prisoners begins before Judge King.

November 17. Several of the prisoners are discharged.

November 28. Trial concludes.

November 30. Under orders of Judge King, Joseph Smith and five fellow prisoners, Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae are started from Richmond for Liberty prison; Parley Pratt and four others being retained in Richmond.

December 1. Joseph Smith and companions reach Liberty jail.

December 8. The wives of Joseph Smith and Sidney Rigdon visit them, remaining over night.

December 10. Lyman Wight's wife and four boys visit the jail and remain till the 12th.

A committee appointed by the Saints petition the legislature.

December 16. Joseph Smith writes a lengthy epistle to the church.

December 17. General Doniphan visits the prisoners.

December 19. John E. Page and John Taylor are ordained apostles at Far West by Brigham Young and Heber C. Kimball.

December 20. The wives of Joseph Smith and Caleb Baldwin visit them and remain till the 22d.

1839.

January 21. Emma Smith visits her husband in prison.

January 22. A writ is served on the prisoners and they are taken to the court-house and trial set for the 25th.

January 24. Joseph Smith writes from Liberty to the Missouri Legislature.

January 25-29. Trial of the prisoners takes place in Liberty.

January 26. Citizens of Caldwell meet in Far West and appoint committee of seven to draft resolutions in respect to their removal from the State.

January 29. They meet again and hear the committee's report.

January 30. Sidney Rigdon is admitted to bail.

January 31. Mr. Turner's bill, affecting the brethren, passed the State Senate.

February 1. The committee appointed on the 26th is increased to eleven.

February 3. Prisoners visited by Heber C. Kimball, Brigham Young, and George A. Smith.

February 4. The bill which passed the State Senate on the 31st ult., is tabled by the house until July 4; too late to benefit the Saints.

February 5. Sidney Rigdon is liberated.

February 7. Hyrum Smith attempts to escape from Liberty jail, but fails.

February 28. Citizens of Quincy meet to adopt measures for the relief of the Saints.

March 1-4. The prisoners try to make an opening for escape by means of augers, but fail.

March 9. At a meeting at Quincy a committee of five are appointed to visit Iowa lands and make selection if suitable.

March 15. Joseph Smith and others petition the Supreme Court.

March 17. Thomas B. Marsh and others are excommunicated at a Quincy conference.

March 20. Joseph Smith writes an epistle to the church.

March 25. About this time Kimball and Turley go to see the governor.

April 6. The prisoners are taken from Liberty to Daviess County for trial.

April 8. Prisoners arrive in Daviess County, near Gallatin.

April 9. Their trial commences before a drunken judge and jury—Austin A. King, judge.

April 10. Joseph Smith by a vision at night is promised escape.

April 15. On change of venue the prisoners start for Boone County with the sheriff and four guards.

April 16. The sheriff and guards become intoxicated and the prisoners escape and start for Illinois.

April 22. Four of the prisoners, Joseph Smith, Lyman Wight, Caleb Baldwin, and Hyrum Smith arrive at Quincy.

April 24. Darwin Chase and Norman Shearer are dismissed from custody at Richmond.

A council is held in Quincy in which Joseph Smith and two others are selected to visit Iowa Territory to make location.

April 26. Five of the Twelve assemble on the Far West temple lot, ordain Wilford Woodruff and George A. Smith apostles; lay a corner-stone of the temple; and begin return journey for Quincy and their mission over the ocean.

May 1. Joseph Smith, with his committee, purchases land in Hancock County, Illinois.

May 4, 5. A General Conference is held by the church near Quincy.

May 6. A conference held to-day sanctions the accompanying of the Twelve to Europe by a number of seventies.

May 9. Joseph Smith leaves Quincy with his family for Commerce; arrives next day.

May 22. Parley P. Pratt and fellow prisoners are taken from Richmond by change of venue, to Columbia, Boone County, for trial.

May 25. William Smith is restored to fellowship in the Quorum of Twelve.

June 4. Joseph and Hyrum Smith each make a statement for the general government of Missouri damages.

June 11. Joseph Smith commences dictating his history to his clerk, James Mulholland.

About this time the first log house built in Commerce by the Saints is raised.

June 24. The church purchased twenty thousand acres of land in Lee County, Iowa, also the town of Nashville.

June 27. At a conference of the Twelve Orson Hyde makes restitution.

July 2. Joseph Smith advises the building of the town of Zarahemla in Iowa.

July 3. Joseph Smith baptizes Doctor Isaac Galland.

About this time six of the Twelve write a lengthy epistle to the elders, churches, and scattered Saints.

July 4. Parley P. Pratt and Morris Phelps escape from Columbia prison.

July 7. The Saints assemble at Commerce to hear the farewell addresses of the Twelve about to depart for England.

July 8. Elders Taylor and Woodruff start on their mission.

July 28. Joseph Smith and the Twelve engage in selecting hymns for a book.

August 4. Several of the Twelve address a meeting at Commerce; church resolves to provide for their families.

August 29. Parley P. Pratt, Orson Pratt, and Hiram Clark leave Commerce for England.

September 18. Elders Brigham Young and Heber C. Kimball start for England.

September 21. Elders George A. Smith, Reuben Hedlock, and Theodore Turley start for England.

October 5. A General Conference meets at Commerce which creates it a stake, with William Marks as president.

October 21. The High Council indorses Joseph Smith's resolution to go to Washington.

October 26. It is voted that Emma Smith select hymns and publish a hymn-book.

October 28. The High Council resolves to build a stone boarding-house in Upper Commerce; and to sign the recommendation of delegates to Washington.

October 29. Joseph Smith, Sidney Rigdon, Elias Higbee, and Orin P. Rockwell leave Commerce for Washington.

November. First number of the *Times and Seasons* is published this month in Commerce.

November 1. The Washington committee meets Doctor Foster, who accompanies them in order to wait on Elder Rigdon.

November 18. Joseph Smith and Judge Higbee leave Sidney Rigdon, Rockwell, and Foster, near Columbus, Ohio, on account of the sickness of Rigdon, and proceed on toward Washington.

November 28. Joseph Smith arrives in Washington.

December 5. Joseph Smith and Elias Higbee write the Saints about their success.

December 6. The High Council of Iowa ordain Alanson Ripley to be a bishop.

December 7. Joseph Smith and Elias Higbee write again to officials of the church about their work.

December. Latter part of this month Joseph Smith visits Philadelphia, followed by Higbee and Rockwell, leaving Rigdon in Washington in care of Doctor Foster.

December 23. Joseph Smith presides at the organization of Philadelphia Branch.

1840.

January 14. Elder Rigdon and Doctor Foster arrive at Philadelphia.

About the last of the month Joseph Smith, Higbee, Foster, and Rockwell return to Washington, where Joseph interviews, unsatisfactorily, President Van Buren and John C. Calhoun, leaving Sidney Rigdon sick in Philadelphia.

February 20-22, 26, March 9, 24. Judge Higbee, who had been left in Washington, writes of his efforts there relative to redress.

March 4. Joseph Smith returns to Commerce, now frequently called Nauvoo.

The Congress "committee on judiciary," in Washington report unfavorably.

April 6. General Conference convenes at Nauvoo, Illinois.

Elders Orson Hyde and John E. Page are chosen to go on a mission to Palestine.

April 8. The General Conference adopts resolutions respecting their failure to get justice in Washington.

April 14. Brigham Young is chosen president of Twelve, and Willard Richards is ordained to the apostleship at a council of the Twelve in Preston, England.

April 15. Orson Hyde leaves Commerce for his mission to Jerusalem, meeting his companion, John E. Page, at Lima, Illinois, the next day.

April 21. Commerce is changed to Nauvoo.

May 27. Bishop Edward Partridge dies at Nauvoo.

The first number of the *Millennial Star* is issued from Manchester, England, this month, Parley P. Pratt, editor.

June 1. About two hundred and fifty houses are thus far erected by the Saints at Nauvoo.

June 6. The first immigration of Saints from over the ocean sails from Liverpool for America.

June 29. William W. Phelps writes to Joseph Smith apologetically.

July 3. The High Council of Nauvoo relieve Joseph Smith from certain temporal responsibilities.

The first Latter Day Saints' hymn-book is published about the first of this month.

July 4. The Presidency decide to organize a stake at Crooked Creek, Illinois.

July 11. Joseph Smith instructs the High Council on judicial proceedings.

About this time William Barrett in England is set apart for a mission to Australia.

Also about this time some members of the church are kidnaped and taken to Missouri.

July 13. Citizens of Nauvoo meet and adopt resolutions pertaining to Missouri kidnaping.

July 22. Joseph Smith replies to Phelps' letter of apology.

About this time General John C. Bennett befriends the Saints and finally unites with the church.

September 14. Joseph Smith, Sr., patriarch of the church, dies at Nauvoo.

September 15. Governor Boggs, of Missouri, makes a requisition on Governor Carlin of Illinois for the arrest of Joseph Smith and other leaders.

October 3. A General Conference begins in Nauvoo at which it is resolved to build a "house of the Lord" in Nauvoo.

October. Stakes are organized at Lima, Quincy, Mount Hope, in Adams County, and one at Freedom.

November 1. A stake is organized in Morgan County, Illinois.

December 14. Ebenezer Robinson and Don C. Smith dis-

solve partnership; Robinson withdraws and Smith continues the *Times and Seasons*.

December 16. Charters of the city of Nauvoo, the Nauvoo Legion, and the University of the City of Nauvoo are signed by the governor.

1841.

January. The first edition of the Book of Mormon published in England is issued.

January 15. The First Presidency make a general proclamation to the Saints.

January 19. Section 107 of Doctrine and Covenants is given.

January 24. Hyrum Smith is received as patriarch of the church to succeed his father, his place in the First Presidency being supplied by William Law, who was appointed by revelation.

January 30. A special conference at Nauvoo appoints Joseph Smith "sole trustee in trust" for the church.

February 1. The first city election under the new charter is held; John C. Bennett is elected mayor.

February 3. The city council of Nauvoo meets and authorizes the organization of the University of Nauvoo, and the Nauvoo Legion.

February 4. The militia meets and organizes the Nauvoo Legion with Joseph Smith lieutenant-general.

February 13. Orson Hyde sails from New York for Liverpool *en route* for Palestine.

February 15. The city council of Nauvoo passes a resolution respecting the sale of intoxicants in the city.

February 23. The Illinois Legislature passes an act incorporating the Nauvoo House Association.

March 1. An ordinance is adopted by the city council of Nauvoo tolerating all religious denominations there.

March 21. The quorums of the Aaronic priesthood are organized in Nauvoo.

April 6. The corner-stones of Nauvoo Temple are laid.

April 7. The General Conference convenes in Nauvoo. Lyman Wight is selected, during proceedings, to fill the Quorum of Twelve in the room of David Patten.

The General Conference held at Manchester, England, the same time, reports five thousand, eight hundred and fifty members, besides those who had emigrated to America.

April 21. Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Willard Richards, apostles, sail from Liverpool for New York *en route* for Nauvoo, with one hundred and thirty Saints.

April 24. The high council of Iowa selects counselors to President John Smith in place of Reynolds Cahoon and Lyman Wight.

May 2. Honorable Stephen A. Douglas and Cyrus Walker visit Nauvoo and address the citizens.

May 22, 23. A conference is held at Kirtland, Ohio, and an election of officers takes place.

About this time the Twelve arrive in New York from Liverpool.

June 5. Joseph Smith is arrested on a requisition from the governor of Missouri; tried on the 9th at Monmouth, and liberated on the 10th; returns to Nauvoo on the 11th.

July 1. Apostles Young, Kimball, and Taylor arrive in Nauvoo from England.

This month Orson Pratt publishes in New York an edition of his, "The history of the coming forth of the Book of Mormon," previously issued in Edinburg, Scotland.

July 12. William Clayton is appointed clerk of the high council of Iowa, and John Patten recorder of baptisms for the dead there, said baptisms being authorized performed in the Mississippi on the Iowa side.

July 13. George A. Smith arrives in Nauvoo from England.

July 17. Orson Hyde, *en route* for Palestine, sends a letter from Ratisbon, Germany, on the Danube.

August 7. Don Carlos Smith, editor of the *Times and Seasons*, youngest brother of the Prophet, dies in Nauvoo.

A conference convenes in Zarahemla, Iowa; branches west of the river report seven hundred and fifty members.

August 12. A considerable number of the Sac and Fox Indians visit Nauvoo and are addressed by Joseph Smith and entertained by the brethren.

August 15. Joseph's infant son Don Carlos dies.

Conference meets in Zarahemla.

August 16. Willard Richards arrives at Nauvoo.

August 16. A special conference is held in Nauvoo.

August 25. Oliver Granger dies at Kirtland.

August 27. Robert B. Thompson, one of the editors of the *Times and Seasons*, dies at Nauvoo.

August 28. A conference is held at Attica, New York.

August 31. The Twelve hold a council in the house of Brigham Young, where they resolve to send Lorenzo Barnes to England, Harrison Sagers to the West Indies, J. Ball to South America.

October 1-5. The General Semiannual Conference convenes in Nauvoo.

October 2. A conference is held at Kirtland, Ohio, at which provision is made for the publication of the *Olive Leaf*.

October 15. The *Times and Seasons* contains an epistle signed by eight of the Twelve.

October 24. Orson Hyde ascends the Mount of Olives and dedicates the land of Palestine for the gathering of the Jews.

October 28. Joseph Smith, as trustee in trust for the church, gives power of attorney to Reuben McBride, of Kirtland, to transact unfinished business there.

October 31. Hyrum Smith writes to Kirtland, disapprobat- ing business transacted there on the 2d.

November 8. A temporary baptismal font is said to have been dedicated in the Nauvoo Temple.

November 15. The Twelve write an epistle to the Saints in Europe.

November 20. The Twelve in council express their disap- proval of the manner in which the *Times and Seasons* is con- ducted.

November 21. The first baptisms for the dead in the font are reported to have been administered by Apostles Young, Kimball, and Taylor.

November 22. Orson Hyde writes from Alexandria, Egypt, of his visit to Jerusalem.

November 30. The Twelve meet respecting the conduct of the *Times and Seasons*; vote to solicit Ebenezer Robinson to relinquish the printing thereof to Willard Richards.

December 4, 5. A conference is held at Ramus, and the organization of Ramus stake is discontinued.

December 13. The Twelve write an epistle, "Baptism for the dead."

1842.

January 6. A conference at Zarahemla disorganizes the stake and forms it into a branch with John Smith president.

January 15. Joseph Smith begins reading the Book of Mor- mon for the purpose of correcting some mistakes in the first edition.

January 17. Joseph Smith attends a council of the Twelve which unanimously opposes Robinson's publishing the Book of Mormon and other books.

January 28. Joseph Smith receives a revelation to the Twelve relative to the *Times and Seasons*.

February 4. Apostles Woodruff and Taylor take charge of the business and editorship of the *Times and Seasons*.

Joseph Smith is finally made editor in chief with John Taylor as assistant editor.

February 15. Elder Robinson publishes his valedictory in the *Times and Seasons*.

March 1. Joseph Smith begins publishing his translation of the Book of Abraham in the *Times and Seasons*.

March 20. The Twelve write an epistle to the church in Snider to collect means.

March 24. The Ladies' Relief Society is organized.

March 26. John Snider is blessed for his mission, and starts for England.

March 27. Joseph Smith baptizes one hundred and seven persons in the Mississippi River.

April 6-8. A special General Conference meets in Nauvoo, in which the case of John E. Page, who had failed to accompany Orson Hyde to the Orient, was disposed of.

April 13. The first number of the *Wasp* is issued at Nauvoo, William Smith, editor.

May 11. The Presidency, Twelve, and Bishopric withdraw the hand of fellowship from John C. Bennett.

May 17. General John C. Bennett resigns the mayorship of Nauvoo, and Joseph Smith is elected his successor by the city council.

June 17. William Law makes a favorable statement regarding the morals and loyalty of Nauvoo.

June 26. A council is held to decide about sending a delegation to the pineries in the interest of the temple and Nauvoo House.

June 28. It is decided to send a company under the leadership of Ezra Chase.

About this time John C. Bennett was expelled.

July 4. A parade and celebration in Nauvoo.

July 6. Two boats start for the pineries.

July 22. A mass-meeting is held in Nauvoo in respect to reports abroad against the character of Joseph Smith.

August 8. Joseph Smith is arrested at Nauvoo on charge of being accessory to the plot to assassinate Boggs.

August 17. Emma Smith writes Governor Carlin on behalf of her husband.

August 24. Governor Carlin replies to Emma's letter.

August 27. Emma writes second letter to the governor.

August 31. Bishop Vinson Knight dies at Nauvoo.

September 1. Joseph Smith writes Section 109, Doctrine and Covenants.

September 5. The Nauvoo Relief Society writes to the governor.

September 6. Joseph Smith writes Section 110, Doctrine and Covenants.

September 7. Governor Carlin replies to Emma Smith's letter.

October 1. *Times and Seasons* contains Section 111 on "marriage."

November 15. Joseph Smith publishes in *Times and Seasons* his "valedictory," resigning the editorship to John Taylor.

December. Orson Hyde returns to Nauvoo.

Among the blessings and enjoyments of this life, there are but few that can be compared in value to the possession of a faithful friend, who will pour the truth into your heart though you may wince under it—of a friend who will defend you when you are unjustly assailed by the tongue of calumny, who will not forsake you when you have fallen into disgrace, who will counsel you in your doubts and perplexities, who will open his purse to aid you without expecting any return of his favors, who will rejoice at your prosperity and grieve at your adversity, who will bear half of your burden—who will add to your joys, and diminish sorrows by sharing both.—Cardinal Gibbons.

CURRENT EVENTS.

May 30. Elder John W. Rushton, of the Quorum of Twelve, accompanied by twelve missionaries and members of the church sails from New York on board the Carmania, of the Cunard Line.

June 4. The Decatur County Historical Society meets at Lamoni, Iowa.

June 7. Elder John W. Rushton and company lands at Liverpool, England.

June 8. A church edifice is dedicated at Hamburg, Iowa.

June 8. A three-night debate begins at Murray, Utah, between Elder James F. Curtis and Elder Jacob A. Eades, of the Utah church, on succession in church presidency.

June 10. A ten-day debate begins at Hominy, Oklahoma, between Elder Hubert Case and Elder Paul E. Gorbet of the Church of Christ.

June 13. Northern Minnesota reunion commences at Clitherall, Minnesota, continuing until the 21st.

June 16. Republican National Convention convenes at Chicago, Illinois.

June 17. Elder Leonard Houghton is ordained to the office of Seventy, at Clitherall, Minnesota, by Elders Hyrum O. Smith, Swen Swensen, and Jeremiah A. Gunsolley.

June 18. The Republican National Convention, assembled at Chicago, Illinois, nominates William H. Taft, of Ohio, for President of the United States.

June 19. The Republican National Convention nominates James S. Sherman, of New York, for Vice-president of the United States.

June 22. The Mississippi Valley Historical Association

meets at Lake Minnetonka, Minnesota, continuing in session two days.

June 24. Ex-president Grover Cleveland dies at his home in Princeton, New Jersey.

July 5. Elder David C. White is ordained a member of the high council of Lamoni Stake, at Lamoni, Iowa.

July 8. The Democratic National Convention convenes at Denver, Colorado.

July 8. Bishop William Leeka dies at his home near Thurman, Iowa.

July 10. The Democratic National Convention convened at Denver, Colorado, nominates William J. Bryan, of Nebraska, for President of the United States, and John W. Kern, of Indiana, for Vice-president.

July 11. The North Dakota reunion commences, closing the 19th.

July 21. Right Reverend Henry C. Potter, Bishop of American Episcopal Church, dies, aged seventy-four years.

July 23. The Western Canada reunion commences at Halbrite and continues over Sunday, the 16th inst.

July 25. The Kentucky and Tennessee reunion commences at Foundry Hill, Tennessee, and continues over the 3d of August.

July 31. Elder Joseph F. Burton and wife, for several years missionaries in the Society Islands, arrive in San Francisco, California, on board the steamship Mariposa.

August 4. Honorable William Boyd Allison, United States Senator from Iowa, dies at his home in Dubuque, Iowa, in the eightieth year of his age. He had been in the United States Senate since 1873.

August 4. A debate begins at Murray, Utah, between Elder James F. Curtis and J. P. Sanders, of the church in Utah.

August 6. The Independence Stake reunion commences at St. Clair Park, Missouri, and continues over the 16th inst.

August 7. The Southern California reunion commences at Huntington Beach, California, and continues over the 16th inst.

August 7. The Nodaway District reunion commences at Guilford, Missouri, closing the 16th inst.

August 7. The Northwestern Oklahoma reunion commences near Freedom, Woods County, Oklahoma, and remains in session until the 16th.

August 13. Ira D. Sankey, the noted hymn-writer, singer, and evangelist, dies, aged sixty-seven years.

August 14. The first Eastern Iowa reunion convenes at Oelwein, Iowa, and continues over Sunday, the 23d.

August 14. The Spring River District reunion convenes at Columbus, Kansas, and remains in session until the 23d.

August 14. The Southern Wisconsin reunion commences at Madison, Wisconsin, and closes the 23d.

August 15. Elder Cornelius A. Butterworth, of the Quorum of Twelve, sailed from Vancouver, British Columbia, for Australia.

August 21. Reunion for Lamoni Stake commences at Lamoni, Iowa, and continues until Sunday, the 30th.

August 21. The reunion for Northeastern Illinois convenes at Plano, Illinois, closing the 30th.

August 22. The reunion for Pottawattamie and Fremont Districts commences at Council Bluffs, Iowa, and holds until the 30th.

August 22. Reunion for Northeastern Kansas convenes at Alexander, Kansas.

August 26. A mine explosion at Haileyville, Oklahoma, resulted in the death of twenty-nine persons.

August 28. The reunion for Little Sioux and Gallands Grove Districts meets at Little Sioux, Iowa, and closes on Sunday, September 6.

August 28. The reunion for Clinton District meets at Eldorado Springs, Missouri, and holds until September 6.

August 31. The reunion for Alabama District meets at Pleasant Hill, near McKenzie, Alabama, and continues until the 6th of September.

September 4. The reunion for Far West District meets at Stewartsville, Missouri, and remains in session until Sunday, the 13th inst.

September 4. The reunion for Southern Nebraska assembles at Nebraska City and closes on the 13th.

September 4. The reunion for Southeastern Illinois convenes at Brush Creek and holds until the 13th.

September 6. Reunion for Northeastern Missouri District meets at Bevier, Missouri, closing on the 13th.

September 9. Elder Joseph F. Burton is ordained an evangelical minister at Irvington, California, by Frederick A. Smith and Frederick M. Smith, the ordination having been authorized by the Traveling High Council.

WORK.

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place, or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray:
 "This is my work, my blessing, not my doom;
 Of all who live I am the one by whom
 This work can best be done, in the right way."

Then shall I see it not too great, nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring hours,
 And cheerful turn when the long shadows fall
 At eventide, to play, and love, and rest,
 Because I know for me my life is best.—Sel.

NECROLOGY.

BISHOP WILLIAM LEEKA was born in Clinton County, Ohio, June 14, 1830. He received the latter-day message first in 1840 under the administration of Elders Joseph Ball and Truman Gillette, being baptized March 12, at Bentonsport, Van Buren County, Iowa. He united with the Reorganized Church at Plum Hollow, Iowa, March 12, 1871, receiving baptism at the hands of Elder Riley W. Briggs. On the 14th of November, 1875, he was ordained an elder under the hands of Thomas W. Smith, at Plum Hollow, Iowa. On April 18, 1898, he was ordained to the office of high priest at Independence, Missouri, by Edmund L. Kelley, William H. Kelley, and Mark H. Forscutt, and was ordained a bishop at Tabor, Iowa, August 26, 1900, under the hands of President Joseph Smith and Patriarch Henry Kemp.

Bishop Leeka died at his home near Thurman, Iowa, July 8, 1908. He was a man of sterling worth, consistent faith, and unblemished character.

He was widely known, and universally esteemed.

CONTRIBUTORS.

MRS. MARIETTA WALKER, author of "Century of the past."
(See volume 1, number 2, page 254.)

MRS VIDA E. SMITH, author of the "Character sketch of Lucy Smith," was born in Nauvoo, Illinois, January 16, 1865. Removed with her parents to Missouri when about twelve years old, residing successively in the counties of Harrison, Dekalb, and Jackson, until 1886, when on the second day of June she was united in marriage to Heman C. Smith. For seven years she resided in California, the most of the time being a resident of San Bernardino. In 1893 removed to Lamoni, Iowa, where she still resides.

HEMAN HALE SMITH, author of biography of Edward Partridge. (See volume 1, number 3, page 384.) He proposes to publish a series of biographies of bishops of the church.

CHARLES DERRY, whose biography is running in the JOURNAL OF HISTORY. (See volume 1, number 3; page 384.)

GILBERT J. WALLER, local historian of Hawaiian Territory. (See volume 1, number 2, page 255.)

JOHN J. CORNISH, local historian for Michigan, who commences his record in this issue, was born October 17, 1854, at Usborne, Huron County, Canada. He united with the church February 22, 1872, at Camden, Kent County, Ontario, receiving baptism at the hands of Elder Arthur Leverton. He was ordained priest April 5, 1875, and an elder October 4 of the same year. Both ordinations being performed by Elder Leverton, at London, Canada. Though a man of very limited education he entered zealously into missionary work and very soon became an efficient and popular minister and a successful proselyter.

About 1879 he left Canada and actively entered into church work in the state of Michigan, where he has been instrumental in raising up many churches and converting many to the faith.

August 31, 1891, he was ordained a seventy at Juniata, Michigan, by Elder Edmund C. Briggs. He now resides at Reed City, Michigan, and is as active as ever in the interests of the church.

ALVIN KNISLEY, author and compiler of "Church chronology." (See volume 1, number 2, page 256.)

ERRATA.

We are informed by Professor Benjamin F. Shambaugh that we erred in stating that Professor T. J. Fitzpatrick was collector for the State Historical Society of Iowa, and that he had previously severed his connection in this capacity with the society.—H. C. S. (See volume 1, number 2, page 256.)

We use the word *friend* very lightly. We talk of our "Host of friends," meaning all with whom we have friendly relations, or even pleasant acquaintance. We say a person is our friend when we know him only in business or socially, when his heart and ours have never touched in real communion. To become another's friend in the true sense is to take the other into such close living fellowship that his life and ours is knit together as one. It is far more than a pleasant companionship in bright, sunny hours. A true friendship is entirely unselfish, it loves not for what it may receive, but for what it may give. Its aim is "not to be ministered unto, but to minister." It is a sacred thing, therefore, to take a new friend into our life; we accept a solemn responsibility when we do so. We should choose our friends thoughtfully, wisely, prayerfully; but when we have pledged our lives we should be faithful whatever the cost may be.—J. R. Miller.

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