Individual Summary for
Carl Harald BAGGESEN-31621[1,2,3,4]

Event	Date(s)	Place	Description
Born	07 Dec 1817	København, København amt, Danmark	
Christened[5]	07 Dec 1817	Vor Frue kirke, København, Ka, Danmark	
Occupation	1818	København, København amt, Danmark	Secondlieutenant af det Slesvigske Inft.
Occupation	1850	Idstedt, Schleswig-Holstein, Preußen, D	Capitain
Occupation	1850	Idstedt, Schleswig-Holstein, Preußen, D	9. Kaptajn ved 3. Linjeinfanteribataljon Ca
Died	25 Jul 1850	Slaget på Isted Hede, i.e., Idstedt, S, PD	
Buried	28 Jul 1850	Skt. Mariæ Flensborg kirkegård, i.e., F, S, P	
SealPar	10 Dec 2002	LANGE	
Baptized	05 Jun 2002	KYIV	
Confirmation			
Initiatory			
Endowed	14 Nov 2002	LANGE	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 01 Apr 2024 FSID: KXJ7-G16

Parents

MRIN	Father	Mother
2176	Herman BAGGESEN-31606	Kirstine PEDERSDATTER-31611

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
12317	F Dorothea C ELLERTSEN-31622	07 Nov 1840	Garnisons sogn, København, K, D	16 May 2002	LANGE

Notes

NOTES:
-- Note that there is a problem with this record, since the christening is listed before the birth, as pointed out by a relative, SRE, 3 Oct 2004.

"# <http://ddd.dda.dk/d4/dddweb/asp/vis_husstand_uk.asp> All persons in the household
København, København (Staden), Udenbys Klædebo Kvarter, Udenbys Klædebo Kvt. 1,
, Nørrebro 43, Qvisten, 3, FT-1840 Following fields are shown:
Name, Age, Marital status, Position in household, Occupation , Birth place Johan
David Bohn, 33, Gift, , Gartner,
Ane Marie Baggesen, 27, Gift, , hans Kone,
Sophie Frederike -, 4, Ugift, , Børn,
Hermine Benedicte -, 3, Ugift, , Børn,
Carl Harald Baggesen, 24, Ugift, , Secondlieutenant af det Slesvigske Inft."

This clearly shows the connection between Johan David Bahn, who is married to Ane Marie

Notes (Continued)

Baggesen, and her brother, Carl Harald Baggesen, who is also listed in other census records as being a brother to Anne Marie Baggesen and a child of Herman Baggesen and Kirstine Pedersdatter. This is wonderful! SRE, 20 May 2006.

SRE, 20 May 2006.

GIVEN NAMES: Also shown as Carl

BIRTH: Also shown as Born 07.04.1818

https://en.wikipedia.org/wiki/Battle_of_Isted:

The Battle of Isted (Danish: Slaget på Isted Hede; German: Die Schlacht bei Idstedt) took place on 25 July 1850 near the village of Idstedt (Danish: Isted), in what is today Schleswig-Holstein, Germany. The battle was part of the First Schleswig War.[2]

The battle began early in the morning at around 2:00 and lasted until 19:00. The Danish took 1,072 unwounded and 411 wounded prisoners. The Danish victory failed to break the Schleswig-Holsteinian army and the war continued until 1851.[3]

The Isted Lion commemorates the battle, which was at its time the largest in Scandinavian history. The battle's anniversary, 25 July, is a military flag day in Denmark.[4]

N. F. S. Grundtvig's song "Det var en sommermorgen" ("It was a summer morning") touches on the battle of Isted.[3]

Contents
1Background
2Battle
3Aftermath
4Maps
5References

Background

As a result of pressure from the major European powers, Schleswig-Holstein stood alone in the summer of 1850. The Danish High Command had no overall plan for the coming campaign in 1850, but during July a number of reports were received that the Schleswig-Holstein army had taken up positions north of the town of Schleswig. The Danish High Command now saw a chance to defeat the rebels in a last, decisive battle. Just like the Danes, the Schleswig-Holstein High Command hoped to lure the Danish army into giving battle at Isted and being defeated. The two armies were in many respects equal. Though the Danish army was considerably larger, the Schleswig-Holstein army held a strong defensive position.[1]

Battle

The battle began early in the morning of 24 July, when the Danish vanguard clashed with the Schleswig-Holsteinian outposts and pickets. During the day, the Schleswig-Holsteinian troops were pushed back all along the line. The fighting of the day climaxed in a larger engagement at the Helligbæk (a stream) that involved substantial forces on both sides.[1]

The battle proper began on the night of 24 July when the Danish main force attacked. During the early morning hours of 25 July, fighting raged back and forth at several places, including by Bøgmose, north of Isted Lake, as well as Grydeskov between Isted Lake and Langsø. To the east, between Bøglund and Nørre Farensted, Danish troops pushed back the Schleswig-Holsteinian troops, who then fell back and took up position at Vedelspang.[1]

About this time, the weather dramatically changed. The previous days of warm weather, was

Notes (Continued)

suddenly replaced by heavy mist and pouring rain, which made it almost impossible for the officers on both sides to maintain an overview of the battlefield and their forces. At 5 AM, the Schleswig-Holstein army took the initiative and two brigades counter-attacked the Danish troops at the village of Stolk and, around 6 AM, against the Danes in Isted city. At Stolk the Danish forces were pushed back in disarray and during the frenzied fighting, Danish General F. A. Schleppegrell fell. After their success at Stolk, the Schleswig-Holsteinian army continued their advance and attacked Isted town. The fighting soon devolved into house to house fighting. The Danish Division Reserve were sent forward, and around 7:45 AM the Danish forces managed to first stop, and then counter attack the Schleswig-Holsteinians. During the fighting the Danish Colonel Baggesen sent a series of alarming messages to General Krogh and his staff, which caused General Krogh to cancel an ongoing flanking maneuver west of the battlefield. By chance, the Schleswig-Holsteinian army had escaped an attack that would have surprised their troops at a critical time.[1]

Around noon, General Krogh ordered a general advance. The Danish infantry attacked without support of the cavalry and without preliminary fire from the artillery. Despite this, the timing of the attack was fortunate. As the attack began, the Schleswig-Holsteinian artillery was being withdrawn from their current positions, preventing them from firing on the advancing Danes. Around 14:15 PM, General Krogh ordered a cavalry brigade forward to attack the enemy in the center.[1] The fierce fighting was described by William Howard Russel, correspondent for The Times:[5]

To the extreme left, also, the Danes were repulsed and driven to a considerable distance northward, and as the Holstein tirailleurs were evidently advancing, while the fire from the Danish center had abated, sanguine hopes were entertained of the result. But they were premature. The Danes advanced again, and the battle raged with more fury than ever, the artillery in the plain on all points firing incessantly. The roar of the heavier cannon, and the rush and hiss of the balls through the air, were the only sounds that fell on the ear; the irregular firing of the Riflemen and infantry was like the rattle of a toy compared to the clash of an enormous steam engine.

—William Howard Russel, The Times, 30 July 1850

The firing was now heavier than ever, and at last the Schleswig-Holsteinian center gave way and retreated towards Schleswig: the right wing bent back and retired towards the town while the left fell back through the open ground to the west. At the time of the Danish cavalry attack at 2.15 PM, the Schleswig-Holstein army was in full retreat, but they were not molested for long during their retreat[5] as the cavalry pursuing them south of Husby, inexplicably and suddenly, retreated after only a minor skirmish. Despite the withdrawal of the cavalry brigade the Danish advance continued. By late afternoon the Danes reached Skovby and the town of Schleswig, which was quickly occupied while the Schleswig-Holstein army retreated, ending the battle.[1]

Aftermath

The Danish victory at Isted had not been the decisive victory the Danish High Command had hoped it would be and Danish losses exceeded those of Schleswig-Holstein. While defeated, the Schleswig-Holsteinian army had escaped to fight another day and the war continued. In September the Schleswig-Holsteinians launched an attack at Mysunde, which was repulsed by the Danes. In October, the Danes managed to thwart the siege of Frederiksstad, but again failed to defeat the Schleswig-Holsteinians. The war then entered a lull until January 1851, when the Great Powers finally pressured both sides to end the war, and the Provisional Schleswig-Holstein government and its army disbanded.[1]

The course of the battle was largely affected by the difficult weather conditions, during which the battle was fought. Still, senior officers on both sides have since been criticized for their actions during the battle. On the Danish side these were Colonel Baggesen and General Flindt. Baggesen was criticized for his frantic messages to the army

Notes (Continued)

commander after the death of General Schleppegrell, which caused the flanking attack that could have secured a major victory to be called off. Flindt, commander of the cavalry brigade, was criticized for half-hearted pursuit of the Schleswig-Holstein army after the noon attack. Had he pursued with greater vigor, the enemy could have suffered considerable losses. These criticisms, however, are likely based on a good deal of hindsight. Overall, the determining factor in the Danish victory was the superiority of the Danish infantry in morale and training.[1]

The Battle of Isted was the largest in the history of the Nordic countries until the Winter War of 1939-1940. In the years after the First Schleswig War, Isted became a symbol of the Danish victory. In memory of the battle the famous Isted Lion was erected on the cemetery of Flensburg where many of the fallen soldiers were buried.[1]

Maps

Location of Idstedt/Isted in present-day Schleswig-Holstein, Germany. Dark grey: present-day Denmark.

Idtedt/Isted in 1850

References

"SLAGET VED ISTED, 25. JULI 1850". danmarkshistorien.dk. University of Aarhus.
Stenild, Jesper. "Slaget ved Isted". Retrieved 2008-07-18.
Ronnebech, Erik F. "Istedslaget". Retrieved 2008-07-21.
"Flag Days of July". Archived from the original on 24 July 2008. Retrieved 2008-07-18.
"Slaget ved Isted". Dansk Militærhistorie. Retrieved 5 December 2016.

Categories: Conflicts in 1850Battles of the First Schleswig WarJuly 1850 events1850 in Europe1850 in Germany

https://books.google.com/books?id=xtVAAAAAcAAJ&pg=PA369&lpg=PA369&dq=carl+harald+baggesen&source=bl&ots=3YZy3KS29b&sig=ACfU3U18f2PWCkQ1JC1M27NMPE9b0gT8Nw&hl=en&sa=X&ved=2ahUKEwivr_WOgYXkAhVYu54KHTWcBPkQ6AEwBHoECAcQAQ#v=onepage&q&f=false

Kampen for Sønderjylland 1848 - 50: udg. af den Danske Historiske ..., Volume 3

De Faldne: Tredie Batallion: Kaptain Carl Harald Baggesen.

https://www.blicherbenche.dk/TNG_Slaegt/getperson.php?personID=I1486&tree=BlicherBenche

NavnCarl Harald Baggesen
Fødtdec. 1817 København, Danmark Find alle personer med begivenheder på dette sted
Carl Harald Baggesen DÅB 1817Carl Harald Baggesen DÅB 1817
Døbt7 dec. 1817 Vor Frue Kirke, København, Danmark Find alle personer med begivenheder på dette sted [1]
Vor Frue Kirke KøbenhavnVor Frue Kirke København
KønMand
Død25 jul. 1850 Slaget ved Isted Find alle personer med begivenheder på dette sted [2]
Carl Harald Baggesen Faldet 1850Carl Harald Baggesen Faldet 1850
Begravet28 jul. 1850 Skt. Mariæ Kirkegård, Flensborg, Germany Find alle personer med begivenheder på dette sted
Notater
Baggesen, Carl Harald v. , 3die Linie-Infanteri-Bataillon , Capitain, 25 jul, bog 1850, side 50
9. Kaptajn ved 3. Linjeinfanteribataljon Carl Harald Baggesen, født 7. december 1817 i

Notes (Continued)

København (Frue), faldet ved Isted 25. juli 1850, begravet på Flensborg Skt. Mariæ kirkegård 28. juli 1850. Søn af landsoverretsprokurator Herman Baggesen og Kirstine Petersen. – Gift med Frederikke Dorthea Charlotte Elisabeth Eilertsen, med hvem han havde to døtre.
Kadet 1.5.1832, sekondløjtnant ved Slesvigske Infanteriregiment 1.5.1837, ansat ved 13. Bataljon 1.7.1842, premierløjtnant ved 16. Bataljon 4.11.1844, ansat ved 1. Bataljon 1.3.1849, kaptajns karakter og anciennitet 2.7.1849, kaptajn II ved 3. bataljon 10.1.1850. R. 1848.
Cohen 1850/50: Carl Harald v. Baggesen.
Person-IDI1486 BlicherBenche | Povel Høy Blicher Winther,
Sidst ændret14 nov. 2015

FarHerman Baggesen, f. jul. 1767, Asnæs Mølle, Holbæk, Danmark Find alle personer med begivenheder på dette sted, d. 24 jun. 1832, Studiestræde 92, København, Danmark Find alle personer med begivenheder på dette sted (Alder ~ 64 år)
MorKirstine Pedersdatter, f. 24 maj 1770, Randlev Sogn, Hads Herred, Århus Amt, Danmark Find alle personer med begivenheder på dette sted, d. 28 maj 1838, København, Danmark Find alle personer med begivenheder på dette sted (Alder 68 år)
Familie-IDF19087574 Gruppeskema | Familie Tavle

FamilieFrederikke Dorothea Charlotte Elisabet Ellertsen, f. 9 nov. 1821, d. 5 dec. 1857, Landemærket 153, København, Danmark Find alle personer med begivenheder på dette sted (Alder 36 år)
Gift7 nov. 1840 Garnisons Kirke, København, Danmark Find alle personer med begivenheder på dette sted [3]
Carl Harald Baggesen/Frederikke Dorothea Charlotte Elisabet Ellertsen Corpuleret 1840Carl Harald Baggesen/Frederikke Dorothea Charlotte Elisabet Ellertsen Corpuleret 1840 Garnisons KirkeGarnisons Kirke
Sidst ændret15 nov. 2015
Familie-IDF640 Gruppeskema | Familie Tavle

See also about the Battle of Isted: https://danmarkshistorien.dk/leksikon-og-kilder/vis/materiale/slaget-ved-isted-25-juli-1850/?no_cache=1.

Slaget ved Isted, 25. juli 1850
Artikler
Danmarkshistoriens største slag fandt sted under Treårskrigen (1848-50) på Isted Hede. Selve krigen, der også betegnes 1. Slesvigske Krig, skal ses i lyset af nationale modsætninger mellem de danske og tyske befolkningsdele i den danske helstat. Konflikten drejede sig især om hertugdømmet Slesvigs stilling, og der var dels tale om en borgerkrig inden for rammerne af helstaten, dels en konflikt mellem Danmark og Det Tyske Forbund, der deltog som slesvig-holstenernes allierede. I et bredere perspektiv var der også et internationalt aspekt, idet de europæiske stormagter greb politisk ind i konflikten ved flere lejligheder. I sommeren 1850 stod slesvig-holstenerne, netop som en konsekvens af stormagternes politiske pres, alene over for den danske hær ved Isted. Her vandt danskerne en smal sejr.

Styrkeforholdet og de militære mål

I slaget ved Isted den 25. juli 1850 stod kampen mellem den danske hær og en tyskorienteret slesvig-holstensk oprørshær. Den danske hærs overkommando havde i 1850 ikke nogen egentlig plan for det kommende felttog, men da der i juli indløb oplysninger om, at den slesvig-holstenske hær havde taget opstilling nord for Slesvig by, opstod en uventet chance for ved ét slag at besejre oprørshæren. Slesvig-holstenerne havde lignende hensigter: Oprørshæren gik i stilling på Isted Hede, hvor terrænet med flere søer og vådområder var velegnet til forsvar, men planen var imidlertid ikke blot at forsvare sig. Den samlede danske hær skulle

Notes (Continued)

indfanges og fastholdes for efterfølgende at blive omsluttet og nedkæmpet den ved en stor knibetangsmanøvre.

Det var to meget jævnbyrdige hære, som nærmede sig hinanden den sommer. Den danske hær, kommanderet af overgeneral Christoph von Krogh, var med sine ca. 37.000 mand talmæssigt overlegen. Slesvig-holstenernes overgeneral, Wilhelm von Willisen, rådede over ca. 27.000 mand, men havde fordel af en stærk defensiv stilling. En neutral kender af de stridende parter, den britiske generalkonsul i Hamburg oberst G.L. Hodges, vurderede inden slaget, at den slesvig-holstenske hær var den danske overlegen i forhold til bl.a. udrustning og hærførerens erfaring, men derimod var de danske soldater mere disciplinerede og besad en bedre moral.

Slagets gang

De første skud blev løsnet allerede tidligt om morgenen den 24. juli. Den danske hær var under fremrykning i retning af Isted, da de forreste danske tropper fik føling med slesvig-holstenske forposter. Over hele linjen blev slesvig-holstenerne i løbet af dagen presset tilbage, men det blev til en større fægtning ved Helligbæk, som omfattede et stort antal styrker. Det egentlige slag begyndte natten til den 25. juli, hvor den danske hovedstyrke fortsatte fremrykningen. Ved bl.a. Bøgmose, området nord for Isted Sø samt Grydeskov mellem Isted Sø og Langsø udviklede det sig i de tidlige morgentimer til hårde kampe, som bølgede frem og tilbage. Længst mod øst kom fremrykkende dansker styrker i kamp med en slesvig-holstensk fortrop i området mellem Bøglund og Nørre Farensted. Her blev slesvig-holstenerne kastet tilbage, og de satte sig i stedet fast ved Vedelspang.

Samme morgen slog vejret om. De tidligere dages varme og sol vekslede nu til dis og silende regn, hvilket i praksis gjorde det umuligt for hærførerne at danne sig et overblik over slagmarken. Lidt efter kl. 05 gik to slesvig-holstenske brigader til modangreb, først mod landsbyen Stolk og ca. kl. 06 mod Isted by. I Isted by blev der kæmpet fra hus til hus, men modangrebet blev efterhånden slået tilbage. Derimod blev danskerne overrumplet ved Stolk, hvor bl.a. den danske general, F.A. Schleppegrell, faldt. Danskerne måtte trække sig tilbage, men med indsættelsen af den danske divisionsreserve lykkedes det omkring kl. 07.45 at få kontrol med området igen. Ikke desto mindre afsendte oberst Baggesen her en række alarmerende meddelelser, som fik den danske overkommando til at annullere en i forvejen planlagt og igangværende flankemanøvre vest for slagmarken. Netop denne manøvre var ellers på vej til, ved tilfældighedernes spil, at overraske de vigende slesvig-holstenere på et kritisk tidspunkt og sted.

Lidt efter middagstid beordrede general Krogh et nyt dansk angreb. Det danske fodfolk måtte her holde for, da man valgte ikke at afgive forberedende artilleriild og heller ikke indsatte kavaleriet. Det slesvig-holstenske artilleri var imidlertid under tilbagetrækning, og det danske angrebet kom således godt i gang. Danske tropper rykkede frem syd for Isted by uden at møde større modstand, og ca. kl. 14.15 blev den danske rytterbrigade indsat på slagmarkens centrum. Den forfulgte slesvig-holstenerne til syd for Husby, men trak sig efter en mindre fægtning bemærkelsesværdigt hurtigt tilbage igen. Den danske hovedstyrke forsatte dog fremrykningen, og sidst på eftermiddagen gik man i lejr ved Skovby og besatte Slesvig by. Slesvig-holstenerne havde trukket sig fra slagmarken, og slaget var forbi.

Animation over troppebevægelserne. Klik her for at forstørre.

Resultat og efterspil

Ved Isted vandt den danske hær en smal sejr, men danskerne havde også de største tab: 845 faldne og yderligere 2.770 sårede eller tilfangetagne. Slesvig-holstenernes tab forløb sig

Notes (Continued)

til 534 faldne og 2.274 sårede eller tilfangetagne. Slaget bar præg af de vilkår, det blev udkæmpet under: Vejrforholdene, tæt krudtrøg, terrænets beskaffenhed, dårlige kommunikationsmuligheder samt det meget store område, som slaget blev udkæmpet på, gjorde det svært for hærførerne at overskue og lede slaget. Slaget ved Isted blev ikke den afgørelse på borgerkrigen, som begge parter søgte. Senere fulgte et mislykket slesvig-holstenske angreb ved Mysunde i september og en belejring af Frederiksstad i oktober, som ligeledes slog fejl. Herefter gik krigshandlingerne i stå. Den provisoriske slesvig-holstenske regering og dens hær blev dog først endeligt opløst i januar 1851 efter pres fra Preussen, Rusland og Østrig, hvormed krigen var forbi.

Både slagplanerne og ledende officerer på begge sider er efterfølgende blevet kritiseret, men deres fejl står givetvis tydeligere i bagklogskabens lys. Blandt danske officerer har kritikken især ramt oberst Baggesen, hvis panikagtige meldinger efter general Schleppegrells fald påvirkede overkommandoen uheldigt, samt general Flindt, som i spidsen for rytterbrigade kunne have tilføjet slesvig-holstenerne betydelige tab med en mere energisk forfølgelse. Skal der omvendt peges på en enkelt faktor, der var afgørende for slagets udfald, kan det danske fodfolks bedre uddannelse og moral fremhæves som det, der i sidste ende gav danskerne sejren.

Fra dansk side blev Slaget ved Isted efter krigen mindet gennem H.W. Bissens monument Istedløven, der med sin placering på kirkegården i Flensborg blev en kraftfuld national manifestation, som allerede før sin tilblivelse i årene fra 1858-62 skabte stor debat blandt både danske og tyske. Slaget blev sidste gang, hvor hele den danske hær stod samlet over for en nogenlunde jævnbyrdig modstander. De to hæres størrelser ved Isted gør desuden slaget til danmarkshistoriens største – og indtil Vinterkrigen mellem Finland og Sovjetunionen i 1939-40 var der tillige tale om det største slag på nordisk grund, SRE, 2021.

https://kalliope.org/en/text/grundtvig2002042701

N.F.S. Grundtvig (1783–1872)
Works
Poem titles
First lines
References
Biography
Det var en Sommermorgen
Det var en Sommermorgen,
endnu før det blev Dag,
da yppedes paa Heden
et Holger-Danske-Slag.
Da Sol stod op i Øster,
den næppe var at se,
og alle Fuglerøster,
i Struben kvaltes de.

Det var paa Isted Hede
og saa i Øvre-Stolk,
for gamle Danmarks Ære
da stred det danske Folk,
ja, for den danske Tunge
og for det danske Land
stred Heltene de unge
som gamle Hildetan!

Notes (Continued)

Dér faldt den gamle Nordmand,
den djærve Schleppegrell,
han regned mer ej Kugler,
end Hagl det haarde Fjeld!
Dér faldt den bolde Læssøe
i Helte-Manddoms-Aar,
og for den danske Løve
det var et Hjertesaar!

Der faldt i Ungdoms Blomster
saa mangen modig Svend,
at Tysken tror det næppe,
vi mange har igen.
Dog synger danske Drenge,
de slaar i Vænget Top:
som Blomsterne i Enge
hvert Aar de vokser op!

Tak være danske Piger,
som græde nu i Løn
for Broder og for Bejler,
som Moder for en Søn!
de holdt dem ej tilbage
med bange Suk og Graad,
men sang for dem med Brage:
Vaagn op til Heltedaad!

Guds Fred med vore Døde
i Danmarks Rosengaard!
Guds Fred med dem, som bløde
af dybe Hjertesaar!
vor Kærlighed med alle,
de store og de smaa,
som ville staa og falde
med Løven askegraa!

Gud gav en herlig Sejer
den lange Sommerdag,
fra Morgengry til Middag
det tordned Slag i Slag,
men da i Middagsstedet
man saa den gyldne Sol,
da vundet var Guldsædet
til Danmarks Dronningstol!

Fra Als til Danevirke,
fra Sli til Ægirs Dør
skal Danmarks Løver springe
paa Gyldengrund som før.
Hos Angler og hos Friser
i genfødt Vennelag
skal synges Kæmpeviser
om Sejrens Julidag!

Og hver Gang Danmark græder
Guldtaarer med Guldklang,

Notes (Continued)

og hver Gang Øjet perler
ved liflig Vemodssang,
da hvælve Rosentelte
dem selv ved Havets Bred,
hvor Danmarks Julihelte
fik deres Lejested!

Sources

1. The Church of Jesus Christ of Latter-day Saints, International Genealogical Index (R), Copyright (c) 1980, 2002, data as of November 4, 2003, Family History Library, 35 N West Temple Street, Salt Lake City, Utah 84150 USA.
2. The Church of Jesus Christ of Latter-day Saints, International Genealogical Index (R), Batch #: C202047, Source Call #: 0044335, Printout Call #: NONE, Dates: 1813 - 1822.
3. Jensen, Viggo, *GEDCOM-fil fra Viggo Jensen*, 26 Mar 2012, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Shon har Viggos GEDCOM-fil, som gives 24.03.2012. Fra Viggo Jensens GEDCOM-fil, som sendtes 24.03.2012.
4. Jensen, Viggo, *GEDCOM-fil fra Viggo Jensen*, 28 Mar 2012, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A.
5. Den Danske Folkekirke (Lutheran Church of Denmark), Church Records - Denmark, København, Køvenhavn, Vor Frelser - Parish Records, Church of Jesus Christ of Latter-day Saints, 50 E. North Temple, Salt Lake City, UT 84150, U.S.A. https://www.blicherbenche.dk/TNG _Slaegt/getperson.php?personID=I1486&tree=BlicherBenche.

Individual Summary for Ingeborg Louise (or laurence) ELLEFSEN-369[1]

Event	Date(s)	Place	Description
Born	30 Oct 1821	Risør, Aust-Agder, Norge	
Christened			
Died	26 Sep 1905	Cache, Utah, USA	
Buried	Sep 1905	Logan, Cache, Utah, USA	

Nickname: AKA: Married Name:
Sex: F ID:
Created: 29 Aug 2007 Last Changed: 09 Mar 2024 FSID: KWJT-WYX

Marriages

MRIN	Spouse	Marriage Date/Place	
249	Christian John LARSEN-335	12 Jun 1857	Salt Lake City, Salt Lake, Utah, USA

Notes

!Bur Logan City Cemetery, prob. near Lot 13, Block 27, Plat A.

History of Ingeborg Ellefsen Larsen
Written by Grand Daughter Rebecca
Ingeborg Ellefsen Larsen was born 30 October 1821, in Osterisor, Norway, a daughter of Elef Elefsen and Bertha Danielsen. She as the oldest of seven children, five boys and two girls, her sister died, being the only surviving daughter her parents idolized her.

Her parents were devout christians and desired the salvation of their children.

About 1852 when the gospel of Jesus Christ of Latter Day Saints was preached in their neighborhood, Ingeborg became interested. When her parents learned of her interest in the Mormon faith they were quite concerned and tried to dissuade her but to no purpose. She was convinced of the truth, and determined to accept it, accordingly she was baptized in October 1853.

She decided to go with the saints, even to a strange country against the will of her people. They finally gave in to her decision. Her father was quite well to do and gave her money to help her on her way. In fact he gave her ample so she was able to assist two of her girl friends both named Ingeborg to go to Utah with her. This act alone shows what a fine father she had, how it must have grieved him to bid goodbye to her. Giving her friends assistance to emigrate was always a great source of satisfaction to her and they were always grateful to her and remained life long friends.

Her parents and relatives mourned her departure.

She emigrated to Zion in 1855, leaving Copenhagen, Denmark, 20 November 1855 with a company of 447 Scandinavian Saints in charge of Capt. Canute Peterson, a returning missionary.

Notes (Continued)

Traveling by rail and small ships, they arrived at Liverpool, England, where on 12 December they boarded the ship, "John J. Boyd," in charge of Elder Canute Peterson. The ship arrived at New York 16 February 1856 being two months on the voyage. Then they traveled by rail and river steamers to Florence, Nebraska. The outfitting station for the L.D.S. emigration that year. After remaining some time in Florence, during which many found an opportunity to cross the plains and mountains to Salt Lake City. Capt. Peterson organized a company of 250 Scandinavian Saints all who crossed the Atlantic Ocean on the ship "John J. Boyd" and with wagons drawn by oxen left Florence about 10 June. Her daughter Annie told me her mother had lovely bedding with her but due to not enough room in the wagons she had to leave most of it behind. This was always a great disappointment to her.

The trip across the plains was very long and hard. She had to walk a great deal to save the strength of the oxen and used to say in her, Norwegian tongue, "We got so tired, so tired," but were very thankful when they arrived in Salt Lake City 20 September 1856. This was about thirteen years before the Union Pacific Railroad was completed as far west as the Salt Lake Valley. It came in 8 March 1869. They were over three months on the journey across the plains.

Sometimes after she arrived in Utah, she entered plural marriage which was practiced at that time, becoming the second wife of Christian J. Larsen June 1857.

Being in the early days of Utah, her husband was not in financial circumstances to provide her with a home of her own, she lived with his first wife, Barbara, who was willing to share with her, and because of her humble spirit she was able to live in comparative peace during the raising of her family.

They resided for several years in Sanpete Co., Utah, where all of her children were born, she having one son Elias and three daughters, Mary, my mother, and a pair of twin girls, Annie who is the only one alive now, about 80 years old now and Eliza who died in infancy.

So they grew up to be very industrious, her son Elias filled a mission to her native land, the land of the midnight sun, Norway. He visited with many of her relatives and had the privilege of seeing and talking to her brother Knut who was nearly ninety years old.

www.familysearch.org

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.

Individual Summary for Almartin LARSEN-54[1]

Event	Date(s)	Place	Description
Born	25 Dec 1868	Logan, Cache, Utah, USA	
Christened			
Died	17 Oct 1961	Logan, Cache, Utah, USA	
Buried	21 Oct 1961	Whitney, Franklin, Idaho, USA	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 07 Mar 2024 FSID: KWCX-DGD

Parents

MRIN	Father	Mother
39	Christian John LARSEN-335	Inger Margarethe (Alfsen) PETERSEN-336

Marriages

MRIN	Spouse	Marriage Date/Place	
29	Ellen Frances COMISH-55	25 Oct 1893	Logan, Cache, Utah, USA

Notes

!M Certificate in pos. of Clifford EDWARDS.
D Obituary in pos. of Clifford EDWARDS.
Bur Same.

!OCCUPATION: Farmer.

History of Almartin Larsen and Ellen Frances (Nellie) Comish
Compiled by Clifford H. Edwards
A Grandson

I have undertaken to write this history in consequence of finding in a letter from my mother, long set aside from the time I was on my mission, containing a request by her father, my Grandfather Almartin Larsen, to write his history. Unfortunately this request went unheeded. Mother, no doubt, would have been in a much better position than me to have written an accurate, complete history, but now she is long gone from this life. I do recall at one point while Grandfather was still alive of trying to get a tape recording of his history from his own lips, but as we proceeded he often drifted off into extraneous matters. We were left with very little of substance for writing a history. But I do have in my possession various documents regarding property transfers and other matters that relate to his life. In addition I have the benefit of having spent a good portion of my childhood living under the same roof. And later on I had frequent opportunities for association during periodic visits. Of course there is much that must remain unsaid from his earlier life except for items which I have learned about second hand.

Notes (Continued)

Had Grandpa put his own hand to this work it no doubt would have been substantially different. Yet it is a work that begs to be completed. All of us want our lives to have meaning and to be remembered. We want to have contributed to the world. Almartin Larsen lived the kind of life that must be known and remembered by his posterity. Unfortunately, I can only supply a small portion of what should have been written.

Almartin Larsen was born 25 December 1868 in Logan, Utah to Christian John Larsen and Inger Margretta Peterson. Inger was Christian John's third wife. Inger had previously been married to Christian Ellefsen and had two children, Ellef Ellefsen and Almartin Ellefsen. Her first husband, Christian Ellefsen, was drown in the North Sea. Christian John's second wife, Eingeborg Laurence (or Louise) Ellefsen was a sister to Christian Ellefsen and arranged for Inger to come to America and become the third wife of Christian John Larsen. Barbara Dorthea Jensen (Olsen), Christian John's first wife was an illegitimate child of Prince Christian of Glucksburg, chosen by the Powers of Europe to become King of Denmark upon the death of King Frederick VII. Christian was guaranteed the Crown in 1852 when King Frederick died in 1863 with no heirs. Because the prince could not marry Maria Jansena Dorothea Berg, a commoner, but the girl he loved, she married Jens Taylor Olsen of Aalborg Denmark. She was born 23 February 1812 in Fredericia, Jutland, Denmark and was employed at the palace as the cook. She and Jens Taylor Olsen were married 3 February 1833. Maria was one of the first people in Denmark to join the Church. There is no record of Jens having joined the Church. Barbara Dorthea was born to Maria three months after she was married. She was taken away from her mother and raised in the palace until she was eight years old. Christian of Glucksburg was married in 1842 or 1843 to the niece of King Christian VIII. They reigned as King and Queen of Denmark, beginning in 1863 until his death 29 January 1906. Christian of Glucksburg's family connections among the reigning royal houses of Europe were remarkable. His eldest daughter was the wife of King Edward VII of England; his second daughter Dagmar, was the mother of the Czar, Nicholas II of Russia; his second son, George, was the King of Greece; his oldest son Frederick, was the King of Denmark. King Frederick was the father of Haakon VII, King of Norway. Christian of Glucksburg as King Christian IX was called "The Father of Europe," "The Father of Many Kings," & The Father-in-law of Europe." He founded the University of Denmark.

The children born to Christian John Larsen and Inger Margretta Peterson included: Magdaline Larsen (lived 11 months), David Ellef Larsen, Almartin Larsen, Joseph Franklin Larsen, and Alexander Willard Larsen. The first two children were born in Spring City, Sanpete County, Utah. The other children were born in Logan, Cache, Utah.

Christian John kept his three wives in separate homes. His first two wives had homes near Fourth East and Center Street in Logan. Inger's home was located in the mouth of Logan Canyon where she ran the toll gate. She lived considerable distance from neighbors. When Almartin was born his mother was alone with the children and the next morning she sent her son David to the nearest neighbor for help. Because their home was isolated, it was visited occasionally by Indians. They often came looking for a handout which Inger usually provided. On at least one occasion the Indians were driven off by an old yellow dog they had. Almartin tells of how it ripped a hole in the pants of one of the Indians as he tried to flee from the snarling animal. Sometimes Inger hid herself and her children when the Indians came because she feared what they might do. Almartin remembered his association with the Indians. Often when he spoke to his grandchildren, he preceded his remarks with the statement "When I was a young buck."

When Grandpa was nine or ten years old he and his mother and his brother Willard, who was just a toddler, were crossing a narrow foot bridge above the dam on the Logan River. Their dog tried to pass Willard and in the process knocked him into the river. Almartin jumped into the river and saved Willard just before he would have gone over the dam.

When Grandpa was a deacon he served in the quorum presidency with Melvin J. Ballard who became a member of the quorum of the twelve apostles of the Church. Grandpa told the story of how brother Ballard would often come up missing while they were out haying. They would find him behind a shock of hay reading the Book of Mormon. Melvin Ballard's father was bishop of the Logan 2nd Ward. Christian John served as his counselor and later as the bishop of what was by then called the 7th Ward, a high counselor, and finally as stake

Notes (Continued)

patriarch. He also served in the Echo Canyon and Black Hawk Indian wars. Before emigrating to America, Christian John served a three-year mission in Denmark and Norway. He was one of those put in prison, while serving as the conference president, who managed to get out by converting the jailer's son.

Grandpa's schooling was very limited. He only went to school part of three years. Until he was 17 he wore burlap tied around his feet with string for shoes. At this time his father bought him his first pair of shoes.

To sustain themselves Inger had a garden in addition to a cow and chickens. The boys helped supply meat by fishing the Logan River. Perhaps this is where Grandpa learned to be an expert fisherman.

After getting him his shoes, Christian John took his son Almartin to Omaha, Nebraska to work on the railroad. After this he worked and invested in a mine in Montana. Through a shady deal one of the co-investors, Grandpa lost his ownership in the mine. After this he worked for farmers in the Cache Valley area. This is how he ended up in Cove, Utah where he met my grandmother Ellen Francis Comish (Nellie). Nellie had two sisters who were married to Grandpa's two half brothers.

Ellen Frances Comish was born in Franklin 29 March 1875. She was seven years younger than Grandpa. They were married in the Logan Temple 25 October 1893 when Ellen was eighteen years old. Their first home was a small cabin located between Cove, Utah and Franklin Idaho. Their first three children, Fenton, Ivan and Verner were born there. After this they moved to Mapleton where Almartin continued working for farmers in the area. Their fourth child, Alberta was born there.

Their next move was to the foothills east of Preston, Idaho where Grandpa homesteaded a 400-acre dry farm. It was located at the base of Rocky Peak. The name came from an outcropping of granite boulders located at the very top of the most noteworthy mountain in the area. It was the object of many personal mountain climbing expeditions. Located about half way up its western slope was a spring. Further along was a salt lick where deer often came. At the top was a natural chimney among the rocks where numerous fires had blackened the face of the rocks. No doubt nomad Indians used this location for hunting and camping.

The house that Almartin and Nellie built was a very modest one. There was no electricity. They used coal oil lamps for light and did the washing in a hand operated washing machine or on a wash board. Grandpa shared farm equipment and labor with other farmers in the area. Oliversons and Johnsons were nearby. The family belonged to the 4th Ward in Preston and had to make the four-mile ride in a buggy to attend church.

They obtained water from the spring that ran through the hollow just north of the house. They had a garden along with chickens, pigs, cows and horses to sustain themselves. They also picked wild choke-cherries and service berries.

While they were at the dry farm, Almartin and Nellie were blessed with four more children, Pearl, Loreta, Denzil and my mother Thelma. Mother tells of the hard work as a teenager, of cooking for harvest crews and bottling choke-cherry jelly, and of long walks over the hills to look out upon Cache Valley and the checkerboard of fields off in the distance. She also exclaims with enthusiasm how they welcomed periodic thunderstorms that provided life-giving precipitation to the wheat and hay crops. To Mother, the smells of water on parched earth were intoxicating.

Although horses were the usual mode of pulling wagons and doing various jobs on the farm, Grandpa eventually brought a tractor home. As he drove up to the house, he discovered he didn't know how to stop it. After passing observing family members a second time, one of them chased after him and told him where to find the clutch and brake. It was during this time that Grandpa suffered a bone infection which required surgery. This put him out of commission for quite a while.

In 1910 Almartin decided to move his family to Whitney and occupy an irrigated farm there. He was involved in getting the irrigation system established in the area. At the same time he continued to run the dry farm. The new farm consisted of 40 acres. Grandpa also succeeded in purchasing two and one-half acres of land across the road that included a house for the family to live in. There was an adjacent barn that could be used for milking cows. On the property there was also a large raspberry patch. A garden was also planted.

Notes (Continued)

Hay and sugar beets were the main crops along with a large patch of watermelons. The watermelons were the object of many late night raids (according to their own testimony) by the local boys including members of the Keller and Oliverson families. Grandpa made a practice of rolling watermelons into the hay stack and eating them later in the fall.
At the Whitney farm three more children were born, Alfonso, Eugene, and Helen. Shortly after Helen's birth, their oldest son, Fenton, was called to serve a mission for the Church in Portland, Oregon. He was gone for 35 months. In the mean time Almartin and Nellie moved into Preston. That was about 1918.They bought the John Nuffer home at 206 East 4th South. It was here their last child, Esther, was born. This property was part of the Oneida Park Addition. Their property consisted of 12 building lots. Only two of the nine blocks in the subdivision were used for building until about 1950 when another block was partially used. This condition remained at least until 1955 when I left Preston. They rest was farmed by Edwin Nuffer. It has since been used as buildings sites for homes and businesses. There were two large barns on Grandpa's property along with various sheds for housing chickens, pigs and goats. There were large orchards and gardens along with an acre or so for growing alfalfa or sugar beets.
After Almartin and Nellie moved to Preston, Ivan and Verner who were now married occupied the house in Whitney. Each had two rooms in the four-room house. The purchase and use of the property in Whitney have an interesting history. At first they purchased a 40-acre plot. Later they also purchased the 60-acre McIntyre place. They then purchased the Jensen house just to the east. This is where Ivan and Verner first lived. In 1917 or 1918 Ivan bought a farm up Cub River and moved up there. Verner insisted on occupying a newer house that was on the north side of the property. Fenton had just come home from his mission and occupied the house that Ivan and Verner had first lived in. The year was 1919. At this point 60 of the acres were divided up in four parts: 15 acres for Fenton, 15 acres for Verner, 15 acres for Denzil and Alfonzo under Grandpa's jurisdiction because they were too young, and 15 acres for Grandpa. Grandpa apparently still held the original 40 acres. In 1930 another division took place. Denzil and Alfonzo were given the dry farm in the east hills. Verner took the 20 acres on the north along with the house he occupied while Fenton took the 40 acres on the North on the McIntyre place. He continued to occupy the Jensen home. Ivan and Verner had finished the upstairs while they lived there. When this new agreement took place with Fenton getting part of Grandpa's land, Grandpa took all the cows and milking equipment and sold them leaving Fenton only with the land. Later he did give Fenton 2 cows, 2 calves and a team of horses. Grandpa sold his original 40 acres to George Poole for $9,000. About this time Denzil married a Porter girl from Cub River. He moved to a farm on her family's property and lived a one room shack. Alfonzo lived at the ranch for awhile and finally abandoned it. The youngest son, Gene, also had an opportunity to take over the ranch but also gave it up.
Just 4 or 5 years after Ivan moved his wife and three children to their new farm along the Cub River, he contracted pneumonia and died. The doctor had just been up to see him and determined he was coming along fine. By the next day he was dead.
With the ending of the partnership between Almartin, Fenton, and Verner Almartin and his younger children continued to operate the dry farm. This continued until 2 May 1935 when Almartin sold the dry farm to his son-in-law Ray Geisler for $10,000. The property consisted of 400 acres of dry farm land, nine cows, two heifers, two calves, four horses, three colts, seventeen pigs and various farm machinery. In the agreement, rather than paying Grandpa a cash settlement, Ray took over a $6,175 mortgage along with all the animals and machinery. Grandpa received $10 as a down payment and was to get $5 per month until the mortgage was paid off, along with half the milk check each month, 100 bushels of wheat annually, and two pigs annually. The assumption was that Ray would continue to operate the ranch and eventually compensate Grandpa completely. However, Ray failed to pay anything on the mortgage for a period of 5 years. Apparently the land bank got involved and Ray sold the ranch to a Mr. Hubbard from Grace, Idaho for $15,000. This supplied Ray with the funds to buy a place near Preston where he had a garage where he did automotive repairs and sold Crosley automobiles. Aunt Clara reports that Grandpa was left with nothing in the deal. When Ray's repair shop burned down he took what he could and bought land near Boise,

Notes (Continued)

Idaho. Later he sold this property for a substantial amount. Thus, the ranch was used to launch Ray in his livelihood. Eventually Billy Reese bought the ranch and later I believe the Johnson family, who lived just down the creek a short distance, purchased it.
As a child I often went up to the ranch to help Uncle Ray during harvest time as well as on other occasions. My brothers and I helped bag wheat on the harvester and haul hay as well as bring the cows in for milking and turning the separator crank. Many of our childhood adventures took place in company with our cousins, Don and Blaine Geisler.
With the move to Preston, Grandma and Grandpa had their first home with electrical power. They were just a block away from the church house. The Preston house had a kitchen, front room, parlor, bathroom, and master bedroom, in addition to five upstairs bedrooms. There was a cellar whose entrance was just off the kitchen. The bathroom had a bathtub, but no running water. Water had to be heated on the stove and pored into the tub. The toilet was an outdoor privy located about 25 yards behind the house. Water came from a well and had to be carried in buckets from the outdoor hydrant. There were coal and wood sheds to supply the fuel for the stoves. There were stoves located in the front room, kitchen and parlor and a place to attach a stove to a chimney in each of the bedrooms. Grandpa wisely didn't have stoves installed in the bedrooms. Despite these primitive conditions they were far better than those experienced in their other homes. In addition to pears, plums, prunes, and apple trees around the property there were hawthorn trees and box elder trees for shade. There were large strawberry and raspberry patches along with artichokes.
Sometime in the 1940s Verner fell ill with Parkinson's disease. This necessitated his moving off the farm and into Preston. He lived just a couple of blocks from Grandpa's home and received frequent visits from members of the family. His son Novel took over the family farm. Later a daughter Alavon and her husband Archie Wright lived in the home on the farm.
Early in January 1936 Nellie became seriously ill and was admitted to the hospital in Preston. She passed away 1 February 1936. This was about a year before I was born. I remember as a child often wondering about my grandmother. Very little was said about her. But later when I lived in the house in Preston, I often made trips down the cellar to look at the remnants of her life. The fruit she had bottled still stood on the shelves, a vivid testimony to me of her former existence. When Nellie died only one of their children was still at home, their 12th child Esther. However, Esther married Earl Johnson about a year later and left Almartin to occupy the home by himself. This lasted for only a short while.
Grandpa's son, Gene, took over the Preston House and Property, 30 March 1938. This transaction was made with Grandpa being paid $1 and Gene taking over the payments on a $2500 mortgage. Gene's tenure in the home was a mere eight months. My father, George Franklin Edwards passed away 11 November 1938 leaving my Mother with three small children, myself (age 1 1/2), Norm (age 4 ½) and Glen (Age 3). Another child, a little girl named Alice, had preceded our father in death. She died 15 November 1933 at the age of two.
Almartin deeded the house to Mother 2 December 1938 along with her sister Helen and Helen's husband Clarence (Casey) Edwards. They collectively paid $1 and agreed to take over the mortgage payments. In addition they agreed to provide a place for Almartin in the house to come and go as he pleased. He had a large bedroom overlooking the south garden area and routinely took care of the orchards and gardens. Mother's share of the mortgage payments was $5 per month.
The two families and Almartin lived in the home together until 1942. On the 8th June, 1942 Helen and Casey transferred the home to Mother for the sum of $1 and an agreement to take over the mortgage payments. The remaining balance was $1648. They moved to Logan where Casey worked as a baker in the Royal Bakery.
In 1943, at age 75, Grandpa got a job as a janitor with the Quartermaster Corps at the Army Depot in Ogden, Utah. He lived at #6 Bonneville Park in Ogden during this time. He was paid 69 cents an hour. Not long after he started to work, he suffered an injury which kept him from continuing. Grandpa sought compensation for his injury. In the process, a series of letters and forms went back and forth between him and the Quartermaster Corps. The first letter from the Depot recommended that he seek a release from the military. Grandpa complied, while at the same time seeking assistance for his injury. Eleven days later the army made a second request that Grandpa resign. This was followed a short time later with a

Notes (Continued)

request he send in a detailed report from the doctor regarding the extent of his injuries. He obliged them. Two months later he received another letter requiring he immediately send in forms to make his claim for compensation, plus an explanation for why he had changed doctors. On the 15th of October he received a check for $99.36 along with the warning that treatment by local physicians would not be allowed. Grandpa was informed he must use the services of the United States Army Medical Officer stationed at the Depot. He was also told that a supply of forms was enclosed to make future applications for compensation. Six days later another letter arrived explaining that the check for $99.36 he had just received would be his last. Then one day later he received additional instructions asking him to send in three more sets of forms to get additional compensation. Finally, eleven months after the injury, Grandpa was informed he was being released due to the fact he had been absent from work for an extended period. No mention was made of his injury or any additional compensation that may be due to him.

This experience may account generally for Grandpa's attitude about the ineffectiveness of the government. He favored the policies of Glen Taylor, a very liberal senator from Idaho who fought against the bureaucracy that tended to favor states in the east. He was defeated in the primary election apparently because wealthy, influential people wanted him out. Taylor claimed there were some shady deals that resulted in his defeat. Grandpa would sometimes gather my brothers and I around him to explain this situation to us. We were too young to appreciate it, so he took it to the front of the barbershop downtown where he and his cronies spent hours discussing the politics of the day.

Grandpa's favorite religious topic was the White Horse Prophesy which was attributed to Joseph Smith. The prophesy explains the roles of various entities in the United States in the last days. It likens different groups to various colored horses. The white horse represents the Church. The white horse was prophesied to go the Rocky Mountains for safety from the oppressive government. The constitution of the United States would hang by a thread. The red horse probably was England. There was also a pale horse which referred to the people of the United States and the black horse that represented the black population in the United States. The prophesy chronicles various happenings that relate to the United States and the world. In particular there is involvement of China and Russia. Grandpa paid particular attention to statements in the prophesy pertaining to Russia. He believed Russia was a threat to the world long before their strong world position became a reality.

Almartin was a frugal man. He lived on very little and made every penny count. I often heard him say, "A copper saved is a copper earned." He referred to pennies as coppers. I watched him confront a grocery store owner about what he considered was an excessive price for watermelon. He also routinely walked along the railroad track on his way back from town, picking up pieces of coal that had dropped from passing trains and hauling them home. Grandpa had considerable interest in teaching my brothers and I about the value of work. He took us to the acre of sugar beets he had planted adjacent to the house and while he blocked a space between the beets he had us pick the doubles. We also spent considerable time in the garden weeding along with feeding the animals. After he sold the cow, he sent us to Warner's farm a couple of blocks away to fetch our milk in a pale suspended on a pole. Some of the family found that goat milk was not to their liking. Grandpa had a large herd of goats as well as chickens and pigs we helped take care of.

One of Almartin's greatest nemeses was having his garden invaded by the Porter's chickens. They lived just to the southeast and let their chickens run wherever they wished. They routinely ended up in our garden digging up the seeds Grandpa had so painstakingly planted. One day when Grandpa had seen enough of this, he devised a way to solve the problem. He knotted a piece of string and pressed some wet mash around it. After letting the mash dry he lay it in a pan filled with mash and tied the string to a stick which he drove into the ground to secure it. When chickens came into the garden, they immediately started eating the mash and eventually swallowed the hard piece of mash which got caught in their throats and choked them to death. We had roast chicken for supper several times before the Porters realized their chicken flock was shrinking and began to restrict their wandering.

In about 1947 the Geislers sold the ranch to Billy Reese and bought a home on the west side of Preston. A short time later they moved to a home at the edge of Worm Creek's second

Notes (Continued)

hollow east of Preston. Next to their home they built an automotive repair facility and opened up a dealership selling Crosley cars. A few years later they suffered a fire which destroyed their business. Ray and Pearl then bought a ranch near Boise, Idaho. In August of 1957 Ray reported that a range fire had burned 12,000 acres of his range land and 120 acres of his best wheat.

Through Almartin's efforts Ray, Fenton, Verner, and Ivan had been able to initiate the means for sustaining themselves and their families. He also helped Thelma and her family, Helen and Casey, and Gene and Marcelle when they needed assistance regarding a place to live. He also gave some financial assistance to his grandchildren who served missions. Essie and Earl Johnson's son Richard received occasional assistance as did Denzil's daughter Elva. My brothers and I occasionally received help as well. All this help came out of Grandpa's meager pension.

One Halloween night when my brother Glen and I took a trip out to the privy we were stunned to find it had been tipped over. The next day, upon examination, Grandpa learned that the roof of the pigpen had also been ripped off. Because of similar incidents in previous years, Grandpa had nailed the outhouse to the pigpen roof with the hope it would prevent another disaster. Now, not only did the outhouse have to be up righted, the pigpen roof needed to be reattached. All this was a prelude to what happened the next year. When the neighborhood boys tipped the outhouse over on Halloween night, Grandpa was inside. That was the last straw. Grandpa announced that next summer we would be hooking onto the city water and sewer systems. Norm, Glen and I dug the trench to the house from the street, a distance of nearly 50 yards.

My brothers and I probably got some of our love of fishing from Grandpa. On one occasion he walked us through the fields from our house out to Blacker's reservoir to fish, a distance of about 5 miles. On an earlier fishing expedition Grandpa caught a very large trout in the reservoir. He was just able to get it up on the rocks when it got off his hook. He told me to run quickly and prevent the fish from getting away. To Grandpa's consternation I ran in the opposite direction. The fish was much too big for me to handle. Luckily he was able to get to the fish before it wiggled back into the water. From that time on he loved to tell the story of how I ran away from my duty.

Grandpa had a particular love for watermelon. He grew them on the farm in Whitney as well as in our garden in Preston. Boys in the neighborhood knew of his watermelons and tried to pilfer a few periodically. He almost lost heart for growing them the year someone "plugged" all the melons in the garden searching for a ripe one. Some years he tried growing them in the middle of a patch of corn, but the kids always seemed to find them.

In the late 1940s Almartin decided to move to Lava Hot Springs. His arthritis had become intolerable and the hot baths provided considerable relief. He took up residence in the Whitestone Hotel where he cooked his own meals on a hotplate in his room. In addition to a daily hot bath, he spent numerous hours siting with friends in front of the hotel discussing, among other topics, the politics of the day. Our family made numerous trips to Lava to visit and often took Grandpa home to spend a few days. He was unable to spent too much time away from his hot baths, but he readily accepted an invitation to be with us. On many occasions we would just go to Lava and visit. In addition, Mother arranged a number of family reunions at Lava where all of Grandpa's family could gather and associate with him. Often a fair number of children and extended family members would arrive to pay homage to Almartin. With twelve children he had a very large posterity. Occasionally Mother and Dad transported Grandpa to visit other relatives. On one occasion they took him to Las Vegas, Nevada to visit with his daughter Loretta. This was in conjunction with a trip to Los Angeles, California where my brother Norm was to report his mission.

In about 1952 my brother Glen got a job as a life guard at the Idaho State pool in Lava and spent the summer there. He also lived in the Whitestone Hotel during this time. He often shared meals with Grandpa and Grandpa frequently made him sandwiches for his lunch. A typical sandwich had slices of pepperoni between pieces of brown bread and raisin bread. Grandpa most often lived on chicken soup which he prepared himself. This he generously shared with my brother. He supplemented his soup menu with trout which he caught in the river that ran through the center of town. Other fishermen, with all their fancy equipment,

Notes (Continued)

would watch grandpa leave the hotel with his cane pole over his shoulder and laugh at what they considered to be an "old fool." When he returned a short time later with a stringer of very large trout they "sang a different tune." They were full of questions which Grandpa resolutely refused to answer. I think Grandpa must have learned a few things about fishing as a child along the Logan River.

As Almartin aged, his hearing as well as his sight was dimmed. When we visited, he was far less able to recognize us until we had gotten close enough to properly identify. Then one day in the fall of 1961 Mrs. Ramsey, who ran the Whitestone Hotel, called to say Grandpa was very ill. Mother and Dad immediately went up and brought him to Logan. At the time my brother Glen and I were living at home and attending Utah State University. I had been off my mission a year and a half and Glen had been home about two-and-a- half years. We lived at 736 East Center, hardly a "stone's throw" from where Grandpa was born 92 years earlier. As Grandpa lay suffering, we spent hours rubbing his legs to give him some relief. Then one night Mother aroused Glen and me to tell us Grandpa was dying. She wanted us to administer to him. We were both well acquainted with healing miracles due to our many experiences in the New Zealand mission where we witnessed many people miraculously healed from many different afflictions. After our administration Grandpa rallied. The next day he seemed improved. However, that night Mother got Glen and me up again to perform another administration. As we laid our hands on his head, he reached up and took them off, and in a whispered voice thanked us but said he preferred not to be kept from his imminent death. Later that night as Mother looked on, she saw Nellie come for him. He slowly slipped out of this existence and into the world of spirits, back in company with his eternal companion. They had been separated for more than 25 years.

At Grandpa's funeral Nathan Larsen (a grandson) gave the family prayer, Elias Larsen (a son-in-law) gave the invocation, I gave the obituary, Don Geisler (a grandson) sang a song, Bishop Wallace Whitehead (Grandpa's bishop in Lava) spoke, Vaughan Larsen (a nephew) sang a song, Pnenoi Edgley gave a talk, Bishop Dean Palmer gave remarks and Artel Inglet (my step-father) gave the benediction. The Preston 1st Ward singing mothers provide other music. The funeral was held in the Preston First Ward, Grandpa's old ward when he lived in Preston.

Grandpa Larsen was a simple man. In his life he had seen much of hard work and challenge. He had devoted his life to raising a large family, and in enterprising ways, provided for them. The times in which he lived were difficult. He never became rich in terms of the world's goods, but he had the wealth of a very large posterity. Though there no doubt were conflicts in a family so large, still love triumphed. I lived in the same house with him for many of my growing up years. He was not inclined to show his affection overtly, but he did show how much he cared by offering instruction as the occasion demanded. He took an interest in community affairs as well as national concerns. He obviously was not one to shun hard work and taught me many lessons of life which remain with me to this day.

Sources

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AUTOBIOGRAPHY OF CHRISTIAN JOHN LARSEN

I, Christian J. Larsen, was born March 21, 1831 in the town of "Greis", County of Veile, in the province of Jutland, Denmark.

When I had reached the age of between six and seven years, I passed through a very severe sickness and I have been told by my mother, that for three days she had considered me dead and had commenced to prepare my burial clothes. I recovered, however, and afterwards I found employment in a cloth factory in my native town where a number of other children, both boys and girls also worked, besides some older people, and we were, by the latter, led to much improper talk and conduct, and I well remember, that at one time, we smaller ones tried to excel each other in who could beat in swearing. I was then only between seven and eight years old, but one day, while we were thus engaged in that wicked practice, I had a feeling of fear come upon me and a voice within my heart said: "What are you doing ? You know it is sin. " And, at the same time I formed a resolution that I would never do it again, nor would I drink any intoxicating drinks, if my Heavenly Father would only forgive me for the past and I felt that I had indeed made a covenant that I have made with Him since I entered the Church for this was in my childhood, long before I came to a knowledge of the Gospel.

My parents, Lars Johansen and Anna Margrethe Sorensen, were very sincere in their religious belief, Lutherans, and they would generally take their children with them to church every Sunday and I therefore know that I would have received a severe chastisement, from them if they had learned of my evil ways, but when I had repented, I did not let anybody know about the resolution and covenant that I had made with God until I became a member of the Church of Jesus Christ of Latter-day Saints.

I continued to work in the before mentioned factory till I had reached the age of 14 years and was then confirmed according to the rites of the Lutheran Church. We worked twelve hours a day and between the hours of 7 and 9 in the evening I attended school, the school teacher coming down from the nearby village to the factory for that purpose. After having passed the "Confirmation", I became an apprentice with my brother Johannes, who was a tailor, and we worked at that trade in his home and also at times in other places in the neighborhood till I was 17 years old, and then I moved to Copenhagen. This was in the year 1848, when war had broken out between Germany and Denmark, and, as one consequence of that event, work in our line of trade in Copenhagen was plentiful, and I worked together with brother Johannes, sewing clothing for the soldiers. In the Spring of 1850, I hired out as a servant to Colonel Coletevin and family, who were very kind to me, allowing me much freedom and only having very light work to perform; yet, there was something within that made me feel dissatisfied, and I therefore quit my employers, although they made me some very tempting offers, if I would remain in their service, and

even exempting me from serving my country in the army.

About that time, my brother Johannes had frequented the Baptist congregations and had taken much interest in their doctrines, yet I would not go with him to their meetings, but attended service in the Lutheran Church in the forenoon on Sundays; yet I found no spiritual food or satisfaction in the fry and ready-made sermons of he pastor, and I often meditated upon the cause for this and wondered why it was that I could not get a taste for religion like so many other church goers, some of them I had myself seen drunk and unable to get to their home without me helping them, and I had heard them swear and use other bad language, and yet they were Christians -- it was a puzzle to me, how that could be.

Sunday, August 11, 1850, my brother Johannes, having attended Baptist Meeting, came to me in the evening and informed me that some men had arrived from America, who said that they were disciples of Jesus like those in the days of the Apostles. That declaration made a very curious impression upon my mind at once, and I told my brother that I would go with him to Baptist meeting on purpose to see and talk with those men, and he told me that on the following Wednesday evening, I could go with him to meeting, and then I could see them. To this proposition assented and I longed for the intervening days to pass. I well remember how, while on my way to that meeting, I prayed to God in my heart that He would assist me to understand what the Baptist minister would have to say, but, to my surprise, it was no clearer to me than what I had heard in the Lutheran Church. The following Friday, in the afternoon, I had the first opportunity to hear a discussion between two Baptists and Elder Dykes, one of the missionaries from America, and was all the time in sympathy with the new doctrine and peculiar pleasant influence rested upon me that I had not experienced before I was converted, and the following Monday, August 19th, I was baptized by Elder P. 0. Hansen, another of the American missionaries, in the Sound (Eoresund), and when I came out of the water, it seemed to me that the heavens were opened and my mind lightened to such a degree that I could see and comprehend many things which I have not even thought of before. The following Sunday, which was August 25th, I was confirmed a member of the Church of Jesus Christ of Latter-day Saints under the hands of Apostle Erastus Snow. That same day the Sacrament of the Lord's Supper was administered to the Saints for the first time in Scandinavia and I did receive the gift of the Holy Ghost and even as I went home from that meeting the spirit revealed to me the doctrine and principle of the gathering to Zion. Oh, how I desired to live among people who believed in God as I did and would serve him. It must be understood that nobody had yet given me the first hint or said a word about that subject, yet I felt so sure about it, that I believed that I could convince anybody about the truth of these principles, but it was not many days afterwards till I learned that the testimony must come from God, and He gives as he pleaseth. I met two of my friends -- a young man -- and in my happy zeal and joy, I commenced to impart to them some of my feelings and experiences of late and they seemed to listen with interest to what I related without uttering a word.
I thought that they were almost converted, but then one of them lifted his foot and gave me a kick in the stomach that sent me on my back in the gutter. I was,

however,
not hurt by that heavy fall, but it gave me a lesson in using wisdom, when offering the Gospel truth to strangers.

In the month of October, 1850, I was ordained a Deacon by Elder John Eric Forsgreen, who was one of the missionaries from America, and I was appointed to labor among the saints in company with a brother Aagreen, who had been ordained a Teacher. While thus engaged, I was often much affected by evil spirits who revived .in my mind many of my former evil habits of talk and thinking, yet, while I was speaking to the saints on Gospel principles or praying with them, those evil influences would leave me, but would return and torment me again afterwards to such an extent that I sometimes could feel the sweat on my back and underwear. In this condition I suffered for about two weeks, but I did not reveal it to anybody,
except my Heavenly Father of whom I prayed for deliverance.

At that time Apostle Erastus Snow was in England on purpose to raise some money for publishing the Book of Mormon in the Danish language, and after his return he held a priesthood meeting, giving much valuable instruction -- among other subjects also concerning evil spirits and the way to conquer them and their influence by fasting and prayer. He referred the fact that Jesus taught His disciples
, that certain spirits would not be conquered and depart without fasting and prayer.
I at once made a covenant with God that I would fast four nights and three days that
God might deliver me from those abominable and wicked influences, and thanks to God, I had not fasted very long till I was delivered from them, yet I kept my promises
of fasting while I was visiting the Saints and admonished them to be faithful to the
covenant that they had made with God, which labor was very necessary at that time, for some of them were more or less in doubt about the covenant and doctrine they had embraced and this doubt more so among the members who had formerly belonged to the Baptist Faith. While I was fasting and visiting the Saints in this way I would
each day go out in the royal park, Frederiksberg, and in this secluded grove seek the Lord for strength and He gave the strength I needed and my testimony of the truth
of the gospel became stronger and stronger.

During the winter months we had considerable persecution from the mobs in our public meetings and for some time we had to hold meetings only in the private homes of the saints.

In the month of January, 1851, Brother Aagreen and I were appointed to call on the King -- Frederick the Seventh -- at his residence, the palace "Christianborg," with a petition for protection in our religious meetings and to present him with a copy of the Book of Mormon.

March 11th, 1851, I was ordained a Priest by Apostle Erastus Snow and appointed to go as a missionary in company with Elder Christen Christiansen to the city of Aalborg, to assist Elder George P. Dykes, who had established a branch of the church there. On March 12th, we left Copenhagen by train for Roeskilde and from that city we traveled on foot to Horsoer and remained there one day waiting for a steamer to take us to Aarhus in Jutland. Arriving in Aarhus we went on foot to Aalborg, where we arrived Sunday morning, March 16th, and received a hearty welcome from Elder Dykes and the saints, and on the same day we attended two good meetings and became acquainted with the saints. In the evening we were invited to administer to a sick child in the family of Sister Maria Olsen -- Dykes, Christiansen and I -- and it was on that occasion that I for the first time met the young lady who afterwards became my first wife, and it was a strange feeling that came upon me at once when I saw her -- an impression like this; "There is your wife. " This impression however, I took to be a temptation, because I had formed an idea, from what St. Paul writes, that it is better for a missionary to be not married, and I had sincerely prayed to God that He would make use of me as a missionary preaching the Gospel to my fellowmen, because that had given me so much happiness. I labored most of the time in company with Elder George P. Dykes -- on week days mostly out in the farming country, but on Sundays in the city holding meetings, and once a week we held council meeting. We had found much success in our labor in a village called Hals and the farming district around that place, and on May 11th a branch of the church was organized there, with Brother Domgaard as president, and there were members of that branch in "Kjeld's Gaardene, " Hasris and Klarup.

After a meeting held in Aalborg, May 11th, I went to the home of Taylor Olsen, whose family were members of the church, but he was not, and it was his daughter, Barbara Jensine Dorthea, who had made such an impression upon my feeling that first time I saw her and felt impressed that she was to become my wife; but I had been fasting and praying to God that He would remove that feeling from me, if it was against His will that I retained that feeling, or else to give me a testimony that He approved of it. To this end I revealed my feelings to the girl's mother and asked her permission to speak to her daughter on the subject, and she gave me her permiss-ion at once and told me that her daughter had had the same impression on the very first time she saw me, but that she had struggled against that impression, thinking that it originated from and evil source. After that conversation with the mother and subsequently with the daughter, we agreed to get married whenever it should be our happy lot to emigrate to Zion, and all recognized the hand of God in this arrangement.

May l2th, I wrote letters of encouragement to C. P. Nielsen in Hjorring and

Knud in Klarup, who were hindered from attending our council meetings. In the evening I attended the council meeting and I was there appointed to visit the saints in Hals branch to encourage them in their faith. I closed the meeting with prayer that night. Remained in Aalborg May 13th and also visited the saints on Sunday.

May 14th, I accompanied Elder Christiansen some distance out from Aalborg on his way to Skive where he was going to bring the glad message to his parents. I also wrote letters to my brothers Johannes and Lauritz and also to my parents. In the evening I attended meeting in Aalborg.

May 15th. On my way to Hals, I visited a farm and talked to the people concerning the Gospel. When I reached Hals, I found Sister Lina very sick, but after administering and praying for her, she recovered at once and became well.

May 16th. I held meeting in the house of N. C. Domgaard and administered the Sacrament to the saints.

On the 17th, I visited some strangers and in the evening we had a prayer meeting.

May 18th. Being Sunday, I went to Kjelk to hold meeting; and in Moustown; many came to hear and received a strong testimony of the truth. After meeting I went to Jens Bister in Kjarup and came in conversation with a number of people about the Gospel. After having held a prayer meeting in the house of Brother P. Christensen and administering the Sacrament that evening to the saints, I baptized a girl by the name of Anna Maria Elizabeth Hermansen.

May 19th, Monday, I went to Knud Nielsen in Kjeldgaard to encourage the saints there.

Tuesday, May 20th, I returned to Aalborg, where I had the pleasure of meeting Elder Dykes, who had just returned from Sleswig. In the evening we had a council meeting, where I reported my last missionary labors. I also wrote a letter to Elder Chr. Christiansen.

Wednesday, May 21st, I wrote a letter to President E. Snow and also one to my brother. Christen. We had a Love-Feast in our Assembly Hall and we had a splendid time. Elder Dykes was the principal speaker.

May 23rd, Friday, Elder Dykes went to England. Some of us were out in a grove, singing and offering prayers. I visited that day a farmer by name of Gardener and bore my testimony to him about the Gospel. I gave him my New Testament.

May 24th. I went over to Sunby after Sarah Jensen for Sister Petersen who was

sick; it was only 4 o'clock in the morning. Later in the day we had a meeting in the house of Brother Jens Thompson and the afternoon we had a meeting in our Assembly Hall, where I was the speaker as in the previous meeting, and administered the Sacrament I baptized two girls in the evening and we all felt well.

May 26th, Monday I wrote a letter to my brother Lauritz and also one to Elder Chr. Christiansen I also wrote a letter for Sister Olsen to her brother in Copenhagen In our council meeting on Sunday I was appointed to go to Kjeldgaard to hold meeting, June 1st.

May 27th, I visited the saints and also wrote a letter of encouragement to the saints in Hals.

May 28th, I visited the saints and wrote a letter for Sister Andrea Petersen to her father in Copenhagen, and then went to Kjeldgaard.

May 29th, I held meeting in the house of Brother Knud Nielsen, I afterwards in the company of the brethren, Jens Jorgensen, Nels Petersen, and Hans Nielsen, went to North Kongerslev, where we had once held a meeting before, in the house of the magistrate, but he was not willing to permit it again. We therefore went to a Baptist congregation and tried to convert them, but we found them to be very stubborn, and some of the villagers became so angry that they mobbed us and pelted us with stones. As we were leaving and in the edge of the village, we were invited to hold meeting in the house of a widow as she wished to hear us, and we accepted, but we had only sung a couple of verses before we found the mob had again surrounded that house, and, with stones, crushed the windows and broke the doors, and we were compelled to leave, yet pursued by the mob who continued their attack upon us with stones; but, fortunately, none of us got hurt. I remained over night at Brother Knud in Kjeldgaard.

May the 30th, I went to Aalborg and attended prayer meeting in the evening. May 31st, I visited the saints in the town.

JUNE, 1851

June 1st, Sunday, I attended meeting and also blessed Sister Petersen. Later I baptized Gardiner Jens Jensen. In the evening I conducted a small prayer meeting.

June 2nd. I wrote letters to Elders Forsgreen and Dykes.

June 3rd On this day I was in North Sundby visiting the saints

June 4th I held a meeting and the evening attended council meeting and reported my missionary labors in Kjelgaard and Kongerslev I was appointed to go to Hals and hold a meeting with the saints there the following Sunday.

June 5th. I held a meeting and in the evening attended council meeting and fast meeting,. I also wrote letters to Elders Chr. Christiansen and H.F. Jensen, encouraging the saints to faithfulness.

June 6th. I started for Hals -- fasting -- and on the way, I had a ride along with a couple of farmers and had an opportunity to preach the Gospel to them.

June 7th. Saturday, I spent visiting the saints in Hals.

June 8th. I held meeting with the saints in the house of Brother Domgaard and administered the sacrament.

June 9th. Accompanied by some of the saints, I went to Mous, a village, and conversed with some of the people, seeking an opportunity to hold a meeting, and in two places we were given opportunities, but the blacksmith followed us everywhere and disturbed our efforts. We finally had to leave and went to Brother Peter Christiansen in Gudomlund, where we held meeting and administered the sacrament to the saints and also preached to some strangers and from there I went to Brother Knud Nielsen in Kjeldgaard and stayed over night.

June 10th, Tuesday. I visited Niels Mikkelsen and had a good talk with him, and he said that he would soon be baptized. I also visited a Sister Stine in Skoustrup; she was much in doubt, but when I left her she felt some improved in her faith. From there I went to Brother Knud in Klarup and administered to him for his sickness, and he was at once restored. From there I went to Aalborg .

June 11th I wrote a letter to my brother, Christen, and in the evening held a meeting in our hall.

June 12th, Thursday, I wrote to Elder Forsgreen. I also tried to encourage a Brother Jens Jensen, who was wavering in his faith. In the afternoon I had a meeting and in the evening, in council meeting. I reported my mission to Hals.

June 13th, Friday. I wrote to Soren Nielsen, also visited some strangers, among which was also a school teacher and conversed with them about our belief. In the evening I attended a prayer meeting and spoke for a little while.

June 14th, Saturday. I wrote a letter to Maren Hansen, in Linvig and also one to Brother Domgaard in Hals and visited some of the saints.

June 15th, Sunday. Attended meeting and I occupied part of the time in speaking

and praying with the saints. We had news from the great conference lately held in England.

June 16th. I wrote a letter to Brother Bjergaard and also visited some of the saints. Council meeting in the evening.

June 17th. I went to visit some of the saints in Gjestrup and in Linstrand, but did not find them at home.

June 18th. I visited brother Jens Jensen again and encouraged him to be firm in the faith and good works. In the evening council meeting and I opened with prayer.

June 19th. I wrote a letter to Brother Forsgreen in Copenhagen and also one to Chr. Christiansen in Hjorring. I blessed Brother S. Thomson for his sickness to be healed.

June 20th. I administered to Sister Maria Olsen for her sickness to be healed. Prayer meeting in the evening. I spoke some.

June 21st. I went to North Sundby and visited the saints.

June 22nd, Sunday and Fast Day. I blessed Maria and Julia Olsen and administered the sacrament. I spoke to the saints and the Spirit of God was with us and we had a time rejoicing. After meeting we went down to the water for the purpose of performing the ordinance of baptism, and we sang a hymn, but before we got any farther, a great crowd of the people from the town had come down, and we tried to present to them the Gospel principles, but in vain. They only made a row and finally seized some of us to bring us before the chief priest that we should prove our doctrines before him, and to this we were more than willing. Two sailors had hold of me -- one under each arm -- and led me ahead of the crowd back to the city and the residence of the parson, but he would have nothing to do with us, although the people urged him very much to do so and he finally expelled them from his home, but he advised us to remain on his porch till the mob had dispersed, yet they would not leave, wherefore Brother Jensen and I started for our friend, Taylor Olsen, and the crowd followed us but did not harm us --

thanks to God. A man, Jens Olsen, defended us when we arrived there, but the mob afterwards went to our hall and did a great deal of damage there and stayed around there till late that evening. An incident in this mob scene I will mention. The time when I was violently taken away to the priest, I lost my hat and I entertained no hope of ever seeing it again, but after having passed about a whole block in the street, a small boy came along and pressing through the crowd brought it to me, which act on his part I consider was the inspiration from some good source for him to do so. When we arrived at Taylor Olsen, the parson, P. Miller, appeared and asked for an interview with Brother H. P. Jensen, but as he had gone home to Sundby, I had to take his place as defense therefore had a very long discourse with that clergyman upon the principles of the Gospel. I challenged him to prove his doctrine from the Bible and agreed to do the same with regard to our doctrine; in the heat of excitement, he some-times became very angry and said many things about us that were untrue and unreason-able, and even when I would take the Bible to prove our doctrines, he would put his hand on it to prevent me from using it and at one time puffed me in the face with it. At last he became more rational, and in parting declared that our doctrines were pretty good sense after all. I bore my testimony to him concerning the mission of Joseph Smith, the prophet, and told him that when we should meet in the great Hereafter that he should know and remember my testimony. We parted friends. The mob, however, had continued their spoliation work at our hall till past midnight, when they were finally- dispersed by- the soldiery, which was called out to quell the disturbance, but at the same time arose a great thunder storm and lightning with rain, that helped still more to drive the mob home, we all felt very grateful for having escaped without any serious harm or bodily injury.

June 23rd, Monday. I wrote a letter to Brother Forsgreen and attended a council meeting in the evening in the house of Brother S. Thompsen, and I was appointed to go to Hals the following Sunday. The mob had again gathered and soon they broke in a window, and the soldiers were again called out to disperse the mob, and two soldiers were placed to guard the door. Brother Jensen was obliged to remain with me through the night.

June 24th. I wrote letters to my brother Lauritz Larsen and to Elder P. 0.

Hansen.
In the evening the mob again became very violent and broke in the windows in the house of Jens Olsen and Thomsen and again the soldiers had to be called out to disperse the mob, and the street was closed by a guard. While this hostile affair lasted, I passed from the Thomsen family to the Olsens and back again cheering and encouraging them and praying with them.

June 25th, Wednesday. I visited some of the saints that day and cheered them the best I could. In the evening the mob again made their appearance and broke in the windows in the homes of Brother Lind and Jens Thompsen. I remained in the home of Brother Soren Thomsen in the hope that the mob would leave us in peace after 12 o'clock and we had our evening prayer and were about to retire and for safety I was just putting a bolt in to secure the outside shutters of the window in the room which faced the street, when a stone struck the post and broke it without breaking the sashes or glass. In the larger room there were four or five windows which all were broken before the soldiers succeeded in dispersing the mob.

June 26th. This day Brother Soren Thomsen was arrested by the police, being accused of having thrown stones on the mob from an upstairs window, which, however was not true. I now went to North Sundby, intending to proceed farther on to Hals, but was met by one of our Sisters who had just come from there and she reported that the mob was raving mad there also and advised us not to go there for the present, and I, therefore, returned to Aalborg. In the evening the mob smashed the windows in the home of Brother H.P. Jensen and also made some damage to his outdoor property, his iron foundry.

June 27th. Brother Jens Thomsen and I spent the time out in the forest in prayer.

June 28th. After having visited some of the saints, Brother Jens Thomsen and I proceeded to Kjeldgaard.

June 29th, Sunday. We had a sacrament meeting with the saints, and afterwards I baptized Niels Mikkelsen.

June 30th, we went to Skustrup and Gistrup but found nobody at home, wherefore we returned to Aalborg. We found Elder Dykes had returned home from England, but that he had to go on board the same steamer that brought him, because the mob

had gathered again with a special view of doing him harm.

JULY, 1851

1st. Elder Dykes and H.P. Jensen, the branch president, left for Copenhagen.
I held a day of fasting.

2nd. I visited and encouraged the saints; in the evening attended council meeting.
We were all very grateful to Heavenly Father who had shielded us from bodily harm under all these mob disturbances and I am a living witness to the beneficial effects it
all had upon the saints, in strengthening them in their faith and perseverance and in
drawing them nearer to God and one another, and from that time they were much more firm in the faith and although I was very young in years and also In the Church, I was
able to help some of them along, especially those who had formerly been Baptists, and these persecutions also had awakened more interest in our faith among the people,
and many who had been more or less indifferent had begun to investigate our doctrine
and to attend our meetings.

3rd. I wrote a letter to Elder J. E. Forsgreen and also one to Brother Domgaard.
Went afterwards to North Sundby and held a prayer meeting in the evening.

4th. I blessed the following children of Brother 1. P. Jensen who were sick: Trine, Nanne, Jorgen, and Frederik, also wrote a letter for Sister Beckstrom.

5th. Went to Aalborg where I received a letter from Elder P. 0. Hansen which I answered immediately.

6th. I fasted and attended a sacrament meeting in the house of Brother S. Thomson
and preached to the saints. I also administered to a sick sister from Hasris.

7th. I wrote letters to Elder Dykes and to my brother Christen and to a Brother
Meyer. In the evening I attended council meeting and offered the opening prayer.

8th. I wrote the saints in Hals, encouraging them; also a letter for Sister Olsen
to Sister Bohn. Prayer meeting in the evening, where I used some of the time in speaking.

9th. Wrote a letter and then went to North Sundby, where I met Elder P. 0. Hansen,
who had arrived from Copenhagen and had sent for me to come. While waiting for the

ferry boat, that should bring me across the fjord, I heard one of the ferrymen say that
they would push me overboard into the water and one of them approached me within a few feet, no doubt to carry out the threat, yet I stood calm and with prayer to God in
my heart and the man retreated like a dog to his seat, and none of them uttered a word
to me afterwards.

10th, Thursday. Elder P. 0. Hansen and I went to Aalborg and I wrote a letter to somebody.

11th. I visited some of the saints and in the evening attended prayer meeting.

12th. I, in company with Elder P.O. Hansen, visited with the saints.

13th, Sunday. I wrote a letter to Sister Jacobsen; afterwards held meeting and
jointly we administered the sacrament. Elder P. 0. Hansen brought words from Pres. E. Snow, that he wanted me to come to Copenhagen along with Elder Hansen, and I therefore expressed my thanks to the saints for their kindness towards me during the period of time that I had been with them. The saints provided me with the passage money, and we had a very happy day together.

14th. I took a final leave of the saints in Aalborg and at 5 o'clock the steamer
left the wharf.

15th. Arrived in Copenhagen next morning at 8 o'clock. I wrote letters to Soren
Thomson and to my parents. Later I was in company with Elder Dykes and other brethren and we had a happy time together, by singing and conversations. In the evening I attended a prayer meeting in the home of Rasmus Andersen and talked to the saints there.

16th. In company with Elder H.P. Jensen I visited a Mr. Maler. He admitted that our doctrines were very reasonable in many respects. Later in the day we went to Amager, a suburb of the capitol, and conversed with several persons, but found much opposition from them.

17th. Visited some of the saints and in the evening attended a meeting, where I
bore my testimony and preached by request of Brother Forsgreen.

18th. I wrote a letter to my parents and in the evening I attended council meeting.

19th. I wrote a letter of encouragement to the saints in Aalborg.

20th. I attended a meeting; preached and administered the sacrament.

21st. In company with Brother H.P. Jensen I visited and preached to Knudsen in Brondby-Easten. He was married to a sister H.P. Jensen.

22nd. Went to Copenhagen and conversed with some strangers. In the evening attended a prayer meeting.

23rd. Wrote a letter to my betrothed girl and also one to Brother Freese. Attended the ordinance of baptism in the evening.

24th. I preached to some strangers in a meeting; in the evening I attended council meeting where I and Brother William Andersen were appointed to go to Wreslosemagle the following Sunday.

26th. I wrote to my sweetheart and in the evening I preached to some strangers on Amager. I baptized a widow, Christine Christensen that night.

27th. In company with Brother William Andersen, I went to Wreslosemagle and held a small meeting; we distributed some tracts among the people, and then we returned to Brondby-Easten, where we remained over night.

28th. We went into the city (Copenhagen) and some of the saints were in a park called Sondermark, where we had a picnic and singing and prayer. There was that day an eclipse of the sun. In the evening I attended a council meeting, where I gave a report concerning a brother who had requested to be cut off from the church.

29th. I wrote a letter to my sweetheart and in the evening attended prayer meeting.

30th. I visited several of the saints and administered consolation to some who were low in spirit.

31st. In the evening, in a meeting, I preached to some strangers.

AUGUST, 1851

1st. In the evening attended council meeting and I was there appointed to go to Hichholm, in company with Brother Linberg, next Sunday, to hold meeting.

2nd. I wrote to the saints in Aalborg and Hals. In the evening I baptized P. Danielsen and his wife and also a girl, Caroline Samuelsen. On the way home from baptism, some mobbers pelted us with stones, but none of us were hurt, thanks to God.

3rd. Sunday. Brother Linberg and I proceeded to Herchholm to hold meeting with the saints and administer the sacrament. After meeting we took the passage on a steamer for Copenhagen. I found out that Pres. Erastus Snow had arrived from England and that he had gone to railroad station to meet Elder Dykes who had come in from the country and I, therefore, also went down there.

4th. I found opportunity to bear my testimony to several families of strangers.

5th. I wrote a letter to my sweetheart, Barbara, and afterwards I visited and blessed Brother Christensen in Brand Street. In the evening I attended a prayer meeting.

6th. I went to Brondby-Easter and conversed with Jens Knudsen and family about the Gospel. In the evening I had a long conversation with a Mrs. Nielsen in the city.

7th. I wrote a letter to my brother Johannes, and in company with Elder Dykes, visited some of the saints. Attended a meeting in the evening.

8th. Spent the day in visiting among the saints. In company with Elder Dykes went to council meeting where I was appointed in company with H.P. Jensen and F. F. Dorius to go to Hirchholm the following Sunday to preach the Gospel.

9th. I wrote to my beloved Barbara and to the saints in Aalborg. Later in the day went by steamer to Hirchholm.

10th. Elder H.P. Jensen, Dorius and I conversed with several families upon the principles of the Gospel and distributed some tracts among them.

11th. Brother Dorius and I were out tracting among the people.

12th. We went on foot to Copenhagen, and on the way we visited a family of Baptists; we found them unwilling to accept our testimony, yet they gave us dinner. In the afternoon, a number of the saints assembled on the park, Frederiksberg, and we had a very enjoyable time. Erastus Snow spoke to us. In the evening I baptized a man by name Ibsen.

13th. I had a conversation with a woman who did say that she would be baptized as soon as she could have an opportunity to have it done. I went next to Jens Knudsen in Brondby-Easter, where I spent the whole afternoon in explanation of the

principles
of the Gospel to him and his family, and they agreed to be baptized. About 11 o'clock
that night we went to a place called "Lamhuset" where I baptized Jens Knudsen and his wife and a son. It was then 12 o'clock.

14th. I went to town (Copenhagen) and spent the day visiting among the saints and
in attending meeting.

15th. Visited among the saints and attended meeting in the evening.

16th. I wrote a letter to Barbara Olsen, my intended wife to be, and Mrs. Olsen,
her mother, and also wrote a letter to Brother Thompson. In the afternoon the conference was opened by Apostle Erastus Snow, and we received much valuable instruction from him and Forsgreen and Dykes, under the influence of the Holy Spirit.
In the evening I baptized Stine Knudsen.

17th. This day attended conference and I administered the sacrament in the after-
noon. In the evening Pres. E. Snow moved that I should be ordained an Elder, which was sustained by a unanimous vote, and I was ordained an Elder under the hands of Elders John E. Forsgreen and Dykes and Jensen.

18th. I visited a lady who had expressed a desire for baptism, but found that she
had changed her mind, because she had been persuaded not to do so by a Lutheran prospective minister, with whom she had been engaged as housekeeper. In the evening the conference was continued and I attended. President Snow asked the brethren if any of them had any special place where they would like to be sent as missionaries, and I expressed a desire to be sent to the country district where I was
born and raised. In consequence of this. Priest William Andersen and I were appointed to proceed to Fredericia and vicinity as missionaries. Much good instruction
was given us by E. Snow and then he adjourned the conference and closed with prayer.

19th. President Snow wished me to remain in Copenhagen during the remainder of the week, so as to hold meeting the following Sunday, and I had intended to do so,
and I wrote to my intended and to Christoffer Olsen, but in the evening, in a prayer
meeting, when I was set apart and blessed by E. Snow, I felt a strong desire to proceed
at once upon my mission, and I told Pres. Snow of my desire and feelings of not remaining over Sunday in Copenhagen, and he advised us to go ahead and take the first

chance that was offered, and we concluded to take the steamer the next morning.

21st. At 5 o'clock A. M., the steamer left Copenhagen and at 7 P.M. o'clock we arrived in Horseus, in Jutland, and started from there on foot for the home of my parents, a distance of twenty miles. As we were thus travelling we fell in with a discharged soldier to whom we imparted our testimony and he accepted it and believed.
He was invited to go with us home and we arrived at my parents at 12 o'clock in the night, and found my father, mother, my brothers and sisters all well, and the wife of my brother Johannes, whose name was Anna, had just given birth to a baby girl the Sunday previous and named after me, and was also the first child that I blessed as an Elder.

22nd, Friday. I baptized that soldier, whose name was Thomas. In the evening we held a small meeting, administered the sacrament and I confirmed that soldier by the laying on of hands. My parents were very happy over my visit and took a great interest in what I told them about the Gospel.

23rd. I wrote a report to Pres. Snow and Elder Dykes.

24th, Sunday. Brothers William Andersen and my brother Lauritz went on a mission to Linvig, and I held a small meeting in the forenoon with brother Johannes and his wife and a brother 0le„ who had been baptized by my brother the previous Sunday, and I confirmed Ole under the laying on of hands. In the afternoon I held a meeting and preached about an hour and 30 minutes, after which I asked if any one present had anything to say, either for or against what I had said, then they might have the privilege to do so. At this request my father arose and with tears in his eyes, he said that he believed it all and that he desired baptism and likewise did my sister and my mother rise and ask for baptism and a man named Niels Beck, a gardener by trade and after the close of the meeting I baptized them and we all felt that we were abundantly blessed and the spirit of God was present in our midst while our hearts were filled with gratitude.

25th. I wrote letters to Erastus Snow, G.P. Dykes, Jensen, Petersenand my girl. Afterwards I visited some families and conversed with them so concerning the Gospel.

26th. I went to Veile and also to Osterviggaard, offering the Gospel to the people.

27th. I sent Brother William Andersen to "Store Lime, " Big Leeme, where lived some Baptists. I went to Fredericia, where I met K. H. Brown, a Brother.

28th. I met and conversed with some strangers and offered them the Gospel. In the evening had a meeting in the home of Ebbe Jessen, and after meeting the wife of Ebbe Jessen was baptized by K.H. Brown.

29th. I wrote letters to saints in Copenhagen and in Aalborg. In the evening held
meeting at J.B. Eliassen. I confirmed Anna Jens Klidt and Ebbe Jessen's wife and administered the sacrament.

30th. I went to Veile and bore my testimony to a Mr. Christensen, a merchant and arrived at my parents in the evening.

31st. We had a meeting in the home of my brother, Johannes. When I had been talking a while, four wagons loaded with people drove up to the house from Veile giving me additional opportunity to preach, and some of them seemed very attentive, while others were only mocking. We distributed some of our tracts among them. Afterwards a great crowd came direct from church, and a school teacher, Leback was with them; he had been my teacher at school and I had a long discourse with him,
but to no avail, for he became very excited and would not listen to any reference to
the Bible or permit me to do so on proofs of our assertions and finally he ran out of
the house, shouting: "False Teachers". A son of the village parson, by name Paul Krag, cried out "Set fire to the whole outfit and burn it up. " But although there was
a great deal of tumult yet no one was hurt. I had some argument with the sons of Leback, Danial and Ludvig and Seminarist, but the most that they had to say was "false doctrines" and to condemn us for teaching it. After this unruly crowd had left,
I confirmed my father, mother and sister Stine and also Niels Beck as members of the church, by the ordinance of the laying on of hands. Afterwards I administered the sacrament and blessed my sister's little boy Niels Jensen.

SEPTEMBER, 1851

1st. I spent part of the day in writing and reading. In the evening Brother William
Andersen arrived from "Big Lime, " where he had baptized three persons, which gave us much joy. From Pres. E. Snow, I had received a letter, dated August 28th in which he said: "Now you can see why you were so anxious to reach your parental home instead of staying the week in Copenhagen,. " and he added: "You have now become the spiritual father to your father's house. "

2nd. I wrote letters to Pres. E. Snow and my brother Christen Larsen, K.H. Brown and my girl.

3rd. I this day consecrated and blessed a bottle of sweet oil, and conversed with
several people on the doctrines of the Gospel.

4th. I wrote a letter to Maria Hansen, a woman who had joy in our doctrine but her husband would not permit any missionary to enter his house. Also that day, I blessed Sister Maria Larsen, who was sick.

5th. I visited some strangers and testified to them of the Gospel.

6th. Brother William Andersen and I went to Veile and then separated, he going to Fredericia and I to Big Lime (Store Lime) to a Baptist. Christen Larsen, and I stayed there over night.

7th, Sunday. In the afternoon I held a meeting at the home of Niels Larsen and in the evening at our Baptist friend. Christen Larsen. I administered the ordinance of laying on of hands, confirming the following persons members of the church: Jens Perersen and wife, Anna Maria; and Anna M. Sorensen and after I had spoken awhile under the influence of the spirit of God, the following persons arose and asked for baptism: Christen Larsen and his wife, son and daughter and also Niels Larsen and I baptized them that evening and confirmed them all. Afterwards I administered the sacrament and gave instructions to the new members about their duties to the church.

8th. I returned with Brother Niels to his parents farm in Torring and on our way we visited and bore our testimony to several families. We remained I n or

9th. We visited many people in the neighborhood and bore our testimonies to them concerning the Gospel and our mission. I also visited my father's sister Kirstens, who had carried me to the baptismal font, where the priest poured a handful of water on my head, calling the baptism. I not only testified to her the true way but the Gospel, and finally I reached my parental home in Greis.

10th. I spent the day reading and writing.

11th. I wrote a letter to Elder P. 0. Hansen in Copenhagen.
12th, Friday. I was in the town of Veile.

14th. I held a meeting in my father's house and administered the sacrament and afterwards we were going to baptize Anders Nielsen, but his employer, Anders Christensen, who held a small public office in the parish, came and compelled him to follow him to his home.

15th. I spent the time reading.
16th. I wrote a letter to my sweetheart and Thomson in Aalborg.

17th. I went to Fredericia and held meeting in the evening. I spoke to the saints concerning their duties towards God and one another, and I administered the ordinance of laying on of hands to Jens Kledt, Jens Jensen and his wife and mother, and afterwards we all partook of the sacrament together.

18th, Thursday. I wrote letters to Pres. E. Snow and my brother Christen. Afterwards I visited among the saints.

19th. Friday. I blessed two of Brother Jessen's children and one of Brother Kledt' children and then I went to my parents.

20th. I went to Store Lime by way of Veile.

21st, Sunday. I held meeting at Brother Niels Larsen, but about 4 o'clock in the afternoon the parson, Mr. Svejstrup, together with another priest and four school teachers accompanied by a big crowd of people arrived and a long debate followed on the doctrines that we promulgated versus their Lutheran doctrines, but by the assistance of the spirit of God, we came off victorious, but as they could not prove theirs from the Bible. Some few of them became unruly, but when they all had left, with the exception of a few strangers and the saints, I baptized a woman, Anna Mette, who had been converted to the Gospel by what we had heard in our discourse with the parson. I then administered the ordinance of confirmation on her, and blessed her child and two of Christen Larsen's children and we next partook of the sacrament together and I also instructed them in their duties towards God and one another.

22nd, Monday. My brother Lauritz and I went to Greis. On the way we had a conversation with a man from Brendal.

23rd. I wrote a letter to my sweetheart. I also visited some of the saints and other families and conversed with them upon Gospel principles. As my mother was sick, I blessed her for her health.

24th. I wrote a letter to Pres. E. Snow and also to my brother Christen, and K. H. Brown.

25th. I spent the time by reading and on the 26th I fasted and on the 28th I anointed Sister Anna Larsen, who was sick.

28th, Sunday. Held a meeting in my father's house and administered the

sacrament. Later I baptized Anders Nielsen and confirmed him. We had a very enjoyable time together.

29th and 30th. I repaired my clothing.

OCTOBER, 1851

1st. I wrote to Brother C. Christiansen.

2nd. I wrote to Brother K.H. Bruhn and then traveled to Store Lime by way of Veile.

3rd. I visited and talked with some of the saints and also strangers concerning principles of the Gospel, and held a meeting in the evening.

4th, Saturday. After having visited some of the saints, I went home to my father's and there I found Brother K. H. Bruhn had arrived.

5th, Sunday. We held a meeting in my father's house and the saints were organized into a branch of the church called Greis Branch. My brother Johannes Larsen was appointed its president and my two other brothers, Christen and Lauritz were ordained Teachers and Niels Beck, Deacon. We partook of the sacrament and I instructed the saints in their duties towards God and one another and we had a very enjoyable time together. Afterwards my brother Johannes Larsen baptized Maria Simonsen and I confirmed her and then we had a love feast in my father's house.

6th. I wrote a letter to Pres. E. Snow.

7th. I traveled to Fredericia and held a meeting there in the evening.

8th. I wrote letters to Elder P. 0. Hansen and my girl, and afterwards, William Andersen, Ebbe Jessen and I went out and rented a room in which we intended to hold public meetings, for twenty-five Danish dollars -- each dollar worth 50 cents -- per quarter. The location was in Mr. Bjerring's property, a public inn.

9th. I visited this day some of the saints and also strangers to whom I bore my testimony.

10th. I this day crossed over to the island "Fyne" - Fyen - and visited a clergyman Foens in the town of Midlefart -- he takes the "Scandinavian Star;" likewise Mr. Hvid, a miller, who is a subscriber for that periodical, and I bore my testimony to them concerning our doctrine, and I finally went to farmer Rasmus Nielsen, where I

stayed
over night.

11th, Saturday. I went to a man by name, Lars Jensen, a freighter, but it appeared that he and also his women folks, were scared and hesitated to have much talk with me, but I succeeded in having quite a conversation with another man that was present, his name was Hendrik, a tobacco worker, and he condemned both me and our doctrines to hell, but this seemed to bring the family to reflect upon what they had heard, and they provided for me some food and as we parted they invited me to call again. Lars Nielsen ferried me across the sound to Fredericia in the evening and I felt that some of these people would embrace the truth.

12th, Sunday. I preached both in the forenoon and in the afternoon in meeting and confirmed Lars Nielsen and Niels Johansen members of the church. Afterwards I was ferried over to Strib of Fyne where I held a meeting at Lars Jensen's and I felt that our testimony would bear fruits.

13th, Monday. I wrote a letter to Pres. E. Snow and also one to my girl. Later
William Andersen and I went to Greis, where we put up with my parents for the night.

14th. I wrote to my girl.
15th. I went to Store Lime and held a meeting at the house of Sister Anna Marie and talked to the saints present.

16th. I visited among both saints and strangers and preached the word of God in the evening, and I anointed and blessed brother Jens, who was sick.

17th, Friday. Brother William Andersen and I went to "Balle, " to Mads Christensen. He and his wife had been baptized by Priest K.H. Bruhn, and I confirmed them as members of the church and instructed them in their duties as such and I also blessed their four children. From there we went to my parents and I there blessed Brother William Andersen, who had taken sick.

18th, Saturday. I traveled to Fredericia.

19th, Sunday. I held meeting in that city and confirmed Effe Jessen and also blessed three children who were sick. I ordained Jens Jensen a Deacon in that branch. We had expected a visit from Pres. E. Snow, but he did not come.

20th. I received a letter from E. Snow, wherein he stated the cause that prevented him from coming, I went afterwards to "Foldingbro, " in company with K.H. Bruhn. We arrived there at 9 o'clock in the evening.

21st. We went to "Brous" to the mother of Brother Bruhn, arriving there at 4 o'clock p.m. and we blessed her.

22nd. We visited people in different places that day, and in the evening Brother

Bruhn baptized his own sister, Stine and after having instructed her about the duties
of a saint, I confirmed her a member of the church by the ordinance of the laying on of hands. Afterwards we blessed Brother Bruhn's mother and his sister Barbara, who were sick.

23rd. We again visited several families and bore our testimonies to them. Brother Bruhn's mother, who had been an invalid for several years, requested baptism, and we bore her down to the water and baptized her. I confirmed her a member by the laying on of hands and instructed those present in their duties as saints and then we partook of the sacrament together.

24th. We left very early that morning and came to a woman in "Barschu" who is midwife of the district, and we tarried there over night, explained the Gospel to her family.

25th. We traveled to Fredericia and on the way we visited and explained the Gospel to the people.

26th. I spoke in the meetings, both in the forenoon and the afternoon and administered also the sacrament. I anointed and blessed Brother Ebbe Jessen's sore leg, with which he had been afflicted 18 years and it became healed in a short time.

27th, Monday. I wrote a letter to Elder John E. Forsgreen and also visited some of the saints and held a small meeting in the evening.

28th. I went to Greis, my parental home.

29th. I wrote a letter to the saints in Boen and to Brother Miller in Copenhagen
concerning his family. I fasted this day.

30th. I wrote a letter to Serine Simensen. In the evening I spoke in a meeting.

31st. My brother Christen and I visited our uncle, our mother's brother in Seu(or n)jerks.

NOVEMBER, 1851

1st, Saturday. I went to "Balle" and stayed there over night.

2nd, Sunday. I was in "Store Lime", and my brothers, Johannes, Christen, and Lauritz, and my father came there, and we held a meeting at Jens Petersens where several of the brethren spoke under the influence of the spirit of God. I blessed by the laying on of hands, Brother Henningsen and his wife and also Marie Poulsen, and I ordained my brother Christen to the office of priest, which is the first man that I have ordained to that office. William Andersen and Jens Jensen were appointed to proceed to the island of "Fyne" to spread the Gospel farther and

from there to go to Copenhagen, to attend the conference. We felt, all of us, greatly
blessed in that meeting, and from there I went, in company with my father and my brothers, to Greis.

3rd. I wrote a letter to Pres. E. Snow.

4th. I wrote a letter to my girl and to Serine Simmensen. In the evening I held a meeting in my father's house. I had intended to go to Aalborg, but the spirit
restrained me so I did not go. In the afternoon K.H. Bruhn arrived, bringing from Fredericia good news, and in our meeting that evening after I had been speaking, my own sister, Maren, requested baptism, and my brother Johannes administered that holy ordinance to her, and I confirmed her by the laying on of hands, and we rejoiced and partook of the sacrament and had a glorious time together. I rejoiced then for having obeyed the whisperings of the spirit and that I had not gone to Aalborg.

5th. Brother K.H. Bruhn and I proceeded to "Store Lime" where we held a meeting in Brother Henningsen's house, where several strangers were present. I blessed two children, and we had an enjoyable time together.

6th. I visited some of the saints in their homes, and held a meeting with them
in the evening in the home of Brother Niels Larsen.

7th. Brother K. H. Bruhn and I went to Fredericia.

8th. I fasted that day and visited among the saints, encouraging and teaching them
to serve God and remain faithful.

9th. I arranged the record book for our branch before going to comfort the saints
and to conference. In the afternoon I held a meeting with the saints and enjoined upon
them the importance of attending to prayer and living up to the requirements of the Gospel during our absence. In the afternoon I crossed over to Fyne in company with K. H. Bruhn and my brother Johannes, and held meeting at Lars Jensen's. At the close of the meeting he arose and asked for baptism, and declared that he believed this doctrine was from God. His daughter, Karen, also requested baptism, and I administered that holy ordinance to them and in the evening and also confirmed them by the laying on of hands. At a meeting that was held the same evening we organized
the members into a branch of the church naming it the "Fredericia Branch" and ordained Lars Jensen a priest and set him apart as its president; Ebbe Jessen we ordained a teacher, to assist the president. We partook jointly of the sacrament and
we had a feast of rejoicing together. There were several strangers present and we bore our testimony forcible to them, but some of them were not convinced, while others were.

10th. As soon as I arose in the morning, a girl came in and asked for baptism, and
at once got ready and baptized her and also confirmed her, by the laying on of hands.
After this was done, we, Jens Larsen, K.H. Bruhn, and Lars Nielsenand myself started on our journey for Copenhagen to attend the conference there. We were taken
in a wagon to Middlefart, from whence we went on foot to Odense, where we arrived late in the evening and took lodgings for the night.

12th. We walked to a village Frankerup where lived some of the saints, who received us and made us welcome. Jens Nielsen, K.H. Bruhn and Jens Larsen went with a sister to a place called Soudre Overdrev, while I remained to hold a meeting with the saints in Frankerup, in the house of Brother Andersen and I there administered
the ordinance of laying on of hands on four persons, and afterwards I administered the sacrament and also spoke to them, feeling that I was under the influence of the Holy Spirit, and we all felt grateful to God for His blessings.

13th. Brother Jensen accompanied me to Soudre Overdrev and on the way we visited a family and explained the principles of the Gospel to them. When we left, he head of that family accompanied us to the meeting that was held that same evening
in the house of Brother Jacobsen, in Soudre Overdrev. There had existed some difficulties among the saints in that neighborhood, but by the help of God we succeeded
in brining these people to see their wrongs and repent, and a feeling of mutual forgiveness took possession of them all. After I had talked to them a while, I administered the sacrament to them and a good feeling seemed to prevail all around. About half past one o'clock in the morning we left the people to proceed on foot to Roeskilde, and some of them went with us on the way to Roeskilde, where we took the train for Copenhagen and arrived the re at two o'clock in the afternoon.

14th, Friday. That evening there was a council meeting and we there met many brethren who had come in to attend conference and it was a happy meeting.

15th, Saturday. I attended conference. Apostle E. Snow presided. It was moved
and carried by a unanimous vote that South Jutland (now called Schleswig) together with
the island of Funen and surrounding districts be organized into a conference, called
Fredericia Conference and that Christian Larsen was to preside over the same, and that William Andersen, Jens Hansen, and F. C. Sorensen labor in that conference as missionaries under Elder Larsen's direction.

16th. Likewise, that Aalborg district be organized as a conference, named Aalborg Conference, and that Elder Christian Christiansen preside over the same. That the saints in Copenhagen district be organized into a conference called

Copenhagen
Conference and that Elder John E. Forsgreen preside over the same. In the afternoon
I occupied a short time speaking. It was moved by President E. Snow in the meeting
the previous day that William Andersen should be ordained an Elder and Jens Hansen
to the office of Priest and it was so done, and accepted by unanimous consent. This
conference was held in a hall in Lille Kongensgade and the large room was full to
overflowing and an excellent spirit prevailed. President Snow offered the benediction
at the close of the meeting.

17th. Meetings were held in the afternoon and evening and I, like the other
brethren who had been on missions, gave report of our experiences and our labors
in the field. President Snow gave us much valuable instruction, and under his hands
I was blessed and set apart for my mission as president of Fredericia Conference.

18th. In company with several other brethren I was invited and took dinner with
a Brother Petersen, and in the afternoon at 3 o'clock I took steamer for Aalborg,
together with Brother H. P. Jensen and we arrived in that city the next morning about
9 o'clock.

19th. I wrote a letter to Elder Chr. Christiansen. In the evening I attended a
council meeting and I was requested to visit a certain sister Poulsen, who had denied
the faith, and to try to bring her back to the fold. Brother Jens Thomson was to go
with me on this errand. I was also requested to visit the saints in Kjeld Gaard before
I returned to Fredericia. I offered up the benediction at the close of the meeting.

20th. My betrothed girl and I were taken in a wagon to Kjeld Gaard, by Brother
Knud Nielsen.

21st. We visited the saints in Kjeld Gaard and had a fine time with them.

22nd. I wrote a letter to Sister Serine Simmonden in Store Lime.

23rd. This day I fasted and held a meeting at Niels Mikkelsen's and we partook
of the sacrament together. I preached, encouraging the saints to be faithful to the ,
covenant. In the evening we had a prayer meeting and the spirit of God was in our
midst and we were blessed.

24th, Monday. Brother Knud Nielsen took my betrothed and me to Aalborg. After arriving there. Brother Jens Thomson and I went to see Sister Poulsen, but we did not find her at home. We visited Frederic Nielsen and administered to his wife, who was sick. In the evening I attended council meeting; opened with prayer and made some remarks and administered to Sister Olsen who was sick.

25th. I wrote a letter to S. Thomsen. Frederick Nielsen came and informed me that his wife was very sick, and at his request, Brother Jens Thomsen and I went with him to his home. At our arrival there we discerned by the spirit that his wife was possessed of an evil spirit, and I asked the brethren present to exercise all their faith that the Lord might give us power over it. We then placed our hands upon her head and commanded the evil spirit to depart from her, in the name of Jesus Christ, and while the evil spirit did convulse her in all parts of her body and she was gnashing her teeth, the evil spirit did leave her. Afterwards Brother Nielsen told us that the same evil spirit came very near overpowering him also, because he doubted in the effect of our administration. Sister Nielsen told us afterwards, when she had recovered, that she saw a big black dog lying on her bed across her feet, staring with its big eyes out through the window. After this, we went to the before mentioned Sister Poulsen in order to settle some difficulties between her and Sister Nielsen, but we found her very stubborn and refused to go with us to Sister Nielsen to straighten up. At last she promised to be at home the next day that we might bring Sister Nielsen to her house.
Brother Nielsen was a good man but he, like several others who had left the Baptist organization, was occasionally in fear that he had made a mistake by that step, but from that time, when his wife was so miraculously healed, I never afterwards heard of any doubt on his part. Everything will serve for good to those who love the Lord.

26th. Brother Jens Thomsen and I were called upon to administer to Sister Nielsen who was sick. Afterwards we went to Sister Poulsen but we did not find her at home. From there we went to Sister Frederick Nielsen, who was not quite well and then we went to Sister Poulsen again, but she had not returned home, and consequently their difficulties were not settled that day. In the evening I attended the council meeting, opened with prayer and gave report of our visit to Kjeldgaard, and talked to the brethren

some. Two brethren from Lundsten, were reported in transgression and instead of confessing and repenting, they asked to be cut off from the church, and I moved that their request should be complied with, and it was. I anointed and blessed Brother John Bohn and Sister Barbara Olsen (my betrothed) as they were sick.

27th. I went to North Sundby and attended prayer meeting and spoke to the saints concerning my mission to South Jutland, Fredericia and the island, Fyen.

28th. I returned to Aalborg and Brother Jens Thomsen and I were requested to anoint and bless Sister Frederick Fredericksen, and the Lord did answer our prayer, for she was healed. From there we went to Frederick Nielsen and again to Sister Poulsen, but we did not find her at home. In the evening we attended a prayer meeting and had a good time.

29th. We visited Sister Poulsen again and we tried much to prevail on her to go with us to Sister Nielsen, who was still too feeble to walk over to her, but she was very stubborn and would not yield, I had talked plainly to each of them separately in their respective homes and stated what likely would be the consequences if they did not submit and settle their difficulties. When we came to Sister Olsen, we found her sick, but after administering to her, she got well.

30th. I wrote a letter to the saints in Brous. Attended meeting and in the forenoon, I offered the dedicatory prayer and in the afternoon I blessed Brother Bohn's child, and together with Elder H.P. Jensen blessed several persons and administered the sacrament. I also addressed the saints that afternoon and the spirit rested upon us in great measure. This was a Sunday.

DECEMBER, 1851

1st. Brother H. P. Jensen gave me two dollars (50 cents each) to help me on my journey and I took leave of the saints in Aalborg and started by the stage for Fredericia, via Hobro, and I conversed freely with my travelling companions on the way to the last named place.

2nd. I walked to Flesoer, where Brother Jense Thomson was a missionary. We, jointly, visited a family where we found opportunity to speak to several persons

about
our doctrines.

3rd, Wednesday. I wrote two letters and in the evening we held a meeting, where
quite a crowd of people were in attendance. I had many questions to answer, but succeeded in satisfying the people and praised God for His assistance.

4th. I left Brother Thomson and walked to Skanderborg, where I stayed over night.

5th. I walked to Greis, where I met Brother F. C. Sorensen at my parent's home.

6th. I wrote a letter to Elder George P. Dykes, in Hamburg, and spent the remainder of the day in reading.

7th, Sunday. I wrote a letter to Pres. Snow and also held a meeting in the house
of my parents, where we also partook of the sacrament. In the evening I baptized and
confirmed Rasmus Johansen (for many years after coming to Utah, Bishop in Provo -- he was like the man that Philip converted and baptized. See Acts 8th). We had a very
enjoyable time together.

8th and 9th. I spent by reading and also wrote letters to my betrothed girl and
Brother Christen Larsen.

10th. I walked to Store Lime and held a meeting in the house of Christen Madsen,
and afterwards I confirmed him and his wife as members of the church and likewise Sister Hemmesen. I also blessed Chr. Madsen's child and ordained Brother Niels Beck a Priest, to have charge of the saints in that locality.

11th. After having visited a few of the saints, I went to Orstingaard and thence to
Greis, where I attended a prayer meeting in the evening in the home of my parents and a very good spirit prevailed.

12th. I went to Ziersback, to Brother Rasmus Johansen, In the evening and baptized his wife and confirmed her by the laying on of hands, and I also blessed their child.

13th. I blessed two of their children and then went to Fredericia.

14th. I preached in the meetings, both in the forenoon and in the afternoon, and
a good spirit prevailed. In the evening we held a council meeting and it was there

decided that a conference should be held in Fredericia the following 24th and 25th of
December.

15th. I wrote letters to Pres E. Snow, John E. Forsgreen and Chr. Christiansen.

16th. I spent part of the day in reading and had also some conversation with visitors about the Gospel. I crossed over to Fyen in the evening and spent the night
at Lars Jensen's.

17th. He accompanied me to several places that day, and we conversed with folks about the Gospel, and we finally reached Rasmus Nielsen, and had a long conversation with them also. They accepted our testimony and we had an enjoyable time with them.

18th, Thursday. The wife of Rasmus Nielsen went with us in a wagon to Lars Jensen's and he baptized her. We held a meeting in the evening and after I had explained to them the ordinance of the laying on of hands, I confirmed her a member of the church under that ordinance and we felt very grateful to the Lord for His blessings.

19th. I had talked with several persons concerning the Gospel that day, and two
of them were baptized soon after.

20th. I baptized Anna Sophie Larsen and afterwards went to Fredericia, where I assisted by Brother Ebbe Jessen fixed up the records of that branch.

21st, Sunday. I fasted that day and was called to come over to Fyen, where I then baptized Rasmus Nielsen, and in the afternoon we held a meeting, where I instructed the saints in their duties towards God and each other, and then I confirmed
Rasmus Nielsen a member of the church, by the laying on of hands, and also Sophie Larsen. In the evening we had a sacrament meeting with the saints. Later I baptized
Lars Jacobsen and a widow by name Anna and after explaining the ordinance, I confirmed them by the laying on of hands, and we felt to praise God for the progress
of his work.

22nd. I wrote to my girl, and also to the saints in Brous, and also conversed with some strangers, to whom I bore my testimony of the Gospel.

23rd. I visited a family on the island of Fyen, and found them acceptable for my
testimony.

24th. I was at Brother Rasmus Nielsen, and had a chance to speak with a

stranger about the Gospel and afterwards I went to Lars Jensen's and we held a meeting
there in the evening.

25th. This day, our appointed conference commenced at 10 a.m. My brother Johannes Larsen was ordained an Elder, and sustained as president of the Greis Branch, and Lars Jensen was also ordained an Elder, to preside over the Fredericia Branch. Elder F. C. Sorensen was appointed to labor in the two branches; Greis and Store Lime, and Niels R. Beck as his assistant. My brother Lauritz Larsen, was ordained a Priest and Rasmus Johansen was ordained a Deacon, both of them to labor in Greis Branch, and Niels Larsen was ordained a Deacon, to labor in Store Lime Branch; Ebbe Jessen and Jens Jensen were ordained Priests; Soren lversen and J. Jacobsen were ordained Teachers, and Jess Jessen was ordained a Deacon, all these to labor in the Fredericia Branch; Elder William Andersen and Priest Jens Hansen were appointed to labor in Fyen. Finally I ordained all these brethren, and we had a very enjoyable time. Some of these ordinations were performed on the 26th, and Jesse Jessen acted as clerk, and he assisted me in arranging the records.

27th. We had a council meeting in the evening.

28th. I held a meeting that day -- a Sunday -- on the island of Fyen.

29th, Monday. I had that day opportunities to converse with quite a few strangers
about the principles of the Gospel.

30th. Brother Lars Jensen and I went to a priest. Fours Mejlby, and we had quite a lengthy conversation with him upon religion, but he, like most all others who
pretend to be learned, was very stubborn and angry before we left him. I bore my testimony to him with all the power I possessed that Joseph Smith was indeed a prophet of God and that our Doctrines, as promulgated by him, was the true gospel of Christ. In the evening we held a meeting in the house of Brother Lars Jensen.

31st. I wrote some that day and also preached to a family, explaining to them the principles of the Gospel.

JANUARY, 1852

1st. I went over to Fredericia and attended a prayer meeting in the evening.

2nd. I wrote a letter to my girl and held a meeting in the evening.

3rd. I went over to Fyen and held meeting there in the evening. I wrote a letter
to Elder Chr. Christiansen that day.

4th, Sunday. Brother Lars Jensen brought me to Brother Rasmus Nielsen, and we held a sacramental meeting and also blessed two children and afterwards we

returned to Brother Lars Jensen's home.

5th. I wrote a letter to Elder George P. Dykes and my brother Chr. G. Larsen and later I went to Fredericia, where I attended a council meeting in the evening, where we excommunicated a brother from the church. Several of the brethren were appointed to go out in the surrounding country districts to offer the Gospel, to the people.

6th. I had an opportunity to talk to some of our friends, who had some faith in our doctrines.

7th. I visited some of the saints that day and in the evening I attended a meeting and spoke to them.

8th. I crossed over to Fyen twice that day, and answered some questions that had come up.

9th. I went to Parson Fous, in the city Middelfart, delivering the "Scandinavian Star, " and I had a brief talk with him, but he would only rail against Joseph Smith's character.

10th. This day I had opportunities to bear my testimony to many strangers.

11th. I returned to Fredericia and held meetings there, both in the afternoon and in the evening and administered the sacrament.

12th. I had the opportunity to speak to two families, and in the evening I attended a council meeting, speaking to the brethren of the priesthood.

13th. I walked to Greis where I arrived at 4 p.m. and put up with my parents.

14th. My two brothers, Johannes and Lauritz, accompanied me to Vindelev, where we held a large meeting, but we found much opposition and abuse in words by some of the people, yet no violence. After the meeting, we blessed two of Brother Ericksen's children.

15th, 16th, and 17th. I stayed at home with my parents and studied.

18th. I went to Store Lime and held a sacrament meeting with the saints. In the evening held a council meeting, helped settling some difficulties that had arisen among the members -- Christen Christensen and a shoemaker N. N.

19th. Elder F. C. Sorensen and I blessed three persons that were sick. We

also
admonished and encouraged Christen Madsen and his wife, who were apparently wavering in their faith.

20th. We went to Balle, to some saints, and blessed a sick child.

21st. I held a meeting with these people and I spoke.

22nd. I visited some of the saints in their homes, we visited also some on Oesteng Gaard (East Meadow Estate), and from there we went to Greis to my parents.

23rd. I visited the saints in Tirspek.

24th. Returned to my parents in Greis.

25th. In company with my brothers, Johannes and Lauritz and Brother Winberg, I held a meeting at Brother Ericksen's in Vindelev, and in the afternoon we held sacrament meeting in the house of my parents. In the evening we held a meeting at Brother Rasmus Johansen's in Tirspek, and we had a large congregation and the spirit
of God, in a goodly degree, was present.

26th. In company with Brother Winberg and Andersen, I went to Fredericia. We held a council meeting in the evening. A brother Jens Jensen, asked to be released from his office and it was done. The other brethren spoke and I offered the benediction.

27th. This day we had Gospel conversations with several strangers.

28th. I wrote a letter to my girl and in the evening we had a meeting. The other
brethren were the speakers.

29th and 30th. I wrote correspondence to the "Scandinavian Star", and I also visited some people, explaining the Gospel to them.

31st. I went to Fredericia, where I found opportunities to converse with several
people concerning our doctrine and faith.

FEBRUARY, 1852

1st. I held a meeting in our hall, preaching and also administering the sacrament.

2nd. I crossed over to Fyen and went back in the evening, attending a council meeting. I spoke to the brethren present.

3rd. I visited some strangers and explained the principles of the Gospel to them.

4th. I wrote a letter to President E, Snow and also to my betrothed girl. In the evening I attended a meeting -- opened with prayer and afterwards I spoke to the saints.

5th and 6th. I spent in Fyen, reading. I wrote a letter to Brother Rasmus Nielsen.

7th, Saturday. I walked to Osstrup Korup, to Brother Hans Jorgensen, arriving there at 4 p. m.

8th. I went to church in Osstrup, and I had the opportunity to converse with a number of the people concerning our doctrine, but the most of them were very stubborn. We held, however, a meeting at Brother Hans Jorgensen's afterwards, at which some strangers were present, but later a mob surrounded the house with a view to harm us, but Niels Hansen and I escaped through a private passage and concealed ourselves on the loft, where we remained while the mob was searching for us everywhere, both in the house end outside, and finally gave it up.

9th. About 2 o'clock that morning, Niels Hansen and I went to Carl_____, a blacksmith, and baptized him and his wife. After that ordinance was through, I explained to them their duties and obligations as saints, and then I confirmed them members of the church by the laying on of hands and blessed three of their children.
At 4 o'clock we left them and went to Rasmus Nielsen's. May the Lord add Hs blessings to our labors.

10th. I went to Brother Lars Jensen, in Strip and stayed there over night.

11th. I crossed over to Fredericia and from there I continued my way to Greis to my parents.

12th. I went to Store Lihme and held a meeting there in the evening.

13th. I went to Ostengaard, and administered to Sister Maria Hansen, who was sick, and afterwards I went to Greis and administered to my father who was sick.

14th. I walked to Fredericia.

15th, Sunday. Held a prayer meeting in the forenoon, and in the afternoon held meeting in our new hall. Many strangers were present and I and some of the other brethren spoke. Crossed over to Fynen and had meeting with the saints there and we partook of the sacrament together and I encouraged the saints.

16th. Brother Lars Jensen took me to Odense in his wagon, and from there I

walked to Nyberg.

17th. From there I took steamer to Korsoer and stayed there over night.

18th. I walked from Korsoer to Roeskilde and . . .

19th. I took the train for Copenhagen. I called on some of the saints, and attended
a council meeting in the evening.

20th. The conference convened in the afternoon, Erastus Snow presiding.

21st. Also attended the conference this day. Much valuable instruction was given
for the advancement of the work of God in Scandinavia.

22nd. We had a very interesting time this day. I was again sustained as president
for Fredericia Conference. President Snow announced that he had been released by President Brigham Young and advised to bring some of the Scandinavian saints with him home to Utah. In the evening I attended council meeting, and Elder William Andersen and Jens Hansen were re-appointed to labor in the Fredericia Conference, and Brother Nielsen was ordained a Priest and assigned to labor in that conference also. I did the ordination, and I also ordained Brother N. C. Dorius an Elder. Several
brethren occupied the time in speaking and we had a very enjoyable time together.

23rd. I visited with some of the saints that day and in the evening attended a
meeting.

24th. I had this day an opportunity to bear my testimony about the Gospel to M. Jorgen, the weaver. In the afternoon we had a love feast for the saints and some
friends, about 300 persons being present, and we continued the meeting during the evening. Many of us native brethren spoke, and President E. Snow and Elder J. E. Forsgreen gave much valuable and instructive advice to the saints. This was the first feast of that kind ever held in Scandinavia, and we felt greatly blessed.

25th. I wrote letters to my girl and to my brother, Christen Larsen and N. Backe,
and in the evening I attended council meeting where we received much valuable instruction.

26th. We, Larse Jense, Johannes Larsen and I were out among the people to obtain signatures to a petition, which was to be presented to the Dist -- Rigsdagen.

27th. I went out to Brunby East, in Amager, to visit Jens Knudsen, and

28th. I returned to Copenhagen.

29th. I attended meeting and occupied a portion of the time in speaking, and I also confirmed two persons by the laying on of hands, assisted by Elders William Andersen and P. Sorensen. President E. Snow imparted also much valuable instruction to the saints, as well as to strangers.

MARCH, 1852

1st, I visited some of the saints and in the evening I attended a council meeting.

2nd. We went out to Brunby Easter and stayed out there over night by some of the saints.

3rd. We took the train to Roeskilde and from there we walked to a large estate called Skjeldenesholm, where one of our sisters served; her name, Salome Sehroder. We had some conversation with the people about the Gospel, while we stayed there.

5th. One of the servants took us by team to the town Rindgated and from there we walked to Soundre Overdrev and were made comfortable among the saints there.

6th, Saturday. We visited the saints in that branch, who lived scattered in a forest. We held a meeting in the evening with some people not members, and we blessed one person who was sick.

7th, Sunday. We held meetings in the afternoon and evening and also administered and partook of the sacrament. All of us spoke in these meetings and we enjoyed a goodly portion of the Holy Spirit, and we all felt that we were greatly blessed.

8th. Brother K. H. Bruhn and I went with Brother S. Christoffersen to his home in the neighboring village and stayed there over night.

9th. I went to a village called Frankerup to Brother Ole Olsen and held a meeting there. I blessed Sister Olsen and they felt very greatful to the Lord for his blessings. I went to Nyberg and in the evening held a meeting at Brother Fested. Some strangers were present and I bore my testimony to them and the saints felt much blessed.

10th. I went to the saints in Trustrup and I there confirmed Sister Karen.

11th. Jens Hansen and I went to Hemmerslov and we held meeting there in the evening.

12th. We visited some families and conversed with them about the Gospel, and we then went to Frustrup where we held a meeting in the evening at J. Hansen's

family. We felt much blessed.

13th. We went to Thyrrose and found a family there to whom we talked upon the Gospel. The woman believed our testimony and she desired to be baptized, but her husband was very unreasonable and he seemed, at times, to be possessed of evil spirits. In the evening we had an opportunity to talk to the Deacon of the village, in the presence of a number of other people, and we remained there that night.

14th, Sunday. After having conversed with some people about the Gospel, we proceeded to the village of Hasmark, where we tried to obtain a place wherein to hold meeting, and finally we found a good Samaritan, who took us in and we had an enjoyable time there; we next went to Egeuse, where I baptized four persons, and after having instructed them in their duties and obligations as saints, I confirmed them by the ordinance of laying on of hands, and also blessed three of their children.
Stayed with those people over night and we felt very much blessed.

15th. We held a very good meeting in the next village and afterwards we went to Hasbeck, where lived a family who had asked for baptism, but when we got there, we found that they had changed their mind and we did not succeed in converting them, so we went away to Trustrup Mark, arriving at Brother Hans Jorgensen's about midnight.

16th. I called a meeting of the saints who lived in that locality and organized them into a branch of the church under the name of the Korup Branch, and I ordained Brother Niels Jansen a Teacher, to take charge of them, when Elder William Andersen and Jens Hansen could not be present with them. A brother Mith Karet was sustained as clerk pro tem. We administered and partook of the sacrament and then closed the meeting.

17th. I went to Roilemose to Brother Lars Jensen, where I held a meeting in the evening and spoke to the saints, encouraging them in their faith and good works.

18th. I wrote a letter to Elder J. E. Forsgreen, and afterwards I went to Rasmus Nielsen, where we held a meeting in the evening. Some strangers were present and we had a good deal of the spirit with us.

19th. I wrote letters to Brother C. Christiansen and K.H. Bruhn, and afterwards crossed over to Fredericia, where I attended a meeting in the evening and spoke to the saints.

20th, Saturday. I visited a man, by name, Christoffer, whose wife had requested baptism, and I talked with him for a long time, but he would not permit her to have

that privilege.

21st, Sunday. I spoke in the meeting, prayer meetings, both forenoon and afternoon. Brother Ebbe Jessen performed the ordinance of baptism in the evening.

22nd, After having visited a few families, I started on my way to the home of my parents.

23rd. I wrote letters to Christen Larsen and Amanson My father made me . a present of a pair of boots.

24th, My brother Lauritz and I went to visit some saints in Ostemgaard, and we had a conversation with them and the family owners, but the man was very contentious and would not give in From there we went to Store Lihme.

25th We visited the saints in their homes, also visited a family by name, Worg.
The wife desired baptism, but her husband would not permit her.

26th. I visited the saints and held a meeting with them in the evening, speaking
to them upon the principles of love and union. This meeting was held in the house of Brother Niels Larsen, and I there administered to Brother C. Christensen.

27th After having blessed Sister Gertrud Christensen, we went to my parental home in Greis.

28th In the forenoon we held a prayer meeting and in the afternoon we had a sacrament meeting. I spoke in both meetings.

29th. I went to Fredericia and I found opportunities to converse with several strangers about our doctrine.

30th. I crossed over to Fyen (the island) and found opportunities to talk with several, very religious Lutherans about the Gospel.

31st. I wrote letters to President Forsgreen, P.O. Hansen and J.A. Ahmanson.

APRIL, 1852

1st. I attended a council meeting in the evening and spoke to the brethren concern-
ing their duties.

2nd. This day I was occupied in some temporal work yet conversed with a few friends on the Gospel.

3rd. I went to Rasmus Nielsen, and held meeting in the evening at Lars Jensen's.
Elder H. P. Jensen had come to attend the conference in Fredericia, which was to

convene on the 8th and 9th of this month. I did some preaching in that meeting.

4th. We held a meeting in Fredericia and Elder H. P. Jensen spoke, giving us some very good council. We partook of the sacrament and a good influence of the spirit was felt and the paints were full of joy. I also spoke in that meeting.

5th. I wrote a letter to my girl and afterwards Brother Jensen and I visited some
of the saints.

6th and 7th. Visited the saints in the city of Fredericia and also some in Fynen
including some strangers.

8th. The conference was opened at 10 a. m. that day. Elders Ahmanson had arrived from Slagelse, and in the afternoon Elder Forsgreen arrived from Copenhagen.
A large congregation of saints were present and many of the brethren spoke, besides President Forsgreen, H. P. Jensen and I, and we had a very enjoyable time.

9th. The conference re-convened at 10 a. m. by singing and prayer, and I took charge of the proceedings and all the necessary business and accepted and carried in
harmony and unitedly -- one of them was the establishment of "The Perpetual Fund" to assist worthy members of the church, and the saints exhibited great liberality in
their donations to that fund. The spirit of God was present in great measure and the
speakers were much blessed in their efforts to reach the hearts of the saints. Brother
Jens Hansen was ordained an Elder and Rasmus Nielsen was ordained a deacon, Pres. Forsgreen, H. P. Jensen and I officiating. We also confirmed three persons by the laying on of hands and the meeting was finally adjourned by singing and prayer.
Some of us afterwards met outside in a field, where we imparted one another some of our experiences in the mission labor, and we held prayer also, and President Forsgreen gave us much interesting information about conditions among the saints in Zion.

10th, Sunday. I attended meeting both in the forenoon and in the afternoon, and
I spoke in both. There were many strangers present and we enjoyed much of the good spirit. Elder H. P. Jensen started for Schleswig at noon today.

11th. We held a council meeting in the forenoon and Brother Niels Johansen was
deprived of his priesthood on account of unchristian conduct. President Forsgreen gave us much valuable instruction. In the afternoon we held a public meeting and President Forsgreen and several other brethren spoke, I wrote two letters.

12th. President Forsgreen and I went to Greis to my parents. We had a conversation with the chief of the harbor of Veile, explaining to him our faith and other things. His name was Hansen.

13th. I went to my uncle on mother's side and conversed with him upon the principles of the gospel for a long time, but he was very contentious and stubborn and condemned our doctrines as false and I wished that I had not visited him, although he was so near related. His name is Morten Sorensen, in Sinbjerg, and I left his house with sorrow in my heart, yet I felt that I had performed my duty towards him and his family, presenting to them the gospel and testifying that it was indeed the doctrine of Jesus Christ. From there I returned home to my parents.

14th. My brother Lauritz and I visited some of the saints in Vennelov, and from there we went to a Baptist minister, Peter Hermansen. in Timshouse, and had a long conversation with him about the Gospel. He said that he would have been pleased if we had not come to his house with our doctrine, and that it caused him pain and unrest in his soul to hear us; yet he gave us something to eat and lodgings for the night.

15th. We started from there for Store Lihme and called on several families as we went along, speaking to them about the gospel. Arriving in Store Lihme, we held a meeting at Brother Christen Larsen's. President Forsgreen and Johannes Larsen were there, and Forsgreen and I spoke in that meeting.

16th. There had existed some difficulties among the saints, which we succeeded in settling. We also blessed two children who were sick and also a woman and her daughter were blessed for sickness.

17th. President Forsgreen and Johannes Larsen went to Greis and I remained and wrote a letter to P. 0. Hansen in Copenhagen.

18th. We held a meeting in the house of Jens Jensen in Sikern Skov (forest), in the forenoon, and I did the speaking. In the afternoon we held a prayer meeting. A brother Mads Christensen, was excommunicated for unchristianlike conduct, as he would not repent. Sister Anna Maria in Store Lihme gave me some money for traveling expenses. May God bless her.

19th. We went to Balle and had a talk with Sister Karen, and we advised her to set a good example before her husband so that she might bring him back again into the church. We also talked a great deal with him. From there we went to Greis and later on Pres. Forsgreen and I went to Brother Rasmus Johansen in Tirsbeck.

20th. Pres. Forsgreen and I went to Fredericia and wrote a letter to A. Agreen.

21st. I wrote a letter to Brother Ahmanson. K.H. Bruhn stayed in Fynen over night.

22nd. President Forsgreen started for Copenhagen and Jens Larsen and I accompanied one Danish mile on the way.

23rd. This day I fasted and attended a council meeting, speaking to the brethren about their special duties in the priesthood. One of the sisters gave me a dollar. I also, this day, wrote a letter to my girl.

24th. I also fasted that day and studied.

25th, Sunday. I met with the saints in Fredericia and admonished them to be faithful in performing their duties, while I would be absent as I was going to attend conference in Aalborg We were greatly blessed in that meeting. Later I started for Greis and reached the home of my parents about eleven o'clock in the night.

26th. I wrote letters to Elder P. 0. Hansen in Copenhagen and S. Nielsen, the same city, and to Elder Chr. Christiansen in Aalborg, stating to him that I did not feel that it was the will of God that I should attend conference there.

27th. I wrote letters to President Forsgreen and to S. Thomson, and afterwards I went to Store Lihme and held a meeting there in the evening. There existed some difficulties between Christen Larsen and Sister Karen Balle, but succeeded in settling them and a good spirit and feeling was again established and they humbled themselves and forgave each other.

28th. I visited several of the saints in their homes.

29th. I administered to Brother Hemmesen's wife and daughter, who were sick. In the evening I held a meeting at Niels Larsen's and settled some difficulties between Christen Larsen and Sister Anna Maria, but it took a great deal of talk to make them yield and become reconciled to each other -" only by the assistance of the spirit of God was it accomplished; for creating strife and contentions among the saints there.

30th. Elder William Andersen and I visited some of the saints in their homes, admonishing them to live in peace and union with one another as saints of God should do. Brother Jens Petersen and his wife acknowledged that they had sinned by not living in harmony together, and asked forgiveness, at the same time asking us to

bless them, which we did, and they seemed to be very humble and grateful. We went from there to my father's home in Greis, but after we had retired the house was attacked by a mob and pelted with stones, breaking some lights in the windows and doing other damage, wherefore my father went outdoors and talked to them in a friendly tone, but it made no impression upon them, seemingly, yet they did not comrn
any further trouble and went away. Next morning we found a big pile of rock at the door.

MAY, 1852

1st. I went to the saints in Tirsbeck and stayed there for the night.

2nd. I held a meeting there in the forenoon and spoke to them; afterwards I went
to my parents in Greis and had a sacrament meeting. I did the instructive speaking.

3rd. I worked in some temporal labor; also 4th and 5th in the same way.

6th. I went to the brethren in Red Mills and in Tirsbeck and encouraged them. I visited Brother Niels Beck and had a talk with him; he was much troubled and stubborn in his feelings, however.

7th. I fasted that day and held a meeting in the house of my parents, and I enjoyed much of the spirit of God, in speaking. I received about 5 or 6 dollars (Danish) to help me on my trip to the island of Falster, having been called by the Presidency in Copenhagen to go there to encourage the saints who were much persecuted by mobs, and two of the brethren had been very badly maltreated by mobs. I went with the saints to Tirsbeck and stayed there over night.

8th. I went to Fredericia and there I received a letter from President Forsgreen.
which I answered right away. In the evening I attended a council meeting and spoke to
the brethren.

9th. I fasted that day and attended a meeting and spoke there to the saints concerning the necessity of being united in feelings and to love one another. I wrote
letters to my girl and also to N. R. Beck.

10th. I wrote a letter to Elder P. 0. Hansen, and afterwards I was to a wedding
at Lars Jensen's, where I performed the marriage ceremony to Sophia and Lars Andersen. Sophia was the daughter of Lars Jensen. A number of relatives, not members of the church, were present and had a good opportunity to talk to them. My brother. Christen, who was in military service and quartered in the neighborhood,
also talked on this occasion, and we had a very enjoyable time together.

11th. I crossed over to Fredericia and visited some of the saints there, and returned to Fynen.

12th. Elder William Andersen and I went to Thurstrup field and we held meeting with the saints who lived there. I spoke upon the necessity of the saints living a holy life and thus to be as a light to the world. One brother was excommunicated from the church.

13th. Brother Jens Hansen and I started for the city of Svenborg, but we did not reach farther than to a village Naering, where we came in conversation with a number of the Orthodox Lutherans, and the parish superintendent called us a devil, "yet," said he, "If it was not that he was aware of our personal possession of bodies, he would think that we were the identical devil himself, but he knew that the devil did not have a body," said he, "It might be that Joseph Smith was, for he had not seen him." We continued talking with those people till midnight, proving by the scriptures that our doctrine was in perfect harmony with holy writ, but it was to no avail, and we left them with our testimony of new revelation and Joseph Smith as prophet of the Lord.

14th. We went from these people over to the neighboring island of Taasing, and had a conversation there upon the principles of the gospel, and we had intended to remain in that island some days, but learning that the steamer would leave Svenborg the following morning, at 5 o'clock, I made up my mind to proceed to the island of Falster by that boat.

15th. At that time I went on board and there I met a friend, Mr. Malery, a well-to-do man, from Copenhagen, who gave me two dollars (Danish) to defray some of my travelling expenses, and also an address to his sister who was the wife of a clergyman in Nykoping. We landed in the town of Gaabense, and I proceeded at once to Nykoping on Falster. I had never been in that island before, and as the people had lately been in a great uproar concerning the Mormons and badly maltreated some of the missionaries and committed a great deal of mob violence upon the saints, threatening to drive all Mormons from the island, I recognized the hand of God in bringing this friend, Mr. Malery, just at that time, to my assistance, in giving me directions how to travel, without asking anybody at the landing, and thereby expose my incognito. I reached the parson, Mr. Sedelius, about noon and soon we came in conversation about the gospel, but he was very much opposed to our doctrine, yet he invited me to stay and have dinner with him, which invitation I declined, because I did not know how far I had yet to go to find certain friends and avoid being detected by our enemies on the way. I therefore, set out for Urup Gaard, a big estate, where I found Sister Ludvigsen. It was then about evening, and when night came and it was

dark, Priest Johan Svenson, the missionary, came there, which was just what I had prayed to the Lord, for, so that I might have him to guide me around among the saints in that island. We administered to Sister Ludvigsen, who was sick, and visited a few saints living in that neighborhood, and we were intending to go to Falkerslev, but the saints told us that some brethren from that village had been there and told that the mob had been in Falkerslev several nights, breaking windows and doors and committed other damage on the property of the saints, and these brethren had, therefore, advised that the missionaries ought to stay away for a while. In this, I again discerned the hand of kind Providence, because I had not any other address to the saints in Falster that Peter Thomsen in Falkerslev, when I started for that island, and my providential meeting with that Mr. Malery on the steamer in Svenborg was the means of preventing me from falling into the hands of our enemies, as Falkerslev was only one hour's walk from Gaabense, but the spirit had guided me in taking the best way. We went to some of the saints in the village of Orslev and remained there for the night.

16th, Sunday. I wrote a letter to my betrothed girl and visited and encouraged the saints.

17th. We started for Brother Peter Thomson's place in Falkerslev, after midnight, about 1:30 a. m. and arrived there in safety, by the break of day. I wrote a letter to J. Larsen in Breis.

18th. We spoke comforting words to the saints and endeavored to strengthen them in their faith and patience during their severe trials and mob persecutions, and they seemed to appreciate my visit among them very much. We left them in the evening, after dark, and returned to Orslev.

19th. We arrived at Orslev in the morning and also there we endeavored to comfort and strengthen the saints in faith and perseverance, and we also conversed with some strangers about the gospel.

20th. I held a meeting with the saints, living on the estate Urup Gaard, talked and prayed with them, and these saints expressed themselves very grateful for my visit and mission among them. Brother Johan Svensen and I left them, after dark, and proceeded to Orslev, where we arrived in safety.

21st. We crossed over to the neighboring island, Lolland, to the village Thorsby, where I visited both saints and strangers, preaching the word of God to them, and

blessing them.

22nd. I wrote a letter to Elder P. 0. Hansen, and in the evening we held a meeting with the saints, admonishing them to faithfulness.

23rd, Sunday. We held a meeting at a man's home, called Niels Langelander. I talked, encouraging the saints to faithfulness and we also partook of the sacrament together, and some strangers were present to whom I preached. A good spirit was with us, and we all felt much edified. In the evening two missionaries, Jens Jorgensen and Nielsen arrived from the outlying country, and when they learned our intention to leave next day for the island of Toasing and Langeland, they prevailed to the saints and converse in social chat.

24th. We had a very enjoyable time together, in chat and singing, and towards evening it was decided by lot who should go to Falster and ordain Brother Johan Svensen to be an Elder and Brother Peter Thomsen to be Teacher, and also to hold meeting with the saints in Falkerslev, and it fell in my lot to go there. When darkness set in, we proceeded towards the ferry, but on the way Brother Svensen made us aware of the fact that he was known to all of them and that they were all very hateful towards the Mormons, and he was therefore afraid of trouble with them. I felt impressed that the Lord would shield us and blind the eyes of our enemies so that they should do us no harm and that we thus would reach Falster unmolested. We arrived at the ferry about 12 o'clock night, and just a few minutes before we arrived, a heavy thunder storm came on, with rain and vivid lightning, such as I have never experienced before, and the rain poured down in torrents, which made the ferrymen and everybody else very busy taking care of themselves, and thus nobody said a word to us there, or on the other side of the sound, in the town, which we had to pass through, and it became so dark that we could only with difficulty find the path through a soft meadow, that we would take in order to avoid the Estate, where most of the mob were, who had done so much trouble for Brother Thomson in Falkerslev. We were thus compelled to stay on this meadow nearly an hour, protected under an umbrella from the drenching rain, but finally it cleared off and we reached our destination about 3 o'clock in the morning.

25th. After being provided with dry under clothing we went to bed and slept till about noon that day and Sister Thomson provided us other dry clothes. In the evening we held a meeting till late in the night, and spoke to the saints and we partook of the sacrament together, and I was led by the spirit of God to say that henceforth their troubles from the mob would decrease and the saints soon would be able to hold their meetings in the day time unmolested. I ordained Brother Johan Svenson an Elder and

Brother Peter Thomson a teacher in that meeting. I will here state that eighteen months after that day, when we met in Copenhagen, Sister Thomson said to me that what she called my prophecy had been literally fulfilled, for they had not trouble with the mob since that time.

26th. I received some money for travelling expenses from the saints and bid them farewell, much impressed with gratitude towards God and the saints that all went so well. Brother Thomson had his hired man take me to Gaabense by his team and from there I took the steamer for Copenhagen, where I arrived at 4 P.M. the same day, and was hailed welcome by the brethren.

27th. I visited among some of the saints, and attended a meeting in the evening and by request of the branch president, I spoke and enjoyed much freedom of spirit.

28th. I wrote a letter to my girl and made preparations for returning home.

29th. I went on board the steamer "Liana" at 6 a. m. for Fredericia and arrived there at 6 P.M. the same day. I had a conversation on board with two of our sisters, who had left the church, one, by name Dorthea, had been excommunicated while I was away, and the other one, whose name was Jacobsen, but could have no influence with them to turn back to the fold. They were too full of darkness and uttered many wicked accusations against the church and the brethren. I tried my best to convince them of their errors and bring them into the light, but with no success.

30th. I held a council meeting and Brother Jacobsen and some of his family had been summoned before that council to answer for their conduct in accusing me falsely and against the "Scandinavian Star" and the Book of Doctrine and Covenants doctrines, and they were very much in the dark, both the father and the mother and their son, and they had tried in every way to create disaffection and strife among the saints and even tried to disturb the meeting. I bade him be quiet and then he sat down, and I asked the people if any one present had heard me say or do anything improper or wrong such as Jacobsen had accused me of. Then I would take it back and make everything right with them, and ask their forgiveness, if in any way I had been a stumbling block in their course. Jacobsen answered that I was one of them of whom Paulus had said, that would come in the last days, who would teach vain things and deceive many, etc. I endeavored to bring them to see the danger of yielding to an accusing spirit,

that would lead them to bear false witness against and backbite their brethren and sisters, and the church of which they were members, through baptism, and I warned them that if they would not repent and ask forgiveness, they would even lose what light there was left in them. but they only got more angry and continued their accusations so much that they thereby disturbed the meeting. I then moved that Brother Jacobsen's certificate as a teacher was cancelled, and all sustained that motion, except Lars Jensen and Lars Andersen. I then laid before the saints the danger that was in partaking of such a spirit and to sustain false accusers of the brethren. I had that time a very hard struggle in my feelings, especially by finding that one or two of the brethren that I had placed confidence in did not stand by me, yet it did not take long before they saw their mistake and repented. I can truly say that the Lord and our Father stood by me that day and after singing a hymn, the meeting was dismissed by prayer of C.G. Larsen, and I crossed over to Fynen.

31st. We again held a meeting in Fredericia, and Jacobsen and his (wife) were present at the beginning but after singing and prayer, and just when I had commenced to speak, they both left the hall. My remarks were directed to saints, showing them the necessity of being united and loving one another and I felt much blessed by the spirit of light and darkness, such as it was demonstrated the previous day, and they all felt to rejoice. We partook of the sacrament together. After the meeting I crossed over to Fynen, and I wrote a letter to the Presidency, asking for one of them to come over to my support in these difficulties.

JUNE, 1852

1st and 2nd. I fasted and besides I did not feel quite well.

3rd. Brother K.H. Bruhn and I were in Fredericia and we visited the Jacobsen family and endeavored to bring them to see their error and to repent, but they remained just as stubborn as ever, and we were forced to abandon the task. We returned to Fynen, and baptized Maren Andersen.

4th. That day I studied by reading and in the evening I attended a prayer meeting.

5th. I visited Sister Cecilia Kristine and encouraged her to faithfulness. In afternoon, Elder P. 0. Hansen arrived by steamer from Copenhagen and it was a happy meeting to both of us.

6th. We held a meeting and the case of Jacobsen came up for consideration, but he was just as stubborn as previously, and the case was therefore laid over, to come before the next regular council meeting, in order to give him sufficient time for reflection, that perhaps he might get the spirit and see his error and repent. The president of the branch. Brother Lars Jensen was away, so that was also a cause for this postponement. Afterwards we had a very good meeting and Elder P. 0. Hansen and I spoke to the saints. We then confirmed Maren Andersen.

7th. Elder P. 0. Hansen and I went to the saints in Tirsbeck and stayed there over night.

8th. We went to Greis and had a happy time in the home of my parents that evening.

9th. We went to Store Lihme and visited the saints in their homes.

10th. We continued our visits among the saints, blessed two persons that were sick and also two children. In the evening we had a meeting at Brother Niels Larsen. Elder Hansen and I occupied the time in speaking and all seemed to be edified.

11th. We went to the saints in Ostengaard and had a talk with them, and we went to Veile where we had a long conversation with Brother Niels R. Beck. He had turned away from the light and was not in great darkness and had taken to the ways of the world and although I had talked to him several times previously, I did not make any impression upon him to cause him to retrace his steps at that time, and I left him with sorrow in my heart. We went then to the home of my parents where we arrived about midnight.

12th. I wrote a letter to my girls and during the day I enjoyed the conversation I had with Elder P. 0. Hansen.

13th. We held meeting in the home of my parents, where several strangers were present. Elder P. 0. Hansen and I occupied the time, speaking, and we also administer and partook of the sacrament with the saints, and we had great joy in the spirit that prevailed in our midst. After the meeting, Elder P. 0. Hansen and I went to

Tirsbeck.

14th. Brother Niels Beck came and gave Elder Hansen two dollars (Danish). We then tried again to convince him of his errors and to cease finding faults with the brethren, but attend to his own duties, and Elder Hansen told him that if he did not do that, he would be led to still greater darkness and would finally apostatize, if he did not repent in time; but he only became more excited and unreasonable in his accusations, wherefore Elder P.0. Hansen requested him to give back his certificate as a teacher in the church to the president of the branch, Brother Johansen, which he did in a very indifferent manner. After this was, Elder P.0. Hansen and I went to Fredericia to hold a meeting there in the evening. After the opening exercises, by singing and prayer the case against the Jacobsen family was presented, and Elder P.0. Hansen arose and asked the saints if any of them had seen any fruits of repentance in that family during the' week just past. Several members testified that they personally experienced the bad conduct of Brother Jacobsen, his wife and his son, in accusing and finding all manner of faults with the priesthood and the church in general. The Branch president. Brother Lars Jensen, spoke to Jacobsen in a most tender and persuasive manner, endeavoring to make him repent, but Jacobsen became very excited and acted almost like a mad man and he seemed especially angry against me. The president, Brother Lars Jensen, finally moved that this Brother Jacobsen, together with his wife and his son, should be excommunicated from the church for apostasy, which motion was sustained and carried unanimously. After dismissing this meeting, we. Elder Hansen and I, went over to Fynen.

15th. About 3 o'clock in the morning Elder Hansen went over to Fredericia, where he took the steamer for Copenhagen. I went that day and visited some people.

16th. I went to Eltang to my mother's sister, and talked to her about the gospel, but she was very opposed to it. I stayed over night.

17th. I went to a Mr. H. Smith, who was a subscriber for the "Scandinavian Star, " and I had a lengthy conversation with him, upon the principles of the gospel. I stayed with him over night.

18th. I again had a conversation with these folks upon our religion, and then went

to Eltang, the second time, and bore my testimony to my aunt and her husband.

19th. I went to Fredericia and visited several of the saints in that branch.

20th. I held a meeting in Fredericia with the saints, and Brother K. H. Bruhn and I spoke. We administered and partook of the sacrament and we all felt very much blessed and edified. From there we went over to Fynen.

21st. Brother Bruhn and I visited some strangers and conversed with them upon the gospel. In the afternoon, visited my brother. Christen Larsen and held a meeting at Brother Lars Jensen.

22nd. Brother Jespersen and I went to Tirsbeck and stayed there over night.

23rd. I went to Greis and attended a prayer meeting in the evening. My brother Lauritz Larsen went with Brother Jespersen to Ringkoping, a small city, to visit and talk with his relations who lived there.

24th and 25th. I wrote letters to President Forsgreen and to my girl.

26th. I went to Veile and talked to Niels Beck, trying my best to make him see the necessity for him to humble himself and repent, that he might be delivered from that spirit of darkness which had taken possession of his mind, but it seemed to be of no effect upon him. I afterwards went to Tirsbeck and stayed there over night.

27th. Held a meeting in the house of Brother Christian Nielsen and it was a good meeting too. I felt much blessed by the spirit and the saints likewise. In the evening I talked with several strangers in Brother Johansen's house.

28th. I wrote a letter to President Forsgreen and afterwards I went to my parents' home in Greis.

29th. I fasted this day, and had the pleasure to bear my testimony to several strangers.

30th. I went to Vendelev and held a meeting with the saints living in that village.

JULY, 1852

1st and 2nd. I stayed at home, fasting and studied by reading.

3rd. I visited the saints in Ostengaard and from there I went to Store Lihme.

4th, Sunday. We had a meeting at Brother Niels Petersen's and partook of the sacrament with the saints. The spirit of God was with us in a great measure and we all felt much blessed. Brother William Andersen baptized a girl, and I confirmed her by the laying on of hands.

5th. I visited Sister Karen in Balle for the purpose of encouraging her in the faith, and I also found an opportunity to speak to a family of strangers, about our doctrine, and they recognized that it was the truth. From there I went to the saints in Ostengaard where I also encouraged them, and then went to my parents in Greis.

6th. I went visiting the saints in their homes and encouraged them to faithfulness.

7th. I visited Brother Niels Beck and endeavored to get him to see his errors and to try to get the spirit of God, as otherwise he would be in danger of losing the faith and apostatize from the church, but he seemed to be entirely indifferent about that matter. I next went to Fredericia and visited and encouraged the saints to faithfulness.

8th. Elder William Andersen and I went and visited several families and we blessed Sister Jensen, who was sick.

9th and 10th. I assisted in the harvesting of hay, which was to me beneficial bodily exercise.

11th, Sunday. In the forenoon we held meeting in Fredericia. Again there was difficulties to settle among the saints, but we succeeded, by the aid of the spirit of God, to get it fixed up so much that the parties asked each others forgiveness and promised to do better in the future and to live as saints ought to live. In the afternoon we held meeting in Fynen. Several of the brethren spoke and I occupied about an hour in speaking trying to impress upon the saints the absolute necessity of union and good will among themselves, and I warned them against the danger of backbiting and faultfinding and not to listen to such, that would come to them with accusations against the brethren, who are set to preside over them, to destroy their faith and confidence in the servants of God, and I requested, that if any one had any complaint against me, personally,

that
they would let me know, and I would gladly meet them and make any wrong right again as far as I could, and to ask forgiveness of them and of God also. I declared to them
that I knew that Joseph Smith was a prophet of God and also that what I had been teaching them was the truth, and that they and I would have to meet it on the day of judgment I was also lead to say that possibly I might not return to preside in their midst. All seemed happy when we left them. After the meeting I went over to Fredericia.

12th. I went to Veile and again I had a long conversation with Niels Beck. I told him
that I came as a messenger of peace, with the intention to do him some good if he would accept of it, and I again warned him of the danger there was in giving heed to
accusing spirits, but he seemed to hate some of the brethren, especially my brother Lauritz, because he was engaged to Sister Sorine Simonsen. Finally I left him, stating
in parting that I hoped that my garments would be found clean from his blood, on the
day of judgement, when we should meet there; yet I felt very sorry for him and in my
heart I prayed God to have mercy on him and to make him see his error, that he might
repent. I next called on a family, Bradstrup, and bore my testimony about the Gospel
to them, but they were very stubborn and would not listen to me. I then went to my parents in Greis.

13th. I wrote letters to President Forsgreen, and to Elder P. 0. Hansen and to
my girl.

14th. My brother Johannes and I went to Veile and again we had a brief conversation
with Brother Niels R. Beck. In the evening we had a prayer meeting in my father's house. My brother Lauritz baptized a man, Emanuel Petersen. We all felt very happy.

15th and 16th. I stayed home and studied by reading.

17th. My brothers, Johannes and Lauritz, and I went to Store Lihme. A sister,
Gertrude Larsen, had died and we held a brief service in her father's house, and I was
the speaker.. After the funeral we returned to Greis.

18th. I fasted that day and we held meeting in my father's house. My brother,
Johannes, and I confirmed Emanuel Petersen by the laying on of hands. We also

administered the sacrament and blessed a sick sister. I spoke to the saints, urging them
to be faithful to their covenant, and we all felt blessed.

19th. I wrote to Elder P. 0. Hansen in Copenhagen and to Brother P. Thomsen in
Falster.

20th. This day remained quiet and fasted.

21st. I went to Veile and afterwards to Tirsbeck, where we had a prayer meeting.
I spoke in that meeting and we had a good time.

22nd. I visited some families in Heinsted field, and they seemed to be willing to
accept the gospel. Afterwards I visited the brethren in Lille Molle (the small mill) and
from there I returned to Tirsbeck, In the evening I baptized Chr. Nielsen's daughter
and confirmed her by the laying on of hands.

23rd. I went to my parent's home in Greis.

24th. I wrote letters to my sister Stine, and to Brother Lars Jensen in fynen.

25th. I fasted and we had a meeting in my father's house. Elder Jens Hansen came there to accompany me to the conference that was to convene in Aalborg. He occupied some of the time in speaking. A sister was baptized by my brother, Johannes
Larsen, and I confirmed her and administered and partook of the sacrament. I occupied
about an hour, admonishing the saints to faithfulness and keep the commandments of God so as to be a light to the world, and I hoped, said I, that my example and conduct while I had been in their midst, had been such that by following me, they would be drawing nigh unto God, and have peace with Him and with one another. I felt that I would not come back any more to labor in their midst, but we all felt greatly blessed of God. We blessed a sister, that was sick, and the saints donated some money to assist Brother Jens Hansen and me on our journey.

26th. The day we merely made preparations for our journey.

27th. We left my parents' home about 3 a. m. and reached Aarhus in the evening.

28th. We traveled all that day and reached Aalborg within a Danish mile (4 English).

29th. We started early and arrived in Aalborg about 5 o'clock in the morning,

where
we found the presiding brethren, Willard Snow and John E. Forsgreen. We blessed two sick persons and then we went over the Lim-Fjord to Norre Sundby, where I and Brother
Forsgreen administered to a child. We attended a prayer meeting in the evening and had a good time.

30th. I went again over to Aalborg, and visited among the saints, and I was made
welcome, wherever I went.

31st. I visited among the saints, also this day, and all seemed glad to meet me.

AUGUST, 1852

1st. This being Sunday and conference, I fasted. The conference commenced at
the appointed time, Elder Chr. Christiansen presiding. Elder H»P, Jensen gave a very interesting report of his mission in Norway and he said that there would be found
use for many brethren, as there seemed to be prospects for a rich harvest of souls. I and several other brethren spoke in these meetings.

2nd. I opened the first meeting with prayer. Many excellent instructions were
given us by the presiding brethren, and the spirit of God was present in a great measure
President Christiansen and I ordained four brethren to the office of Elders and two other
brethren to the office of Priests. Pres. Willard Snow and Forsgreen and Jensen blessed
several sick persons, and all the transactions during the conference were carried on in
harmony and all of us felt greatly blessed.

3rd. I attended the conference again, as well as during the two previous days, and
felt greatly blessed. The conference adjourned at I p.m. that day. I wrote letters to
the saints in Greis and in Store Lihme as I had promised to do. After conversing for
some time with friends.

4th. My betrothed girl and I accompanied the brethren of the Presidency to North
Sundby, where we partook of a love feast in the home of Brother H.P. Jensen, enjoying
ourselves by singing and conversation, speeches, etc. till very late in the evening,

and we then returned to Aalborg, arriving there, midnight.

5th. I wrote letters to the saints in Greis and in Fredericia and also one to my brother. Christen; afterwards I and the brethren, Willard Snow and Forsgreen, went to Kjeld Gaard in the evening.

6th. We visited some of the saints in their homes, and in the evening we held a council meeting at Brother Christen Hyllested, and we enjoyed a good spirit there.

7th, Saturday. Brother Knud Nielsen took us to Aalborg in a wagon.

8th, Sunday. We held a meeting and by request, I occupied the time in speaking to the saints, and a good spirit prevailed. Afternoon meeting, I was again requested to peak, and afterwards Brother Forsgreen spoke and gave us much valuable

9th. I wrote letters to the saints in Noeby, and in Taasing, and afterwards my girl and I went to North Sundby with the intention to take passage for Copenhagen, in Brother Svend Larsen's ship next day.

10th. About 2 a. m. we went on board the vessel, a sloop, twenty-six persons all toll, and set sail for the capitol -- Copenhagen. Brother Larsen, who was an experienced navigator, had dubbed his vessel; "Zion's Lion. " We passed through the Skagerak.

11th. Landed on the coast of Sealand about six English miles from the city, at a Brother Jacobsen's farm, and from there we walked to the city, arriving there in the evening.

12th. The general conference was in session, both in the forenoon and afternoon and several of the brethren gave report about their missionary labors and experiences.

13th. I attended conference again this day. The Presidency gave us much valuable instruction, and warned us against sin and transgression, and admonished us to be united. By request, I occupied some time in speaking, and also gave in my report an account of the money donated to the Perpetual Emigration Fund.

14th. The conference re-commenced that day at 10 a. m. and Elder Forsgreen spoke at length, under the influence of the spirit of God, before the regular business transactions took place, and he then moved that the mission field in Norway should be

known as Brevig Conference, and that Elder Christian J. Larsen was released from presiding over Fredericia Conference and for him to go on a mission to Norway, and to preside over Brevig Conference, which motion was sustained by a unanimous vote. Furthermore, he moved that Peter Beckstrom be ordained an Elder and that he and Christen Knudsen (now Nielsen) also go to Norway as missionaries and labor there under direction of President Christian Larsen. Sustained by unanimous vote. In the
afternoon session, which I opened with prayer, it was moved and unanimously carried that the islands of Lolland and Falster, together with the smaller islands in the vicinity,
be organized as a conference, and that Elder Johan Svenson preside. Likewise, that the island of Bomholm was to be a conference, and that Ole Svensen preside there. Elder Niels Mikkelsen was appointed to preside over Fredericia Conference. The district of Vensyssel was also organized as a conference, and Elder N.C. Skou appointed
its president. The Limfjord to be the division line from Aalborg Conference. Elder
P. 0. Hansen was appointed to preside over the Copenhagen Conference and Elder H.P. Jensen was appointed as travelling supervising president in the whole Scandinavian mission. All these moves and appointments were sustained by unanimous vote.

15th, Sunday. The conference was opened in the usual manner, at 10 am. and it
was moved the Ole Olsen be ordained an Elder, and proceed to Norway, to labor in the Brevig Conference, which was sustained by unanimous vote. Much other business connected with the further spread of the Gospel in the Scandinavian countries, as well
as much valuable instruction for the encouragement of the saints was attended to and
given during that meeting and after having partaken of the sacrament and being dismissed in the usual way, the conference adjourned to meet again April 6th, 1853.

16th. In the forenoon I and my girl visited some of the saints and in the afternoon
a special meeting was convened for the appointed presidents and missionaries to be blessed and set apart by the presidency, Forsgreen and H„P. Jensen. The Elders were ordained by Forsgreen and H. P. Jensen, the Priests, of Elders Chr. Christiansen
Chr. J. Larsen and H. C, Schou, and the Teachers were ordained by the president of the branch and two presidents of conferences, and again we had much good talk from a number of brethren.

17th. I wrote a letter to Sister Maria Olsen and later visited some of the saints.

18th. I had my passport signed by the police for my journey to Norway, and afterwards I took my engaged girl to her uncle, Mr. Berg, and laid before him the Plan of Salvation. In the evening I attended a council meeting, where some business
pertaining to the mission in Scandinavia was attended to. I spoke for a short time

in
that meeting.

19th. After taking a hearty leave of the saints in Copenhagen, we went on board the little sailing craft "Zion's Love " (the Lion of Zion), fourteen persons in all, and set sail for Fredericia about 4 p. m.

20th. After a very pleasant voyage, we reached Fredericia about 11 a. m. that day.

21st. Was attending to some temporal matters, and the time also occupied in social conversation among ourselves.

22nd. A conference was held here and I presided. In the forenoon session I gave a brief report of the general conditions, and several of the brethren also expressed themselves on their missionary experiences. In the afternoon a 2 o'clock, the conference re-convened and I presented the general authorities of the church before the saints for their acceptance, and they were all sustained in their respective offices and callings by the unanimous vote of the conference. My brother Christen G. Larsen, was ordained an Elder, under the hands of Presidents Forsgreen, H. P. Jensen and myself. Much valuable instruction was imparted by the brethren, and we had indeed a time of rejoicing.

23rd. The conference re-convened at 10 a.m. and the following propositions were moved and carried; Johannes Larsen as president of the Fredericia Branch; Rasmus Johansen to be ordained an Elder and to preside over the Greis Branch; Soren lversen to be ordained an Elder and to preside over the Store Lihme Branch; Lauritz Larsen to be ordained an Elder and appointed to go to the city of Ringkoping, to open the gospel door there; August Nielsen to be ordained a Priest, and to go with Elder Frederick Nielsen to Schlesvig as a missionary; Niels Larsen to be ordained a Priest, to labor in Store Lihme; Emanuel Petersen and Christian Nielsen to be ordained Teachers, and to labor in the Greis Branch, and finally I proposed that Elder Niels Mikkelsen enter upon his office and duties as president of the Fredericia Conference. All this was carried by a unanimous vote. The ordination of these brethren was performed under the hands of Elders John E. Forsgreen, Jensen, C. J« Larsen and N. Mikkelsen. A bottle of oil was consecrated and a child was blessed and finally the sacrament was administered. Presidents Forsgreen and H„P, Jensen gave us much valuable

instruction
and all appeared full of rejoicing. I then bid an official farewell to the saints and the
conference, and adjourned to meet again on the first Sunday in the following December.
I signed some certificates of ordinations and then went with the brethren to Tirsbeck.

24th. My betrothed girl and I went to my parents in Greis and stayed there for the
night.

25th. Several of the saints from this neighborhood went with us to Tirsbeck, there
to meet Presidents Forsgreen and Jensen, and some saints who had arrived there from
Fredericia in the sloop "Zion's Love" (Zion, Lion of). There a meeting convened and
President Forsgreen proposed that Father Lars Johansen should be ordained a Priest,
which was sustained by a unanimous vote. Father Johansen was then ordained under the
hands of Presidents Forsgreen, H.P. Jensen and Chr. J. Larsen. These, and other
brethren, spoke to the saints, imparting much good and encouraging instruction and a
number of members bore their testimony of the Gospel, which they had received.
I occupied a brief part of the time, and bid farewell to the saints in my childhood's
home and environments, and this I did with my heart filled with emotional feelings of
gratitude for what God made me instrumental in accomplishing there; for I had had my
parents, my two sisters, and my three brothers join the church and I had assisted in
ordaining them Elders, to viz.; Johannes, Christen, and Lauritz; and my father to the
office of a Priest. By brother Soren was also converted but yet not a member, but I
felt that he also would be one, before a great while. 1. therefore, felt very happy and
satisfied with the results of my mission and I felt the Lord, as well as His servants,
were satisfied with my efforts, though performed in much weakness and imperfection
and that I had rinsed my garments from any responsibility as far as the people in that
part of the country was concerned. After partaking of refreshments with the saints, we
went on board "Zion's Love" that was anchored in the bay, just a little way off from
shore, and we then set sail for Copenhagen, leaving about 7 p. m.

26th. We arrived in Copenhagen at noon that day, and my betrothed girl put up

with
a sister in the church.

27th and 28th, Friday and Saturday. Visited the uncle and other relatives of my
girl (Barbara).

29th, Sunday. I spoke in the meeting in the forenoon and I enjoyed much freedom
in my expressions. In the afternoon, I also occupied some of the time in speaking. Administered the ordinance of laying on of hands in connection with Elder Samuel Hansen the president of the branch. In the evening I was blessed and set apart for my mission by the presidency, Willard Snow, J.E. Forsgreen and H.P. Jensen. This took place in the mission office and I remained there over night.

30th. I wrote letters to the saints in the branches in Fredericia and Greis and Store
Lihme and attended a council meeting in the evening.

31st. I blessed my betrothed girl as she was unwell, and afterwards I paid visits to
some special friends among the saints taking leave of them. The brethren of the presidency were with me.

SEPTEMBER, 1852

1st. I also this day visited some of the saints in their private homes. In the
evening I was in company with the presiding brethren, W. Snow and John E. Forsgreen,
and stayed with them over night.

2nd. I took leave of the brethren that morning, and boarded the mission vessel;
"Zion's Love" and we set sail for Aalborg.

3rd. We were on the sea that day and night.

4th. We arrived in Aalborg about 9 p. m. all well.

5th. Attended meetings in both the forenoon and in the afternoon, and occupied
some of the time in speaking. In company with Elders H. P. Jensen, Chr. Christiansen
and Schou, I blessed some saints who were sick.

6th. I wrote in my daily book and in the evening I attended a council meeting and
at the end I offered the benediction.

7th. I was that day in North Sundby and came back to Aalborg in the night.

8th. I bid farewell to the saints in Aalborg, and went over to North Sundby, where I went on board the "Zion's Love", after having taken leave of the saints in that locality. We intended to have started for Hals at the mouth of the fjord, but were prevented on account of contrary wind, and thus we had to remain in Aalborg till the wind changed, but we finally reached Hals.

9th. We landed in Hals and went to a Sister Jacobsen, where we had something to eat. We administered to her children, who were sick. Afterwards we returned on board the vessel and set sail for Brevig in Norway, about 4 P.M. The following missionaries for Norway were on board; Elder Christian J. Larsen, president; Elder John F.F. Dorius, Peter Beckstrom, Svend Larsen, Ole Olsen, Priest Christen Knudse now called Nielsen, and Teacher Niels Hansen, and we had a pretty fair wind during the night and reached our destination within ten miles at nine the next day, the 10th.

11th. But it became a calm almost, and what little wind there was, was contrary, which was also against our wishes; for we had a great desire to be in Brevig on Sunday, the 12th. We found, however, afterwards, that Providence had bestowed a special favor upon us, and although we tried to work our way into port, by tacking towards shore all night, we discovered, when it became day light, that we were yet about two or three (nautical) miles from the fjord, that leads up to Brevig, and we then again tacked against the wind to reach our destination and on Sunday the 12th, we entered the Brevig Fjord, and when we had come near the city of Brevig, within about two or three miles (English) about 10 a. m. we were very happily surprised by meeting two of our brethren. Elder John A. Ahmanson and Priest Jeppe J. Folkman, coming out in a small skiff, not aware of our coming, but going to a family of investigators living across the water. Those two missionaries had just been liberated from jail in Brevig, where they had been held four days for preaching the gospel or Mormonism, and they had obtained their freedom on condition that they should abstain from performing any religious act or rite within that county or district. These conditions were accepted because they had no means of communication with the presiding authorities of the church, and they were looking for

our arrival, yet, not knowing when we might come, besides the town of Brevig was in an uproar and the mob had threatened to kill any Mormon Priests that might attempt to set foot on shore; for it had been rumored that some more Mormon Priests were coming from Denmark. When we learned this, we all felt to give praise and thanks to God, our Heavenly Father, for it now became clear to our understanding, that He knew the plans of our enemies and had frustrated them, by keeping us out of their power, and now were in communion with our brethren in such a convenient place and time. We now accompanied our brethren to a fishing camp, called Bauen, and I, with some others of the brethren, went up on one of the rocks and implored the Lord for His guidance in our peculiar circumstances. We had a very interesting conversation with one family in that place upon the principles of the Gospel, and they showed their good will and appreciation by giving us a good meal. When we again came on board our own yelled (Zion's) Love) we found the other brethren, whom we had left there, engaged in singing and prayer, which was a source of joy to me. We now held a council meeting, and it was decided that Elder F. Dorius should remain and labor in Brevig and its vicinity quietly, while the rest of us would proceed to Frederickstad, for there to be assigned their respective fields of labor. I advised the brethren to work in wisdom, and always seek for the guidance of the spirit of God, and several of the other brethren also gave expression to their feelings, and we had a very pleasant time together, because the spirit of God was present to a very great degree, although that important meeting was held in the bowels of a lion, (Zion's Love). After this meeting was dismissed we, Ahmanson, Dorius, Folkman, Fred Andersen and I sailed to a place called Satre near Brevig, but not in view of the town, and we held a good meeting with the saints who lived there, and we spoke encouraging to them in their faith. This was in the evening.

13th. We went to our rented hall and slept there that night. Elder Dorius and I visited some of the saints, and administered the ordinance of laying on of hands to Sister Isackson and F. Anderson, and we also blessed the child of Niels Isackson and encourage the new saints that were present to be faithful. When the two brethren, Ahmanson and Folkman were ready. Elder Dorius and two of the brethren took us in a boat out to our Mission Vessel, "The Lion." We set out for Frederickvarn, on account of the darkness

that set in, and because it is very difficult to navigate on the Norwegian coast under such conditions.

14th. At five o'clock in the morning we again set sail for Frederickstad and arrived there about I p.m. that day, having sailed ten miles (Norwegian) and we were well received by Emil Larsen and his family at their home in what is called Vaterland, a suburb of the city. We next visited the branch president, J. Johansen, and found him and his family all well. In the evening he held a meeting in the house of Emil Larsen, and Brother Ahmanson and I administered the ordinance of laying on of hands to Brother Ole. We appointed Brother Emil Larsen clerk for Frederickstad Branch. Elder Peter Beckstrom and Priest Christian Knudsen (now Nielsen) to labor in Frederickstad Branch and Elder Ole Olsen and Teacher Niels Hansen to travel in country districts towards Christiania, the capital, to try to open the way for the gospel there, and that Priest Folkman assist these brethren as much as wisdom would dictate, and to introduce them to some friends that he had found before. As Brother Folkman was not in possession of a passport, he would be liable to be arrested at any time for vagrancy and perhaps send him back to Denmark or Brevig, where also his passport was in the hands of the police.
At this meeting it was also decided to get up a petition to the government for obtaining recognition and the right to preach and administer the gospel under protection of the law of the land. Such a petition had already been sent from Risoer and Brevig but we had not yet received any answer to it. We blessed Brother Johansen's child and I and some of the brethren talked, teaching upon our doctrine and also administered the sacrament.
This meeting lasted during the night till between 2 and 3 a. m.

15th. I wrote some letters in the forenoon, and in the afternoon, about three o'clock Elder Ahmanson, Svend Larsen and I went on board the vessel "Lion" intending to sail for Risoer but we were overtaken by darkness, and did not reach farther than Arrestholi where we therefore stopped over night, having sailed only half a mile.

16th, Thursday. We sailed seventeen miles and reached Fredericksvorn that day.

17th. Started again at 2 p. m. and went ashore on what is called Jomjruland

(Virginland) to buy some provisions, and then sail again, but on account of contrary wind
we did not proceed more than seven miles (Norwegian).

18th, Saturday. We went ashore again and stopped by a farmer, by name: Anders Hansen, and we had a good opportunity to preach the gospel to him and his family, and
they all paid good attention. They sold us some provisions very cheap, and we left their
with a good impression, and proceeded on our voyage, (13 miles) to Risoer, where we arrived about 5 p.m. and went at once to Brother Larsen's home, where we spent the evening very pleasantly in conversation with some of the saints. A few new converts
had joined the church, by baptism, while the missionaries had been away, and we did our best to cheer them up to keep their covenant.

19th. Several of us went to Levang, about one mile (Norwegian) from Risoer, where
Brother John Olsen baptized four persons, and Elder Ahmanson and I confirmed them, by the laying on of hands, and I explained to them the great importance of keeping that
holy covenant, which they had just made with God, and to stand firm and faithful through
all circumstances, because the Lord intended to have a tried people. After prayer and
singing, we returned to the town, where we held a public meeting in the evening in Brother Svend Larsen's house, and quite a number of strangers were present and I preached to them. Afterward we partook of the sacrament with the saints and we felt a
great outpouring of the spirit of God upon us.

20th. I wrote a letter to the saints in the Greis branch, Denmark, and afterwards,
in company with Elder Ahmanson, I visited the saints in their several homes, encouraging them to faithfulness. In the evening we held a meeting in the home of Brother Svend Larsen, where I and several other brethren bore our testimony, and we all rejoiced.

21st. I wrote a letter to the saints in Fredericia, Denmark, and also one to Pres.
Forsgreen. Later in the day I visited some of the saints in their homes, where I also
found opportunity to explain the gospel to some strangers.

22nd. Elder Ahmanson and Svend Larsen went to the city of Arendal, with the intention of purchasing a suitable ship for emigration purposes for the saints. I stayed
at home and wrote a letter to Brother J. C. Olsen. I afterwards visited some of the
saints in their respective homes, and I blessed the child of Sister Evens en. In

the
evening I conducted a prayer meeting in Brother Svend Larsen's house; a mob had gathered outside and made some disturbance, but this only had effect of making the saints more fervent in their prayers. I occupied some of the time in speaking, imparting
instruction to the saints and encouraging them, and we all felt highly blessed.

23rd, Thursday. I wrote letters to Pres. Forsgreen and H.P. Jensen. In the evening the brethren returned from Arendal. We visited the parents of Sister Ingeborg
in the evening, with a view of convincing them of the truth.

24th. I spent some time by writing. Later in the day, in company with Elder Ahmanson, Svend Larsen and John Olsen, I was upon a mountain and had prayer and gave praise to God for His mercy. In the evening we blessed Sister Ingeborg and also
a child of Brother S. Larsen, that was sick.

25th. I visited some of the saints and bore my testimony to some strangers but they
were not converted. This was in the house of Henry Evensen.

26th,. Sunday. I administered to Elder Ahmanson, who was sick, and he became well at once. We then went to meeting and on the way we were joined by Brother Henry
Evensen, who had just returned from a voyage to Denmark. He had the pleasure of baptizing Halvor Torgersen, while he was away. The meeting was opened at 10 a.m. and I and several other brethren spoke to the saints, encouraging them to faithfulness
and good works, and to be prayerful all the time. At this meeting it was proposed and
sustained that Brother Henry Evensen act as clerk and recorder for the Risoer Branch,
and to assist Elder John Alsen, the branch president, in the work, connected with the
branch in that city and the country round about. Also that Brother Aaron Olsen was ordained a Teacher. I and Elder Ahmanson ordained him to that office. We also blessed one of the sisters who was sick. We spoke to the saints, laying before them their
duties to the brethren who held the Priesthood to preside over them, to pray for them,
that they might be wise in all their doings. In the afternoon we had a large congregation
and I occupied all the time in speaking, and the spirit of God was with us in a great
measure, and we felt to give God the glory for it. After all the strangers had left, Elder
Ahmanson and I administered the ordinance of laying on of hands, confirming Halvor Torgrimsen a member of the church, and we next partook of the sacrament and also spoke to the saints, as the spirit lead us to speak in regard to their duties and

obligation
We also had the opportunity to speak with two young women (girls) and to convince them of the truth of the gospel.

27th. This day we visited the saints in their respective homes, admonishing them to
faithfulness in their duties.

28th. Visited some of the saints and administered to a sick child, belonging to
Brother H. Evensen. In the evening held a meeting in the home of S. Larsen. I was lead by the spirit to address the saints concerning their duties and to sustain the servant
of God by their faith and prayers, even all, from the Prophet Brigham Young in Zion down to the very least of the offices in the church, showing them that every member on
the human body was necessary for the performance of its functions and use, and they could not be dispensed with. Several of the brethren bore testimony to what was said.
It was agreed to create a saving fund, by free will donations, for the benefit of the poor,
and that Brother H. Evensen be the treasurer for said fund. We also administered to a
brother who was sick, and then dismissed by singing and prayer. Later one of the girls
referred to before, was baptized by Brother John Olsen, and Elder Ahmanson and I confirmed her by the laying on of hands.

29th. I spent the day in writing and studying. In the evening we held a prayer
meeting in Brother S. Larsen's house, but as quite a number of strangers came in, we turned it into a public meeting and several of us spoke, presenting the principles of
the gospel, and we were supported by the spirit of God. Outside the house there was
some mob demonstration, but we were not disturbed inside. Thanks to God for it.
Later in the evening. Brother John Olsen baptized the other girl, before referred to,
and in connection with Elders Ahmanson and J. Olsen, I confirmed her a member of the church. Closed the day with singing and praying.

30th. This day I wrote a letter to my girl (in Aalborg) and also to Elder H. P.
Jensen. I had an opportunity to explain some of the principles of the gospel to several
persons, and in the evening we held a meeting in the house of Brother John Olsen, the
president of the branch, and the spirit of God was present in a high degree, but a mob
outside used every means in their power to disturb us, yet they did not commit any

harm or violence to any of us. At midnight;, the mob dispersed and we continued our meeting a while longer, encouraging the saints as we intended to sail for Brevig the next day if the wind would be favorable. We prayed earnestly for Sister Maria, who was blind that God would restore her sight, and then we had prayer and retired.

OCTOBER, 1852

1st. In connection with Elder Ahmanson, I administered to a sick woman and a girl. I received a letter from Pres. Forsgreen containing some encouraging news from Zion. In the afternoon about 5 o'clock, we, Ahmanson, S. Larsen, H. Evensen and I, went on board "The Lion, " and set sail for Brevig, but did not reach the mouth of the fjord before midnight and therefore stopped there.

2nd. Early in the morning we sailed up the fjord to the town of Brevig, where we found Elder Dorius at our rented hall. Here I received some letters from Elder Beckstrom from Frederickstad in which he asked my advice concerning certain matters pertaining to the saints in that branch. Elder Ahmanson and I visited some of the saints in their homes, among which was a Taylor Ulstad and his wife, who both had apostatized from the faith, but had not at that time been excommunicated, and we found them very stubborn, with all we did to convince them of their error, but to no use. I went to the mayor of the city to have my passport registered, and by him I was strictly forbidden to preach and to perform any religious act or ordinance pertaining to our doctrines, under penalty of imprisonment and fine. The same official constraint had been placed upon me in Risoer, but it only had the effect to give me an opportunity to bear my testimony to them for the truth of the gospel, as proved by the Bible. In the evening we, several of us brethren, rowed over to the other side of the Fjord (in Bamble parish) to Gunner Sorensen, where we held a meeting. Elder Dorius and I preached, and Elder Ahmanson closed with prayer. About midnight we returned to the city.

3rd. We held a council meeting in our rented hall in town, and we agreed upon the following: That Elder Ahmanson and Henry Evensen remain and labor in Brevig, Skeen and the country there about, and that Elder Dorius sails with us to Frederickstad. In the afternoon we again held a meeting in our rented hall, but we had taken the precaution to speak to one another, so as to be safe from the law officers, but as several

strangers
came in, we told them that we were forbidden to preach publicly, we had taken this course, talking to one another, but were perfectly willing for our visitors to be present
and hear what we were talking about and the spirit of God was with us. In the evening
we held a meeting in a suburb, called Saetre, where only the saints were present, and
we had a very enjoyable time with them and instructed them in their duties and encouraged them. to faithfulness.

4th. I wrote a letter to Pres. Forsgreen, and afterwards, we. Elder Ahmanson, Dorius, H. Evensen and I, visited Shoemaker Jens Jensen and carpenter Isacksen, and explained our doctrines to them and when we left them, we felt impressed that they
would embrace the gospel, as they had exhibited a very friendly disposition.

5th. In company with Elder Dorius and S. Larsen, I boarded the vessel, "The Lion,
and set sail for Frederickstad, but a mob had gathered before we got off, and they made
some noisy demonstrations as we departed, without doing any harm.

6th. We reached the mouth of Frederickstad Fjord about 8 a. m. but we could proceed no farther, on account of contrary wind.

7th. On account of the contrary wind, we were unable to proceed, and we, therefore
went ashore to get some provisions, and in landing, our vessel ran aground.

8th. We succeeded to get our vessel afloat and set sail, but the wind was against
us, and we, therefore, used a small boat and rowed, landing us in the suburb Waterland.
Later I and Brother Niels Hansen returned to "The Lion" to bring the other brethren in
as they were left without anything to eat. We succeeded in getting the vessel "The Lion"
off the ground, and came back to Waterland before it became dark. In the evening we
had a well attended meeting in the home of Brother Emil Larsen, and many strangers were present. Elder Dorius and I bore our testimony to them and a good spirit prevailed
throughout, and the saints felt happy. A girl, by the name of Emilie Halversen, was
attacked by a fit of convulsions, and I, in connection with the other brethren present, laid
our hands upon her, and in the name of Jesus, and by authority of the priesthood, we
rebuked that evil spirit and she was instantly relieved and we gave God the glory.

9th. I visited some of the saints this day, and also had a conversation with a man of the orthodox believers in the Lutheran persuasion, and tried to convert him, but in vain. In the evening some of the brethren who had been out as missionaries in the farming districts, came in and reported. Elder P. Backstrom reported that he had been in Christiania and had tried to obtain an audience with the king, who at that time was in the Norwegian capital, but he did not succeed. His object was to obtain from him a decision that would grant us religious toleration.

10th, Sunday. This day I held fasting. We held a meeting in Brother Mons Petersen home in Orii and we had a good time. Two persons requested baptism. Several of the saints in that locality returned with us to Frederickstad where we held a meeting in the evening, in the home of the branch president, J. Johansen, and I and several other brethren were the speakers. At that meeting it was decided by unanimous consent, that Brother Johan Johansen, the president, should be ordained an Elder, and continue as president of that branch of the church, that Brother Emil Larsen be ordained a Priest to do missionary work in the town and its environments; that Niels Hansen be ordained a Priest to continue has labors in the same localities where he had been laboring before; and to assist Priest Anders Larsen Ingulsrud, who had been ordained by Elder Ole Olsen that Brother Mons Petersen be ordained a Teacher, and Ole Filings en to be ordained a Deacon, the three last named brethren to labor in Onseo parish and environments. I then spoke to the saints and the brethren in particular, to be continually prayerful and humble before the Lord, that they might always have His spirit for a guide. We next proceeded to ordain all the before mentioned brethren, and afterwards partook of the sacrament, and all of us felt to rejoice in the blessings of God. After the close of this meeting we went to Waterland where Brother Emil Larsen administered the ordinance of baptism to the two persons from Orli and the branch president, J. Johansen and I confirmed them members by the laying on of hands.

11th, Monday. This day several of the saints were summoned to appear for trial at the police court in Frederickstad, and interrogated about when they were baptized and

by who, and where performed, and also in what way it was done; also how often they had partaken of the sacrament. Elder Dorius and I were next summoned to appear before Mr. Berg, the mayor of the city, at 2 p.m. We were asked if we had administered the sacrament, and for what special purpose we had come to Norway, and if we were not aware of the fact that we were transgressing the laws of the country, and if we would consent to do so no more, after thus being warned. We answered respectfully that our doctrine and faith impelled us to respect and honor all good laws, and furthermore, that our doctrines were in perfect harmony with the Bible, and that as Christians, they would not find fault with us for following its precepts. We took occasion to give the court a brief outline of our faith and added that if these principles were considered to be against the laws of the land, then we considered to be ourselves in duty bound, to obey God, by obeying man. The court demanded and obtained our passports and also our certificates as Elders and missionaries, but at our request, we received a certificate from the court to that effect. From there we went to Brother Johansen, the branch president, where we had an opportunity to explain the principles of the gospel to a stranger. In the evening, we had private meeting with some of the saints, to consider matters with regard to our course to pursue under present circumstances, and it was decided to write and present a petition to the government to obtain from that source the same religious toleration as other dissenters enjoyed, and that Elder Sven Larsen and Priest E. Larsen present it along with some of our tracts and if possible to see and speak with the king, who, at that time, was in Christiania, and thus, verbally present him with a statement of the wrongs, which some of our people had suffered on account of their religion.

12th. I wrote four letters to Denmark, and the brethren, missionaries, proceeded towards their various fields of labor. Elder Sven Larsen and I had intended to sail for Risoer, but on account of contrary wind, we did not get off that day.

13th. The wind was still unfavorable, wherefore we concluded to remain in Frederickstad till Monday, the 18th, and make visits among the saints and our friends in the neighborhood, and that the brethren, S. Larsen and E. Larsen, make the trip to

Christiania by our vessel, "The Lion, " to present the petition before the king. I wrote three letters this day. In the evening we held a meeting at Emil Larsen's and quite a number of people were in attendance. A certain candidate for office was present to oppose us, assisted by some school teachers, and they did do their part to disturb our meeting, and they, for that purpose re-iterated the old lying stories about the prophet, Joseph Smith, but, by the aid of the Holy Spirit, we were able to confound them success fully. They therefore, claimed authority from the police to act as they did, of which we became convinced, when the mayor and several of his assistants suddenly appeared and ordered us to desist from further proceedings. I tried to convince them that our religion was in harmony with the Bible which was their own standard for their religious belief, and that laws of the land granted toleration to all Christians, and we considered ourselves as Christians, but to no effect upon them, for they showed very great hostility towards us as a people. When the hostile crowd had all left, we held a prayer meeting, and the saints exhibited much zeal in their prayers for themselves as also for those who had opposed us.

14th. Thursday. In company with Sven Larsen and Jeppe J. Folkman, I visited two families on Trarud and we had long conversation with them concerning the principle of the gospel, when we left them to go to Ingulsrud, did we happen to meet the country judge, Birk Reikewald, who ordered us to state our destination and our business, and when he learned who we were, he ordered us to return to Frederickstad forthwith, to which we objected, but soon after our arrival at Ingulsrud, we were face to face with the county sheriff and a posse of ten men, who arrested the brethren and took them to the county jail, while Sven Larsen and I were ordered to walk back to Frederickstad, arriving there in the evening.

15th. This day I fasted. About 9 a. m. an officer presented himself with orders from the chief of police. Mayor Berg, to accompany him at once to his office. I was no sooner inside the office door, than I was ordered to follow the officer to the jail house

I requested an explanation from him about why I was put in jail, but he only replied
that all that I had to do was to follow the officer and be gone. I was placed in what was
called the citizen's room, where I found two sea captains arrested, to viz. : Jensen and
Jacobsen. They were in prison for disturbing the public peace, and were of the Methodist
persuasion and very noisy in their zeal, especially was Jacobsen so, and he finally
became full crazy on religion. Elder Sven Larsen was arrested and lodged in the same
prison with us that afternoon. We, of course, bore our testimony to our fellow prisoner
the two skippers, and Capt. Jensen finally embraced the gospel and joined the church.
From that date to October 31st, we were arraigned for trial by the police court in
different localities, but I am not able to state in detail all the proceedings because I have
lost one leaf of my daily from that period.

NOVEMBER, 1852

1st, Monday. I received a note from some of the brethren, who were imprisoned
in another part of the country. The note was signed by Ole Olsen, Jeppe J. Folkmann,
Chr. Knudsen and N. Hansen, and brought to us by Brother Emil Larsen, and inquired
of me to advise them whether or not they should accept an offer from the police to be
discharged and liberated on condition that they would return to Denmark and not come
back again. To this proposition I felt constrained, by the spirit, to say, "no", not until
I was released and called back to Denmark by the same authority that sent me to Norway
even if I would to remain in prison all the rest of my mortal life for the sake of the people
transgressions, if the Lord would sustain me, to stand the trial, to the honor of His name
All the brethren in the prison with me signed this my decision and reply to the other
brethren. During the rest of that week, we occupied ourselves by reading and prayer as
well as singing and bearing testimony to visitors who were admitted to come in to see us.

7th, Sunday. I fasted and we enjoyed ourselves very much in the society of the few
saints that were admitted into our prison room.

8th. I wrote a letter to Elder Ahmanson and to the saints in Risoer Branch.

9th. The imprisoned brethren in Elverhoj were taken before the county judge for examination that day.

10th. Berk Reichenvald, the county judge, and Mr. Berg, the mayor of Frederickstad and a priest by name such came into our prison room about 9 o'clock that morning and he county judge especially treated us in a very impolite manner, as if we were criminal and when we made any reply, he would roughly tell us to "shut up"; but we did, neverthe- less take advantage of every opportunity to show them that our doctrines were in perfect harmony with the Bible and true Christianity. We were requested to answer several quotations from the "Scandinavian Star" in writing. By our request, we were granted the privilege to go out once in a while to visit with our friends, the saints, but guarded by a police officer.

11th, Thursday. I wrote a letter to the Presidency in Copenhagen, and I stated on the required written reply to quotations from the "Scandinavian Star". I received a very encouraging letter from President Willard Snow, and a five dollar bill enclosed, which I answered right away.

12th. We finished our reply to the before mentioned questions, as required by the court, and at 2 p. m. that day, I was brought before county judge at his office and there I found the other brethren had been brought in from their prison, which was some miles distant from the city of Frederickstad. Beside the county judge, we found ourselves confronted with quite an array of legal dignitaries, all interested in our case, to viz. : the superior chief of the district (Amtmand) B. Reichewald; the chief clerk, Mr. Bing; Mayor Berg, secretary Cherning, Mr. Ask, the constable, and a Lutheran clergyman. Brother J.J. Folkman and I were the first of the prisoners examined and the following colloquy took place;
What is the relationship of the "Scandinaviens Stjerne" to you and your religion ?
Answer. It is a publication in which the saints can present and advocate their religious views, as we find them sustained by the doctrine of our faith and

the Bible, and I added, that I was willing to answer any and all questions that the court might put to me, God being my helper.
Question. If I was present at a conference, held in Copenhagen, Aug. 12th, at which it was decided to have "Skandinaviens Stjerne" issued twice a month.
Answer. Yes.
Question. If I had answered in writing the several questions which had been submitted to me on a former occasion.
Answer. Yes, and I then produced the papers which were then read, but did not seem to be entirely satisfactory to the court, and I was, therefore, interrogated further concerning certain points in our reply, but in such a threatening' and crafty way that it became evident that they were only trying to ensnare me in the meshes of the law, wherefore I again referred them to written statement and the Bible. To this the chief, the Amtmand, tauntingly replied, why I did not send the Bible instead of coming myself into court, inasmuch as I always referred to the Bible as my answer to legal interrogations. He wanted me to know that I was here arraigned before a civil court, and that I would be judged according to the legal laws of the land and not according to the Bible, and it was their desire that truth and justice might prevail, etc. To this last expression of the judge, I replied that this was a source of joy to me, for we were here for no other purpose than to promote righteousness and proclaim the truth, and that we, like the apostles of old, taught the people to honor God and to respect and obey all good laws and the legal authorities of the land, and that the Bible did not teach anything contrary to this.
Question. For what purpose have you come to this country ?
Answer. We have come here to teach the people the true gospel of Jesus Christ and to warn them, so as to prepare themselves for the second coming of Christ.
Question. With regard to the insufficiency of the Written Word or Revelations ?
But as this point had been explained in our written reply, I only referred to that again, and the accompanying quotations from the Bible.
Question. Who of us held the Melchesidek Priesthood and who only the Aaronic Priesthood and what was the difference between the two, and what was the difference between a president and an Elder and if a person could hold both of these positions ?
I informed them that in their Bible they could find the difference between the Priesthood, which John the Baptist, held, and that which the Apostle Peter held, and as they continued in a sneering way to call me "President, " I at last said; You call me so, and that is just what I am, in the name of Jesus Christ and to His honor. The chief officer (Amtmand) then, in a very insulting tone exclaimed: "I am not Felix; and you are not Paul, " to which I replied; "You, yourself, compel me to answer you. "
Question. If I had any revelations concerning him (the Amtmand) while I had been confined ?
Answer. If God should see fit to give me one command, me to inform you about it, then I should surely do so.
Question. If I would return to Denmark, if I was liberated from prison ?
Answer. Not till God shall release me, through His servants, who sent me here.
Question. If I would refrain from preaching and baptizing as well as from performing any other act or ordinance pertaining to our faith ?

Answer. If you or any of your priests can convince me that our doctrine and faith is not in accordance with the doctrine of Christ, then I will, for I desire to obtain salvation, and to do the will of God, and would advise you to do the same. To this the chief contemptibly replied: We consider it beneath the dignity of our priests to argue with you, and for this reason we have brought you before the civil court to investigate your doctrines and your belief, and I now forbid you to mislead any more souls by your false doctrines; for I have a great responsibility resting upon me, if I don't stop it, and, said he, people have come to me by the hundreds and thanked me for what I had done towards stopping this heresay, and wherever I come, I am requested to do my best to stop it.

Question. Where I thought that Zion was located ?

Answer. Zion consists of "the pure in heart, " and wherever they were, there would be a Zion.

Question. If I believed it was by the Great Salt Lake in North America ?

Answer. Yes, and I referred them to the Scriptures, where the prophets of old had spoken of the gathering of the Gentiles as well as of the Jews, and I asked them to read for themselves about this. Elder Ole Olsen was next asked if he would desist from performing any ceremony or ordinance pertaining to our religious belief, here in Norway, and if he would leave the country and return to Denmark ? His answer. Yes, if he could be released inside of the present month, and if I would give my consent, and he added, that he had written to me about that proposition some time ago, and that said letter had been forwarded to me through the Mayor. I was then asked if I had said letter in my possession, to which I answered in the affirmative, and that I had received it all right. A constable was then sent for it in our prison room but returned without it. I was asked if I would permit Olsen to leave the country.

I was, meanwhile, sent back to our prison in charge of a constable, to bring Brother Olsenss letter into court, and after producing it, it was read in court. While I was absent. Priests Folkman and Knudsen had been interrogated, if they would leave the country and return to Denmark, and they had given the same answers as Elder Ole Olsen had given previously. I was again asked if I would give my consent to their departure.

I answered that each one of them had their own free will and choice in that respect, and could do as they pleased, but as for myself, I would stay in prison for the cause of truth and testimony of Jesus, as long as God would require it of me, and I hoped, that He would give me strength to endure it. I was again asked, if I believed that all people should go to Zion in order to be saved ? In my reply, I referred them to the prophesied of Joel, 3 chap. ; Esaias 2nd and 6th chap, ; Jeremiah 16th chap. ; Hezechia, 20th chap. ; and Micha 4th chap. They tried in various ways to bring me to say something that would

enable them to bring us under the ban of the law, as an unchristian sect. Again I was asked to persuade the people to emigrate to that place also ? My answer was, that we were teaching the people the Gospel of Christ, as it is found in the Bible, and if that sacred book teaches us to flee to Zion in order to escape the destructive judgements of God, that will precede the second coming of our Savior, we would go there, and all others: who would obtain a like testimony, could do so also if they wished to, and we would not have need to use persuasion. They continued their interrogations, however, in various ways, trying to catch me and even threatened me with imprisonment on bread and water diet, for contempt, if I did not answer their questions by a straight Yes or No, but I continued as previously, to refer them to the Bible. The other brethren were then remanded back to the sheriff's prison (on Elferjoh) and Brother Emit Larsen was next brought into court, and asked if he had administered baptism to anyone, etc. He was also interrogated concerning the "Scandinavian Star" and the "Book of Mormon", and he answered these questions very properly, as a whole, and I was then asked if I agreed with him in what he had stated. I answered that I did not believe that the Bible had been corrupted as they had made Brother Larsen say, by their trick interrogations, and did not believe that Brother Larsen carried such an idea, but that our views, in regard to the two books, the Bible and the Book of Mormon, was that the Bible had been translated by uninspired men, while the Book of Mormon had been translated by revelation and the power of God, and yet we believe in and teach the doctrines and principles contained in the Bible, and that all men, who will believe and obey these precepts, will be saved and we also believe that all men, who do not do so, will be punished according as it is written in that sacred book. Brother Larsen was permitted to explain what he meant by this expression "Corrupted" in reference to the Bible, and he did that in a very intelligent and consistent manner. The court adjourned at 9 p. m. that day. I felt as though I had been greatly blessed and sustained by the Lord during these court proceedings. and felt in my heart to pray for those men who were thus trying to deprive us of our liberty, and I give the glory to Him, who is Alpha and Omega, Beginning and the End, Amen. When I came back to our prison I found Elder Ahmanson there as he had been brought there from Risoer but he was not permitted to remain in the same room with us until after he also had been tried before the court. The

brethren and I gave thanks to Our Heavenly Father and praised Him in song before retiring for the night.

13th. We fasted this day. Elders Ahmanson and Beckstrom were brought before the court for trial, and they were interrogated in the same way as we had been tried,
and they answered accordingly. I wrote a letter to the Presidency in Copenhagen that
day. After the trial was over. Elder Ahmanson was placed in the same prison room with the rest of us, and it appeared a remarkable circumstance that we thus two representatives from each of the three Scandinavian nations, to viz. : 2 Danes; 2 Norwegians and 2 Swedes, which perhaps had never happened before, at least not for
the sake of preaching the gospel of Christ. Elder Ahmanson brought good news from his late field of labor in Risoer and Brevig, four had been baptized in Risoer and three
in Brevig, and we felt to rejoice in the progress of the work of God.

14th, Sunday. We fasted and spent the day in prayer and in song. I wrote an encouraging letter to the saints in Risoer and I had an opportunity this day to bear my
testimony to the jailer and his family. Later in the day we were visited by some of the
saints, the jailer admitting them into our room, and we partook of the sacrament with
them and had a regular meeting with them, preaching, praying and singing, and we felt
to rejoice in the blessings of God.

15th. We continued to fast this day with prayer and song, and we felt ourselves
blessed by the Lord after these three days fasting.

16th. Elder Dorius, Ahmanson and Larsen were before the court a short time this
day.

17th, Wednesday, and 18th, Thursday. We spent the time by reading and singing for joy, praising God, our Heavenly Father.

19th. I was invited to take dinner with the jailer and his family, and had thus a good
opportunity to lay before them the principles of the gospel. After dinner, the jailer,
Mr. Fjeldsted, accompanied us on a visit to the saints in Vaterland.

20th. I wrote in my journal and some letters.

21st, Sunday. I received several letters from Denmark. Some of the saints were

permitted to visit us in our rooms, and some strangers also, to whom we bore our testimony concerning the Gospel.

22nd. I did some writing. Was visited by some of the brethren in the evening and had a good time.

23rd. I wrote four letters this day. In the evening was visited by four brethren and sisters. All well.

24th. I did some writing.

25th. Mr. Fjeldsted, our jailer, took me out on a visit to the saints in Vaterland. We found them all well. Afterwards he took me out to Elverjoh Prison to visit our brethren there, and we found them all contented. After our return to Frederickstad, I took dinner with Mr. Fjeldsted. The other brethren were visiting in Vaterland that evening.

26th. I held a fast day and did some writing. In the evening Brother Emil Larsen and Sister Emilie visited us.

28th. I wrote a letter to the presidency in Copenhagen. Brother Beckstrom was permitted to go out and visit the brethren in Elverjoh, and in the evening two of these brethren, Folkman. and Hansen, together with some of the saints, visited us in our prison, and we had a very enjoyable time together by singing the songs of Zion and prayer.

29th and 30th. I held a fast day and did some writing, and I felt myself very much blessed by the Lord.

DECEMBER, 1852

1st. Elder F. Dorius and I visited some of the saints in Vaterland and in the city, and we found them all full of joy in the gospel.

2nd. Brother Emil Larsen and Sister Emilie visited us, and we rejoiced by prayer and singing.

4th. Brother J. Johansen and Emil Larsen were here, and it was arranged so that Brother Beckstrom was liberated on condition that he would not officiate in any

ordinance pertaining to our religion. It was presumed that he would work at his trade for Brother Johansen, who was a shoemaker. A couple of ruffians ill treated Sister Emilie while on her way home.

5th. I received letter from Brevig and Risoer, bringing the painful news that two of our brethren had perished at sea, during a voyage to Denmark. Their names were H. Evans and H. Jorgensen, but found condolence in the assurance that they had died in hope of a glorious resurrection. I, therefore, wrote to the saints in Risoer imparting to them such condolence as I could. Elder Ahmanson was permitted to visit the imprison brethren in Elverjoh. We fasted and prayed for the bereaved families.

6th, Monday. I wrote a letter to Erastus Snow, the Apostle; afterwards Elder Dorius and I visited the saints in Vaterland and in the city and we happened to have a conversation with the before mentioned Mr. Kjerulf about the principles of the Gospel, but we found him to be just as bitter and hostile to us as on a former occasion.

7th, Tuesday. I wrote a letter to President Forsgreen and also one to Carl Dorius. Some of the saints visited us in the evening.

8th. I wrote a letter to my betrothed girl, and some of the saints visited us in the evening.

10th. I wrote a letter to the presidency and also one to the saints in Brevig.

12th. I wrote an encouraging letter to the saints in Risoer.

13th. Elder Svend Larsen and I wrote a report of the court proceedings, to be entered in the Record book of the branch. We were visited by some of the brethren in the evening.

14th. This day we fasted and finished writing the report of our trials in court. Elder Beckstrom had received a letter from President Forsgreen, requiring Beckstrom, Ole Olsen and Knudsen to Copenhagen, if possible, so that they could go to Zion with a company of emigrants that was to leave on December 22nd. We spent part of the day by prayer and singing the songs of Zion, and we felt very much blessed.

15th. We fasted this day. Brother Niels Infulsrod was here and we sang the songs of Zion and prayed.

16th. I spent the time by reading and in prayer.

17th, Friday. Elder Svend Larsen and I visited some of the saints in Vaterland, and we found them in good cheer and with Brother C. Knudsen, E. Larsen, we met a Mr. C. Widerborg, a merchant from the suburb of Frederickstad. He believed in our doctrines and asked for baptism. We thus had occasion for much rejoicing and gave praise to God.

18th. I spent the day by fasting and doing some writing. Elder Ahmanson and F. Dorius were in Vaterland.

19th. I wrote some letters and later in the day Elder Svend Larsen and I visited our imprisoned brethren in Elverhoj, remaining with them five hours. On our return trip we visited the saints in the city and spoke words of comfort and consolation to them. Arriving at our quarters we had a good talk with the daughters of Mr. Fjeldsted the jailer. Brother Beckstrom, Emil and S. Larsen had been inquiring for us while we were away.

20th and 21st. I fasted and spent the time by prayer and in song. Some brethren visited us.

23rd, Wednesday. Mr. Berg, the Mayor, called on us and inquired if we had any complaint to make with regard to our treatment. In the afternoon we were brought before the court, but none of us who had been tried previously were interrogated this time, only some of the saints were put through, as before. A priest, by the name of Falkenberg, and a constable by name of Amborg, were sworn in as witnesses, and the last named did not tell the truth either, and the court understood it too. Finally the court adjourned about 5 o'clock. Two of our brethren were on a visit in Vaterland.

24th. I wrote a letter of condolence to the saints in the city and the environments, and included some doctrinal points for their benefit, reminding them of their duties and obligations towards God and one another, not forgetting their prayers. Elder F. Dorius and Jensen were out visiting the saints in Vaterland.

25th, Saturday. Eight of the saints were permitted to come in to us in our room, and we enjoyed ourselves together with song and in prayer, as well as in conversation,

and the time passed off very pleasantly. Later in the day, I, in company with Elder
Ahmanson, Svend Larsen and J. A. Jensen were permitted to go out visiting, I and Brother Larsen spent quite a while with Carl Widerborg and afterwards joined us at a place called Trara, where quite a number of the saints had assembled. The before mentioned pastoral letter, which I had written to the saints, was read, and all seemed
to appreciate its contents and to rejoice, and it was indeed a day of liberty, especially
so to us prisoners. Later, our guard, Mr. Billington, took us back to the city and out to Vaterland, where we met with some of the saints that lived in that neighborhood,
and we had again a very enjoyable time with them. Elder S. Larsen on that occasion blessed the child of Brother S.P. Larsen, naming it Gabrielle Jessie Larsen. From there we went to our prison hotel.

26th, Sunday. Some of the brethren came to visit us and Brother Johansen's mother-in-law came with a very wicked spirit against us, but I spoke to her and warned her against the dangers of giving way to an accusing and fault finding spirit,
and she seemed to be converted and left us in a much better mood. The same day we were visited by five strangers from Risoer, to whom I explained the principles of the
gospel. Later in the day I and Elder Ahmanson and F. Dorius, accompanied by Mr. F. Billington, the constable, visited the saints in Vaterland, and had a very enjoyable
time with them, for four hours, in conversation, song and prayer. On our return to our home, the jail, our guard took us into his own home, where we also spent a short
time pleasantly, singing and talking to his family.

27th, Monday. I fasted and the other brethren likewise, I did some writing. Our
brethren, Johansen, the branch president, Emil Larsen and Svend P. Larsen were here. The decision of the higher court was read to Brother Johansen and E. Larsen, the sentence being five days imprisonment on bread and water, besides paying the cost
of court. This was the same sentence as the one given in the first and lower court.
The brethren then took an appeal to the king. We sang and prayed to the Lord, and thren
it was agreed that Brother Emil Larsen should be ordained an Elder, in order to go and
visit the saints in Brevig and Risoer. Accordingly I and the others ordained him.

28th. I occupied some time by reading. H. Fjeldsted took me to Vaterland. I received three letters from Aalborg, dated 17th and 18th. In the evening received a
visit from two of the saints.

29th, Wednesday. Spent some time by writing; we decided to fast next day. Some of the saints called here.

30th. We held a fast day and sang and prayed. I did some writing. Elder Johansen was here.

31st. Sister Randine Larsen brought some letters for me from Brother Olsen, the president of Risoer branch, with two dollars enclosed and good news from that quarter. I wrote a letter to the saints in that branch, comforting and encouraging them in their faith and good works. We stayed up all night, singing and praying. Elders Ahmanson, Dorius and I sang 24 Hymns.

JANUARY, 1853

1st, Saturday. Brother C. Widerborg and four of the sisters visited us, and we rejoiced with them in singing, prayer and conversation. In the evening, we. Brothers Ahmanson, Dorius and I, were accompanied by Mr. Billington, the constable, to our people in Vaterland, where we found a meeting in progress and I prayed with them and sang several songs with them and we felt greatly blessed.

2nd. I wrote a letter to the saints in Risoer. In the afternoon I had a lengthy conversation with Mr. Fjeldsted, the jailer, and his family.

3rd, Monday. Mr. Fjeldsted took Brother Ahmanson and me to Vaterland and to Brother Johansen, the president of the Frederickstad Branch.

4th. At 6 in the morning we all started, accompanied by Mr. Fjeldsted, for a place called Kjeroldsrud, where a court proceeding was to be held that day, a distance of about 5 or 6 miles. None of us prisoners, however, were examined, but several saints and some strangers were interrogated with regard to our moral conduct from a Christian standpoint, and they all testified to our good and Christian like behavior in every respect. One woman present, who believed in the gospel, but had not been baptized, because her husband objected to it, would not submit to be placed under oath, but who was compelled to do so by the court, The other brethren from Elverhoj were also present on this trial. The court adjourned at 1 p.m. to convene again on the 14th of the same month.

5th, Wednesday. I wrote letters to the saints in Brevig and Risoer, requesting them to petition the government for religious liberty. I also wrote a letter to my betrothed girl, and was that day visited by Brother Emil Larsen and Sister E. Halvorsen

6th. I wrote a letter to Brother R. Johnsen. Ahmanson and Dorius were in Vaterland.

7th, Friday. I wrote a letter to President Willard Snow. Spent the day in prayer and song.

8th. We asked the mayor to grant us more personal freedom but this was not granted. Elder Ahmanson was on a visit with the brethren in Elverhoj. Brother Johansen brought us letters from Copenhagen and from Risoer.

9th. Elder P. Backstrom came here, and two visitors from Risoer to whom we bore our testimony.

10th. Brothers C. Widerborg and Emil Larsen started for Christiania in order to present a petition to the Ecclesiastical Department to be granted liberty to public worship.

12th. Did some writing. In the evening Mr. Billington took us all to Vaterland. I received nine letters this day; eight of them from Denmark, and some of them more than a month old, I also received the "Scandinavian Star" and some pamphlets--good news in them.

13th. Writing, singing, and praying--the day went well.

14th. We were again summoned to be in court at the same place as before, Kolberg None of us prisoners, however, were interrogated. Two persons, not of our faith, were examined under oath, but they had nothing to say against us. The court adjourned to convene again on the 19th of the same month. On our way back to our quarters, we called on Brother Widerborg at his home. He and Emil Larsen had returned from their mission in Christiania, and had had an interview with the secretary in the Ecclesiastical Department, and they had learned that our petition had been forwarded to the King.

15th, 16th, and 17th. We spent the time singing and in prayer, and felt much joy in our souls.

18th. I wrote letters to Johannes and Lauritz Larsen, my brothers, and to Stine Larsen, my sister.

19th. I wrote letters to Soren Larsen and to Rasmus Johansen. At 2 p.m. we were brought into court and one witness was examined. We were asked if we had anything further to add to our statement in court as regards polygamy, "which they said, was practiced by our people in America. I said that I had never heard about that practice and that the court might feel justified in considering us, as a people,
unchristian. Furthermore, I said, that if they or any one else of the inhabitants in
Norway, would convince us of any wrong doctrine in our religion, the Gospel of Christ,
then we would recant and join them. I had made a similar declaration in court before,
but notice had not been taken and recorded. The court adjourned at 9 p.m. and we all
felt to praise God, who had evidently sustained us.

20th. Brother Sven Larsen and I wrote a report of this last court proceedings in
our record book, and

21st. We continued that work and finished it. I received a letter from Brevig.

22nd. I wrote to the saints in Brevig, encouraging them to be patient and faithful.

23rd. Mr. Fjeldsted took me out in town for a sleigh ride. This was Sunday.

24th. Brother Beckstrom brought me the "Scandinavian Star" and some letters. One was from Brother Hahn in Copenhagen, two from the brethren Sven P. and Emil Larsen in Vaterland.

25th. I fasted this day. Wrote letters to the saints in Brevig and also to S. P. and
Emil Larsen.

26th. I wrote to Brother Emil Larsen, giving instructions to them, about what I
wanted them to do in Brevig, if they were permitted to land.

27th and 28th. I wrote letters to my brother C.G. Larsen in Bornholm, Denmark,
and to Brother Jensen in Brevig.

29th and 30th. All of us fasted. Day spent in prayer, singing and conversation.
Received a letter from John Olsen, the president of the Risoer Branch.

31st. Spent that day in the same way.

FEBRUARY, 1853

1st. We felt to rejoice in the blessings of God.

2nd. I received two very encouraging letters from the presidency in Copenhagen.

3rd. I wrote letters to President H. P. Jensen; two of the brethren, Emil and Sven P. Larsen, visited us in the evening.

4th. Spent the time by writing.

N.B. From this date and to the 26th of this month, the leaves of my diary are lost.

26th. I wrote to the saints in Brevig to obtain their signatures to our petition.

27th. I wrote to President Willard Snow. One of the brethren brought three strangers, as visitors, to whom we explained our doctrine of the gospel.

28th. This day I was unwell, and stayed in bed most of the day.

MARCH, 1853

1st. I wrote to the brethren, who were confined in Elverhoj, trying to cheer them up and to take courage, and not to neglect their prayers to God, who is our friend.

2nd. In the evening we were visited by two friends, I commenced writing an account and report of our mission in Norway, for publication, in the "Scandinavian Star". I was introduced to a captain, who was a visitor with Mr. Fjeldsted, and explained to him our faith and doctrine. Two of the brethren brought me letters from Jensen.

3rd. I answered the letters which I had received the day before.

4th. The decision of the higher court was read to us, which was to the same effect as that from the lower court, but decided to appeal again, and proceeded to write another plea in our case. Elder P. Beckstrom and Emil Larsen were here. Some of our friends had applied for baptism, and I advised that in doing so, to be wise and very careful, yet to perform that sacred ordinance to any one that they found worthy and fully converted to the gospel. Carl Widerborg was baptized that evening by Emil

Larsen.

5th. Finished our written plea to the Supreme Court. Carl Widerborg came here, and Elder Ahmanson and I confirmed him by the laying on of hands, I being mouth, and at the same time we ordained him to office of priest. We felt much joy and gratitude towards God, for we realized that we in that man would have much needed help, and we gave him in commission to rewrite and correct our written plea, before it was to be forwarded to the Supreme Court.

6th. I wrote a letter to the saints in Risoer to obtain their signatures to our petition for religious liberty. Brothers Beckstrom and Widerborg came here and brought some good news from Denmark. In the afternoon we were permitted to go out and visit our friends in Vaterland and in the city. In the evening we had a visit from the brethren from Elverhoj prison, and we had a joyful time with them by singing and pleasant conversation and prayers.

7th and 8th. I wrote more concerning our mission and to Brother Widerborg, asking him to proof write it for us, and sent our message to him by Miss Maria Fjeldsted, the daughter of our prison host. Several members of the church made us a visit, and we had a fine time with them, singing our hymns and in prayer.

9th. I wrote a finishing testimony to our mission report and had it forwarded to Brother Widerborg. Brother Emil Larsen was put in jail on bread and water diet, because he was a Mormon. I received a letter from Brother Jensen in Brevig containing some encouraging news.

10th. I wrote three letters today; one to my parents and to my brother John and my sister Stine and one to Brother Jensen in Risoer. In the evening we had a visit from Brother and a Mr. Gunder and Bouen, with whom we had a long and interesting conversation upon the principles of the gospel, and they were very attentive listeners. We had a fine time with them.

11th. I wrote two letters and forwarded our mission report to Denmark.

12th. I wrote some encouraging letters to the saints in the city and I received a letter from Brother John Olsen, the president of the Risoer Branch. A man by name,

Berthart Hansen, a mason by trade, but at the time imprisoned in Christiania, sent me a letter, asking me to forward some of our tracts to him. Brother Peter Kerup asked to be permitted to emigrate with the next company going to Zion, as he did not wish to be drafted into the army.

13th. I wrote letters to Risoer and forwarded a copy of our petition. In the afternoon a police man took us out to Vaterland. We found the saints there engaged in a prayer meeting and we joined them and had a pleasant time with them. I received a letter from Brother, who was in prison, in which he expressed himself as troubled in his mind, and I, therefore, wrote to him, trying to cheer him.

14th. Brother Sven P. Larsen and Emilie Halvorsen were here together with her brother Halvorsen. Mr. Billington, the sheriff, brought a prominent citizen of the town into us, and we had a very interesting conversation.

15th and 16th. I wrote letters to Brothers Emil Larsen and J. Johansen, and also sent a copy of our petition to the saints in Brevig. In the afternoon Elder Svend Larsen, one of our fellow prisoners, received a communication from the county judge, granting him the privilege to leave the prison, which he had asked for.

17th, 18th and 19th. I wrote letters to Brother Jensen in Risoer, and also to Elders P. Beckstrom and Svend Larsen.

20th. I fasted this day. Mr. Fjeldsted, the son of our jailer, took us on a visit to our imprisoned brethren in Elverhoj. We were also visited by the two sisters, Widerborg and Bruum, and we appreciated and enjoyed their visit. In the evening we administered to Randine Larsen, who was sick, and we had a pleasant talk with Mr. Fjeldsted's family.

21st. This day I filled my 22nd year. I wrote a letter to Brother Widerborg and I felt much joy.

22nd. I received a letter from Pres. H.P. Jensen, in which he invited me to come to conference in Copenhagen, April 6th, if possible.

23rd. I wrote to the county judge, petitioning for the privilege to go to Copenhagen, offering security or bonds for my re-appearance, whenever wanted. This was done by

me according to instructions from the presidency in Copenhagen, and with the consent
of my fellow prisoners. Several of the brethren were here, and we had a very pleasant
time together. I received a letter from the saints in Risoer, wherein they expressed
the hope that we would soon pay them a visit.

24th. I did some writing. Some of the saints were here, and I blessed and consecrated a bottle of oil for Sister Randine Larsen. We had a good time together.

25th. I wrote two letters. I had a talk with the family of Mr. Fjeldsted upon the
principles of the gospel.

26th. Writing some today. In the afternoon I was invited down into the private
rooms of Mr. Fjeldsted's, where I was introduced to several strangers with a view of explaining to them our doctrines and faith, but they were much opposed to our faith,
yet the Lord sustained me by His spirit, and when they left, they were inbued with a
much more friendly disposition towards us.

27th, Sunday. I wrote letters to Brevig and Risoer. In the afternoon the brethren
from the other prison in Elverhoj were here on a visit, and we enjoyed ourselves by singing and in prayer and pleasant conversation.

28th. I wrote out a report of conditions of us and mission in Norway, to the presidency in Copenhagen. Brother Johansen, the branch president, brought some good news of the work in his district. Two persons had been baptized the previous Friday, and three others on Sunday. We gave thanks to God for His blessings.

29th. Several members of the branch made us a visit, and we enjoyed ourselves with them, in singing and in prayer.

30th. I received a communication from the county judge to the effect that I might
be liberated, by giving bonds and security.

31st. That day, about 4 p. m, I was liberated on certain conditions, and attended
a prayer meeting with the saints that evening, where I spoke to them, instructing them
as well as encouraging them to be faithful and diligent in their duties as saints. In the
night I returned to my lodgings in the prison.

APRIL, 1853

1st. I left the brethren (in the prison) and went to Brother C. Widerborg in the suburb, on the other side of the river, and returned with him in the afternoon; we held a council meeting then, in which Brother Emil Larsen was honorable released from acting as clerk for Frederickstad Branch, and Carl Widerborg sustained in that position. It was also decided to hold a council and general meeting with the saints in the country district outside town, on the 4th of that month, and to have as many of the saints attend as possible. Also, that we celebrate the 6th of April, the date when the church was organized, by coming together and rejoice by songs and prayers, and thus be in harmony with the saints, who on that day will meet in conference in Copenhagen.
I occupied some of the time in speaking, encouragingly, to the saints.

2nd. I had a conversation with some strangers upon the principles of the gospel, and afterwards I visited the brethren in prison, and also Brother Johansen, the president of the branch and the Bruun family. Brother P. Beckstrom was with me.

3rd, Sunday. Brother C. Widerborg and I visited and had a conversation upon the gospel principles, a family, a little outside the town, and we found them favorable impressed with what we explained to them. In the afternoon we held a well attended meeting at a wealthy farmer's, by name, Jorgen Johannesen, his farm called Orle. Brother Widerborg delivered a lengthy sermon upon the first principles of the Gospel, and he was greatly blessed by the spirit. When he was through, I felt impressed to speak, but as I was only enjoying my freedom on condition that I would refrain from preaching, I told the people so, but I thought that I had a right to tell them what had caused my arrest and confinement in prison, together with the other brethren. I had not promised to be silent altogether, and I could see that the people were desirous to know the nature of our offence, I would tell them all about it--our teachings and acts in administering the Gospel ordinances, etc. , and that it all was in perfect harmony with the teachings of the Savior himself, and no one had been able to prove anything to the contrary, not even their own educated parsons and clergymen, and therefore we had been imprisoned. I bore testimony to what God had done in establishing His church, through the Prophet Joseph Smith. The family in whose house this meeting was held, were converted and joined the church, by baptism, a short time after, and several others in that neighborhood did the same, and everything went off very quietly,

although
some of them could not find room inside the two large rooms in the house, and were obliged to stand in the doorway and entrance hall.

4th. Brother Widerborg and I visited the brethren in the prison and obtained permission for them to accompany us to Ingulsrud, where we held a council meeting, in which it was decided that Brother Carl Widerborg should be ordained an Elder and Ole Ellingsen to be ordained a priest. I occupied some time in speaking to the brethren
counseling them to seek wisdom and act accordingly in all things. The spirit of God
was with us in a great measure. Afterwards the two brethren were ordained to their respective degrees in the Priesthood--Elder Sven Larsen being mouth. I pronounced the benediction.

5th, Tuesday. Elder C. Widerborg and I went out to Vaterland to try to settle some
difficulties between Brother S.P. Larsen and his wife, as they had not been on good terms for some time. I had talked to them on several occasions, while I was confined
in prison, but seemingly to no avail, but after I had talked to them quite a while, with
regard to their duties as saints and also as between husband and wife, the spirit of
God touched their hearts, and they asked forgiveness of each other, and then we bent
our knees before the Lord, in their behalf, and prayed with them, and afterwards we blessed their son Peter. Later on, we visited the brethren in the prison and also Elder J. Johansen, the president of the branch.

6th, Wednesday. I fasted; .went to Ingoldrud, where we met in conference in Brother Niels Ingoldrud's house. Having opened our meeting with song and prayer, I explained to them the necessity for us to sustain the authorities of the church, even
from President Brigham Young as the head, down to the man who held the least degree of the Holy Priesthood in the church. I also spoke upon other subjects, particularly
upon the duties connected with the Priesthood. By unanimous vote it was decided that
Elder Svend Larsen, Emit Larsen and S.P. Larsen proceed to the branches of Brevig and Risoer, to cheer up the saints there, and at the same time do all what they could
to promote and strengthen the work of God in that part of the country. After this, I
presented for the acceptance and support of the saints, the authorities of the church in
their regular order, from the presidency in Zion down to our own mission organization
in Norway, and all these officers were sustained by unanimous vote. Several of the brethren spoke their feelings, and the spirit of God was with us in a great

measure.
In connection with Elder Peter Beckstrom, I blessed Elder Svend Larsen, Emil Larsen,
Elder C. Widerborg and Priest Ole Ellingsen, setting them apart for their missions.
I also administered a blessing to Sister Regine, who was sick, and we all felt greatly
blessed and gave praise to our Father in Heaven. The conference adjourned sine Die,
by singing and prayer. We then went to Brother Widerborg's home, where all the saints
who lived in the city had supper, and finally closed the day's proceedings with song and
prayer.

7th. I received a letter from my girl and after Brother Widerborg and I went to
Vaterland to Brother Emil Larsen, who then turned over the record books and accounts
to Brother Widerborg. We also blessed a child, belonging to Brother Johansen and
afterwards made a brief visit to the brethren in prison. I had a conversation with a
sea captain this day and also with the family of Brother Bruun.

8th. I visited the brethren in the prison, and then went to Vaterland, to Emil Larsen
where I found Brother Jens Jensen, who had arrived from Brevig. He and I then went
to visit the brethren in prison on Elverhoj, and we stayed with them a couple of hours.
I had a lengthy conversation with Mrs. Michelsen, the wife of the jailer, explaining the
principles of the Gospel, and I, joining the children in singing. From there we returned
to Vaterland, where we held a council meeting in the evening. I spoke to the brethren
upon their duties in the Priesthood, and proposed that Brother Jens Jensen from Brevig
should be ordained an Elder, and Brother . . ., shoemaker, to the office of Priest,
which was agreed to by a unanimous vote. All the brethren who were present spoke,
expressing their feelings and their testimony, after which I, in connection with Elders
Svend Larsen and P. Beckstrom, ordained the brethren. After a song and prayer, the
meeting was dismissed.

9th. Elder C. Widerborg and I went to Vaterland to take leave of the brethren who
were off, and I gave to Elder Svend Larsen a letter of certificate and appointment,
directed to the saints in Brevig and Risoer, informing them of Elder Larsen's special
mission and duties until such time when I could come and visit them myself. Before
their final departure we joined with them in song and prayer, and with a fair

breeze we saw them set sail and get off. Afterwards we visited the brethren in the prison and thren crossed the river over to the suburb, where we came in conversation with some people, who called themselves Evangelists. We consecrated a bottle of oil to be used by and for the sick; I wrote a letter to my girl in Denmark and also commenced on a letter to my parents.

10th, Sunday. I had an opportunity this day to bear my testimony to some strangers in the home of Brother Widerborg. In the afternoon I visited the brethren in our prison and I found Mr. Fjeldsted very much excited because we had preached to his family. I pleaded that it was his daughters that had come to us in our prison and inquired about our belief. From there I went to Brother Johansen, in whose home was held a meeting that day. All the saints present engaged in prayer, and I occupied some time in speaking to them, and I also blessed two children, belonging to Brother Ole . . . , and confirmed one brother by the ordinance of laying on of hands. Elder J. Johansen assisting. We a felt greatly blessed. The meeting was adjourned by song and prayer. In the evening I had an opportunity to speak with some strangers.

11th. This day I finished my letter to my parents, and I also wrote a letter to Pres. Willard Snow, and also one to each of my own brother Johannes Greis and to Brother Jens Hansen in Fune.

I2th. I had a lengthy conversation with some strangers, this day, in the house of Brother Brown, and among them was a seafaring captain Jensen; they seemed to be quite interested.

13th. I went to Vaterland, and from there I started for Elverhoj, intending to visit the brethren imprisoned there, but on the way I met Mr. Michelsen, the sheriff, who informed me that I would not be permitted to see and communicate with the brethren except by a written permit from the county judge or the mayor of Frederikstad, and he furthermore forbade me to talk to his family and disturb their peace of mind, and he would himself assume all responsibility for this. I answered him and said that I

had not
intentionally deprived his family of their peace of mind, nor would I personally assume
any responsibility for them in the future. I then retraced my steps to Frederikstad,
where I visited the brethren in the prison there. In the evening three persons were
baptized in Vaterland. I explained the principles of the Gospel to some strangers that
were present, and Brother Widerborg and I also spoke to the newly baptized members
and then confirmed them by the laying on of hands and we had a very pleasant time
together.

14th. A man from a place called Aarii, called and asked me to go with him to Houge
as there were some people who desired to hear us, and when we arrived there, we had
a lengthy conversation and we found them very attentive and interested in our testimony.
I sang for them and prayed with them before leaving, and then went to Vaterland, where
I attended a prayer meeting that evening and stayed over night.

15th. I visited the brethren in the jail,, and next I crossed over to the other part of
Frederikstad (Forstaden) and from there I accompanied Sister E. Larsen out in the
country about seven miles, to visit and explain the Gospel to some of her relatives.
We found them very attentive and conversed with them for a long time, and had a very
enjoyable time with them.

16th. I wrote a letter to Brother J. Jensen in Brevig, and had also a conversation
with some strangers who had come to investigate the Gospel. Afterwards, in company
with Elder P. Beckstrom, I went to Jngulsrud, where I conversed with some strangers
upon the principles of the Gospel, and also with the saints upon that subject.

17th. I accompanied Brother Anders Ingulsrud to a place called Kjevelsrud, to speak
with the people there upon the Gospel. Afterwards returned to Ingulsrud and held a
meeting with the saints and we had a very joyful time together. A man by name,
Christoffersen, took me in his wagon on my way to Frederikstad, and he and his family
appeared very favorable impressed by my testimony. When I arrived at Brother Brown
I had a very pleasant conversation with his family.

18th. Elder Widerborg and I re-read the petition which was to be presented to the
Diet. Afterwards we visited the brethren in jail, and also some of the saints in the town
and in Vaterland. I had a letter from Pres. Willard Snow. In the evening Mrs.

Widerborg, Mrs Olesen and Dorthea were baptized by Elder C. Widerborg. After some remarks from me with regard to the importance of the covenant that these women had just made with God, we proceeded to confirm them by the ordinance of the laying on of hands, about midnight.

19th. I wrote letters to the saints in Brevig and in Risoer. In the evening Elder Widerborg and I blessed Brother Olesen's daughter, Hulda Mathilda, and we felt ourselves blessed by the good spirit.

20th. We were ordered to move out of our rented house, as the house had been sold, and the new owner, a Mr. Adamsen, declared that he would not have such "heathens" occupy it. I had the opportunity to converse with several strangers in Brother Brown's house. Afterwards I visited the brethren in the jail, and also Brother Johansen, the branch president, where I also found some strangers to speak to.

21st. Elder Peter Beckstrom and I went to Slarud, where we explained to the people the principles of the Gospel, and they seemed to rejoice in our testimony, and we felt that the spirit of God was with us. Returning, we reached Brother Widerborg's family about 9 p. m.

22nd. We fasted this day and held our first meeting in a hall, which we had rented for that purpose. I dedicated it by prayer, after several brethren had expressed their feelings, after which I spoke in defense of the Bible and the Book of Mormon, showing that the doctrines contained in each of these books were in perfect harmony. Several strangers were present. After these visitors had left, then we turned our assembly into a prayer meeting and all the saints prayed for the liberation of our brethren from prison, and that we might obtain liberty to live our religion in this country (Norway). The spirit of God was present in a great measure, and was felt by the saints as well as our friends, the strangers. We also partook of the sacrament, and after I had spoken and explained the importance of this sacrament, we dismissed by singing and prayer.

23rd. I visited some of the saints in town and also in Vaterland, and Elder P. Beckstrom and I consecrated a bottle of oil and also blessed two children belonging to

Brother Emil Larsen. We also administered to P.S. Larsen and Brother Ole Souder, who were sick. From there we went to the prison, to visit the brethren, where we learned that the decision of the lower court had been sustained in the higher or county
court, and had that day been forwarded officially, and also to the brethren in Elverhoj
jail. I went to see Brother Widerborg.

24th. Elder Widerborg and I went first to see the brethren in Frederikstad jail and
in the afternoon we went to Mowald, where we held a good meeting. Three of us brethren spoke to the people, and the spirit of God was with us in a great measure. As some partied requested to be baptized, we appointed the following Wednesday evening as the time to attend to that ordinance. On our way towards town we found some families had come together in Ole and we, therefore, stopped and talked to them about an hour, and the spirit of God was again poured out upon us, and we felt happy, praising God by singing and in prayer.

25th. I went to town and there the decision of the higher court was read to us. It
was precisely as the decision of the lower court, with this proviso added, that we might
possibly obtain protection under the law for dissenters. We appealed our case to the
Supreme Court of the land, with a view to be recognized as "Christian Dissenters", and thus be entitled to protection under the law, and we concluded to add a plea for that
purpose, and for to get the brethren liberated from prison, on condition that they would
refrain from performing any sacramental ordinance belonging to our religion--that was
the conditions, that had been presented to the brethren, but which they had rejected
but they had in reply stated in writing on what conditions they would accept their freedom I had a conversation with Mr. Berg, the mayor, and he forbade me to speak to the people about our religion at all, but I answered that I intended to keep my promise that I had given him before, but that I could not avoid speaking to people that wanted to speak with me, or who asked me to visit them in their private homes. He furthermore wanted me to persuade my brethren not to speak to people concerning our religion, but to this I answered him that I was not a police officer and could therefore not forbid anybody to speak about a religion which I believed to be true myself, I went from there to Brother
Brown, where I stayed and conversed with the family concerning the word of God.

26th. I wrote a letter to my brother, C. G. Larsen, and also an appeal to the Supreme Court in our case. We all felt very satisfied with the way things were moving,
Thanks to God.

27th. I went in to town and from there to Vaterland. Brothers Emil and S.P.

Larsen
had arrived from Risoer, bringing good news from Elder Svend Larsen, with some thirteen speciedalar to the Perpetual Emigration Fund and eleven speciedalar for me from the saints in Risoer, to get me a new set of clothes for. I also received from Ellen Maria Hansen a silk handkerchief. I visited the brethren in jail. In the evening
I attended a council meeting in Vaterland and spoke there to the brethren, instructing
them in their official duties. After that meeting we administered baptism to eight persons. Priest S.P. Larsen officiating. I spoke to the newly baptized people by way
of instruction and then Elder P. Beckstrom and I confirmed them by the laying on of hands. Thus that night was spent and at two a.m. we separated, Brother Widerborg dismissing by prayer.

28th. I was to Aarli where I had an opportunity to speak to a number of strangers,
who seemed interested ,in what I explained to them and some of them said that they would soon be baptized. I went to Brother Widerborg, where I put up for the night.

29th. I went into town where I learned that Brother P. Beckstrom had been arrested
the previous day for having preached. It was my intention to visit and talk with the
brethren in the prison, but the jailer would not permit me to enter, and I therefore, had
to return, and went again to Brother Widerborg.

30th. I wrote letters to Elder Svend Larsen in Risoer and to J. Jensen in Brevig.
I succeeded in visiting the brethren in prison that day. On my way to town I had a conversation with a school teacher and although he was somewhat opposed to me in the
beginning, he became more agreeable and friendly before we parted.

MAY, 1853

1st, Sunday. Consecrated a bottle of oil and Elder C, Widerborg and I anointed
and blessed Sister Widerborg. In the afternoon, I and Priest Sven P. Larsen went to
Ingulsrud, where we had a good meeting and all the saints present engaged in prayer.
I occupied some of the time in speaking and the spirit of God was present. In the evening we held a meeting at Brother Nielsen's, where I again occupied a portion of the
time, speaking, and also administered to Sister Nielsen, who was sick. Later in the
evening the ordinance of Baptism was administered to Brother Nielsen and his wife of

Niels Ingulsrud, by their request. Priest S.P. Larsen performing the baptism. After
their return, I spoke to these new converts by way of instruction and admonition, and
then I administered the ordinance of laying on of hands, confirming them members of
the church. The spirit of God was present in a great measure and we all felt very
happy. It was two o'clock in the morning when we separated and 3 a. m. when we
reached home.

2nd. I visited a Mrs. Sorensen in Kragero, an island, being accompanied and
introduced to that lady by Miss Sophia Fjeldsted, the daughter of our jailer, and I
conversed with her upon the principles of the Gospel in the presence of her
daughter.
From there we, Elder Widerborg and his wife, and I, visited the Bruun family, and
conversed "with them upon the gospel principles. When we came home, I found some
letters for me from Pres. Willard Snow.

3rd. Brother Ove from Slareo and I went to visit the brethren in the
Frederikstad
prison and I also wrote an encouraging letter to the brethren in the Elverhoj
prison,
and also visited the branch president, Brother Johansen. I next went to Brother
Widerborg's and then he and I accompanied Brother Ove to Slaroe (a large farm)
where
we conversed with a family in that neighborhood, where the woman was sick in bed.
She
seemed to be converted to the Gospel truth, and said that she would be baptized if
she
got well again. By her request, we anointed and blessed her, and the spirit and
blessings of God was over us in that meeting. After having partaken of a good
supper,
we returned to Brother Widerborg's.

4th. In company with Elder C. Widerborg, I visited the Brown (Bruun) family
and
afterwards we visited the brethren in the prison. They had been offered liberation
from confinement in prison, if they would abstain from performing any of the
adminis-
trative ordinances belonging to Mormonism, but they were undecided on whether to
accept that offer on such conditions. We advised them to accept, as there were
then
several native brethren holding the priesthood who could do all such work. There I
and Brother Widerborg, with a Brother Gunnar from Orli went over to the island
Krage:
where we tried to be admitted into a religious meeting of Lutherans, but were
refused
as soon as we showed ourselves in the doorway, and we, therefore, returned at once
to
our home, where we sang a hymn and had prayer and then retired.

5th. We held Fast day. Elder Widerborg and I went to visit the brethren in Frederikstad prison and held a council meeting with them about their liberation from prison. After some discussion, we all came to the conclusion that it was best to accept the proposition. We attended a meeting later, in our hired hall, where I spoke to the saints concerning the Perpetual Emigration Fund and other temporal matters. About 5 p. m. we had the pleasure of seeing our brethren from the Elverhoj prison with us, and we had then a feast of rejoicing in a meeting that lasted till 8:30 p. m. after which I went with Brother Ove to Slaroe, where we arrived about midnight.

6th. I wrote a letter to my brother Christen, and I also conversed with the people in Slaroe upon the principles of the Gospel. Later in the day, I went to town and attended a council meeting in the evening, in our rented hall. All the brethren expressed themselves, and the spirit of God was present in a great measure, I spoke upon the best methods or ways to proceed with our missionary labors, so as to spread the truth abroad among the people in Norway, under present circumstances. Late that night we adjourned (between II and 12) to meet again the following Wednesday. We all felt very happy, and praised the Lord by song and prayer at the close of this meeting.

7th. I wrote letters to Elder Svend Larsen in Risoer and to Jensen in Brevig. Afterwards I accompanied some of the saints to Aarli, where I had a lengthy conversation with some of the saints and people and convinced them of the truth of the Gospel and two of them requested baptism. We finally crossed over to the town suburb (Forstad) in order to get the brethren, Ahmanson, Widerborg and Brown with us, and then all set over the sound again, to Aarli, to a secluded place to perform the baptism, and we reached there about 11 p. m. when Elder Widerborg baptized four persons. We then returned to the town, (Forstaden), and I, with the other brethren, held a meeting and I spoke to the newly baptized people explaining the importance of the covenant they had just made with God, and also the ordinance of laying on of hands, which ordinance was then administered by me and John A. Ahmanson and C. Widerborg. By the time we were through, it was two o'clock on the morning of the 8th of May. We felt the peaceful influence of the spirit of the Lord over us, and give praise to Him.

8th, Sunday. We held meetings forenoon and afternoon that day in the city and

several brethren used the time in speaking, and the spirit of God was sustaining them.

9th. I wrote a letter to Pres. Willard Snow. Afterwards, in company with Elders Ahmanson and Widerborg, I went to Sister Gunhild and we blessed her two children, and sang for them and prayed with them.

10th. We went over to Vaterland. Before we got there, we had a conversation with a prominent citizen in the city, a shoemaker, to whom we explained the Gospel. We learned there that three of our brethren, to viz. , Johansen, Emil Larsen and Ole Ellingsen had been summoned to appear in the court the following day for trial, at 2 p.m.
As we were engaged in prayer before we intended to lead a Sister Marie to the water, to baptize her, according to her request, and before she reached the water, two constable? presented themselves and prevented her. It appears that her intention had become known to the mayor of the city, and thus he interfered in this way.

11th. I wrote letters to the saints and brethren in Brevig and Risoer, and also visited the saints in the town and in Vaterland. In the evening a council meeting was held at which the following arrangements and appointments were made: Elder P. Beckstrom to labor in the parish of Borge, and that Hans Larsen, Kneble, be ordained a priest and to assist Elder Beckstrom; Elder Ole Olsen and Anders Larsen, Ingulsrud to labor in the district around Ingulsrud; Jeppe J. Folkman and Niels Hansen to labor in the city of Moss and vicinity; Elders Carl Widerborg, John F. Dorius, Christen Knudsen and C. Larsen proceed to Brevig in company with Brother Christensen; Mons Petersen was ordained a Priest and accepted as recorder for the branch, and to act as teacher for the 2nd district of the branch; Emil Larsen to act in the same capacity in the 1st district of the branch, and Ole Ellingsen as teacher in the 3rd district. Some bottles of oil was also blessed and consecrated. Elder Ahmanson was to have charge of all the departments in the branch and to labor with his might in that part of the mission. In connection with the other brethren, we then proceeded to ordain the brethren who had been nominated, and I also spoke to the brethren, giving them advice with regard to their official duties and to use wisdom in all things. The spirit of God was present in a great measure.

12th. I wrote in my journal. Later, in company with Elder Ahmanson and Widerborg I went to Ingulsrud, and from there to Karlshus and explained to those people some of the principles of the Gospel. From there we went to Kerulsrud and held a meeting. I occupied part of the time in speaking, and later in the evening, a sister to Ole Ellingsen was baptized and I administered the laying on of hands ordinance, confirming her a member of the church. After returning to the house, we had a brief investigation of some difficulties, that had existed between some of the brethren and got them settled satisfactorily. We then went to town, arriving there between the hours of two and three a. m.

13th. I wrote a letter to President Willard Snow and afterwards I went to the mayor to obtain my passport. Having obtained that, I packed my valise and bidding good-bye to the saints on shore, I entered on board the boat of a brother Christensen, and we set out for Brevig. About seven miles out, we landed on one of the rocky islands, where we held a prayer meeting and ate our supper, and then we set out in the open sea for Brevig. The weather was very fine at the time we started but not much wind in our favor. We reached Brevig about 6 p. m. the next day.

14th. Arriving there, we found the saints feeling well, and we had a good time with them, by engaging in song and prayers, before we retired for the night.

15th, Sunday. In the forenoon we held a meeting with the saints, and in the afternoon we held a public meeting and several outsiders were present. Several of us brethren spoke in that meeting and all went off quietly and in peace. Afterwards we went out to look at the town, and we had a lengthy conversation with some strangers, in the house of Priest Jensen.

16th. I wrote a letter to the saints in Frederickstad, and afterwards I was out in town, conversing with several strangers upon the Gospel. Later we went to Krageroe, an island, to attend to baptism and to hold meeting. One person was then baptized but there were several more persons who had requested baptism, but finally backed out. The one we did baptize, we confirmed by the water's edge. We reached town at 2 a.

m.
the next day.

17th. We again held a meeting on Krageroe at the home of Mr. Johan Berlin, and we had a good time. In the afternoon we held a council meeting in our rented hall, and the following business was done. Elder John F. Dorius and Priest J. Jensen were appointed to labor in Skeen, and Priest Chr. Knudsen and C. Larsen to labor in Bamie parish. After several of the brethren had expressed their feelings, we adjourned and closed by singing and prayer. In the evening we held meeting again, and several strangers were present; among them a certain merchant and his wife, with whom we had a lengthy conversation upon the principles of the Gospel, in a very pleasant tone.

18th. Elder C. Widerborg and I, this day, took leave of the saints in Brevig, and in Brother Christens en's boat, set out for Risoer. On our way we landed on the coast, in Bamie, where we visited a sister, and finally we reached Risoer about 5 p. m. Here we met three newly arrived missionaries, to viz, , G. M. Hougen (High Priest), Canute Petersen (a Seventy), and Carl Dorius (Elder). The two first named direct from Zion and Elder Dorius from Denmark. Elder Hougan was to take my place as president of the mission in Norway. In the evening we had a council meeting and all of us talked in that meeting, expressing our good feelings, and we had an enjoyable time together. We administered to a sick sister.

19th, Thursday. We visited some saints who lived outside of the town, and we had thus opportunities to converse with several strangers upon the principles of the Gospel, and the spirit of God assisted us.

20th. I wrote in my journal. In company with the other brethren, I was invited to a social at Lars Olsen's and we had a very enjoyable time together.

21st. In company with the other brethren, I visited Sister Evens and Aamond Olsen. In the evening attended a council meeting at Elder John Olsen's. After some explanation by me, it was decided that Svend Larsen should act as clerk for Risoer Branch, and also as custodian and agent for all books and other church literature; furthermore,

that
Elders John Olsen and Svend Larsen act as a committee to rest a suitable hall in which
to hold public meetings, Elder Carl Dorius was appointed to proceed to Brevig and labor
there and in its vicinity as a missionary. Elder C. Widerborg and I proceed to Arendal,
and President E.G.M. Hougan and Elder Canute Petersen to remain in Riaoer for the
present. This was all by unanimous consent. Some brethren suggested that it would
be well to assist Brother Lars Olsen in fixing up his boat, so that he could take the
missionaries around in the branches along the coast, and several of the brethren
expressed themselves upon this and then we adjourned by singing and prayer.

22nd. We held meeting in the home of Elder John Olsen, president of the branch,
and I occupied all the time in the forenoon. The house was well filled by the saints and
a number of strangers. In the afternoon meeting several other brethren occupied the
time. Later several of us met at Brother Aamond Olsen's, where we had a feast of
rejoicing together.

23rd. I wrote in my journal and also wrote letters to President Willard Snow and
to my brother Johannes, and my betrothed girl in Aalborg, and afterwards I visited
some of the saints in their homes.

24th. Elder Widerborg and I went to Arendal on foot. We called at court house and
obtained permit to hold meeting when we returned from Arendal. We found lodging on
a farm about two miles from Arendal. Elder Carl Dorius took the steamer for Brevig.

25th. We reached Arendal about 3 p. m. Mr. Sunne, a sea captain, took us around
see the town. A Mrs. Mikkelsen and some other residents were visited, to whom we
explained the principles of the Gospel.

26th. After visiting Mrs. Mikkelsen again, did we leave that town on our return,
but when we called at the farm where we had stayed over night before we reached
Arendal, we were not made welcome, neither were allowed to hold a meeting there, and
we had, therefore, to put up for the night at a public inn.

27th. We reached Kleven (the clift). Elder John Olsen's home about 4 p. m. and
after resting a while there, we proceeded to Brother Svend Larsen's house. I received
a letter from Elder Ahmansen. Afterwards I went to a place called Kranen, where I
found President Hougan and Elder Canute Petersen and several others of the church

members. Four persons had applied for baptism, and we, therefore, were taken in a skiff to a suitable place, where Elder C. Widerborg then administered that holy ordinance to the four women. After some brief remarks, and singing and prayer, we administered the ordinance of laying on of hands to them and we all felt that we were greatly blessed,

28th. I went with the brethren from Zion up into an isolated place in the rocks, where we held prayer. At that place the brethren made known to me for the first time that God had given a revelation to the Prophet, Joseph Smith, commanding him to take some more wives, and the spirit of God at once gave me a testimony that it was the, truth. From there we went to Brother John Olsen's home (Kleven) where we had a happy reunion with a number of the saints. We there prayed for and anointed to our blind sister, Maria.

29th. We held a meeting in the home of Brother John Olsen, which I opened with prayer in the forenoon. In the afternoon I used the time in speaking, and had a number of strangers in our meeting. We had peace and a good spirit over us, and we felt well.
After meeting the brethren and I went over to Kranen, where we had a time of rejoicing with our new sisters, there.

30th. Elder C. Widerborg and I went with two of our sisters, in a skiff to a large farm, Solberg, to hold a meeting there. Sister Torber had taken pains to have the people in the neighborhood notified and invited, but none of them came, wherefore we only spent the time in prayer and in singing with a few saints who lived there. Yet we had an enjoyable time with them.

31st. When we left, we rowed to Kranen, where we landed, and spent a short time encouraging the saints, and then we rowed into the town, Risoer, where we held a prayer meeting in the evening at Brother Svend Larsen's house. There was some little disturbance outside, but we, nevertheless, confirmed a brother that had received baptism, and administered to a sick sister in that meeting and we had a good time together.

JUNE, 1853

1st. I wrote in my journal, and afterwards I went with the other brethren to

Kranen,
where we had a good meeting in the evening. I occupied most of the time in speaking to the saints, as it was my last meeting with them and I bade them farewell.

2nd. I and the other brethren held fast day, according to the rules of the church,
on the first Thursday in each month. In the afternoon about 4 p.m. , Brother Christensen
came for us to take us in his boat to Tune-Oe, but we did not get off till 8 o'clock, and
reached that island, about 6 o'clock the next morning,

3rd. We stayed there a while, with the few saints, and also spent a little time
fishing in the sea, and when we again came ashore, we found that Elder F. Dorius and
Gundersen had arrived there also.

4th. We took leave of the saints and set sail for Brevig and arrived there about
6 p. m. I received letters from Elder Ahmanson and from my brother Lauritz, and we
had an enjoyable time with the saints there.

5th. We held two well attended meetings, and a number of strangers were present,
and it looked like our words made an impression upon their hearts. In the evening the
house was crowded, and I preached again for them. Later one person was baptized by
Canute Larsen, a man by name Halvor, from Krab island, and Elder Widerborg and I
confirmed him by laying on of hands.

6th. We were in Krab island or Krabrod and spent some time there, explaining our
faith to the people. When we returned in the evening, a man by name Linblom, a Swede,
a printer by trade, was baptized by Elder C, Widerborg, and I and C.W. confirmed him.
Before we attended to this ordinance, we had held a little meeting in a place called
Satre, at which meeting several friends were present, to whom we bore our testimony.
As we were returning from baptism, we met Elder C. Dorius and two women; the
women had asked for baptism, and obtained permission from their respective husbands
and Brother Canute Larsen therefore, performed the ordinance, and C. Dorius, C.
Widerborg and I confirmed them by the laying on of hands. John Berlin, the husband of
one of the women, who was himself present when she was baptized, then seemed to turn
raving mad in anger and uttered many threats against us.

7th. John Berlin came to us in a great ecstasy of anger, and demanded that we should excommunicate his wife from the church, and we remonstrated with him and finally left him and that matter with God. Later we went to Gunnar Sorensen and held conversation with several people in that neighborhood, explaining the Gospel to them and in the evening we had a meeting in which a number of people were present, to whom we delivered our message. The spirit of God was with us, and we felt blessed.

8th. After having conversed with several persons, explaining our doctrines and administered to one from Tune island, we again set sail for our return trip to Brevig, several of the saints going with us, and when we arrived there, we held a good meeting, several strangers being present, and a good spirit prevailing.

9th. Elder C. Widerborg, Priest Jensen and I went to the city of Skeen, where we visited and conversed with some friends and would have held a meeting if the mayor and the parson had not interfered and forbidden us to do so in that house. The parson had been to that family a few times, and held a meeting in which he did what he could to contradict our doctrines, and also dished up with the old stories and lies about the Prophet Joseph Smith.

10th. We visited several of our friends, and also one family who had lost the faith, and we spent some time with them, trying to make them see their mistakes, and we also conversed with other parties; and before we left them they declared that they would be baptized. We were given our dinner by Lars Jensen's family, and they said that they were ready for baptism, and it looked as though there would be a rich harvest in that neighborhood in the future, whenever there would be more religious liberty in the country We returned to Brevig, arriving there about 6 p.m. and found there that two of the brethren, Jensen and Jacobsen, had arrived from Risoer, and they reported that there had been a great deal of opposition and persecution there since the time when we left the town, and that the police authorities had commenced investigations and held some trials with those that had been baptized. We felt, nevertheless, to rejoice in our faith in the Gospel.

11th. Elder C. Widerborg and I visited some of the saints, and in the evening we put up a Sister Pernille on Satre, where we gave a sister the ordinance of laying on of hands.

12th, Sunday. We held meeting both in the forenoon and afternoon, and I did the talking in the afternoon; but before I had closed my remarks, I was interrupted by a Lutheran priest, Mr. Nielsen, who stated who he was, and then proceeded to warn his hearers against us as the false prophets, etc. We replied and referred to the Bible, as the guide for our faith, but he would not argue at all and left the house to us, which had a good impression upon the people for our benefit. We afterwards visited a brother Jacobsen, whose wife had lost her faith to some extent, yet she was trying to get right again, and we sang and prayed with them for a while; but by and by the house became full of other people, and we had a pleasant time in speaking to them but we were under the necessity to leave them, as we had an appointment to get to Kaprud on the other side of the fjord, where John Berling and another person were baptized by Elder C. Widerborg and Elder C. Dorius and I confirmed them by the laying on of hands. All went off quietly and in peace and when we reached our lodgings, it was between one and two o'clock in the morning.

13th. I wrote a letter to my brother Lauritz, and afterwards went, in company with Brother Jens Jensen and his wife to Langesund, where I visited a Mrs. Olsen and her sister, explaining to them the Gospel. We were received and treated with much hospitality and they afterwards visited us in Brevig. When we arrived back to town, we found several of the brethren there, and had a good time with them by singing and prayer.

14th. Elder C. Dorius went to Skeen, and Elder C, Widerborg and I went to Sorte Bowen, and the saints in that place went with us to town. In the evening we had a meeting on Satre, and Elder Widerborg and I did the speaking, and afterwards bade farewell to the saints and went on board Brother Christensen's boat, and set sail for Frederikstad.

15th. We reached Frederikstad about 2 p. m. that day, and in the evening we held a

council meeting. Reports were given about some mob disturbances in Ousoe, the previous Sunday. I advised the saints to discontinue meetings in those hostile localities where they could meet and enjoy themselves by singing and in prayer, assembling quietly in other localities, and in that way edify one another, until the storm would pass over, and it was agreed unanimously that we have a fast day the following Sunday, and assemble in our hall in the city, (Frederikstad). It was also agreed that Elder Ole Olsen should proceed to Brevig for a short time, until the excitement and persecution would abate so in that district where he had been laboring. After that meeting some of us crossed on the ferry boat to get to the other part of the city, the suburb, but a mob followed us and pelted us with stones, and Brother Niels Mauritsen (Brake) was hit in the head, causing blood to flow freely, and others were also hit, but not seriously hurt.

16th. I wrote in my journal and afterwards I visited some of the saints in the city proper, and in Vaterland and in the evening I attended a prayer meeting. I opened the same with prayer.

17th. Elder C. Widerborg and I went out to visit the saints in Ingulsrud and Karulsrud and we found that a mob had been there, searching for the missionaries, and as the people living there would not admit them, the mob had bursted the door and searched for the brethren in all parts of the house, but they did not harm any of the family living there. From there we went to Elverstad, a farm, and on the way we fell in with Jacob Tollesen, one of our worst enemies; he used very abusive language again us, but after considerable talk to him, he became more civil, and even apologized for the part he had taken in persecuting and mobbing the saints, and when we parted, he seemed quite friendly. We finally came to Sister Wede at Libert about 8 o'clock where we had a lengthy conversation with a Miss Holm, who seemed to be willing to receive our testimony.

18th. After prayer in the morning, we started for Frederikstad, and on the way we called on the saints in Karulsrud and we finally reached the town about 5 or 6 p. m.

19th, Sunday. We held Fast Day. Most of the saints in town and neighborhood were present at our meeting in our hall, and several of the brethren spoke, and I occupied a part of the time, and in the afternoon our hall was pretty well filled with

people. When
I stood up to speak, came a number of them and surrounded me, and forbade me to talk
any farther; they surrounded me and the other brethren and two of them took special
hold on each of us, and told us that they were going to take us across the line into Sweden
to get rid of us. When we came down into the street, we found it be full of the excited
rebels that we could not see our way out, but as we neared the gate, I discovered an
opening in their midst, and as no one just then had a hold on my arms, I made a rush
through the throng and ran as fast as I could to Mr. Fjeldsted's place, Where we had
formerly been confined in prison, and asked for his protection from the mob. The other
brethren also succeeded in escaping from the mob in the same way. Mr. Fjeldsted
escorted us to the ferry as we intended to go to Brother Widerborg's on the other side
of the fjord, but when we landed we were invited to a friend by name of Torgersen,
owning a grist mill on the stream, and there we found other friends assembled, who were
desirous to hear us. We sang and prayed with them, and I spoke to them for a short
time, and just as I had finished, Mr. Berg, the mayor, accompanied by an officer,
appeared at the house and upbraided us in a very angry tone because we still were
preaching and he even threatened to arrest us and put us in prison. As soon as the mayor
had left and had reached the city, the mob, in great numbers, came over in the ferry to
commit more trouble and mob us, and we, therefore, left the place (the mill) intending
to go to Brother Widerborg's, but we found the street crowded with an excited populace,
all on our account, yet we passed through the crowd unmolested, and it seemed that none
of them recognized us until we reached the steps that lead to the door of Brother
.
Widerborg's dwelling place and knocked at the door, calling for some one inside to
open, when one of the mobbers became aware of my presence and cried out, "there is
one of the priests. " When I came inside, I found the house full of brethren and sisters
who had sought refuge there and all had escaped from their persecutors unmolested, for
which we feel thankful to the Lord. I will here state that a near neighbor to Brother
Widerborg, as a police officer, and although he did not profess any particular religion,
yet he did his very best to defend us against the mob, and we were always sure of peace
when he was near.

20th. I wrote in my journal and also a letter to President Hougan in Risoer.

21st. In connection with Elder C. Widerborg, I was called to come and administer
to Sister Emilie Halvorsen, who was sick, and she was immediately made better,
During the rest of the day, I was occupied with others in singing and prayer.

22nd. Spent the most of the day by prayer and song, as well as by reading. In the
evening I visited the Brown Family.

23rd. Prayer and song and reading. Prayer meeting in the evening.

24th. Many of the saints came to visit us and converse with us.

25th. I wrote a letter to my brother, C.G. Larsen, in Bornholm. Had a visit
from some of the saints. Brother Mons Petersen had baptized four persons in the
previous night.

26th. I wrote a letter to President Hougan in Risoer, In the afternoon was to
meeting at Brother Widerborg's. I spoke to the saints, and we confirmed the four
persons who had been baptized by Brother M. Petersen, and we felt very much blessed.
Elder Ahmanson, C. Widerborg and I officiating.

27th. C. Widerborg, J. Folkman and I went out to Slarud and administered to Sister
Gurine, who was sick. The Lord responded to our prayer and she got well immediately.
In the evening we retired into the woods for prayer.

28th. Elder C. Widerborg and I went to Niels Ingulsrud and administered to his wife
who was sick. Afterwards we went to town, where I wrote a letter to my girl (Dorthea)
and also wrote in my journal.

29th. We consecrated some oil, and administered to two sick persons. In the
evening we had a happy reunion in the home of Brother Brown.

30th. Elder C. Widerborg, Brown and I went to Orii, to visit Brother Hans Jorgens
as he had fallen back to his habit of getting drunk. After some persuasive talk to him
he promised to reform and do better and he asked to be forgiven. We then returned to
town, where we attended council meeting in the evening, and many of the brethren were

present. It was decided to again hold regular meeting in the various districts of the branch. One sister was cut off for lying and backbiting, and for apostasy. Elder P. Beckstrom and I blessed a Brother Halvor. The spirit of God was with us in great measure.

JULY, 1853

1st. I wrote letters to my girl (Dorthea) and to her mother, and also to my brother, Johannes, in Denmark, and to John Olsen in Risoer.

2nd. I wrote a letter to Sister Larsen in Risoer. Later, Elder C. Widerborg and I went to Slarud, where we baptized an aged woman who was sick, but she wanted, never-the less, to be baptized, and we carried her to the water. Her daughter, Gurine, was baptized at the same time, and all went off well, for which we felt very thankful to the Lord.

3rd. We held a small meeting in the place (Slarud) and confirmed Gurine and her mother, by the ordinance of laying on of hands, and we had a joyful time with them. Afterwards we went to town, where we had a good meeting at Brother Widerborg's; two police officers were present, and two of the brethren beside me spoke in that meeting.

4th. I wrote a letter to President Willard Snow in Copenhagen, and attended a council meeting at Brother Widerborg's; it was there decided that Elder Widerborg and I should proceed to Christiania, to learn, if possible, what the courts or government intended to do with our case, as we were anxious to go more energetically to work than we could at that time. The spirit of God was with us in that meeting.

5th. Accordingly, Elder C. Widerborg, Brown and I took a steamer for Christiania at 2 a. m. and landed there at 5 p.m. and found lodgings in No. 93 in Aker's Str. with a Mr. Andersen. Afterwards was out and looked at some of the sights in town.

6th. We paid a visit to Capt. A. Jensen, our former fellow prisoner in Frederickstad. He now confined in the house of correction (Tughuset) because he had gone too far in his religious expressions concerning His Majesty the King. We found

him well and hearty and with good cheer, and we had quite a talk with two of the officers on the principles of the Gospel. I and Brothers Widerborg, Brown and M. Olsen visited a very religious priest, Mr. Hailing, and we also made the acquaintance of several other prominent citizens during the day.

7th. We went out to find M. Jorgensen, our attorney in the Supreme Court, but we did not find him at home. We next went to Assembly Hall for the Supreme Court, and stayed there a short time, but without any benefit to us. Later in the day we again went in search of the attorney, Mr. Jorgensen, and found him at home and stated our errand, but we found him not at all friendly disposed to us or our cause, but he became more civil towards us before we left him, and he even asked us to pray for him and invited us or even any one else of our faith to call again when convenient and happening to be in town. I went with Brother Mathias Olsen out into the country a couple of Norwegian miles (14 English), and visited some relations and friends of his, and they seemed to be willing to listen to our testimony, and we stayed with them till late in the night. We reached the city about 4 o'clock in the morning, and put up for rest at Mr. Andersen's.

8th. We were out in town loitering through some of the principle streets and also visited the church. We also called on Judge Bunker, and from him we learned that our case would not come up in court before some time in September. We then set sail for Frederickstad, where we arrived the next morning about 6 o'clock. Fair wind and weather.

9th. I wrote in my journal and also wrote letters to President Hougan and Elder Svend Larsen in Risoer, which I sent with Brother Christensen (our skipper) for him to bring to us our American brethren, Hougan and Petersen.

10th, Sunday. Several of us went to Slarud, where we held a good meeting in the afternoon, and a good spirit prevailed.

11th. Elder Ahmanson and I went to Kjevelrud to hold a meeting in Niels Ingulsrud's home. Elders Ahmanson, C. Dorius, and I spoke in that meeting.

12th. After having paid a visit to Niels Ingulsrud, we proceeded to town. I then wrote in my journal.

13th. This day I occupied mostly in writing.

14th. Elder Ahmanson and I were visiting the family of saints in Braadnedal. We blessed Halvor Svensen's three girls and on our way towards our home we also blessed a boy. We put up with Brother Brown.

15th. We crossed the river into the city, where we visited the saints living there and in Vaterland. Afterwards we returned to Forstaden, the portion of town on the other side of the river, where we held a council meeting in the evening. At that meeting Elder J. Johansen was honorably released from presiding over the Frederickstad Branch, and Elder Widerborg appointed to that position, which was sustained unanimously, and with thanks to the retiring president. Elder Johansen. Furthermore it was agreed to that Niels Larsen, Kneple and Simon Halvorsen should be ordained Teachers, and likewise, that Ole Hansen, Slarud, and Mathias Olsen be ordained Deacons. After some remarks by several of us, by way of instruction, we ordained those brethren. The spirit of God was with us and we felt well.

16th. In company with Elders Ahmanson, and Widerborg, I visited the saints in Orli, and at midnight, Elder C. Widerborg baptized the wife of Hans Jorgensen and I confirmed her by the laying on of hands. When we came back to town, we met our brethren, Pres. Hougan and Canute Petersen, and J. Jensen and Christensen, who had arrived in the boat of Brother Christensen from Brevig.

17th, Sunday. This day we had nearly all the saints together at meeting, both from the town proper and from the neighborhood in the country. Several of the brethren spoke in that meeting, and I there moved and it was unanimously sustained, that we sustain High Priest Hougan as president of the mission in Norway, and Elder Canute Petersen as missionary. Also to sustain Elder C. Widerborg as president of Frederickstad Branch, and also all other arrangements previously made by the council of the branch, Friday evening the 15th. The spirit of God was present in great measure and I spoke at great length, as I had been requested, by President W. Snow, to come to Denmark. I prayed the Lord to forgive me for what mistakes I might have made, and also of the saints to forgive me, if, in any way, I had done any wrong towards them. and to inform me of such, and I should try to give the satisfaction; it was indeed a very touching and affectionate farewell scene, for I had learned to love the Norwegian saints, and I felt sure that the saints reciprocated in the same tender feelings, and I feel grateful to God for what good He has used me to do in this country. Assisted by Elder

Hougan and C. Petersen I then ordained Simon Halvorsen to the office of Teacher.

18th, Monday. I wrote in my journal, and visited some of the saints in their homes, to bid farewell to them. In the evening a farewell gathering took place in the home of Branch president Widerborg, where President Hougan and Elder C. Petersen were present, and after having sung a hymn and held prayer, I took a hearty and tender leave of all those who were present, and then with the following missionary brethren went on board the vessel and set sail for Brevig; Elders J.A. Ahmanson, John F.F. Dorius and Jeppe Folkman, Priest Niels Hansen, C. Knudsen and J. Jensen. It was then eleven o'clock night. Reflecting upon the past, we all felt very thankful for the work which our Father in Heaven had performed through us, notwithstanding the opposition and trials that we had been exposed to, both by the civil authorities and by mobs, and as the results there were at that time in Frederickstad 4 Elders, 4 Priests, 4 Teachers, 2 Deacons and 64 members in Frederickstad Branch, for which we give all honors to God.

19th. We reached Langesund (a small town at the mouth of the fjord) and four of us sailed up to Brevig, where we tarried with the saints, till the following morning, as in that locality and in the town of Skeen, much of our missionary labors had been performed and crowned with success.

20th. We set sail from Langesund at 4 a. m. and arrived in Risoer at 4 p.m. and in the evening we held a meeting in the house of Brother Lars Johnsen, where several strangers were present.

21st. I wrote a letter to Elder C. Widerborg, in Frederickstad and in the evening attended a prayer meeting on Kranen. I occupied most of the time, speaking and a fine flow of the good spirit prevailed.

22nd, Friday. I visited the saints on Kranen. In the evening attended a council meeting, where Jens Gundersen and his betrothed girl, Stine, confessed to having had unlawful sexual connections, and they were both excommunicated from the church until they could show the proper fruits of true repentance, when they then might be admitted

into the church again through the ordinance of baptism, because their offense was known to several people who were not members of the church, and it was well known that our church did not tolerate offenses of that kind with its members. The offenders
were satisfied with the action taken in their case.

23rd. Elder Dorius and I visited all the saints in town, each in their respective
homes.

24th, Sunday. We held fast day in the forenoon on Kranen. Afternoon we held a
meeting in Kleven, with Brother John Olsen, where several strangers were present. Several of us missionaries spoke, and a good spirit prevailed.

25th, Monday. I wrote in my journal and also letters to C, Widerborg in Frederick-
stad and Ahmanson in Brevig. I also visited the saints on Kraned and bore my testimony
to some strangers.

26th. We visited some of the saints in the town. In the evening we attended a
council meeting at Flisvig and after I had spoken a while to the brethren, I moved that
Brother Niels J. Petersen be ordained a Teacher and Erik Gundersen to be a Deacon, and being unanimously sustained, they were ordained by me, assisted by Elders Svend Larsen and John Olsen. Several other brethren also gave expression to their feelings,
and the spirit of God was with us in great measure.

27th. In company with several of the saints, sailed to Levang, and arrived there
about 1 p. m. We held a good meeting there in the evening and we all felt well edified.

28th. We left Levang about 4 a. m. and arrived at Kranen about 1:30 p. m. I received several letters and replied to them. In the evening we had meeting and partook of the sacrament together. I spoke at length to the saints, bidding farewell,
and we all felt solemnly impressed with gratitude towards God for his guiding and protecting hand that had been extended over us during our sojourn and missionary labors in Norway. I received some money as a donation from the saints. We adjourned
this meeting as usual by singing and prayer.

29th. I wrote in my journal and afterwards I went to town to have my passport signed by the magistrate. I also visited the constable, Mr. Petersen, our friend, and
bore my testimony to him and his wife, and finally returned and put up with the saints

on Kranen.

30th. The child of Brother Niels Isaacsen was buried in the Sondelev cemetery.
I and several of our church members attended the funeral and then returned to Kranen.
Afterwards I wrote in my journal and wrote letters to President Hougen and C. Widerborg
in Frederickstad.

31st, Sunday. Forenoon we had a meeting in the house of John Olsen (Kleven) and
in the afternoon we had a meeting in Kranen, several of us missionary brethren occupied
the time and the spirit of God was with us in great measure. After meeting I had an
opportunity to bear my testimony to several strangers in the house of Sister Maria.
In the evening Elder Svend Larsen re-baptized Jens Gundersen and his girl who had lately been excommunicated from the church.

AUGUST, 1853

1st. I wrote in my journal and visited some of the saints in their respective homes.
In the evening we had a meeting in Flisvig (in the outskirts of the town) but a mob gathered outside the house and made some noisy demonstrations, but finally left us in
peace, about midnight, and we continued our meeting. The saints were very devoted in their prayers and I felt much impressed by the spirit of God and spoke encouragingly
to the saints. At last, I performed the marriage ceremony to Jens Gundersen and Stine
that made them man and wife, and finally partook of a supper prepared by the parents
of the bride.

2nd. We made ready for final departure to Denmark, and after dinner we bid farewell to the saints and went on board "The Lion" (name of Brother Svend Larsen's vessel), but just before we set sail, we all bended our knees before our Father in Heaven and asked Him to pour out His blessings upon those friends that we were just about to leave, and also upon us who were to cross the North Sea, and to preserve us
all in the faith as well.

3rd. We arrived at Hals about 6 p. m. and landed. Attended a prayer meeting with
the saints there that evening, and we had a time of rejoicing with them.

4th. Elder John F. F. Dorius and I proceeded on foot to Aalborg, arriving there

at 1 p. m. ; the other brethren arriving about 5 or 6 p. m. by way of the water. We here had the great joy of meeting our beloved president Willard Snow. He informed me that he had been longing for my arrival very much, and that he could stay in Aalborg no longer than till the next day as he had some very important business to attend to in Copenhagen, and that he wished me to be with him and assist him. He told me too, that he wanted me to bring my betrothed girl along and get married, but I told him that it was not my intention to get married till we reached Zion, or perhaps on the way. He then informed me that he intended to send me along with the next emigration. After some consultation with my girl and her mother, it was decided that my girl come to Copenhagen later on, when her mother would have her fitted out with clothing, etc. , to her own satisfaction.

5th. I visited some of the saints in their respective homes, and had a very pleasant time with them. About 1 p. m. we. President Willard Snow, Johannes Larsen, N. C. Schou, John F.F. Dorius, myself and Svend Larsen with his family, went on board the "Lion", and set sail and landed in Hals, and took a light meal with some of the saints, living there. We had a conversation there with a family not of our faith, and about 6 p. m. we again set sail for Copenhagen, (leaving Brother S. Larsen's family).

6th. Arrived in Copenhagen the next night about 11 o'clock, the wind having been very favorable. I went along with President W. Snow to the Mission Office and stayed over night. I learned with much regret, that several of the saints had lately died from Cholera, which was then raging in that city, and among them was the president of Copenhagen branch, Elder Samuel Hansen.

7th, Sunday. I attended meeting and addressed the saints in the forenoon, and also blessed the sacrament in the afternoon. All the brethren that had arrived spoke and we, had a fine time. Afterwards I was in company with Pres. Snow, P.O. Hansen, H.P. Jensen and several others.

8th, Monday. I wrote a letter to the saints in Risoer, and afterwards I accompanied Pres. Willard Snow out to Fredericksberg and attended a council meeting in the evening, where I addressed the brethren by request.

9th. I wrote a letter to my affiance and afterwards I visited some members of the

church, in company with Pres. W. Snow, In the evening I attended council meeting where the case against Elder H. P. Jensen was brought up, and continued till about 12 o'clock night. All of the brethren gave expressions of their views upon the case.

10th. I wrote a letter to the saints in Frederikstad, and visited some of the saints outside the city. In the evening I again attended council meeting and the case against H. P. Jensen was continued, and in addition to this case, a charge against Elder P. 0. Hansen was presented, for having acted very unbecoming as a servant of God towards several young sisters. This session of the council lasted till two o'clock in the morning, and then adjourned till the next evening.

12th. A special conference had been appointed and convened and I opened the meeting with prayer, and it was there proposed and agreed by unanimous vote that Elder Christian J. Larsen should be president for the Copenhagen Conference. In the evening a council meeting was convened, and during that session nearly all the brethren spoke and expressed their views with regard to the conduct of the two before mentioned brethren, and after Pres. W. Snow had elucidated their case from various sides, he proposed that Elders H.P. Jensen and P. 0. Hansen should be baptized for the remission of their sins. This decision was agreed to by unanimous vote, and the council adjourned to meet again the next evening at seven o'clock. When this meeting adjourned the time was three o'clock in the morning. The two brethren on trial were very humble and accepted the decision with gratitude.

13th, Saturday. In the morning I wrote in my journal, and at the time for the conference to convene, I went to meeting. I was requested by Pres. W. Snow to speak in that meeting. In the evening at seven o'clock, we met in the council hall, according to the previous appointment, and after opening the meeting with prayer and singing, we all proceeded down to the water, where H. P. Jensen and P. 0. Hansen were baptized by Pres. Willard Snow. After having returned to the hall, Pres. Snow requested me and Elder 0. N. Liljenquist (the president of the Copenhagen Branch) to place our hands along with his, upon the heads of the two re-baptized brethren, with the understanding that H.P. Jensen should be installed in his previous position as second councilor to President Willard Snow, and he then re-ordained H.P. Jensen to the office of High Priest. After this was done, the two sisters connected with the case, to viz. , Sarah Jensen and Thora Svensen, were called in, and Thora Svensen (the girl)

asked forgiveness of Sister Sarah Jensen (the wife of H. P. Jensen) and then the council
also forgave her.

14th, Sunday. I received a letter from my girl (Dorthea) and afterwards I attended
the General Conference, which convened at 10 a. m. I was requested by Pres. Snow to come to the stand and open the meeting by prayer, and after singing Pres. Snow addressed the congregation at length upon the order and organization of the Church and the Priesthood and upon the duties and obligations resting upon the saints in sustaining the Priesthood and the various officers. It was then proposed and sustained
by unanimous vote that Willard Snow is the president of the Scandinavian mission, Brother Hahn was then sent after H. P. Jensen and P. 0. Hansen and after their arrival,
Pros. Snow spoke to the conference concerning those two brethren and their transgress
ion, and that their case had been tried before a High Council of brethren, and that they
had shown humility and had been forgiven by that council. They had since been baptized
for the remission of their sins and re-confirmed members of the Church, and also was
their previous office in the Priesthood been reconfirmed upon them, under his hands.
Pres. Snow gave much valuable instruction to those two brethren, that were of value to all of us, and among other things he stated that he had also baptized Elder John E.
Forsgreen before he left Copenhagen with the last emigration company (by his own request) for the remission of his sins. At the afternoon meeting, after opening by singing and prayer, Pres. Willard Snow moved that the conference sustain Elders P 0 Hansen and H. P. Jensen as his counselors, which was carried by a unanimous vote. Also that we sustained by unanimous vote. That we sustain Elder Eric G. M. Hougan as president of Brevig conference in Norway, and Canute Petersen and Carl Widerborg as his counselor, and also to sustain all the brethren under my jurisdiction
in Copenhagen Conference, which was also sustained by unanimous vote. The conference
was then dismissed and adjourned till the following Sunday. After meeting I accompanied Pres. Snow on a visit to Brother Eskildsen, in Ostergade, and I wrote a letter to my betrothed girl, and also wrote in my journal, where after I went with Pres. Snow to a Brother Andersen, for supper, and finally we landed in the Mission Office, where we retired for the night after prayer.

15th. In connection with the brethren of the Presidency, I fasted this day, and
remained with them till 10 a. m. Pres. Snow gave us much good advice, and to me he said: "You are now president of the Copenhagen Conference; be a good shepherd to the sheep; much is required of you, etc. " I wrote that day in my journal, and also

a letter to my brother John (Johannes) and visited some of the saints to cheer them up.
I blessed Brother Andersen, President of Fredericia Conference, as he was sick.
In the evening I attended council meeting, President Snow presiding, and after singing
and prayer, he proposed to have the brethren sustain me as the president, etc. He then requested me to speak, after which he spoke for a short time, but was suddenly attacked by some evil power which made him fall to the floor, right in front of his counselors and me. We at once bowed on our knees and prayed for him, and then we placed our hands upon his head, and Elder P. 0. Hansen blessed him, after which he recovered and arose and said; "God bless you all."

16th, Tuesday. About one o'clock in the morning, Pres. awoke and called Brother
Hahn and sent him for Elder H. P. Jensen, When he arrived, Pres. Snow conversed and explained many things to us concerning the organization of the Church and the work
in Denmark, and especially to me, he said, that he desired that P. 0. Hansen and H. P.
Jensen would take him to England by the first steamer leaving this port. After this
we again retired and all was quiet till about the break of day. I will here state that I
had stayed in the office with Pres. Snow every night since my arrival from Norway.
After he and I had arisen and had entered the office room, he was again violently attacked by that evil power to such a degree that it took 4 or 5 strong men to hold him,
but as we again united in prayer for him he again became quiet for a short time, and
again we prayed for him and administered to him, after which he again became quiet and by himself; but that spell of quiet only last till a little past the noon hour, when the
same evil powers again attacked him with increased force, so that it took 6 or 8 strong
men to hold and control him. In this condition he remained and suffered during that afternoon and evening, and it was found best to bring him to the hospital, which was
done late that evening. We held a special prayer meeting for his benefit, in the home
of Brother Clausen, in Aabeuraa Street, and all present were much affected and earnest
in the supplications for our beloved president. It was indeed a severe trial for us all
that will not easily be forgotten, and I myself cannot by words describe the sorrow we
felt.

17th. My brother Johannes and I visited some of the saints both in Copenhagen proper and on Christianshavn and in Amager, in order to encourage and cheer them up (for they were much depressed in their feelings) and when we returned to the

office,
I found that my betrothed girl had arrived from Aalborg, I then took her to Brother
Rasmussen, where she made her home until we were married. Afterwards my brother Johannes and I went to Brother Jensen, where we bowed before the Lord in humble prayer, before going to the regular council meeting and when we got there, the meeting
was opened by prayer offered by Elder 0. N. Liljenquist, president of Copenhagen Branch. At first it seemed that a contending spirit pervaded that meeting, but after
all the brethren present who wanted to speak had expressed themselves, and Elders P. 0. Hansen and Jensen had informed the assembly that it was their intention to take
Pros. W. Snow to England the next day, they all became reconciled and satisfied with the
course. I spoke to the brethren for a short time and then I closed the meeting by prayer.

18th. I wrote in my journal and about 2 p. m, I, in connection with several other
brethren, assisted in getting Pros. Snow on board the steamer that was to take him to England. After seeing him and his attendants, Hansen and Jensen, off, I and my affianced girl went to visit Sister Sarah Jensen, and in the evening I attended a good
meeting at which the spirit of God was present in great measure. He being praised for it.

19th. In company with my brother Johannes and Elder John Swenson, I visited some of the saints in the out lying districts of the Branch, and in the evening I attended
a prayer meeting in Fredericksberg district. The spirit of God was felt in our midst
and I occupied some of the time in speaking to the saints.

20th. Visited some of the saints in different parts of the Copenhagen Branch (Amager, Christianshavn and in the city proper). My betrothed girl was in our company
in order to become acquainted with the saints. In the evening I baptized Elder John
Swenson at his own request.

21st. We had a day of fasting. President Liljenquist, my brother Johannes and I
were out in the woods attending to secret prayer. It was our conference day and at 10 a. m, the first session was opened by prayer. I addressed the brethren in particular
concerning their duties as missionaries, not to become lifted up with pride, when God
blessed their labors with success, but give all honor to Him, to keep themselves pure

in mind and abstain from sin so that they might be lights unto the world, as well as to the saints. A separate branch was organized at Frederickshaven, and Nicoli Dorius to preside over the same, and that Peter Hansen and John F. F. Dorius be his assistants, August Nielsen to be ordained an Elder and appointed to labor as a missionary in West Seeland; likewise, that Brother J. J. Folkmann to be ordained an Elder, and to labor in Falster, after having made a brief visit to his native home, the island of Bornholm; that Wilhelm Hansen be ordained a Deacon to go to Falster as a missionary; that Sven Larsen and A. Schouby go to Aalborg conference to labor as missionaries under direction of President Johannes Larsen. The names of about 20 other brethren were read before the conference to be ordained to various offices in the Lesser Priesthood, as Priests, Teachers, and Deacons, to labor in the Copenhagen Branch and its environments. All these calls and propositions were sustained by the unanimous vote of the conference. The first session then adjourned for one hour, and re-assembled at 1 p. m. and was opened by singing and prayer. I occupied a short time speaking about the emigration to the brethren having charge of the various districts to keep accurate accounts of all money coming in as donations, and to give them into their president, and he again to the Mission Office. Brother N. L. Christensen was to be continued as trustee over the poor fund, and Brother Hahn to be ordained an Elder, and to be continued as clerk or secretary in the Mission Office. These propositions were all sustained by unanimous vote. Elder Johannes Larsen then occupied a short time in speaking and he appointed Sven Larsen and A. Schoubye to labor in Randers. After a few other brethren had been speaking and all of us had partaken of the sacrament the following brethren were ordained Elders (under the hands of Pres, Liljenquist, Johannes Larsen and myself) to viz: F. J» Hahn, N. L. Christensen, August Nielsen and J. J. Folkmann. After this I spoke for a short time and moved that we all hereafter would do our best according to our abilities, and work by all our powers of might and mind to serve the Lord and to keep His commandments, and to sustain the Priesthood and one another. This proposition was sustained by a hearty and unanimous vote. Everybody seemed to be impressed with a fervent desire to serve the Lord.

22nd. I visited some of the saints and assisted by Elder Svend Larsen, blessed three persons, who were sick. In the evening of that day in a council meeting, in connection with Elder 0. N. Liljenquist, ordained the rest of the brethren who had been sustained by the conference to receive the Priesthood. Several of the brethren spoke in that meeting, and the spirit of God was present in a great measure. After extending thanks to all the brethren for their assistance, we adjourned sine die.

I
afterwards signed a number of certificates, and I also received letters from Elders C. Widerborg and Lauritz Larsen.

23rd. I wrote in my journal, and visited some of the saints in Amager. In the evening I attended a prayer meeting at Brother Loves (Lions) in the city proper, where I dismissed with prayer.

24th. In company with Elder John Svenson and my betrothed girl I visited some of the saints outside the town, (Strand Way), where we had a prayer meeting in the evening at Brother Hansen's where I occupied some of the time in speaking to the saint; and finally I dismissed the meeting with prayer.

25th. I accompanied the brethren, E. Jensen, John Svenson and Peter Thomson out to the steamer's harbor, to see them off. E. Jensen for Norway and the other two brethren for the island of Falster. Afterwards I wrote a letter to my brother Christen, who presided in the island of Bornholm. In the evening I attended a good meeting at which many strangers were present and in the beginning some of them tried to make a disturbance, but after I had spoken for a short time, they became quiet, for which I give God my thanks. Afterwards a sister, Maria Petersen, requested a private talk with me and we therefore, retired to an office room, where she revealed to me that Elder Johannes Bohn had committed adultery with her on the first of May last. I put he statement down in writing and she signed it. I then spoke to her, explaining to her the nature of that offense, and she seemed very humble and asked the Lord to forgive her with a promise not to commit that sin again; she also agreed to ask Sister Bohn's forgiveness, and said that she would follow my advice by the help of God.

26th. I wrote in my journal and also wrote a letter to Elder C. Widerborg in Norway. Accompanied by Pros. 0. N. Liljenquist, I visited Brother John Bohn, and he then acknowledged to us that he had committed adultery with Sister M. Petersen on May 1st, and he then signed her statement. Afterwards, Brother Liljenquist and I went visiting some of the saints to cheer them up, and in the evening we attended a council meeting at Brother Hansen in the 1st district. I spoke for some time, instructing the brethren on various topics.

27th. This day I fasted. I visited my uncle Mons, and wrote a letter for him to his relations in Eltang, and bore my own testimony to him also. I had a lengthy conversation with a brother in law of Brother Clawson, explaining the Gospel to

him,
and he seemed very much impressed by what I told him. In the evening some prominent
brethren in the Priesthood came together, to take action on Brother Bohn's case, and
he was present himself and also Sister Marie Petersen. They both showed much
humility and asked to be forgiven, by the brethren of that meeting and also by Sister
Bohn, and declared a willingness to submit to any decision that might be made upon the
case. They were then forgiven on condition that they both should be re-baptized for
the remission of their sin, after having asked and obtained forgiveness from Sister
Bohn. It was 12 o'clock night when we got through and returned home. Thanks to God
for the results.

28th. We had two good meetings this day and several brethren preached. I spoke
upon the duties and obligations of the saints, both towards God and towards one another
not to suffer ourselves to rise up against our brethren and sisters in judgement,
neither to give way to back-biting, but for each one to look to himself first. The spirit
of God was present in a great measure and we then partook of the sacrament. There
had been a great deal of contention and strife among the saints during these days of
trying scenes, but now it seemed that these bad influences was passing away from
most of our people, and confidence and general good will was returning. Thanks be
to God our heavenly Father. In the evening some of us brethren attended a small
family social at Brother Hansen's (in Fredericksborg Street) and we had much joy in
conversation concerning God's mercy to us.

29th. I wrote a letter to my brother, Johannes Larsen, President of Aalborg
Conference, and my betrothed girl and I paid visits to some of the saints in the suburb,
Fredericksberg. In the evening I attended council meeting and were not disturbed but
a good, peaceable spirit prevailed. Thanks be to God.

30th. I wrote in my journal. Afterwards I visited some of the saints in Amager.
When I had returned, I found letters from Elders P. 0. Hansen and H. P. Jensen,
dated Liverpool, England, August 25th, which brought the lamentable news of the death
of Willard Snow while on the sea, and that the corpse was thrown into the sea almost
immediately, as the captain of the steamer would not permit the remains to be taken
ashore. In the evening I and Pros, Liljenquist and Sven Larsen went out to a place
where we generally used to perform baptism, in the sea, and we there administered
that ordinance to a Brother Fredericksen, who had voluntarily confessed that he had

sexual intercourse with his present wife, before they were married. He had felt condemned by his own conscience and, therefore, he had made this confession. Elder Sven Larsen performed the ordinance and in connection with the other brethren, I administered the ordinance of confirmation.

31st. This day I moved my betrothed girl from Amager and into the city proper, to make her home with Brother Clawsen, in Aabenraa Street. Afterwards I went to the office where I wrote letters to the following persons, to via. : President Andersen in Fredericia; Johannes Larsen, in Aalborg and to my parents and Niels Backe in Veile. Afterwards I anointed and blessed two sisters, who were sick. In the evening attended a meeting, where I consecrated some oil, to be used for the sick. Afterwards Brother Hahn and I went out to a place, where there was a small pond, where we administered baptism and confirmation to a Sister Bummer, at her own request.

SEPTEMBER, 1853

1st. Wrote in my journal, and also wrote a letter to my prospective mother-in-law. I had a long confidential talk with Sister Sarah Jensen. She was very much depressed in her feelings, but after conversation she came to feel better.

2nd. In the evening I baptized four persons, among them was Emilie Fjeldstad, for the remission of their sins, and I gave Sister Emilie Fjeldstad the ordinance of laying on of hands. I also administered to my betrothed girl, who was unwell, visited some of the saints, and in the evening attended council meeting and talked some time.

3rd. I wrote in my journal and also wrote letters to the following elders; Christen Larsen, president in Bomholm; John Svenson in Falster and Jens Thomson in Aalborg In the evening I attended council meeting in Christianshavn, in Brother Watterstrom's home. A complaint was read, charging Brother Hostmark with transgression; he showed much humility and asked forgiveness from the council, which was granted. Two other brethren also confessed voluntarily, that they had been in transgression soon after they had joined the church, and they also asked forgiveness and the privilege of renewing their covenant by baptism. I baptized these two men, and in connection with Elder 0. N. Liljenquist, confirmed by the water's edge. They felt very grateful to God for this favor.

4th. President Liljenquist and I were out in Fredericksberg and administered to

Sister Thomson, who was sick, and attended meetings both in the forenoon and in the afternoon. One brother was ordained a Teacher, and six other members were administered to, and the sacrament was administered also. I spoke at some length upon that subject. After the meeting I went to Brother H.P. Jensen's, where I had the pleasure of meeting Elder Van Cott, who had been sent and appointed to take charge of the Scandinavian Mission. He had come in company with the brethren that had been in England, trying to bring Pres. Willard Snow there.

5th. Brother Rasmussen and I administered to Brother Andersen who was sick. Afterwards, I, in company with my betrothed girl, visited several of the saints in the city proper and also in Amager. In the evening I attended council meeting.

6th. I wrote in my journal and visited a number of the saints. In the evening I attended prayer meeting at Brother Clawsen's and blessed his little son who was sick.

7th. I wrote a letter to Brother John Svensen, in Falster, and afterwards President Liljenquist and I visited some members in the eastern district. In the evening I attended a prayer meeting but Pres. Liljenquist was not well. I took charge of the meeting.

8th. I received a letter from my brother Johannes, from Aalborg, and wrote him a letter immediately in reply. I afterwards, visited some of the saints and later I took my few private belongings away from the Mission Office and put up at Brother H.P. Jensen's (Store Kjobmager Gade); Great Merchant Street.

9th. I wrote a letter to Elder Ahmanson and the saints in Risoer, Norway.

10th. I wrote a letter to my parents and afterwards I visited some of the saints (Strandway) and next called on the brethren in the Mission Office.

11th. I attended meetings both forenoon and afternoon, spoke in both meetings. Pres. Liljenquist and I administered to three of our members. I received a letter from my brother, Christen G. Larsen, from Bornholm. Afterwards, in company with my betrothed girl and Brother Hahn and his girl, visited some of the saints outside of the city. (Strandway)

12th. I wrote letters to Pres. Hougen, and C. Widerborg and Ole Slaro, in Norway I afterwards went to Brother Petersen (Spring Street) and administered to a sick man. In the evening (Monday) I attended the regular council meeting. Elders P. 0. Hansen

and H.P. Jensen being speakers.

13th. Elder H. P. Jensen and I ordained a Brother Niels Jensen to the office of Priest. He was going to Sweden. Afterwards I went to visit some of the saints in Fredericksberg.

14th. My betrothed girl received a letter from her sister, Julia, informing her that their mother had died on the 8th of this month, and was buried on the 11th of the same month. This news was very painful to us.

15th. Elder H. P. Jensen and I took passage on the steamer "Sylphide" for the city of Horseus, where we arrived about 6 p. m. and then we walked to Tiersbeck, arriving there at 9:30 p. m. where we found a hearty welcome with Rasmus Johansen's family.

16th. This day we set out on foot to visit my parents in Greis. We were heartily welcomed by them.

17th. We went on foot to Tiersbeck, where we had a very interesting meeting in the evening with the saints in that neighborhood.

18th. In company with some of the saints we again walked to Fredericia to attend a conference. Elder A. Andersen presided there. I occupied some little time in speaking and also dismissed by prayer. In company with other brethren blessed three persons who were unwell. We had a joyful gathering in the evening with the saints, singing praises to the Lord.

19th. Was in conference. In the afternoon I spoke at some length, by request, and in connection with Elders H.P„ Jensen and Pres. Andersen, ordained 2 Elders, 2 Priests, 2 Teachers, and 2 Deacons. We also confirmed 3 persons and administered the sacrament to the saints, and we all gave praise to the Lord for the influence of His Holy Spirit, which we had enjoyed. After meeting some of us crossed over to Streep (on the island of Funen) where we had a good time with the saints living there.

20th. I wrote in my journal and also wrote letters to my brother Johannes Larsen in Aalborg, and to my betrothed girl. Elder H.P. Jensen took passage on the steamer for Copenhagen, while Elder Soren lversen and I returned to Fredericia and from there we went to Veile, visiting some of the saints on the way in Bradstrup and finally

we
reached Greis, where we put up for the night by my parents.

21st. We visited the saints in a place called Esstingaar and from there we went to
Store Lime, where we held a meeting at Mads Poulsen's. Afterwards Brother Soren lversen, baptized Sister Anna Mette for her health, and in connection with Brother S. lversen, I laid my hands upon her and blessed her. We felt the spirit of God upon
us in a great measure.

22nd. I wrote a letter to my mother's sister in Eltang. After having visited some
of the saints in Esstingaar, I proceeded to Greis.

23rd. This day I spent reading and writing. I received a letter from my brother,
Johannes, dated in Randers.

24th. Also this day I spent in reading and writing and in conversation with the
saints.

25th, Sunday. We had two meetings in the home of my father. I spoke in both meetings, and assisted by the branch president, Rasmus Johansen, I gave Sister Stine the ordinance of laying on of hands. We also administered the sacrament and we felt greatly blessed. After taking leave of my parents and friends in Greis, my brother Soren and his affianced girl accompanied me on the way to Veile, where we put up for the night with Brother Beck. We found that his wife was much troubled in
her mind about the revelation on celestial marriage, and we tried very much to reconcile her and make her feel better and even prayed for her and with her.

26th. I tried again to comfort and persuade her on that subject, and after visiting
some of the other saints in Veile, I, in company with my brother Soren and S. lversen
proceeded to Fredericia.

27th. We crossed over the sound to Strip in Fynen to Brother Lars Jensen, and his son, Jens, took us then by a team a couple of Danish miles on our road to Brother
Jens Hansen in Thorstup, where we arrived at 8 p. m. We soon got the saints together
and held meeting with them, and partook of the sacrament with them, . All of us spoke
to the saints in that meeting, and after dismissal, Elder Jens Hansen baptized two persons, and I confirmed them.

28th. As it was a very stormy day, we remained there and held meeting in the

forenoon. Several of us spoke in that meeting and one person was administered to for sickness. The afternoon and evening was spent in pleasant conversation, singing and so forth.

29th. After administering to some sick persons we proceeded to the city of Nyborg and visited some saints who lived there, and afterwards we crossed by steamer to Korsor and from there we went on foot to the village of Svenstrup where we held meeting in the evening, and the saints living there appreciated our visit very much.

30th. After visiting and taking leave of some of the saints we started on foot for the town of Ringsted and continued during the night traveling to Roskilde, where we took the train for Copenhagen.

OCTOBER, 1853

1st. We took the train for Copenhagen.

2nd. Attended meetings both in the forenoon and in the afternoon. I spoke to the saints by way of encouragement and on doctrine also, and in connection with Elder Liljenquist administered to six members and we had a fine time. Afterwards my brother, Chr. G. Larsen and I visited a brother of our mother.

3rd. I wrote in my journal and afterwards in company with my brother C.G. went to visit some of the saints outside the city proper (Strandway). In the evening attended council meeting where a certain brother and his sweetheart appeared, asking to be forgiven and admitted into the church again, as they had been excommunicated for fornication. Some of the brethren objected to their petition being granted, but after some further discussion, it was granted them to be re-baptized. Another cause was laid before that council meeting, against Brother Hostmark, and after a lengthy investigation he was excommunicated from the Church. I spoke at some length, upon the very trying scenes that we had had since the revelation on celestial marriage had been made known to us, because so many of our people had committed themselves and sinned against the law of God, but he that given them the spirit of repentance, and several had come to me of their own free will, and confessed and asked forgiveness of God through me. His humble servant. These last three months had indeed been a very trying time for the church in Copenhagen.

4th. My brother C.G. and I visited some of the saints in town and in Fredericks-berg. We administered to three of Brother Clawsen's children, who were sick.

5th. In company with my brothers, I visited some of the saints in their homes.

6th. I attended the general conference where Elder John Van Cott was sustained as president of the Scandinavian Mission, and P.O. Hansen and H.P. Jensen were sustained as his counselors. I was released from being president of Copenhagen Conference and called to go to Norway; 0. N. Liljenquist was called to preside over Copenhagen Conference; Elder Peter Olsen was appointed to preside over Bornholm Conference and several other brethren were called to go as missionaries to different parts of the country. Afternoon, by request, Pres. H.P. Jensen and I spoke to the people and then we adjourned about 4:30 p. m. At the council meeting in the evening, those brethren who were called to perform missions, were ordained and set apart by Elders P.O. Hansen, Peter Olsen, H.P. Jensen, and C.J. Larsen, myself, and several of the brethren spoke in that meeting and I dismissed by prayer.

7th. I wrote in my journal and also a letter to Sarine Simmonsen in Zion. The day the brethren from Aalborg arrived by the boat "Zion's Lion, " and my affiance was with them; she had been to visit her father since the demise of her mother. I visited and talked comforting words to some of the saints.

8th. This was the first time that I had been together in such a capacity with my four brothers, to viz. ; Soren, Johannes, Christen and Lauritz, before I went to Norway, and we felt to praise God that we all, together with our parents and sisters, had embraced the Gospel and were members in the Church of Christ. This day I received a letter from Elder Ahmanson in Risoer, Norway, and also letters from Christen Knudaen and Sister A. K. Larsen. In the evening I attended the council meeting and afterwards a number of us Elders had a social gathering at H.P. Jensen's where we had a fine time.

9th. I fasted this day, and attended meeting both fore and afternoon. The lately arrived brethren did the speaking and I dismissed by prayer.

10th. I this day went to the police office to arrange for my papers. Afterwards I went to Fredericksberg and Brother Peter Thomson lent me 25 dollars (American) to assist me on my mission and to my wedding expenses, which would not have been arranged for if I had known that I was to return to Norway and not be permitted to emigrate this season, as Pres. W. Snow had promised me, when I met him in Aalborg for it had been my determined plan not to marry till I could emigrate to Zion. In the evening I asked President Van Cott if he would perform the wedding ceremony before we were married in the Lutheran Church, but he said that he would do it after we

had
been married according to the law of the land.

11th. Wrote in my journal and afterwards my affianced girl and I went visiting
some of the saints in Copenhagen and in Amager. In the evening we had a fine time at H.P. Jensen's. My brothers were there also.

12th. My brothers, Soren and Lauritz and some other brethren took the steamer for Nyborg. I visited some of the saints and attended council meeting in the evening,
where Pres. Liljenquist, Chr. G. Larsen, P. Olsen and I ordained 3 Elders, 4 Pries 6 Teachers, and some Deacons, and we had a very fine time.

13th. I went to the police office with a view of getting my papers, but was there
informed that I could not get them in Copenhagen because neither I nor my betrothed girl were not born in that city. My affiance and I next went out to Brother P. Thomsen
in Fredericksberg, where I administered to two of the sisters, who lived with Brother
Jens Murmester (a mason). Afterwards who and I returned to Amager.

14th. I wrote in my journal. Afterwards I went to the parson for Runde Taarn Church, in Church of the Round Tower, and asked him if he would announce our intention to get married, according to the rules of the state, and he at once consented
to do that, but did not tell him that we were Mormons. I was possessed of a fine certificate from Colo. Coldivin, whom I had served, before joining our Church, and this certificate did me good service afterwards when I applied for passport from Copenhagen.

15th. This day I spent reading the "Scandinavian Star" and making visits to some
of the saints.

16th. This day in the meetings I assisted Pres. Liljenquist and T. Olsen in confirming five persons members of the Church, by the ordinance of laying on of hands, and we also blessed four children. The spirit of God was abundantly with us.

17th. I wrote in my journal, and attended council meeting in the evening.

18th. I wrote letters to Pres. Hougan in Norway and

19th. to my brother Johannes Larsen, president in Aalborg.

20th to 22nd of October. I visited among the saints and otherwise enjoyed my time by reading and writing. I also this day administered to a sick person.

23rd. I attended meetings all day and also in the evening.

24th to 29th inclusive. Visited the saints in various parts of the city, and wrote letters to my brother Soren, and also a letter to Fredericia. Pres. H,P. Jensen and I visited the saints in Hosterkjob, and stayed with them over night.

30th, Sunday. My betrothed girl, Barbara Jensine Dorthea Olsen was this day married to me by a Lutheran priest in the church of the round tower in Copenhagen (in order to comply with the law of the land.) In the afternoon I spoke in our public meeting and blessed and administered the sacrament. In the evening, in the home of Pres. H,P. Jensen, the real wedding was performed by Pres. John Van Cott and by the Holy Priesthood which he held, he promised us the blessings of Abraham, Isaac and Jacob, and as witnesses present were Daniel Cams, P.O. Hansen, H.P. Jensen and my brother C.G. Larsen, and I now pray that I may be able to so live by the help of my Heavenly Father that I may be worthy of all these blessings in time and throughout eternity for myself and our posterity.

31st. I wrote in my journal and also wrote a letter to my brother Johannes Larsen in Aalborg. In company with my brother C.G, Larsen, I visited some of the saints and in the evening attended the regular council meeting.

NOVEMBER, 1853

1st. My brother C.G. Larsen and I went to visit some of the saints in Christianshavn.

2nd to 5th inclusive. I, with my wife, visited several families of saints in the city proper and in Christianshavn and Fredericksberg, and we had a very enjoyable time.

6th, Sunday. At meeting in the forenoon, I spoke and in the evening my wife and I were invited to a social party in the home of Brother Christensen in Christianshavn.

7th. I visited some of the saints and took to arranging my things for my prospected mission to Norway. In the evening I attended council meeting.

8th. I took leave of my wife at 2 p. m. and boarded the steamer bound for Aalborg, where I wanted to call on my way to Norway, and arrived in Aalborg at 12 o'clock the same night.

9th. I was received with much joy by my brother Johannes, and also by my father-in-law, Jens Olsen and his children, and even that night met with many of the saints in a prayer meeting and spoke to them for a short time.

10th. I wrote in my journal and in the evening, in company with my brother, I

attended a baptismal service.

11th. My brother, Johannes, and I visited some of the saints and in the afternoon, about 3 o'clock, my brother C. G. and my father came on foot from Greis, which was a very happy surprise to me.

12th. In company with my father and my brothers, I visited some of the saints in North Sundby.

13th. At our meeting that day, I occupied some time in the forenoon, speaking to the people, and my father and my brothers spoke in the afternoon. Later we called on to administer to a sick woman.

14th. My brother Chr. G. and I took pains to find some sailing vessel that would take us to Norway, but we did not find any. After attending council meeting in Aalborg, we all crossed over to North Sundby, where we had a real love feast with speeches, songs and a dance added till about 4 o'clock in the morning.

15th. We stayed with Brother Adolph Bone over night and after dinner we, my brother C.G. and I, walked, in company with Brother Petersen, to Hals, where we arrived about 6 p.m. and held meeting that evening; both of us spoke in that meeting and the saints seemed to appreciate our visit very much.

16th. This morning, when we went down to the pier to take passage on the steamer: back to Aalborg, we were met by my wife, coming from Copenhagen, who brought a letter from Pres. Van Cott by which he released us both from going to Norway. This change was caused by a letter from Pres. G.N. Hougan in Norway, where in he stated that the Supreme Court had decided against us as being unchristian religionists, and, therefore, not entitled to religious toleration in Norway, and that I, therefore, would be put in prison again if I came to Norway, and pay cost of court or else expiate it by imprisonment for a number of days on bread and water fare only. When we arrived in Aalborg, we spent the time in visiting among the saints and in prayer meeting in the evening.

17th. I wrote a letter to Pres. Van Cott in Copenhagen. Administered to a sick woman and wrote a letter to Brother Svend Larsen in Randers. My father took the stage to the same city. In the evening my brother C.G. and Brother Jens Thomsen and I held a meeting in North Sundby. All of us spoke, and we had a fine time.

18th and 19th. I visited some of the saints and in the evening I baptized Jeppe Christensen's four children.

20th, Sunday. I fasted and attended meetings both in the forenoon and afternoon, and I spoke most of the time. My brother Johannes, Jens Thomson and I confirmed five persons by the laying on of hands, and also blessed a sick woman. Later I and my wife, together with several other members of the church, were invited to a social party at Brother Madsen's, and we had a fine time of it.

21st. I wrote in my journal and afterwards my wife and I went over to Sundby. In the evening I attended council meeting. Had a pleasant day and evening.

22nd. I wrote a letter to the saints in Risoer, Norway, and afterwards I visited some of the saints in the town of Aalborg.

23rd. I wrote a letter to Brother Sven Larsen in Randers, and received a letter from Pres. H.P. Jensen, dated Copenhagen, Nov. 19th. In the evening I attended council meeting, where I occupied some of the time speaking and in connection with Pres. Johannes Larsen, Jens Thomson ordained one Elder and two Priests. We felt greatly blessed all that day.

24th. I wrote a reply to Pres. H.P. Jensen's letter, and also wrote a letter to my parents.

25th. Some of the saints took the steamer for Copenhagen this day. I called on my father-in-law, Jens Olsen, as he had promised my wife one hundred Danish dollars (50 American dollars) as her share of her mother's estate, but he only gave me half of that amount, yet he wanted me to give him a receipt for the full amount; but as I was not willing to do that he became very angry and used many hard express-ions against me. I reasoned with him for a while and finally he agreed to furnish the balance by Friday, Dec. 1st. In the evening in company with my brother C. G. and my wife, I visited among the Saints in North Sundby.

26th. I wrote in my journal. I received a letter from Pres. John Van Cott, date Nov. 24th, by which he informed me that he had come to the conclusion to send me along with the first company of emigrants this year. I wrote him immediately in reply to this letter. Afterwards, in company with my brothers Johannes and C.G. Larsen, I visited Brother Klingbeck.

27th, Sunday. I spoke in the forenoon meeting and blessed the sacrament in the afternoon. The blessing of God was upon us and we rejoiced.

28th. I wrote in my journal. Afterwards my brother, C.G. and Sven Larsen and

I went to Hals, arriving there in the evening, and were entertained by the saints in
that village.

29th. I wrote letters to the saints in Risoer, and afterwards visited among the
saints. In the evening we had a rousing big meeting.

30th. My brother, C. G. , and I went to Aalborg, where we spent the time in visiting the saints. In the evening attended a council meeting and we had much joy together. Since I had been released from going to Norway, I had been appointed to obtain the names of all persons who wanted to leave with the first company of emigrants and to collect the money from them, those living in the North Jutland and Veusyssel conferences.

DECEMBER, 1853

1st. I wrote in my journal, and made preparation for starting for Copenhagen the next day. My brother Lauritz and Brother Jensen arrived that evening, and we held a very interesting meeting, at which I preached my farewell sermon.

2nd. It took us till I p.m. to get our luggage on board the steamer, that was to
take us to Copenhagen. We were in all 90 passengers (Mormons) and sailed all night,
arriving in Copenhagen.

3rd. At 10 a. m. Pres. Van Cott had rented a spacious hall for our accommodation
until we were ready to leave Denmark, and it took till about 6:00 p. m. before we had
our luggage from the steamer.

4th. A meeting was held in this our temporary abode, the rented hall, and I took
occasion to speak, encouraging and giving advice to the emigrants, to be very forbearing with one another, while on the way to Zion; for we, henceforth, would be very close together, and detect one another's failings more than ever, and we should
therefore, be the more kind and forbearing towards all.

5th. We were kept busy in arranging the luggage for each family in such a way that there could be as much room for the other emigrants that were expected to arrive. In the evening, a council meeting was held at which President Van Cott appointed me to preside over the emigrants while here in this hall, which appointment
was cheerfully consented to. Several of the brethren expressed their feeling of satisfaction, and from that day and to the 20th of December, I was kept very busy trying to make it as convenient as possible for all the emigrants. We held meeting occasionally, having prayer and testimony meetings, which had a tendency to produce good feelings and harmony among the people. I wrote sometime letters and blessed

some children for their ailments. I baptized two children and one grown person, while here, and also confirmed them by the laying on of hands.

20th. We observed as a fast day and held meetings. Several of the brethren spoke and I bore my parting testimony in Denmark, to the truth of the Gospel, before leaving my native land. Thanks to God for his kindness and mercy.

21st. Some of the emigrant saints and their luggage was brought on board the ship "Slesvig".

22nd. This day I received my appointment by letter from Pres. Van Cott, making me president of the company, which number 301 souls. By 2 p.m. we were all on board, with our luggage, and soon we started off, having favorable wind to help us, and we reached the harbor of Kiel the next morning at 6 o'clock.

23rd. We obtained some hot drink and was soon busy in getting our luggage ashore and on board the railroad train. I administered to Sister Folkman, who had a fit or convulsions. I had to do some business with Mr. Berting, agent for the Morris Company.

24th. At seven o'clock in the morning we started for the city of Gluckstadt, arriving there at 11 a. m. We were all hustled into a large hall, where we were given some hot drink and later we brought our luggage on board the steamer "Advin of Skubland. " I wrote a letter to Pres. Van Cott, giving an account of our journey so far. Elder Daniel Cams brought 33 German saints to join our company, which brought our number up to 334 souls.

25th. At 7 a. m. we started down the river Elben and encountered some difficulty with the ice, but got out all right.

26th. The wind was favorable when we started for Hull in England at 7 a. m. A baby boy, nine months old, son of Brother Andersen, died that day.

27th. A child of Jens Andersen died and was buried in the sea that day. Between 5 and 6 p. m. we reached Hull. Brother Sven Larsen and I went ashore and took lodgings for the night. Brother Peter Jensen from Hals died and the ship company attended to his burial.

28th. After getting our luggage on board the train we left Hull about 2 p. m. and arrived in Liverpool at 11 p. m. After getting a bowl of warm soup, we all went to bed, which was a sweet rest for all.

29th. I called on Pres. F.D. Richards at the Mission Office and later in the day
I took a stroll out in the city. In the evening we had a meeting and Elder Daniel Carns
moved that the 33 German emigrants should be included in the company under my charge, which was agreed to. Johannes Bohn was proposed and sustained as Clerk and Recorder for the company. Several of the brethren spoke in that meeting, giving
good advice and council. From that time till January 1st all were kept busy in getting their luggage and themselves on board the big sailing vessel, "Jesse Munne."

30th. I wrote a letter to Pres. Van Cott and also

31st. to my brother C.G. Larsen, Bomholm. This day all the emigrants came on board the ship. An aged woman, mother to Christen Kjar, died here.

1854

JANUARY. 1854

1st. In company with several others, I made a stroll up in town. Later in the day
provisions were issued according to the number of persons in each family.

2nd. and the ship was brought off the docks and anchored in the river.

3rd. A steam tug pulled our ship out to sea this day. According to instructions
from Pres. Van Cott, I divided the company into wards, appointing an Elder to have charge over each. Brother A. Berthelsen was ordained a Priest. In the evening we had a very good prayer meeting. The following days are not recorded.

13th. We had a very interesting meeting. The spirit of God was in our midst. I united in marriage Sister Sophia Larsen to Brother Anders Petersen, and in connection with Elder Sven Larsen, ordained 3 Elders, 3 Priests and I Teacher. We also blessed children belonging to Brother Eriksen.

FEBRUARY, 1854

8th. My wife and I fasted. We had a council meeting with a view to raise some
means for some people who had not the money to pay for their passage up the river, and it was unanimously agreed to not leave any body behind, and to this end a savings
box or bank was established, into which anybody might contribute according to means to spare and their charitable disposition; the funds to be used under direction of the
president. We had very much blessed day, enjoying ourselves by songs, speeches and prayers, and the spirit of God was over us all. The day before we had passed the island of St. Domingo, and in the evening we had the island of Jamaica to our

left
and Cuba on the right of us.

12th. We held a meeting, beginning at 10 a.m. and several of the brethren spoke.
The spirit of God was with us. I joined Sister Sophia M. Christensen to Brother Lauritz Smith in marriage. Re-convening our meeting at 2;30 p.m. I spoke at some length on the theme of the powers and gifts of the Priesthood, and we then partook of
the sacrament, and I then ordained an Elder and several Priests, and we all gave praise to our Heavenly Father.

16th, Thursday. We arrived at the mouth of the great Mississippi River, and anchored about 4 p. m. We all gave praise to God that He had so well preserved us across the great Atlantic Ocean. Each one of the presiding Elders had had regular prayer meeting in the ward every week, and we held two public meetings every Sunday and partaken of the sacrament. We had five adult persons die on the voyage, and 7 small children had died. Three of these had died before we came upon the Atlantic and two of them were very old people.

18th. A steamer pulled our ship up to the Telegraph Station, where we anchored
for two hours; then another steamer took us in tow, but that was very slow progress.
I wrote a letter to Pres. Van Cott and also one to Brother Widerborg in Norway.

19th. We held our meetings as usual and I ordained Brother Hans Jensen, Hals, an Elder, and married him and Maren Eriksen, making them man and wife.

20th. We reached New Orleans this morning, but we were disappointed in not finding the emigration agent, and none of us could express ourselves much in the English language, consequently we looked up the Danish Consul, but he gave us very little encouragement, but as we were leaving him, we were followed into the street by his secretary, who seemed in sympathy with us, and asked us where we wished to go next, and then we told him that we were Mormon emigrants, and he then told us that he was himself a Mormon, but that it was not known, and he believed that he was
the only Mormon in the city, and he was afraid of being discharged if it became known
He gave us information about the place where the Mormon emigrants had bought their provisions the previous year and the next thing was to find a steamer to take us farther up the river, to St. Louis, and we succeeded in making a bargain with a Mr. Brown, who was the captain of the very large steamer by name "St. Louis. " Our company had the second cabin, which consisted in a number of small rooms, outside the great saloon, but yet on the same deck as the first cabin passengers had place, and our accommodations were very satisfactory, except for the slow progress made by the steamer. The brethren were made busy in getting all the luggage on board this steamer, from the sailing vessel, while Brother Sven Larsen and I made arrangements for and bought the provisions to take with us up the river and also for

our further journey across the desert plains.

22nd. By 6 p. m. we had everything belonging to our company on board the steamer, and the next day Elder James Brown, who was appointed by Apostle Orson Pratt to be the agent this year, and it was a great relief to us. I informed him of our situation and of our arrangements and bargains, and he said that it could not have been made better if he had made them himself. It was the hand of God who had done it for us.

25th. About 11 a. m. we left New Orleans. All were in good spirit and felt well.

26th. We held a meeting in the afternoon and I married Nora Winberg to A. Berthelsen.

MARCH, 1854

1st. We held a council meeting at which Sven Larsen and I gave an account of all our expenditures for the company. I took occasion to say to the assembly to be patient and forbearing with one another, and make it as convenient for all as circumstances would permit.

5th. We held a meeting in the afternoon and partook of the sacrament.

8th. We held a private council and settled some difficulties that existed between some brethren from the Aalborg conference and their president. After some talk and explanations, everything was made straight. Thanks to God for it.

11th. In the forenoon six of our company were attacked by cholera Morbus, and were taken on board the quarantine boat a few miles before we reached St. Louis. Five of them died, but one. Sister Kjar, got well and joined us in St. Louis three days later. We reached the city before night, and Sven Larsen and I went ashore and called on Brother H. Eldridge at his office, and I there received two letters, one of them from Zion.

12th. I attended the English (American) meeting and spoke a short time. My wife and I were invited for supper and an English family and we returned on board the steamer we found that my wife's brother had been attacked by cholera and we watched over him all that night.

13th. He, Waldemar Olsen, died at 6:30 that morning, passing away quietly in the Lord. Assisted by a Brother Buchland from Zion, I tried my best all day to rent a

house for the company, but in vain, and the sick people were, therefore, under the necessity of making beds of their clothing on the floor of the pier by the river. We could proceed no farther account of ice in the river at that time. After much persuasion, I succeeded in renting a small room for my wife and I and also one for Christen Hansen and his wife, the owner was a Brother Gjare. It was a very quiet night.

14th. After much effort on my part and assisted by Brother Buchland, we had all of the emigrants comfortably housed before night that day, for which all felt very thankful. We had rented two large halls, one in the Mound Hotel, for the emigrants from Copenhagen, and another in the Ullaget Hotel, for the rest of the emigrants. I had much to do by administering to the sick, during that week, as several had been attacked by cholera and some died after we had reached St. Louis.

19th. I attended meeting with saints from Copenhagen, and spoke to them and administered to some of the sick. In the afternoon I and my wife attended English meeting and at 5 p.m. I attended meeting with the saints in Hotel Ullaget. Several of the brethren spoke in that meeting and we all tried to cheer up and encourage one another, and we realized that the Lord recognized our prayers, for many of the sick were healed, although some died.

21st. This day I filled my 23rd year, and Horace Eldridge, Empey, Buchland, Gjerre, his wife and Brother Folkman took dinner with us. During the week, I was much taken up with waiting upon and blessing the sick. One day I was across the river to find work for some of the brethren. I wrote a letter to Pres. Van Cott.

26th. I was to meeting with our people in the Mound Hotel and administered the sacrament to them, and at 5 p. m. I met with the saints in Hotel Ullaget and we enjoyed the presence of the spirit of God in our midst, and we were almost free from sickness. Thanks be to God.

31st. We had this day a special council meeting on account of two Brethren's unchristianlike conduct, to viz. : Christoffersen and J. Nielsen. We deprived them of their certificate of Priesthood and Brother Nielsen's wife was forbidden to partake of the sacrament until they all would show fruits worthy of repentance. Some brethren were appointed to visit those parties and plead with them and prevail on them to meet with us at our next council meeting. A company of English speaking people, numbering 460 persons, passed St. Louis this day.

APRIL, 1854

2nd. We had fast day and meetings in both the hotels. Partook of the sacrament and thanked God that all sickness had left us and the spirit of peace prevailed among us, for which we gave praise to God.

3rd. This day the emigrants in charge of H.P. Olsen arrived, and I conducted him to Pres. Eldridge's office. Afterwards I went on board the steamer that had brought them, and there I found my parents and my brother and sister, who had come in that company, and they were all well; my parents then remained with me until we left St. Louis. In the evening we had a special council meeting at which complaint was presented against Jeppe Christensen for drunkenness and some thieving also, he felt very humble and asked forgiveness, and promised to do right. At the same meeting the subject of raising means for those who were deficient, so that all could go together, that wished to, if there were means that could be spared, and after a length discussion, it was voted unanimously that all would help as much as was in their power and some of the brethren who had donated at the former meeting, donated again During the week, I was busy assisting the people in various ways.

9th. I attended meeting in the Mound Hotel and spoke there and confirmed two brethren who had been baptized there. We partook of the sacrament and had a very blessed day. Eight adults and eight children had died from Cholera since we left New Orleans.

13th. This day we went on board the "Houdanson," the steamer that was to take us to Kansas, leaving St. Louis at 6 p. m.; arriving there in safety.

18th. We landed at the same place the H.P. Olsen's company went ashore, and as usual, according to our instructions and customs, while we were on the sea and traveling on the steamers on the rivers, I called the company together for prayer but soon after. Elder H.P. Olsen, who had been in charge of the other company, and who we expected to be our captain across the plains, came and forbade us to assemble for prayers or for any religious meetings as long as we remained encamped in this locality, for, said he, we were now only a few miles away from the very people who had persecuted and driven the saints from their homes, but our company felt very much disappointed by this order. I answered that as he was now in charge, I would submit and do as he wanted.

19th. I collected the money from the company, wherewith to pay the freight for our provisions and luggage on the steamer, and settled my accounts with the company and also with the captain and from that day and till the 9th of May.

MAY, 1854

9th. I was kept busy, by assisting the saints in their preparations for their journey across the plains. I administered to many of the sick, also in Olsen's

company and wrote several letters, etc. We moved in small parties or by families to Westport, eight miles from Kansas, and when we all had gathered there, then the company was more fully organized by Brother Empey in the following order: H.P. Olsen, captain; C. J. Larsen, Chaplain; Bent Nielsen, wagon master; Peter Thomsen captain of the guard; Jens Hansen, captain of the camp; Jens Jorgensen, captain for 10 wagons; A. Winberg, captain for 10 wagons; Peter Beckstrom, captain for 10; A. Anderson, captain for 10; C. Capson, captain for 10; Valentinesen, captain for 10; and captain H.P. Olsen was to have a wagon and two yoke of oxen for himself, besides a horse to ride or else a mule, and that the company would also have 4 or 5 horses for their use. Each wagon might have eleven persons and not more than 25 hundred pounds of luggage and provisions to carry.

10th. Assisted by Brother A. Winberg and A. Andersen, I consecrated some oil and blessed Sister Hansen and Brother Petersen's children, and wrote in my journal. In the evening a meeting was held to take under consideration what use should be made
of the 900 dollars which were surplus after all the wagons and oxen had been paid for,
and it was decided that 90 dollars was given Capt. H.P. Olsen to buy a horse, 300 dollars for horses to the company; 200 dollars set apart to pay for being ferried across some rivers, and the remaining 310 dollars to be kept in reserve to buy provisions with, when needed. This latter provision was with the understanding that
the money should be refunded as soon as their circumstances would permit, by the parties borrowing such money, after their arrival in Zion. I blessed some oil and the next thing I was to solicit for some more money for Capt. Olsen, from such parties who had surplus means.

12th. I had collected 60 dollars and five cents for Capt. Olsen, which I handed
over to him, which it 150 dollars to buy his horse for. From this day I and some other brethren were made to make trips back and forward to buy provisions for the company, to take across the plains. I kept accounts of all this business, besides blessing a number of children nearly every day.

17th. Brother A. Winberg, this day, baptized a man, and in connection with him,
I confirmed him a member of the church.

21st. I married Brother Jens Black and Baletta and on the 22nd wrote in my journal. A Brother Jens Petersen died this day.

26th. This morning at 8 o'clock I had the people together for the first time since
we left Kansas, and we attended to prayer and singing, as we were used to do before,
and we did likewise in the evening at 6 o'clock. Jeppe Christensen's wife died.

28th. This day we held meeting in our camp, both forenoon and afternoon and observed it as a fast day, partook of the sacrament and we rejoiced in the

opportunity
that we thus had again to sing, pray and speak openly.

29th. I wrote a letter to Pres. Van Cott in Copenhagen, and to my brothers in Denmark. During the week I made a list of names of all the emigrants and also made account for our expenditures for provisions and other items bought for the company, and in company with H. P. Olsen and Bent Nielsen, met the agent. Brother Empey.

JUNE, 1854

4th. To whom we presented the accounts, between us and him which was satisfactory on both sides. This had taken up the whole day.

5th. We held a council meeting at which complaint was entered against Brother Hans Jensen, Strand, for unchristianlike conduct and for apostasy against certain principles in the Gospel. His certificate of Priesthood was remanded and he was warned and advised to repent and ask God for forgiveness that he might get the good spirit again. In the afternoon we held meeting and partook of the sacrament, and I spoke to the people for some time, and the spirit of God seemed to inspire and cheer
every heart. As the time was now near for our start on the plains, it was decided to draw lots for the animals. Our captain informed us that he had been advised or ordered to take the companies over a new road for several days, but by whom so ordered, I never learned, but, said he, there would be found better grass that way, and he then inquired if the company was willing to do so; all agreed to this propos-
ition. He further stated that it would be necessary to equip five men with armes, like soldiers, to be on guard on that road, and the following brethren were selected:
Wm. Walentinsen, A. Andersen, Fred. Nielsen, Peter Madsen and Brother Ries.

11th. We held meetings, both in the forenoon and in the afternoon, and partook
of the sacrament. Brother C. Schou and I occupied the time speaking; blessed some sick persons and consecrated two bottles of oil.

15th. After prayer in the morning and breakfast, we started and traveled two miles.

16th. We traveled about 6 miles and then camped. After prayer in the evening it was decided to raise money enough wherewith to buy one more yoke of oxen for each wagon.

18th. I wrote in my journal attended meeting in the afternoon.

21st. I was back to Kansas after the oxen that we had bought, and some of these
cattle were yoked up the next day.

23rd. We broke camp at noon and traveled 10 miles that day, and traveled each

succeeding day without anything happening of special interest. A few were sick.

29th. One of our sisters gave birth to a baby boy, and I administered to some of the sick, and I also baptized one sister in the evening for her health by her own
request.

30th. I was awakened at 4 a.m. to administer to some sisters who were sick. When we camped for the night, I baptized Ove Hansen for his health and also his brother Olin Hansen into the Church, and confirmed him a member by the laying on of hands. The new road which we had traveled so far we found to be very heavy, and there was no tracks broken and the grass was from 3 to 4 feet high, wherefore, we didn't go more than 8 or 10 miles a day, and we found it necessary to easy our loads by emptying our boxes and throw them away, and put our things loose in the wagons.

JULY, 1854

6th. This day we took a wrong course. In the evening a Brother Anders Larsen requested to be excommunicated from the church, as he would not stay with us longer than we could reach the fort (Fort Leavensworth) in a few days. His request was complied with.

9th, Sunday. We had meeting in the forenoon. A few of us spoke in that meeting.
Afterwards we traveled a short distance and at last we descended a steep hillside and made camp. The following three days we were kept busy by getting our wagons down a very steep hillside and making road for them. This was accomplished by hands and with having ropes attached, that were strong enough to hold them back, while the wheels were locked. The cattle were made to swim across the river while our wagons were taken over in the ferry. But it was quite a difficult task, although
the distance was not very great. We, therefore, made camp, to wait for all the wagons and luggage was safely brought over the river.

13th. Finally we got ready and left our late camp about 11 a. m. and traveled 10 or 12 miles that day.

16th, Sunday. We remained in camp and had a very good meeting and several brethren spoke and all seemed to have gained new strength, after the last few days of hard work. Some few sick persons were administered to.

22nd, Saturday. We struck the old emigration road by the Little Blue.

23rd, Sunday. We had meeting in the afternoon and several of the brethren spoke
In the evening Brother Rasmus Johansen baptized a small girl and I confirmed her.

28th, Friday. We passed Fort Kearney and this day we killed the first buffalo.

29th. While we encamped for noon a herd of buffaloes, numbering several hundreds, came from the opposite side of the river, passing very close to our camp, and the brethren killed several of them, and afterwards the meat was dried and we all got as much meat as we could take with us.

30th, Sunday. We held meeting, administered the sacrament and several brethren spoke, and I married Brother Gardner to Sister Neilsen. We had a fine time that day.

AUGUST, 1854

4th. We made our camp about 4 p.m. Apostles E. T, Bentson and Erastus Snow and Elder Orson Spencer joined us, coming from Salt Lake City and Erastus Snow spoke to us in our meeting. The other two brethren spoke to the emigrants in Capt. Brown's company in the evening.

5th. We had a splendid meeting; the three brethren from the Valley spoke to us and we appreciated their presence very much. We were advised by them to divide our company by two or three divisions, when we had passed Fort Laramie.

12th. After we had traveled 6 or 8 miles, we were overtaken by Elders Benson and Eldredge, who asked us to send 15 yoke of oxen back to assist an English company
who had lost their cattle, and Brothers H.P. Jensen and J. Bentsen were sent back with help. We made camp and there we had to settle some difficulty between Christen
Larsen and Niels Beck who had one wagon together, and it was concerning the weight of each party's luggage. A committee was appointed to investigate the matter and decide.

14th. The wife of Christen Lauritsen gave birth to a baby.

17th. We passed a large encampment of Indians before we reached Fort Laramie. They shot one of our cows, that was lame and we let them have the meat. They also had shot one belonging to Hans Monsen, and it came into our camp wounded, where we had it butchered. We then camped for noon, half a mile from the Fort. We crossed the river and passed the Fort, about 4 p.m. Here I mailed several letters.

21st. Brothers H.P. Jensen and J. Bentsen joined our company again. They reported that the Indians had killed 30 soldiers in Fort Laramie. In the afternoon we crossed the river and camped, joining Richard's company of emigrants. All with whom we came in contact had something to tell about the Indian fight in Fort Laramie. From that date and for several days after we traveled closer together and made large camps at night.

SEPTEMBER, 1854

2nd. We laid over for a rest. At our evening prayer meeting, each captain over

ten wagons was requested to investigate the condition of each family and what they were in need of and it was decided to make the next day a fast day.

3rd. We had two meetings and many of the brethren spoke; we also partook of the sacrament and I gave a boy the ordinance of laying on of hands, and also blessed
the baby of Christen Lauritzen and some few who were sick. The spirit of God was greatly felt in our midst and several of the saints brought voluntary donation of provisions for the needy, as it was found out that several families were in need. I was constantly around among the people, those five days that we remained here and all were willing to help their needy neighbors.

12th. A company from Salt Lake Valley brought us some flour and from that time on we were not left in want for anything, as teams would come out to meet us with provisions.

OCTOBER, 1854

5th. We this day reached the end of our journey, making our final camp in Salt
Lake City at 6 p. m. I then settled my account with the brethren.

6th. This day I attended the semi annual conference and for the first time I heard
President Brigham Young speak, and I was present nearly all the time, during the following two days meeting.

12th. With my wife and my parents, I journeyed to Weber County (Kington's Fort
My brother-in-law, who had arrived the previous year (Christoffer Olsen) came and conducted us there and we made our first home there.

22nd. I was baptized for the remission of my sins according to the rules of the
church for all emigrants and Bishop Thomas Kington confirmed me October 29th.

NOVEMBER, 1854

5th, Sunday. I baptized my wife, Barbara Jensine Dorthea, by request of the bishop.

6th, Monday. I baptized my father and also a woman, Brother Miller and his wife, Hans Monsen and his wife and their two sons, Hans and Jens, and a widow woman Monsen. Bishop Kington was present on this occasion.

13th, Sunday. Christoffer Olsen was ordained an Elder and then we, jointly confirmed those who had been baptized. We had a good meeting and partook of the sacrament. I was invited to speak but it was a very short sermon that I preached. After meeting I baptized my mother.

20th, Sunday. In meeting I spoke a short time and then I confirmed my mother by the laying on of hands.

1855

JANUARY, 1855

13th, Saturday. At 2 p. m. this day my wife gave birth to a son; she had been sick 9 hours, but by the blessings of the Lord, she stood the ordeal well and both the baby and herself soon got well. In the spring I had put in 10 acres with wheat, a couple of miles west of the fort where I had bought 20 acres of land, and my father and I worked hard to build a dam across a slough so as to get water on the land to irrigate with. My neighbor, Mr. Call, who is a surveyor, had told me that he would help me build the dam because he had some land below mine, but he did not keep or come up to this agreement and it, therefore, took my father and me, the time till the month of June before we had finished the job, and then it proved to be of very little benefit to us as we could water only a few low places of the land. We had only a spade and a shovel to work with and had to carry the dirt several rods in that way. This was my first trial or disappointment in Zion.

JUNE, 1855

8th, Friday. The grasshoppers descended from the mountains in swarms so thick that they obscured the sun, and they devoured everything growing that was green, wherever they let down. Fortunately for me they did not settle on my land, and if they had done to me as they had done to my neighbors, I would not have raised a kernel of grain. All who could irrigate their land raised, however, a third or half a crop, but I got about one fourth of a crop, and felt very thankful to my Father in Heaven for that.

10th. This day the grasshoppers flew away towards the Great Salt Lake and we were glad to see them leave us. I was invited to speak that afternoon in meeting.

OCTOBER, 1855

Bishop Kington chose and called me to be his second counselor in the Bishopric, and I gave my consent.

NOVEMBER, 1855

12th, Sunday. I was called to take the lead of the meeting. Afterwards I baptized seven Danish and two English emigrants and Elder Christoffer Olsen and I confirmed them. We partook of the sacrament in the evening and Bishop Kington and I

addressed
the people.

1856

NOVEMBER. 1856

1st, Saturday. I moved to Ogden, where I had bought a city lot and 20 acres of
land.

1857

MARCH, 1857

1st, Sunday. My wife and I were baptized; it was in the time of the General Reformation, and I was called to act as a home missionary in the Weber Stake of Zion.

APRIL, 1857

7th. I was ordained a Seventy under the hands of President John Van Cott.
11th. My wife awakened me and sent me after the midwife. She was relieved by 2:30 a. m. A girl.

SEPTEMBER, 1857

30th. I was enrolled in Chauncy West's company of militia and ordered with the
company to go out in defense of our people, to meet the so-called Buchanan'a Army. We laid in camp and drilled till the 19th of October, when we received orders to start
north and so we marched through Cache Valley and finally reached March Valley the 25th. We were under drill every day to some extent. We received orders to return and marched back, through Malad Valley and Brigham City to Ogden, where we arrived Nov. 2nd and were discharged until further orders.

NOVEMBER, 1857

9th. We received orders to proceed to Echo Canyon at 12 o'clock and we soon were on our way up Weber Canyon. A good deal of snow had fallen and it was very cold, and we reached Echo Canyon between 3 and 4 p.m. and then tried to make ourselves as comfortable as we could under the circumstances.

DECEMBER, 1857

1st. This day, after we had been drawn up in line and had been addressed by General D. Wells and Apostle John Taylor and Col. C. West, by way of encouragemer we commenced our return and reached Ogden and home Dec. 3rd, and all were glad to be home again, as it was very cold.

During the remainder of the winter. Brother B.F. Cummings and I acted as home missionaries in Weber Stake and we held meetings nearly every night in one place or another in Weber Stake and we had an enjoyable time.

1858

In the spring we got word from Pres. B. Young that all the people should move south. I was requested to remain with a company of ten men to remain and watch over the property, and two other companies of 10 men likewise remained in town with instructions to burn everything if it was necessary. I was appointed captain of these companies. According to these orders, my brother Lauritz moved his family and mine first to Salt Lake City, and later on to Springville, where I found my family in very straightened circumstances when we were permitted to return to our own homes. Before I started for home I was employed in making a road up through Provo Canyon a couple of weeks. I had bought a load of Saleratus from a Brother Lemmons in Ephriam which I peddled away in Pleasant Grove and American Fork, most of the pay consisted in butter and cheese, which I took to Salt Lake City and was lucky in exchanging for some calico and other highly needed articles for the use of my family, but there was very little to be had of that kind in those days. Later on I brought my family safely to Ogden. In the spring of this year (1858) before we moved south, one of my neighbors came to me and said that he had a fair prospect for a good crop of volunteer wheat, but as he was going to move south, he would let me have half of what would be raised on his land, if I would look after it and take care of it, while he was away, if he ever came back; but when we all were permitted to return to our respective homes and he came back, and found a very good crop of grain raised on his land, he would not stand up to his agreement. I had thus a very gloomy prospect for a livelihood during the coming winter. I, therefore, made up my mind to go to Sanpete for a load of saleratus. During the summer my parents, brothers and sisters had all moved to that valley and thus they used their influence to prevail upon me also to come and make my home there. The people in Sanpete had raised a good crop that year. I gathered up a load of saleratus and started back for home, disposing of the saleratus as I traveled homeward, and succeeded in swabbing around till I had got another yoke of oxen and a wagon, besides what I had before. I sold my city lot to Capt. James Brown for a fanning mill, which I had learned while in Ephriam, was much needed there, and I then took my family to Ephraim, however, intending to move back in the spring as I was the owner of 20 acres of good land about 2 or 3 miles west from Ogden, which I had not sold yet. During the winter I made my living by fanning wheat in Ephraim; Caleb Edwards caused some more land to become hostile and the so-called "Black Hawk War" broke out. The settlements in Sevier county were especially exposed to dangers from the Indians and many teams were therefore sent to Richfield in that county to assist the

settlers
in coming into Sanpete valley for safety and I was one of the number. This was caused also us, in Sanpete, much trouble and labors, because we had to keep guard at nights when we were not called out to go after the Indians in the mountains, besides
there was from 5 to 6 miles to our hay meadows, and it was, therefore, necessary to go in companies and go well armed to protect us, while hauling the hay home, and also have well armed men to tend our cows and other stock.

1864

AUGUST, 1864

13th, Tuesday. The previous day I had been cutting hay with a scythe and my garments had become wet from sweating, and I, therefore, asked my wife to let me have another garment, but she told me that she had only a new one but had not got it finished with the proper marks, and I therefore, did not take it or put it on;
we always traveled in companies but I had some extra work this morning to do and when I got ready and started, I had no company except my 9 year old song but we reached two other teams before getting to the most dangerous part of our way through the cedars and up hill over the range, before we could reach the meadow, and I was, therefore, behind the rest of the company. When I had just reached the top of the last hill, the report of guns reached us, and looking back, we saw some Indians, only 5 or 6 rods from us. I had my gun fastened to the upright ladder on my hay rack, and was myself standing upright, when looking to the left, I saw about 15 or 20 Indians not more than two rods away from my wagon; the other two wagons were on the right of the road. I shall not attempt to describe my feelings and the thoughts that flashed through my mind during those moments and while I was getting my lines untied and my black snake whip in my hand, there were two of the Indians trying to get ahead of my team to stop it, but failing in that they then fired 7 or 8
shots at once and when none of them hit, I felt perfectly calm and said to my son: "Stick to the wagon; the Lord is not going to let us be killed. " They followed us on
by here till all had untied their guns at us, the last two shot at my son and he felt the
bullet graze his hair, but was not hurt. When we reached the hay meadows, we found that many teams from Spring City, Mount Pleasant and Moroni had stopped as the men had heard the firing and they then began investigating if any one was hurt, and it was found out that one bullet had broken the butt end of my gun, another bullet
had settled in my binding ladder, one bullet had cut my lorse lines, which I held in my hands right under my hair, and one bullet had penetrated my vest, close to my left vest pocket; all the shots were fired from the right side of the wagon, and the shots were fired from so close range that where they struck the powder marks in black were visible in every case.
I have always felt very thankful to the Lord for this wonderful protection of our lives, and I am even willing to acknowledge that I sometimes have considered it as a token or witness to those who had accused me of a crime that would have merited

death, if I had been guilty; and I hope that I have thereby learned to follow the advice
of the Apostle Paul "To shun even that which may have the appearance of sin."

1868

In the spring of 1868, the grasshoppers appeared and destroyed my grain crop as fast as it came out of the ground and in consequence I concluded, in company with
my first wife, to visit her two brothers, who were living in Cache Valley, who we had not met or seen for several years. After our arrival there, we learned by letters from home that the grasshoppers had eaten up all my crop and I therefore concluded to remain in Cache Valley that summer, in order to raise some means of subsistence for my family. One day as I was riding with my brother-in-law, C. Olsen, on our way to Logan, we met Apostle E. T. Benson, who stopped us in a very friendly way and addressed us and finally expressed a wish that he would like for me to come and make my home in Logan. I told him of my misfortune in Sanpete with regard to the grasshoppers destroying my crops and he at once took me over to the Tithing Office and introduced me to Brother Peter Maughan and G. L. Farrell, and the latter let me have 20 acres to rent, which was planted in corn and 5 acres in
rye, and with this I was kept busy that summer. In the fall. Apostle Benson came and offered me a contract under him on the C. P. railroad that was being built and I took a contract for one half mile and kept at work on that job till Christmas time.
When I arrived home I found my wife very sick and I was forced on the account to remain with her all winter. The following spring she had improved some and so I took my oldest son, John C. with me and again commenced work on the railroad and continued till the road was finally finished and I had earned enough money to pay off all my indebtedness that had been accumulated during the winter on account of my wife's sickness. Later on that year I went to Spring City and moved the rest of my family to Logan which had not been my intention when I first set out for that place. At the October conference that year Brother 0. N. Liljenquist and I were appointed home missionaries for Boxelder, Bear Lake, and Cache Valley among the Scandinavians and in that way the winter was spent.

1869

In the following spring I assisted Bishop Ballard on constructing the Utah Central railroad till it was finished into Cache Valley. When Bishop 0. N. Liljenquist and I were ready to commence our mission in Cache Stake, Bishop William B. Preston appointed Bishop William Maughan and Bishop Henry Houghe to go with us, and we thus visited all the wards in Cache Stake, and held meetings, as well as visited many
families in their respective homes, and we had a fine time in these labors. Two days meetings or conferences were also held in each ward during the year, all of which I generally attended. I also visited Boxelder Stake and held meeting in Mantua
Brigham City, Bear River City and Deweyville. When Apostle Brigham Young, Jr. was appointed president for Cache Stake, I was called to be a member of the High

Council, and also retained as a home missionary. When Elder C.D. Fjeldstad was sent from Salt Lake City, to labor here among the Scandinavians, I joined him and we traveled together in that capacity, both in Cache and Boxelder Stakes and were often three or four days away at the time and we always had very interesting meeting
and in all such meetings the local bishop would ask us to attend and speak to the people
in English and in this way we continued our labors till 1877.

1877

When Elder Moses Thatcher, who was first on the list of High Counselors, was called by President Brigham Young to preside over the Cache Stake. At the same time there was appointed bishops for all districts in Logan where only a Teacher or Elder had been presiding before and each of these bishops were given two counselors Thus Bishop Ballard was made to preside over the 2nd ward in Logan, and he desired me for his first counselor, but as I had been sustained as senior member of the High
Council by the conference. President Moses Thatcher came to me and said that I could have my choice whether I wished to remain with the High Council or I would comply with the wish of Bishop Ballard and be his first counselor. I answered that inasmuch as Bishop Ballard and I had always been on the best of terms since the time when I made my home in that ward, and at all times been on hand to be of such service to him as I could, I would now be willing to comply with his wishes in that respect. I now thought myself released from any further missionary labors outside of the ward but it was only a few days after the conference when President M. Thatcher
called me and said that he desired me to continue as a home missionary in Cache Stake, not only among the Scandinavians, but all the people and said he, you may call any of the Scandinavian brethren to assist you and go with you. At the same time
he mentioned A. L. Skanchy and John Larsen. As Brother Fjeldstad and I had labored together in that capacity for several years I asked that Fjeldstad might still take the
lead as he had done before, which was conceded and thus I performed my mission in connection with the other duties that were resting upon me, as counselor to the Bishop, both temporal and spiritual; for we had much responsibility resting upon us during those years when we were building the tabernacle in Logan and the Temple. During the winter months we often had to camp in the canyon during the night, while hauling building material for those buildings, and often we would have traveled from
5 to 10 miles before day light in order to reach home before night but we all felt happy and cheerful, and would give vent to our feelings by songs and prayer, while encamped in the canyon and the Lord made our burdens and labors light.

1879 and 1880

When Moses Thatcher was called to be an Apostle, in the quorum of Twelve, and William B. Preston was appointed president over the Cache Stake of Zion, and soon after the conference I and three other brethren were called and set apart by

the
presidency to work as missionaries during three months in the manner as if we were sent abroad among people in the world, visiting and speaking to the people in their respective homes, as well as speaking in public meetings. We, Elder Robert Beckstad, who was my partner, commenced our missionary labors in Mendon, and from there we continued our labors south and east, and then we turned north, following
the settlements on the east side of Cache Valley till we met the other missionaries in Coveville, and after that time we held meetings jointly in Richmond and in Lewiston during the holidays and then we continued work again till we had filled our
appointment and visited in all the settlements when we reported to the conference, which was held in Logan, January 30th, 1881. We had traveled 500 miles, held 143 meetings; administered to 75 sick persons and listened to the testimony of 313 Latter-Day Saints bearing witness to the truth. That was one of the most interesting
and pleasant as well as agreeable missions that I ever did perform. The Lord be praised.

1885

MARCH. 1885

10th. I commenced my labors in the Temple in Logan, having been called to labor there by President Merrill and I labored there till April 23rd, 1887, and during that time I baptized 23, 769 persons, confirmed by the laying on of hands 3,107 and also assisted in performing other labors belonging to the Holy Ordinances of the Temple, and that mission was the most blessed and pleasant labors that I ever have performed; for I felt as though I was nearer Heaven when there. During the last winter that I labored there I had to leave my home to go there in the morning
between 3 and 4 o'clock to avoid falling into the hands of certain U.S. officers who
were wanting me as well as many others and it was on that account that President Merrill released me at the time specified above saying: "Now take care of yourself, so that they shall not get you into prison, (adding), you have had enough prison in Norway. " A few weeks after that time I saw it would be more safe for me to get away, so as to avoid being put in prison and to leave home for a while; and besides this reason, I had also accumulated a debt of nearly one thousand dollars during the
proceeding three years as I had not had much of a chance to earn anything. Consequently I took two of my sons, one 13 years old and the other one 15 years old,
with a wagon and two span of horses and set out on the old emigration road most of the time and traveled about 800 miles east, where I obtained work on a new piece of railway that was being constructed through what was at that time called the Sand Hills. This change of employment was to me indeed very trying, after having labored so long in the Temple; for while we traveled we camped nearly every night alone by ourselves and the thought often struck me that our condition might be compared to the condition of our first parents when they were turned out of the

Garden of Eden into the cold and cheerless world. About Christmas time, my first wife and a daughter came out to keep house for us and I rented another house where we lived during the winter and in the spring of that year we moved 200 miles north and east and labored on a job on what was then called Craton Railroad and Brother M.D. Hammond had contract on all those railroads. After we got through with railroad work we would haul freight about 1800 miles west to Washington Territory and then labored on the R.R. Railroad till the middle of October when I moved with my family to Farmington, where we lived during the winter. We attended to our prayers morning and evening wherever we stayed just the same as when we were home and on Sundays did we have a family meeting and invited or permitted any body who wished to be present with us to do so and I had often conversations with neighbors
about our faith and doctrines and generally with pleasant results. I remember one or two instances where I was requested by men in the camp to hold meeting for them and explain our belief and doctrines and that I found those same men would show me as much and even more respect and consideration after that time than before. I believe that I am telling the truth in this respect. I labored on three different railroads in Washington Territory during that fall season and finally started for home
arriving in Logan in the month of November. After getting home I generally took hold and attended to my duties in the ward as counselor to Bishop during the winter until the spring of 1890, when I moved my family and lived upon my farm (east in Logan) now the Seventh ward, which I had bought from the C. P. Railroad Company, as I had sold my home in the 2nd ward, a few months previous to settle up my debts. I will here state briefly concerning my labors in the 2nd ward from 1868 to 1890 that I had baptized or being present with baptism 234 and assisted by confirmation 260; I ordained to the Priesthood 120 persons. I was called to administer to sick persons 850 times and I will furthermore here state that although I was not called to labor as a regular missionary after the 1880, yet I was often called to go to other
towns to preach, mostly to the High Priests on Sundays.
The last Sunday in the month of September, 1890, I was voted in to be Bishop of the Seventh ward in Logan and on November 3rd, same year, ordained and set apart by Apostle M.W. Merrill and labored in that capacity until the year 1908 when I was honorably released on May 3, 1908 I was ordained a Patriarch by President Joseph F. Smith in Logan.

History of Artel Inglet
Written by Clifford H. Edwards, a Step-son

Artel Inglet, better known as "Teal", was born in Fairview, Franklin, Idaho, 5 March 1915 to Joseph Craig Inglet and Mary Ellen Kemp Inglet. He was the eighth of nine children. Hazel Marie (Smith) was his oldest sister followed by Myrtle Lavermon (Benson), Glen, Melvin James, Simpson Napthali (Sim), Milford (Dutch), and Opal (Austin). A brother Don Craig was the last born. Artel was born on the family farm in Fairview and lived there during his early life, attending the Fairview public schools through the eighth grade. Other than school, his life consisted mostly of farm work although his greatest passion was baseball. He played the position of catcher where most all his fingers had been broken at one time or another catching foul tips. The result was for each of these fingers to be unusually bent at the first knuckle. Artel grew up, along with his brothers, carrying out the directions of their father regarding work on the farm. They all learned to quickly execute these instructions on the run. This was later evidenced is the work his did elsewhere. He always seemed to be in a hurry to get things done.

Artel married my Mother, Thelma Comish Larsen Edwards 12 November 1948 in Idaho Falls, Idaho. Mother and Dad had met one another attending dances in company with Clarence and Emily Bennett. Both really loved dancing. In fact, it was characteristic of Dad to start dancing around the kitchen whenever he heard certain pieces of music. Once they were married, Dad got a job running Abe Hansen's farm located Northwest of Preston, Idaho. The bulk of the acreage was planted in potatoes. During this time, my brothers and I were employed to help with the harvest. It gave us an opportunity to work alongside our new dad. While Dad took care of Abe Hansen's farm, we no longer had to till the garden with shovels. Dad now used Abe Hansen's plow to do the job. After a while Abe decided to employ Dad as a hod carrier. Abe was a brick layer and was involved in building houses all around the area. Sometimes the work took them a considerable distance from Preston were we lived. There were two other brick layers in Abe Hansen's crew, Harry Covey and another we affectionately called Jughead. During some periods both my brother Norm and I worked alongside Dad as hod carriers. It was difficult work and it gave us an appreciation of how hard Dad worked. He always did it with few complaints even though the conditions were sometimes worth complaining about. One task that sometimes fell to Dad was to drive the brick layers home after they had drunk themselves into a stupor after work. He didn't particularly like that task. During this time Dad drove an old Ford pickup truck. It was just a little bit newer that the Model A vintage. He'd let us drive it on weekends.

There were a few luxuries that came with having a new father. We purchased our first refrigerator. Before this we kept things cool in the cellar. Mum and Dad also purchased a combination radio and record player. The record player played the old 78s. They also got a couple of record albums, one a set of Irish songs by Bing Crosby and the other some music by Jinny Simms. I believe these were the only records ever played on our record player. Nearly all the songs would motivate Dad to dance around the room.

Periodically we visited Dad's parents for Sunday dinner. On those occasions many of his brothers sisters would gather. Ogden was about as far away as any of them had to travel. It appeared as if all the brothers and sisters had a pecking order to which they adhered. Old roles were much in evidence.

It was about this time my Grandfather Larsen, who had been living with us, moved to Lava Hot Springs to take advantage of the hot baths to treat his arthritis. Dad and Mum made many trips up to visit him and occasionally brought him home with them for a visit. He stayed in the Whitestone Hotel and took the baths daily.

Toward the end of 1953 Mother and Dad moved to Logan, Utah where Dad became employed with Logan City as a garbage collector. Dad took pride in the work he did for the city. His excellence was eventually recognized with a special citation. He could always be counted on to keep things running smoothly and the equipment working perfectly. His work partners included the Wickham brothers, Montel and Darwin along with my Uncle Casey.

When they first moved to Logan, Mum and Dad lived in an apartment on 1st West at

about 1st South. Norm lived there with them and attended school at Utah State University. My brother Glen and I stayed in Preston and lived in our old home. We remained there through the 1953-54 school year. The following year Glen moved to Logan and I stayed behind in Preston to finish high school. During this time the family moved into Ern Smith's upstairs apartment on 4th North and about 4th West. About this time Norm was called to serve in the New Zealand Mission. When I moved to Logan in 1955 Mum, Dad, Glen and I continued to live in the Smith's one bedroom apartment. Glen and I slept in the front room, he on the couch and I on a mattress pulled out from the closet. Both of us attended Utah State University. We managed to get back and forth to school in a 1943 Chevrolet that Glen had bought from Dad.

In 1956 Glen was also called to serve in the New Zealand Mission. A year later I left to serve in the same mission. While we were gone Mum and Dad moved into a house they had purchased at 736 East Center in Logan. It was a dream come true for them. They also purchased a blue and white Ford automobile. It was there they also bought their first television and became addicted to watching *Gun Smoke, Bonanza,* and *Perry Mason.*

Dad loved to hunt deer. I hunted with him in Logan Canyon as well as Dry Canyon. Both Norm and Glen hunted with him in various other places. There were also times we hunted pheasants together. I don't think Dad ever missed the deer hunt. He hunted with a 30 Remington most of the time, but later bought other kinds of guns.

After I returned from my mission Dad and I served as home teaching companions. He always made sure we went out in a timely way. He also served as president of the gospel doctrine class in Sunday school. He was a very simple, shy man, but a very cordial one as well. He loved to visit with his fellow workers and often looked in on relatives and friends. Usually he had very little to say and rarely contradicted anyone, except on the occasion of my Grandfather Larsen's death. Some family members had been contesting the distribution of what was left of my Grandfather's estate. Dad was crouching against the wall in the front room when all of a sudden he rose up in righteous indignation and rebuked them. Everyone was caught by surprise, including me. I learned that he had an enormous sense of right and wrong and on rare occasions could become exercised in his defense of it.

Dad had a special relationship with my children, particularly our oldest son, Shon. They often drove away together in Dad's truck to have their adventures. Sometimes they went down to the Logan River that ran through the back of the property and spent hours throwing rocks into the swift moving water. When he was a little tyke, Dad would gather Shon in his arms and sing to him with his unusually beautiful voice. Usually the song was *That Little Boy of Mine*:

A tiny turned up nose, two cheeks just like a rose
So sweet from head to toes, that little boy of mine.
Two eyes that shine so bright, two lips that kiss goodnight
Two arms that hold me tight, that little boy of mine
And when he lays his head upon his pillow so white
I pray the Lord above will guide him safe through the night.
He's all the world to me, when he climbs upon my knee
To me he'll always be, that little boy of mine.
In dreams I see his face, and feel his sweet embrace
There's no one can replace, that little boy of mine.

One of Mum and Dad's very favorite activities was to visit Glousers Café on West Center Street in Logan and eat shrimp. When they ate out, I think they rarely went elsewhere. Dad had a pleasant demeanor and was very patient. Though he was not well educated he still made an attempt to interact with his grandchildren by writing to them. He struggled with the letters he wrote, but seemed to feel comfortable writing to our children. When he died, 17 May 1978, he left behind grandchildren who were heart broken with the loss, for they dearly loved him. Perhaps his love for his grandchildren was his greatest legacy.

Richard N Kimball

(the style of writing is similar to Harris')

LIFE'S MYSTERIES; A QUEST OF THE GOLDEN MEAN

~~(In many aspects,~~ an autobiography)

PART ONE

OUR SOCIAL RELATIONSHIPS

By: Estelle Jenkins

PRESENTATION

A story out of life which is dedicated to youthful dreamers of dreams, and to those of maturer years who have appraised lightly these soul-visions, and these ideals, and these forward anticipations--not realizing that they are the beacon lights on the borderland which divides the enchanted land of Youth from the sterner world of realities; and, as the very wise materialistic philosopher of the ages will inform us, the cold, literal facts of life, and human nature.

This story is submitted with the hope that it will contain a message which will reach and benefit the very ones who are reaching forward for analysis and a solution of their own problems, and heart-interests, and mysteries which have entered into their own life experiences. Some of the facts and life experiences here related are stranger than fiction or romance, and seemingly more unreal.

When an artist, through his pure creative genius, conceives a dream-ideal, he reaches forward and grasps it and transplants it on his canvas, and he is very sure that the model who poses and inpersonates for him is able to represent his ideal worthily.

And just so, when a student of life and human nature problems believes that there is a Golden Mean--the natural and right balance between extremes--he is under certain sacred obligations to make an earnest quest for the knowledge that will establish his belief as true--if it is true; and which will point out the paths which lead toward the planes of progressive education, and establish them among the covenented people of the Golden Mean.

And so, believing as I do, I now enter earnestly upon my quest for knowledge, and for a model which is able to represent and present my Ideal worthily. And as the great scroll above, the mystic loom of life is unrolled from day to day, I shall write, with what skill I possess, the simple and the difficult lessons as read and interpreted in the School of Experience and Ethics, and out before Nature, in the School of Life.

One prominent motive of this work will be a protest--uttered with all the force of my being against that old traditional double-standard regime in Society, and against instability and Ungodliness as an asset in the scale of values in human nature; and supplemented by an earnest plea that Sufferage for women will prove the open door toward the emancipation of womanhood, and establish women as a worthy ally in the Cause of humanity and true democracy.

It is my intention to not only bring many and different characters forward and present them in their own native atmosphere and environment, but to endeavor to picture the effects--mental, moral and physical, exerted on a person or in Social realms, by that atmosphere and environment. I shall study the characters, and esteem them, and support them, and uphold them if they prove worthy; but I also shall scorn and expose the ones that prove unestimable and unworthy with the same integrity.

"The years of man are the looms of God
Let down from the place of the Sun
Wherein we are weaving away
Till the mystic web is done."

(Selected)

The Author

Zina Estelle b 2 mar 1875

CHAPTER ONE

A woman stood alone before a closed door which bore the insignia, "Life's Mysteries." Her life, up to this time, had been a series of disillusionments, unfulfilled dreams, unrealized ideals, and almost unsurmountable obstacles; but because between the rifts in the shifting clouds a blessing, uplifting, hope-inspiring ray beckoned her on, she had determined, within herself, to quest for the key which would open the door behind which, and concealed in the Archives of Wisdom, were the solutions to the mysteries of the three worlds--Mental, Spiritual and Physical.

And after waiting before the door, anxiously until she had grown weary and almost despairing, for an answer to her knock, a Voice within answered: "If you have the key, unlock the door and enter: the key is earnest and good works, and Silence and Meditation."

Turning away, she resolved that she would qualify herself, with what powers of reasoning might be centered in her intelligence, and with what capacity of faith and intuitional guidance she may possess, for her lack of a technical education had been one of her keenest regrets.

The condition of her home and little family was very unfortunate indeed, for the husband and father had availed himself of the old traditional right, reserved to man only, to migrate to more free and unrestricted and congenial climes, when he made the discovery that love, covenants and marriage bonds carried responsibilities and even duties which he, in his blind determination to claim for his own, the woman of his choice, had overlooked.

A penurious, ruthless landlord had learned of the family's condition and had demanded immediate settlement of the rent which was overdue, and had followed this up by prescribing that from that date, rent was payable "Strictly in advance:" and Phyllis Lewellyn, sheltering with her own life another life which was unfolding in the Sanctuary of Mysteries, and demanding its birthright endowment, was very

AUNT ROSE, youngest child b 17 may 1903

helpless, and very distressed indeed.

As was characteristic of Phyllis, she had met her trials with fortitude and with courage, but now, without home, and without money or endowment, she and the tiny and helpless baby for whom she was waiting, and the three very small and very beautiful children who clustered around her wonderingly, were surely resting in the Mercy and Love of Overruling Providence.

* * * * * * * *

Fifteen months have passed since the woman first waited before the closed door of Life's Mysteries, and now she is back again--this time very silently, very prayerfully, and earnestly endeavoring to penetrate the shadows which like a grey mist, are now obscuring her vision: for silently and mysteriously that door had opened, and ushered her first born before angel guides who had carried him to that Elysian home beyond the Veil.

Again she resolved for courage and fortitude, and again she made supreme effort towards deliverance and support for herself and babies who were dependent upon her.

But again, her lack of skill because of not having been endowed through technical or vocational training, forced her into an atmosphere--a class of unskilled service, which was surely testing her endurance and character as relentlessly as ever a crucible separated its chemicals.

And thus, sorely tried, she had at last sought an interview with the man she had married--the father of her children, who had returned from his aimless, misdirected wanderings to his home city and people, but not to his family, and appealed to him for cooperation in the support and education of the children, and asked him also to lend his moral support in providing home and protection for the children.

"Of course, since you seem to have been so disappointed in me, as your wife, I shall ask nothing for myself," she had finished, wistfully but firmly.

To her appeal he had replied with a fine scorn--a manly assertion of his freedom from obligation or responsibility. "You are impudent and bold to come to me with your selfish, mercenary schemes. I do not wish to be annoyed by you.

"Your children are not entitled to my consideration, nor even to my recognition, because you have refused to reinstate me in the home and enter into our former relationship, on a basis of 'good faith': you demand money, moral tests, restitution; you expect me to bring you explanations and proofs--another indication of your small, soulless, loveless nature; and so I tell you , once and for all, that I do not even acknowledge your children as mine, for I hate you, and you are their mother!"

And since the family social and moral well-being is not subject to Civic or Community regulation, or Church over-governing, Phyllis returned silently to the little stricken ones, and again bowed her head in silent prayer and meditation, seeking to solve the commonest and most unfortunate of all of life's mysteries--the mystery of human and social relations and relationships, with their accompanying obligations, honor pledges, fellowships, and natural responsibilities which Society itself seems to refuse to acquaint itself with, and refuses to undertake the solution of, because of its great immensity, which involves so much of the work regenerative, the work re-creative, the work self-sacrificing; and again she made the resolve for courage, and unrelenting effort for the protection of innocent, dependent childhood, and for undegraded womanhood.

Her life had always centered upon planes of the ethical and the ideal; and this, with her great love of Nature beautiful--her sincere belief in a better inner soul-self in the human being, her belief in God, and a burning desire to work for humanity's cause, made her one of those who, in spite of obstacles and barriers, could always look forward with optimistic faith, and generous, sympathetic belief. She was capable of experiencing almost an exalted pleasure in congenial and harmonious Social relationships, and also, she was capable of

suffering deep pain if a trusted friend betrayed her generous belief, or violated her trust or faith.

Her love of nature led her to embrace every opportunity which afforded long walks out in the fields, the hills, the woods, along country roads, or to follow as far as her time and strength would permit, some stream or river, or along some charming lake shore.

CHAPTER TWO - FRIENDSHIP

It was on one of those dreamy, balmy, golden autumn afternoons that are so conducive to a retrospective state of mind and to philosophical thought.

A woman sat in the veranda of a charming rustic hotel in a small Northwestern town. She, like the admirable Mrs. McChesney of heatherbloom petticoat fame, had entered the ranks of the Knights of the Grip, and this was her initiative trip out from her home town.

Initiative is much more than only the evolutionary developing of an efficient and typical traveling woman, for Phyllis Lewellyn had entered with extraordinary earnestness into that very practical, very broad school of instruction--the greater School of Life and Experiences. "I do want to believe in my fellow-beings--in the inner, higher, real self: I really must if I am to continue to believe in God and in the immortality of the soul. And believing in these I still must believe that in each soul God planted a tiny sacred seed called love--a tiny sacred seed which is truly a God-principle in evolution, and has its source in the great heart of God."

The meditation of Phyllis was here interrupted by the cheery voice of William Wallace, of Great Falls, Montana, who was a guest of the little rustic frontier town hotel for a day, and who was the expert Collector of Accounts for a Corporation.

"May I come up and chat with you for awhile?" he asked as he came briskly along the board walk towards the hotel.

"Do come up," Phyllis invited, "for I am becoming extremely bored sitting here analyzing and weighing and measuring my own thoughts and beliefs, with only myself as critic and confirmer."

Mr. Wallace stood for a moment silently contemplating Phyllis with an interested though quizzical expression, then entered the broad, though somewhat unmodern, veranda and sat in an old-fashioned, though comfortable, porch chair opposite to where Phyllis sat. Presently, as the two acquaintances sat and engaged in pleasant small conversation, the subject of friendship was suggested by Mr. Wallace.

"What is your ideal of friendship; real friendship?" he asked.

Phyllis sat for a moment considering the question, then suddenly brightening as though inspired by a convincing thought, she replied: "A real friend, of course, is one who is an equal, a well-wisher, and also one who is capable of realizing with you congenial comradeship, as well as one who will prove himself in any test, the sincere and loyal friend."

"But," Mr. Wallace asked, "does your ideal also embrace the friendship between men and women? Do you believe that men and women can enter into real, sincere friendships and maintain the relation indefinitely, without forming for each other a deeper attachment?"

"You, of course, know about, and no doubt are influenced, even, by that old tradition," Phyllis spoke pensively while her mind seemed to be searching the musty pages of an unregenerate past. "An old tradition which concedes only one relationship and one language for men and women. The language, that of love, and the relationship, only the sex relation. Men are supposed, by that old regime, to expect nothing, to ask nothing, from womanhood but the gift of sex.

"The enlightened emancipation of womanhood has shown her that the old condition imposed upon her by man of the dark ages, was an imposition which rendered her condition not only parasitic, but refused to her the evolutionary

development, mentally, morally, physically and spiritually, which man claimed for himself--a condition which sacrificed the woman intellectual, and the woman spiritual, to the woman sex-nature and the woman physical.

"Now, I believe that upon the right and normal fundamental foundation that a standard would evolve which would certainly make it possible for men and women to be friends--real friends; yes, and co-workers and comrades.

"If love should spring from such a relationship, believe me, it would be a love that is different. Such a love as would embrace all that was true, and real, and satisfying, and creative, and aspirational. Such love between a man and a woman inspires with incentive, with pure idealistic motives, and with confidence, and belief, and faith."

"You do not believe, then, that love between men and women just comes unbidden and burns itself into their blood--their brain--their heart--their reason and will?"

"Real love, even <u>may</u> come in this way under unusual or extraordinary influencing circumstance; but, more often, the love that comes in this form, and way, is purely erotic--even taking on a degree of madness bordering on a dangerous form of sex-insanity."

"You base your belief, or ideal of friendship and love on Platonic principles, do you not?" Mr. Wallace asked.

"Only in part," Phyllis replied, "but <u>greatly</u> upon my instinctive mind and soul perceptions, and my observing, reasoning powers.

"Plato, however, stands very high in the world of ethics, and philosophy, and idealism.

"Plato, like all great teachers and philosophers, is often misinterpreted and misunderstood.

"Many who have never read a single page in one of Plato's books, speak freely and with a wise, knowing smile, of Platonic friendship, and Platonic love.

"These people draw upon tradition and depend upon hearsay, the imagination, and upon impulses which they have never troubled themselves to analyze, for their conception and views; and always, we find these the most loyal supporters of any theory which discredits anything, and challenges everything 'Platonic'. Plato, as we know, was a well-bred and a well-educated young Greek of the better class, in his time; he was born at Aegina, and was very active in the education, the culture and the pastimes of the highest type of people of his day.

"He traveled a great deal too; and then finally he returned to Athens and founded an Academy where he taught for fifty years. It was Plato who developed, or perfected the philosophy of Socrates who, as we know, was a martyr for the sake of his beliefs and ideals--because he taught a new system and a new standard of education, which led the minds of his pupils away from the traditions, the mythologies and the practices of their fathers, and instilled instead, a new plane for Civilization which was to prepare the world for a true Christianity; for Plato was one of Socrates' best pupils.

Plato is considered, I believe, by great students and thinkers, as a great Master--a great philosophical Idealist.

"As for myself, I have found no other teachings outside of the teachings of the greatest Master-Teacher of them all--Jesus of Nazareth; that seem so well-founded, and worthy, and true. For a long time I have believed that there is a real Golden Mean--a happy balance between extremes; and that the balance settled upon planes free from mysticism as the world knows it, from superstition, from barbarous beliefs and practices, and from the purely materialistic in Scientific research."

Mr. Wallace listened eagerly and then suddenly remembering something, he drew a folded paper from his pocket-book and, handing it to Phyllis, requested her to read it very carefully through and then express her own opinion and criticism of the thesis.

"It is an article which I composed and which explains some of my own ideals and beliefs regarding friendship."

It was quite a coincidence, for the spirit of the thesis was very much in harmony with what Phyllis had just been so eagerly expounding.

There was one part of the composition which ran as follows: "And a sincere friend will be loyal. He will stand by his friend in the hour when friendship will be put to the severest test.

"He will, to the best of his ability, defend his friend from injustice and calumny, but best of all, if need be, he will defend him from himself. Often, a man is his own very worst and most treacherous enemy. A real friend will still remain loyal and true even though the loyal defense involves his life--if for honor's sake; and this is true in spite of the too often sad and tragic experiences which often come to contradict it, and prove the contrary."

"You have brought out my own thought in your talk this afternoon, and expressed it far more clearly than I have ever been able to do," Mr. Wallace remarked, as Phyllis finished the paper. "And I hope that it may be our good fortune to realize real friendships along our chosen paths in our relationships and associations with our fellow-beings.

"I trust that you may know only men who are honorable--men who will not impose upon your good-will, nor take advantage of your pure, idealistic, friendly confidence."

CHAPTER THREE

It was near the close of a long, tiresome day; Phyllis had been on a westbound train since early morning but now her destination was reached.

The train had already stopped in the rather commodious and neatly kept depot in a charming little city of about twelve thousand inhabitants.

After delivering her baggage checks to a Porter from the leading hotel, Phyllis started out with enthusiasm to take a long walk before reserving a room at

the hotel, or even accommodating herself with a dinner.

The streets of this city were broad and clean, while fine shade trees bordered most of the walks, and well-kept lawns and flowers graced many of the handsome and even modern homes. From between the rugged hills to the north, down through a small but picturesque canyon, issued a tumbling, noisy stream of clear sparkling water, pouring for a short way through a part of the city and then emptying into a river which wound its way through the central part of the city, flowing westward through fertile cultivated lands, and thence to the mountainous, forest-grown country beyond.

The buildings of a University were clustered close to the base of a mountain range to the south, and altogether it was the most charming western city that Phyllis had seen in her western travels--most of the cities and towns being so typical of the new west under reclamation.

The next day was Sunday and although it proved to be one of those blustery, stormy days which forecast the beginning of the rainy season in the northwest, it found Phyllis still a very interested visitor. She did not permit the storm to dull her spirit of adventure and so, after first exploring every street and place of interest, she made an excursion by trolley out to one of the great lumber camps located about ten miles up a very interesting and rugged canyon, and on the banks of another river of great volume.

There she watched a long "logging" train steam slowly and noisily down the very picturesque and scenic Blackfoot Canyon, and watched the crew, by some mechanical contrivance, dump the thousands of logs into the river.

Men with sharp spiked boots and long rods were at work upon the river, skillfully and cleverly leaping over onto the floating mass of logs and directing them into a channel where they were taken up by wide, corrugated revolving belts, or cables, washed thoroughly as they moved, and finally arriving at their destination in the great mills.

Returning early, she decided to attend services in the new M.E. Church which had just been completed.

As she paused for a moment in the Vestry to arrange her wind-disheveled hair and sagging hat, she noticed a lady near the window quite vainly struggling to untangle loosened light brown locks of hair from a fine silken veil that she had attempted to wear, and trying to restore them to an orderly appearance before entering the assembly. "May I help you?" she offered courteously.

The lady accepted the small service gratefully, and then said: "Let us enter together." After they were seated they exchanged cards, then smiled and nodded pleasantly to each other.

Engraved upon the card that the lady handed Phyllis was the name: "Lydia Brinton - New York City." Upon further acquaintance Phyllis learned that Lydia Brinton was employed in the U. S. Mints, and was enjoying her first visit to the great west of golden opportunity; and she had expressed herself unreservedly as being greatly pleased--aye; as being very fortunate in gaining the acquaintance and the comradeship of a woman of the native western type.

On the following Wednesday evening Lydia Brinton called for Phyllis and together they attended a lecture given by the newly elected President of the State University, in the auditorium of the High School.

Some things the speaker said made a deep impression upon Phyllis--especially his commendation of an Honor System for student bodies in High Schools and Colleges.

The rest of that week was so filled up with work and study that Phyllis did not see her friend again until Sunday morning, and then they attended morning services of the Church together.

"You seem pensive and a little sad," Lydia remarked, as they walked together in the soft amber sunshine of that autumn morning.

"There are some things which have caused pain and sadness in my life,"

Phyllis said, "but you see, I am trying to find compensation and forgetfulness, through my interest in others, and if possible, Social Service to humanity."

Lydia smiled reassuringly, and sympathetically, as they entered the Church, and pressed her hand in a friendly way as they were seated near the door. The service, as conducted by the Venerable Reverend Benidict, was very impressive; and at its close he came among his congregation, and for everyone, he had a kindly word and a brotherly handclasp.

Phyllis was favorable impressed by his attitude, and as he came quickly to her, before she could leave, and with a friendly smile, and almost fraternal handclasp, and cordially welcomed her, and invited her to come again; quite unexpectedly her eyes filled with tears.

Pretending not to see, but speaking gently, he said: "God bless you, my sister, and peace be with you!"

CHAPTER FOUR

Mrs. McBride was a typical German woman who kept a small boarding-house and catered to the students at the University. Phyllis had called at her home to explain a business proposition which she was representing, and Mrs. McBride had suggested that she could accommodate her at her table and give splendid home-cooked meals at a very reasonable rate.

Phyllis, who was longing for home, and cheerful companionship, readily accepted the offer.

Promptly at 12:10 nine hungry, animated, hurrying young men, representing nine distinctly different types, came in and took their accustomed places at the dining table.

Mrs. McBride then presented Phyllis informally and gave her a place next to Russell, an aspiring student of English and Oratory; indeed, this young man was already winning recognition because of the eloquence of his language when debating, and when filling the Pulpit on Sundays; for this young man had

Ministerial ambitions at that time.

Phyllis was reminded as she observed this group of young men, a little furtively, perhaps; that one may find many types and personalities even in small groups. Karl, specializing in Mining and Chemistry, asked the others what they thought of this Honor System, proposed for the School by the new President. The question again aroused the interest of Phyllis.

Russell defined the system as something calculated to dignify the student body by making it self-governing. "And," he had explained, "if a student were to violate one, or all of its laws, the whole student body would be wronged; and that therefore such student would be ostracized from honorable standing among his fellows until he had expiated the wrong, and thus reestablished his right to honorable membership again."

Karl said that if such a system really was efficacious in a School or College, that its influence would be felt in the private and social lives of young people, and that the influence would be for the uplift and benefit of society.

Winston Marvel, in the Department of Geology, was the most reticent of them all. He did not take part in the discussion, but listened pleasantly to the others and poured the tea. His reticence seemed to be a little exaggerated because of a super-self-consciousness; and this self-consciousness was partly due to the fact that his face and neck was covered by a thick rash of unsightly pimples; yet he seemed possessed of a certain youthful, egotistical assurance that challenged any undue familiarity or hasty judgement on the part of his fellow associates.

But, in spite of this, he showed by his attitude toward life and his associates, that he had not yet come to the realization that all knowledge is not gleaned through the perusal of, and study of, books.

He had not yet grasped the fact that in a College or University one has a wonderful opportunity to learn his true relation to humanity, and how to deal with

his fellow-beings. He appeared as one who had not yet come to realize how meeting people from all walks of life, and from all parts of the country, develops a sense of fellowship, of unity of interest, and of fraternity, and how it is this sense of realization that helps greatly in fitting young men and young women for the greater part that they will be called upon to play beyond this School, in the greater School of Life and Experience. And Phyllis, reading young Winston thus, had not been so favorably impressed as with Russell and Karl.

One especially sunny and delightful autumn day Phyllis had been admiring the beautiful view from the east window of Mrs. McBride's dining room, as they all sat at luncheon; and had enthusiastically called the attention of the young men to the scene. As she spoke, young Winston's countenance brightened and seemed almost transformed.

"I wish that you could see it all as I have seen it!" he exclaimed. "But in order to do this one must go into the canyons, the forests, and climb to the very mountain crests before it is possible to know nature as she really is, and see her in all her different aspects."

Phyllis was startled, surprised. She looked at him searchingly for a moment before she was able to discern beneath that rather plain, and even a little crude exterior, slumbering latent powers which if brought to the surface and into activity through education, and though the inspiration of high ideals, surely forecasted the poetic genius, as well as the creative scientific mind.

As the acquaintance of Marvel and Phyllis grew more intimate there was evidence of a congenial, mutual understanding which was harmonious and sympathetic. Each seemed able to draw inspiration and strength from long walks, and communion with Nature; and in their first brief talks they realized that their ideas and beliefs concerning the balanced and successful life, were quite in harmony.

Mrs. McBride professed a sincere interest in Winston because of the fact that

there were unfortunate conditions in his home environment, and his relations with his home people not being entirely harmonious because of difference in character and ambitions. Winston had, in the face of all disadvantages, worked hard to rise above sordid conditions, and shown determination and courage in his endeavors; and this fact had won from Phyllis an admiration which otherwise might have been withheld.

She found that she was not entirely free of embarrassment while at table with so many young men students, and so she called upon Lydia Brinton one afternoon and persuaded her to accompany her and also take her meals at McBride's.

Lydia, who had more leisure time than Phyllis, often stayed and talked awhile with Mrs. McBride. Thus it was that Mrs. McBride became very confidential, and confided to Lydia the story of Marvel's life. She had also confided that she had made plans for him and a young girl of whom she was very fond, when he had finished his education.

Lydia told the story to Phyllis, and one day at dinner they told Marvel that they knew about his romance and then they playfully congratulated him. He had indignantly denied the existence of any romance or heart interest.

"It may be the plans of someone else," he said, "but it does not appeal to me."

CHAPTER FIVE - THE HIKE

Phyllis was called upon the phone one Saturday evening by Lydia, who explained that she had spent the day at Mrs. McBride's and that young Winston and his friend George Logan had proposed a real "Western hike" into the mountains the following day. "Will you go with us?" her favorite friend had asked. Phyllis, who had lived near the mountains always but who had never walked in a forest, could see in fancy, mysterious trails, leaf strewn; mountain heights, majestic with pine-woods like temples whose spires held communion with clouds and stars. Then glades, half in shadow with flecks of sun-light filtering through and dancing

over the mosses and fallen leaves.

"Oh, Lydia!" she exclaimed, "It is something I have dreamed about--but to think that tomorrow the dream may become reality! Yes; I will go."

Miss Brinton spoke to the others who were with her, then called: "Winston says you will never be sorry if you come with us."

It was a perfect October morning--Sunday morning; and the Church bells were ringing, calling the people to morning services, when Phyllis joined the little party who were already waiting.

They had packed a substantial luncheon, and now they set forth in high spirits.

First, there was the long walk through the canyon where the river runs between the high rugged mountain on one side and the rolling hills on the other. Soon they entered a forest of pines, tamarack, beech, maple and ash; and followed a trail upward and along the mountainside. The Autumn frosts had left the most gorgeous colorings upon the trees and vines, and bright sunbeams filtered across the trails.

Soon the spirit of the place seemed to permeate Phyllis' whole being with a calm, uplifted, renewed strength which she described in the lines of the poet, Mary Carolyn Davies:

> "Tamarack and pine and beech, balsam and maple reddened
> Turn and sway and give you speech, as your heavy footfall deadened
> By the moss, you find the good comradeship of trail and wood
> Where the branches thickly spread, blot the sunlight overhead;
> And the shadowed coolness stealing on your senses bring you healing
> And you find new strength to help you on the trail of life ahead."

About four o'clock the little party "camped" and did full justice to the luncheon--all seated around upon a huge boulder beneath two giant pines; after which, Marvel and George climbed to the topmost branches of one of the old pine trees and suspended the lunch basket and discarded lunch things upon the limbs to express their buoyant pleasure. Then the party followed another narrow trail

along the mountainside, high up to where the world seemed but great billowing seas of forest, lovely green and red and brown; and above skies of fairest blue with snowy clouds--the downy ships of the blue expanse, floating--rolling--changing, and sailing lightly overhead.

Soon they stopped before a fine, sturdy young evergreen tree that seemed "as one that stood apart" like a sentinel of the hills. The young men proposed that they carve their initials upon it as a memento of the occasion; and while they were thus engaged Phyllis and Lydia were endeavoring to take some pictures of the lovely scene before them. All around was Nature's beautiful places and over all, and in all, the spirit of peace and inspiration.

The young men had now finished carving initials and had called the ladies to come and view the effect. Phyllis noticed that Marvel had carved her initials, and his own just beneath, but made no comment.

Miss Brinton broke a branch from the tree and pulled from it a sprig for each one. With these as symbols they pledged each other sincere friendship, and agreed to keep the evergreen sprig always in remembrance of that pledge and that wonderful day. Walking down the moss-grown, leaf-strewn trails while the setting sun threw its golden glory over everything, they sang songs and chatted, while in the distance could be heard the tinkle of cow bells, as the herds were returning to the nearby ranches and corrals; and the soft ripple of the river just below floated to them like zephyrs on the breeze. Lydia Brinton sang an old song in her pure, sweet soprano, and George Logan joined in with a fine tenor. As the song floated out upon the quiet evening, through the stillness of the forest, Phyllis was thrilled. It was one of the old sweet songs that, hearing once, one never forgets:

"Once in the dear dead days beyond recall
When on the world the mists began to fall
Out of the dreams that rose in happy throng--
Low to our hearts love sang an old sweet song;

And in the dusk, where fell the firelight's gleam
Softly it wove itself into our dream.
Just a song at twilight
When the lights are low
And the flickering shadows
Softly come and go.
Though the heart be weary
Sad the day and long
Still to us at twilight
Comes love's old song
Comes love's old, sweet song.
Even today we hear love's song of yore
Deep in our hearts, it dwells forevermore
Footsteps may falter, weary grow the way
Still, we can hear it at the close of day.
So to the end, when twilight shadows fall--
Love can be found the sweetest song of all."

About two miles below was the lumber camp with its busy humming mills, the one that Phyllis had visited that first Sunday of her arrival in the Garden City of the hills.

Later, the party descended to this little camp town and boarded the electric car which runs out there from the City.

It is a scenic ride for the road winds through a canyon and follows a river most of the way.

The experience was one long to be remembered by Phyllis, and she speaks of it in her Diary as: "Nature's gift of one perfect day."

It was Sunday--another of these sunshine and shower weather conditions so typical of the Northwest prevailed, but when Winston Marvel called and announced his intention of spending the afternoon, Phyllis suggested that they walk to the top of the knoll where a huge reservoir had been excavated and then walled around with concrete cement, and which afforded a splendid water supply which was maintained for the City.

As the friends walked and talked Phyllis noted an admirable tendency in her friend toward calm, self-governed, manly behavior, and a seeming over-mature development of intellectual qualities, but in direct contradiction to this, at unguarded moments, there also appeared a super-sensitiveness of nature, and

evidence of a somewhat unsocial nature, such as results from too much self-isolation from the companionship and interests of others. From the eminence of the knoll they viewed the panorama of the City and surrounding Nature scenes--photographed a few views and then returned to the City in time to attend services in a very small Church of which Marvel was a member. At the close of the service he presented Phyllis to his Rector, who shook her hand courteously and invited her to come again.

She resolved to become better acquainted with the tenets of the religion which her friend accepted as his religious belief; this, partly, because she saw that the Rector was a man typical of the old Schools of Theology, with all the close adherence to ritual, and ceremony, which is seemingly demanded in Churches of certain denomination and creed.

"Our present Church is rather small and unpretentious," Marvel apologized, "but we are soon to have a very modern and handsome new building in the near future; then I will be proud to ask you to accompany me again."

"I prefer to remember the Little Church Around the Corner, there, and the Little Minister, just as I saw him in that Church this evening," Phyllis replied.

As the acquaintance grew into a deeper friendly regard, it seemed that during the long tramps close to beautiful Nature-places, they were even able to read, like the poet, sermons in rocks, hear music in the running streams, and see good in everything. It was so with Phyllis for she painstakingly recorded it all in the Diary which was always at hand ready to receive the confidences of the Nature-loving, philosophy-loving, innately poetical and sensitive Phyllis.

One afternoon towards the close of the lovely Indian Summer of the West, Lydia called and explained to Phyllis that she and Mrs. McBride had arranged a small dinner party for the evening.

"You see, I am going away and this is to be my informal farewell to all the congenial and friendly people I have learned to love, while meeting in the cosy

dining-room in Mrs. McBride's home."

A very sumptuous dinner was prepared and served by the hospitable landlady, and there was not a vacant place.

A tiny card with a sentiment or legend written in beautiful script, with a tiny spray of pansy blossoms laid across it, was at each place.

The legend, or sentiment, I believe, was calculated to awaken in each mind some slumbering genius of eloquence or poetry, when his turn came to arise and unburden his responsive soul.

Someone made his toast complimentary to Mrs. McBride's dinner, and that woman, typical of her class and social standard, replied with the following as she raised a glass of pure, home-made grape juice, and signalled for all to drink with her.

"Here's to the man who stays at home
And rocks to sleep some other man's babe
When he thinks he is rocking his own."

The toast was received in silence by Lydia and Phyllis, and with a few suppressed giggles from the Students--yes, "giggles" is the right word in the right place. Lydia and Russell tactfully saved the dignity of the occasion by some clever repartee, and then Lydia stood at the head of the table and spoke a few friendly words to all and then closed with the remarks that after people meet, esteem each other, form friendships, and then quite unexpectedly drift apart like--

"Ships that pass in the night,
Speak each other in passing
Only a signal shown
And a distant voice in the darkness;
And it is just so, as--
'On the ocean of life we meet and pass one another
Only a look and a voice, and then silence again, and darkness.'

"But," she continued brightly, "we may pass one another more than once, and we may all anchor safely in the same Port."

Phyllis was now invited to respond to the sentiment which was written on her

card--a beautiful expression of friendship.

"May we who have met and been such congenial companions around this table, have the good fortune to meet often on the ocean of life, signal each other, and send out the voice of greeting and good will; and may it also be our good fortune to anchor in some good Port where we may again be associated together as friends.

"This has been a happy experience for me, and I shall carry back to my home a pleasing remembrance of the hospitable spirit and the friendly attitude of you young people of the Northwest."

Phyllis could say no more, for her heart seemed to overflow with joy in the realization of what sincere, congenial friendships could mean to people if only they would open their minds, and hearts, and be free from, and above, confusing, silly, guileful traditions, and conventional superficialities.

The following evening Phyllis was invited by Mrs. McBride to remain and visit for awhile after dinner, as the students were attending some special meeting or exercises, at the University; and she would be alone.

Phyllis accepted and even wiped the dinner dishes for her, and set the dining-table ready for the early breakfast. And as they worked, they talked. Mrs. McBride was very talkative and confidential and in the course of the exchanged woman confidences, she said: "I really have a profession which I have followed for years and this is only a new venture in business for me--the keeping of this boarding-home for students.

"I am a nurse by profession."

"If you are a nurse by profession," Phyllis replied, "would it not be possible for you to advise young Marvel of a way to relieve that embarrassing, disfiguring pimply condition of his skin?"

"I have made the attempt--even going so far as to consult a physician under whom I have nursed many cases. He agreed with me that the case was peculiar and would yield only to peculiar measures. But Winston is a modest, reticent fellow

and probably would not do as many young men do, for reasons of health."

Involuntarily, Phyllis felt every fibre of her being stiffen in a cold revulsion. She realized what it was that the woman was advocating with the utmost sangfroid. "And here is the link in the chain of social-moral life that is weak, and doubly dangerous because it is concealed under the supposed authority of advisors and helpers; and even the Medical authorities," Phyllis reasoned with herself as she walked meditatively out toward the river at the mouth of the canyon, where she loved to walk alone with any question or problem that perplexed or worried her.

The following evening when young Marvel asked permission to call, she gave her consent almost eagerly.

When he arrived she was waiting for him to accompany her on one of their long walks out of doors with only Nature and the stars for place of entertainment and inspiration. With gentle tact and womanly reserve, Phyllis contrived at last to make Marvel talk upon social-moral topics as represented in a large student body, and the standard usually accepted by at least the average young man in School or industrial pursuits.

"And the majority in most student bodies are influenced by a double-standard in morals and religious belief that would be painful for you to understand.

"These students make sport of, and ridicule a fellow student, who, as they put it, "have not the courage to be a regular fellow; nor the 'pep' to be a man."

A shudder of indignant pity made Phyllis feel cold and weak. "It is that social-moral poison octopus which reaches out for the very vital being and soul of every young person who crosses the borderland, from adolescence into young manhood and young womanhood. It does seem that they would see and recognize it, for it blights, and limits, and degrades everyone that it touches. Boy," she pleaded, "don't you be a moral coward nor become a profaner of the sanctuary of your own manhood!"

"Please do not call me 'boy'!" he protested. But she interrupted quickly.

"But you are a boy, aren't you?"

"I lack less than two inches of being a six-footer, and I am past 21, as you know."

"Yes, but just being big and tall and past 21 doesn't make men," she teased. "It takes character of superior strength, ability to be self-governing, and broad education, to make real men."

"I consider myself in line for development in each subject you have prescribed," he said, "and I consider myself a man--not a boy."

"Very well, then," Phyllis, assuming mock resignation, replied; "and now I shall surely expect great things of you."

"And now," Marvel answered, "since we understand each other perfectly, let us discuss some other subject: For instance--I want to invite you to meet my only sister who will be at Mrs. McBride's tomorrow evening. Today I received a letter from her informing me that they are moving to a new location and that she would be compelled to wait about five hours in our Station in order to make Railroad connections. She has five small children and so the waiting would prove tiresome indeed; and when I explained it to our landlady she generously told me to invite them to her house, and promised to serve a fine chicken dinner."

Phyllis promised to be there and on the following evening remembered to keep her promise. At the corner of the Main Street she met Marvel walking rapidly towards the Railroad Station. He had a pained expression on his countenance, and when he began to explain, his eyes filled with tears and his chin trembled like a hurt child's. "Mrs. McBride is awfully piqued because I called on you last evening; and so, in order to reward me according to her light, she has snubbed my sister at the last moment, for now, she refuses to entertain her. You must go on to the house and never let her know that you realize what has happened; but after dinner, come at once to the Ladies' waiting-room at the Station. I have already

told my sister that you will come."

Arriving at the boarding-house, Karl met her at the door and quietly handed her a note. It was from Marvel. "He said that if he did not meet you that this would explain," Karl said quite sympathetically.

Phyllis remained to speak a few friendly words to Mrs. McBride and try to discover if possible what had prompted such an attitude on her part. The woman had betrayed a little bitter feeling, and had spoken in rather a critical way of Winston, considering that she represented herself as being his sincere friend.

"If he were to become infatuated with some woman or girl," she concluded, "I believe that he would let reason, and will, fly to the winds, and just go to pieces."

"I do not believe that, Mrs. McBride," Phyllis defended sincerely. "I believe him to be a very estimable and self-governed young man."

"I am a very good reader of character," she said significantly.

At the Railroad Station Phyllis found Winston waiting. His greeting was cordial and seemingly free from all guile or superficiality.

Mrs. Drew was a frail, very reticent and rather small woman. She sat in a far corner of the waiting-room, in a large rocker. Her five sturdy, active, though not pretty children played about the room.

Winston brought the baby--a plump, rosy-cheeked little boy, and sat him in Phyllis' lap. "This is my namesake," he said proudly. "What do you think of him?"

There seemed to be very little responsive congeniality between the two women, and so Phyllis paid her compliments, and made excuse that she must attend to some urgent work before she could retire, then left. Winston accompanied her; and as they walked leisurely along the street Phyllis advised with a strange sense of responsibility prompted, it is certain, by motherly instinct, although it would most likely have been defined by her then as friendly interest.

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"Winston," she said, "it is not really necessary for you to write out all your personal individual feelings and plans for an only curious and even meddlesome public to read.

"I believe in you, and I want you to believe truly in yourself--your higher self."

"Mrs. McBride has no right to meddle!" he said indignantly, "but it seems that she has elected herself to the office, although I owe her no obligation whatever. I am a self-supporting student of the University and I pay her as I agreed to do.

"I am past 21 and I am quite able to and capable of managing my own affairs."

CHAPTER SEVEN

Business interests had made it necessary for Phyllis to visit that part of a Minimg District far up in the scenic, and towering, forest-grown mountains of the Coeur D'Alene. IDAHO

By chance she came to the home of Winston Marvel, and upon learning that the woman who stood in the doorway with such a challenging, unfriendly attitude was Winston's own mother, she endeavored to make friendly advances, and draw her into a conversation.

The effort was unavailing, as the woman seemed to move in a circle of her own, upon a different plane.

But, quite unexpectedly, the story of the Marvel family and their home and community life, was told voluntarily to her by a neighbor of the Marvels, and the narrative corroborated the story told by Mrs. McBride.

The following morning she had called at the Post Office for mail, and was much surprised as well as pleased to receive a letter from Winston Marvel. "I seem, somehow," he wrote in one part of the letter, "to occupy the rather unenviable position in my family, of the one imposed upon. I don't want to be selfish, nor to complain, but I don't see just why I should be the one <u>always</u>, who

must sacrifice and give up for the sake of the others."

Phyllis answered at once. In closing she wrote: "And you know, it is usually the strongest, and the most capable, who are called upon to give such service. You have all my friendly interest, my good will, and my sympathy, and I will take the liberty to suggest that it was the Divine teacher Jesus who set the example in both sacrifice and service."

The day following this, Phyllis returned to the Garden City, and Winston, meeting her in town, asked permission to call in the evening. Permission was freely granted.

"Your letter came this afternoon," Winston informed, as the friends shook hands in cordial greeting, "and I want to thank you for the thought you sent in such a friendly, understanding way."

Later, he questioned her closely about her trip, whom she had met, and what she had heard about his own people. When she finally yielded, and explained, he seemed very depressed in spirit, and resentfully sad.

"Now that you know so much you will not care to be my friend!" he said.

"Now that I know so much, I am very sorry, and I am always your true, sincere friend," she answered.

As time passed, Phyllis began to experience a vague, uncertain feeling of unrest.

She hoped sincerely that the friendship would prove so real and "Platonic" that some of her most often and bitterly challenged principles of belief would be established as true, and actually demonstrated by herself through actual experience; but the visits of Marvel were becoming so frequent, that she finally decided to suspend all unfinished business interests in that District and return to her home and family.

As she bade her newly elected friend good-bye, the two entered into a correspondence compact.

Phyllis took advantage of Senior precedence and wrote the first letter.

"I feel that I may be presuming upon our friendship," she wrote, "but I also feel that if you will allow me to occupy the position of an older sister, I may be able to help and encourage you in the way you need encouragement and helpful achievement. I would give my right hand--my very tongue, before I would knowingly write or say one word that would be misleading or unworthy. And above all, I want to know that you will be self-understanding and self-governing in all your work and recreation, and first of all, in the social-moral relations, and standards of life."

When the answer to that letter was received, Phyllis felt a little pang of disappointment for the tone and spirit of it showed that Marvel had taken offense--or at least, that his egoism had received a slight shock.

"I understand more than you know and right now I am more capable of doing the things, and maintaining the standards we have discussed, than many of my associates who are much older than I in years."

"Well," Phyllis reasoned with herself, "if I was a real friend to someone I would prove it by showing that someone that I had confidence in him or her; and that I believed in his capacity, his motives, his sincerity and his worthiness.

"I feel the urge to gauge and govern this friendship by some sort of standard, or criterion."

And as she reasoned and meditated upon the question a tender light dawned in her eyes and she smiled a wistful smile.

Just outside, in the spacious yard, Elmo, a boy of eleven, is romping and racing about with Bruce, a beautiful black and white curly dog--a favorite pet among the children. Elmo is a sturdy, normal, mischevious boy, whose dark hair, fine complexion, and sparkling eyes even a girl might envy.

Phyllis went to the window, and as she watched, he threw his arms around the dog and they rolled and tumbled about like real pals; then they were up again and

racing over the old garden lot.

"Why does a real, normal boy always love a dog?" she wondered. "And why, after he is grown to manhood, if he is still real, normal and humane, does he still love a fine dog?" she questioned. After a moment's reflection, she exclaimed delightedly: "Bigler knows! In his Stories of Dumb Animals there are some verses entitled:

SO THAT IS WHY (Bigler)

"My dog and I are the best of friends
We always go together;
Over the hills where the woodland ends,
Scrambling through brush and heather;
Down by the mill where the river bends
Through any kind of weather.

Crossing the fields in the twilight flow,
Where soft the wind comes creeping;
Where'er I lead he's sure to go,
From morn till the stars come peeping;
So that's the reason I love him so--
He's faithful, awake or sleeping"

"Winston, too, has a favorite dog and often he has entertained me with stories of the clever pranks, and the good comradeship of Carlo.

"Once when he was protesting, with bitterness and a sense of injury again, at his home which had brought him unhappiness, hardness, and conditions which had forced him in unfair situations among his playmates at school, as a child, as well as in his community; he had said:

"'And when everything seemed too hard for me I would take Carlo and wander away into the forest. And when night overtook us I would make a shelter of limbs and bark, close in some group of trees, and Carlo and I would nestle close together and sleep until morning.'

"I can't believe that Winston rebelled and complained from any lack of loyalty or natural affection, but because his mind inclines to the logical and a sense of what should be, and what should not have been. He feels that he has been robbed of a happiness that should have been his, and he envies those of his

associates who are more fortunate than he."

At last, with a gesture of finality, she left the window.

"I feel a sense of responsibility that weighs heavily," she contemplated. "Here I stand like a balance, while in the scales are a young man and a boy. I am the center. On either side of me they stand. Motherlove is invincible; friendship is-- real friendship is a mutual covenant that is not to be regarded lightly. I weigh and consider; and as I meditate and weigh and consider, a picture forms itself in my mind. Elmo is the central figure; a real boy, full of love, and mischief, and boyish pranks, and thoughtless omissions, and winning, charming ways."

She smiled as she recalled how one morning when she had sent him on an errand, telling him to make haste; she had waited until her patience was exhausted, and then had vowed to punish him when he did return. He had rushed in flushed, animated with eyes as bright as stars and cheeks as red as the rosiest apples bearing in his hands the first violets and daisies of spring, and--

"They are for you, mamma!" he shouted joyously, as he piled them in my lap. Of course I surrendered. And that morning last winter. He had been asked to fill the coal-box and then bring in a bucket of water from the well.

He had to pass the summer house, and over in the corner hung his much-prized skates. He tried to pass there bravely, on his way for coal, but temptation overcame him, and he tip-toed back, just to peep in and see if they were really there.

Just then, the sun rising, shone on myriads of little frost elves and made them dance and sparkle like diamonds. Elmo suddenly dropped the coal scuttle, took his much-prized skates down from the hook and rushed out excitedly with them dangling at his side. "Oh, gee!" he exclaimed as he made for the pond nearby. "I'll just slip these skates on--it'll only take a second! I want to see if the ice froze hard last night. Maybe after all, it didn't. Oh yes; it did--it did!

O jimmeny! Now I'm off," he shouted as he ventured upon the pond. About an hour later an excited, rosy, innocently happy boy appeared with a shout and began a most wonderful narrative of his experience, and of how he had met his friends Billy and Allen and challenged them to a race.

"And I beat them all the way!" he declared proudly. A mother could only find it hard to crush ingloriously such enthusiasm and spirit in her boy, and so, he escaped any unpleasant consequences for his boyish enthusiasm, that day. Another time he was out teaching his small sister ROSE how to skate. Suddenly there was a distressful cry and I rushed out to find them clinging desperately to the broken edges of ice which had broken and let them through, while they struggled bravely against the undercurrent that tugged away at their feet.

After they were rescued and dried and put into warm clothing again, Elmo boasted proudly about the adventure. "The boy wins again," Phyllis smiled, at last, "for he shall be the criterion by which I shall measure, and gauge, and consider the friend."

In the morning's mail there was a letter from Winston Marvel. Phyllis read with growing interest his expressed belief in the piety and permanency of friendship; and his quotation: "For the first principle of friendship is sincerity; and he who betrays the trust or confidence of a friend, for selfish motive, or for personal gain, is worthy only of condemnation. For the deceitful heart of such a one will soon betray itself, and call forth only the contempt due insincerity. I appeal to you, Phyllis, to believe in and trust my sincerity and my unselfish motive," he finished.

"Would any professing friend express himself in this way and yet be insincere, or superficial?" she questioned now. "It is hardly a logical supposition," she reasoned, "and I am going to believe, therefore, that Winston Marvel is self-understanding and sincere. I am going to believe that his heart is true, that he is worthy, and that he is striving for the true and right in life,"

she concluded.

CHAPTER EIGHT

It was just after the holidays that the next letter from young Winston came.

It was rather a discouraged sort of letter, telling of conditions and associations that were not conducive to the best success and advancement of one who had aspirations and ideals such as his. He seemed to Phyllis like one who would meet a test courageously and justly, but he seemed, for some reason, perhaps tempermental, to be so alone, and so different, and apart from his own people. "Strange," Phyllis mused, "how human beings are all so different--yet so dependent upon each other for happiness. To me, people seem like the stars in the Firmament, each having its own little orbit, each its own degree of glory; each only a unit, but under a perfect system, all a part of one grand whole."

The letter interested Phyllis for it was extraordinary in some ways, yet, a little cynical, and expressing here and there through the paragraphs, a little youthful egotism which amused, yet puzzled her a little as well.

"Dear Friend," he began--

"As I sit here in the Office at the University and reflect, a great philosophical truth is impressed upon my mind: Life is what we make it!

"In my own life I can see much that was full of disappointment and pain; but for every pain I seem to find some blessing in disguise. We, who are of a finer and more sensitive nature get more out of life, because we see all that is good and beautiful in it. But Old Dame Nature has balanced this by causing us also to feel the bitter side of life more keenly.

"How many live for the pleasures of life alone, and not for the true purpose for which life was given? They do not feel as keenly as we do because they are less highly organized, and when we think of the beautiful things of life that they are missing, then indeed do we pity them.

"I am thankful that I have been given the power and the inspiration to see

and understand the higher and worthwhile things of life.

"Dear Friend, in your last letter you spoke of possible misunderstanding on my part, regarding our friendship. I want you to believe in my sincerity, and in my understanding. True, there are those who profess to be our friends when in reality they only are governed by some selfish motive.

"Perhaps you are wondering now why I am saying all this to you, but I want you to understand me, and to believe in me. I can truthfully say that I am grateful that you are my friend.

"Mrs. McBride is more civil of late, since she found out that she could not dictate my affairs, nor humiliate me when she found that she could not govern me. She has certainly tried to do both, you may be assured."

It was several weeks before Marvel wrote to Phyllis again. The letter was typical of the last one, only he had a new bit of news.

"Mrs. McBride is at my home town now. She has given up her boarding house project and has secured a job as cook at a camp.

"Somehow I do not trust her. She may go to my people and misinform them regarding my friendly esteem for you.

"Phyllis, you must remain my friend and write to me often, because your friendship, and your letters inspire me with greater self-confidence and greater incentive than any other thing in my life."

In answering this letter, Phyllis spoke of the true Mother heart, and the great love of such a one, saying:

"So, if you have the love of your Mother, never fear that an outsider can misrepresent you to her. Do you know, Winston, I have enjoyed the book that you gave me to read. In the beginning, Queed was very exclusive and egotistical, but Shirley did him a service when she told him of his faults. She was very severe, but it was that he needed. Afterwards, when he really came to know himself, and had taken the right attitude toward life, he came out grandly. Don't be offended

when I compare you with Queed, for I really admire the story and to me it demonstrates the wonderful possibilities of the Natural evolution of human beings."

CLOSE TO NATURE

The University had now closed for the Summer Vacation. Winston had come to spend (it at home). In his letters now, he described the long tramps through the mountains, never omitting to make the interesting pen-pictures of mountain scenery nor to describe the fishing trips along canyon stream, or else, out in a boat upon some charming mountain-rimmed lake; always noting carefully the quantity, and quality, of his catch.

And these chummy, descriptive letters--so enthusiastic, so free from superficiality--creating the spirit of the great outdoors, were prized by Phyllis more than any others she had received.

In attempting to describe the mountain and forest scenery in the lights and shadows of early dawn--the clouds of mist like billowing seas; the-- Here he had stopped, leaving the sentence unfinished, and wrote below: "Only an artist and a poet can describe it, and I will quote a few lines from Byron's poem "Solitude". That will make the picture more clearly defined than my own words.

"To sit on rocks, to muse o'er flood and fell
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er, or rarely been;
To climb the trackless mountain all unseen
With the wild flock that never needs a fold
Alone o'er steeps and flowing fells to lean;
This is not solitude; 'tis but to hold converse
With Nature's charms, and view her stores unrolled."

Then had followed a flowing story of that day's adventures. Carlo, a rifle, a fishing "kit", and one sandwich, was what he seemed to consider a good day's outfitting--for that day at any rate.

"The day turned cold with drizzling showers and wind," he wrote, "and Carlo was a sight. He would frisk and scamper through the woods and underbrush,

searching for squirrels, and sniffing at every fallen log as though he intended to search out even the scent and tracks of the bear.

"Presently I became hungry and sat on a log to enjoy that sandwich; and immediately he was there, claiming his half. And as we ate he wagged his tail in a friendly, comradely way as much as to say: 'We don't care for a little thing like a storm, do we?'

"Carlo is my best pal because he enjoys those hikes as well as I do.

"As I sat resting, I took my rifle and shot at a log, to test my marksmanship. I now followed the top of the ridge East, until I reached a point where the range divides, one branch running Northeast and the other Southeast. Below me was the beautiful 'hanging valley' with a little lake nestling in one corner. The valley lies between two mountain ranges at the point where the main range divides. It is the most beautiful spot I know of, and I could not begin to do justice to it in a description. The rain did not spoil its beauty. As I stood there on the crest of the range and admired the scene below me, I wished that you could see it too. Your views and mine are so closely akin regarding nature that I knew you would see it as I did, and that you would enjoy it. There had been no fog, but a cold mist now appeared, flying before the wind. All I could see now was the little valley below. It was about a half mile long and half as broad. The lake, at the opposite corner, was nearly hidden from view by a small knoll. The valley terminates in an abrupt drop, and this is why it is called the 'hanging valley'. I soon reached the pass, and as I stood on a high bank of snow, which had withstood the warm rays of the sun, with the wind and the rain whipping my face, I felt as though I was a part of it all, and the fog-hidden world seemed far away. I now descended to the lake, and after a few hours of fishing, returned home with a basket full of fine speckled beauties, and as hungry as a wolf. Write to me often. I look forward eagerly for your interesting letters.

Your True Friend, Winston Marvel"

CHAPTER NINE - WEAVERS

In order to successfully pursue the study of Sociology, Ethics and Civics it is necessary to give up much that centers only in self-interest, and to sacrifice a great deal; for one must engage in research; as well as class recitation; and then beyond this engage oneself in movements which reveal the inner life and governing forces and influences which are at work among every class of people, in every condition peculiar to the plane of development they have reached, in their evolutionary education, or unfoldment of character and personality.

The analogy of the weavers was suggested to Phyllis Llewellyn one day while she was an interested visitor in a very large and quite famed Woolen Mills of the Northwest.. As she stood silently watching the rythmic, powerful driving force of the busy, humming looms, the shuttles flashing forward and back, forward and back through the warp which was first set by the skilled hands of the weavers, filling in with almost super-technic the woof and reproducing the most wonderful patterns in the woven fabric, from patterns suspended like great scrolls above the looms. There was no one there to explain the intricate details of the Modern loom and its mechanism, but while she stood and watched the looms and the weavers seemed symbolical of life and humanity. "The human being," she contemplated mystically, "before he is developed through training and education, is the warp in the loom of life. The woof which is filled in by the Moral training, the Spiritual and intellectual development, and the Social environment, reproduces in its human character the pattern from which it was formed.

"And in life, as in the busy mills, these patterns are inspected, classified, and assigned, according to their respective quality, perfectness, and relative value."

After leaving the Mills, Phyllis walked and still meditated upon the Natural philosophy and divine science of life.

And with some strangely impelling interest, her mind reverted back constantly

to the letter which she had received from her friend and correspondent, Winston Marvel, the day before.

"I haven't been to Church for three Sundays now," it ran, "and I even missed Easter Services this year.

"But somehow, dear friend, I feel much nearer the Creator when in the wilds of the mountains, than when in Church. The Church seems farcial to me in many ways, and it seems that the majority of people attend Services, not so much to worship their Creator, as to display their beautiful clothes.

"At least, as I observe, the worship of God is the secondary interest. Most of those who give us a nod of recognition at the Service, do not know us outside, unless in their opinion, we rank equally with them in class distinction, and worldly possessions.

"They do not understand that great principle of brotherly love, upon which Christ based the truest ethics of life.

"But out there in the mountains and woods everything is true and real and nothing is artificial.

"The mountains and woods are a grand Church to me--the mountains are the walls while the heavens are the roof.

"True, it is too big a Church for most people; but there the Spirit of brotherly love seems to permeate every tree, flower, stream, bird and insect.

"I often listen to the conversation and arguments of the fellows here.

"They like to air their opinions and often they become involved in the discussion of subjects about which they know nothing at all.

"I usually maintain silence, but all the while I have to smile to myself at their misinterpretations and ignorance; and sometimes when they misinterpret or belittle some subject that I am deeply interested in, it is all I can do to keep from speaking out my mind."

As Phyllis reviewed the letter and meditated, gradually the question arose:

"Does the spirit of the letter lean toward the pantheistic--the belief in only a Universal Nature God? Or is my friend only carried away by a slight exaggerated egoism; and by poetical impulses toward Nature which he is not able to analyze? This Church of the mountains and woods, the roof of which is the great Vault of the heavens is poetically grand, but somehow I could not be satisfied to people it with only woods, and flowers, and streams, and birds, and insects, etc. My Church out there is peopled with humanity and the spirit of brotherly love is the Christ Spirit which seeks to permeate the hearts of all humanity. My Church out there is not too grand and large for any human being, if they choose to come, and the Universal Spirit of my Nature-God is moving over all. Dr. Newman, I believe, is the Author of the following:

'There goeth forth in all Space depths the Spirit, which, emanating from the Great Creator, fills immensity of Space with the power, yes, even the Presence of God; just as a ray of light is not separate from its source.'

"It is a great gift to one who loves Nature, and who is able to experience the thrill of adventure in mountains, woods, or open plains.

"It is a great gift for one to be interested observers of the haunts, habits and species of the strange creatures of the animal world, and to be able to discover in their lives the filial attachments, instincts of self-protection shown in their adventures, their strangely intelligent observance of the Nature-law of their existence, and even their comedies and tragedies. But it is a greater gift-the love of humanity and the spirit of fellowship and fraternity.

"To me the influence of religion and the true 'human touch' is essential to one's best development, and progress, and happiness.

"If one will keep in his heart the dream, and in his mind the vision, I don't believe that human beings would settle on the levels of materialism; nor of over-analytical, over-critical, over-disorganizing theoretical, unproven Science."

When Phyllis answered that letter she wrote out the thoughts which Winston's

letter had awakened in her mind, and the beliefs which as if by some magic touch were called up for analysis and confirmation.

CHAPTER TEN

After a correspondence of nearly two years Winston Marvel and Phyllis Llewellyn meet again. Young Marvel had accepted a position with a corporation which employs advanced Science Students in its land department and gives them opportunity for research and practical experience in Geology, Engineering, etc.

He learned that Phyllis was temporarily stationed in a City through which he must pass in going to his own field of work, for the summer; and so, he arranged to stop over for one day.

He notified her by phone, of his arrival, and Phyllis immediately suspended all business interests and planned to entertain the very welcome guest. That meeting was to Phyllis just a little disappointing, for Winston appeared different.

She studied him to discover in what was he was changed; then suddenly--quite abruptly, as was often characteristic of Phyllis, she said impulsively:

"Winston Marvel, what is the matter with you? You are thin, seem very nervous, and your finely organized physique and mentality which I so much admired in you seems almost on the verge of some sort of disorganization."

He did not seem surprised nor resentful, but replied: "Dr. Von Roche talked to me before I left, just as you have; but he finally conceded that I had been applying myself too closely to work and study with too little consideration and time given to recreation and exercise."

"And that being granted," Phyllis replied, still a little doubtfully, "why have you permitted the condition to develop? You have athletic organizations in your School, and all around you inviting Nature places which would even promote your studies in Science if you would go out and spend more time, for the preservation of your health, in active exercise."

"In reality, Dr. Von Roche demands so much of my time in assisting in class and laboratory teaching that I do not have enough time left, as it is, to properly prepare my own studies."

"I should think that the Youthful Spirit of Sportsmanship and adventure would just get hold of you in spite of everything, and just draw you out into Social and field activities, at least, enough to keep you strong and fit."

"You may think me different and odd, as some seem to at the U., but I have never been much interested in the Athletic and field activities of the School. I have noticed too, that those who are, are not the ones who win the highest credits in class and laboratory work," he defended.

"Oh, well," Phyllis conceded, "you are going now where old dame Nature will have the ruling hand. You will encounter her in some of her roughest and crudest aspects, but you will react, and come back a strong man.

"And now that you are here what shall be our programme for the balance of this day?"

"Why, a 'hike', of course," Winston proposed. "We will take plenty of lunch, and spend the day in the open."

"Agreed," said Phyllis. "And you are to be the Scout-guide. You shall conduct me over the trail that leads to the hills over there, and I will provide the luncheon."

"Agreed, again," said Winston with enthusiasm.

That trail through which the erstwhile Scout-guide led Phyllis was beset with many thorns and pitfalls in the form of wild rose bush thorns, underbrush, wire fences, swampy ground, water trenches, and a burning, beating sun heat from overhead.

However, they either climbed over, walked around, or crawled under all the barriers and finally arrived at their destination hungry as wolves.

They spread the luncheon temptingly upon a grassy, cool spot and with their

coats for seats proceeded to enjoy the repast.

But presently, scourges of the tormented! What? Were those green pleasant hill-slopes alive? Ticks--mountain ticks! And the two friends were given a reception which kept them energetically engaged for an hour in freeing themselves and their clothes from the too intimately familiar inhabitants of that region.

"Phyllis!" Winston exclaimed when they were fairly started back towards the City, "Just look at those mountains across the Valley with the snow still covering all their peaks. Some day I shall be free to explore and tramp in such mountains and canyons until I am satisfied."

He wore the Khaki clothes, puttees and tan sombrero hat, and as they stood there and admired the scene, Winston took off his hat and with a backward toss of his head, turned his face to the mountain breeze; and reminded Phyllis of some lithe, tall young Chieftain of the hills.

All too soon, that day was ended and the time had arrived to say good-bye.

With a firm, friendly handclasp they said their adieu, and Marvel, after descending several steps on the stairway, suddenly darted back and impressed a hurried, timid kiss upon her lips. "Remember!" he said, "that you have agreed to answer all my letters, from out there where I am going, and I intend to write quite a few."

Phyllis now began to feel some vague, strange impression that this was not an ordinary friendship, but must be of the very elect--a friendship which meant good--all good, for both. "I want to see Winston make a happy marriage that will be the Crowning Success of his life," she mused.

"Marion!" she half questioned--half agreed. "My Marion. She is much younger; but her type--her perfectly functioning girlhood promises a personality and beauty in womanhood that would grace the educational accomplishment, and highest station that my friend Marvel could ever reach.

"But I will not be a matchmaker even for my best friend nor for my own; too

much that is serious, and sacred, and fundamental, depends on happy, harmonious married companionship. But if they should meet and--" Here she left off contemplating and ordered her mind back into the channels of business, and study, and research.

One day Phyllis received a letter from Winston that carried a subtle suggestion of a growing sentiment which was closer than friendship. "I am way out here in the field," it ran, "isolated from civilization. I am at the present time sitting here on a 'camp chair' within our tent. Nearby is a campfire and at my elbow is a sputtering candle-light. The wind keeps playing pranks with the fire and some of the sparks keep lighting on me and getting onto my paper as I write. Close at hand is my 'bunkie' pal, sound asleep, and he is snoring outrageously; so you see, I am writing under difficulties; but it is to <u>you</u> I am writing so I am more than compensated." Then followed the sentiment with the new note which awakened a strange impulse in Phyllis' heart, almost of fear for the friendship she esteemed so highly. Laying the letter upon the glowing coals in the fireplace, she watched it burn, then drew a small study table near the window, and answered at once.

"I do esteem such friendship as ours," she wrote, "and it is my wish that it shall be guarded, and always my <u>friendship</u> shall follow you down the years, and I shall always remember, but I am sincere in saying that I shall never, <u>never</u> intrude."

Winston had answered this letter at once and had protested against a seeming lack of confidence which Phyllis' letter seemed to betray; then he had said: "Never say that again, pal-o-mine, because <u>you</u> cannot intrude where I am concerned. There is nothing that can ever happen to me or come into my life in which you would be considered as one on the outside, or as intruding."

Then changing the subject he said: "I have often wondered about this Creature called Man, and after reading your last letter I wonder still more.

"It is a singular fact, yet one that is quite true, that man is the most nonunderstandable of all living Creatures. With his wonderful gift of reasoning and the many intricate complications that have resulted from this, he has become the living personification of the untrue and while he approaches the ideal of the Creator most nearly--still he is the most evil of all created beings when he chooses to be. We excuse wickedness in the lower animals because they cannot understand. We do <u>not</u> excuse it in man because he has intelligence and can reason.

"Man differs from other animals also in that he has a soul. Along with this wonderful gift from the Creator, he has a weakness--his animal nature often prevails over his spiritual. Without placing myself upon a pedestal I believe that I can truthfully say that I have grown to understand human nature quite well--due more to circumstances and conditions surrounding my life than to any personal experience, however.

"It is one of my greatest ambitions in life to be of service to humanity. I must bring my letter to a close now, but first I want to let you understand that I always look forward eagerly for your letters for they bring me renewed inspiration and strength; so don't fail to write often. The papers and magazines you send are very welcome for it is not often we can get them here.

"With kindest regards.

As Always,

Your True Friend, Winston Marvel"

CHAPTER ELEVEN

It was September again--just two years since Phyllis first discovered the little City in the great Northwest, and had been pleased to call it "The Garden City of the Mountains."

She had become ill before she had been able to complete her business interests which had called her forth on so long and lonely a journey, and the

Physician she had consulted had advised her to go at once on to the "Garden City of the Mountains" and there remain until her health had improved. "For," he had explained, "it is the only place in this region where you can obtain proper care and rest."

Shortly after this Marvel returned from the field, to again enter the University. He sent a note through the Post Office, as he did not know where she was staying, notifying her of his return and asking her to call him over the phone, at the University.

She called him and then gave her consent to his request for permission to spend that evening with her.

Again the meeting of the two friends was a happy renewal of their frank, companionable friendship.

Phyllis was pleasantly surprised this time for there was none of the former enervated, or seemingly disorganized nervous or physical functions of mind or body. His complexion was ruddy under a deep coat of tan, his eyes clear and steady, his voice vibrating as under the spell of health and clean living.

That was on one Saturday eve and the first thing that they did was to plan a "hike" for the next day, and retrace the trail formerly followed far up into the canyon, through the dense forest, right back to the tree--the Sentinel tree of their friendship pledge. They carried a luncheon as before, and spread it upon the same huge boulder, under the giant pines.

Then they wound their way through unbroken paths, around dense undergrowths of vines and small sprouting trees and wild shrubbery, coming soon to the evergreen tree--the friendship tree upon the gently sloping hill.

Winston carved their initials deeper, and again each broke a sprig from the tree and renewed their friendship pledge.

It was several weeks after this when the comrades started out to climb by the beaten path along the mountainside to the insignia of the U upon a high elevation.

Suddenly, and impulsively, Winston protested: "Phyllis, in spite of our beautiful friendship, you always hold me at a distance as though you did not consider me quite your equal.

"Why can we not be as equal in everything as we are in some ways now?

"That is the only barrier to our realization of a perfect friendship."

"The first essential is that we fully realize ourselves and know that we are equal to a perfect friendship," Phyllis explained even kindly.

"I know that we are. I know myself. I am sincere and I hold our friendship in the highest esteem," he said.

"And with this understanding, I am proud to regard you as you feel is right," she affirmed.

As they returned that late afternoon Phyllis paused upon a high ridge on the mountain side to view the scene below: the City--the University buildings--the river and the landscape beyond.

"They are all my friends!" she exclaimed exaltedly, "because they all seemed to call to me and make me welcome, even that very first day when I arrived travel-weary, home-sick and lonely."

Soon they were upon the level ground again, and Winston proposed that they go over to the University and visit the classroom and laboratory in his Department.

Together they examined the many display cabinets, and Winston explained as they went. She noted with pleasure the very orderly arrangement and the perfect cleanliness of everything in that room and asked who was the one to attend to that work.

"I am," he answered with some display of pride. "I am responsible to my Professor for the arrangement and care of this Department."

"You will be more than a Professor some day," she complimented; "you will be a Teacher."

And thus, the friends conversed as they left the building and walked across

the Campus in the early twilight.

In a sheltered place near the hedge Phyllis discovered an unusually perfect half-blown rose.

"I must have that! May I have it, Winston?" she insisted. "The rose is my favorite flower."

"Wait," Winston said, "and I promist to guard it until the day after tomorrow, for that is the day you have set for leaving here. And then I will mail it to you at your new address.

"You see, I have already declared my intentions of writing to you."

While Marvel gathered a few blossoms for Phyllis, she silently made a mental picture of the Campus and buildings. "The University is the Genius. The Instructors are there for the purpose of driving her Master-thoughts through the endless raw material--the Student-mind.

"Back of the Genius is the Master of Creative dreams and Constructive, Visionary thoughts.

"Fortunate indeed are those who are privileged to come and be partakers, and beneficiaries of her gracious and dignified gifts."

Suddenly, a fleeting, pensive, shadow-thought held her. "Aye; but even in the University not all the raw material is successfully moulded into a high quality of Manhood and Womanhood for various causes, centered in the functioning and developing processes of the Mental, Spiritual, Physical and Social life."

CHAPTER TWELVE

One evening as the now very frankly congenial friends walked in the early twilight, Phyllis suddenly stood still in the path which led through the wood and across the rustic bridge, and on, into the little clearing where the tall swing was.

The large and very brilliant evening Star was rising over the highest peak of the rugged hills. "I am not a person, as you know, Winston, who is governed by

superstition or mythical fancies; but that Star, for years, has attracted me and its influence has always been the same--impelling, inspirational; and always beckoning to me and holding a promise.

"I noticed it first when I was very unhappy and very lonely back there in the past.

"I used to walk out alone at the close of those dreary days, and always, as the twilight deepened, that Star gradually grew out of the twilight, and shone out with such a cheering constancy, that I finally came to look for it at the close of every day, and I called it my 'Star of Hope'."

Winston was silent and seemed wrapped in earnest thoughts, but as they again turned their steps toward the "trysting place" he said: "I wish we could share the Star of Hope, as we do everything; just as we share the beautiful evergreen Emblem. May we not call it, our Star of Hope?"

"One of the privileges I grant to very few indeed," Phyllis said, "but you and I are real friends--" Phyllis offered her hand and the pact was silently signed by one of their frank, warm, friendly handclasps.

That night after Phyllis had returned to her room she sat long and meditated. "I still am puzzled at times about Winston's inclination toward the isolated and unsocial.

"Beside myself, he chooses very, very few friends; and this aloof and reserved manner towards his associates and fellow students still puzzles me a little at times. I have criticized and scolded him, but my active interference only seems to annoy and repel him.

"There are also times, of late, when I have questioned as to the wisdom of my unasked-for advice. Supposing that he did embrace a more free and promiscuous Social life and enter more freely into the Spirit of the times--embrace the Spirit and Standards of the 'popular set' in his School and Community?

"I turn away from the picture quickly and return loyally to the Winston

Marvel of my dream-prophesy--the friend of my confidence and esteem. That new story that I have just finished reading has a passage which has left a deep impression on my mind.

"It is where the Author introduces the great, very famous novelist, in one of his higher, instinctive, true, inner-character moods.

"He has been terribly disillusioned and cynically embittered, through having silenced the true writer, and the real man beliefs of his Natural self, and created for the world the kind of stories and books that the world demanded, in order that he might win fame and success.

"He counsels a young graduate who is in danger of doing the same way with his artist-gift, but who is so unspoiled by the world and its delusions, that he does not realize the fact himself. This promising young Artist had just completed a portrait of a very worldly and ambitious society leader, which flattered her so much that it promised fame and wealth and--the Novelist knew what else. 'If you prostitute your noble genius to deceptive art, for the sake of fame and wealth,' he had counseled, 'you must pay the price!' And then taking him to view the majestic and wonderfully beautiful mountain before which the true Novelist--the better man displaced for a time the disillusioned, cynical man of the world, he said: 'There is an art like the mountains--lonely, apart from the world; remotely above the ambitions of men; God-like in its calm strength and peace--an art to which men may look for inspiration and courage and hope. And there is that other art, petty and shallow and mean that sets real men apart and distinguishes them from the common crowd and makes of them leaders and noble men. I have noticed, in my wanderings, how in the crowded tenement districts of Cities, there are places commonly used as rendezvous; and how it is the most ignorant, and therefore, the most unfortunate and most inferior, through bad environment and the conditions that poverty and ignorance impose, who turn to account the most readily, the instincts of sociability and solidarity. The multitude is like a torrent that

sweeps everything in its path; and being one of that crowd we do not possess ourselves completely. Our wills are not so strong, our vision is not so clear and our sentiments are not so lofty: thus we become confused and allow ourselves to be dominated by less worthy forces

"'I have always aspired to help humanity in some way, but always, I have found that I am not of that class who can 'mix' freely with the crowd nor to be swept along with the popular tide. Some have called me a 'hermit-soul', because of this; but in considering the question, I often recall the lines:

"There are hermit souls that live withdrawn
In the peace of their self-content
There are souls like stars that dwell apart
In a fellowless firmament."

"'One of the pioneer souls in some new movement for the betterment of human relations and education I may aspire to be:

"There are pioneer souls that blaze their paths
Where the highways never ran."

"'But I could not dwell apart as a social hermit in a fellowless atmosphere; for my aspirations embrace the 'human touch', the great brotherhood and sisterhood of human relations, and the Christ-Standard of consideration for all who are unfortunate.

"Let me live in a house by the side of the road
Where the race of men go by
The men who are good and the men who are bad
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the Cynic's ban;
Let me live in a house by the side of the road
And be a friend to man."

(copied)

"'Being alone in the many and changing crowds has not depressed me unduly, thus far; I really have not felt myself to be entirely alone.

"'But standing as one apart, my vision has been clearer and my reasoning more just.

"'I always have been able to see good in people. I value friends with a high

appraisal; although I am not one of those who mingles freely with the Sociable Spirit, and with conversational powers.

"'I have always depended, it seems, upon inner forces to draw, and hold, and persuade, and convince, and inspire.

"'And every friend thus gained is just one more jewel added to my royal crown of friends. I have just been seriously considering one of my newly-gained friends, and now feel to leave him to himself before the Mountain of his aspirations, and ideals, and ambitions; and I only trust that he will win his place and fame, untouched by the world of superficial, materialistic Standards and fictitious Values; with vision unclouded before that Mountain of aspiration--remotely above ordinary ambitions of men; Calm--Strong--Courageous, and, I hope--eminently successful.'"

PART TWO

THE IDEAL LOVE

CHAPTER ONE

"As unto the bow the cord is,
So unto the man is woman,
Though she bends him she obeys him,
Though she draws him, yet she follows,
Useless one without the other."

(Longfellow)

As the time drew near for Phyllis' departure, Winston betrayed signs of depressed spirit and the suppression of some emotion.

"I am going to miss you more than you know, for you have come to mean much more to me than a friend!" he finally blurted out.

After this, there was a long silence between them as they walked, in the late afternoon, in the path through the wood, toward their "trysting-place in the forest" as they called it, where the tall swing served as "hammock" for two, on occasions when they had some important subject to discuss, or some confidence to exchange.

"Why are you so thoughtful and silent, Phyllis? You look almost troubled." Winston was very solicitous, as he questioned his friend.

"I can hardly explain. If I were inclined to super-sensitiveness, I would surely believe it is a premonition of some sort."

"Are you grieved because I told you that I am coming to regard you as more than a dear friend?" he asked.

"Why could it not have gone on, and on, just as it began? Why is not our wonderful friendship enough?" she protested. "And besides; there is the barrier!"

"The barrier which you refer to is only a conventional one--only one of our own permitting. You are my senior by a few years and because of that, I almost believe, at times, that you would let it stand between us and spoil our happiness."

"But Winston; I cannot coin the words that would adequately express how deeply I would be grieved should any unhappy future complications develop out of

our very happy comradeship--our very perfect friendship of the Evergreen pledge."

"I am not a fool, nor one of those weak, susceptible natures with a selfish motive!" he challenged. "Nor am I one of those who does not know his own disposition and his own mind. I am of a different temperament to the average young man. I am of a serious and mature turn of mind; and I am very studious, and ambitious in my work; so you can see for yourself that you are a far more suitable companion for me--and far more of an inspiration than any of the younger set, which, you constantly remind me, is of my own generation, and the Social Circle from which I must choose, when the time comes for me to care a great deal for someone--enough, you say, to make me want that someone for my own wife. You and I have interests, ideals, beliefs and aspirations in common; in fact, our congeniality is mutual and very harmonious. You would be the best and the safest, and the most adorable companion for me in all the world.

"I do not take well among the girls at the U, either, because they openly regard me as 'old fashioned', even prosiac and uninteresting; while I openly regard them as lacking in many character considerations which would make them interesting to me.

"You and I are equal on every plane of thought or action in which our associations has tested us out, and our regard for each other is high and fine. And I know this, Phyllis; that you can trust my sincerity and my integrity."

"And what of me?" Phyllis asked. "Are you not anxious to enquire very carefully into my past? You know I have a past life experience which plunged me into deep grief--deep distressing conditions socially and financially, and that I am truly a woman representative of the toilers in the ranks of the working-woman. You have never asked, but you are permitted, as my esteemed friend, to just go back and exhume, and examine, even with that 'irresponsible' mind of yours, the records of my past."

"I have known you long enough, and intimately enough, to know that you are a

very superior woman--one in a thousand! I have known you long enough to know that at this moment, you are more worthy of me than I am of you."

"There are only three kinds of men who go out of their generation for their wives--either up or down the scale," Phyllis quizzed. "And these are the ones who are just plain adventurers, or else geniuses who step forward or ahead of their generations in order to mate with their equals, and then, there is the man who idealizes only the baby-minded, clinging-vine type, whose charming incompetency in everything but sex attraction, is her strongest appeal to him--at least, before marriage; yes, and I am reminded that there is a fourth type of man--very insignificant, but likely to do anything that suddenly pops into his impulses--I won't say head, for he does not use that; he just acts upon impulse, according to what influences, propinquity or persuasion is brought to bear upon him. You never know what he is likely to do next; but that type is just the plain fool kind who is always getting himself or his friends into some ridiculous situation, or unenviable position."

"I do not belong to the fool type, I am quite sure; and as for my friends, I am not choosing for them--I am choosing for myself," he emphasized very earnestly. "And even Dr. Von Roche, who has seen you, told me that yours was a personality that was very attractive and you was one friend who was a credit to me. And then there is Professor DeWolffe, who has also seen you with me, and who had spoken very complimentary of you."

Phyllis was plainly reassured, and much pleased with the compliment. "You must be a higher, truer type of friend sent to me in order that I may prove to a doubting humanity the truth of my Standard and principles of the Golden Mean," she concluded, as they continued their way to their destination--the little clear ing in the Natural woods, where someone had set the tall swing between two trees, and placed a long table and several benches nearby for the benefit of picnic parties or those only seeking a quiet place in which to rest and read; and which they

always referred to, as their trysting-place.

Arriving there, they sat in the swing and talked.

"Have you ever read Hugo's Les Miserables?" Winston asked.

"Only a partial review while at school," Phyllis replied.

"It is one of my favorite books--in fact, it is a very special favorite with me--I have read it through from cover to cover very thoroughly. Won't you get a volume and read it in your spare time?

"If you would, we could discuss it together--especially, some of the things which have interested me the most." His explanation and request seemed so sincere that Phyllis mentally decided to read the book at the very earliest opportune time.

"You have aroused my interest and also my woman's curiosity," she said, "and now I want you, just as a very special favor, to outline your own view point in a sketch, or review of the story. It is very early yet and we have ample time."

"I am afraid that my own poor effort would only weary you, for I am a very poor scholar when it comes to making a narrative or review interesting to an audience; in fact, I fear that I would even bore you," he demurred.

"I will agree to stop you in that case, but I will be a very attentive listener to the end if you do as well as you have with some other reviews and narratives in the past," she encouraged, and he began reluctantly.

"'Les Miserables', you know, means the unfortunate ones--the unfortunates who are under condemnation either Socially, Morally, or Intellectually, by reason of law, or custom; or by reason of poverty and ignorance. The Author describes, very vividly, how it is such condemnation that creates hells on earth and complicates the divinely ordained destinies of the people, with human fatality. Jean Valjean appears in the story as the man suffering under such condemnation; and Fantine as the woman who is ruined under the same condemnation.

"Thenardier and his thieving and murderous pack of human wolves appear as

those utterly degraded by ignorance, poverty and immorality.

"Jean Valjean was illiterate and poor because his parents died when he was only a child, and he was left to depend upon his own resources to make a living. When he was about 25 years old, the support of his sister, who was a widow with seven children devolved upon him. Their circumstances were extremely difficult always, but when he could get no work and there was no more money--not even anything that could be pawned or sold, and the children were hungry, in desperation he smashed a baker's window and stole a loaf of bread.

"For this, he was arrested, tried, and sentenced to serve five years in the galleys at Toulon. He remained there 19 years because of several desperate attempts to escape.

"When he finally had been expiated by every punishment the Authorities dared to permit, he was released. They gave him a passport which classified him as a dangerous criminal--this unfortunate man who had gone to the galleys a thoughtful, affectionate, self-sacrificing young man had emerged hardened, embittered, cynical, disillusioned.

"They had blotted out the existence of the real Jean Valjean and created Convict No. 24601.

"He had taught himself to read while in the galleys, but instead of the effort of the ambitious youth to improve himself, his whole thought was that this would enable him to do wrong to greater advantage.

"After his discharge from the galleys he started inland, but was looked upon with so much suspicion and distrust on account of his yellow passport, that he could find no lodging, even though he had money to pay for it.

"Finally, he heard of the good Bishop Mgr. Bienvenu, who always slept with his doors unbolted, believing that unless God protects a house, they who guard it, watch in vain. The convict was kindly received by the Bishop who treated him as a brother, and Jean Valjean heard the first words of kindness since his first

arrest, 19 years before.

"Jean Valjean was fed at the same table with the Bishop, and the best linen and silver plate was used. Valjean was bewildered at the treatment, and when the Bishop himself lighted him to bed with candles in silver candlesticks, he amazement was complete. But during the night he awakened, and creeping past the sleeping Bishop, he stole the silver plate from which they had eaten supper, and fled from the house. He was arrested shortly after daybreak and conducted to the Bishop's residence so that the stolen goods might be formally identified.

"The moment the Bishop perceived what had happened he said: 'Why! how is this? I gave you the candlesticks too which will sell for two hundred francs. Why did you not take them with the rest of the plate?'

"Now, Jean Valjean was greatly amazed; and as the Bishop held to his attitude the officers had to release the prisoner. The Bishop insisted that he take the candlesticks too, and as he was about to depart said: 'Never forget that you have promised me to use this money to become an honest man.'

"Valjean had no recollection of having promised anything, but he stood there silent, while the Bishop continued: 'Jean Valjean, my brother, you no longer belong to evil, but to good. I have bought your soul of you. I withdraw it from dark thoughts and the spirit of perdition, and I give it to God.'

"That same afternoon Valjean sat under a tree thinking deeply. Gervais, a little Savoyard boy passed him singing gaily and tossing a two franc piece. Once he failed to catch the coin and it fell at Valjean's feet. He put his foot on it and when the boy begged for his money back, Valjean ordered him away in such a terrible voice that the boy became frightened and ran away crying. Suddenly Valjean seemed to awaken, as from a dream, and realizing what he had done, became overwhelmed with emotion. He called the boy again and again, but receiving no answer, he ran, hoping to overtake him and give him back his money.

"When he failed to find the boy, he fell, as though the invisible power of an

accusing conscience were crushing him; and clinching his hands in his hair, he cried: 'I am a wretch!' Then he wept for the first time in 19 years.

"He set out, wandering aimlessly until he arrived at the town of M---- while a fire was raging, just in time to rescue, at the peril of his own life, the two children of the Chief of Police. For this reason, no one dreamed of asking for his passport, and so he settled in that town as a working man. Here he invented a cheap process of making jet beads, and within a year his enterprise succeeded so well that he built a factory.

"He was known as M. Madeleine, and his charities soon became so numerous, and his enterprises for the public good, so beneficient that his fame spread among the people. The King wished to make him a Knight of the Legion of Honor, but he declined. Later, however, he was made Mayor. Javert, the Police Inspector who performed at M---- was the only one who was antagonistic toward Jean Valjean. Javert was born in prison; his mother was a fortune teller whose husband was in the galleys.

"When he grew up, and being beyond the pale of society, which he despaired of ever being able to enter, he had a choice between only two classes--those who attack society, and those who protect it; and so he chose the latter, and entered the police service. His two characteristics were an exaggerated respect for Authority, and hatred of rebellion; on the one hand he said: 'A functionary can do no wrong; a Magistrate cannot be mistaken.' On the other hand, he believed that they who fell were unremedially lost and no good could come of them.

"Fantine's story is of no less interest than that of Jean Valjean, and the threads of their lives seem strangely interwoven.

"Hugo says that the beautiful and unguarded daughters of the poor have fatal councilors--poverty, and coquetry. They have both whispering in their ears--each on its side. Their unguarded souls listen; thus their fall is accomplished, and then stones are cast at them. Fantine, after she was deserted by her lover, with

her child Cosette, bravely set about caring for herself and child. She could find no work in Paris, so she journeyed toward her native Province. Traveling through the country she chanced upon an inn-keeper's wife, Mme. Thenardier, who was playing with her two children in a swing. Fantine, realizing that it was impossible to take the child with her in her quest for employment, asked the woman to keep Cosette for her, until she could find work.

"Mme. Thenardier, assisted by her villainous husband, drove a hard bargain.

"Fantine sadly proceeded to her old home--M----sur----M, and secured work in the Manufacturing plant of M. Madeleine. She sent her meagre earnings to the Thenardiers for the support of Cosette, but they spent the money for themselves and their children and allowed Cosette to go cold and hungry, and before she was eight years old she was an ill-clad, ill-fed servant, and compelled to do all mann er of drudgery, and deprived of every childish pleasure.

"Soon the old gossips began to whisper about Fantine, saying she put on airs and wrote too many letters.

"Then an old woman found out about Cosette, and finally they got Fantine discharged; but without the knowledge of Father Madeleine.

"Matters became from bad to worse, until one winter evening, Madeleine saw Javert arrest a woman of the town. He made inquiries of the bystanders, and learned that the woman's only offence was that she had defended herself from a well-to-do bully in the guise of a gentleman who had thrown snow down her bare back. That the man who was a wealthy taxpayer took advantage of the unfortunate woman, without provocation from her, as she was pointed out to him, meant nothing to Javert. Madeleine went to the Police Station and demanded her release, but before Fantine realized what it was he was doing, spat in the Mayor's face.

'You are the Cause!' she shrieked. 'It was you, you monster of a Mayor, who compelled me to sell my honor, not that I might live, but that I might support my baby! You discharged me on account of the gossip of the shop. My baby is with

the Thenardiers at Montfermeil. They have made me pay more and more for her keep, and when I was discharged I couldn't earn enough to meet their demands, so I had to become a bad woman!'

"Madeleine listened attentively, then repeated his demand that she be released.

'This is a police matter!' thundered Javert, 'it is not in the provence of the Magistrate to interfere. Moreover, the woman has insulted you.'

'That,' replied Madeleine, 'is my affair!' He then quoted from the Statutes to show that in certain contingencies, like the one under discussion, the Mayor had authority to overrule the police.

"After a heated controversy, the Mayor ordered Javert to leave the room. Fantine was released, and the Mayor sent her to the Infirmary, where she fell seriously ill of a violent fever.

"An order for Cosette was written and more than enough was sent to the Thenardiers, to pay the bill due them. They were surprised at the sum sent, and here their scheming cupidity shows forth. They refused to send Cosette to her dying Mother; claiming that even more money was due them, and holding her until it was paid. Fantine had been most unfortunate in her choice of guardians for her child.

"Javert called upon the Mayor now, with a confession. 'In a moment of passion, inspired solely by a desire for revenge,' he said, 'I denounced you to the Chief of Police as a Convict, one Jean Valjean. To suspect you might pass without censure, for it is a policeman's duty to suspect; but to denounce one in authority from such motives as stirred me is the gravest dereliction. I am no longer fit for police duty so I ask you to dismiss me; for such error deserves the severest punishment.' Then he explained that he was now convinced of his mistake, as the real Jean Valjean had been found.

"The Mayor enquired closely concerning the man who was to be tried as the

Convict, Jean Valjean, for two crimes--the robbery of the silver plate, and the little boy's money, when he was first released from the galleys, and learned that he was a stupid, harmless old fellow who was a burden on the community.

"All night long the Mayor struggled with his problem.

"If he remained silent, the only sufferer would be the worthless victim of the error. If he surrendered himself to protect the unfortunate, but worthless man, the industries and prosperity of M---- would fall to pieces.

"At last, Valjean concluded to go to the trial, and give himself up. As the sentence was about to be pronounced upon the supposed escaped convict, the Mayor arose and cried out that he was Jean Valjean. He recalled incidents and facts before the testifying witnesses which proved his identity beyond a doubt.

"The Court was dumbfounded. After telling them that he was open for arrest, he went toward the door. Pausing, he addressed those assembled: 'You all, all who are here think me worthy of pity, do you now? Great God! When I think of what I was on the point of doing, I think myself now worthy of envy!' Thus, he left the room.

"He withdrew his savings from the Paris Bank and hid them safely in a wood not far from Montfermeil. Then he was arrested and sent back to the galleys where he remained for about 6 months.

"One day, a sailor was in extreme peril, far aloft in the rigging of a ship, and his fellows stood around helplessly, momentarily expecting him to pitch down to his sure death--Jean Valjean asked permission to try to save him, which was given. With marvelous dexterity and strength he performed the feat; but while he was descending, himself, he appeared to lose his balance, and fell overboard. A search was made of the harbor, but they failed to find his body.

"There was an official announcement that he was dead.

"Fantine died without seeing her child again.

"Jean Valjean, after a most marvelous escape, went to the Inn of the

Thenardiers and after paying an extortionate sum for what they claimed was due them on Cosette's account, took her away, and adopted her.

"After this the Thenardiers went to Paris in hopes of finding a better field where they could find more prey upon whom they could thrive. They established themselves in a miserable hovel, and with new found companions turned it into a den of thieves. The height of their crime was reached when Thenardier, under an assumed name, trapped Valjean, who was living in Paris, as a retired officer, with his now beautiful adopted daughter Cosette.

"The lives of the Thenardier children have become most pitiful. Their parents are bandits of the worst sort, and the children are compelled to become efficient in the life of the street, the tenderloin, and the robber--they must do this or starve. They have become hardened cynics, though little above babyhood in years.

"Marius, son of the Baron of Pontmercy, and who becomeing estranged toward his grandfather; and who is struggling to educate himself in the Law, but whose poverty compels the strictest economy, is a tenant in the same house as the Thenardiers, witnessed their acts when they trapped Jean Valjean. Later, he was saved by Efenine, the eldest daughter of Thenardier, who loved him, from being a victim, himself.

"Marius, who had seen Cosette on different occasions was in love with her, and she returned his love. The lives of the unfortunates of each, or all the degrees of condemnation, are strangely interwoven.

"When Jean Valjean discovered that Cosette and Marius loved each other, and that Marius had been confined, for political reasons, in the Barricade; he went there and succeeded, through some clever management, in carrying Marius away through the sewer of Paris, through filth and quagmire, to freedom.

"Cosette became the wife of Marius after this, and Marius--the Baron of Pontmercy--not knowing who his deliverer was, gradually weaned her away from her

step-father, who was so grieved that he wasted away broken-hearted.

"One day a mysterious person appeared in disguise, and tried to sell the story of Valjean's life; and thus, unknowingly disclosed the fact that Valjean was the man who had carried Marius from the barricade--the man for whom Marius had been searching for so long.

"Cosette, and Marius--Baron Pontmercy, hastened now to find Valjean, hoping to recompense him for his heroism and self-sacrifice. They found him, poor, and broken in health, and the call of death was even then upon him.

"Had not the degraded, poverty-stricken fiend Thenardier unwittingly revealed the secret of Valjean, he would have died alone; but now it was Cosette and Marius who tenderly watched the passing of his soul."

As Winston finished the review he apologized in a half-embarrassed way for taking so long a time, and then the two friends walked back through the October evening, to the Hotel.

As they walked, Phyllis became even more pensive and depressed. Suddenly she exclaimed with a great deal of feeling: "Winston, if I should permit you to persuade me that you were right in what you told me this afternoon, and you should discover afterwards that you were mistaken and should regret; and I, one with you, in the discovery; it would grieve me so deeply that I would just want to hide away from all the world! You see, I too, care a great deal about our friendship."

Winston laid his hand firmly across her shoulder as he answered: "Never speak nor even think like that again! It is like rebelling aginst a gift from God. It is farcial to try to invent excuses; we seem to have been destined to meet, and to care for each other as we do."

Phyllis invited him to come into the Hotel and spend the remainder of the evening there.

As they talked Winston absently picked up the small, leather-bound diary that Phyllis kept always handy, from a small writing table, and began absently to

examine it and turn the pages.

"No," she said hastily, as she reached for the book, "you must not read in that Diary--at least, not yet."

"But why?" Winston questioned eagerly.

"Because it is a Diary. Most of it, however, is done in a cipher, or rather small symbolic characters of my own originating, and for my own convenience. I can write enough in this little book, in this way, to make a small volume when in print. No one but myself can read it only unless they have the key."

"Will you ever interpret it for me?" he asked.

"Only the future can answer. I do not know. It all will depend on circumstances."

When it was time for Winston to go Phyllis accompanied him down the hall, to the front stairway; and it was here, standing reverently before each other as though each had suddenly assumed great importance as to personality and relationship, Winston spoke.

"I am speaking with an understanding mind and heart. I have considered every side and phase of the question, and I feel convinced that it is ordained for us to love each other; and Phyllis, I love you!"

He spoke with a simple dignity, and with an earnestness which challenged doubting or discrediting. Phyllis silently bowed her head.

The next morning she left the city without seeing Winston again.

William Wallace was again a guest of the same Hotel where Phyllis registered 1st L met on the porch -
and reserved a room for one week.

Seeing her name on the register the next morning he waited in the reception parlor until she came downstairs.

The greeting was a very cordial one, and this being Sunday, the two acquaintances walked out to the river, which wended its way along the base of a beautiful mountain range; and as they walked they talked. Oddly enough, the

conversation finally settled upon disparity of ages.

"Many people," Mr. Wallace said, "consider that the only misalliance of ages rests in a man's choosing and marrying a woman who is his senior. They condemn the act as being very unconventional, and, oh, so very unfair to himself. But at the same time, they reserve to him the right to choose and marry a girl who is young enough to be his daughter, or even his granddaughter, if the ambitious mamas and sweet, 'conspiring' daughters deem his social position and his possessions of sufficient importance.

"The age disparity then becomes a very insignificant consideration, and society commends the very fortunate and flatteringly appropriate marriage of Miss So and So. Oh no; society is not shocked even very mildly--tradition and social ideals have not been violated, and the girl really is considered quite fortunate to have been so chosen.

"But let the finest and most truly mated pair declare their intention of marriage when the seniority is on the side of the woman, and be it in ever so few years; the man will suddenly discover that he has a horde of friends--all very personally interested in his future welfare, and eager to advise him not to make a fool of himself.

"Such a love, they tell him, does very well as something with which he may amuse himself, play with, with impunity, tire of, finally; and then without qualms of moral sense or conscience, discredit and set aside when the time comes for choosing a real companion in marriage. But these friends and very personally interested advisors do not trouble their heads about that worst of all misalliances--the misalliance of mind and soul.

"The educated people who really are interested enough to study and observe, know that perfected manhood and perfected womanhood cannot be reckoned by just years. Who does not know people who demonstrate this fact? Who does not know people in the early twenties who appear to be at least past thirty; and who does

not know people past the thirties who look and act more like those not yet out of the twenties?

"Do you know what old age really is? Well, I will tell you. Old age is declining vitality, declining vision, declining enthusiasm, and interest in the things which are of importance to every normal, active, human person living.

"Perhaps it may be the one of senior years whose life evolves and blossoms, while the one of junior years may permit his youth to wither and die."

Phyllis, thus encouraged, told of some people in her home City who were very prominent socially and professionally, who had defied that old traditional rule and who certainly had won happiness for themselves.

"The woman is his senior by more than a decade," she informed, "but they look so well together; and their friends declare that they are ideally mated. They must be, for after about 20 years he still prefers his home and her company, to his Club; and he consults her on very important business matters, and accepts her judgements, in preference to the best legal authority offered by men--and they call each other 'pal' and other endearing names with as much confidence and satisfaction as the very youngest of newlyweds."

"Real love never can fail only in the case of incomplete beings--for it is the true bond between moral beings, and a real inspiration that strengthens, and sets one all aglow with a nobler manhood and womanhood," William Wallace said.

Phyllis now felt a glow of encouragement as she mentally reviewed the very unusual, as she now believed, friendship of herself and Winston Marvel. "I will wait," she concluded. "It is one of the things that will work itself out and prove itself either true or false if we only will remain true to principle and law, and then only wait."

CHAPTER TWO

Early Monday morning, Phyllis called at the Post Office and received two letters from Winston Marvel.

In one envelope was a long and ardent letter--in the other was the promised rose. "Yes, Phyllis dear; it is true that I have given to you--into your honorable keeping, the greatest thing I possess--my love," he wrote. And then followed a long and very beautiful letter which almost overwhelmed her and set her mind in high and faith-inspiring places.

But that evening when she answered, she emphatically refused to decide the question either one way or the other. "But rest assured," she wrote, "that if I am given wisdom, I will be governed in my decision by what will mean your truest happiness and greatest good. I am very sincere in this and shall not change."

By return mail Winston's answer came.

"I am coming to you, dear--I must. It is for the sake of your truest happiness and your greatest good that I am coming now. We will discuss everything together, that it seems so inadequate to discuss in writing; and besides, there is occasion for more appropriate reverence toward such an attachment as exists between us."

And so on the next Sunday Morning Winston Marvel would arrive in the little frontier town called Plains, and then, Phyllis hoped, they would come to a true and perfect understanding, and make plans for their future which would be in harmony with their final decision.

The following morning William Wallace came to the reception parlor and talked with Phyllis again. "Have you really decided to marry that poor student over at the University who seems to be taking up so much of your time and interest?" he asked.

"I have not given my promise, but he is coming here next Sunday and he hopes that at that time we may arrive at a mutual and definite understanding."

"But he is poor as well as young, and he has not proven his ability to make a success in his chosen profession, nor his moral integrity, which may, if put to the test, prove of just the same quality as the average College student shows

under similar conditions. He may not have the courage to uphold his convictions, even after he has pledged himself to that Compact which he now is so anxious to have you enter into, with him. I am only a man who knows men, and I have the conceit to believe that your happiness would be safer with me, than with him. And I even, with my experience in the world and with people, would not regard it as a light or indifferent task to live up to a standard which would be in harmony with your ideals or Nature," he said.

"Yes;" agreed Phyllis, "but he has the heart-dream, the youth-vision, the high incentive, the idealistic motive, and so, you see, he is poor only in one thing--money. He knows what hard work is, and sacrifice too; but I believe that he has a way of turning his whole mind and will to effort, and his soul to aspiration.

"Being deprived of so much money, he goes to Nature and studies the Universe and people. He sees in humanity, fellow-beings with souls; and he sees in Creation the handiwork of God, which he is always acknowledging.

"I know that he contemplates by the words he uses in expressing his sentiments; and because he, himself, has suffered, I don't believe that he would inflict suffering upon any human being; and you know, yourself, that most women--those who are true to their womanhood, loves and trusts, and esteems, and honors clean, strong, young manhood that is not poisoned by the world."

"It is the unusual thing, just the same, for women to appraise men as you do; I don't mean to say that there are not many--very many women who do, but the average woman only appraises manhood by a very mercenary standard, and by his social popularity. They do not know that he is supposed to have a soul, or honor, or morals," Mr. Wallace replied, with a momentary spirit of bitterness, and a cynical touch of world-knowledge. "And so, more than ever, do I honor you, and I sincerely hope that your esteemed University friend will prove worthy of the generous belief, and high trust that you have placed in him."

When Marvel arrived at Plains that Sunday morning, Phyllis was waiting for him upon the platform, at the Station. As he came toward her, his countenance brightened up with a wonderfully sincere and happy expression.

They greeted each other with their accustomed quiet dignity and almost fraternal handclasp.

They were silent until after they had crossed over the street and were upon the sidewalk, then Winston spoke eagerly:

"Phyllis, dear, our question is just about solving itself. That 'barrier' as you chose to consider it, of age difference, has dwindled down to such insignificance that it makes me feel like a cad to even mention it.

"Now, in your opinion, is there any other barrier?"

"No," Phyllis said, "there is no other barrier, as far as I can realize everything."

"Very well; we must never mention that one factor again, which, when weighed against all the other considerations in our favor, becomes very unimportant indeed."

The waitress in the dining-room at the Hotel, very considerately set a small, round table in a reserved corner, and thoughtfully provided fresh white linen, and a center decoration of a small bowl of varigated sweet peas.

Winston sat back in his chair and observed the thoughtful compliment a moment, and then said: "Phyllis, this reminds me of the way we will sit at our own table, in our own home, some day. We must always have clean white linen for our table, and freshly cut flowers."

That evening as they sat conversing in the little reception-room, Winston came and sat on the arm of Phyllis' chair and pulled her head gently back until it rested upon his shoulder.

"Phyllis," he said, "there is a question I have wanted to ask you, but I have not dared until now.

"Phyllis, look at me and tell me--do you love me?"

She did not answer at once for to her, such confessions, when once affirmed, could not be revoked, nor repudiated, without involving truth and integrity. Finally, as though half contemplating and considering to herself, she repeated softly: "There are many loves, but only one real love.

"There are many voices that call us, but only one voice that reaches the heart of its own, and vibrating there, calls forth an answering voice.

"There are many hands that beckon to us, but we follow only one freely, gladly, and without guilt--follow gladly, only because that is the thing to do.

"Even though I love you," she spoke now with direct, frank sincerity, "I must not bind myself to any pledge, unless it really means all in all to you."

"It means happiness, and incentive, and love, and faith--it means everything," he said.

"Then you really do love me very greatly, Winston?"

"With all my heart, with all my mind, with all my strength," he said.

"And I love you!" she answered softly.

"And this is final--it means one inseparable, unto Eternity. Our pledge is inviolable and irrevocable. You are the only woman I have ever confessed love for; and no other woman can even come into my life. You and I are one because of the love that is our gift. It is the ideal--the real love." After a brief silence, Winston said: "I was just thinking of our Star of hope, dear. That star would be a most fitting symbol of the love and faith pledge that we have just entered into."

Phyllis considered a moment and then said: "The beautiful evening Star--our large, brilliant one, is eternal like truth; high like honor; inextinguishable like faith, and like real love, it never fails--for it is governed by the orderly system of the Universe; and so, that Star shall symbolize our pledge, entered into this night."

There was a harmony--a sweet, compelling harmony, of which they both were conscious, and presently Winston said: "The harmony and good will between us is like a higher harmony--like the 'Music of the Spheres', for we seem to be impelled toward each other by that silent, yet eloquent voice of the Universe, that you spoke of awhile ago."

The thought pleased them both and they laughed together, like two free, happy comrades without a care in all the world.

"It all might mean only a practical fancy to some," Marvel meditated aloud, "but it is real too. The Music of the Spheres is the wonderful order and harmony of their movements in the Universe. And in life, it is just what we have, ourselves, discovered tonight--the harmony of love--the music of the soul."

It was this music of the soul that prompted these two that night, to acknowledge their happy realization, as a gift from God.

And with such a gift between them, any man and woman may attain to great heights--and fathom great depths, together; for they will not be bound and limited by the ordinary barriers which so commonly stand between wedded people. The jealousies, the selfish and thoughtless demands, or refusals, the deceits and infidelities--all, all would be of a different plane and circle to theirs, and they are bound together, only by ties of love, and faith, and truth. Presently, they remembered their hours spent walking and talking out in the twilight of so many evenings. "And no matter how far separated we are, nor for how long, we will not forget our twilight hours, nor our Symbol Star," they agreed.

As they bade each other good-night, Phyllis took a lovely, half-blown rose from a vase, saying, "Its lovely petals unfolding is like the awakening of a heart. I wish this one would never droop nor fade; for I am giving it to you to take home with you in the morning.

"You will be gone before I am up, so, as you pass, first knock on my door and call--good-bye."

CHAPTER THREE

In the morning there was a quick step in the hall and a light knock on Phyllis' door.

"Good-bye!" she called.

"Not that way, Phyllis!" Winston's voice protested. "Just open the door a very little--just so that you can give me the good-bye kiss that I have a right to expect."

She hesitated, then turned the key and opened the door a small space, standing behind it, and looking out.

Suddenly, Winston had gathered her in a close embrace, and then as suddenly released her, and hurried away.

In the first mail that very day came a note: "Write at once," it pleaded, "and say that you are not angry because of this morning. I am trusting your beautiful love to understand, and sincerely hoping that you are not offended.

"I swear the embrace was prompted only by my great and impulsive love--a love not as sanely governed perhaps, at all times, as yours is; but nevertheless, I believe, as true and sacred.

"I was grieved at parting from you because I care so much for you, and seem, in spite of myself, to resent separation from you; but what happened this morning only serves to bind us, if that is possible, even more closely than before."

And as Phyllis watched the every flow of the river as she walked along the bank, noting, with her ever-responsive appreciation of Nature-scenery, the reflection of the rugged mountain, and the sky--clear blue, with the banks of billowing white clouds toward the east, in the clear depths of the stream--as in a mirror, she reflected; and her reflections soon merged into a deep meditation.

"If Nature breathes her Spirit into the minds and hearts of her native people, they must, of course, be very strong, and in their elemental natures, be pure and aspiring. It is in such natural and beautiful environment that one comes nearest

to self-realization; and in this self-realization is revelation. The mind is on the higher planes--in the Mystic garden of the Soul. And presently, one realizes that in this Soul-garden--this mystic but very real garden the vision is very clear and the perceptions very keen. The spiritual plane, which is the highest, makes one responsive to pure emanations of inspiration, and faith, and love and creative, developing powers.

"And the mental powers, brought up to this plane can soar to the Infinite, and receive wireless messages from the great 'Unknown' which quickens the powers of our intellect and will, and work for the greater wisdom of our acts.

"And thus, we come to regard our physical bodies as the temple of our Souls and minds; and require that the temple be built strong and responsive, and kept clean and flooded with light; because an immortal Soul and a Noble Mind cannot dwell in a hovel-like body.

"Beyond this sacred garden of our being is the vast, unexplored world-garden, which, from afar, and by its tinseled decorations and glittering lights, attracts the adventurous and restless mind, like a Candle-light attracts the myriad of moths and other flying insects; and the wings and bodies of the insects were never more cruelly singed by the Candle-flame, than are the minds and Souls and bodies of the too-thoughtless and venturesome one out there in the world-garden of the purely materialistic plane.

"Edouard Shure believes, as his writings prove, that Souls, like bodies, are endowed with sex and are destined to live and complete themselves in couples in order to reflect the perfect Being.

"Happy indeed are the couples who find in each other the inseparable companion. Sacred is their embrace, and nothing can permanently separate them nor tear them asunder.

"These couples bear within themselves the Science of love, and the Creative fire.

They are the ones who have power to feel, and to see, and hear, and to understand."

Phyllis thrilled with happiness as she thus reviewed and meditated; and she felt sure that the love between her and Winston Marvel was of that quality that obeyed the Command of the Soul and was superior to all barriers.

And even on the train the next morning Phyllis' mind was still centered on the, to her, remarkable and beautiful relationship between herself and her dearest friend, and a resolution was gradually forming which willed that Winston never should be put to too severe a test, nor lose one opportunity that would tend to advance him toward a realization of his truest happiness and greatest success.

Upon arrival in the little town of Thompson Falls--a little town built among the cedars and pines along the banks of the Clark's Fork of the Columbia River, she found another short letter from Winston, awaiting her.

This one was a little different, in one respect, from any others that he had written.

"Now you have been the one, always," he wrote, "who has considered me; always with you, it is my happiness, my well-being, my greatest good, and justice to me; until it makes me feel very selfish and weak for permitting you to place me first in all things as you do; but which has awakened me to a realization that you are equally entitled to my consideration of you."

Then he spoke of some of the sacrifices that they must make in order that he might go East and study for his Ph.D. degree.

And then he wrote reverently of their Convenant and vowed by the Evergreen and the Star that he never would violate it by act or thought.

That night a very vivid, very impressive dream awakened Phyllis out of a sound sleep and set her trembling in every fibre of her being.

It had seemed as though she was on a level plane where a dark pool of water--deep and treacherous, was just at the base of the precipitous ledge, just

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Phyllis thrilled with happiness as she thus reviewed and meditated; and she felt sure that the love between her and Winston Marvel was of that quality that obeyed the Command of the Soul and was superior to all barriers.

And even on the train the next morning Phyllis' mind was still centered on the, to her, remarkable and beautiful relationship between herself and her dearest friend, and a resolution was gradually forming which willed that Winston never should be put to too severe a test, nor lose one opportunity that would tend to advance him toward a realization of his truest happiness and greatest success.

Upon arrival in the little town of Thompson Falls--a little town built among the cedars and pines along the banks of the Clark's Fork of the Columbia River, she found another short letter from Winston, awaiting her.

This one was a little different, in one respect, from any others that he had written.

"Now you have been the one, always," he wrote, "who has considered me; always with you, it is my happiness, my well-being, my greatest good, and justice to me; until it makes me feel very selfish and weak for permitting you to place me first in all things as you do; but which has awakened me to a realization that you are equally entitled to my consideration of you."

Then he spoke of some of the sacrifices that they must make in order that he might go East and study for his Ph.D. degree.

And then he wrote reverently of their Convenant and vowed by the Evergreen and the Star that he never would violate it by act or thought.

That night a very vivid, very impressive dream awakened Phyllis out of a sound sleep and set her trembling in every fibre of her being.

It had seemed as though she was on a level plane where a dark pool of water--deep and treacherous, was just at the base of the precipitous ledge, just

across the narrow ridge.

A very beautiful but willful child was at play and in his movements ran nearer, and ever nearer to that dangerous brink.

Becoming alarmed for his safety she had called to him persuasively, to come back; but because he was willful, and unaware of any danger he rushed right to the place she was warning him away from, and before she could reach him, he had fell into the pool below. Disregarding herself, she had plunged in, with only the thought of saving him in her mind. The water, it seemed, had drawn her down and had roared in her ears, and blinded her vision, until at last all was dark.

She was still conscious of grasping the child and raising him high above her head, and all the while, praying desperately for his safe rescue.

Then very gradually, she realized that they were rising and that it was becoming lighter; and then a great light shone all around them and they were lifted skillfully to the level ground again by two men and carried into a bungalow type of house with large windows and wide doors. And then, close beside her a man was standing--a man of very fine personality and great strength.

"You are Winston Marvel, are you not?" she asked.

Without speaking, he crossed to a far corner of the room to where a half-interested, half-listless woman of no particular personality was sitting indifferently beside an empty cradle.

The man stood irresolute, and as though thinking deeply for a moment; and then, seeming to give back something to her, he returned, and taking the waiting wondering Phyllis reverently into his embrace, bowed his head.

Phyllis, as soon as she was able to control the undefinable emotions caused by the dream, wrote it down, and in the morning copied it in a letter which she sent to Winston. And in her letter she told him that she never proposed to consent to any test of his love and constancy, which was greater than he could pass with true integrity.

"Why, I would even go so far as to release you from every obligation and promise of our compact, if I believed sincerely that it was the right thing to do; and even then, remain loyal and true with never a moment's regret for what had been between us for awhile; but instead--only sacred, loyal remembrance."

The answer came back by return mail, and its spirit and imperativeness almost overwhelmed Phyllis, so that she had to read it several times before she could realize that it was Winston Marvel who was appealing to her in such positive terms.

"Dear Heart:" the letter ran: "I am coming to you. I must come now before you go any farther away from me. I must!

"Do you know how I feel at this moment? I feel as though I was in some danger of losing you and the thought makes me tremble all over and turns my blood ice cold.

"Forgive me, darling, if I have written anything that has seemed selfish or unappreciative. If I have offended you, forgive your blundering, devoted Winston, I humbly ask you.

"You must be misunderstanding me. So, when I come to you, we will talk everything over. No! It was not wrong that you came into the great Northwest. And <u>you</u> stand in the way of <u>my</u> progress? <u>You</u>, who are life itself to me, to whom I owe all that I own; around whom all my ambitions, all my future centers! My Sweetheart, how could you cherish such a thought for a moment? And that dream! That child was <u>our</u> love. That home was <u>ours</u>. Through my neglect, and my inability to understand, that love came near to death, and you saved it. God has shown this to me. And you sometimes feel that you had no right to come into my life in this way? Well, if that is true, then, I had no right to have been born! I am appealing to you now with my whole soul. Could I think that you would not share all with me, and help me, as you can? NO! Would I be willing for you to marry some other man? NO! You are mine! I can never love another; the very thought is sacreligious! You are mine to protect and guard always. I will fight for you

until the last drop of life blood leaves my body, before I will give you up. No one can take you from me, because you are mine, and God meant that you should be. It is around you that I have centered all my ambitions, all my aspirations, and your love is going to give me a strength and courage in my work that I never knew before. We must do our part and be worthy of that happiness which will be ours. The future holds much for us. I am aggressive now! It is just a trace of the ancestral savage in me! Remember that I am working for you, that I love you as few women are ever loved by men. Do you remember the rose you gave me? You wished it would stay fresh always to remind me of you. Now, I am going to say good-night, but, my dear, in spirit I am with you, and listen while I whisper--'I love you, Phyllis!' We are inseparable unto Eternity."

CHAPTER FOUR

The rainy season had settled over the Northwest, and now the climate was irregular--intermittent rain and sunshine.

The rain was falling in perfect sheets and gusts of such density that the water was pouring in torrents over the streets and unpaved walks, when Winston came that Saturday afternoon, and with the water still running off from hat and raincoat leaving a wet trail as he came, registered at the Commercial Hotel across the street from the Railroad Station. Phyllis sat over in the portion of the large Office and lounging room that was reserved for ladies, and supplied with a long writing-table, writing materials, daily papers, a number of magazines and a very splendid Victrola. Presently Winston came to her and they greeted each other with their own accustomed quiet, frank, and undisguised happy smile and handshake.

After dinner that evening, Phyllis asked Winston to accompany her to a little home across the river which was built in a small clearing right in the heart of a forest, and right on the bank of a mountain stream of considerable volume.

"I have to go there on a business consideration," she explained, "and that man has worked out a clever arrangement for drawing water for household use, out of the

stream which rushes on several hundred feet below in the bottom of a ravine; and I want you to see it.

"The woman has only to stand by the window and fasten her bucket to a hook, then turn the handle on a little motor and the bucket glides down on a trolley rope and sinks into the stream. Then she reverses, and in a moment the bucket, filled with water, comes gliding back and stops right at her hand."

"That is clever for a woodsman. Usually they don't trouble to invent or arrange things for the convenience of their women folks, but adhere rather, to the crude and elemental in frontier life."

As the companions crossed the river and entered the path in the wood, the rain came down again in torrents and darkness quickly settled over the hills.

After walking a short distance they began stumbling over tree stumps and against huge rocks and soon they realized that they had left the path and were wandering aimlessly through the woods.

"That first time," Winston bantered, "it was I who led you out and lost you in the swamps, and dense underbrush and wire fences of the foothills; but now you have actually lured me out into the worst place I have ever seen inside the border of Civilization, and lost me in a dense wood."

At this they laughed merrily as two school-mates out on some skill-testing adventure--and who were enjoying the outing very much.

"If we are lost we are together," Winston consoled, "and we may rest assured that we never will be very seriously lost, ever; as long as we remain together."

They missed the house but they finally found a trail that led them back toward the river, and soon they were back at the Hotel playing over the newest records on the splendid Victrola.

After breakfast the next morning, Winston brought the book which he had given Phyllis to read--a Scientific book called "Science and Religion", and read one of the Lectures on 'The Probation of Man'.

They discussed this after; and then their interest centered on two others--"Truth" and "Love".

"I read those while on the train," Phyllis informed, as they discussed these.

"I knew that you would read them, and I am glad you did; because they represent the very foundation of my own beliefs and now it will be easier for me to make you understand the quality and trueness of my love which I have centered all in you."

Early that afternoon they started out for a long tramp through the beautiful canyon and over the less steep hills, until they came to the Creek which is the fisherman's delight, and the haunt of the wild game of the forest, such as deer, bear, mountain sheep and some smaller game. The banks of the stream were even higher than where the little cottage stood, that had interested Phyllis so greatly; and densely overgrown with many Species of the Native forest trees. Down in the bottom of the ravine the water poured, and foamed, and sparkled, with its deep, monotonous, mystic song which held one spell-bound, and compelled one to listen with the senses gently soothed and the spirit uplifted and even reverent. Great moss-covered boulders and fallen logs were in the stream, and its swift current dashing against them threw whirling, foaming geysers high into the air.

Ferns and vines grow right to the water's edge and the colorings left by the early autumn frosts on tree and vine were gorgeous in color and effect. It is a rugged, awe-inspiring canyon with its high peaks and forest grown mountains.

Soon the companions came to a glade and climbed upon a great flat rock which overhung a deep, clear pool; and this pool--filled from a branch of the main stream, was literally alive with the most lively, gamey trout with iridescent colors flashing every time they swam through a broad sun-beam which shone upon the center of the pool, through a break in the limbs of the trees overhead. They were ideally happy that day--these two comrades; and now they jumped from the edge of the rock and ran--hand in hand, across the leaf-strewn moss and fern grown space,

and out to the main road which they followed until they found themselves once more before the old-fashioned entrance to the Commercial Hotel.

The next morning they walked out to where men were at work on the river, drilling into the solid rock and blasting out a place for the erecting of a great Electric Power Plant.

Suddenly a shrill whistle warned everybody that the fuse on a huge powder blast had been lighted and the signal was for everyone to get away to a safe distance--and lose no time in doing so.

Winston and Phyllis had not gone far when the explosion made them wonder if that part of the world was in volcanic eruption.

They stopped short in the path and Winston forced Phyllis against a great tree trunk, then stood before her in order to shield her from any flying rocks or debris. "I shall protect you like this always--even to the giving of my own life; for without you--the one woman; my own life would be of little account," he whispered.

When it was again safe they followed a narrow trail which led up to a high moss-grown cliff.

It had begun to rain again and they climbed to shelter up on a rocky ledge which was overhung by the top of the cliff. Winston brought an armful of boughs from the tamarack trees and ferns; and made a comfortable place for them to sit and talk while waiting for the shower to pass.

"Phyllis," Winston spoke earnestly, "do you know that spiritually and morally you are my wife now? And," he asserted, "that we are bound to each other now inseparably by ties of love--of holy love; and by our pledge symbolized by the Evergreen and the Star?

"I shall not let you be separated from me for very long, you can depend upon that; and in the meantime I am going to exact absolute confidence in me, and belief in my integrity under all circumstances, while we are forced to be away from each

other."

"I do believe in you, Winston, and I shall trust your integrity; and all I ask in return is that you will never betray my confidence, nor violate my faith."

"My father and my sister will be your friends the moment they meet you; as also, Dr. Von Roche and Professor DeWolff. The rest of my family and circle of acquaintances do not count anyway. But I have made my choice. You measure up to my ideal of one who would grace my home and my position in life."

Phyllis was silent and thinking deeply, how like the ancient and sacred oath of Isis, their compact seemed, and wondering what genius of Mystic lore had come and prompted them to enter so freely, and with such confidence, into a relationship so sacredly binding as they had done.

All too soon the time arrived for Winston to return to the Garden City, and the University. Shakespeare writes that: "The true love and union, to which we should admit of no impediments, is that born of the perception of and love for the inmost soul of the real human being to whom one is drawn by force of Spiritual and Mental attraction. And that this is the only marriage that has any claim upon our admiration."

As Phyllis sat at the window in the Hotel and watched the train leave the Station, she agreed with the conviction that had been growing steadily in her mind, for she meditated: "I should surely have to argue down my own heart now before I could send him from me; for he has taught me to need his love, and his comradeship, too.

"He declares that I am the one woman, that mine is the one voice, and presence, that can hold him above all the other women with their voices and presences and make his life ideally and aspiringly happy; even though my own heart still grieves because of that only barrier that I am able to discern in the otherwise ideally conceived, and admirably planned, and poetically pledged companionship.

"And so, I shall wait; and if in the course of our testing he remains true, his companionship and strong young manhood will teach me to forget past sorrow and restore to me the beliefs and dreams of a youth I had feared was obscured in the too-stern realities and experiences of an unhappy past.

"And he will keep his dreams and ideals, unblighted by any of the disillusioning and unregenerating things which overshadow and threaten the too materialistic and purely sex-attracted marriages."

Now that Phyllis was alone again her longing to be back in the City of her birth, with her family and friends, became irresistable, and so she made her plans to return in the very near future to that jewel of the mountains--that City encircled round with mountains--snow-peaked and very beautiful; and she wrote Winston that she had planned to cross the wonderful Pend Oreille lake on the excursion Steamer "Northern", and then return home by a new route in order to see more of the great west; but a letter from her employer had changed her plans, and so, it happened that she would pass through the Garden City, once more.

She notified Winston and he answered by return mail: "Great news. I shall be at the Station to meet you, for you know, that means that you are to arrange to stop over, at least a day or two.

"I had planned a great hike up to Mt. Murphy with a couple of the fellows, but now that you are coming, that is called off, and I will walk with my Sweetheart only in Nature's beautiful and sheltered places. You know, it is very bleak and rugged and barren over on that Mount--not at all, the kind of place I would take my Sweetheart pal to; and so I shall be waiting for you on the platform when your train arrives."

She sent back a message saying when her train was due, but in some way it failed of delivery in time, and she was much disappointed when she arrived and looking expectantly through the waiting crowd, realized that Winston was not there.

In the morning they met on the street. Winston was much surprised, and

somewhat chagrined, when he realized what had happened.

It proved to be a time to be long remembered--those two days. They wandered together out to the beautiful and sheltered Nature-places, and seemed destined to get acquainted with a new phase in each other's dispositions.

If any reader wonders what could possibly hold such attractions for the Nature-lovers, out in the great outdoors, the author would like to ask him or her to defer judgements long enough to just go out and see for themselves. Choose some fair morning and go out for an all-day's experience.

Walk leisurely, and as you walk watch and listen. Sit down awhile in the quiet glades and relax, and wait. Presently you will be conscious of the Voices--Nature Voices of field, and forest, and hills.

Soon your own self will respond to the influence and harmony around, and the happy realization of it all will steal softly into your mind and heart and the worries that wearied you, and the doubts and ungracious thoughts that troubled you, and the remembrance of unkind words or deeds of others will all give way before the quiet, Mystic, compelling peace and inspiration of these Nature places so little known and enjoyed by those who would be immeasurably benefited, could they put aside other considerations at intervals and become the guest and the student of Universal Nature.

Winston and Phyllis sat on an old rustic bench, beneath some tall cottonwoods, far up in the woods and listened to the monotonous, Mystic murmur of the stream a little distance away, and the Song of the forest as the wind stirring through the densely interwoven branches of the trees made it seem like the ebbing and flowing of great waters.

Winston spoke presently in a quiet and very confident tone--new to him when he was talking with Phyllis. "I have been working out a plan," he said, "since we now understand each other.

"I will want you to reflect credit on my Social and professional position, you

know; and so I am outlining a reading course for you.

"We will discuss the books as you read them. But I thought I would begin first with your letters.

"I will probably take them separately and correct the errors as I find them--especially your grammar, and English Composition--"

"Winston!" Phyllis interrupted, "do you actually mean that you could take my letters and treat them like common examination papers? Are they not sacred to you then?" She was deeply pained.

"Would you like for me to treat your letters in the same way?" she asked a little rebelliously. This was the first shadow that had ever fell between them and they both were deeply affected.

They left the place and walked over to the bridge that spanned the creek and stood there silently watching the water; then Phyllis spoke. "Winston, are you not afraid to make our confessions and vows so sacredly binding, and to found them on such high principles of truth and integrity?"

For a moment he seemed amazed, and even angered at her question.

She hastily turned away to hide the tears that now overflowed; and in a moment more Winston had recovered himself and coming hastily to Phyllis' side, he said: "No; I do not fear because what has been entered into by us and made permanent by those sacredly binding confessions and faith and honor pledges is right; and our Evergreen Symbol is on the hill and our Star Symbol is in the heavens. They are our silent witnesses."

Phyllis was comforted and confident again and they walked back to the City and enjoyed immensely the dinner that they ordered at the very select dining and refreshment parlor kept by the very neat and very pleasant Mrs. Smythe and her sister. As they sat and chatted pleasantly Phyllis' expression became serious for a moment as she asked:

"Do you fear that the difference in our religious creeds might ever make a

difference between us?"

"No," he replied, "it could not, because I do not really belong to any Church nor profess to believe in any particular creed. This is chiefly because the tenets or creed of every Church I have investigated seem not sincere and well founded. They even seem only ritualistic and superficial to me.

"I have a bigger, broader faith than their tenets teach me, and you share my beliefs and your confessed faith and mine certainly has measured up to the best beliefs of each and so, we really are of the same faith, in spite of difference in denomination, or, let us say, the label on the Churches we attend."

The story of Winston Marvel and Phyllis Llewellyn is a story of depth and significance; but few people are even permitted to live such stories through to the end without the interruptions and barriers which constantly confront all humanity, in their stories and experiences along life's way.

But it is a wonderful story in many ways--real and unreal; divinely human and connected with a thread of pure gold of most delicate spinning. The dream steals vividly into their hearts and minds at twilight when just one large Star is out; the hour when everything seems to pause and take on a spirit of peace and reverie.

The dream has power to change everything--even to turn the grey into gold, and their sadness into hope and gladness.

When they met the next morning their greeting held a gracious, tender meaning and they planned to spend the greater part of this day, also, out in the open. This time, however, they climbed, by a narrow trail, to a high ledge near the top of old Mount Sentinel, and sat there with all the panoramic view below them--the City--the river--the lumber Mills--the orchards and small farms. "Would you like to make this place your home?" Winston asked.

"Only if I had real interests here," she said.

"Would my position in the University and a home; be real interests?" he asked.

"Yes," she said, "where you are, and where your work calls you, will be real

home, and real interests to me."

As they descended by a new route, picking their way through trees, and brush, and shale, they talked.

"I have never had a real home, and I have never known a Mother's love," he said. "You may think it very unusual, but you are the only one who ever has really talked with me on Social, Moral and religious subjects."

"Your own mother never could have been entirely indifferent," she protested.

"You say that because you have not known her," he answered bitterly.

"And yet; you do not know what may be back of all her failures. You would be more satisfied if you could only believe that she has her story too, and may be only one of those who could not prove strong and determined until she had overcome the obstacle, or whatever it was that caused her to stumble," Phyllis reasoned gently.

"But I never could teach myself to love her--she is to blame for that herself; and now it is too late."

"Many sons have proven themselves very loyal in the face of failures on the part of their mothers; when honor and good reputation hung in the balance," she said, "but I shall not be either your judge nor your councilor."

"Oh, I did not say that I had no respect for my mother; but if I do not love her, she alone is to blame," he insisted.

"I am sorry," she replied. "I believe in you, and I know that everything will work out right for you at last." Phyllis was leaving very early the next morning, and as the evening advanced, Winston became very depressed in spirit and almost ill.

They both seemed saddened because of the coming separation, but they were determined not to give way to emotion, and thus, make the parting harder.

"I have one dream-aspiration," Winston said reverently, "which I hardly dare hope could ever be realized.

"Phyllis, it is that I may one day see you the real mother of one child of mine."

"There is a wonderful, perfect dream-child always beckoning to me and smiling," she mused softly in a low tone. "Who knows but the dream-child may some day become a reality."

* * * * * * * *

As Winston Marvel and Phyllis Llewellyn bade each other farewell at the Depot, both seemed depressed and dissatisfied. They were not reconciled to the separation, but resolved to meet even this with fortitude and faith. As the train rounded a curve just before entering the canyon, Phyllis, who had suddenly sensed an intuitional forewarning, looked wistfully toward the river, and the group of University Buildings at the base of the mountain; and just then the sun shone through the early morning mist and a brilliant rainbow was formed which extended from the University Campus--across the open field and rested over the river.

"The rainbow is a good omen and carries a promise," she consoled herself, as the train entered the canyon and the City was obscured from her view.

The love of Phyllis came very near measuring up to the Standard of the ideal love; and through the forces awakening in mind and soul, Phyllis believed that it would even be possible for them to ultimately realize the rare gift of the perfect love.

And often now, at twilight, as Phyllis reviewed the contents of the long and very beautifully composed letters which Winston sent at frequent intervals; she affirmed, with a believing faith, her hope that Winston was destined to high character and intellectual development, and that ultimately he would rise to a position where he would be recognized as a man among men--a teacher and leader; she hoped.

Intuitional promptings still forecasted trials and tests, but always her faith answered for her, and promised that where love, and truth, and integrity ruled,

there could be no failures in any of the tests, no matter how severe, or of what character.

And so, as she watched for the first bright flash of the Symbol Star, she always smiled and affirmed for them both: "Under the beautiful Star-Standard thou shalt conquer."

PART THREE

BARRIERS STRONG

CHAPTER ONE

Dan Randall, Junior Partner in the Law Firm of Victor, Campbell, and Randall, and Bessie Allen, Stenographic Secretary for the Firm, had called to spend an evening with Phyllis Llewellyn. The three friends were cosily grouped before a cheery grate fire in the quaint little Library in Phyllis' home.

The log fire threw out fitful lights across the floor and wove mystic shadows in the corners.

It was just between the daylight and dark, that hour when the mind pauses and permits the ordinary things of every day affairs to be set aside, while it reaches out and considers, with a clearer vision, and a saner reasoning, subjects and philosophies involving truth, and one's ideals, and beliefs, and ambitions.

"I received a letter a few days ago from a very dear friend out in the Northwest," Phyllis was telling them. "He is a Student in the Sciences and, I think, is interested a little, in the Study of Sociology and Ethics.

"He has reviewed a Story which he had read, and then sent, under separate cover, the Story for me to read.

"It is entitled, 'The Love Pirate'. At the end of the Story, in the margin, my friend has written the question - 'Was this man justified?'

"I read the Story with more than usual attention because of the circumstance under which I received it, and tried to measure the man's justification with my understanding of Ethics and Justice; and somehow, it has left me with that proverbial 'bitter taste in my mouth'."

"Please tell the Story for us," pleaded Miss Bessie Allen; and Dan Randall insisted that no excuse would be accepted.

"The Story," Phyllis began a little pensively, "deals with that everlasting Social-Moral problem--the 'Eternal Triangle'; which always means a man, his wife and the other woman; or vice versa.

"In this Story the man was one of those who had been very ambitious, and who,

from the very day of his graduation from College, had worked tirelessly; and who had schemed and planned and sacrificed in order that he might excel in his chosen profession. There had been a long and very trying period in which his ability and skill had been tested and challenged on every hand.

"During this period he had married the charming Sweetheart of his College days, and she, with surprising ability, worked for his interests in every possible way.

"She attended to all the housework, and John declared that she could broil the best steak and keep the tidiest home of anyone he had ever known about.

"And no Mother could have been more devoted to the proper care and bringing up of a child, than she was with their own little Gloria.

"John was one of those men who seem to be marked for success, and so one morning he awakened to the almost unbelievable realization that he was a very rich man--a Chief among Engineers; a Wizard of Construction.

"The new home was a very mansion, and the furnishings were the best that money and skill could provide. Marie, the wife of the successful John Alstyn, now set out to maintain, with what she considered proper dignity, the high position to which they had attained.

"A Governess, and Nurse, were employed for Gloria; while a high priced Cook, two maids, a laundress, a seamstress, a butler, a lady's maid, and a chauffeur, made up the train of attendants for that household. In a short time Marie Alstyn came to exaggerate her high Social position and her own importance.

"She demanded larger and ever larger sums of money, in order to maintain what she considered her high Social supremacy.

"Soon John began to experience difficulty in keeping up with the demands, and at the same time, saving his business from bankruptcy.

"At last, in desperation, he tried to explain it all to Marie, and to persuade her from such extravagant management; but business, and household management had

receded far away from Marie's environment, and were such a bore to her; and besides, Gloria would be "coming out" soon now; and it was important that they spare no expense in presenting their only daughter, in a manner befitting her class, and position, she told him.

"Later, when John found that his only chance for saving his now very rapidly growing business and keeping it on a safe foundation, lay in his ability to reach the understanding of Marie, and enlist her cooperative interest; he tried to appeal to her through awakening in her, the old love and the old interest that in the past, had been such an inspiration and enouragement to him.

"But she could not be reached in this way, and made him feel, in a very high spirited manner, that he had offered her an inexcusable affront, to dare to even hint that he could not provide them with all the money necessary to make it possible for herself and Gloria to shine and lead in the Social world.

"The Stenographer at the Offices, whose work it was to look after much of the detail Clerical arrangement of Accounts, Contracts and expenses, unconsciously, through her efficiency and sympathetic interest, gives John the only moral support that he now has, and that he needs so much.

"At first, it was only the usually well-intentioned friendship existing between and employer with pure Motives, and a great problem; and his trustworthy and efficient Stenographer; but events and circumstances gradually precipitated a deeper attachment. Marie Alstyn seemed to have detached herself from all interest in John as her husband; and only consider him as a means of financially supporting her own Social eminence. One evening John returned home and went directly to Marie's room and called her appealingly. The maid was just dressing her for a reception which was in honor of some new Social light with a title--a man whom her motherly ambitions prompted, was a very promising alliance for Gloria. He waited until she was quite ready, and then courteously dismissed the maid.

"When they were alone he came close to his wife, and gently touched her, and

tenderly placed his arm about her shoulders and spoke in a tense, anxious voice: "Marie; it has come to the worst. I have exerted almost superhuman efforts to prevent it, but it had to come. There was no foundation, and no resource; and so I cannot maintain it any longer."

"What--what do you mean!" she demanded coldly. "How dare you come here and tell me that you have failed?" she cried, while her eyes flashed like sparks struck from cold steel.

"'Marie," he pleaded, "'I have come to talk with you. I am sick--utterly weary of this life. Marie, let us arrange all of our affairs and then leave it, and go back to our former life of freedom, and love, and independence. It is the only way that we can regain what we have lost.'

"'Go back to that?' she scorned coldly. 'Never! I refuse to even discuss it with you.' And with this, she left the room with an air of one who had been both affronted and robbed.

"The next morning at breakfast he had hoped for some sign from her, showing that she had relented; but instead, both wife and daughter met him with such coldness and resentful accusing glances that at last his courage broke; and when he arrived at the Office that morning, he was a discouraged and a defeated man.

"It was then that he reasoned about his domestic affairs with his Stenographer. 'What has she done that has given her such an absolute right to demand for herself, while she creates nothing, and gives nothing, either to me, or to worthy causes.

"'She has not even brought up our one child, as every Mother is under Moral and Spiritual obligations to do--she has left all of that to the Governess and Nurses.' And now, the deeper attachment for each other, which until now, they had fought against honorably, seemed to be robbed of its last resisting reason; and Ruth went out and offered her Services to another Firm.

"John put the poor remnants of his affairs in the best order he could, and

then set out to find Ruth.

"One morning he presented his card in the Offices of Blake and Kane, Contractors and Builders, and asked permission to speak with Miss Ruth Merrille, the Secretary, who had just accepted a position with them.

"A clerk delivered the message and in a moment Rugh came to the outer Office.

"'Ruth!' he cried. 'I am going away and I came to talk with you a few moments, privately, before I go.'

"He led her quickly to the outer hall, and then, before she realized the significance of his actions, he had gathered her in a close enbrace, and between passionate kisses, had announced: 'I have come for you and you are going with me. I will not go without you, and I will not stay, so come with me now, just as you are.

"'I have purchased our passage on the Steamer Lejuaine, which leaves in less than an hour, and I have a taxi waiting to take us there, at once.'

"And before she could recover herself, he had dashed her away, and soon she was lost, with him, to all their former friends, and to the former Social and Moral world which, it had seemed, they would have remained in--true to their convictions, and to themselves. And at the bottom of the Story, my friend has written the question: 'Was the man justified in what he did.'"

"The man was justified," Dan Randall exploded in indignant emotion, "insofar as it is right for a man to sacrifice, to his own interests, and desires, his best and truest friend--leaving it to chance, or fate; whether, or not, his act will leave even the good name of his friend under a cloud of doubt and suspicion."

"And what do you think, Phyllis?" Bessie asked, with eager interest.

"I have a philosophy of life, out of which I have created an Ideal.

"Some think that in order to realize that Ideal, I must create to represent it, a superpeople; but in reality, my Ideal can only be represented by the free, and strong, and progressive Spirit of a Moral people who love Freedom, and Justice,

and integrity; and who know how to choose between right and wrong, and how to act.

"If it would not tire you, my friends, I would like to illustrate my own opinion by a story which is almost a parallel; or, I may say that the first part is so similar that it will not be necessary for me to even describe it now; but I will pass on to the place where the roads divide and the story goes on to its finish in a different way.

"When the final crash came to William Osborne, it was under very similar circumstances and conditions to those connected with John Alstyn's failure. Only when William Osborne struck out for the newly discovered gold fields of California with a determination to regain, if possible, his lost fortune, he bid Mary, his very efficient Stenographer and Clerk, and estimable friend a reverent regretful farewell, and he went away alone.

"He joined an emigrant which was bound overland, and shared with them in the many hardships and sufferings encountered on the way. In Colorado he left the train, and purchased a good horse and necessary equipment, and struck out alone, to complete the journey, with time and freedom to observe, investigate and study the country, and conditions, and apparent prospects for development, as he went along. This was about the time that the Mormons were emigrating to the West, and I must relate a few of his experiences, between Colorado and California.

"Even in the extreme Southern part of Utah, little prosperous settlements were marking the landscape here and there, showing that these industrious, home loving people, by their faith, industry and fortitude, were able to make even the desert blossom and yield, from their sowing; for, Osborne noted with surprise, that many shade trees grew along the straight, wide streets, while streams of water in irrigating ditches watered fine gardens and fields of alfalfa, and even grain and corn.

"In one of these settlements, which he was observing from a hill where he had stopped to rest his horse and prepare for himself a late afternoon meal, he noticed

a quaint sort of bowery at the back of a new Church.

Posts had been driven in the ground and then a roof foundation of slender poles, brought from the nearby hills, had been cleverly woven over with green branches and leaves, thus, providing a very pleasant place for the Village people to gather for a picnic, or a dance, or such social pastimes as suited them best. Among the crowd gathered there moved a man who seemed to be an honored guest. His manner was that of a Minister, while his strong personality and confident dignity proclaimed him a master of the desert, and a leader of men.

"Osborne's mind was suddenly diverted by a spectacle that made the roots of his hair begin to twist and send little chills chasing down his spine. From a trail in the hills about a score of Indians emerged, all wearing blankets of most striking weave and colors, and decorated with vivid paints and freakish headdress of feathers, which made them appear like some strange creatures, half ostrich-half men; and they were making straight for the settlement, led by their Chief.

"Osborne, feeling that he was helpless to warn the people, steeled himself to witness a ruthless massacre, on the plains; but as he watched, the people continued on with the dance and the games. Presently, the Indians filed in, and formed a half circle in the rear.

"The leader of men walked over to where they stood and shook hands with their Chief, and saluted a welcome to the others.

"They all watched the dances with evident amusement; and when Brigham Young again addressed them and asked them what they thought of the dancing, the Chief again spoke for them all. With a gesture almost of intolerance, he said: "'Paleface's dance no good; feet too heavy; make much dust cloud. No rhythm in paleface dance. Indians' dance much better.'"

"'Will you ask your young Indians to dance for us? Our young people will stop their dance and watch them.'"

"Red Cloud was flattered, and even more, was the vanity of the other Indians

flattered, when their Chief told them that the great white father had invited them to show his young people how to dance.

"Their dance was very rhythmic, and very fantastic and weird in some of the movements, but to the delight of their Chief, not the slightest cloud of dust was raised.

"There was great applause from the settlers, as the Indians finished their dance and filed out, and quite stoically, as is characteristic of them, assumed their former attitude, and turned into the road, and departed as quietly as they had come. Osborne, no longer able to restrain his curiosity and interest, descended the hill and approached the man he had already recognized as one who was a leader of people, and after introducing himself, told what he had seen, and of his own astonishment over the Indians' visit.

"He was received with great cordiality, and the people insisted upon his remaining with them overnight. They entertained him with kind hospitality, and in the morning insisted upon providing him with several essentials for his comfort during the remaining part of his journey.

"'I trust that I am not intruding,' Osborne said to Brigham Young that evening, 'but from what I had read and heard, I had believed that the Indians were a very hostile and a treacherous people, and so, what I saw from that hill this afternoon, amazed me beyond measure. Would you mind telling me how it is that they seem to regard your people with such a friendly spirit?'"

"The Mormon leader smiled and in his own superior, kindly way said: 'The Indians have been very troublesome and hostile, and are responsible for some very ruthless massacres; but these are incited chiefly by the belief on their part, that the white man is their enemy, and that it is his mission to displace them, and drive them out from their own native hunting grounds, and rob them of what they consider their inheritance. There is only one way to deal successfully with them in overgoverning their prejudice and hostility, and that is to win their confidence

and reverence by letting them know that we really are friendly, and have no unbrotherly, or unneighborly spirit toward them, and no evil intentions.'"

"Osborne meditated upon his experience with the Mormon settlers and the lesson they had taught by their friendliness and hospitality, and on many occasions, he applied the principle successfully in dealing with severe civic and social problems.

"The little mining town where he finally decided to cast his fortune, or misfortune, as it may be; was located among the hills near the Coast range of mountains, in California. A creek wound its way curvingly, from the nearby hills, and furnished water for the town. The wonderful tints of rainbow hue that rested on the mountains softened the too austere outlines of the pine trees, and made a picture pleasing to the eye, and not depressing to the spirit. The town consisted of a main street, a General Merchandise Store, with the Post Office in one corner; a ramshackle Hotel with a Bar to one side of the dining-room--partitioned off, with a door between; two large Saloons, the small lumber shanty at the end of Main Street which served as an Office Building for the Pacific Coast Mining Company, and two back streets with rude shacks, built of wood and canvas, and even tin.

"William Osborns was quite travel worn when he wandered into the New Mining Camp and put up at the Hotel one late afternoon, and entered the bar-room and ordered a drink in order to impress the few men who were drinking and playing cards in there, that he was on terms of good will, and thus, avoid becoming an object of suspicion, and of double dealing, among that nondescript and variously intentioned populace that one always finds in New Mining Camps and newly developing frontier towns. That evening he let it be known that he was searching for a good location where he could stake a claim and seek for gold.

"'We can tell you of a good location,' the men told him in a good natured, bantering way; and two men stepped forward accommodatingly, and taking him by the arms, led him to the door, and pointing toward a sloping, unpromising looking hill

where only one pine tree stood, they said: 'Do you see that huge pine tree standing alone over on that hill?'

"'Yes,' he said, 'but what has that to do with the question?'

"'That is your location for a mining claim. You will find plenty of gold up there.'

"And William Osborns, perhaps overtrustful and overgenerous in his estimation of his fellow beings, to the Satanic joy of the others, actually took them seriously, and took up his claim over there. It seemed certain that he would fail, for, it seemed, all his efforts only rewarded him with worthless dirt.

"One morning he determined to blast out the old tree and level the ground there for a cabin. And while thus engaged, Bill, as they called him at the Camp, received the most amazing surprise of all his life; for there it was! the gold--real gold; his pot of gold at the end of the rainbow trail. Bill was weary of living over at the Hotel and often sat and studied the problem as to how a man can build a shack even if it is impossible to obtain lumber, canvas or tin; and then his inventive mind suddenly had an inspiration. Next day he set to work, to the amazement of all the Camp; and soon, from the thousands of old bottles in the dump at the back of the Saloon he had secured enough material, and had actually succeeded in building one of the most unique and comfortable cabins imaginable, entirely out of bottles and mud; the only wood in the structure being that which he secured by cutting up his old pine tree and hewing it into rude boards for the window frames and the door.

"He even planted flowers and vines around his unique 'shack' and made a rustic seat out of another pine log which he brought from the hills, and split and fastened together cleverly with wooden pegs, and set it invitingly before his door; and soon Bill's house was the envy and admiration of all the Camp.

"In the meantime, Mrs. William Osborne had received a divorce, and was about to be married to a scheming fortune hunter, of the Social fast set, who, unbeknown

to her, had learned of Osborne's good fortune, and who thought he saw an opportunity for her to secure a handsome alimony allowance, which would enable him to further develop some of his ungodly schemes.

"As is ever the case in newly developing Camps and towns, the orderly and law-abiding citizens have to contend with a lawless and disorderly and parasitic element, until they become well established and strong enough to set up some good form of government and then enforce its laws; and William Osborns soon began to figure prominently in every movement for the betterment of the Town, and a permanent organization of a political, Economic and Civic system for its government.

"It was during the time when the new book by Harriet Beecher Stowe, entitled, 'Uncle Tom's Cabin' was creating such an impression all over the country, in the cause of Justice and Morality; that Osborne was chosen, because of his good education and his great strength of Character, to represent the State, at Washington.

"Mary Jeane Smythe, the former valued Clerk and Accountant in Osborne's employ, who because of circumstance, had also become his councilor and more than friend; had accepted a position in the Civil Service, and had been transferred to Washington.

"Without either having known of the other's presence at the Capitol, they met one morning upon the street.

"The girl had remained an ever-present inspiration and dream-ideal with Osborne; and now an unconquerable, honorable love sent him straight to Mary's home for an interview.

"Instinctively they both knew as he stood there before her, that all their heartaches, all their loneliness, all their yearnings had been swept away.

"Tenderly he pressed the little work-skilled hand and as tenderly she gave an answering pressure.

"'We have found each other, again,' he said softly, 'and now I want to take you back with me, to enjoy with me, in the beautiful land of sunshine and flowers, the pot of gold that I found at the rainbow's end.'

"The now very rapidly growing City of El Dorado, California, was the scene of great festivities and splendor, and it seemed that the whole population had turned out to welcome William Osborne the afternoon that he arrived, proudly escorting his estimable and beautiful bride Mary.

"And Osborne's heart swelled with pride that day, and justly too; for his experience in the past had taught him what it was to lose much and to suffer; and this day he had reached the realization of a cherished dream; and this, with his eminent position, reached by reason of his own worth and industry, now raised him right to the shining top. And he had a right to feel proud of the little City and its people; for out of the melting-pot of Civilization and Industry, he had helped to evolve a splendid people, and City. A splendid Modern Mansion was erected on the leveled top of a gently sloping hill; but you may be sure that the unique, vine covered cabin built of bottles and mud, was preserved for the sake of memories.

"And now, I have tried, in telling this story, to illustrate my own opinion of what is the wrong way to act, and what is the right way to act, under circumstances such as those described in the Story which my friend sent for my opinion and cricicism. The real conquerors in life are those who first conquer themselves.

"I do not condone John Alstyn's manner of solving the problem of himself and Ruth Merrille, his very efficient Stenographer and Councilor and friend; even on the grounds that theirs was that 'great love' that comes unbidden and burns itself into the very blood--the brain--the heart--the reason and will, so that it would just be impossible to resist it.

"I believe that a love that is not strong enough to crown its object with honor, and deport itself above calumny, is better left to burn itself out in its own flash of ephemeral, exalted madness, apart from its object, for it never has

character nor permanency on which to build and has never been known to be productive of happy results."

CHAPTER 2

Phyllis wrote her letter the next day, in answer to Winston's and she expressed her sentiments in much the same way as to her friends--only a little more briefly.

It had been customary on the part of Winston, to write at least one letter each week, but this time, his answering letter was not received until the end of the second week. And then, with the reading of it, her mind was troubled by an intuitional prompting; for the letter was not just what she would expect from Winston Marvel.

"Phyllis Darling:" it ran, "I am sorry that I have not been able to write more promptly, but the reason, you may be able to decipher as you read.

"There is something I have to tell you, dear; but I may wait until I see you again; and even then I may decide not to, as it deals only with the unpleasant and the sordid past.

"In spite of anything which may appear to the contrary, my love for you is sincere and strong.

"I pray every night for your happiness and well-being and each evening at twilight, I look for our Star.

"I have just been recalling that day last fall, when I came back from the field work, bronzed and uncivilized looking; and of how you received me. I had sent a note asking you to let me know where I could find you, and you called me by phone and gave me permission to call.

"Then came the days that are so full of vivid memories. As time went on, I told you little by little a Story that I can tell but once in this life.

"And you thought because there was a seniority of years on your side that I was making a mistake, and you grieved. But after awhile you came to understand as

I did, and we held our gift as something high and sacred and beautiful; and so at last, we were as one. You and I must never let anything influence us to forget our pledge to each other.

"In the last two weeks I have had the unique pleasure (?) of facing the most hopeless array of odds that anyone in my position could face.

"Oh, my Sweetheart, don't you lose faith in me, for I need you, dear, more than you know.

"I have been in a cynical mood for the first time in my life, and I would not write for fear that my letters would reflect the modd. A splendid success which is nearly within my grasp is going to be mine, for I feel that if effort is rewarded, I deserve to be given recognition.

"I have just been remembering how you held me close to your heart once when I was ill; and I want you to know that if you were with me now these feelings of depression and cynicism never could have come over me.

"I love you, Phyllis, more truly than anyone else in this world ever could; and oh, how I long to have you with me again.

"You face your trials so much more bravely than I face mine and yours have been a hundred times more severe than any of mine.

"But from now on, I am going to govern myself by your Noble example and keep myself in better spirit from now on."

When Phyllis wrote again she told him that she knew that if there was something that he should telll her, that he would do so, in due time, and in his own frank and honorable way. "You will have your tests," she wrote, "but I believe in you and your integrity; and so, Winston, I shall not worry about you. You will find the way to meet every test."

It was almost a month before Winston wrote again.

"Darling Phyllis:" the letter ran, "I have to write this to tell you that I am unworthy of your sacred and beautiful love.

"I am a miserable failure. I will explain when I can think and write more sanely. I love you, and nothing can change that; and I will prove to you that given time I will recover my equinamity, and make good, in spite of all."

Phyllis was so dumbfounded that she sent a letter by return mail.

"I confess, Winston, that I am both surprised and pained; but failure and unworthiness must come only from the inside and not the outside; and nothing can make me doubt your integrity. When the trial, of whatever nature it is, has passed, you will be even more strong; and then you will write and explain!"

After this she began to experience depressing, soul-wounding premonitions. These, she resisted, trying to persuade herself that they were only prompted by the absence, and the uncertainty; but one evening she brought out the treasure-box with the spray of forget-me-not on the lid, took out Winston's letters, one by one; and each, with its written message, led her mind back to a pleasant memory.

One of recent date read: "Dear Heart: You were wondering when you wrote last, if I was remembering.

"Yes, rest assured that I am remembering--I have to because it all is a part of me, just as you are.

"And then, I need you--your comradeship and your love. And you need me, dear; just as greatly as I need you. I don't consider myself as one who is of the Sentimental type, but our Story is such a beautiful one, that I know Divine forces of love, greater by far than we are, have guided us to each other. In the days of the past, Phyllis, before I met you, I knew you--even as rivulets twain--from distant and separate sources see each other afar as they leap from the rocks and each, pursuing its separate course--but drawing nearer and ever nearer, rush together at last in their trysting-place in the forest. And so, with us--our lives, that had run so far in separate channels--looming in sight of each other then swerving asunder; parted by barriers strong--but drawing nearer again, and ever nearer; rushed to gather at last and one was lost in the other.

"And so, Sweetheart, whatever life holds for us--for you and I, in the future, rests with God's Infinite Wisdom and Will. My love for you is an honorable love that is true and strong; and listen: All my hopes, all my aspirations, all my love and all my happiness centers around you!"

Phyllis sat a long time perplexed, and with bowed head. Presently, recovering herself with an effirt, she resolved: "I will wait. Few people in this world would be willing to make such claims and confessions and pledges as he had, and then not uphold them with integrity. I would despise him as a weakling and a cad, if he could."

She waited for the promised letter of explanation until she felt that a reasonable time had passed, and then, failing to receive it, she was impressed as though a Spiritual and Moral affront had been imposed upon her.

In the closely written pages of the little Diary she describes a dream, which followed on a troubled day. "I was awakened by an awful dream. I was stirred in every fibre of my being, because of what the strange, mystic dream seemed to forecast. Every effort to banish it from my mind, only serves to make it the more vivid. It seemed, we were wandering happily together through a forest glade. I had become tired and wished to sit down and rest. Quickly, and with admirable skill he built a bower of branches and ferns and wild flowers. As I waited and watched, I felt very proud of him. Suddenly, the branches and vines at the edge of the glade were rudely parted and two men stepped out and stood before the bower.

"Their countenances were hard, scornful, with a cynical, mocking smile that plainly scoffed at Marvel--and then they laughed.

"To my horror, Marvel gave no defense, but instead, he became actually servile, trembling and apparently trying to excuse himself in their eyes; and then--he slunk out of my sight and I was left alone, to defend my own position before them. 'Winston!' I called; and when he did not answer, I turned to look for him, and found him hiding; but he had changed, and was not a very pitiful,

shrinking form of a dwarf."

Phyllis had not been one who was in the habit of experiencing such phenomena of Mental and Spiritual significance, and naturally, she became greatly depressed and strangely influenced by them; and at last unable to endure such a confusing strain she wrote a long, appealing desperately earnest letter and mailed it to Winston quickly, before she could change her intention of letting him know that his attitude was affecting her adversely.

But immediately after mailing it, she regretted having sent it, and wrote another in more confident, faith redeeming and reassuring spirit, and dropped that in the mail box too.

May 30, Phyllis was really ill. That overgoverning, intuitional influence had again impressed her so strangely that she was unable to continue with her work.

When the twilight hour came and she looked for the bright Star, the soft grey mist that was around it inspired a thought:

"You have drawn a veil around you this night, as though you too, felt indignant at some impiety, or violation," she greeted wistfully.

No sooner had she gone to sleep that night than she was disturbed again by another of those, now, dreaded dreams. This time it was the Symbol Star. It rose over the hills--very large and bright; and then, slowly rising before it, and obscuring it partly, was a bright red star of lesser glory.

She had seemed to be trying to understand this, when someone led her away and brought her before three graves. The silent, persuasive power of the Guide compelled her to look into the first: She shrank back frightened and shocked at what was there.

By the same silent, impelling power she had to look into the second one.

"It is even worse than the first!" she protested.

Then, in the same way she was led to the third.

She drew back with a sickening revulsion, for even a worse spectacle of grim

death was there.

"Now, look again!" the Guide said. And being impelled, as before, she looked.

Gradually, like the unfolding of a flower--or the evolution of a moth, the transformation was wonderful, and presently a child--a perfect, wondering, beautiful child stood before her.

Late the next afternoon the letter came.

She received it eagerly, and then dropped it quickly--spiritually it had stung like an adder.

Presently she was able to overcome the feeling and open the letter and read it; then believing that she must be misinterpreting the true Spirit of the letter, she read it again.

"Dear Phyllis," it began, "I owe you an apology for waiting so long before answering your last two letters; but I had to wait until I could be firm and inform you as to the real situation. And while what I have to say may seem cold and unemotional to you, it will represent the very best I am capable of doing at this time. Since the time that we were last together I have had ample opportunity to reconsider all of the circumstances of our meeting and the development of our friendship and love, and the reaction that has taken place in me, I feel justified in believing, is but natural.

"While my decision may be painful to you at first, I feel sure that later on, after you have had time to grasp its true meaning, that you will realize that it is for your best good and happiness.

"Through propinquity, and the fact that our tastes and ambitions and beliefs were similar and harmonious, a chord of sympathy was struck, and for a short time, through forces over which we had no control, and for which neither one of us is to blame; our friendship only transcended itself.

"You may, at first, even feel that I am lacking in integrity, but I feel, also, that after you have taken time to consider everything reasonably and

logically, that you will also acknowledge that there are extenuating circumstances that establish my vindication."

And then followed a review of circumstances and conditions in his past home life, which have already been revealed in these writings, which, he said, would leave their blighting effects upon him all through his life.

"Why, even up to the time when I first knew you, I had never known affection of any kind, and I had almost come to believe that the Social privileges and love that others enjoyed were not for me.

"And then I met you. You measured up to the dreams and ideal that I had formed, as I told you, while on long tramps in the hills and while on fishing trips along some canyon stream--of the one woman in all the world for me; and so when I realized this, I thought I loved you, and so I claimed you. But now, since I have had time for due consideration of everything, I realize that in my Nobler truer Nature, I do not love you, as I told you; but instead--my love for you is more like that of a son for his mother.

"Self-abasement, you know, Phyllis, like self-exaltation, is only a form of egoism, and so, I can only say that the cause rests with unknowable, ungovernable forces under which we moved for a while; and now we can only forget.

"I am reminded of that poem which your friend Lydia recited for us that evening at the party, when she bid us all farewell--ships that pass in the night--hail each other in passing; only a signal shone and a voice through the darkness, and then silence again."

After torturing her in this cold, scientifically logical strain even further, he said, in words which implied his assurance that Phyllis would even deferentially submit--unconditionally, and without question, to any terms which he proposed:

"And too, I want to be free to continue in School until I have won my Ph.D. Degree in some Eastern College; and then after that, of course, I will want to choose my wife from among those of my own class, and age, and faith.

"You may keep the neck ornament that I gave you at Christmas, and the Evergreen and Symbol Star can remain unviolated.

"Now, don't you go and be broken hearted, but turn to your children for incentive, and comfort; and rest assured of my friendship, and sincere ~~with~~ wish for your happiness with them" There was more--several pages more. Phyllis felt as though someone had grasped her forcibly by the throat and was forcing some potent, vitrolic, highly cultivated world-philosophy which governed in some Satanic astomphere of worldly righteousness, into every fibre of her being. "And remember!" he had told her when they bade each other good-bye, only so short a time in the past--"You are to tell your children about me, and teach them to love me. Tell them that when I come I am to be much more than a friend to you and them."

"And now," she scorned indignantly, "he would humiliate the Mother before her children; and then send her to them for sympathy and new incentive."

Several hours later, through the grey mist which had come before her eyes like a veil, she answered that letter as best she could.

She realized that she was bordering on nervous disorganization, and so she wrote in feverish haste.

"Winston Marvel," she wrote, "Your letter came several hours ago. I have read it through twice--the first time with only a feeling of incredulous sorrow; believing, or at least, feeling that it was only a dream from which I would awaken in a moment to find a letter wholly worthy of the man who pledged very sacred faith with me--upon his highest integrity. But when I read it again and realized that you, Winston, could actually write a letter like that, under any circumstance; I truly suffered the deepest pain and humiliation that I have ever known. Do you wish me to understand now, that in the past you were playing with chance, and destiny, and reverence, and truth, and a woman's love and faith, and trust?

"And then, do you wish to ~~D~~ understand that your Science, and your Standard, and your religion sweeps away the offense as being oh; only a condition of

circumstance, and of propinquity, and of human nature; and complacently condones it all away, and leaves you high, and honorable, and very much to be commended for your frank, straightforward and manly violation of your own integrity, and of a woman's trust and faith?

"You were, as you yourself made very plain to me; past 21 before I knew you, and very responsible for your own self-government, and for your own acts, and decisions--therefore, you claimed to know that the step you were taking--under the compact symbolized by the Evergreen pledge and the Star Symbol, was irrevocable, and inviolable with honorable men. I seemed to have been converted to my belief in you--like being converted to a new faith, and so, for that reason, I have placed you very high in my scale of values, and loved your honor and your soul even more than the physical you.

"I do not understand you nor your scale of values; but there is one thing I do understand and want you to understand also--I am not now, and never have been in the past; and certainly never will be, in the future--inferior to you, Socially, Morally, physically nor Spiritually. And as for your faith, or religious belief--you know how you have represented that to me.

"Oh, how I wish that I could take this inconceivable thing to some good, Christian principled, trustworthy man and be advised by him--but are there such men in the world? And now; before I close, I will ask you to remember that you are, and no one else is, responsible for what you, of your own free will, have proposed and entered into, in our compact of the Evergreen and the Star, and pledged with your honor."

After mailing the letter she hurried across the street where an interurban car was about to leave, and boarding it she rode far out into the country.

"I would not have held him for even one moment longer than he was honored to be held," she regretted wistfully. "If he had been true, I would have discerned any good reason why it was best to revoke and annul the pledge, and the Compact;

and I would have released him, freely and without violation of faith and integrity; and without inflicting humiliation and injustice, and pain."

CHAPTER THREE

And now came a period for Phyllis which was unreal--a period when the mist, and the suffocation, and the wounded self-confidence persisted.

It was about 3:30 A.M. when she arose and dressed, one morning, and went out into the garden, at the home of a dear friend in the suburbs with whom she had gone to visit for a few days.

In the East the morning Star hung just above the snow-crested mountains, while a crescent Moon was sailing through banks of white, down-like, gracefully moving clouds, toward the west. A gentle breeze stirred the trees in the orchard and grove--wafting the perfume of flowers over all the garden.

Birds called drowsily to their mates and drowsy, reassuring answers were softly trilled and chirped back. All Nature seemed to thrill with love, and anticipation, and reverent falling into harmony with Nature and her Omniscently ordered laws. "If there is poverty of love in the human heart," she mused, "it must be because a person will not be open-minded and open-hearted; the poverty must be of Mind and Soul.

"I have known real sorrow--real poverty of life's necessities, and real sacrifice; but also, my life has been richly crowded with love, and aspiration, and a fine, fraternal human touch.

"Somehow, in spite of all the evidence to the contrary, I cannot believe that Winston Marvel would, or could be a traitor to the message and meaning of the Evergreen and the Star."

And after she had returned to the house and attempted to dismiss the subject from her mind, the thought returned and persisted until she finally decided to lay all scruples aside and write to Winston, telling him of her experience, and of her faith's convictions.

On the 23rd of June his answer to that letter was received. He had unaccountably, and through some overgoverning impulses, undergone a revulsion of feelings, he said. Also, he declared that he had "steeled his heart" against all emotions of love; that he had lived the love part of his life now, and wished that he could unlive even that.

And then he explained how he intended to live the balance of his life outside of the Social realm, and devote himself entirely to Science. "I am in cool dead earnest now, and you will never hear from me again."

If the declaration had not implied force--overgoverning injustice and heartlessness, Phyllis would have felt very much in favor of its meaning the end--unworthy as it was.

But the still implied justifiable antagonism against her, which, of course, suggested the necessity, on his part, of stern, overgoverning resistance against her artful subtility; served to plunge her into an abyss of doubt, and raise her spirit of self-respect to the necessity of maintaining her dignity, and challenging his right to such an attitude.

She recalled how he had, in one of his very voluntary letters in the past, spoken of Man's wonderful gift of reason, and will.

He spoke of the intellectual and moral responsibility of Man; and many other things, which had led her to believe in his gift of reason, and will; and in his intellectual and moral responsibility.

"I still maintain that there is something back of Winston's strange and unnatural conduct, and revulsion!" she insisted. "I have only known of one thing in the world of human relations that could cause such an unnatural and unethical attitude in a man.

"The only known influence, as far as my knowledge reaches, is a woman. A woman of the undeveloped Moral and Spiritual character--one whose only charm, and power with men is her sex-appeal, and her adventurous spirit. But it is incredible

to even suspect that Winston has given himself up to such an influence.

"It will be impossible for me to accept that version without very tangible evidence; and I intend to find out the meaning of the whole affair before Winston can consider himself Morally, Socially, Spiritually or personally free from responsibility of a nature that will not admit of irresponsible, high handed decrees of force and contempt.

"If I know how to appeal to his better Nature in such a way that he could realize the true situation as he has created it, he would not rest until he had made it right."

And with this belief and this incentive, she wrote even again.

"Believe me when I tell you that this is not right," she pleaded. "It is not even natural! God will help you to understand and realize, if you will only ask Him. You may become Stoic, Cynical even, because of some fancied wrong; and you may sacrifice friendship, and love, and honor, to Ambition and Science; but that won't make things right.

"And besides, you could not, under those conditions, be a real Scientist, because you would lack human and inspirational incentive; and you would lack vision and balance.

"You see, it is my first faith in you that makes me still cling to a belief in the better you; and love--such as you represented to me, and pledged upon your highest integrity, if you were not really thoughtlessly playing with it; just naturally exalts its object, and crowns it with honor; but it never--never humiliates, nor betrays."

Copied from the Diary July Fourth:

"Have been ill all day. Acquaintances have tried to entertain me and cheer me up, but it is no use. There is no sickness in the human category that is half as crushing and disorganizing as soul-sickness."

July Sixth: "A letter came today from Winston Marvel. It was written during

the time that I have felt so affronted and poignantly pained, and its contents were a strange and disillusioning revelation to me."

Then the letter was still between the pages of the Diary, where Phyllis had left the reflections unfinished.

It was a letter very hard to read, for it was soiled, and scrawled, unpunctuated and misspelled all through. "Why did you ever come into my life? You are to blame most for you should have foreseen what such a friendship would lead to, and been firm with me, and broken it off.

"In a vague way I saw it, and in the beginning I remained silent for quite a while with the intention of breaking off our correspondence, but you wrote and renewed the friendship."

"Those who violate faith, and honor, must also misrepresent, and lie!" Phyllis wrote across the face of this statement.

"After all," he stated in another paragraph, "it <u>was</u> wrong that you ever came into the Northwest."

Another statement which she had marked with an erasure of contempt was: "Besides I was ill and I wanted sympathy, and you happened to be the one who was accessible."

Another paragraph which overwhelmed her with almost unbelief in its reality; written in self-extenuation, was: "I felt so sorry for you that evening before you left the Garden City, because you plainly showed that you were very sad because of parting from me; and so, even while the still small voice whispered, beware; I proposed love to you.

"And after you had gone you wrote and asked me to come to Plains, and you know what happened then."

Across this statement Phyllis had written: "Men who have honor are not contemptable--they do not lie!"

The paragraph that followed stated: "And after these things, I was afraid to

be frank with you, or to tell you the truth; so I thought I could be a Martyr. But after all, I am only human, and every man has a right to look out for his own interests, and his own happiness first.

"I am frank, and truthful, now, and acting the part of a man for the first time since I have known you.

"I have tried to be as considerate and as gentle as possible, but this is final.

"I am not afraid to have the facts, from first to last, held up before all the world for judgement; nor to have all of my letters made public; for I feel that they would prove my best exoneration.

"I had never been in love before; and I never had any one in whom I could confide, and who would have advised me; so the responsibility rests with you who had been married once, and who had experience."

"As I sit here and write I am only conscious of deep shame because of the way I have kissed you."

Between the lines of the above, Phyllis had written in very small script: "My returning kiss had been of that quality which is culminent with wonder, and reverence, and a good woman's desire for the high, pure, sincere love of a good man.

"I am thankful that i have no occasion for experiencing shame--but only for regret that I bestowed my kisses upon an unworthy object."

Another paragraph ran: "Of course, if you had stayed I would have married you--I would have managed it somehow; and then after a few months I would have tired, and then I would have had to go on as a Martyr."

There are men who count on a woman's pride being of that quality that submits to man because of his superiority, and that hides the wounds that he inflicts, because that old traditional regime based on the double standard, decrees that she should; or else they consider woman's pride and feelings as being of that quality which is incapable of being wounded or respecting its own dignity.

Phyllis had believed that the friendship and the love between herself and Winston Marvel was high and safe above meddlesome people's tongues, and above carnal minds or desecration by judgements that were based on a low standard; and therefore, the statements in that letter made her feel that she had cast the glory of a sacred friendship and love before the very meanest and most unworthy instincts in a human being.

Her own nature was not capable of entering into important and sacredly binding confessions and compacts without sincerity, and integrity; and she could not conceive of anyone's irresponsibility in such relationships, nor the necessity for one to wisely fortify one's self when entering into them; lest the friend be concealing some weapon of perfidy, or even some unsuspected viper; which he might see fit to use against her if conditions or circumstances should change and demand it; and now she was becoming conscious of a new danger--the danger of cynical unbelief in human trustworthiness, and even in the efficacy of faith in God.

It became a habit with her now to wander away into places of solitude and meditate, and reason about life's mysteries until it became almost an obsession with her.

One day a man spoke to her, as she silently walked through a dense wood above the path used by chance hunters or pleasure-seekers; and asked: "Are you not afraid to wander out so far alone?"

"Afraid of what?" she answered scornfully.

"Of wild animals, and possibly poisonous reptiles," he said.

"There are things I fear more!" she answered cynically.

"Would you mind telling me what they are?" he asked.

"Not in the least," she said. "But if you are a man of intelligence and education, you already know!"

"But there are a number of things to which you might have reference," he said. "Just what do you mean?"

"I have reference to human beasts of prey, and human vipers, and most commendable and honorable Judases in Society!" she scorned.

* * * * * *

And then came a day when she set herself to the task of re-reading all of Winston's letters, as he had suggested, and prove to her own satisfaction, the justice and good grounds for his challenge, and his complacent confidence that they were his surest exoneration.

The reading finished, she had relapsed into a state of illness and enforced inactivity; but on the third day she brought the box with the letters in and placed them before her on the table. She placed the three last letters on her left and the box with all the others on her right.

"You both were sent out as representing the truth," she began, still indignant and scornful. "Written by the same person, yet you contradict each other, and are entirely antagonistic to each other in every way."

Aftger a period of contemplating and reasoning, she instinctively rejected the three last ones, and taking up her pencil she poked them over the edge of the table.

"Their influence on me is so sinister that I must destroy them."

And with this, she ground them under her heel and threw them into the waste basket.

"If I had found the promised exoneration," she mused in a disturbed spirit, "I had made up my mind to write to Winston and verify it, and relieve him of further obligation; but now, instead of that, I am compelled to take up the challenge and make it support its own claims, or acknowledge its own falseness and retract its implications, and unjust, untruthful attitude."

And with this conclusion, she drew back the curtains from the broad eastern window, and watched, very wistfully now, the twilight deepen, and the stars appear.

And as she watched, the words, written almost like an afterthought, in that

last letter, came back to her: "And after you have re-read all of my letters to you--from the first one down to the last, go out under the Stars that you have always loved and studied so profoundly, and think it earnestly over, and you, yourself, will see that what I have said is true."

Leaving the room now, she went out to a quiet place where she could contemplate undisturbed, beneath the stars.

"Thou shalt not take the name of the Lord in vain," came to her life a soft whisper on the gentle evening breeze. "And what was meant by that?" she questioned. "In the Universally accepted sense, considered abstractly, or from the common interpretation, it means: Do not use the Name profanely; but as I interpret it, it means, also, not to swear falsely in His Name; and not to deceive any among my fellow-beings by professing irresponsibly and falsely in His Name.

"But he says that God understands any such violation, on his part, and that he feels sure that <u>He</u> does not hold him guilty of any impious act, or violation of any high principle." She relaxed into a pensive, meditative attitude and then in a little while she seemed to set her Spirit and her fancies free to soar among the Stars. "That dream about the large, beautiful Symbol Star being dominated by a bright red star of lesser magnitude was a very strange dream and seems to signify that the Standard of the Symbol Star is being dominated by a Standard of a lesser degree, in the Social-Moral world.

"In the legend, Psyche was condemned to long wanderings and labors; and in real life, Phyllis, because of a Standard and a principle, is also condemned to long wanderings and labors," she meditated. And then softly she quoted:

"They wove bright fables in the days of old
When reason borrowed fancy's painted wings
When truth's clear river flowed o'er sands of gold
And told in song its high and mystic things;
And such, the sweet and solemn tale of her--
The pilgrim heart to whom a dream was given
That led her through the world--Love's worshiper--
To seek on earth, for him whose home was heaven!

"In the full City, by the haunted fount--
Thro the dim grotto's tracery of spars--
Mid the pine-temples, on the moon-lit mount,
Where silence sits to listen to the stars.
But never-more they meet, since doubts and fears--
Those phantom-shapes that haunt and blight the earth
Has come between these two,
And that bright spirit of immortal birth."

"But," she mused wistfully, "that mystical Psyche of the legend finally came into her own estate, which was on a plane which was spiritual and intellectual.

"The stars are telling me this night that when I come into my heritage, it will be upon a plane which is spiritual and intellectual. If I should submit unconditionally, now, to the unhappy situation with which I am now confronted; I would forever lose what, before I knew Winston Marvel, I held very high--my belief in the Nobility and trust-worthiness of fellow-beings, my faith in Divine Overgoverning Wisdom and Love, and my self-respect.

"A plea of weakness and incapacity is not an honorable justification for irresponsible acts, and unredeemed honor pledges; and I feel, even yet, that honorable men scorn such excuses. But I am told by very 'high authority' that when the relationships of men and women are being considered, it is done very commonly, indeed; and that Society always has condoned it, and no doubt, always will.

"But if this is true, there certainly is something wrong with Society--and Society is to blame.

"At any rate, I propose to find out, for myself.

"And with this incentive, and this object in view; I shall not fail to keep a very careful record of all my experiences, my observations, and my investigations; and after Winston has had sufficient time in which to understand everything in the right and fair way of a man whose mind is fair and whose character is of that quality that reacts with integrity; I certainly intend to seek an interview with him and let him verify his sincerity either as a man of honorable principles, or as a Social-Moral parasite.

"I was silent, and thoughtful, during all the time that we were associated together, because the new and, to me, beautiful relationship silenced me, even to reverence. Why; we even were able to communicate with each other in a spiritual and intuitional, perceptive way.

"I did not regard that gift in a superstitious way, but only reminded myself of the vibratory forces that sends wireless messages; and the vibratory law of harmony, as demonstrated in music; and from these, I evolved a science which made these same things, when experienced in the human world, seem very natural, and very wonderful indeed.

"My love was of that quality that cares for a man's soul, and his honor, and his happiness; therefore, men of a certain Social-ethical regime, of a long accepted world standard, would scorn it; and demand what men of this Standard have demanded for ages--and found too; among the women of the physically beautiful, mentally undeveloped, and morally irresponsible parasitic type, who could not decipher a principle, nor understand morals under any circumstances.

Even now; it is my conviction that universal humanity would ask for a better System than that, if permitted to choose, of its own volition, a universal governing system for Society; and unless my Quest proves that I am wrong, my faith calls me to follow the Quest; even though in so doing, I will be led into channels where extraordinary effort will be required, in the maintaining of my position, and my beliefs, and principles.

"I am finding it very hard to believe that Winston Marvel is acting sincerely, according to his innermost Moral convictions; or that he would violate a trust with suffering for it.

"However; this is the testing-hour, and time will reveal all. If the proposition proves worthless now, it was worthless from the first, and I have only been an over generous, over credulous dupe.

"When Crito, the very dear friend of Socrates, was entreating him to take

advantage of a means of escape from a Martyr's death, which his loyal friends had lovingly provided; Socrates as lovingly rejected the plan, and in support of his position asked: 'Is it not true that you would do just what a pitiful slave would do, by endeavoring to make your escape contrary to the treaty you have signed?'

"And then speaking of those with whom the treaty was concerned, he said: 'They would surely ask: Did not we do right in affirming that you agreed to this treaty and submitted yourself to its terms?' But Socrates, like Jesus--the Divine Teacher, and Redeemer of Souls, had to seal up his work to future generations, with his life.

"Today, I wandered through a field, thinking deeply, and questioning; when intuitively and sensitively, I fancied that I heard a Voice. I listened, and presently I fancied that the Voice was of a great humanity who were suffering, as I was, under the burden of obstacles that they could not overrule nor understand.

"I realized, all suddenly and vividly, that my Quest would be useless, if only myself was to be benefited--the Quest was for them too.

"As a great earth shock may cause a volcanic upheaval--so a great mental or emotional shock may stir all the forces within a human being; and cause a mental and Spiritual awakening, and bring to the surface the hidden qualities of mind and heart.

"My own imp ressions are becoming more clearly defined; but still, the underlying motives in my life, and the thoughts governing the purpose in my life have always been greater than I could express; for I seem always to have controlled by an outward silence, while the inner mind and heart was like deep waters with hidden mysteries; or forests teeming in their hidden depths, with life, and music, and beauty, and mystery.

"I am very tired now; the night has seemed so long, but it is passing now." Then recalling some lines by Edward Everett Hale, she quoted:

"Look eastward--see! That is
Not black, but grey--
Cold grey, hard grey, dark grey;
And yet if one watches it, cold and hard,
He hopes for day.
Whiter and whiter--
See, the night is done."

"Grey mists and shadows now lurk about the foothills, and clouds like rolling seas and graceful ships are above the pine-covered hills --

"And then, as those weird curtains are unrolled,
Cloud mixed with cloud, fold tangled in with fold,
I see a tinge of palest rose--
And then, a flood of gold;
And know the day is here."

"Friendship and love that is ephemeral passes away like yonder mists and shadows; while friendship and love that is real and true, like yonder rising sun, and those everlasting hills, is permanent and maintains its own Sacredness and Majesty."

The next day Phyllis wrote down the reverie, and made a copy; and then with misgiving, and instinctive reluctance, she mailed the copy with a request to Winston Marvel, that he read it and then return the copy.

She had fully expected either an acknowledgement, or a return of the copy, but she was destined to disappointment in both.

Pondering the question one night she fell asleep in her chair. Again she experienced one of those mystic, intuitional dreams.

It seemed that Winston had stood by her chair for a moment, and then in a contemptuous, cold voice, had said: "I care nothing about your foolish, hysterical stories. Why do you send them? I hate them!"

With this, she was awakened, and wearily, she repeated: "With what measure ye mete, it shall be measured again unto you."

CHAPTER FOUR

As the days went by Phyllis seemed to be losing her self-confidence, and her power of resistance against forces of depression.

There was plainly something gone out of her which, before, had made her ever optomistic, ever enthusiastic and unafraid; and this robbed her of her capacity and efficiency in her work, as well as impelled her to draw within herself and become very reticent and uncommunicative, as though in this, she believed that her self-protection rested. Among the house-guests, in the Hotel Revere, in the City of Moscow Idaho there was a Priest whom they addressed as Father LeRaine: He came each evening from the St. Luke's Academy for boys, and was received very cordially there on account of his cultured personality, and broad education. Phyllis was assigned a place at table next to the Priest, and one evening the conversation centered on Sociology and Ethics. Phyllis took advantage of the occasion, and asked the man to give his opinion as to which was the most potent agency in Moral and Social degeneracy--heredity or ignorance.

"The most potent agency in Moral and Social degeneracy," he replied, "is Spiritual unregeneracy, and Mental inefficiency. The very moment that a man or a woman permits their higher Spiritual and intellectual Nature to be dominated by the lower physical and materialistic Nature, the gates of the lower planes are flung open wide, and the mind and heart are governed by what belongs to these lower planes."

The Company were still talking earnestly when Phyllis quietly left the dining-room, and walked out under the stars she still loved.

Struggling, as she was, against forces of grief and disappointment, she felt better, and was more above to reason about her experiences with a calm spirit and clear vision, when she was walking in solitude, with only her Nature Teacher and Guide, to bear her company.

And so it was that this night, she reviewed, as she walked, a philosophy and teaching of a Reverenced old Patriarch by the name of Bennett Smith, with whom she had talked on one occasion when she felt that she must come close to some humanly and kindly disposed person, of the more highly spiritual and intellectual type.

He had received her courteously, and had listened thoughtfully to all she had to say; encouraging her when she faltered, by kindly words and suggestions. "You are gifted with a sensitive heart and mind," he had told her, "and also with keen intuitional discerning powers. These gifts were given to you by your Creator, in order that you might be able to understand better, the things pertaining to both the heights and depths of life. HER PATRIARCHAL BLESSING - ?

"You should interest yourself in the uplifting and advancement of your fellow beings, because yours is the Nature that never attempts to use your powers, only by suggestion, and persuasion, and benevolence, and human-kindness.

"If you maintain this character against every obstacle and test, you will grow in Soul, and your knowledge will increase; and you will be able to employ your gifts and powers for the good, and happiness of yourself, and your fellow-beings.

"At times, you may be called upon to reprove someone sternly--even with sharpness; but if you ever are, you must afterwards show an increase of love, to show that you are not an enemy, but a friend.

"Let your faithfulness and love be strong as iron bands; and be full of Charity toward all men."

The walk and reverie gave to her the renewed inspiration and strength that she needed, and so, leaving all her cares with overgoverning forces of Good and of Love, she returned to her room, and slept soundly and refreshingly, until late the following morning.

Her first thought, upon awakening, was of the boy-criterion--her boy from whom she was destined to be separated until a reaction within herself, would restore to her the faith, and the beliefs, and the self-confidence that are so essential in parents, if they would fulfil their responsible order of parenthood, as it was ordained. "He is a Boy Scout," she reflected, "and he used to come to me with his Official Guide Book, and insist upon me listening while he read his lesson. Some of the things I remember was that a Scout's honor was to be trusted; that he was to

be truthful, loyal, clean minded and trustworthy. If he were to violate stomething entrusted to his honor, he forfeited his badge, because the misconduct of one Boy Scout reflected against, or was an injury to the whole Scout body. I asked him one day if the rules and laws really were in force, governing, in reality, the conduct of the boys. "Yes," he said earnestly, "it is not make-believe--it is truly in the game!"

And these memories softened her heart and caused her eyes to overflow with tears. "There is a story I once heard--somewhere; and somebody told it to me," she continued her reverie, as she dressed, and set her room in order.

"It was about two Indians. They were the very insidious spies and scouts, belonging to two very bitter enemy tribes.

"Each one had been sent out by his Chief, with orders to capture or kill the other--and an Indian Chief's orders are obeyed.

"While out on their mission of revenge, a terrific storm came up suddenly and drove them to seek shelter in a cave.

"Instinctively, each felt the presence of a person, or perhaps, a wild animal, and prepared for self-defense--not knowing if he should come in contact with a friend, or an enemy.

"In moving about, presently they brushed against each other; each raised his hand to strike, but instinctively sensing that they were only two men who both were driven into the cave for shelter, they lowered their weapons, and in so doing, their hands touched--met--clasped. They could not see, so did not identify each other.

"They knew, by the fraternal handclasp of the Indian, which is their honor pledge of good faith, that they both were Indians--but that honor pledge to an Indian means--even unto death; so they knew that they were in no danger from each other.

"In the morning the first grey light revealed to each, the identity of the

other. The pledge of the night before stood between them, and the other pledge stood between them and their Chiefs; and an Indian's honor pledge means--even unto death. They stood silently trying to reach a decision that would enable them to keep both pledges unviolated.

"Finally it was decided that they should go a certain distance in opposite directions, and then turn about--return to the pursuit with all the old bitterness and vengeful spirit, and thus, keep their first pledge, as well as their second one unviolated.

"A level look into each other's eyes--another handclasp, and each knew that the trust would be honored--for an Indian keeps his promise."

Phyllis was conscious of a growing scorn and righteous indignation as she concluded her reverie, but now let her feelings have free expression.

"Of course!" she scorned, "no one but an educated, cultured, 'Christianly', Socially superior person of Civilization, would break promises, violate honor pledges, and scorn to recognize any law but a self-law, and reject any Standard of honor or Morality, but a self-determined Standard!

"If Spiritual efficienty could supplement Technical efficienty in our Schools and Colleges," she now conceded, "the high idealism and Morality which it would actually create, through the development of the finer instincts, which would operate in the realms of stronger human restraints, and higher human endeavor, would give us a nobler quality of manhood and womanhood than we have now; and would make us more efficient and successful in spheres of practical endeavor, and educational achievements.

"The Savants of education say that the home and the Church are responsible for the spiritual and moral development; but in both places there seems to be such a deplorable inefficiency system; that in the Churches because of their tenacious clinging to old traditions, superficial conventions, repelling isolation of all who do not profess the same creed as themselves, ritualistic forms which are non-

understandable to the average laity, and dogmatical views and interpretations which criticize, and discredit the dogmatical views and interpretations of other creeds, and--well, it is just as serious a proposition when we consider the average home.

"There are homes where the sanctity of love, and the law of harmony, and cleanliness, and order, are not known; and where reverence, and kindness, and economics, are not regarded as of any importance; and it is well realized that there also must be a movement started from somewhere, to educate even the Church and the home.

"In appealing for a higher Standard of efficiency which would realize a balanced education for boys and girls--for men and women, I realize that we encounter obstacles and deficiencies that loom so large that it almost overwhelms one to even try to grasp the subject clearly; but it is just what we will have to do before we can have a balanced, progressive efficiency, and a nobler quality of manhood and womanhood."

And thus Phyllis reasoned about, and passed upon the things that her experiences, and observations, and studies had revealed to her.

"I would present the knowledge I have gained, freely; for educational development in our schools; and I would cooperate with them in finding a solution for these looming problems; but they could not consider me as authoritative, since I have no Degree, conferred by an Institution of Learning.

"But this does not debar me--only turns me from regular, organized, constructive work in the Schools, and establishes me in the Department of Evolutionary Educational Development, in the School of Life and Experience. And in this School the Ideaists, and the Natural Scientists, and Philosophers, and the Dreamers are developed; and back of the great organized Schools and Colleges are the Dreamers--the ones who point out the way for those who have the Degrees and the Authority, showing them how high Ideals and aspirational dreams can be made realizable."

Phyllis had humbled her own Spirit in order to make it possible for her to try to reach Winston's understanding, and arouse in him a Spirit of fairness, for the sake of himself, as well as for the cause of a high principle; but her humility was not self-abnegating nor servile, but it was that humility that can plead for right, and justice.

If Winston did realize what he had done to her life, he was indifferent; and if he did not realize, she felt that it was a just recognition of his responsibility, and his manliness, to give him his opportunity to understand, and to set himself and the condition right. She had finally believed that she was analyzing the situation rightly and was measuring and weighing with intelligent fairness; but now, even her contemplation of these things, in the pages of her faithfully kept Diary, did not serve to alleviate the depressing, cold, dominating pain which was always in her heart, and which drew the grey mist before her eyes, and made her almost pitiful in her diminished self-confidence and faith.

And as time went on, she began to yearn toward a closer, more fraternal association with fellow-beings of her own development on planes of Spiritual, intellectual, and Social activity.

She began to yearn for that nearness and warmness of the human touch; but her diminished self-confidence made that a condition hard for her to realize.

The diminishing self-confidence and faith made her condition very complex; and her ability to realize it made her condition even more complex. "Psycho-analysis may be my surest refuge now," she concluded one day, after a long contemplation and introspection, "for a great deal is claimed by Psychology."

Recalling the name of one Professor in the Sciences, she acted upon her new impulse, and submitted her own case as best she could.

One principle of Psychology, based on human nature, is, that the higher emotions, when linked with, and uplifting our material Natures, are the real

inspirational and constructive agents from which we draw our most potent powers; and Phyllis realized with a numbing fear, that her diminishing self-confidence and powers of mind and action, was somehow allied with her diminishing faith, and her repression of her emotional nature. "However," she reflected, "I am now making an attempt to put the Science of Psychology to a fundamental test. Now, while I am waiting for a response from that source, I will go out more among the people and try to discover a way to come closely and intimately to their lives, and interests, and problems."

* * * * * *

Her first experience was with a Professor of Astrology, a College graduate who had specialized in the Occult Sciences. His hair was of a peculiar reddish brown, his eyes were of an amber-grey color and long in shape, with veiled depths that were hard to read. For the charge of three dollars he made her an astrological horoscope.

"Will you permit me to sit in your Studio and watch you at work?" she requested.

"That is a very unusual request," he said, a little surprised. "Are you a Student, or only curious?"

"I am a Student," she explained. "That is why I came here."

After a moment's hesitation, he consented: "You may remain while I draw up the horoscope for you."

"How long will it take?" she asked.

"An hour; or perhaps more--if I explain as I work."

The Professor continually referred to an Atlas, a geometry, a sort of instrument like a compass and a book called "Science of Astrology."

At last the work was finished and the Professor certainly did surprise Phyllis with some of his deductions and forecasts.

"There is a man," he told her, "who had crossed your life in some way that has

not meant for your happiness or well-being.

"He is of lighter complexion than you, and is your junior by--" here he hesitated a moment, and then gave the exact age difference. "And you may as well rest assured that his high sense of honor, and his loyalty to a pledge or principle, will never prevent him from even dealing in a heartless and perfidious manner with you, if he believes that in so doing, he can gain some advantage for himself."

"Even biography and history seems to be written in the Stars; which seem, in some mysterious way to influence human destiny," she said wonderingly, as she thanked him for his courtesy, and left the Studio.

Her next experience was a conversation with a lady of that admirable type of an older generation and School that now seems to be almost obsolete; and her daughter, who was of the evolving new type, of the modern School of progressive education.

The daughter had invited Phyllis to her home for a brief visit, and before any of the three realized it, they were deep in the subject of Education and Suffrage for women.

"Mother, who has never known want, nor the necessity of become self-supporting or, like thousands of women, not only self-supporting but having children dependent on them; does not understand the necessity for practical and constructive education for women," Margaret explained.

"When I was a girl," Mrs. Miller confirmed, "a man felt himself to be lowered in the Social scale, and his ability discredited, if the women of his household went outside the home and engaged in pursuits, or educational training that made them self-supporting, and cheapened their womanhood by contact with the outside world. The girls of my day were educated in literature, and art, and music; and sent to finishing Schools to fit them for Society and for marriage."

"The new education does all of that," Phyllis asserted, "and it does much

more--it trains them efficiently in such branches as Domestic Science, Economics, Sociology, Civics, Ethics, Physiology, Religion, specializing in some Science, or some commercial or professional vocation, etc."

"But," protested Mrs. Miller, such education as that for women makes them common, blase, and unsexed. Women who will poke around such places as Factories, Court Rooms, Offices where one is compelled to work with men, Hotels, Hospitals, Laundries, and even Political and Police Headquarters. They even are compelled to visit the most squalid places and come in contact with the most uncouth people, if they interest themselves in this socalled Social Service work.

"They even wear the most impossible clothes; and ladies of culture, and refinement, could never justly be expected to receive them as Social equals in Society."

"But Mother," Margaret urged earnestly, "Real education, and real Suffrage, for women, does not, as you seem to think, make of them unsexed soldiers of fortune, who are militant, and ambitious to displace men in men's Natural sphere; while they neglect their homes and families.

"Most of the women who will be benefited are those who are compelled by necessity and respectability, to become self-supporting.

"And just because your father and your husband are the type of men whose sense of responsibility, and respectability, and chivalry would have been outraged if their womenfolks had gone outside of their homes to earn their living; you must not believe that all men are like that. Why, Mother--if they were, do you think that we would have the slums, and squalid homes, with the poor, dirty, half-starved, ill clad and illiterate children; or the faded out, worried looking half ill, ridiculously clothed, half starved wives and mothers who, instead of realizing the completing and perfecting of their happiness and their womanhood, in marriage; look as if they had been banished to perdition and given up every hope and every ideal? You always say it is just because they are that kind of people, but Mother; what

makes them that kind of people?"

"What you now consider as women 'soldiers of fortune', you would find to be, upon investigation, women soldiers of progress and justice," Phyllis interposed. "And you would be surprised to learn that the strongest and the most intelligent among men are the ones who are working most efficiently to help women to realize the very things we have been advocating, and that it is the churlish, illiterate, intemperate, unchivalrous, unprogressive men who think that the slums, and the sordid tenements, with poverty and dirt and disease, are good enough for their women and children; who are the bitterest enemies of Suffrage and progressive education for women.

"The true Suffragist is interested, with men, in good homes, good Schools, more sincere religion in the Churches, better conditions for the poor and unfortunate; better food and decent clothes for them, and respectable homes.

"Sanitary, and Moral conditions, for Schools, and places of public employment, and a better Civic and Community spirit which makes for progress and growth. It is from a real home that men and women reach out, and achieve, and construct; and the men of broad experience and progressive spirit are enlisting the cooperative work of women in these various fields, and consider them as their most intelligent and valuable allies."

To Phyllis' amazement, Margaret applauded what she had just said by clapping her hands exultingly and exclaiming, "Now, Mother, you have heard the opinion of a woman whose views can be considered as based on Authority, for she is one of those who would have been benefited immeasurably, by a vocational and practical training in progressive education, and true Suffrage for women."

The next experience in Phyllis' investigation scheme happened while riding on the train the following day.

She had been called to a City some distance away, by a business transaction that had been pending for several weeks. The car was very crowded and, the portly,

prosperous looking man who entered the car, and stood looking about for a seat, noticed that Phyllis occupied a seat alone, and walking down the aisle, he had asked courteously if the seat was reserved. She moved toward the window and permitted the man to share the seat.

"Do you not find travel in this region rather monotonous?" he finally ventured.

"There is no doubt but what I would," she returned, "only I see more than the casual observer. I love Nature, and so I never lost an opportunity to study her in all her varied and wonderful aspects; and so, even in rugged and undeveloped country like this region, I see much of interest."

The man gave her his card and she was surprised when she read the name. He was serving in a very high official capacity in the Civil Service.

The conversation led on, from casual remarks and replies, and finally settled on Social and Moral topics.

The man became quite bold in propounding a Standard of Social and Moral relations which he said was quite universally approved by people--that is--by the people of the more logical and broad-minded class, who are educated, and progressive, intensely human. It was that Moral philosophy of the underworld, that literally preys upon youth, and beauty, and love, and virtue--a philosophy that is a viper, in the hearts of manhood and womanhood.

Phyllis gazed silently out of the car window and watched the panorama of field and stream, and snow capped mountains in the distance, and she listened very attentively to what the man was saying.

In her mental vision, she pictured the very flower of the manhood and the womanhood of tomorrow being influenced and governed by this old philosophy in its new guise, and instinctively, she felt their greatest need.

Then turning to her companion, she asked quietly: "Have you ever cared enough about manhood, and womanhood, and character, and youth, and beauty, and love; to

contemplate the consequences to them, of this philosophy that you have just been propounding? No; you have not! And the youth of the Country never can be safe-guarded while people whom they believe represent the very elect in education, and experience, and authority, and success, are actually teaching, by both precept and example, Moral laxity, infidelity, and philosophies which are literally unregenerating; and they, seeing only the outside, and being entirely ignorant of the inside truth; until they learn, only by close associations, and by embracing the regime, that it is truly weakening, coarsening, cheapening, destructive and insidious, look up to many who occupy places and offices of authority, and take them as their example; and when the example leads them to only infidelity, and unregeneracy, they finally settle on these planes and wonder how it was that people ever came to originate the story of a God, and a Christianity, and a Soul, and love.

"I am a student and I draw most of my information from life; and part of what I have just said is based on an interview with a young convict--a young man of only 21, and a Juvenile Officer who had in his custody two young girls who had been sentenced to serve a term in the Reform School.

"This will explain to you why I have encouraged you to be so explicit in the propounding of that philosophy."

"I suppose," he replied, after he had recovered from his surprise, "that you will write a book and undertake Social Service work?"

"Yes," she admitted.

"And little thanks you will get for your effort. My good lady, if you are not too narrow-minded to be advised by one who knows; let me tell you that the world has not much use for the meddlesome, deluded, self-righteous moralists. If you can write why don't you give the majority what they want? Write a good Novel--the kind that Society accepts and makes popular, and your fame and fortune is made.

"You will have to join the majority if you want success, and friends, and fame in this world."

This brought to her mind what she had heard at a Religious Service only the week before. The speaker was a man of rare strength of character, and spiritual and intellectual development. He was relating a personal experience of recent occurrance, in order to better illustrate his condemnation of certain materialistic philosophies and of immorality. The story, as he told it, almost upset her struggling effort to keep faith in her fellow-men.

"A train on which I was a passenger," he said, "was snowbound. In the Pullman and Parlor cars there was a party of men--possibly a Delegation, on some important mission, judging by their conversation and appearance. Wealth, education, position and influence was written in every personality.

"Time dragged on and still there was no relief, and presently the passengers were informed that there would be no relief until the following morning.

"These men talked, smoked, played cards and read their newspapers, until, becoming bored and craving new entertainment; they proposed to turn the affair into a personal experience recital, and sort of challenging confessional.

"It was not long before the Rubicon between good morals and bad morals had become invisible.

"Sensual license was most hideously portrayed in the vain and atrocious boastings.

"Home, Religion, the sanctity and sacredness of marriage, and reverence for God seemed to lose their place and meaning, as though they belonged only to the Mythologies and Superstitions of the Ages.

"By some unwritten code, these men seemed to feel themselves absolved from the necessity of Morals and Religion; and yet, each one was a Citizen of high repute, and at the head of a family."

Turning again to her companion, Phyllis said pensively: "I could give you many real and living examples of what that old traditional double standard regime, and that vicious world-philosophy does to people; but I perceive by your very

There was a tightening about her throat and heart that hurt, yet, that intensified her reasoning powers.

The spirit and philosophy of the letter reminded her of the man on the train and the principles he had upheld.

The Professor regretted exceedingly that such seemingly unfair conditions could be imposed upon credulous and sincere people by the thoughtlessly impulsive, and perhaps selfish act of someone for whom they cared a great deal; but, he said, it is the way of life; and it seemed that the very best we could do was to adjust ourselves to circumstance, and conform to what was universally condoned in the Social and Moral world, with as good a grace as we could, and just go right on making new ties, and finding new interests; and thus, learn to react, and to forget.

There was much more, but she laid the letter aside for more careful reading at a later time. Behind the rather calm and cool exterior of Phyllis' personality lay a deep emotional quality that influenced, to an unsuspected degree, her whole nature.

She had always had her moments of high dreaming, but it was Winston Marvel, who, by his words and acts, had intensified the dreams, until they had vibrated with life, and faith, and the wonderful awakening of aspirations and hopes; and it is no wonder that the culmination of her belief and dream, had overwhelmed her, and forced her into a vortex which almost disorganized her.

In her determination to go to the bottom of the matter and come back to the top with something tangible, and reasonable, and constructive, she had overburdened both mind and body, and so, the next day they found her ill in her room.

The physician whom they summoned diagnosed her case as a nervous breakdown, such as is often caused from great exhaustion, or shock. Here are a few notes copied from the Diary, and written during her convalescence.

"I sat up for an hour today, but I am very tired.

"Sometimes now, I yearn to just go to sleep and rest so, to the end of time.

"The Star shines right across my pillow every night now, and as at first, its influence is uplifting, and cheering, and seems to still inspire a hope. And then, there are voices--like soft compelling music in my heart--the Voices of my children.

"Sometimes now, there is an intuitional, instinctive something that tells me that Winston Marvel has made the same claims, confessions and vows as he pledged with me, to some other woman or girl whose propinquity and appeal was more than his nature could resist, and that she will respond with all the unconcern for the broken pledge, that some women can show, if they are exercising some advantage over some other woman."

Ten days later:

"I wonder if I will ever see my home and my dear ones again.:

"They called in the physician again. He merely took my temperature--felt my pulse--wrote a prescription--shook his head at me, telling me to remain quiet and rest, for upon this depended my recovery.

"How little they know of how utterly futile such rest is, for the weariness which robs me of my powers of resistance, and recovery. They could never guess how utterly tired I am, nor that my mind and heart are much more tired than my body. It is that influence that keeps me ill now--an influence as of hatred directed toward me--influence and Spirit suggests Winston; though I cannot even discern a reason for such a hatred from him. Of course, now, he denies all moral or personal responsibility; and pretends that all the facts in the past, were really non-existent.

"Just an ephemeral imagining; light as down on a passing breeze. I am fighting to keep my faith and my ideals--because without them, my life would be robbed of its meaning and its dignity.

"True love, as my faith, and my ideals pointed it out to me, does not depend

on propinquity constantly, nor erratic emotions even at their most alluring height, nor even to a sense of honor bound; but it is constant and true just because it is love.

"If the one who pledged faith with me and sealed it with his promise of integrity, is unequal, he will presently pass out of my life; and if it has been only a false mask, it is destined to crumble; but my friendship and love will not weakly die. No! it will transcend the unworthy erstwhile friend, and feel free again, and realize its dignity and worth, and feel its independency again; because that which is true and good never dies. It may appear, for awhile, to be lost; but it is a law, that what is affirmed, of good, or evil, returns again to its affirmer, and bestows its blessing, or demands payment; and this is governed by the law of Retributive Justice."

* * * * * * *

When Phyllis was again well enough to take long walks and commune with the ever-present healing and inspirational forces in Nature; the first tender blades of grass were making a velvet carpet of most beautiful green, for the dandelions, and buttercups, and snowdrops, which were blossoming in profusion in field and hedge; and the robin, and the meadowlark were making spring one joyous song.

She was seeking now, even more perseveringly, for the message of her Star, and the clearer Vision that would point out the way, when the trail of the Quest was barren of companionship, and even obscured by the mist of tears. On one of these days when she had walked a long ways out into the country, her thoughts centered in an analytic mood, upon the letter written to her by the Professor of Psychology, in answer to her own appeal to him; and one paragraph, in particular, stood out from the rest.

"It is not a serious wrong for a man to change his mind, or break a promise, if, upon reconsideration of a matter, he finds that it would be to his interest, and his happiness, to do so." And another paragraph: "And besides, there is no

compensatory redress demanded by Civil or Social law, for wrongs that men commit towards women."

"They would have it rest, as in the dark ages, with the individual inclination, and self-law, of the man," she reflected very seriously, "and they would ignore the Moral law, the honor law, and the higher Spiritual Universal laws set in Nature, in all dealings and relationships with women: thus, they would play with womanhood, on the gaming table of life; but when it is womanhood that is the Stake, no man challenges another man's honor, if he plays with marked cards, or slips an ace or two up his sleeve, in order to win the Stake, even at the expense of 'beating' the game. Cheating of that sort, they witness with a grin, and condone with a humorous slap on the man's shoulder, and tell him that he is a foxy old sport--a regular fellow, and has more 'pep' to him than they thought he had. And, it is decreed by this man-code, that if the woman is the kind of a woman who can be thus caught, and claimed, in this gambling game of life, she has only herself to blame, and the conventions decree that she must abide by their decision; because a demand for redress, on her part, would surely outrage Society.

"The technically superior mind of the materialist is unsympathetic, cold and calculating; and the hidden stream of his life runs through barren banks and between stony walls."

* * * * * * *

Phyllis was greatly attached to the aged couple who had cared for her, in the room she had rented from them, in the apartment house which they were managing for the owner. The man was of the stately type of Southern men of the Old School--white ~~hard~~ hair, as fine and curly as a child's, black eyes, and a very fine personality. The woman was of that type usually described as very womanly, and Motherly, of the Southern type. The "Virginian", as Phyllis insisted upon calling him; and "Mother" always watched together at their South window, when Phyllis was returning, along the road at the base of the hill, and when she came upon the bridge which

spanned Willow Creek, just at the curve, where the mountain range changed its course, they always waved her a greeting. She always came straight to them in their cosy kitchen with its white pine floor, scrubbed spotless and with the oval braided rug in the center,; and the old fashioned arm chair in the corner by the window, and Mother's rocker close by, with its home pieced, ruffled cushion; and last--but not least; the broad sunbeam across the floor, and Mother served the tea and cakes--or the corn bread--piping hot; or the real Southern gingerbread that was Phyllis' delight, from the little kitchen table set away from the wall and by the outer edge of the braided rug.

The "Virginian", when in a reminiscent mood, told of his varied experiences in pioneering, and in dealing with different classes of people; or else talked in an interesting way of his philosophy of life.

Mother liked to tell of "early-day" experiences on the frontier, and while reclaiming land under the most trying conditions--such as lack of money, lack of water, Indian raids, and cattle thieves who would cut out of their herd, at every opportunity, their best stock, etc.

Sometimes Phyllis would bring her notes and read them, for the criticism of the aged couple. These people did not believe that there was any power opposite to good, with power to overrule and subdue it; because this would mean that the forces of Satan could prevail, even against the power of God.

The "Virginian" said that it was a fact that could easily be proven, that old traditions, and inexcusable laxity in Social customs and Civil laws, were responsible for the maintenance of that old double standard, and for the establishing of such unfair differences between the rights and privileges of men and women.

Men have told women for ages, that intuition, and womanliness, and virtue, are her self-protecting powers and would serve in every exigency; but they have ever blindfolded them to the fact that men do not play fair with their trust, nor their dependency; and so, it is high time that ignorance, on the part of women, was

displaced by knowledge that required equal Morality, equal education, and equal Social Standards; and until then, the very estimable ideal of Men's Chivalry, and fairness, and protective, reverent instincts, and conduct, in their relations with women is misleading and self-contradictory and ineffacious.

Phyllis often sat alone again, in the early twilight, and wove fancies, or contemplated, with a now more clearly defined ideal, what would probably appeal to her belief in a better, more perfected type of manhood; and one evening, as she watched the Star sink in a glory of sunset color, her reverie ran about as follows:

"I see the progressive young man among his fellows in his school days.

"I see him aspiring to excel among his fellows, in good, clean muscle-building blood-invigorating, mind-clearing sports.

"I see him planning eagerly to master a certain amount of Study in a given time, so that he may find time to roam in fields, or woods, or hills; or that he may try his skill in scaling some magnificent peak; or so that he may dash out and plunge into the lake or river; for a test of his skill at swimming. Or better still; if near some beach, to plunge into the breakers--dive through, or swim upon their crest--master the many clever tricks of the Master-Swimmer who conquers, instead of being overcome by the waves: or, to follow a stream and angle for the most gamey fish--or, perhaps; on holidays, to even take the trail into the forests for big game.

"I see this type of man playing the game of life equally well, when his school days are over, and he had entered into the world of affairs with men and women.

"There is always that other type who is inclined to pose before his fellows as a great Student who must sacrifice all of those things to his education--to long toilsome hours in Laboratory--Library--Class, and Lectures; and who hugs to his heart the idea of exclusiveness, and book-excellence; and the belief that fellowship, and athletic activities, and Nature study, are not essential to Scholarship; and that Scholarship is the very essence of manhood; and I see him drawing heavily

on an overtaxed brain, and under-exercised, weakening muscles; turning himself into a clever, efficient--almost uncanny machine, with which he expects to work out a self-conceived scale of Values, on strictly scientific principles--I will not pursue the study of him further because I don't like him: but I do recall to mind one example--the German Savant and Author, Nietzsche; but he died in a mad-house."

The time came at last when Phyllis again felt impelled to answer the Call of the Quest; and it was with sincere regret that she bade Mother and the Virginian good-bye, and went on again into strange fields, and to play her part among the different people, and under the varied conditions, and tests, and experiences--as the trail may lead, until she finally had established the truth of the Golden Mean, or renounced her Cause and passed into oblivion.

PART FOUR

THE GOLDEN MEAN AND THE HIGHER LAW

CHAPTER ONE

"This above all, to thine own self be true,
And it must follow as the night the day;
Thou can'st not be false to any man."

It was while at Newport, a small border City of the Northwest, and during a Teachers' Convention of City and County teachers, that Phyllis learned of an organization, the purpose of which, was Educational Development.

Its motto was "Ora et Labora" and its benefits were for humanity. Its tenets taught that when any question of vital issue was at stake, that we cannot be governed by our own ideas, opinions, theories, judgements, or beliefs, and be sure of our position--whether we are in the right or misconceiving, until we have first submitted them to comparison with the ideas, opinions, theories, judgements, and beliefs of other people who are also intelligent, thoughtful, observing and progressive. Religious questions must be considered by religious measures. Scientific subjects must be decided by Scientific measures. Moral Standards must be decided by moral measures.

Phyllis realized more and more, as time went on, that constructive knowledge of any kind cannot be gained by brooding about a problem, nor by suppressing the feelings and silencing the reason.

She had learned that it is necessary to try to express it, and to reason about it; and that the greater self-confidence that is gained through uncoerced, or to be more explicit, self-expression that is free from the overforceful, impelling mind or will of others who usurp authority by reason of their over-dominating advantages, restores to one what the lesser self-confidence takes away; and with this incentive she submitted the problem that had so unceremoniously precipitated her into the long and arduous trail of the Quest, and when the answer came, the substance of that part relating to her experience with her most trusted and beloved friend, Winston Marvel, was: "First, we want to congratulate you because through this experience you have been permitted to learn the true character and moral

responsibility of the man who claimed so much from friendship, and belief, and love--not hesitating to make sacred treaties, and unusually binding promises, with honor, and truth, and God, as pledges; and then violate them.

"We offer our sincere regrets because you have suffered--and are suffering still.

"We regret that we can only tell you that in the vocabulary of certain natures words and pledges hold only a superficial, or abstract meaning, and support no responsibility.

"There are people who use words freely, and enter readily into sacred relations and binding compacts; but who just as readily violate them. These people are very prone to 'changes' and 'revulsions' in their moods and feelings and they claim the privilege of changing their minds and hold it first, before honor, or responsibility.

"No one can deny them their right of free will, nor prevent them using or abusing their privileges as they see fit; but it is unfortunate that those who are sincere, loyal, and responsible must so often become their dupes."

Two eventful weeks have passed since Phyllis received that letter, and as she reviewed again the signification of its contents, with relation to the nature and responsibility of Winston, she shrank, with a sincere protest, from the realization that Winston really did belong in the class of those who have not the courage of their convictions, nor depth, nor responsibility, if she was to accept his own attitude as a criterion to judge by; and so, when an event, connected with her work, called her to the Garden City again she wrote a note informing him of the fact and suggesting that they meet at some quiet place--away from curious eyes--the old trysting place perhaps would be the best; and try to unravel the unfortunate skein of circumstance, and see if something more ethical and convincing could not be developed out of the unhappy affair. Then she named a time when she would be at the place suggested.

The time arrived and Phyllis felt almost panic-stricken as she waited; but Winston did not come.

As she leaned against one of the great tree trunks that supports the swing, she glanced up, and her attention was caught by the letter "E" carved deeply in the bark, just above her head.

"Winston did that!" she exclaimed, "and said that as long as it remained it would be a witness of our compact and its constancy.

"Perhaps he is one of those who scoffs at the significance of symbols, yet use them more freely than anyone else, to satisfy vanity, and impress others.

"Webster defines a symbol as something animate, or inanimate, that stands for, or calls up something intellectual, or spiritual, or moral.

"It is treason to disregard the significance of our National Emblem--our flag, symbol of honor, and freedom, and unity, and power; while only the grossest infidelity would demean, and cheapen the significance of the Cross--symbol of love, and sacrifice, and atonement. The engagement ring is a symbol of a mutual Covenant, while the wedding ring is a symbol of a mutual union.

"None of these, of themselves, either adds to, or takes away from the Spirit, nor the principle, nor the moral force of the thing they represent; but what they stand for--what they symbolize, certainly does.

"Winston and I mutually agreed that our Symbol Star stood before the ring, and that the Evergeen Emblem was before the Star. Yet now, he can disregard everything, and shield himself by evasion, and unfairness, and cheapening, farcial contradictions."

The following morning Phyllis silenced the protest in her heart and called, quite informally, upon Dr. Von Roche, because she had always been given to understand, by Marvel, that the Professor was his very confidential friend and advisor. "He may be able to help, at least, to a small degree, by throwing some light into the darkest and roughest places. Perhaps he may even be interested; and

if he is, something tangible and enlightening may result from the interview."

Dr. Von Roche greeted Phyllis with cold courtesy; and when she attempted to explain the object of her call with rather timid frankness, he discouraged her with almost arrogant reserve. "I do not care to discuss Winston with you," he said, "for I regard him as a splendid fellow--honest, trustworthy and above anything which would mark him as untrue to principle or right conduct.

"If he, in the past, entered into some understanding with you, and made promises; and then did not fulfill them, I feel sure that he had a justifiable reason. If, upon reconsideration, he has seen fit to change his mind that is his privilege; and in acting as he has, he evidently has done nothing that violates his honor or reflects discredit upon his character."

By this time Phyllis' interest in the interview had turned to a bored and disconcerted feeling, and a desire to leave the place.

"Winston is not in the City now," he volunteered. "He has engaged his services to a Railroad Corporation, and left even before the School had closed. He will be away all summer, most likely."

Phyllis maintained a short conversation for the sake of her own equanimity and dignity, for a few moments longer and then departed--feeling that her feet most surely had been set in paths of materialism, strange and changeable Standards of laxity and irresponsibility.

One evening, shortly after her disillusioning attempt to realize some tangible and just principle in justification of the, to her, apparent treasonableness of Winston's conduct to her, a young man who was identified with the Organization for Educational Development--to be known in these writings as "The Disciples of the Golden Mean," came and insisted upon Phyllis' accompanying him to the meeting that was to be held in the K. of P. Hall, that evening. The subject for the evening was presented by the President--Dr. Ballentyne; and the text was: "The marvelous power of the individual, for good or evil."

"This power," he said, "is given into the hands of every human being. It is the silent, unseen--but permeating, even dominating influence that is the radiation of what a person is--not what he pretends to be. By the power of our wills and wisdom of our actions, we can become masters of our own destinies, and we can also influence the destinies of others."

The meeting proved to be a very interesting as well as a very instructive session, for there was musical selections and songs; and at its close, every menber had a cordial greeting for each other, and they did not snub the stranger who had come among them.

The following week was Commencement of the University, and Phyllis decided to remain and attend--since she was relieved of the possibility of meeting Winston Marvel there, by his leaving the City to engage in "Field Work".

She had been attending as many of the Conventions, Meetings, lectures, etc., as was possible--hoping to thus gain a more intimate knowledge of the real position of Educational Institutions--as related to the people and the State.

The influence of an old traditional idea, or belief that Colleges and Universities were the sacred precincts of a favored few whose privilage of attendance set them among the Elect; and development was over-governed from the highest planes of thought and efficiency, by Teachers of established, and unimpeachable education and standing.

The Graduation Exercises were made more important by the fact that the Inauguration of a Chancellor for the State Educational Institutions was included in the day's Programme.

In the course of his talk to the Student Graduates he had said that Educational development must work toward an Ideal, and he advocated an unbiased system for the Institutions of Learning, based on Democracy. In due time the Diplomas were awarded, Winston Marvel's name was called, and he was awarded a B.S. degree.

Phyllis experienced a little shock of surprise, for he had always told her than he was working for the M.S. degree.

She now decided to remain for a short period and take advantage of some special lecture benefits provided by the School. Dr. Von Roche had assured her that Winston would be away in a distant part of the State during the Summer, in connection with his work; and Mrs. Morrisey, the woman with whom he boarded had reiterated the statement, and so, she had given up any idea of an interview with him and had reconciled herself to the belief that the whole proposition would become self-solving and self-adjusting; when one morning as she approached the University she saw Winston just leaving the grounds.

She felt impressed that some evasive, and deceitful dealing toward her was being carried out. "If Winston's absence has been misrepresented to me," she reasoned, "it implies that I have, and am pursuing him, and that he is under the necessity of self-protection." The thought aroused in her a flame of indignation, and on the impulse, she called the Office of the University and asked if Winston Marvel was at the U. that day.

"No," a woman's voice replied, "he is not here any more."

"Could you give me his address?" she then asked.

"No; Mr. Marvel did not leave any forwarding address and we do not know exactly where he is," came the reply.

"I believe that I will follow this up for the benefit of the Quest," she resolved as she hung up the receiver.

Later, she saw Mr. Marvel enter Mrs. Morrisey's. She hurried to a phone, not even dreaming what she would say if he should answer; but she called the number and asked for him, when Mrs. Morrisey answered.

"Winston Marvel is not in the City, you know; and he did not leave any address. Is there anything I can do for you?" she asked sweetly.

"No!" Phyllis said and hung up the receiver.

With scorn, and conviction, she denounced such evasion. "There is the realization of the dwarf of my dream!" she confessed, for the first time, in all the test. "Perhaps after all, he is the type of man that men subordinate and advise; and whom women sympathize with, and shield, and condone, and 'manage'; and I do not admire that type of manhood!" she scorned.

CHAPTER TWO

Is your cause a worthy one? And does it stand for something based upon honor, and truth, and right? If so; be loyal to it. The first step toward loyalty is getting into harmony with truth-principles, as this gives us power of balance between our inner-selves and that which is external to us.

The truth-principle, as we know, is a dominant note in good character, for without truth there can be no sincerity; and without sincerity there can be no moral responsibility. It was the twilight hour--the hour of meditation and dreaming. Phyllis sat before the broad window of her room and watched the full round moon rise over the highest peak on the eastern range of the mountain, and its mellow, clear light threw into distinct outline the forest and the scenic canyon. Wistfully her mind turned from the contemplation of this charming scene to a reverie centering around the parable of the Sower.

"Not all the sowing is done with only the Nature seeds that are sown in a garden and field; or that are carried and scattered by the wind on hill and plain," her meditation ran on. "The other kind of seeds that are being constantly and freely sown are those that we sow in the garden of the mind and heart.

"And how often along with the precious seeds are sown the tares!"

Through this thought her mind was led to contemplate this real and human mind and heart garden and to analyze and separate her subjects into classes on different planes of Spiritual, and Mental, and physical development; and as she considered, and analyzed, and questioned, her whole attitude changed to that of one who is perplexed by the intricacy of the subject under consideration. Finally, with

a gesture of one who has referred a question to higher Authority and accepted the verdict, she concluded: "But the Master of the parable, told the workers who consulted him, when the tares were discovered in the field of wheat, that it would be best to let them grow with the wheat until the harvest, lest in rooting them out from among the tender blades, the wheat might also be destroyed. And so, perhaps, the tares that get sown in the garden of the heart and mind, because of Natural laws--cannot be rooted out forcibly, and so must grow along with the good, until the faculties and spirit have grown strong enough and intelligent enough to discern them, and separate them, and cast them out."

She left the window now and after a moment's hesitation, took from a traveling bag a box of pearl-grey with a spray of forget-me-not on the lid, and thoughtfully opened it and examined the contents.

One small packet was tied with a band of pale rose, and contained the first letters--the first confessions and love pledges of Winston Marvel. With this packet was two others--one contained a spring of evergreen and a rose; the other contained a cluster of blossoms. She smiled wistfully as she recalled how Winston had brought them to her, hidden from curious eyes in his inside coat pocket, and given them to her with a charming reticence which had quite captivated her.

These, she put even reverently aside and took out another package, and began to open and read them.

The first one told of the visit Winston paid to her at the Falls, and as she read, she lived over again the experiences which have been related in these writings.

She put this letter aside and opened another one. These words stood out from all the rest, like Sentinels guarding a sacred relationship: "Everything that has happened since you and I first met stands out in my memory as something very--very beautiful indeed; something that we can treasure always as memories marred by no unpleasant thing."

Tears now overflowed and dropped upon the page. "Couldn't he have been true and loyal enough to have held these things sacred?" her heart cried out. "He told me that he was born and raised in these rugged mountains of the great Northwest and I had understood always, that the first great Commandment of the real West was that a man shall not betray his friend.

"Therefore I had believed that the men born and reared in those everlasting temples of God could only be true-hearted, and trust-worthy, and strong. And so I had believed that I could trust Winston's friendship, and his promise to keep this, and the greater gift, sweet and lasting and true." Phyllis contemplated thus, as she paused a few moments, before reading another letter.

"And then came the beautiful days and even ings," she read, "that you and I spent together, Dearheart; and as time went on I told you a story, little by little, that I can tell only once in this life." Hastily she put this letter aside and took up another. "And now, Phyllis," she read, "I have something of interest to tell you.

"You know I am a member of an exclusive and advanced Scientific Society, and I have even begun to receive recognition to the extent that some articles I have written are to be published in the Journal of Science and Research of which you have heard me speak. Also, I am delivering a number of lectures here, before our branch of the organization.

"The leading students always tip their hats and smile real deferentially when they meet me in the Buildings or on the Campus, as though they regarded me as above the ordinary. Dr. Von Roche has a bill before the State Legislature, to create a State Geological Survey. If he succeeds in putting it through, he of course, would be at the Head, and in that case, his duties would take him away from the University; and, of course, I am the only one here who understands the work of this Department well enough to occupy the Professor's Chair. And so you see what his success would also mean to me."

And then he changes the subject and speaks of hopes for a happy future with Phyllis, and uses the phrase--"Our home" with much tenderness. "I have a confession to make," he continues, "because, you see now there are no secrets between you and I.

"Do you recall the Sunday when we walked up the trail going toward the great letter on the hill; how you were tired and we sat on a ledge to rest? Well, there was a girl passed us--she told me about it the other day--" Then without explaining further he suddenly changes the subject and concludes his letter: "Just as sure as there is a merciful God Whose Spirit overrules all things and Whose law is love, it was through His Higher Agencies that I was prompted that night to confess my love for you and to claim you as I did.

"I was not sure at first that I really understood myself but suddenly, like a blaze of light, I knew that I did, and that it <u>was</u> just, and so I claimed you."

"What conclusions must I draw from a comparison of his performance of yesterday, and his performance of today?" Phyllis pleaded. "When I received these missives and read them in that past, only a little while ago, I wondered--"Dreams?" I said. Then I remembered a truly philosophical sentiment written by a Noted Author---"Every work of man is first conceived in the worker's soul, and wrought out first in his dreams." (H.B.W.)

"What could I do but trust my friend when I believed in him sincerely."

Drawing one more letter from the packet, and opening it thoughtfully, her eyes fell upon the following:

"You have placed in me that wonderful trust and faith which goes only with love that is true, and I promise you that it shall never be violated by me. If, in striving to do what is right, just, and true I make my mistakes, it will be your love, and your help that will call me back and show me the way. If you only knew, Dear Heart, the heartaches that I have had since you left me, you would know that I miss you more than words can express. These things are too big for words, Dear,

but I want you to remember always when things seem wrong, that God in His Infinite Mercy is ever watching over you; and that even when clouds cover all the sky, a beautiful Star still shines in the depths beyond which symbolizes inviolable things for us.

"And as you read this, remember that it is written by one who loves you as greatly as a human heart can love."

"Words perhaps!" she studied, "words that were inspired by the reading of big thoughts and fine feelings which others have written, and which appealed to his sense of artistic fancy; but the weight and meaning of which, he had not reasoned about, nor felt. Such thoughtless folly as is here revealed is that which springs from the folly seeds which young men are supposed to sow--'wild oats', they call them; which they, by some unexplained philosophy, may scatter broadcast to fall where they may, and with what evil consequences they will; ever mindful of the fact that the sower will be absolved--no matter what consequences others suffer: and so, they forget that: 'By a whisper sow we blessings
By a breath we scatter strife--
In our words, and looks, and actions
Lie the seeds of death and life.'"

There were so many of those letters, and Phyllis, now grown utterly weary with the immensity of the whole problem, put them back into the box and put it away--meditating as she worked: "The world draws a great deal of distinction between the truth and honor which deals with the relations of men and women; and the truth and honor which governs a man's relations and dealings with men, and affairs--Civic or Professional, or relating to Country and Flag. There is one Standard of Ethics for the Church during the conducting of Services and the performing of duties official; and then another Standard for practical, logical, human conduct for the rest of the time--the tenets and example of which shows that in the world and Society--so called; the worst thing that a man can be condemned for, is being so guileless and uninsidious that he lets himself get found out--self-betrayal is the worst treason

a man can be guilty of."

One evening shortly after this, Phyllis, still distressed in Spirit, since the review of those letters and the conclusions which followed, decided to call upon Mrs. Morrisey and have a quiet talk with her. Mrs. Morrisey had received her at the door with rather a reticent manner, and in the hall she had explained that she was just then engaged in the kitchen as she had several articles of clothing to iron, and asked Phyllis if she would come out to the kitchen and sit until she had finished.

Later, they had gone out to sit in the porch. The hostess had not proven very hospitable, even in the kitchen--but in the porch chair she soon fell asleep leaving Phyllis to her thoughts.

They had been strangely disturbed thoughts with impressions vibrating as of something hidden and unfriendly, so she had returned to her room at the Hotel feeling even more perplexed and heartsick than before.

In the morning she was wakened with a start, by a sudden vivid impression that she must go back that morning to the house of Mrs. Morrisey, as there was something which she would learn by doing so.

She dressed, ate a light breakfast, stopped at the Florist's for half a dozen roses and then went directly to the woman's house.

She was sitting in her cool vine-covered porch and she had a visitor. Mrs. Morrisey greeted Phyllis as she came up to the porch and then presented her visitor. "This is my friend, Miss Hall," she said simply.

As Phyllis greeted the young woman pleasantly she caught an odd expression on the face of the hostess.

Without any conscious incentive she studied Miss Hall very closely as they talked.

Her personality was of that colorless type--half listless, half elusive, with the subtly mocking expression of vanity and assurance typical of the world-wise,

and physical woman.

She sat in rather a listless attitude, her arms resting limply on the chair arm-rests. The position called Phyllis' attention to the perfect coating of freckles that covered her arms to the elbows, and the smaller, paler ones on face and neck.

"Have you work to do at the University today, Frannie?" Mrs. Morrisey asked. Her answer was affirmative; and then Phyllis asked:

"Are you a student there?"

"Yes," she said. "I am studying languages."

"Are you specializing for some Profession?"

"Oh, no; not for anything like that; it is just for my own benefit. I will use it as an accomplishment Socially, and when reading. I can then read the different Authors in the original, instead of just the translations. Oh no; I do not intend to study for a Profession--I expect to have a home of my own, and my place in Society."

Soon she arose and said that she must go, but that first, she must get some things from upstairs.

"Does she room here?" Phyllis asked as the young woman entered the house.

"Not now," the lady of the house answered evasively. "Her mother has come from the East and now she is with her.

"She is looking after Winston's things--you see, that is his girl."

As Phyllis left Mrs. Morrisey's she was conscious of a feeling of relief, that she did not know who the young woman was until after she had received her impressions. "As is natural with most women, it gives me some satisfaction to see for myself, just what type of woman could displace me in Winston's life, and make him forget--oh; I will not go into that; but I would have felt less challenged, and more self-appreciative had she proven to be a very superior young lady of education, and prominent Social position; but Mrs. Morrisey said that she did

Stenographic work for the School and was a 'good enough girl for Winston at any rate.'

"But the elightenment of this day puts another contradiction into that letter he wrote, declaring that he had 'steeled his heart against all emotions of love,' and that he had resolved to henceforth devote all of his life to Science and Scientific research."

Just here, she stopped in the path she had taken almost without realizing.

"This is the place. Just here at this little bend where the path branches off--one leading up to the Insignia of the U on the hillside--the other leading toward the top of the Mount. There is the ledge where I sat. Royal was hovering over me and talking. A girl passed and turned into that path that leads toward the Mount. The girl of that letter--Winston started to tell about her and then left the subject unfinished. Winston probably was not true to me from the first. That unfinished 'confession' as he called it had not even aroused my curiosity, because it would have been utterly impossible for me to believe then that Winston would, or could prove himself other than with truth and integrity.

"He could have had her from the very first, and he knew it; but man-like, he wanted the one he was not sure of--he wanted to experience the joy of conquest."

Upon her return she talked with some Students from the U. One of the group mentioned the name of Winston Marvel; and a young man said: "The fellows consider him as different from the average University Student and assistant teacher--some what of a sissy. At first we thought he was a 'grind' in the School; and then he surprised us. The last year or so we have met up with him everywhere--especially on moon-lit nights, in company with a Jane from the Office."

Phyllis, upon arriving at her room, did a thing which was impulsively unpremeditated, but she felt that it was just, and the right thing to do.

She wrote a note to Miss Frannie Hall. She said:

"My Dear Young Lady: I know now, that you and Winston are keeping company,

but whether with serious intentions, or not, I do not know.

"However, it is best that you understand some things which he, perhaps, has not explained if you really mean to be his life companion, for in marrying him under present conditions you will also be a sharer of a responsibility that he has not fulfilled with integrity and justice. If we violate a law of truth and justice, it echoes back through all time, and that is what Winston has done in his dealings with me. If you wish to, you may examine certain of Winston's letters to me and then judge for yourself. I wrote you this because I don't want you to be deceived."

Phyllis waited but there was no response, and so at length, she accepted the silence as an acknowledgement that she did understand, but was indifferent.

After this the mist of cold grey was again before her eyes, but even then, her faith would not be defeated, although now she was realizing more and more clearly, that it was loss of the Ideal--the sincere belief, rather than the man as he really was, that now caused such poignant grief--the Ideal that she had centered in Winston Marvel. She realized that she never really had been quite reconciled to a marriage with him--she could not see that far; but because of the extraordinary (apparent) fineness, and trueness, and beauty of their relation and compact, she had been ready to reverently and loyally wait for its culmination, and to accept the final verdict of time and test; but she had not believed it possible for any such development as now seemed evident, because her faith, and the ideal, and her loyalty forbade it.

"Even now," she determined, after a hard fight, in which she had not proven herself the master, "even now I feel like fighting for that Ideal, and for a principle! I will keep my word now, pledged to the Quest of the Golden Mean. I will hear what Winston Marvel has to say; and I will make him say it to my face."

The two forces within--one the indignant protest of a woman's outraged feelings and violated faith; and the other of woman's charity--pleading desperately

for some tangible, justifiable vindication for the one who had represented an ideal and a standard, to her; fought one against the other--while just a tinge of vindictiveness came to the surface in the form of a letter she sent, notifying him of her resolve.

In the meantime, Winston, who was still in the City, had gone to the Hospital to have a slight operation performed. Phyllis waited a reasonable time and then called the Surgeon at the Hospital by phone, and enquired about Winston. He had informed her that there had been nothing serious about the case, and that the patient was to be discharged within a day or two.

She was determined now, to keep her resolution, and for conventional considerations, she determined to interview him while he was still at the Hospital.

She sent a note explaining that his attitude and evasion had aroused such scorn and such bitterness at last, in her heart, that for the sake of what the friendship had claimed to be, she had to be just, and had to understand the situation in its true light.

It was Sunday afternoon, and she was waiting in the little Office of the N.P. Hospital. The house surgeon had gone to call Marvel who was sitting out on the veranda with some other convalescing patients.

Presently she heard him coming down the hall. As she watched him approach she marked a great change--the personality was more mature, and subtly nonchalant. The old grace and frankness of manner was gone and the countenance seemed veiled in a something undefinable. He offered his hand in a confident patronizing manner--she permitted hers to rest unresponsively for a moment then quickly withdrew it, for his personal radiations were repelling. She felt overcome by a feeling of misery--she wished that she had not come. Her eyes searched his--his eyes flashed back defiance--insolent, cold defiance.

He invited her to his private Ward. She entered and stood by the window. There was a pause--an embarrassing pause, then Marvel said:

"I am expecting Frannie. You have met her--she told me about it."

Phyllis was amazed at his nonchalance and chose to ignore the question. "My call concerns only you and I and needs no explanation, for you understand perfectly why I came. There are some little mistakes you made in dealing with me--some statements that were worse than unfair--they were positively hideous; and I am now offering you a chance to set yourself right with me."

A cynical, challenging expression spread over his countenance as he said: "I have done nothing of which I am ashamed and I consider that I have acted as fair as any man would have acted, and I consider myself a gentleman."

"That is to imply that you consider that you were imposed upon?" she questioned.

"I consider that you are the one to blame and I am sorry that I ever met you. Now, you have it from me, face to face, and I hope that you are satisfied."

Phyllis was dumfounded at the cold brutality of the man's speech but she was not entirely unprepared for it, and so she determined to go through with it, no matter how distasteful it was to her. "No," she said, "I am <u>not</u> satisfied!"

Winston made a contemptuous gesture by shrugging his shoulder, and said, "Take it from me; I am certainly glad to be rid of all that bunk--that morbid rot! I suffered the tortures of hell before I was able to do it--and my, how I hated you!"

"You hated me. But why? I knew instinctively, of your unreasoning hatred--even at so great a distance, its influence was like a blasphemy against everything that is high and pure and sacred in human life. It was because of this that I wrote to you again, even when my whole nature protested. I wanted to change your mental attitude, so that you could be just."

Upon a small stand was a vase of faded and drooping pink roses. Not the pink roses, and white roses with the spray of fern, that she had sent as a peace messenger. She watched Marvel silently as he crossed the room and with a morbid sentimentality, buried his face for a moment among <u>her</u> flowers. As she watched,

she reasoned, and analysed swiftly.

"I instinctively felt his hatred, but I opposed it because I knew that he had no grounds. I could never have really credited such a thing until he told me himself. But he could not justify that hatred. Proverbs:XXIII, Verse 28 says: 'A lying tongle hateth those that are afflicted by it; and a flattering mouth worketh ruin.' And then, arrogance and pride and selfishness surely does rob a man of his instinctive honorableness, and truthfulness; it even estranges him from his God, so that he does not fear to deal falsely, even after professing in the name of Honor, and Love, and God."

"Winston," she said at last, "did you really expect to win honor, and place, and realize worthy ambitions and true happiness by such performances as you seem to uphold in yourself?"

"I have done nothing, only what I had a perfect right to do; nothing that is not done by men constantly, by thousands of men. It is you who is unconventional and unreasonable," he defied.

"Are you dealing with this Frannie Hall under the same standard that you have dealt with me?" she asked.

"Frannie understands everything, and she is satisfied," he answered confidently.

"You mean that she is satisfied with one side of the story--yours; and with you two, that is all that counts. I let her know, as graciously as I knew how, that there was another side--mine; but she ignored that," Phyllis protested.

"Yes; she told me about that, and asked me to advise her. I told her it was of no consequence," he explained importantly.

"Oh, I see! And she is your mutual ally in all you have done. Yes, I am beginning to understand now," she declared.

"She is the one I love, and she is to be the mother of my children," he defended.

"It sounds very strange to me, to hear you speak in that way with reference to another woman after what you said to me; and after the convenent you made with me, pledging your highest honor! I do not envy your present position, nor hers, no matter how confident you both feel," she answered pensively. "You even demanded--you used the word 'demand', that I place implicit faith and confidence in you under all circumstances and conditions. How did you dare do that and then straightway violate your honor and my faith? 'Mere words', you can say now; but just the same, Life and Death are in the power of the tongue."

"Well, I was sincere then; but after you had gone away, I reconsidered everything, and then I realized that I had changed; I felt differently about everything, and I wrote and told you so, and no one can say that I did not act the part of a gentleman and an honorable man," he replied coldly.

"I reasoned with you, and protested that just what you claim now might happen; I pleaded to leave the question open, and you free until you knew and was well founded and firm. You refused, and forced the issue. You said that I was rebelling against a God-principle, a Divine gift. You said you knew and that God was your witness. You pledged your word as 'absolutely irrevocable' and you vowed that to even think of transferring your love to another woman was sacreligious. Mere words, again! Man's heartfelt confessions, pledged upon his honor. And it is upon such truth, and such honor that the welfare of a whole world, and the advancement of Civilization depends," she reasoned wistfully--earnestly.

"Well," he replied depreciatingly, "a man cannot be expected to remain irrevocably true to a first love--few men ever do. I was sincere at the time, and willing to go to any length, make any promist, do anything to get you. I was mad about you!"

"According to your standard of ethics, when a woman anchors her all in the truthfulness, and integrity, of the man who represents to her all that is good, and trustworthy, and sane, and moral, she must, at the same moment, fortify herself

against a possible traitor. I cared enough for you to care for your soul, your honor, and your character. And I believed that you were strong," she almost pleaded now.

"Yes;" he challenged, "but it was my first love--I wanted you; and so, I would not listen then. It was my first love and I wanted you; but it was only a boy's love!"

"Only a boy's love!" Phyllis repeated. "Yet many boys at the age you were then are married and holding important positions. And that is not all--I now know that you told me you were older than you really were. You have the inconceivable meanness and lack of self-respect to refer now to all you did and represented, as 'Bunk'--'Morbid rot', etc., and you even misrepresented about your religious creed. Why, when I realize what you have done I am inclined to doubt your belief in either religion or God."

"Your ideas and mine are different," he defied. "Besides you had been married once, and you were supposed to understand; and by every conventional rule, you who were the senior one, and the most experienced, are the responsible one and I am under no obligations whatever, to you."

"When a person is capable of regarding a friendship so cheaply that he will impose upon that friend an indignity that no human being has a right to impose upon another; to say nothing of his violation of his own integrity, he can always invent excuses, and he is not particular upon whom he fastens the blame for his own fault-but of course, Society and the Conventions support men in the belief that because a woman has been married, and is therefore 'experienced'--according to whatever meaning they place upon the term; they are legitimate prey! I did not pursue you--I did not even encourage your attentions, only under a sacred friendship pledge which I honored--believing it to be very estimable and based on integrity. You admit too, that Frannie Hall is quite knowingly and understandingly a condoner of your principle and a supporter of your Social and Moral Standard. Even after you

learned through my actions that you certainly had done something that had pained me and affronted me deeply you only took that as an excuse to add hatred to disloyalty and violation of faith. One of the reasons that I am here now is to try to find out your justification for hating me. You are not dealing with an ignorant woman--but with a woman who thinks and reasons. I could not submit to your terms because in doing so, I would have suffered an irreparable loss--affecting my self-respect, and confidence, and faith, and beliefs. That is the reason why I wrote to you as I did, and even appealed to your sense of fairness, and loyalty, and justice. I was trying to make you understand."

"I did not read your letters," he replied with a cold, negative shrug. "They were all thrown away unopened; or, at any rate, Dr. Von Roche took charge of them, and I believe he destroyed them."

"You mean to tell me that Dr. Von Roche would do that?" Phyllis questioned, amazed. "Do you mean to tell me that a University Professor would shield and uphold cowardice and dishonorable conduct in one of the Student-teachers?" she asked incredulously.

"Why," he explained with that look--or expression of the worldly wise when they are disproving some Moral or Spiritual principle, "Dr. Von Roche told me himself, when I talked with him, that the breaking of an engagement was of no consequence; and even told me that he had broken several."

"Did he explain whether these engagements--so called, were mutually broken, only because it was mutually agreed that a mistake had been made--or; perhaps he told you that he just acted the part of a cad and gloried in it?"

Winston now assumed his most important, over-governing attitude, and with what he evidently had learned through his education, and office of authority in his School to be the attitude of superiority--he narrowed his eyes, and pointing his finger at Phyllis, commanded, "Silence!"

Phyllis fixed his gaze calmly and replied, "That sort of thing does not

impress me--at least, not in the way you thought it would. Your dominating influence, and even power over me, is dead. But your arrogant and false dealings with me will revert back to you and follow you and yours, until you have atoned--yes; paid to the last farthing.

"Your Professor is not the only one who considers broken engagements and violated honor of no consequence; but the fact that thousands break a law, be it a moral, or a legal, or a social, or a spiritual law; does not invalidate the law. No one can prevent anyone else from prostituting his own honor, nor bringing himself under condemnation of the Moral law--that rests with the free agency and will power of the person--but it also determines his character.

"I feel that your Standard could not be accepted by the best people--I still feel that really honorable men would scorn it; even though there are many in the Student bodies of Schools and Colleges, and even those among the Faculty members who do embrace it."

Winston now regarded Phyllis with a peculiar, defying, cynical expression, and drawing his mouth down to one side, he drawled, "You <u>think</u> you know a great deal."

"It would have been far easier to deal with me by fair means than by unfair means," Phyllis said, even regretfully. "You could have had Frannie Hall, too, without violation of honor or principle--by dealing fairly and honorably with me--"

"When Frannie comes," Winston interposed, confidently, "I want you to be considerate of her feelings for she is very sensitive."

"Sensitive! Really? Why of course; you see, so unsensitive a person as I am could hardly appreciate how sensitive the feelings of Frannie must be--almost as sensitive as the feelings of Winston Marvel. Why, you were so sensitive in your feelings that you could not bear to discuss <u>our</u> problem with me--you were even afraid to be honest with me for fear of hurting my feelings."

"I knew there was no use. I had made up my mind." Then, snapping his fingers he derided, "It was nothing anyway but a lot of morbid bosh--just bunk. All that

ails you, is religious hysteria!"

Phyllis now realized that further effort was useless, and hastily, without even a word of parting, she hurried from the place.

CHAPTER THREE

"There is a growing, moving spirit that is making itself felt and is becoming ever more active and over-governing in its influence, not only in Moral realms, but in religion, and in affairs Civic and Political," Phyllis reflected as she hurried from the vicinity of the Hospital.

"Make them play into your power and then govern them; thus, they will not be able to interfere with your schemes nor overrule you in indulging any of your desires. If the person or people with whom you are in competition, or conflict, cannot match you--or even conquer you; but instead, proves himself your inferior by his inability to fortify himself against your designs and motives which, of course, are outlined, planned and executed with the greatest secrecy, and behind your back.

"Only people who are believed by the people of this philosophy, to be morbidly moral, or religiously hysterical, reject or condemn this great philosophy of Self, and superiority.

"Today, Winston Marvel showed me the utter coldness, and nonchalance of that spirit and its influence on the minds and hearts of men and women. The very things, even, that I had appraised, as being vibrant with poetical vision, originality and imagination--all so essential in the world of creative work--art, science, literature; and in the world of romance, and idealism, and love, he cheapened and degraded and labeled as 'bunk', 'morbid rot', 'mysticism' and 'bosh'.

"No two persons could possibly understand each other when they discern, and reason, and feel, in separate spheres--on different planes.

"'Oh; he only acted emotionally, and without due consideration. He did only what men have done through all the ages. Why every woman, instinctively, and intuitionally should know that it is only a phase of every man's nature, to do just

as Winston did,' this 'natural' sex philosophy teaches us; and if a woman is not smart enough to fortify herself--that is her misfortune!" All unconsciously, Phyllis had taken the path that led through the wood to the old trysting place.

She felt the urge in every fibre of her being, to put away forever from her mind and consideration the conflicting, contradicting, unjust philosophies, and standards, and doctrines; and only recognize the teachings and the promptings of the Omniscent, Over-loving, ever inspirational Mind and Voice of the Divine Teacher and Guide.

As she grew more calm she felt sure that Wisdom, and truth, and knowledge, would come to her and that she would, in due time be able to meet all her experiences, and tests, and labors with fortitude and courage. "The man might at least have recognized the truth and been moved to an appropriate finesse of feeling and courtesy of speech. He could hardly help sensing instinctively my inability to associate and reconcile the Winston Marvel of yesterday and the Winston Marvel of today, and at least to have respected the womanhood of the order that could be so affected; but NO! he must cheapen, and degrade, and mock with his 'advanced' Social-Moral philosophy, and superior, world-balanced standard, which he felt, raised him up and released him from responsibility, and more; that established him Socially and Scientifically as a very honorable near-Martyr." With these reflections, indignation flamed up again, and she walked on past the trysting-place with averted eyes, and on, into the depths of the wood.

"Under that world-wise Standard and philosophy," she meditated as she walked, "after the fascination of pursuit and conquest is ended, there is no guarantee that one may not tire, and wish to reconsider, and even change one's mind. A revulsion of feelings may occur at any time; and in such an event, of course--all obligations, all relationships, all covenants that are entered into between a man and a woman are just annulled on 'natural' principles and become void." With this reflection, Phyllis stopped. "Ah yes; I am forgetting. Men have their allies--

women who embrace that standard, and learn that philosophy, and who are just as insidious and ruthless as ever any man could be!

"Men know that it is not necessary for them to live true, and high, and clean in order to have the companionship, and endorsement, and love, of women, and their knowledge is well founded. Women will have to raise the standard of their womanhood higher, and eliminate the vainglorious, irresponsible, parasitical, baby-minded class from their midst before men will recognize that there is any need for them to raise the standard of their manhood to a higher plane."

The sun was sinking behind the hills and the western sky was a glory of color-bronze, amethyst, old rose and soft grey when Phyllis retraced her way back along the path, and coming to the rustic bridge that spans Rainbow Creek, paused for a moment to admire the enchanting scene; for as the twilight softly deepened a full moon rose over the highest peak, to the east, while just above the neighboring hills to the west the Star shone large and bright. "If two people who are responsible, enter mutually into an honor contract--one calling for the exercise, or practice of truth, sincerity, integrity and loyalty, it stands inviolable and irrecovable; unless, for a good reason, the two recognize a reason, afterwards, why they should mutually reconsider the matter, and mutually decide upon some new and more appropriate arrangement. If I have been deceived in a proposition by someone who has misrepresented something to me, I have the right to demand revocation.

"If I have been self-deceived, and through this, have deceived my friend, I am responsible and must not impose upon my friend, but must retract the wrong at my own expense.

"The worst sort of meanness is that by which one person lets another person bear the blame, or suffer for something that he has done and is alone responsible."

The twilight was deepening into night when she roused from her reverie, and leaving the bridge, followed another path, across the river-bridge and onto the narrow board walk that led across the bit of open field--right up to the little

side gate that opened upon the University Campus.

She hesitated a moment, then entered.

Close by in a hedge she noticed, by the clear moonlight, that some violets were blossoming. She gathered several blossoms and pressed them to her lips.

"For thoughts," she whispered, then as she stopped a moment before the Library Building she resumed the reverie of an hour before, directing her review as to a companion, more than within herself.

"I am beginning to realize how the world measures its ladies and gentlemen.

"Technical education may serve in place of character, and snobbery may serve in place of true superiority.

"One, of course, must be able to talk very artistically and fluently about nothing, because serious or deep subjects are taboo.

"Lack of keen wit, or a wholesome sense of humor are not even noticed if one can dance the latest steps and wear the very latest mode in clothes.

"A lady's mentality or morals may be of doubtful quality and be ignored if she has physical charm and can pour tea artistically, and wear her soft filmy draperies, and cosmetics, aesthetically. Even cigarettes and fancy, popular intoxicating drinks are good enough for a lady--conventionally condoned, of course, if only the lady can maintain herself with sufficient assurance, and refined nonchalance. Oh; everybody who <u>is</u> anybody does it, you know--that is, those in the smart set. You are considered odd and uninteresting if you don't do as the others do; because among interesting people who are up-to-date and not morbidly scrupulous it is quite regular, you know.

"But there is another Social superiority of which I also know." She brightened, as she visualized it. "This is different to the degree of difference one sees if he first tries to view the great vault of the sky with all its mystic grandeur, and the surrounding scenic hills and lovely valleys from a narrow, cluttered street in some City; and then goes out to the scenic mountain and ascends

the heights and then from there stops and views again the scene.

"It is the same City, and hills, and sky, and plain that he tried to see before, but oh; how infinitely, thrillingly, wondrously different. What a reward for his climbing! It is to be regretted that for many who only see from the narrow, cluttered street, the effort of climbing is considered too great and only silly, and so they only scoff at, and discredit what the others have to tell him about the heights.

"And just so, the dreams of the great soul are always most real, and true, when the mind is on the heights; even in the face of the materialist's philosophy which loses its tenets on a lower plane.

"And this true social superiority is in the blood and in the breeding--nor can ignorance, nor poverty, nor great wealth, nor snobbery, change it, nor destroy its stable and gracious character."

Phyllis now felt suddenly very tired and lonely, and an irresistable desire for human understanding, sympathy and companionship. She had made no intimate friends there, and there was no place to go, only to the Cafe connected with the Hotel. She selected a table at the head of the dining-room and facing the Lobby of the Hotel. Soon groups began forming at some of the tables, some meeting and entertaining friends; while at another table a woman had ordered her meal, then read the evening paper while she waited to be served.

At another table a traveling-man was hastily checking up a report, and across the aisle a thin, nervous little man was reading from a magazine that he had propped up against the sugar bowl, and eating at the same time.

"I really am not the only lonely one," she mused, "and I feel sure that many come here, as I did tonight, yearning for friends and the human touch of fellowship and fraternity; and then go away again without so much as exchanging a nod or a smile with anyone." Not even the rather arrogant and very neat waitress who served her meal had responded to her pleasant "Good evening."

As one viewing a landscape scene sees with a clearer vision when he stands upon an elevation, detached from the limitations of the byways and marts of life, so Phyllis is now beginning to see with a clearer discernment, both the lovely, and the unlovely, which both are representative of the great new West.

"It is the huge melting-pot of all classes, intelligences, moralities, nationalities and creeds. The great resources of the country with its treasure hills and forests gives back a chance to even the most unfortunate, or even the most unregenerate who wishes to turn his feet into a new path where he can start again, and working side by side with his fellows, has another chance to regain his confidence and manhood. The whole region, in fact, is only in its evolutionary stage--crude and desolate in some parts, but all over-governed by mysterious and Infinite forces which ease each and all into the great crucible of tests and separations.

"And some prove invincible, and true, and strong, and some just fail and are classified with the weak, the incomplete, the unfortunate ones of humanity's children," she reflected as she stood upon the bank of Rainbow Creek, in a quiet glade where trailing vines had climbed to the tops of the highest branches and then trailed down in graceful showers of soft green, with tiny while blossoms, some even touching the water. Somewhere, just then, she heard the frightened chirp of a squirrel as he frisked across an open space; and then--yes; it was the glad song of a lark over beyond the wood, in a field. She listened to Nature's many sounds, and most of all for the Voice through the silence that whispers hope to the weary mind, and inspiration and incentive to the drooping soul.

"Truly, it must have been the aim of the Creator to bring the elementary forms of human life to a higher development, and so He created a Nature School which is full of inspiration, and Scientific and philosophical truths." Her reverie had not led her up to a higher religious atmosphere and into realms of peace, and poetry, and strength, and instruction.

CHAPTER FOUR

Students of life and Nature soon begin to realize that the two greatest books known, are the Bible, and Nature.

In Nature, ever, the Voice of Divine Love speaks from over beyond the Stars and reveals Superior Truths, in the language of Celestial worlds.

The earnest, reverent, believing Student of Nature soon comes to the realization that humanity inflicts cruel injustice against the beautiful, symbolic Spiritual language offered to sorrowing humanity--wandering lonely and sensitive, on the Terrestrial plane.

Many Scientists who are real tories in their Chosen Profession attempt to interpret and measure and analyze the Universe, and Life and its origin, by only theoretical and technical measures--believing that Spiritual measures are of no value; and thus, they defeat the very knowledge that they have set out to gain.

These people stigmatize as heretics and mystics, those who believe in the discerning powers of the Spirit, and in Divine guidance, through intuitions, inspirations, and actual revelation.

A very learned Author--a Dr. Quackenbos, says that anyone who even stops to think or reflect, must realize the guardianship and presence of an Over-Something different from the material body and expressing, through these bodies--insight, will power, judgement, noble emotions and Christian graces.

Socrates believed in the significance of dreams, as is proven when he, being under sentence of death and waiting in his prison cell, tells Crito, who is his friend, that he has had a dream.

His executioners were awaiting the arrival of a certain vessel and Crito brought tidings that it was expected that day.

"I do not think the vessel will arrive this day," he said; and when Crito asked why, he said: "I'll tell you: I am not to die until the day after the arrival of the vessel. That vessel will not arrive till tomorrow, as I conjecture

from a certain dream I had this night."

"Well, what was this dream?"

"I thought I saw a very gentle, comely woman dressed in white, who came up to me, and who, calling my name, said: "In three days thou shalt be in the fertile Phthia."

"That is a very remarkable dream."

"'Tis a very significant one, Crito," replied Socrates.

Many find a great religious atmosphere when out close to Nature; but, again, there are those pantheists who believe that Nature is the only god. It is remarkable, however, that the ones who find their only religion and god in Material Nature, most always are found to be on a low plane Morally and Spiritually.

It was in one of those Rural hotels so dreaded by the traveler, on account of the innefficient heating and lighting conveniences, that Phyllis was seated with a number of guests around a huge heating-stove in the combined reception-room and Office. As is usually the case, various subjects were broached and lightly discussed, until someone introduced the subject of religion.

One man who, it was learned, was a graduated College man, and who was employed by the leading Barber of that town and vicinity as an assistant, contended that religious faith was only a form of mysticism based on tradition and superstition.

He insisted that every Student of Biology, Evolution, and Geology knows that this is true, and also, that they can prove it by tracing the origin of the human race back--back down the ages, centering finally in the lowest forms of life--even being traced to a form of cell life which was first. "These," he explained, with an air of assurance, "have come up to their present form through forces of evolutionary laws in Nature. There is no Soul as these millions of people are believing."

"But what is back of these Nature-laws, and these evolutionary forces?" Phyllis questioned. And then she challenged, "You would-be Scientists rob your

evolution theory, even, of its base and you blindfold us and lead us up to a bare, cold, blank stone wall and say, 'Remove the bandages now from your eyes and look; before you is the answer.' And I tell you with conviction, that such Science is of the sort that creates infidels, and cynics, and scoffers; and you know, it is claimed that we shall know the worth of the tree by the quality of its fruit."

Assuming an attitude of superior tolerance for one who was very ignorant, he said, "You don't seem to realize that Science is authoritative! It is known to Scientists that this Church and Bible stuff is only really accepted by the primitive mind of those who are uneducated, and therefore that needs this mythology to bolster it up and support its ignorance."

"I am wondering," Phyllis half mused and half questioned, "if you materialists really believe in the theories and doctrines that you, oh, so logically, offer to your fellow-beings."

"We do; and our reasons <u>are</u> logical and based on knowledge which the believers, in spite of their faith, never have been able to disprove."

"Your science, with all its logical conclusions based on Scientific knowledge and research, has never yet been able to defeat the Scriptures nor efface the mystic, symbolic revelations from the Book of Nature."

"Your imagination is very keen and you are unquestionably gifted with a poetical nature," he conceded patronizingly, "but your mind is not logical nor trained, anyone can see that."

"I have conversed before now, with some, whose minds were trained and who were educated; who believed that it is because the materialist's mind is not instructed in true Scientific principles, that he believes his failure to prove God by his measures is proof positive that there is no God."

Someone called the man just then, and everyone present seemed relieved, for they had instinctively sensed the Spirit that is spreading its awful contagion over the land and depressing the spirits and disturbing the normal minds and hearts of

humanity.

"Is it possible to become an educated person by developing and training the intellect, while the developing and perfecting of the Spiritual and Moral Nature is neglected?" Phyllis questioned, leaving the question open to anyone who felt competent to answer. Miss Ramsey entered just then, and being the principal of the Forest High School, the company referred the question to her.

"No;" she replied, "it is not; because real education has other bases besides just intellect and Science. As the spirit of investigation develops, superstition, and tradition and unregenerate doctrines lose their influence over the masses and they realize more and more the dangers of Social delinquency, and even Moral anarchy developing as a result of that unfortunate drifting toward only half education.

"According to the true teacher's Psychology--knowledge only affects the reasoning faculties, conception, and will; the feelings, or emotional nature is not cultivated; yet it is generally conceded that pure intellect cannot of itself, perceive truth or determine action, but is dependent also, upon the feelings."

"What would you consider one of the most important qualities in Morality?" Phyllis asked.

"Responsibility!" the teacher said. "And if a person lacks capacity for feeling he will be guided by his impulse to seek his own desires, because his deficiency in feelings would destroy in him the power of reflection."

"If it was Morally and Socially the duty of a person to deliberate and psychologically he was unable to do so because of his inaptitude, and inferior judgement, what then is the value of his responsibility?" again Phyllis questioned.

"If it is not incumbent upon humanity to be self-governed, truthful, honorable, dependable and healthy minded, what is the use of a morality in theory? What good is a theory that proposes an ideal to humanity and rules for systematic and orderly conduct, if it is not essential that they be made realizable? If it is not

vitally important that we have some guarantee of stability in morals, and if these rules and this system have only a provisional value subject to change or revision to conform to the individual, instead of the individual conforming to these; why of course, there would be no guarantee of right, or honor; or of dependability; therefore, there would be no value in a person's moral responsibility.

"Some seem to take the attitude that morality and religion are obsolete relics of a primitive age when people were enslaved by mystical and erratic teachings; and yet, if these same people would take the trouble to inform themselves, they would learn that invariably, the men and women whose influence was strongest, and whose efforts worked most potently in the advancement of Civilization and Christianity, were, and ever will be, those who have held religion and morality to be fundamental and essential as a corner stone for the building of character. I believe that Shakespeare wrote a beautiful truth in his lines--

'This above all, to thine own self be true,
And it must follow as the night the day;
Thou can'st not be false to any man.'"

* * * * * *

Two forces are constantly at war upon the unseen battle-field of Life--the forces of good and evil.

As the sun rays were slanting across the western sky, lighting up the cloud banks with rainbow colors, Phyllis sat at her window and watched; and as she watched fancy and vision wove for her a reverie. "Thousands who are truly sincere and earnestly endeavoring to conform to Christian teachings and the Higher Law, are questioning if one must yield their personal freedom and well being to the demands of a selfish despotism in others, or permit one's self to be forced into situations that are humiliating, before he would fail to conform to the precept, 'Return good for evil.' Many have learned through some sad experience, that often, the person whom they have benefited--even at such a sacrifice of self-interest in behalf of the interest of fellowship, or brotherhood, or fraternity, only regards the service

lightly and takes advantage of it for his own benefit, but exposes his friend to scorn and imposition as his reward. Peter asked the Divine Teacher: 'Lord, how oft shall my brother sin against me and I forgive him--until seven times?'

"Jesus answered: 'I say not until seven times but until seventy times seven.'

"Many people boast that if a person wrongs them once they never forgive nor trust them again; yet, those very people believe and expect that God will forgive them their many repeated sins and failures all through a lifetime, and trust and love them just the same after each offense. The servant whose debt his master forgave--or, we would say, cancelled--went out and took vengeance upon a fellow servant who owed him. When his master heard of the unchristian act of despotism he called him to a reckoning and required that the man pay his own debt, to the uttermost farthing.

"If such a law was legalized and written into our Statutes many there are, who would be called to severe reckonings. Honor and Truth are the very cornerstones of our Civilization because without honor and truth there is no stability in a human character."

Phyllis recalled now, how in the last few days her grip of some very essential facts had seemed to be slipping--leaving her rather shaken and timid; but now she felt impressed with the test of Loyalty. "Loyalty to any cause for Honor, and Truth, and Humanity, involves much of self-sacrifice, and many disillusioning and often very crushing experiences; and these disillusioning and crushing experiences pierce deeply into the hearts of those who are faithful; but it is through sorrow and the threatened loss of a cause or an ideal, that our hearts are stirred, and our minds resolved to even greater loyalty and devotion to that cause or ideal.

"Thus, even when the body seems to be conquered, the spirit arises and not only reforms the story but writes into it visions of what is yet to be; and through these visions the whole being is stirred to even greater effort and greater loyalty; and then the spirit hears the Voice which whispers like a prompter risen

above the limited and confused and distressing condition saying: 'Work, and pray, and watch, for ye know not the day nor the hour when the triumph of the Cause will come.'"

The sun had set in its glory of color, behind the western hills and the soft rainbow colors were now fading into dull mauve and grey, when Phyllis remembered that this was the night of the last meeting of the disciples of the Golden Mean, until the coming winter.

Glancing from her broad window she saw that already the Hall was brilliantly lighted and that the people were gathering even then, and so she hastened to join them.

Besides the members, she noticed that quite a number of visitors and investigators were present. After the usual reports had been read and passed upon, the remainder of the time was employed, to the benefit and pleasure of all, by the presenting of a very entertaining programme.

A trained quartette sang some of the old fashioned folk songs which carried the audience into realms of the romance and loves and youth of yesterday; and a youth of about 21 who had recently been bereaved through the death of his girl-wife sang, by special request, one of the most beautiful compositions in the classics.

And then young Delbert Stoddard spoke for half an hour on the text--The Higher Law. He said: "This Higher Law is God's Law of Eternal Truth and Justice. It is a law self-operating and self-vindicating. It is over us and around us--the same yesterday, today, and tomorrow. To violate it is to bring punishment by the operation of the Law itself.

"There is an over-ruling Divine Force of which everyone who is of an open heart, and mind, is conscious; it is over us, and around us, and within us.

"It manifests itself in various ways such as discernments, intuitions, prophetic dreams, vision, and inspirations, etc., and the beneficial influence and power of this Force is by the Grace of God.

"Today, however, there is such a tendency toward materialism--aye, to question the reality of God, even; and the influence of this tendency is to wrap one in an almost impenetrable cloak of grey--cold grey.

"The worst of this tendency is that it does not limit itself to self-injury, but it reaches out its cold, ruthless tentacles and fastens them upon the minds and hearts of human beings and drags them down to its own level.

"'By their fruits ye shall know them.' And this materialistic, cynical wave that is sweeping the Country like a plague is fatal; destructive, and is scattering the seeds of infidelity, and darkness broadcast, for it springs from doctrines that we now hear exploited everywhere with such imprudence--these doctrines which have their foundation in the writings and teachings of such savants and philosophers as Neitzsche, Lichtenberger and their Colleagues and disciples.

"The disciples of these 'great men' believe that every superior person is a law unto himself--creating his own scale of values--his own truth--his own Standard of Morality; and this, in complete freedom, regardless of what Universal moral, or spiritual, or civil laws say is right or wrong, and quite indifferent to what these same laws say is truth or error.

"These persons believe that those less gifted than themselves should be thrown into servility, and be subject to them socially, morally, and spiritually.

"'Let us have courage not to help those who fall,' they say, 'but rather push them farther that they may die the quicker; and thus, purge society of the unfortunate--the pitiful.' They believe that one should never trouble his head about any pain or humiliation, or injustice he may have inflicted upon those who are not as high as himself, for they say--'Who could feel greatness if he had not the courage and the will to inflict suffering?' They believe that if these people or individuals cannot defend themselves by a skill or reason that is equal or superior to the skill or reason with which they are forced into conflict; or by a brute force that is equal, or even more terrible than the brute force with which

they are forced into conflict; why, of course, they become by divine right, their subjects, and tools, and slaves. No Christian, nor humane person could countenance such doctrines, and no democracy could permit it. It is anarchic, and unchristian, and inhuman; and while it dwells in the midst of humanity it disregards humanity. According to its principles, whatever enables a people to dominate and shine, even to the horror and envy of its neighbors--that is regarded as the high. 'Why is there so much disavowal and abnegation in your hearts?' this great Nietzsche demands. 'Become hard!' he admonishes, 'for all creators are hard.'

"The disciples of this regime hate Christianity and Morality because of the restraining influence which these exert upon the minds and hearts of humanity, and this is why they refer to those who do believe in and uphold them, as 'The most dreaded type of people--the sickly ones,' 'the domestic animals', etc., and this false philosophy, if it succeeds in establishing itself in the hearts and minds of humanity, has the power to throw the whole world into conflict. But over all this the Higher Laws are operating, immutably, invincibly, for the triumph of Eternal Justice, and Truth, and Love."

At the close of the meeting an especially delightful luncheon was served by the ladies of the organization, and then, after close, friendly hand-shakings and wistfully lingering adieus, the meetings were discontinued until the late Autumn.

CHAPTER FIVE

After her departure from the Garden City Phyllis became interested in the Indian School at the old St. Ignatious Mission, and so arranged a visit to the Flathead Reservation.

She had read a book--a most wonderful book which reveals the history of, and contains a prophecy for the future destiny of the Indians. It is called The Book of Mormon. It is recorded that the Indians were not always as they are now, but were once children of light; also, that they lost their heritage because of disobedience and transgression.

The prophecy is that they will be given their chance to redeem their heritage and again become Children of the Light.

That first evening at the Mission was one not soon to be forgotten, for she was privileged to witness, for the first time in her life, that beautiful Nature phenomena--the mysterious Northern Lights. Sunday morning dawned bright and clear and at the first ringing of the Church bells at the Mission Phyllis prepared to attend Service in the unique and beautiful Church.

There are paintings in that Church which represent the very best in art. They are symbolic and mystical and are intended to tell a story of the birth, and the loving service and sacrifice of Jesus our Lord, as the teacher-monks try to teach it to their congregations. It was a unique experience for half of that congregation was composed of Indians--the other half of the white people living on the reservation.

The Indians were all dressed in their own Native dress--a very best blanket, moccasins of buckskin beaded in very clever and ornamental patterns, hair smoothly braided and fastened at the ends with odd, and some, very primitive ornaments.

The squaws wore kerchiefs of bright colors on their heads while the bucks (as they call themselves) wore a regulation broad brimmed service hat. The Priests were very men whose personalities were charming and kindly and dignified. They were of the Jesuit Order, she was told, and had come as pioneers to that region many years ago.

One of the Fathers, as they were called, addressed the congregation--first, the white members in English, and then the Indians in their Native tongue.

The text of the Sermon was--"The Sinful Lie."

He explained that there are many kinds of lies, but that there is one kind that is more sinful than all the rest--the lie that is uttered to damage the good name or well being of an innocent person. That is the lie of hatred, of prejudice and malice. That is the lie that forces the victim in a false position and crushes

his spirit, and wounds his heart," he said.

It was one of those sunny, though crisply cool late autumn days tht sends the blood tingling through one's veins and the color to the cheeks. The ride by auto across the Reservation was one long to be remembered; the clouds, snow-white and as light as down were banked in majestic forms above the rugged saw-tooth mountains, craggy and sharply outlined, with their several glaciers glistening in the sun. As the stage-auto entered the town of Phyllis' destination, and which is situated on the shore of the beautiful Flathead Lake, she noticed quite an eager excitement among the natives--again, both Indians and white people; and upon enquiring the reason, she was told that the Steamer from the North was due, and that it carried the mail.

Just then there was a shrill, prolonged whistle, and looking over the lake she saw the graceful outlines of the Steamer as it emerged over the horizon. That night as she sat at the window of her very charming room and watched the twilight deepen and the stars come out, she suddenly felt overwhelmingly lonely and unfortunately for her, that crushing soul-sick, and over-powering heartsick feeling that she had hoped was now in the past, fastened its influence upon her again. "I have attended services in many Churches," her reverie ran, "and always, it was the same--I seemed to be seeking, seeking constantly and earnestly for one whose personality and strength, and vibratory influence would speak through all the other personalities and voices and bear me a message.

"I went expressly in search of the Good Shepherd of the Savior's human Sheep, but somehow, those whom I tried to reach by coming as near as I could, in public places, seemed occupied; and even reserved toward only a strange woman within the gates.

"What could such a one possibly want of them? What was her business, and how important was she socially and financially? And what influence did she have in the select, superior set who really are worth the bestowal of one's attention and time?

was the seeming attitude of all but one.

"One day at the Library I came very close to the 'Little Minister' and looked straight into his eyes, but there was no response of spirit or mind, and so I went upstairs to the reference rooms and stood before the broad window facing the east.

"The view was charming, and the hills I loved looked even more majestic and beautiful through the avenue of fine trees. I stood for a long time dreaming, and gradually the dream fancies wove themselves into living characters. Now the hills became the hills and mountains of my own native home.

"Several flock-masters wandered over them tending their separate flocks of sheep. Over a ridge appears a man--one of the 'sheep-herders', leading a fine young ewe that is blind.

"Approaching his fellow 'herder' whose 'camp' is just over the ridge from his, he says: 'I found this blind sheep where she had fallen in a gulley, and knowing that if she was left there to find her way as best she could, prowling wild animals might destroy her--and noticing that she has your brand, I brought her over to you.'

"I wonder if one would be justified in believing that a Shepherd of the Divine Master's flock would be as mindful of a human being if they found one wandering perilously among the rocks and crags in the hills of life, alone, blinded with grief, and doubt, and fear; and return him or her, if possible, safely among their own.

"Quite involuntarily, I am thinking of the 'Little Minister' this night, and feel prompted to choose him from among all the others, and write somthing of what led up to my own Quest and precipitated me out alone, to wander and work through all the mist of doubts and fears; in order that I might help to establish a precedent and prove a principle in the world of Ethics, and human values; and I am presuming to hope that he will understand and perhaps prove the one who can help me find my way safely and without suffering any after blight because of the world. Of

course, this will involve Winston Marvel, and he is a member of the Little Minister's congregation. But is it not in just such causes that the Ministers are especially called to give their services."

One week later, in Diary: "The appeal is yet unrecognized."

A meeting of Capitalists was being held at the Splendid Lakeside Hotel, for the purpose of discussing ways and means for the promoting of a new Railroad enterprise, which would open up a broader field for the development and prosperity of several towns, and much valuable land on the Reservation.

The meeting was to conclude with a banquet--such as only the Lakeside knew how to provide.

After the banquet, several touring cars, which already stood at the curb, were to convey the party back across the Reservation.

Phyllis, learning of this, arranged to go back with them.

She left the party when they came to that little town of the Plains, and registered at the Northern. As she entered the little room assigned to her, she was reminded of the past, and instinctively drew back. In a moment she had recovered her poise, and entered. "To me, there is no force, no repudiation, no cheapening reaction. No! What was sacred to me <u>then</u>, is ever sacred and fine and worthy of esteem. To Winston Marvel only, and <u>her</u>, it is different.

"When he wrote that letter telling me that he was coming here, he said: 'You may not be able to comprehend it yet, but I understand.' Then he emphasized: 'I have given into your honorable keeping the greatest thing I have--my love! I am coming, dear, so that we can discuss everything mutually and make our final decision. I am doing this because I hold your happiness above everything in this world; and so, you see, it is for your sake, dear, as well as my own, that I am coming.'"

She recalled how sincere he had appeared, and how earnest; and again that intuitional premonition that all was not in harmony now with his inner self--that

his sudden change and unwarranted attitude issued from something on the outside rather than from sincere inner promptings softened her for a moment and brought the tears to her eyes.

But the solution being so far beyond the horizon of her discerning powers she again resolved to put it away; but still believing that the future held the answer, and would, in its own way reveal the real truth, in the regular course and inevitableness of life and events--of causes and their effects.

"My ideal of education means learning how to adapt oneself to a truer and a higher conception of life, and the development of efficiency spiritually, intellectually, and physically." Her reverie was now leading her back to realms of home and loved ones.

"I have dreamed rosy dreams of the education of Elmo--the boy who from the first, weighed in the balance of Mother love on one side, and of friendship on the other. Winston Marvel asked me to tell Elmo all about him, and explain that in the near future they were to become very close friends, and perhaps co-workers; for, he said that he hoped that Elmo's mind would develop in science.

"Elmo is now on the borderland of a new, and wonderful, and critical plane of life--the adolescent age which is the formative period, where boyhood and manhood meets.

"It is an age of dreams and expectations, and adventure in that fairyland of illusions and anticipation that only a boy-man knows about--a period when he is usually exalted by a curious youthful egoism, and oftentimes is governed by a quaint wisdom which is instinctive and quite worthy a philosopher. He still descends a stairway via the bannister route, and leaps over a fence instead of entering the yard through the gate; and more than likely is he at any time to begin the performance of some startling song and dance--or piece of mimicry, to the consternation of the more quiet and sedate members of the family; and when reproved for it, his blue-grey eyes begin to twinkle as he assumes a very decorous attitude

and affects an egotistical drawl: 'Do you like me better as a sissy?'"

Phyllis paused here while an indulgent, half wistful, quite approving smile spread over her countenance. "He joins his fellows in athletic sports, and he whistles--loves to whistle!

"And now, as I did at first, I weigh the boy in the balance of Mother love on the one side, and the man in the balance of real friendship on the other. The man's Ethics and Standard does not balance between extremes, in the test of the Golden Mean; because any Standard which supports less than truth, and integrity, and loyalty, with high idealistic motives, and sincerity, is a betrayer, and will not remain true to either friendship or love.

"I would gladly have evaded that interview with Winston, but it revealed facts to me which, had I not seen, and heard, I surely would have discredited; but involuntarily, he also taught me a new lesson that day, and that was, that we should not place our friends on pedestals and idealize them, refusing to think of them only as we would have them be; instead of measuring and judging them as they really are, and then esteeming them, and loving them, and believing in them as they merit.

"Under any other rule some are sure to get better than they deserve, while others are sure to be imposed upon."

As the hours passed, Phyllis became more and more distressed because, added to the memories, was that insistent, silent, intuitional Voice calling and pleading for loyalty to uphold the first measuring and judging of the man--young and estimable, who pled for a friendship compact and pledged integrity and faith in friendship's high relation; and when she tried to put it all away as inconsistent and sentimental, the Voice became even more persistent.

"Through all the experiences of the Quest," she finally concluded, "I have been led by promptings--not knowing why nor always where--but obeying that force which has always been so much stronger than my outer-self, at least; and it has always proven a lesson of guidance; and so, perhaps it is best that I again obey

the prompting and go back for one day, to the Garden City--not trying to find a logical reason for so doing; but trusting that events which develop may present a logical answer."

* * * * * *

It was evening when Phyllis arrived in the Garden City, and registered at the Hotel Tiloren. Next morning as early as was consistent, she called at the home of the "Little Minister", but she was informed by the Minister's wife, that he had gone out of town for the day.

"Would it be convenient for me to call this evening?" she asked.

"I do not think it would," she said, "for his services are required this evening to officiate at a wedding.

"Is it the wedding of Winston Marvel and Frannie Hall?" she asked--a sudden intuition prompting her.

"I do not wish to give out names," the lady replied.

"Is there something about this marriage that makes it imperative that their friend should keep silent?" she asked, a little scornfully.

The lady quickly rallied to their defense. "No; I believe that those of their set have known for some time, as several showers and teas have been given in their honor and it was announced in the Society column of our paper," she said.

"Then it is the wedding of Winston Marvel and Frannie Hall," Phyllis affirmed with finality.

"Yes," the lady answered.

Phyllis bade her good-morning and hurried away.

"But Winston's Rector sees nothing irregular in the affair; this night he will verify this conclusion, when by the authority of his office, he sets aside consideration of a precontract and covenant that he knows has been violated; and performs that marriage ceremony." she concluded, as she entered the Post Office.

A letter was handed to her, and as she noticed the handwriting on the envelope

she gave a start of surprise. "It is from Lydia!" she smiled. And then, with a serious, wistful expression, she mused: "I had almost come to believe that I was the only one of the four, who, with the evergreen, pledged each other lasting friendship; who was unsophisticated enough to attach importance to the pledge and to be sindere. Play-acting and superficiality had not been written on the list of my accomplishments." Now hastily she opened the letter and read:

"My Dear Sweet Friend: I am wondering, after all this silence, where you are and what you are doing, and if Winston and you have made new plans. This letter is for you and him. He is such a splendid fellow that I am much interested in him as well as in you.

"You would not confide in me, and tell me the truth about you two. But he did, and I was so happy. I shall always think with great pleasure of you and the good times you helped me to have. I remember the first time we met--it was in the vestibule of the M.E. Church; of how we saw each other, spoke, and after, became close friends; and that day in the hills and on the mountain side; the Evergreen and the friendship pledge. Winston asked me to write you a long letter, but I have delayed from one cause and another. Tell me how far he has advanced and--oh, everything. I used to wish that I could be with you a great deal for you are such a sweet girl, and you would have kept me balanced up. I picked Winston from all the fellows at Mrs. McBride's, as being the best of them all--so true, so lovable, so ambitious. I love you both and want you to know that I am very happy to know that you two can have each other always because you can be a wonderful help and inspiration to each other, and who knows what splendid things you may accomplish together. You each hold the other in such high esteem that your future can only hold happiness and success for you both. When you answer this be sure and tell me how high Royal has climbed in the big and worthwhile things, and if he is there with you when you receive this you are to read it together. If he is away you are to give it to him after you have read it. I appreciate the fact that he confided

in me and wrote and told me about your engagement, even if you would not.

"I shall remain always a true friend because I love you both."

"Oh, Lydia! Could you but know the truth you would feel grieved and be rudely disillusioned. Winston would tell you now, that he was sincere then when he wrote and told you that there was an inviolable compact between he and I; but that after a later reconsideration of the matter (on his part), not a mutual reconsideration, I assure you; he had suffered a revulsion of feelings, unaccountably; and had changed his mind.

"To me, that is the moral standard of the world--the ethical regime of the egotist--the imposter--the traitor-heart!

"And, you see, dear Lydia, I cannot give Winston your letter to read because he is gone--our Winston has passed!" Phyllis had endured so much, and now she realized that her own strength alone was not adequate to bridge the chasm between that which we believe in, and that which is, in this great world of diversities of standards, and religions, and moralities, and philosophies.

Glancing up just then, she read the sign of a Law Firm, in the entrance to an Office Building.

"Shall I go and talk with them?" she considered. "I tried to reach the understanding of those whom I believed were ethically under obligations to be interested, because of circumstances; but they could see no worthiness in the appeal, and so, with only a prejudiced consideration from one side only, unhesitatingly placed their seal of condemnation upon the other. Yes, I will go and talk with these men."

Two men proved to be the occupants of that Suite of Law Offices, who were very unlike, yet very harmonious. The Senior partner was also Instructor to the Junior partner.

The Senior partner was Mr. Moulten, a man whose personality would always inspire confidence, for he was alert, kindly, intuitional, and had a high standard

for morals and a sincere belief in God.

The Junior partner was wonderful--a young, slender, intelligent-looking Law Student, who was blind. Phyllis told her need as best she could, her newly found friends listening attentively and respectfully, and encouraging her when she faltered and almost failed.

"The lady has suffered an inexcusable affront and a great injustice!" Mr. Moulten told Mr. Ellis. And then, addressing Phyllis, he said: "There is no law which vindicates such conduct in human relations, only the law of weakness, selfishness, and ignorance. One who is willing to be vindicated under such a law is not worth troubling about. You can punish legally if you feel that that would recompense you for what you have suffered."

Phyllis considered silently and then answered: "I can only receive justice and fairness by leaving all to the invincible operation of Higher Laws."

Sha had sat there silently considering and trying to reason about it all, but now she asked: "Mr. Moulten; can anyone honorably make one person happy at the expense of principle, or another person's happiness?"

"No;" Mr. Moulten answered. "Nor could anyone who believed he could, vindicate his standard in the eyes of those who hold honor, and trust, and truth, and love, and responsibility highly; but only in the eyes of the vain and superficial and selfish nature. Such persons as embrace unethical and unfair standards never see any wrong in anything they, themselves, do, but usually they are very critical and intolerant of others."

"I could not embrace, nor submit to any standard that cheapens, and plays with, and mocks life, and the God-principle of love, and morality, and justice, and truth, and trust," Phyllis declared with finality.

"Real men and women never do!" Mr. Moulten answered, "and I want to say to you--if you are convinced that you are right in upholding a principle, be loyal to it; and keep faith in yourself, your fellow-beings, and your God!"

"I will go now," Phyllis said simply as she offered her hand. "I am glad I came to you because you have helped more than you know; and so, I shall not forget you men who have not been too busy nor too important to pause and listen with ready sympathy to the story of a stranger, and speak the healing word even in the midst of your professional business of the day."

CHAPTER SIX

Face to face with stern reality--cold and stern because stripped of the ideality and poetry and dream-illusions of the full, strong human nature, and surrounded by materialistic visionary thought, Phyllis is realizing with a new understanding--but there in the mystic loom of life is the fabric woven under the inspiration of that dream-ideal.

It is a fabric with a unique and difficult pattern which even she, the weaver, cannot fully understand until after it is taken from the loom and examined in perspective, and as a whole. "But I will understand it," she affirmed, "and then there will be other fabrics to weave from new materials and new patterns; because I must go on weaving--weaving dreams, weaving high ideals, weaving the woof into the warp and then present the completed fabrics, with the unique and mystic patterns reading themselves into the work like a theme and interpreting themselves in symbolic language. But I must keep the heart-dream, and the Ideal, and the vision, for without these I would fail utterly because I would not be able to put into the fabrics and patterns the threads of golden, and rose, and blue. As I sit here and write tonight, the wedding of Winston Marvel and Frannie Hall is being celebrated in the new Church across the river and the 'Little Minister' is officiating.

And as I sit here and meditate I am conscious of a close compelling touch like the hand of the mystic Spirit over humanity saying: "We have elected you to follow the trail which leads to the fountain of Truth, and we shall wait for your return, hoping that when you come you will bring us back a message."

"And so, as I follow the trail, I note as I go, the many divergencies of

characters, and individualities, and intelligences, and I have come to recognize these as the outward expression of inner divergencies; and the evidence thus obtained, shows me why there are so many diversities in humanity's conception of what is right, and what is wrong--of what is fair, or unfair, honorable, or dishonorable; it is the outward expression of the inner person.

"If a person sows his garden with only swamp-weeds and briars, no need to seek there for a rose, or a violet, or a lily."

As Phyllis finished the last paragraph she felt suddenly weary--oh, so weary and alone. She laid aside the Diary and, leaving the room, walked out into the silent night.

And as she walked her heart ached with the realization that it is but a step from the rose and golden garden of dreams, to the cold, stern realities in the garden of materialism. Upon the great world-plane they are endeavoring to persuade themselves to believe that intellect and science are the real powers behind all human accomplishment, and the people are carried away by the great importance of accepting as truth only what is scientifically affirmed. But the fact remains that this system never has, and never can create in the minds and hearts of the multitude of unwanted ones--those who are unfortunate and under Social condemnation, that incentive, that faith, that self-respect, that self-realization that is essential to the development of Soul and Character and the upward progress of the human being."

And contemplating thus, Phyllis came to the great red bridge that spanned the river. Just then a faint light became visible over the crest of the highest point of the mountain, and in a moment more the large brilliant Star flashed through a rift in the gathering storm clouds.

"I was played into a false position unforeseen and overwhelming, but tonight that erstwhile friend and I have come to the parting of the ways--here we say farewell.

"Between he and I and his world the things that were, only for a moment, are now in the past. Under the Evergreen and the Star our friendship and love could have been true and real, and there could have been no falseness, nor pain, nor would the Standard of the Golden Mean have been violated!

"As I stand here tonight beneath the Emblem Star my heart refuses to repudiate or dishonor one thing that I agreed to under the Evergreen and the Star, and I refuse to recognized any Standard or regime that permits it--being sincere in the beginning. I could not be false even because of the ending.

"Just ahead a light that has been very dim is again gradually growing brighter, and a realization that he who has not failed within himself has not failed in the world.

"There are things that I would bury in the oblivion of the past--disappointments, disillusionment, losses, sacrifices; but I realize now, a little poignantly, that even these had to be, before I was able to separate the false from the true.

"It was said by one of the Savants that: 'Only in the deepest grief wilt thou find the greatest truth.' The worst thing that I suffered, was, after all, the fear that I might come back from my Quest through the marts and by-ways of life with the mind of the materialist, and the sneer of the Cynic.

"And so, I rejoice now, because I can still see beauty in the world, can still appraise values in people; can still be thrilled by the song of the lark, can still marvel at, and love, the harmony of the Spheres and retain my love for Nature beautiful; and because there were things in the past to which I could go back for reassurance and which proved a connecting link, also an anchor and compass when I had almost lost myself in the lives and doings of others.

"And because this is so, I know that it is the things in our past, as well as the things in our present, that makes us weak or strong.

"God is not the one to blame if human beings digress from His laws, and pervert their natures with the delusion that through the processes of intellect and

science one may become a Creator of his own law, and set up his will above the Divine Will and the Higher Law; if coldness, and emptiness, and disappointment is in their lives."

And thus, Phyllis contemplated in retrospective mood as she returned to the Hotel, and when she was again before the small table by the window she began to write.

"Endurance, for a principle, or to uphold an Ideal, or to prove a truth, oftentimes makes disappointment better than immediate success--because some functions in the human nature cannot be stirred to the best and strongest without encountering pain and bitter failure repeatedly, with such natures pain and failure give incentive for greater effort toward self-perfecting.

"Only weak characters make treaties with the passions they cannot govern.

"There are those who believe that success means doing only what one wants to do--in one's own way, with what he deems his own, but true success or happiness was gained at the expense of a principle or a friend. True success is the achievement of a worthy purpose by an honorable means.

> "'Once to every man and Nation, comes the moment to decide
> In the strife of Truth with Falsehood, for the Good or Evil side,
> Some great Cause, God's new Messiah,
> Offering each the bloom or blight,
> Parts the goats upon the left hand, and the sheep upon the right
> And the choice goes on forever, 'twixt that darkness and that light.
> (James Russell Lowell)'

"The woman who is pursuing her quest for the Golden Mean pleads that none will permit disappointment, failure or bitter disillusionment to depress them so much that they lose faith and hope and confidence.

"And never, oh never allow temptation to whisper that you may dissipate your sorrow by embracing the philosophy of the materialist; nor by indulging in thoughtless and illicit pleasures; for it is only a treacherous comfort that is so purchased."

The local morning paper contained an account of the wedding of Winston Marvel

and Frannie Hall, stating that the young couple would take a two weeks vacation and celebrate their honeymoon upon Mount Murphy. "But why Mount Murphy?" Phyllis marveled. "It is cold and bleak and rugged up there, he told me!"

It was also stated that upon their return he would resume his work at the University as Assistant Instructor under Dr. Von Roche, while Mrs. Marvel would be engaged as Stenographer in the President's Office.

"I cannot reconcile the two persons--the young man who stood upon the hill above the beautiful valley, that eventful day in the past, admiring the beauty of the snow capped mountains in the distance, standing there outlined against the horizon and reminding me of a tall, free young prince of the hills; and the one who could betray a trust--disregard one's chosen and pledged friend and underrate a principle, and humiliate a fellow being whose greatest failure had been in her believing in his word, his worthiness, and his integrity--but nothing else can a vessel yield except that with which it is filled.

"Perceptive powers unfolded through pursuance of the Quest have shown me how to penetrate the mask of coldness, and arrogance, and incredulity encountered in dealing with, or approaching people in whom I had placed great trust, and whose office proclaimed that questions within the provence of their calling would be reckoned with and balancing proportions obtained for those approaching them who were under the ban of social, moral and religious standards of materialism.

"I should have fortified myself with references, credentials, and even authority as an over-person; but then the appeal, and the response, on a basis of human values and relationships, and a balance on a scale of justice under the Standard of the way between the two extremes, never could have been presented--but they did not understand, nor did they wish to be understood."

Indignation flamed as she reviewed, and prompted under provocation, she was impelled to send the letters back discredited and dishonored.

"He has dishonored them, and discredited them, and it is said: 'Lies like

ravens, fly backward to their home, or the place of their origin, to roost.'

"They may only laugh scornfully at first and say it is one more evidence of woman's artful obsession; but later, when the finer instincts and better judgement have cleared away the mist of their own obsession, they <u>will</u> care.

"No one has ever yet evaded the moral law and reconciled it with the way between the two extremes. It is natural that the finely toned feelings and the highly organized physique of those whose minds and hearts are sensitive should become greatly disturbed, and even disorganized, by unusual situations, and by experiences which stir every emotion and every fibre of one's being.

"'Hearts so sensitively moulded, strongly fortified should be.'

"One is disorganized by forms preciptating forces which oppose each other--each contesting for supremacy over the way between, and a chaotic condition develops. Now, this is a crucible in which true and false elements are separated--the great melting-pot of right and wrong.

"'There is an unseen battlefield in every human breast
Where two opposing forces meet, but where they seldom rest.'

"If the elements of right obtain men and women become more strong, more capable, more free--but should the false prevail there will follow another period of darkness and disorganizing propaganda, and chaos, until the condition is ripe in anarchy and treason; then back into the crucible--the melting-pot of Right and Wrong for dividing of the elements again; until reaction proves the worth of right and truth, and perceiving minds rise above the false and weak, and lo; a man or a woman is presented for the way between the two extremes--the way of the Golden Mean."

The Quest is almost finished and Phyllis is yearning for her family, home, and people, in that far away beautiful Valley of the Sun, with its mountains circling round--mountains with their peculiar tints of soft fawn, and amethyst, and red, and pervading under-shadows of dull blue, and enclosing within its circle the shining

waters of an inland sea, evaporating slowly, but iridescent with the lights of morning, noon and sunset, effervescing through its waves.

"No one has ever yet evaded the honor law and reconciled it with the way between the two extremes. There is a real honor, which is often silenced and crowded back by the honor standards of the two extremes; but before which, the false honor of the extremes ultimately and invariably dissolves like mist before the sun; and so it is with the love that is real; writings of Sir Walter Scott reveal its worth--

> "'True love's the gift which God has given
> To man alone beneath the heaven,
> It is not fantasy's hot fire,
> Whose wishes even as granted, fly;
> It liveth not in fierce desire,
> With dead desire it does not die;
> It is the secret sympathy,
> The silver link, the silken tie,
> Which heart to heart, and mind to mind,
> In body and in soul can bind.'

"I had thought at first to follow along conventional and well marked paths, depending much upon standards traditional for the obtaining of balancing proportions, but the trail of the Quest has led me away through strange by-paths on many different planes under as many different standards, and the furnacing processes have even changed, very subtly, and released under different types, the ones formerly chosen to represent my Golden Mean, and the vision of the dream-child has ceased to represent a creation of the physical being, but sustains itself as a creation of the mind and soul.

"I have learned to be tolerant in reading human nature and judging people--and still believing, can forgive even the most aggressive personal enmity--if it is open and honest and free from double-dealing; but I cannot easily forgive a person who deceives me, and underbalances me in secret."

CHAPTER SEVEN

The twilight hour is the hour when pausing and releasing our minds from

occupations and worries of the day, we may give ourselves up to moments of quiet meditation and dreaming. Phyllis is sitting and waiting alone in the early twilight of the Autumn afternoon, and as she waits and meditates there is a sense of peace--of assurance and of mental and spiritual exaltation.

Before her the vista of the trail was unfolded--scenes set in the Cities large and small, and in the lumber and mining camps of the Northwest where she had studied with keen interest the strange characters and varied personalities and social gradations in the human drama which had unfolded before her; and which had often inspired, and often depressed her observing mind. The passionate object of her Quest had been knowledge--knowledge that was free from limitations and traditions and tenets of organized creeds or Societies; and now in review, she sat comparing the reconciliation, and peace and dawning understanding and poetry of the trail's end, with the prose and routine, and sacrifice, and disillusioning experiences of the Quest; and though unfoldment now made her realize that she had often reasoned illogically and even inconsistently about human nature and the nature of the Universe, she realized equally, with the thrill of exaltation, that her Star of hope and inspiration had ever retained its first inception; and even when observed behind mists of grey its soft irradiance beckoned to her, reminding her that the things it symbolized do remain permanent under every outward change; and that while each person has his or her own trials--each life its pitfalls and snares--that each was subject to turmoil and unbelief because of not having acquired between the ways a true technique of conduct and of love. She also realized that it is the delusion of superior self that makes people hard with one another--that makes the egotist and the arrogant intolerant personage--self-exalted.

In her long struggle with circumstance she had acquired fear of the malice of circumstance, and often a negative questioning attitude toward Christian tenets--resenting them as probably being the philosophies of visionaries and idealists; but her Star of hope and inspiration had ever bade her pause and weigh and measure them

by her standard and scale of values of the way between.

And now, softly the Voice of her ever present, Omnipotent Divine teacher-guide permeated her perceptive mind:

"The time is here; you are to finish your education on the trail, and receive your Degree; and remember--to believe evil because it pretends to be wisdom is a great Sin! God is Love, and He cares for you! Only believe, and Love will teach and guide you."

"But does love regenerate, chasten its subjects and then upon perceiving their discomfiture, does regenerate love chasten them still more?" she questioned with a challenge in her overburdened mind.

"Refusing Love one cannot enter into true relationships of love with God, nor with one's fellow beings. Deceit and imposition and usurpation have obscured your vision, but the wisdom of the Golden Mean, with your scale of values, will redeem My words. One of the great world-sins is fear, and another is to doubt one's higher self. Believing Faith points out the way--God cares for you. Forces of Love and of Good are over you, and around you, and within you; if you can now believe, Providence will bestow Infinite love and good."

Phyllis, reviewing the past, and visioning before her the remarkable version of the trail's end, gave herself up to the prevening influence of the Voice which to her perceptive mind, was the voice of her Divine Teacher-Guide of the Quest, on the ways between.

Her openly avowed enmity towards all things based on mystic illusion, or enervating superstition, or the over-governing of wills by hypnotic usurpation, or the proselyte of unauthorized religious tenets and practices, had made it hard for her to review, and receive instruction with an open mind; but the Voice on the trail of the Golden Mean, through Providence speaking, and permeating her perceptive and receptive mind, ever retained the personality and authority, for her, of the Divine Teacher and Guide; and so, as she meditated and reasoned at the trail's

end, the Voice prevening said:

"From the ranks of God's Universal womanhood you were chosen to represent womanhood--the womanhood that is pleasing before the face of her Creator; for you are one whose powers are feared but whose love is coveted. Know now, that your honor and your well-being is of Sacred importance to Christ your Lord, who is your Teacher's Voice and guiding Inspiration of the trail of the Golden Mean.

"Are you still anxious to redeem your pledge toward the Social and Moral uplift of your fellow beings, obtained at the beginning of your Quest?"

"Yes!" Phyllis affirmed.

"Then redeem your own woman's faith, and love, and womanhood, for Jesus, your Lord."

"I have felt very sorry because of the retaliating manner which I used in returning the book and letters of Winston Marvel. I wished to expose him--to show him up before his School just as he had revealed himself to me. Had I taken time for meditation I would not have done that."

"You did that," the Voice prompted, "because you should have done that very thing."

"But why?" she questioned.

"There is your Scale of Justice as represented by the Law of Retributive Justice. You were the indignant womanhood representing the Higher Law. Your regretful questioning is prompted by your over-tender and sympathetic Nature--you wanted your rebuke to reach its mark, yet you held very tenaciously to your Standard for a Golden Mean, symbolized by the Star, and the Higher Law, symbolized by the Cross."

"When they rejected and crucified him who came to them with a ministry of Love and Service," she affirmed, "he raised his Voice and prayed: 'Forgive them, Father, for they know not what they do.'" Phyllis meditated upon this profoundly, then with conviction, she summed up her final word.

"He meant those who did not believe that they were crucifying Christ but believed that they were silencing a false prophet. He meant that those who sin in ignorance are not personally and morally guilty as those who sin knowingly. His was the Supreme Sacrifice of which it is said: 'Greater love hath no man than this, that he lay down his life for his friend.' He is the Perfect Model for humanity, whose Standard is the only one that will eventually lead the world out of Chaos; and if humanity attempts to insert principles into His Standard, woven of tenets less prohibitive, and materials that are cheaper; they cheapen, and distort, and profane the whole Standard. If we scale the heights, there are always the visions, broad, and free, and inspiring, which awakens the song in our heart; but upon the lower planes there are only the delusive, deceptive lures of folly, and ignorance, and indulgence, and selfishness, and egotism, and infidelity.

"There are master-deceivers there who lure their victims with sophisms and corrupt philosophies--and these masters are very cold and pernicious and they have no compassion nor brotherhood of fraternal love, and they exact extortionate treating and fees from their victims. Sometimes it is a soul--at another time it is a human life; and then again--it is one's faith and belief in God and in his fellow men; and at another time it is one's honor or reputation.

"And the way of returning from beyond the borderland, back to the higher planes is difficult indeed; because it is the uninstructed mind, and the undisciplined heart of the person himself, which is the cruelest barrier in a human nature, or a human life.

"At the top of the trail, beyond the place where the way divides, the Cross and the Star maintains the Standard of the Golden Mean; and before and above is the Scale of Justice of the Higher Court.

"We will not be summoned there and given the opportunity to boast of our superiority--our skill--our learning, nor our ability to prove that we have lived as well, and done as much good as others of our class, and learning; nor to show

how we have been as sincere as most professing Christians or Church members; but we will all be judged there according to our own works--as we really have lived, and by what we really are.

"If we have lived as near in conformity as we could, to the Standard precepted by the Perfect Model, it is well; for His law is the Eternal law of Truth and Justice--of Faith and Love."

Estelle Jenkins Pratt

(Transcribed by Marilyn Pratt McDonald, granddaughter; April 3, 1987, Salt Lake City, Utah)

George Morris, 1816-1897

Autobiography (1816-1849)
Typescript, BYU-S
THE HISTORY OF GEORGE MORRIS

I was born at Hanley, Cheshire, England about two miles from the city of Cheshire on the 23rd of August 1816. I was the son of Joseph Morris or Morrey (he was called by both names) and Elizabeth Vernon. My father was the son of James Morris and Hannah Ledsom; my mother was the daughter of George Vernon and Rebecca Goban. My father had two sisters; the oldest was called Nancy and was married to James Dutton and the youngest was called Kitty and was married to Thomas Davenport.

My mother had one brother named John Vernon; he was married, had considerable of a family, and lived in Mancelsfield, Cheshire, England. She had one sister named Mary who was married to Robert Wild and lived at Dukenfield. My father's sister, Nancy, lived at Beeston and Kitty lived at Perforten. My father lived in Murwardslay at the time of the earliest remembrance. These were all small country villages joining each other in Cheshire, England. My father was a very strict Methodist and a class leader running down deep into error and inconsistency. I have heard him say when describing the torments of the damned that you might take a cat and pluck out one hair every thousand years, and when all the hairs were taken off the cat that their torment had only just begun. He said that we were born in sin and shaped in iniquity, and that there were infants in hell not a span long.

To impress it strongly on my mind that sabbath-breaking was wrong, he said that there was a poor old man once who had nothing to make a fire with, and he went out on Sunday to pick up some sticks. As he was coming back with a bundle upon his back the Lord caught him up into the moon with the sticks on his back to make an example of him that everybody might see. Then he pointed out the figures on the moon to me and said that he had been there more than a thousand years to punish him for breaking the Sabbath and always would be kept there to the end of the world; he said if people would only believe they could be saved, but if not they would be damned forever.

My parents were very poor, and there were six children of us. My mother had had one by a former marriage--his name was James Silverthorn. I was the oldest of my father's family, four boys and two girls. My brothers' names were William, Joseph and Matthew. My sisters were Mercy Ann; who was married to Allen Wilkinson and died while crossing the plains to come to Salt Lake and was buried at Deer Creek, aged 32, leaving four children named John, Fanny, Marry Ann and Sarah; and Fanny who died

when about eight years old. My father was a foreman shoemaker, and his earnings were very small, in consequence of which he was unable to send me to school.

When I was a small boy, I was very fond of books. I saved every copper that I could get hold of and spent it in buying little books until I had acquired enough to make quite a thick little book and sewed them all together in one and kept one book for many years. I prized it very highly and by that means more than any other learned to read. I would go to school a week or two, occasionally, but there was nearly always something that I could do by which I could earn a few coppers. The commons was covered with low green bushes which produced a blackberry something like a black currant but they grew only one in a place, not like currants. They lasted nearly all through the summer and sold readily in the market, so my mother and her children were kept busy picking them all the season while they lasted. During harvest time we were kept busy gleaning and in the fall digging potatoes for the farmers, so that I was kept so busy nearly all the time that I had no chance to go to school.

When I got to be about seven years of age I was put out among the farmers to work. The first thing they set me to do was to go around the wheat fields to scare the sparrows off the grain, they being very destructive for two or three weeks before harvest. I was armed with a pair of clappers made of three small oak boards. The center one had a handle to it which I had to keep rattling all day long from early morning until sundown hollering and throwing rocks at them all the time for which I got my victuals. Sometimes I was employed herding the cows in the pasture; at other times I drove the horses for the plowmen, two or four in a string, one before the other, by word of mouth and the aid of a long switch of a whip. So particular were the farmers about plowing straight furrows that if the hind horse did not step every time with one foot in the furrow and the other on the land, very likely I would be struck between my shoulders with a great clod and have the breath almost knocked out of me, for the poor boy was always held responsible for every crook that there was in a furrow. I got unmercifully beaten and kicked almost everyday. It was a miracle that they did not beat and kick the life clean out of me.

It would get so muddy turning at the ends and raining so often that my feet would stick in the mud so that I was unable to liberate them, and the horses would come tearing round through it and step onto my foot and go over me to come near killing me very often. As I had to stumble through the clods around from six o'clock in the morning until six in the evening, I would get so tired that I would scarcely be able to get home at night. After passing through this kind of an ordeal for several years, my father thought that it would be better to teach me the shoemaking business; but when I came to be closely confined and having to lean over my stomach all the time, it was harder on me than the bad usage I had been receiving. I had to leave it and go back to the farmers again, and I commenced to hire by the year with them.

I worked for one and another of them until I was about 15 years of age. I then engaged as ostler and waterer at a small country inn and tended a garden and a race horse. An incident occurred while I was living there which I will now relate. I was then in my 15th year and had come to the conclusion to take a decided stand against the tyranny, oppression and abuse which I had to endure so far in my life and to defend myself against all who might attempt to impose upon me in the future be they high or low, rich or poor, Jew or Gentile.

Near the end year an incident occurred which tested me as to whether I had the necessary grit to carry out my determination. It is the custom in that country for the farmers to pay their rent twice a year, and on such occasions a free dinner is given by the landlord at some public house. The steward of the estate attends to receiving the rent, and they generally have what is called a jolly time--that is, they eat and drink all they can. At this particular time, they had nearly all got through with that and gone home, but among the few who were left were a great steward and the village school master. These two very important personages were large, fat, big-bellied men, so it took longer for them to satisfy their stomaches than it did the rest. At about midnight they began to tell about going home, so the steward called for his horse, and I brought him out immediately and placed him to the steps in front where it was very convenient for him to get on. I waited there for some time. Finally he came staggering along to the front door. The school master followed trying to persuade him to go back and take another glass, so after staggering around awhile they concluded to go back and have another talk and another glass.

The night was a cold one, and since they had been standing there a good while and I was feeling pretty cold, I spoke very politely to him and said, Mr. Spencer, shall I put your horse into the stable again until you want him, if you please, for I am very cold?" He made me no answer, but he stepped forward on the platform and struck me a fearful blow between the eyes over the horse's [back], as I was holding the horse for him to get on, which caused the blood to fly in all directions. He then went off to get another glass as unconcerned as if nothing had happened, but he had raised my dander to a pretty high pitch, and the first thing I did was to let his horse go and give him a kick in the belly to start him off. I then went to the pump and pumped water on my head for half an hour before I could get the blood stopped.

I then went into the house and watched for a good opportunity to pay him back in his own coin. Presently he got up on his feet with his face towards me, and while he was talking to the school master I bounded from my seat like a tiger and planted him a well-directed blow with all my might right between his eyes about the same place as he had struck me. It sent him reeling head long right for an open doorway that led down into a cellar, and he was only prevented from going down by the landlord's daughter who was standing by the door. Then as I had settled with him I walked out

the front door passing by his servant man who was standing in the doorway at the time and had seen his master strike me and had caught the horse when I turned him loose and had also seen me strike his master. I ran for the barn and got up into the hayloft and burrowed down into the hay as deep as I could get. It started a great excitement in the house, and they ran in all directions in pursuit of me. But when they asked his servant which way I had gone, he put them on the wrong track saying I had gone up Stritten lane like lightning when I had gone directly the other way.

After searching in all directions for an hour, the landlord brought a man by the name of Thomas Hedge, who had been assisting me that day, into the barn with a lantern to search the hayloft for me. He sent him up into the loft while he stood down in the barn directing him to pull the hay up and look in this corner and that corner and swearing that he woulll me for disgracing his house if he could find me. He said that Mr. Spencer should kill me like a damned dog for what I had done to him for I was not fit to live another hour. Thomas passed back and forth over me and looked in every other place but where I was. He had seen the affair all through, and he told me afterwards that he could have caught me and held me very easy if he had wanted to, but he said that he wasn't going to see me abused by the old tyrant anymore. His servant told me afterwards that he could have found me in a minute if he had wanted to, but that his master was a damned old tyrant or he never would have struck a poor boy such a fearful blow in the face as he had done me.

A day or two after the occurrence he came down on purpose to tell me to keep out of the way for he had heard his master say that he was going to send word to Mr. Harrison to secure me and he would come down on a certain day and horse-whip me to within an inch of my life. He said that if he heard anymore about it he would come and let me know, for he did not want me to fall into their hands because they would be sure to kill me like a dog among them.

The next day or morning after it happened I crawled out of the hay in good season and done up my chores in good order. The servant girl called me into breakfast, and while I was eating the old boss came down from his bedroom. He did not take time to put on his shoes before he came to where I was, and in a terrible rage, he cursed and swore until he foamed at the mouth. He made terrible threats about what he would do but was afraid to tackle me, so I sat there with one eye on my breakfast and the other on him until I had eaten what I wanted to. I then got up from the table and stood before him. I said, "Mr. Harrison, if you will, just pay me what you owe me, that will be all that I will ask of you for. I have been treated like a dog long enough." This enraged him beyond bounds, and I thought sure that he would jump onto me. I had expected it from the first and had made my plans how to defend myself. I would run head against his belly and catch him by the thighs and dump him with his head on the floor hard enough to quiet him down, for he was a low-set, big-bellied, little man as thick as he

was long. It would have been just as easy to set him head downwards as any other way.

Several days passed and I heard no more about the horsewhipping. But I kept a close watch on everybody lest someone should attempt to bind me. It would not have been a very easy job for most ordinary men to undertake, for I was about as strong as a small lion. I was low in stature but of well-developed muscle and scarcely knew my strength. Several more days passed and he did not come, when early one morning the servant appeared. He had come to tell me that there was now no danger of me being horsewhipped for he had heard his master talk about the matter to some gentlemen last night. He had said that he had done wrong in striking me, that I had served him right, but he hated it so damned bad to be struck by a little sassy devil of a boy that he had thought of horsewhipping me. He now thought that he should give it up. So the thing blew over without my receiving any further abuse, but it was a long time before he heard the last of it. The gentlemen at their hunting suppers would rig him terribly about it, and the Squire would tell him that if he did not behave himself he would send for Harrison's boy and he should give him another drubbing, but it made me lots of friends. It spread all r the country and everybody I met would want to know what I had been licking old Tom Spencer for. They would say that it served him right, but they did not know how I durst undertake to do it. They would say that I was a gritty, little devil or I wouldn't.

After that all the tavern keepers around the country wanted to hire me for the next year and were willing to almost double my wages to what I had been getting. Old Mr. Harrison got mad about it and said he had the first claim on me, and they ought to wait and see whether he wanted me first. Ed, the whiperin, came down the hall to hire me; he said he wanted me in his stables to help him to take care of his hunting horses. He had five in number for his own use (he was a breakneck rider), and he said I was just the kind of a fellow he wanted. He would give me more wages than any of the others, and he would see that nobody abused me there.

Squire Leech kept two packs of hounds one for hunting foxes and the other for hares. They had two hunts a week during the hunting season. Fifty hounds were a pack, and there was a huntsman whose place was at the head to keep the dogs in the scent. The whiperins place was behind the does to keep them together. When one dog got the scent the whole pack kept up the howl and followed the fox across the country through fields of grain, over walls, hedges or ditches or through rivers. All the Nobility, as they were called, wore red coats, white breeches, and top boots. Rich merchants and others could go in the hunt, but they were not allowed to wear red coats.

Well, I had just entered into my 16th year and I had merged suddenly from a poor, friendless, obscure boy to be quite a notable character. A wide opening had been made for me to enter into high life, but being a sober, thoughtful boy and religiously inclined, I thought it would lead me in a direction that I did not want to go; so I declined to hire with any of them for the next year. I had never spent a single sixpence for liquor during the past year, although I had lived at a tavern; while the young man that lived there the previous year had spent all his wages so that he had nothing to draw at the end of the year.

When my year was up and Christmas came, I left that part of the country and tried shoemaking again for the third time; but as had been the case before, the close confinement and sitting did not agree with me. After enduring it as long as I could, I got up, left it, and struck off about 5O miles to a busy little manufacturing town called Duckenfield which is near Ashton and about eight miles from Manchester. There I got work from a rich cotton manufacturer as assistant gardner. I had gained considerable experience at it during the year I lived at the tavern, and I had charge of a fancy show garden while there.

From that I went to a steam boiler manufacturer, but that was more destructive to my health and happiness than anything I had ever done before. It was there that I lost my hearing; through the continual clatter and stunning blows of the big sledge hammers upon the iron plates, I became so deaf that I could hear nothing only as people would holler in my ears. I also met with a sad accident while at the business by getting the thumb of my right hand caught in some machineryich crushed it bone and all as flat as a copper coin. This disabled me from doing anything for three months. The prospect of my ever being able to hear again was very doubtful, so I had to quit that business. Sometime after I had left the business my hearing began to return to me very slowly, but I never more than partially recovered it. So to a certain extent I had become an old man before I was 20 years of age being both deaf and crippled.

I next went to work in the coal mines. Here also I continued to be very unfortunate and came very near losing my life a number of times; at one time I got my ankle split, at another time I got my right knee badly crushed, and at another time I had come down out of the drift where I was working to get a wedge and had no sooner gotten far enough away to escape with my life when down came the roof like a clap of thunder.

But the worst accident that I met with in the mines occurred some time after this. While I was sitting upon a low rock cleaning out the spout of an oil can, a long slip of a rock fell out of the roof of the mine about five feet and a foot square catching me right across my shoulders and doubled my face and feet together and broke in two pieces, one slid over my head and the other down my back tearing the hair off my head and the skin off my back in a fearful manner and to all appearances had crushed

the life out of my body. There were several men there who lifted me up and said that my back was broken.

When I began to come to I saw the glimmer of three candles like a flash and then all would be dark again; my sight continued to come and go in this way for some time before I began to realize my condition. Then I began to try to ascertain whether my back was broken or not by drawing up my legs and then stretching them out again. I soon realized that it was not broken and felt very thankful indeed. They put me into a coal wagon and one of the men took me to the shaft. The distance to the shaft was eight hundred yards and the distance from the bottom to the surface was three hundred yards perpendicular. In about two weeks I had so far recovered as to be able to walk about a little, but it has troubled me more or less all through my life. For many years I was hardly able to get through a whole year without being laid up a spell with my back, and I think that by this time that I was about ready to join the ranks of the old men.

I left the coal mine and went to making shoes again (4th) this time on my own hook. I was about 21 years of age and had always been religiously inclined, and a great lover of books. I had kept myself pretty clear from most of the vices to which youth is subject, and had lived a pretty good moral life. I never acquired the habit of drinking liquor, smoke or chewing tobacco nor taking snuff. I spent my leisure time in reading and study; I never learned how to play cards, dice or dominoes; I never engaged in gambling or betting in my life. I had in some degree the charge of my mother's family for a year or two, she having moved where I was since my father was absent nearly all the time. About this time my mother was taken sick and in about two weeks after, she died. It was in October 1839. She was aged 45 years; she was interned in the burial ground at the Provedence Chapel, Dukenfie1d, Cheshire, England. My father then came to live there and took charge of the familself.

On the 6th of January, 1840, I married Jane Higginbotham, an orphan girl about 19 years of age; she had a baby on January 23rd, 1841, and died April 17, aged 20 years and 3 months. She was interred by the side of my mother. We had been married in Parrish Church at Ashton, Cheshire, England. The baby was a girl and was named Jane after her mother. She died October 9th, 1841, and was interred with her mother. These bereavements caused me to feel sorrowful, to reflect much about religion, to read the scriptures, and to pray for light that I might understand the principles of salvation. I had always been earnestly engaged seeking after the truth; I had made a practice of attending as many of the meetings of the different sects and parties as I could get to, of identifying myself with several of them, and of enjoying myself pretty well for a short time with each of them but I could not rest satisfied long with any of them. I learned in a very short time about all they professed to know about religion and it came far short of satisfying me. I had visited all the sects and parties around the

country within reach and had concluded to stand aloof from them all for I considered that they were all lacking the true principles of religion. After that I would frequently meet some of the ministers of the different sects to which I belonged who would claim me as a member of their church saying that they had converted me, to which I would reply that there was where the trouble was; that if the Lord had converted me I should have stayed converted. They would call me a backslider and labor with me to bring me back into the fold again. I told them that I could not feel as they said they felt. I could not enjoy religion as they said they enjoyed it; I could not jump and clap my hands and shout "Glory, Hallelujah, Amen," as they did; I could not say "He is coming just now," "We have got Him just now." I said that it looked to me more like they were crazy than religious. They would then try to scare me with hell fire, damnation, the bottomless pit and ever-enduring torment and then wind up by praying that the Lord would shake me over the pit of hell and show me my awful condition before it was too late. But I had become such a hardened sinner that all their powerful reasoning had no effect at all upon me for I did not think that I was half as bad as they said I was.

I had never allotted myself to get into the habit of swearing or using bad language, stealing or fighting; I never had anything to do with litigation; I was very conscientious in all my dealings and strict in keeping my promises. I will mention a little incident which will verify this fact.

I was coming from the market one Saturday night, and there was an old man on the side of the road selling some books. There was one that I wanted, but I lacked a halfpenny of having enough to pay for it. "Well you can take it," said the old man. "You are an honest boy; you will pay me sometime." "Well," I said, "if you will allow me to take it, I will pay you the halfpenny next Saturday night." When Saturday night came I walked two miles expressly to take the halfpenny to him, having no other business to call me that way. When I handed it to him he said, "Oh I knew you were an honest boy. I would not be afraid to trust you with a sovereign, and the Lord will bless you all your life."

About six months before I was married, my half-brother James Silverthorn married my wife's older sister. They had two children. The younger was called Martha and the older called Elizabeth. Their mother's name was Mercy, and she was the daughter of Matthew and Nancy Higginbotham. They had two uncles; Matthew and James. About this time my brother Joseph got severely burned in the coal mines by an explosion of fire damp. It was in the year 1840, and he was visionary and flighty in his mind ever after. I had come to the time when I first heard the sound of the everlasting gospel. It was in the month of March, 1841. Some of the Elders had just made their appearance in the small town where I lived and called Dukenfield and Cheshire England. The way it came to me was as follows. I was sitting in my shop making shoes. The door was

open, and some little children stopped before the door to play. My attention was arrested by hearing them talking about people they called "dippers." They said that they dipped people over head in water and talked gibberish in their meetings, and the children tried to imitate speaking in tongues. I asked them where they held their meetings, and they said, in an old room up town and pointed it out to me. So I made them visit the next week.

I heard something at the first meeting that suited me better than anything that I had ever heard from any of the sectarians. I was not very hasty in joining the church; I took time to investigate the principles of the Gospel pretty thoroughly, attended all the meetings that I could get to, borrowed a Book of Mormon from one of the Elders, and commenced reading it very earnestly and prayerfully. I had not read far before the spirit of the Lord bore testimony to me that it was the truth of heaven. I continued reading until I had read it through and got testimony after testimony concerning the truth of the work and divine authenticity of the Book of Mormon and concerning a Prophet, Seer and Revelator having been raised up in those last days with all the power, authority and Priesthood necessary to build up the church of Christ upon the earth. I received testimony that the Elders preached the truth from heaven, that the organization of the church was according to the mind and will of heaven, and concerning the gifts of the Spirit and the gathering.

Before I was baptized I walked eight miles to attend a fast meeting held by the Saints in the carpenters hall in Manchester, fasted, and at four o'clock in the afternoon they had what they called a tea party. But there was no tea there; they had hot water with plenty of good cream and sugar and plenty of something good to eat. I partook with them as though I had been one of them, and felt in my heart that it was the richest feast in my life, and the best company that I had ever enjoyed. The gift of tongues, the interpretation of tongues, and the spirit of prophesy was poured out richly upon the Saints and they sang the sweet songs of Zion. Such a heavenly influence rested down upon the assembly that it was in very deed a rich foretaste of heaven.

For about a week before I was baptized I took a way one Sunday afternoon up by a beautiful riverside into a retired place for the purpose of meditation and reflecting undisturbed upon than of salvation which had occupied my mind very forcibly for some time. I prayed to my Heavenly Father in secret and confessed my sins. I had one of the most refreshing seasons that I ever experienced in my life, for my soul was truly humble before the Lord. My sins were made manifest to my mind; my ignorance and my imperfections were shown to me, and I felt my weakness so keenly that I wept again and again over my condition. As I lay prostrate on the ground I poured out my soul in prayer before my Heavenly Father in the name of Jesus Christ confessing my sins and asking forgiveness from the Lord. I covenanted with the Lord that I would forsake all my sins and begin from that very hour to lead a new life and serve him the

remainder of my life to the best of my abilities if I could but obtain his Holy Spirit to assist me for I felt that I could not do it in my own strength. He heard my prayers and poured out his Holy Spirit upon me mightily which caused me to weep for joy and rejoice that the Lord had been so merciful and good unto me all through my checkered life. My heart was made as light as a feather that very hour for a change had taken place which caused me to feel like I was in a new world; the rippling in the river was like sweet music in my ear, and the birds sang sweeter than I had ever heard them before. I looked forward with joy to the time when I should be baptized and enter in through the door into the kingdom of God, for I had seen it and had a foretaste of its joys, which to me were sweeter than honey from the honeycomb.

I have now nearly got through with the history of my early life; I will mention one or two more little incidents before I commence with my baptism. There was a firmness and decision of character accompanied me through my youthful days that was really exhibited by the young men of my acquaintance. When I lived at that tavern during my 15th year I never spent as much of my wages as would buy one pint of ale while the other young men spent all their wages in drink. Another circumstance was that when I worked with the boiler makers and coal miners, they had a custom of paying us our wages on a Saturday night at some public house where they had to spend some for the good of the house. I would pay my share of the money but would not drink. Then I would leave saying that I had some important business to attend to [for I could not endure their obscene language and ribald songs, their cursing, tobacco fumes--I could not endure it.] When I could avoid it, of course, they would curse and abuse me and tell me that I thought myself too good for their company; but that did not make me like them any better.

There was one more thing which happened when I was a very small boy which I feel very delicate about mentioning. My father was an inveterate smoker according to his means and circumstances; he was out of tobacco and there was no bread in the house for the children's breakfast nor flour to make any and but one penny to buy anything with. A controversy arose between my mother and him whether the penny should go to buy tobacco or bread; but, of course, father being the strongest party, it had to go for tobacco. It seemed as though my mother's heart would break with grief, and it made such an impression upon my little mind that I vowed that I would never use tobacco while I lived. I have kept my vow inviolate to this day.

Now e got through with my history up to the time of my baptism. At the time I had that joyful season in that retired place on the riverside, I made up my mind to be baptized the following Sabbath morning. The week that intervened seemed like an age almost; I felt so much afraid lest something might intervene to prevent it. But when Sunday morning arrived I arose at a very early hour, it was about four o'clock and called upon the Elder that I had selected to baptize me. We resorted to the place where

I had spent the previous Sunday afternoon, and he baptized me. His name was John Albiston, Jr. In my ignorance and simplicity I requested him to baptize me a second time, considering that once was hardly sufficient in my case, but the Elder said that it was all sufficient and to do anything more would be doing beyond the order of heaven and would not be acceptable.

So I was satisfied, and oh! it was a season of joy and rejoicing such as seldom falls to the lot of poor fallen humanity while traveling through this wilderness of sin and sorrow. It was about the dawn of day on a beautiful midsummers morning; the scenery was enchanting, the birds had commenced to sing their sweetest morning songs and all creation seemed to rejoice with me for it was a very important crisis in my life crippled as it was with the circumstances of the greatest moment to me. It was the time when I was born a child of God and entered in through the door into His Kingdom and put off the old man with all his deeds. I put on the new man, Jesus Christ, and it was the time when I stepped forward to become the pioneer of my father's family for I was the first one to receive the principles of the gospel. The date of my baptism was June 28, 1841 in the suburbs of Staily Bridge, Lankanshire, England.

On the 5th of September, 1841, I was ordained to the Aaronic priesthood and preached the gospel some little in the small branches around. I baptized six persons, but the principles of the gathering had begun to be preached, and I caught the spirit of it. From that time forth I never parted with a sixpence necessarily until I had accumulated sufficient means to emigrate to Nauvoo.

On the 1st of February 1842, I started from Bukenfield on my way for Liverpool, and one of my brothers named William and my sister Mary Ann accompanied me on my way until we came to a river and went down to the water. I baptized them, and they returned home. I went on my way rejoicing. [page 19 missing] place as I had described and returned quite disappointed and told me that I had deceived her and she was quite vexed at me and I asked her if she thought that I was that kind of a man to lie to her like that and I told her that she had not found the right place and described it to her again and the next day she actually fixed herself up again and went in search of it a second time but returned with the same results. Then they suspected that my mind was out of balance and her husband and her quizzed me so close that they detected me and strange as it may appear they had never mistrusted me before, in all the strange stories that I had been telling them. And thus it was that the struggle between life and death had been going on within me and death had well nigh gained the victory and the lady had called in some of neighboring sisters to come and stay with her one night to see me die. And they were talking about me and expressing regret that a young man like me should be taken away in the prime of life not thinking that I could hear

anything they said when a gleam of consciousness came over me and I spoke to them and said that they must not talk about me dying for I was not going to die.

That same night when Sister Smith was fixing me as comfortable as she could in bed and tucking the clothes around me, I said to her, "Sister Smith, cover up Jane," and she said, "What do you mean George?" and then turning towards the other sisters she said, "He is rambling in his head, he is thinking of his dead wife, he is nearly gone. He cannot live till morning." I spoke to her again and said, "Cover Jane up same as you have me. She is lying in bed on the other side of me there." She said, "There is nobody but you in bed, you feel very sick don't you, do you want anything else?" Then she left me, I was just about to pop through the veil and the spirit of my dead wife was hovering over me, I saw her explain as I ever did in my life and talked to her and said, "Jane, how is it that you are permitted to visit me?" And she said, "Because you have been baptized for me in the temple." On the 23rd of August 1843 I married my second wife at Nauvoo, Hancock County, Illinois. She was the daughter of James Newberry and Mary Smith. She was aged twenty years, four months, and 10 days and I was 26 years old on the day we were married.

In the fall of 1843 I had a very narrow escape from being drowned in the Mississippi River. I had been up to Burlington Island and with three others went to get a raft of firewood and we were trying to land it at Nauvoo. We had swung the hind end as near to shore as we could get it and thinking that the water was shallow I jumped in to carry a rope to shore but in place of being shallow it proved to be over ten feet deep where I jumped in and a perpendicular rock there and being a very windy day the waves dashed on the shore and then fell back again with a great force driving me further into the water, after struggling for my life for a short time to get to shore found I could not make it and having let go of the rope in the struggle I turned and made for the raft again thinking that by the aid of the waves I might be able to gain it but having on a heavy blanket coat and big boots they soon leaded with water. And not knowing how to swim I went down like a lump of lead striking upon the bottom on my feet and not having lost my presence of mind I had closed my mouth and kept water out of me and remembered the rope.

It was a heavy cable about fifty feet long and I remembered the direction the raft was in when I went down, so I raised my hands up and groped for the rope stepping one way and then the other on the bottom of the river in the direction that I thought the rope would be in and miraculously as it may appear, I caught the rope when it was within two feet of the end and commenced hauling it in hand over hand until I began to think that there was something wrong, it seemed too long, when I popped up with great force about four feet behind the logs, if I had struck them with my head it would surely have killed me. I crawled out onto the raft and stretched myself out perfectly exhausted and the raft floated down the river a mile before we landed it. Now, how I

came to catch that rope in my hand and how I was able to hold my breath as long as I did I cannot account for unless my guardian angel who has chover me was there to direct me in such a manner.

In the summer of 1844 I made brick in William Law's brickyard while engaged at work on the 28th of June word came into the yard that Joseph and Hyrum had been murdered the day before in Carthage jail by a mob and their dead bodies would be brought into the city that afternoon. A procession was formed on Malluland Street to receive them and escort them through the city to the Mansion House, Joseph's residence. Many thousands of people assembled and such a time of mourning I never witnessed, neither before nor since. Some express their sorrow by weeping and some by praying for vengeance on their murderers and some could neither shed tears nor speak and a good many wanted to go and take vengeance on their enemies and murderers by laying Carthage in ashes but through the influence of Parley P. Pratt, Willard Richards and other influential brethren the people were calmed down and the corpses were taken to the Mansion House to be prepared for the Saints and friends to take a last sad view of these they loved so well. On the 29th, not less than ten thousand people assembled at the Mansion House to view the remains of the martyred Prophet and Patriarch for the last time and a heart rendering scene it was, I was one among the crowd who went to see him.

My first daughter Lavine by name was born about one month after Joseph was killed. In the winter of 1844, I had another narrow escape from being drowned in the same river. I had been over into Toway digging a well and had finished it about noon and started to come home and when we got to the river it was dark. The river was frozen over so as to bear teams up hauling wood and they had made a track on the ice but the sun had been pretty warm that day and had melted some snow so that the water had flowed over the track and obscured it so that it was not plain and there being no moon we lost our way while crossing and having no object to steer by we had to guess at it and the man that was with me was pretty badly scared. I had to go before him some distance before he would venture to follow me, so I came to a place where the ice was tender and not knowing what way to take to get off of it I thought it would be the best way to step lightly and go quick so I stepped off in a light springy gait and had not gone more than a rod when I plunged head long into an airhole, one of those places that remain open in all large rivers and do not freeze in the winter. The place was about a rod wide and a rod and half long down stream.

I had a long barrelled shot gun in my right hand at the time which I held onto. I was always remarkable for presence of mind in danger so I closed my mouth and kept the water out of me and although I had no knowledge of swimming as natural instinct led me I soon found myself in the best position possible for catching on the ice when the current carried me down to it. I was floating as near the surface of the water as the

weight of the shot gun held up out of the water in my right hand would permit me. When I struck on the ice with the gun butt it broke, in an instant I struck again and it broke but the fourth time it didn't break and I was enabled to raise my head out of the water and take in a breath and rest for a moment. I then raised my left hand and examined the thickness of the ice, the thin edge had broken off until it was nearly two inches thick but that was not sufficient for me to attempt to get out, so I placed the gun as far over on the ice as I could and raised my other arm out and g upon the edge of the ice by my arm holes, the current ripping by me and pinning me up against the under surface of the ice as close as it was possible for me to be.

I then looked around for the man that was with me and saw him standing about four rods distant from me struck perfectly motionless like a statue. I called to him, he was my brother-in-law, and he said, "George, are you there?"

"Yes," I said, "There is hope yet; go down about three rods below me," for I could see then where the ice was strong as my face lay flat on the ice and, "run to the shore as fast as you possibly can and see if you can find a rail or a long pole and hurry back with it and I will try to hang on till you come back," so he flew off like a cloud and was gone what I thought to be about twenty minutes, whether that was correct or not I cannot say but it seemed to be an awful long time. Presently I heard his voice calling to me and I answered it and he kept calling and I answering until he got to me with a long round pole on his shoulder and he said, "I've got a pole; where will thou have it George?" so I directed him to go two or three rods below me and lay the pole toward me bearing his weight on it about six feet from the end until I could reach it in the same position, he done so and I reached over and placed my hands upon it and with a superhuman spring which any human being could not make without divine aid I landed right out of the water upon the weak ice, as light as a feather and I pushed and he pulled bearing our weight upon the pole as much as we could until we got on the safe ice, for we had to go some distance before we reached it, our weight causing the weak ice to sway so that the water flowed over it several inches deep.

O, dear it makes me hold my breath while I am writing it but we got on to safe ice and made our way off it as soon as we could. Now if there was anything in the other case that made a great miracle of it, there is not in this one.

I had over two miles to walk before I got home and a bitter cold frosty night it was and the pain, a torture that I endured from the cold cannot be described, my clothes froze stiff upon my body and every step I took had to break the ice to do it; crack, crack was the sound I made every step and it seemed that every joint of my body was being torn but by main force. My shoulders wanted to drop out of their sockets and I had to hold on the collar of my coat to prevent my arms from falling out. My body seemed to be entirely separated into two parts at my loins and it was with the greatest

difficulty imaginable that I could make any use of my legs but by the assistance of my brother-in-law I succeeded in getting home, after a tremendous struggle. My wife made up a good hot fire and plenty of good hot pepper tea and I went off to bed and she piled all the clothing there was in the house onto me and I fell asleep and thawed out and my joints got back into their places and the pain left me.

When I woke up I was not much worse for wear. Now, how anything more marvelous could happen to a human being and yet he be able to survive it, I am at a loss to imagine, I have never heard nor read of a parallel case to it in all my life. I forgot to mention one point in its proper place: when I sent my brother-in-law in seh of a pole, the pole he brought lay ready for him to pick up, the first thing that he saw when he set foot on the land. I have not desire to take any credit to myself for my own smartness in extracting myself from those difficulties but feel to give God the glory and the honor of my salvation and acknowledge his hand in all things, Amen.

One would think that when our enemies had succeeded in taking the lives of the prophet and patriarch that they would have been satisfied for a time at least, but no they continued to clamor for blood and we were harrassed continually and threatened with having our homes laid in ashes and the rest of our leaders slain, hence we were under the necessity of keeping strong guards on duty day and night. Those were times to try men's souls. I have been on guard night after night with my brethren on the prairies between Nauvoo and Carthage to prevent the mob from coming in unaware and setting fire to the city and murdering more of our friends. I have lain in the [Nauvoo] temple night after night upon the hard wooden benches with my rifle by my side expecting an attack every minute, I have laid in my bed with my clothes on and my gun leaning against my pillow where I could lay my hand upon it at any hour of the night and jumped from my bed at all hours of the night at the sound of the big drum and the ringing of the temple bell which was a signal for us to gather; and I have been armed and equipped and at the place of rendezvous inside of five minutes. I can say further that I believe that I have lived as poor and worked as hard at the same time as any other man and can say from experience at that time that the thoughts of the thing was always worse than the thing itself, and I suppose it is the case with death, for a dying person never weeps.

About a month after Joseph's death Sidney Rigdon set up his claim as guardian of the Church, saying that [the church] was not of age to do business for itself being only about fourteen years old and as he was next in authority to Joseph, it was his duty to act as guardian until the church was twenty-one.

On the 5th of August of 1844 a special meeting was appointed for the church to come together to hear what he had to say on the subject. He did not occupy the stand where Brigham and some of the rest of the Twelve were but he stood in a wagon with some

of his supporters in another part of the congregation, and occupied the time in the forenoon and ordinarily was very eloquent and pleasing speaker but at that time he made a very feeble effort. In the afternoon President Young replied to what had been said and when he arose to speak I was sitting holding down my head reflecting upon what had been said by Rigdon when I was startled by hearing Joseph's voice. He had a way of clearing his throat before he began to speak by a peculiar effort of his own, like Ah Hem, but it had a different sound from him to anyone else. I raised my head suddenly and the first thing I saw was Joseph as plain as I ever saw him in my life. He was dressed in light linen suit with a light leghorn hat such as he used to wear in the warm weather and the first words he said were, "Right here in [is] the authority to lead this church," at the same time striking his hand on his bosom and went on to utter several sentences in Joseph's voice as clear and distinct as I ever heard Joseph speak and his gestures and appearance were perfect. This was testimony sufficient for me where the authority rested.

On the 8th of October, 1844 at the reorganization of the seventies was organized in the 12th Quorum, Hyrum Daytin Sr., President.

In the month of October 1844, I put me up a nice little brick house, 16 by 22 feet on a lot that I owned, about a quarter of a mile northeast of the [Nauvoo] temple. I had also another lot situated upon Young Street, about one mile east of the [Nauvoo] temple.

The mob continued organizing and gathering apostates into their ranks and threatening to exterminate the Mormons and on the 10th of September, 1845, they set fire to Morley's settlement and Green Plain, burned all the houses, barns and shops in the settlements and drove the sheriff of Hancock County from his home and tried to kill him, when Porter Rockwell, in defending him, killed a man by the name of Worrell who was a leader in the mob and took active part in killing the Prophet and Patriarch. The persecution continued to rage and people left the small settlements and went to Nauvoo for protection and business was paralyzed. We were kept on guard nearly all the time and many poor men were entirely destitute of anything to eat at times. I was among that number when inquiry was made overnight who was in that condition and next morning there would be several fat cattle to butcher and deal out. The early part of the summer of I engaged to dig a well for Father Bent on his farm, a short distance north east of the city, and while I was engaged in doing it he sold the farm to a mobocrat by the name of Flinn.

Arrangements were made that I should go on and finish it and Flinn was to pay me for doing all the work, so I continued on and when I had gone down about 40 feet I struck water and came out to speak to the man about it, who was plowing in the field a short distance off. I asked him for some of the pay when he got mad and began to curse and swear. There was a pronged root of a young tree which he had plowed up lying on the

ground nearby so he ran and grabbed it by a prong and made for me with it. I dodged out of his way, when he sent it whizzing at my head. I ducked down and it missed me; then he put his fingers into his mouth and whistled three times. Then three or four men came running across the field towards us so I thought it best to be getting away from there. I took to my heels in good earnest and ran down by the well and took my brother-in-law who was helping me and we made for the woods which were not far off. We got into the thick brush and thought ourselves pretty fortunate to get away with our lives after having dug the well for nothing.

Later in the summer the mob took Phineas Young, and his son Brigham, prisoners while returning from the McQueen's Mill with a load of flour passing through the town of Peatusac. They appropriated the team and flour to themselves and dragged them back and forth through the woods from county to county so that their friends could not find them. So, William Anderson, who was afterwards killed, together with his son Augustus in the Nauvoo battle, was appointed a deputy sheriff to raise a posse of 50 men to go in search of them. I was one of the number; we traveled through the night and got into Pontusac about daybreak in the morning. He was almost scared to death and gave us all the information that he was in possession of. He said that there was a large cany of men in the brush just out of town. They were well armed and intended to have a fight, so we scoured the brush on both sides of the road and presently came upon them. Many of them had their rifles cocked and were in the act of taking aim, they were led by the notorious Frank and Chauncey Higbee who had taken such an active part in bringing about the murder of Joseph and Hyrum.

The guard said that the mob numbered three hundred men, so when we came near enough to them to be heard, Captain Anderson called his men around him and spoke to the mob in a loud voice and said, "O, yes we know you are there, and we know how many you number. If there were five times as many there we should not be afraid of you. There are only 50 of us here but there are five hundred a little way back. We have the authority and hold the powers to search the town for our brethren. If any one of you snaps a cap we will lay your town in ashes. We command you in the name of Sheriff Backenstos whose servants we are, to come out of the bushes and lay down your arms," so they came out but were unwilling to give up their arms. Captain Anderson said to his men, "Now my men each of you disarm his man."

It fell to my lot to disarm the notorious Chauncey Higbee. He was unwilling to give up his rifle, so I caught hold of his hands as though his arms were no more than straws. We disarmed all of them and took seven of the leading men prisoners; two were the Higbee's (they were sons of Elias Higbee who was one of the [Nauvoo] temple committee) we searched the town of our brethren but could not find them.

We then started on our way back, taking those prisoners with us. We left word in the town that if anything happened to our friends they need not expect to see the faces of their friends again alive. In three or four days after that our brethren were set at liberty and came home. Whether the team and flour were ever returned I cannot say but I think not. A short time after that occurrence five of us were going up the Mississippi to get a raft of firewood from Burlington Island and when passing through the town of Oquake; we were rowing the skiff up the river and three were walking on shore. One of us called into a store on the river side to buy some matches. There were three or four mobocrats sitting in the store, at the time, one of them said to us, "You are some of them damned Mormons ain't you? We will make it hot for you when you go down again on your raft."

When we were leaving the store and going down the bank to the river one of them stepped into the door and fired a shot after us, which mowed the brush down close to our right hands as we were going down a narrow path, one after the other close together. When we went down again we kept pretty well over the other side of the river and went down in the night.

In September 1845 the authorities of the Church made a proposition to the mob that if they would cease their persecutions and assist the people in disposing of their property they would leave the state of Illinois the following spring. In October a delegation of leading men were sent in from Carthage to confer with the authorities of the Church about the Mormons leaving. It was agreed to that the mob should cease to molest us and assist us in disposing ofproperty.

On the 5th of October the first meeting was held in the [nauvoo] temple and it was crowded very full and the floor settled and caused quite a panic and several broke the glass and jumped out at the windows. It was expected that the floor would settle a little but people were not apprised of it. October 6th, General Conference was held in the [Nauvoo] temple, there had been none for three years. William Smith, the Prophet's brother, was cut off from the church. He had made great threats that he would expose the Twelve and their awful doings and said that there was nobody that durst undertake to cut him off the church. He was a boastful, bullying individual. Then President Young stepped forward to present his case before the people; he said that William Smith had made a great many threats about what he would do, but if he undertook to treat them as he had his brother Joseph, he would find out that he had got the wrong man to deal with for once. He further said that he carried a little toothpick around with him for his own protection, at the same time drawing a long, thin dagger out of a walking cane and presenting it before the congregation, and said it would not be healthy for any man to lay violent hands on him--if they did he would run that through them, so help him God, if he had power.

I will now say a few words about how the mob carried out their part of the treaty in helping us to dispose of our property. O my soul, what trash they brought along to offer to us for our comfortable homes, good brick homes and excellent farms. It seemed as though they had scoured the country for hundreds of miles around for all the old balky, swaybacked, hipshot, blind eyed, ringbones, and spavined things which they called horses. All the worthless breechy, halt, lame and blind old oxen and all broken horned, three-legged, one-footed kicking old cows that could suit themselves into the bargain. Wagons they would bring along composed of an old wheel poked up here and another there, one of one size, and another of another size with broken clinch pins. Axle trees pinned together with wooden pins and wooden clinch pins to hold on the wheels. Old shot guns and rifles with neither lock, stock nor barrel. I mean things that were perfectly useless, which from their standpoint, considered suitable equipment for us to travel in the wilderness with. Therefore they thought that we would be very eager to trade away our homes to them for such things.

This may be thought by some to be an exaggeration, but I will try to describe an outfit that was offered to me. Two men owned it in partnership; they said they wanted to buy city property with it. They represented it as being a very good team. The near horse was the worst looking thing that I ever saw in my life. His back was curved downwards nearly to a half circle. It was blind in one eye and both knees were lame. The other one had one stiff hind leg with the hip running up to a sharp point way above the other, with some kind of white looking eyes. I could not tell whether he could see at all or not and both so poor they could hardly walk.

The wagon was composed of four old wheels of different sizes. One axle had been broken off about one-third of its length. One end had been made for it with an axe and pinned on with wooden pins. Wooden clinch pins to hold on two of the wheels, an old scooner had been placed upon them. Id scarcely see over the top when I got in to see them move around. They did not believe in moving much. They went along a few rods one way but when they undertook to turn them around to go back, they turned about half around and that was as far as they would go. No amount of persuading could get them to go any further. I concluded that they would hardly suit me and got out and left them. Now, strange and incredulous as it may seem that is as true a picture as could have been drawn of that outfit.

As will readily be perceived we were not much benefited by the treaty that the mob made with us. There had to be something else done to help fit us out for traveling through the wilderness to the promised land. There was a general cooperative wagon shop established and almost everybody turned into wagon makers. The way the wagons were made through the winter of 1845 and 1846 was as follows.

Some went to the woods to cut the timber, others hauled it to the temporary shop, which was erected of boards with boiler furnaces and ovens to season the timber. Some were engaged in splitting and sawing the timber. Others were testing and boiling the brine and other processes to destroy the sap out of the green timber. Others were engaged in hewing, shaving and dressing the timbers. All those who could handle tools were set to mortising, fitting up and putting wagons together. In many instances wagons were set up in from three to four weeks from the time the timber was growing in the woods. A great many wagons were build in this manner, and they done good service in crossing the plains. I have forgotten the number, but they ran up into the hundreds. I had one and crossed the plains with it, and used it several years after I got into the valley.

The fury of the mob continued unabated. They continued to persecute the Saints, one man was killed at Green Plains and another one was poisoned in Carthage. The people living in small settlements around Nauvoo who belonged to the church flocked into the city for protection. One hundred and thirty wagons with teams were sent to bring in the burned out families and what grain they could get from Green Plains. President Young had to hide away a good deal to escape being arrested by the mob officials.

I was working on the [Nauvoo] temple at the time they arrested William Miller and thought they had got him. They were both in the upper rooms of the [Nauvoo] temple at the time when an officer appeared at the door with papers to serve on Brigham Young, with authority to arrest him and take him to Carthage. Someone told President Young they had put two officers at the door waiting to arrest him. When he spoke to Brother Miller he said, "Brother William, put on my cloak and go down to the door and see what they want." Brother Miller done so and when the door was opened they arrested him and took him to Carthage feeling sure that they had got President Young.

They never found out their mistake until they had reached Carthage and took him into a tavern. The news began to spread that they had got Brigham Young, and they kept him in a room to show him to the mobbers who would keep flocking into look at him, when an old man who was acquainted with him went in to take a look at him and said, "Gentlemen, if you thinat he is Brigham Young you are most damnably mistaken. I know Brigham Young too well to be fooled in any such way as that." They then asked him what his name was; he said, "My name is William Miller, you might have found that out sooner if you had been smart." Of course while this was going on President Young was looking after his part of the business pretty sharply. The officers were badly sold and poor William was left to take care of himself.

It was in December 1845 when this occurred. I continued to work steadily on the [Nauvoo] temple for the last six or seven months before the work ceased on it

altogether. The last work I done was Peter [Ofine] and myself laid the flight of stone steps in the front of the [Nauvoo] temple.

An incident has just occurred to my mind which had a little fun in it. I think it was in the latter part of July, a special meeting of the Brethren was called, a political meeting of some kind I think, with reference perhaps to making an appeal to the President of the United States and the Governors of several states in regard to our present condition and treatment which we had received from the states of Missouri and Illinois. It was held in a hollow a little southeast of the temple; a very bad person, a doctor somebody, I have forgotten, Dr. Charles (John F.) was there in attendance for the purpose of taking notes and observations to bring nore trouble upon us if possible. When the meeting was dismissed, a company of young fellows gathered around him, with a stick in one hand and a knife in the other and struck up a lively tune by whistling, beating time by whittling the sticks and slashing out the knives as near to him as they could without touching him.

If there was ever a more thoroughly scared man I saw one there. He looked on every side with a terrible anxious and uneasy look for a chance to break away. They were so very close around him and had such awful looking knives, everything from a common jack knife up through all the different grades of butcher knives to the largest kind of a carving knife, so he was obliged to wait until they got through with him. I did not join the crowd, but I enoyed the fun as much as any of them. When he got away he went and made complaints to President Young and other authorities and said it was perfectly outrageous that a gentlemen and a stranger should be treated in such manner as that in a free country. The president said in reply that he supposed that the boys considered themselves to be living in a free country. And that there was no law that he knew of againist whistling or whittling. That he sympathized with him very much in his troubles, his cause was just but he could do nothing for him. This was meant as an offset to the reply that President Polk made when appealed to by the Saints in Missouri trouble. President Young could enjoy a good joke as well as any man and so could the rest of the Brethren.

On June 3, 1845 the Legislature of Illinois repealed the city charter of Nauvoo and at the conference its name was changed to the City of Joseph. Another item occured to my mind which I should before I the forepart of the same month in which Joseph was murdered. The first number of a paper called the Nauvooo Exposiiter was published. A paper of the Salt Lake Tribune stated, Joseph said that Nauvoo was not large enough to hold him and that office at the same time; that he would rather die tave that paper go on. He being mayor of the city called the City Council together to deliberate on the paper and they unanimously declared it a nuisance and passed an ordinance to abate it. Three days later the City Marshall with the police broke up the press and threw it out and scattered the type all over the ground about the office. That caused a great

commotion in camp and all hell was stirred up and Warsaw Signal, or Stinkall more properly speaking, howled and the apostates and mobocrats joined their forces together and said that if that could not reach him, powder and ball should.

So on the 27th of the same month the secret combination was permitted to carry out the hellish purpose. The Warsaw Stinkall seemed to be the paper to give the signal when to strike the fatal blow, that sealed the doom of the state of Illinois. It seems also that wherever the headquarters of the Kingdom of God is established over the earth, there the head of Beelzebub is established also, for that paper was a true representative of the dark legions of Sheol and its editor was a true representative of his father Balial. So it is today with the Salt Lake Tribune and its whiskey scribblers.

The last three years of the history of the Church in Nauvoo, namely 1844 was the crowning point of the power of the apostasy and mobocracy and the shedding of innocent blood, they murdered Joseph and Hyrum, William Anderson and his son Augustus, and a number of others. Joseph's two counselors, Sidney Rigdon, and William Lab apostatized, three of the Twelve; William Smith, John E. Page and Lyman Wight. John C. Bennett, mayor of the city and Mayor General of the Nauvoo Legion; also William Marks, President of the Nauvoo stake of the Church. Alpheus Cutler, one of the [Nauvoo] temple committee, Francis Higbee and Chauncey S. Higbee, sons of Elias Higbee. Wilson Law, Dr. Robert Foster and brother Charles, all leading men and men of influence apostatized and a great many others who only hung on by a very slender thread fell off afterwards. James J. Strange set himself up as a Prophet, Seer and Revelator to lead the church to the Devil if they would follow him.

It seemed to be a pretty hard struggle at that time for the church to keep life in it. So the woman had to flee into the wilderness with the manchild where a place was prepared for her where she could be nourished for a time, times, and half a time and there was given her two wings of a great eagle, that she might get out of the dragon. The serpent cast out of his mouth water as a flood. After the women that he might cause her to be carried away by the flood which the dragon cast out of his mouth. The dragon was wroth with the woman and went to make war with the remnant of her seed which kept the commandments of God and had the testimony of Jesus Christ. This is what John the Revelator said about it 2800 years ago. Who can say that it does not apply unto us in our life.

Certainly the church had to flee into the wilderness and take the priesthood with her and the earth helped her to escape from the dragon of apostasy and mobocracy to a place of safety by placing a distance of over a thousand miles between us and our enemies. This also fulfilled a prophesy uttered by Joseph Smith about three months before he was killed. That is five years the Saints would be out of the power of their old enemies. Whether apostle of the world, John, specifthe time that the woman

should be nourished in the place that was prepared for her before the dragon should make war on the remnant of her seed, I do not know. There were some Saints who did keep the commandments of God and had the testimony of Jesus Christ. I do know that we had good peace for over 33 years before the Edmond's Law was passed.

I will now go back and relate an incident that came under my observation on the evening of 18th of June, nine days before Joseph was killed. The Legion had been called out to parade and Marshall Law had been proclaimed by the mayor; Joseph had addressed the Legion that day. This was the last public address that he ever gave. After they were dismissed they seemed inclined to linger and gather in groups to discuss about the signs of the times and the doings of the mob. There were probably about 50 of us in the group. I was standing on the outside and looking westward when I saw a man on horseback cantering along on the banks of the river going north about 3/4 of a mile from where we stood. I called the attention of some of the brethren to him, saying, "That looks like Joseph, and it is very much like the gait of his horse that he calls Joe Dunkin. Can it be possible that he is riding out alone at this late hour when his enemies all around are thirsting for his blood?"

About that time he halted, being about due west of us, and turned his horses head towards us and cantered right up to us. When within about two rods of us he reigned up his horse, and stood back in the stirrups and in the most cheerful manner spoke to us and said, "Good evening my boys, I call you my boys because you are my boys in the gospel. The wolves are on my track and I don't know that they will hunt me down this time. They have got another writ out for me and they want to drag me to Carthage. Will you let me go?" We all in one voice cried, "No." He then repeated again, "Will you let your General go?" Then all in one voice rang out still louder, "No." He then said, "I knew you would not, God bless you my boys. Good night."

Then he reigned up his horse and stood in his stir-ups again for a minute or so and the horse danced and capered in beautiful style as though he was very proud of his noble rider. He then turned and cantered away towards home. While the horse was dancing and capering I was looking very earnestly into Joseph's face and I beheld a halo of glory surrounding his countenance like the dazzling rays of the sun. Whether anyone else saw this or not I cannot say. I have never seen anything about it in print or ever heard anyone speak of it since. He made some very important remarks that day while addressing the Legion, but my memory has failed to retain many of them. A few of his sentiments however, I have retained.

At one time he straightened himself up in a very erect and bold position and drew his sword out of its scabbard and presenting it before him said, "The sword is unsheathed and shall never return to its sheath again until all those who reject the truth and fight against the kingdom of God are swept from the face of the earth by sword, famine and

by pestilence and the judgments of the almighty--which he will pour out from time to time until the earth is cleansed from wickedness and made fit to be inherited by the Saints later."

Joseph having been warned of the Lord to flee to the west to save his life, him and his brother Hyrum and Willard Richards and his trusted servant Porter Rockwell crossed the Mississippi River late in the evening, but his wife Emma and others threw themselves into war of his making his escape by sending a couple of faint-hearted individuals to upbraid him of being like a shepherd fleeing from his sheep in the hour of danger. Joseph could not stand to be upbraided of cowardice and turned around to them saying, "Do you want blood; if you do you shall have it. If my life is of no value to you it is not of much value to me," turned and went back with them the next day. Thus like his Royal Master before him, had willingly laid by his life for his sheep. President Young, while making some remarks about it on [one] occasion in the old Tabernacle in Salt Lake City said that, "It was Glory and Honor to him but misery to her and to them who were the means of bringing it about."

I have heard it asserted that on one occasion Joseph remarked to some of the brethren that he expected to ride that favorite horse of his, that he set so much store of, in eternity. That would be pretty strong doctrine for the sectarian world.

In February 1846 while I was working on the [Nauvoo] temple, myself and wife received our first endowments. About this time my wife's sister Harriet, who was several years younger than her, came to me privately and asked if I was willing to take her along with us to Salt Lake and make a wife of her when we got there. I asked if she was willing and she said, "Well she did not know, but that she would as soon have me for a husband as anybody that she knew." So with that understanding she came and commenced to live with us and started with us while we resided in Nauvoo and started with us when we started to out West.

I will leave off here and take it up again in its proper place. I continued to work on the [Nauvoo] temple for several months longer, but I have forgotten the day when work ceased on it. On the 29th of April, 1845 I received the following certificate, the original of which is pasted in my scrap book:

"This may certify that George Morris is entitled to the privilege of the baptismal font, having paid his property and labor tithing in full to April 12th, 1846, City of Joseph, April 29th, 1846. William Clayton, recorder by James Whitehead, Clerk.

Soon after this the [Nauvoo] temple hands were called together by Orson Hyde, to see if they would be willing to consecrate 2/3 of the that was owing to them if he could succeed in raising enough money to pay them the balance, which we all readily

consented to do. He, with the assistance of others, succeeded in raising the money and paid us accordingly. I received three gold sovereigns which made me feel like I was pretty rich as I had never before, all put together received to the amount of five dollars in cash for my labor in the four years and four months I had lived in Nauvoo.

The question t be asked then how did I live? I received flour, cornmeal, bacon, firewood, lumber, brick and now and then a little molasses. I got a little sugar a few times from Charles Allen for digging and tending his gardening nights and mornings after working all day on the brickyard. I bought my clothes all from England with me that I wore during that time with the exception of a few articles which my father sent me afterwards. I got married and had to start housekeeping under such circumstances; well how did I manage to do that? I had bought a bed and some bedding with me from England for my accommodation while crossing the sea. I also accommodated two other young men with me and I brought some dishes that I had while housekeeping in England. With a couple of quilts that my wife had managed to fix up a bed so to get along pretty well in that regard, I had money enough left to buy five hundred feet of lumber and I got the privilege to lean a shanty against the house that Brother William Anderson lived in, who was afterwards killed by the mob.

I was not able to get shingles to cover it with so I had to cover it with boards, and the roof being rather flat and the boards being pretty. When it rained it was a little worse than being out of doors. We got along pretty well with that rolling the bed up in as small a compass as we could and putting it in as dry a place as we could find and throwing something over it to keep it dry.

After a while we to be a little richer and we built a nice little brick house and we did not have to roll the bed up then to keep it dry. We were able to appreciate the difference between the two ways by experience, but we had no sooner began to appreciate the difference between the old shanty and our nice little brick house than we were compelled by the mob to dispose of it for anything that we could get for it. When an old Dutch widow lady came along and said, "I have 80 dollars for dat plaze." I said, "You can have it notwithstanding that it had cost me between three and one hundred dollars." She paid me the money and I took it and gave forty dollars of it for a Nauvoo made wagon. The other forty to the Nauvoo comnittee, Almond T. Babbit, Dad Fullmen and Joseph L. Haywood who had been appointed by the Twelve to dispose of Nauvoo property, for a large yoke of oxen and on the 12th day of crossed the Mississippi River on my way west.

Harriet, my wife's sister started with us but having nothing in my wagon provided for our use while traveling I had to work for my outfit after we started. So I drove out about 12 miles west from the river into Iowa County and stopped in a neighborhood where two of my wife's brothers lived, Abraham and James were their names. We

stopped our wagon there a day or two and I went to hunt for work and ride arrangements to sink a well. I also engaged an old cabin that had been used as a stable situated about a mile distant from where they lived and fixed it up so that we could live in it. I sunk three wells in succession and had got what I thought for an outfit and was rejoicing over the prospect of being able in a few days to resume our journey but while I was engaged in finishing the well, at the top of the third well I was taken violently sick. In consequence of overanxiety of mind and governing myself, at that hard healthy business. The result was that I lay sick with the fever and ague for four months and five days.

Ser I was taken sick, my wife was confined with our second daughter. We named her Julia Ann. My wife did not do very well after her confinement. She was afflicted with the jaundice bad, when she began to get better from that, inflammatory residue settled in her knee and she was scarcely able to walk at all. Soon after a very large abscess broke out under her arm pit which deprived her of the use of her right arm for some time. I was almost helpless myself, I have seen many people with the ague but I never saw anyone as badly affected with it as I was. I would shake to the extent that the old cabin would shake too and the dishes on the shelf would rattle and I would turn black in the face and came near to suffocating often for want of breath. While in this condition one of my wife's sisters, who was married and living some distance away came to visit her brothers. Together they came down to see us and she and her brothers bantered and tantalized Harriet so much about being my spiritual wife and calling her Mrs. Morris that she left us before we were able to wait on ourselves and went away with her sister. I had my oxen running on a piece of prairie land in front of the cabin tied head to foot so that they might not run away and where we could see then and keep watch on them.

Soon after I was taken sick I had one of them stolen and in a short time after the other strayed away. I never heard anything of them again so I was left without a team and during my sickness my outfit that I had made was nearly used up. When I began to recover a little my anxiety was such that I went to work again before I was able. The man that owned the cabin that was not willimg that we should live in it any longer. We had lived in the old stable about seven months so we moved away early in the spring of 1847, into another old cabin which was a little more comfortable than the stable we had led. It was more comely and set alone in the woods a great way from any other house and away from home all the time and my wife, alas alone with her two little children. I learned that there was a foul plot brewing in the hearts of several wretches to play a foul game upon us, and that it was not safe for my wife to be there alone.

We moved again some distance from that place into another miserable little hut. It stood near another house where there was a family living by the name of Doty, who

had been we felt a little more secure from being assaulted by any of the base wretches that infested the country, for there were a great many apostates and some mobbers all through the County. The place we had moved to this time was a very bad place for water and by digging a hole about ft. deep in the head of a hollow in the woods. Nearby I found a little seep of water that furnished us with just about enough for house use. In consequence of the dryness of the air it failed and there was no water that we could get nearer than a mile away and that was a stagnant hole out on the prairie and that had to be gotten by making a sled out of a forked limb of a bee and placing a barrel upon it and hauling it with oxen. When we had a barrel it had to be strained to take the wigglers out of it and then before we could use it. As I stated before, through the anxiety I had to make an outfit and yet started again on my journey west.

After that I commenced to work again before I was able, but by main force and power I kept up until I had dug several more wells and began to something more around us towards an outfit, when I was taken down sick again and sick again for three more months. I spoke of the difficulties we had to get water and I had no team of my own to haul it with, so we had to be beholden to somebody to haul us several barrels. There were two families living a short distance away on each side of us, one of them hauled us two, and the other, one barrel each. When it rained my wife would set out every dish we had in the house under the eaves of the old cabin to catch every drop of water she could, if it could be called water, for it was more like mud, thick with the dust and soot that lodges on the old clapboards. We were thankful for it and strained, boiled and used it but it tasted rather strong after all. I remember we got into a very tight pinch at one time for water. We were actually suffering for it; when I had to crawl out of the cabin and hand upon the fence wait for a wagon that we heard coming at a distance and beg the driver to haul me a barrel of water from the hole on the prairie. I could not speak loud enough for him to hear, so I waved my hat and he stopped and came to see what I wanted. I told him, but he didn't want to for a while, saying he was going to market to Keotul, and he was in a big hurry and that water was so far away that he could not possibly spare time to go. I pleaded with him so hard and he saw how helpless I was so he took his team and got it for us. O, how thankful I was for it. It has just occurred to my mind that it was done so on two occasions, another stranger got some water for us. May the Lord bless those two men, for what they did for us in a time of need.

My wife was three weeks at one time and could not wash a single thing for want of water. In the meantime, Harriet my wife's sister, that started with us from Nauvoo and was with us part of the time through our first spell of sickness got married and did not live very happy and died soon after. May the Lord bless her for the rod she did for us in the time of our great sickness, into Eternity for her.

When I began to recover so as to be able to get around a little, we moved away from that place into another old cabin that had neither fireplace, chimney nor windows in it. It belonged to an old lady, she said I could fix it so that we could live in it I could have it, and might give her what I had a mind for the use of. I built a fireplace, chimney and made a window in it, we got along better in it than we had in either of the others. The old lady, whose name was Philips, was quite reasonable, she said that she did not want to poison anybody because they were Mormons. She had two sons, young men in their teens, they had a good deal of kindness in their nature. When we got fixed I continued to sink wells. I made a good deal of means and got two nice cows, a large yoke of oxen and a yoke of young steers. I dug the old lady a good well. She was greatly pleased with it for they were in a bad place for water too. I got corn and cornfodder for my cattle through the winter, store pan and other things that we wanted from her. Both she and were very kind to us and they would have liked to had us stay there.

While I was there I made a very daring experiment in digging a well. It was on what was called sand prairie about 12 miles from Keokuk. The earth was composed of fine red sand and nothing else as far down as ever anyone had gone down and no one had ever succeeded in getting a well. I engaged to dig a well. I dug about six feet down, which was as far as I could go without it falling in. I then got some plank and made a circle the siz wanted the hole to be and as wide as the thickness of the wall had to be and put it in the bottom of the hole and commenced to build the wall upon it. When I had walled it up to the top I commenced digging out of the center inside of the wall. The weight of the wall would carry it down and force the sand to the settle as fast as I could dig it out. Every tide it had settled about two feet down. I loud wall it up on the top again and in that I down fully 40 feet and got water. It would be a very dangerous undertaking for anyone to try, and would not work in anything but clear sand. The spring of 1848 had now opened and I had set the 1st of to make another great effort to get by after the church. I had made two very great efforts before, and failed through sickness and this time also the prospects looked very dark. My wife had been confined with her third daughter and the second one in the wilderness of Iowa, about two weeks before the time set for leaving. I did not get along very well and I had been sick with fever and ague myself at different times through the winter and was not feeling half well at that time.

We waited one week after the time set. I had gotten the old lady's five boys to help me yoke up the cows and the young steers and they had been running with their yokes on all the time for over a week. My wife was still confined to her bed. I had put the things in the wagon the day previous intending to start next morning anyhow, but when morning came she was very sick indeed, being taken with a chill and a violent fever followed it. In all appearances we were to fail the third time. I was sorely tried

and being weak in body and consequently weak in mind I was tempted to think that the Lord did not care anything about such a poor, worthless creature as I was, and that I was entirely beneath his notice and gave way to making some very foolish expressions.

After I had given vent to my feelings and reflected a while. I went to my wife and asked her whether she thought we had better try to go or give it up all together. She said, "Do as you think best." A strong feeling came over me at that juncture that made me feel as though I was as big as a two story house. I said then, "We'll go if the Devil stands in the gap." I went over to the widow's house and I asked her if she would be so kind as to come and assist me in making a bed in the wagon for my wife. "Why you don't think of putting her in the wagon in the condition she is in do you? It's like committing murder," she said, "She will not live many days I tell you." "I`ll do it and trust in God," I said. She fired the bed and with the assistance of one of her sons we lifted her into the wagon and made her as comfortable as we could.

With the assistance of the two young men we got the cattle hitched up. We tried the old cattle on first; the boys said the others would only be a hindrance. There was a little bluff to go up about a quarter of a mile long before we could get on the level road. Got so steep that the old cattle could have hauled as much again of a load as I had alone if they had been disposed to. They refused to pull the wagon a yard; they would back and turn to the right or left or anything but move forward they would not. The three of us were utterly unable to make them go by beating them or anything else that we could do. They were a large yoke of fine looking matches, black cattle as fat as butter. We then hitched the others on before them and tried them that way but it seemed as though they had all entered inoonspiracy not to go up that hill, or that the Devil did actually stand in that road before them to prevent them; for they would get them started up a little way they would start and rush down again with all their might and it was with the greatest difficulty imaginable that we prevented them from turning the wagon and rushing down the hill helter skelter. By all three of meeting them square in their faces and beating them on their noses with all our might with tough hickory saplings which we were all well provided with.

How my wife stood the mental torture that she must have felt, besides being so sick I cannot tell for she never screamed once as far, but we all stuck to it and at last we got up the top of the bluff, where there was a cod long stretch of level road to travel. We stopped and rested a short time for we were all tired out. We had a terrible battle but we had won it. I thanked the boys for they were well entitled to all that I could do in that way at least, we shook hands and they returned home. The Lord reward them for their kindness to us and the valuable assistance they and their mother lended us in our hour of great distress. I put the whip to my team and did not spare it until I had got

them about humble enough to do just about as I wanted them and they made tracks pretty fast.

I fell in with two other wagons who were going to the same place as I was, Council Bluffs, traveled together. One of them was a horse team and the other was a team of very spry cattle and they traveled very fast. I had to hurry my cattle to keep up with them and my large cattle got very foot sore. While passing by a man plowing in a field with a very poor looking pair of cattle by the side of mine I asked him, "How he would trade with me for my big ones?" He asked me how I wanted to trade. I asked him, "Ten dollars to boot." Mine to look at were worth about as much again as his were, but they were too heavy and too fat to travel fast. He said he would give no boot, but if I had a mind I might switch mine and bring them into the field and take his. I did so, although it looked like a very uneven trade, yet the cattle I got from turn were actually worth two pair such as mine for traveling and mine were a great deal more than his beef. We both got the best bargain in that trade. Suffice it to say we traveled three hundred miles in ten days, as soon as we got on the road my wife began to get better and by the time we arrived at Council Bluffs we had both got to be pretty rugged.

I have something on my mind now that is nothing to my credit. I don't know whether I had better write it or not, I think I will though, it will not hurt anyone. I think the two men that the wagons that we traveled with were terribly addicted to swearing. The spirit took hold of me and not having been used to it I made a very awkward business of it to be sure. I could not fix my mouth so as to swear easy like they could. They would laugh at me and I would feel at myself that I could not do it any better when the fit was on me. I would hate and despise myself and think that I would never do it again when the fit had gone off. Then I would get excited, it would take hold of me again and I almost scared my wife out of her wits by doing it so awkward. She said my swearing sounded a great deal worse than the other men's did and she would quit it if she were me. I did not do it only when I got excited and when we had separated (from the men), I had almost left it; for of course, we all called ourselves Mormons. We did nclaim to be Latter-day Saints; hardly, we were only in the first stage and we had not become fully developed Latter-day Saints yet. We only professed to be Mormons and we were but very poor specimens at that.

I thought that I had about overcome the spirit of swearing again, until one day after we had traveled some distance on our way towards the valley. Brother Lorenzo Snow was captain of the hundred, Job Stoker of so, Thomas McLellin of the 10, that I traveled with. We were crossing a bad, miry creek and the captains were the first wagon that was the last one in the line. The captain had made a little miscalculation and stopped his team a little too soon so that there was not room for me to drive out on the bank, so I was stopped down in the mire. The captain was standing on the bank

to see us out when I ripped out a terrible oath at him for not allowing me room to get out, it was a terrible oath to be sure. In that same award manner in which I had been to swear before, it was all like a streak of fire and brimestone than anything else. I looked and there sat Brother Snow in his buggy on the bank watching the teams cross, he gave me such a look and the captain that I had sworn at stood there looking right at me but neither of them spoke a word to me. They didn't need to for the looks they had given me were quite sufficient. They left me and passed on. When I had got out and cooled down I felt fearful mean but they didn't hear anymore swearing from me.

I must now go back to Council Bluffs. When I started from there, I own, I did not intend to go any further than there that season on account of not having the outfit that was required to cross the plains. We stayed there five days with my wife's father who had got there a year previous, while there I learned that there was a great deal of sickness there and on account of having had so much sickness for the last two years. I had got a perfect dread of it. I began to think that if there was any possibility of getting away in any of the large companies that were then being organized at Elk Horn River I would do it, outfit or no outfit. I myself posted with regard to the progress they were making in organizing and particularly with regard the time the companies were to start.

On the evening of the last day before they were to start a little after sundown, when the organizations were all coveted and the outfits had all been examined, I rolled up along on the opposite side of the river there the companies came and on arriving there. The first man I saw was a very intimate friend named Henry Boyle. He came from the same branch of the Church as I did and crossed the sea with me. As soon as he recognized me he called out, "Hello George is that thee? Come on, we want thee in our ten. There is just room for one wagon in it. Come on and I will help thee to ferry over thy wagon. Turn thy cattle into the river and swim them over, that is the way we have all done. They have just finished going through our wagons to see that we have all got the right outfit. I guess that thou art all right by the looks of the wagon and team." The outside appearance was pretty good. If the inside of my wagon had been examined I could not have passed. I would certainly have been sent back for all I had to live on for 18 months at least, was three hundred pounds of flour and two bushels of parched corn, and there were five of us in the family.

After having traveled on the road a few days the Page [?] Company, on account of their poor circumstances, were put to travel first on the road that they might wild meat to help out their provisions. My real circumstances having become known, I was put to travel with them. Having two cows that were giving milk, we nearly lived on milk and wild t all the time while crossing the plains. I scarcely ate as much as three fingers of bread per for nearly all the time while crossing the plains which took us from the 22 of May to the 20 of September 1848. Being loaded light we traveled faster than the

other companies. Frequently we had to stop three or four days at a time while they came up, mostly at rivers and streams of water where we had to hunt fording places and get our wagons over and help the other companies to get theirs over quently, which was generaly a long, wet job. I think I forded the river twenty-two times.

When we got to Green Alver we had to stop there ten days to wait for President Young to come up as he wanted to go at the head of the companies into the valley. While waiting there I undertook to fix something to wear upon my feet. I had become entirely barefoot having started from Iowa with a half worn pair of boots on my feet and had traveled about 1300 miles. I had protected my feet by winding strips of buffalo hide around the old boots to keep thee upon my feet. I also nade moccasins of raw buffalo skin but I could not nake them work for when they were dry they were so hard and so small that I could not wear them and when they got wet they were so big, so flopping that I could not keep them on my feet. While we were waiting for President Young at Green River, I went around the camp and begged some old boot tops and scraps of harnesses. I made an awl out of a piece of wire and I happened to have a ball of shoe thread with me, I took my axe and cut a limb of a cottonwood tree and made a last out of it. I got some hard bletch of a wagon wheels for wax to wax my thread with and then sat down and closed the pieces of boot tops together with seams running in all directions, for there were no pieces large enough to make either a front or a back for a shoe. I then looked at my old boots to see if I could find anything in them that I could make any use of. I had to take the inner soles to form a foundation for the new shoes for there was nothing else that I could do with it. I then took a cottonwood stick and roasted it and sewed a round or two of it and split it into pegs. Having got my aerial together I sat down to concoct a pair of shoes not according to any rule that I had ever learned before about shoemaking but strictly according to the rule of a Rocky Mon circumstances. My stock was composed of little narrow strips corners of harness leather mixed in with pieces of odd boot tops for sole leather and filled full of pegs to hold them together. That's the way the first pair of shoes were made that I ever wore in the valleys of the mountains and they lasted me nearly a year before I could get any more.

I landed in Great Salt Lake Valley on the 20 of September 1848, about one thousand wagons arrived in the valley that year. Three days after I arrived in the valley I laid off my wagon bed and left my family and things in it, in the fort, and I went into still Creek Canyon, cut and haul logs to make lumber. Brother Archibald Gardner, one of the pioneers, had put up a little saw mill just below the mouth of the canyon. I worked at it three weeks, which was as long as my cattle were able to stand it. I got 1800 feet of boards for my part after the sewing was paid for. I succeeded in geg a quarter of what was called beef. I do not know what it would be called now, it was an ox that had helped to haul a wagon across the plains that summer. We were very thankful for

it helped out our scanty supply. I paid for it with a part of the lumber and the rest of the lumber I kept to use in putting up a little home which I built very early in the spring of 1849.

I had made the adobies and hauled them on to the ground the fall previous, it was the third little adobe house built upon a city lot. After the city began to be laid out I had about a thimble full of apple seeds which I had picked out of a few dried apples before, I started West. I put them into the ground as early as I could for the frost. About a dozen of them came up, but the crickets kept eating them off but I saved half a dozen of them by keeping them encircled with papers. One of them bore two or three apples and the third year from the seed which were the first apples raised in Great Salt Lake Valley.

On the 5th of February 1849 the mercury was 33 degrees below zero. Judge Phelps said that it would have been colder if the thermometer had been longer. I thought that was quite cold enough for we were sleeping in a wagon bed under a single ducking cover at the time with three little children in it. We obtained our city lots at first by drawing tickets out of a box containing the numbers of the lot on them; mine was lot five, on block one of the first lot of Salt Lake City, and contained one acre and a quarter. I also drew an acre lot in the same way upon which I sowed my first wheat in the fall of . I took great pains in putting it in but there never came up a spear from it. This was very strange because it was half a bushel of very choice wheat which I brought with me from Council Bluffs, entrusted to my care by my wife's father who expected to come out himself and get some seed from it. When he came the ground was afterwards planted to corn and produced a very heavy crop, but was cut off by the frost while it was in the milk and produced no corn.

By the blessings of the Lord I raised a little crop that summer. The pioneers had sown wheat the summer before on ground where my city lot happened to be and they had succeeded in saving it from the crickets and while being harvested, it had shelled out a little. In the spring I discovered some scattering bunches coming up and I took great pains to save every spear of it, watering, weeding and doing everything I could to make it grow. It stooled out and spread wonderfully and produced twelve bushels of the finest wheat that I ever saw, which might be considered a great miracle under the circumstances. At all events it was a great Godsend to me at that time for although we had rationed all the time since we arrived in the valley on the smallest allowance possible to keep body and spirit together, we had run entirely out of bread stuff six weeks before I gathered that little best.

Along that six weeks it became known that we were entirely out of bread one and another of the brethren and sisters would bring us a little out of their little now and them. Together with thistle roots and segos which I dug and berries which we got off

the Indians we fared much better. After we had become entirely out of them we had during the time we had been rationed on so little. During this great pinch, one of the brethren by the name of John Gray, who had co in with a pretty good outfit, came to me and said, "Brother Morris, I have heard that you have got no bread for your family to eat, it's too bad. I wonder if I have anything that would get you a little. I have a little sugar, I will let you have a little of it if you think you can get bread stuff with it." I said, "That if it could be got for anything I thought it could be for sugar."

He brought me nine pounds and his wife sent two or three yards of calico thinking that might help a little. I had some hickory that I had brought with me to make a couple of shirts, which I was needing very bad myself at the time. I took these and went around among the pioneers who had raised a little corn that summer and I got a few quarts from one, half a peck from another a peck from another and so on. After spending two days peddling I actually made a raise of two bushels of soft corn that had been nipped by the frost, the season not being long enough at that time for corn to ripen. I took and got it crushed at a little corn cracking mill that Brother Ball had set up in the mouth of North Mill Creek Canyon. When I had got it home into my little house, that I had just got my family 6 into, out of my wagon, I felt the richest and most thankful man that I ever been in my life. I was fully prepared to appreciate the fact that the Lord was blessing me in a marvelous manner by opening the way whereby I had been able to obtain corn meal after having lived for eight or nine months on very small rations.

I was prepared to appreciate my little house and home after having lived in a wagon bed all through one long cold winter under a single cover, with three little children which were very troublesome on account of the cold. My wife had the privilege to do her cooking in a room that her sister had in the fort but we had to sleep in our . For the space of nearly three years we had been what might properly be termed strangers and pilgrims on the earth without abiding place. The first public works that was started in Salt Lake City was the Council House which now lays in ruins; work was started on it in February 1849. I did some work on it, laying rock.

In this same month Wards were organized with the following named men for Bishops: Peter McCue, First Ward; John Lowry, Second Ward; Christopher Williams, Third Ward; Benjamin Brown, Fourth Ward; Thomas Winters, Fifth Ward; William Hickenlooper, Sixth Wards; William G. Perkins, Seventh Ward; Addison Everett, Eighth Ward; Seth Taft, Ninth Ward; David Pettigrew, Tenth Ward; John Lytle, Eleventh Ward; Benjamin Covey, Twelfth Ward; Edward Hunter, Thirteenth Ward; John Murdock, Fourteenth Ward; Nathaniel V. Jones, Fifteenth Ward; Shadrach Roundy, Sixteenth Ward; Joseph L. Heywood, Seventeenth Ward; Newel K. Whitney, Eighteenth Ward; James Hendrix, Nineteenth Ward. I have been a member of the Seventeenth Ward from its first organization. I am about the only male member left that has resided in it from its organization. Bishop Kickenlooper is the only Bishop of

the first organization living and in fact, I might say that we have become almost entirely a new community with but very few of the first settlers left. I have become a stranger in my own ward although I am the oldest member in it. I know but few of the ward members and very few seems to know me.

We had succeeded in running a temporary fence around the ward and it wasmisfortune to live where a pair of bars were erected on the main traveled road from the north. I have sometimes thought that one of the most prominent traits of character that this people has got is to leave gates or doors open after them when they pass through them. They seem to think that it belongs to someone else to shut them after them. With bars it is still worse for it takes more labor and time to attend properly to them than it does to gates or doors. It is very poor policy to leave the stable door open until the horse is stolen before you shut it. There is an old saying which is a true one, put up the bars and keep the Devil out, but I think that we miss it a good deal by leaving the bars down and letting the Devil in.

I used to think so when I lived by those public bars that I spoke of. Nearly everybody seemed to think that it was their business to let them down and leave them down and mine to put them up and not only that, they thought that they had a right to travel cater-cornered across my lot after it was planted, because it was a little block. When I would remonstrate with them about crossing my garden, they would say whose road used to go along here? My patience got sorely tried sometimes and it was a good thing that I had quit my swearing for there was a chance to do some pretty tall swearing there at the time. I came very near it once when one of the Bishops came along on horseback and through the end of the bars down as he sat on his horse and left them and deliberately started right across my planted garden. I ran after him and caught the horse by the bit when about in the middle of it and told him in a rather rough kind of way that if he did not turn right around and go back I would knock him off his horse right there, so he went back.

Another time four or five official brethren went through in a double seated and left the bars down and passed on, I caught the horses by the tail and held them while I gave them a pretty poked lecture, with several pretty sharp points sticking out of it. I asked them what kind of an example they were setting, whether it was in accordance with their preaching. I told them that I received nothing for tending the bars day and night and that I thought it was a little as they could do put them up when they went through them. One of them got down and shut them up.

I suppose that I have to be charitable and let them down as easy as I can and say that we are all good brothers but a little courtesy. It took a good deal of charity to cover the case, when they passed through all hours of the night and left them down, and cattle around all watching to get in and all our crops were inside the fence upon our

city lots. When I went to bed I could not sleep but would lay harkening for the bars to drop. Frequently I would have to get up several times in a night to put them up. There is a good deal said about the patience of Job, but there is nothing said about him who was living by the side of a pair of [public] bars as I did. I think he was pretty patient (Job) with those friends of his, who upbraided him so much while in the midst of his distress with having brought his troubles upon himself through his own wickedness by robbing the widow and the fatherless when the Lord himself had born testimony to Satan that his servant Job was a perfect upright man.

After I had tended those [public] bars until my patience had becexhausted I began to study on some plan to get relief. I thought that if I could build a fence around my own lot that would do it but I had no team, they had died in the winter. I concluded to make a team of myself so I took a buffalo robe and quilt and some grub in a sack and a little light chain and went up into the canyon and cut poles and bound the chain around six to eight at a time and then put it over my shoulder and the down the mountain. I half a mile on the snow to where a wagon could get to them. I worked at it until I had got enough to fence my lot all around, then I hired a team and hauled them home. I fenced my lot all around to myself and the satisfaction I felt in having it enclosed from continual depredation and of being able to sleep undisturbed in the night more than compensated me for all the hard labor it had cost me.

In the year of we had not only the black crickets to contend with that had destroyed a large portion of wheat the pioneers had put in the year previous but the grasshoppers made their appearance in large farms threatening to destroy all our crops at this time. The people turned out in large numbers to fight them in every way they could think of and destroyed immense quantities of them. The Lord sent the gulls in large flocks to our assistance, they would light down upon the ground where the insects were the most numerous and pick them up until they had filled their craws with them and then they would vomit them out again. The gulls would go on filling and emptying continually for hours at a time until passing over the ground where they had been working; one would count hundreds of those piles which they had vomited up as large as a man's fist. These piles were composed of the legs, wings of the insects every few of the living ones left. So with what the Lord had done for us with the gulls and what we done ourselves by His help, we were able to save enough to prevent anyone from starving. The mountaineers who had lived in the mountains for many years said they had never seen the birds before the Mormons came here.

Another great drawback that we had to meet with was that there was frost in every month of the year, except July. James Bridger, an old mountaineer, told President Young when coming here that he would give one thousand dollars for the first ear of corn that was raised in Salt Lake Valley, as no rain fell in the valley during the summer and the chance of being able to sustain ourselves seemed unlikely. Some men

got discouraged and took their families to California. The time was now drawing near for the fulfillment of a prophecy delivered by Brother Heber C. Kimball, a short time before the church left Nauvoo which was to the effect that all those who proved faithful and true and stuck to the old ship Zion would be richer and better off in less than five years than ever they were in their lives before, which was brought about in the following manner.

The Mormon Battalion chat had been demanded by the United States Government, from a traveling company of afflicted people who had been driven out from their homes and property to seek a home in the wilderness among the savages, to go and fight their battles with Mexico were discharged on the frontiers without any provisions being made for them to return to their families which they had left upon the plains. The brethren had to get work in California to make money to enable them to return and while digging a mill race for a man by the name of John A. Sutter, they discovered gold. This soocame down in the Eastern States and set the whole country in a blaze of excitement.

Before I go any further I will mention a more recent prophecy uttered by Brother Kimball; he said, we would be able to buy goods in Salt Lake Valley cheaper than they were sold in New York in less than two years. And that we would have plenty of money to buy them with too. As soon as he had uttered it he, he felt scared almost out of his wits to think that he had predicted such an unlikely thing as that. Brother George A. Smith who was sitting right by him spoke to him and said, "There, Brother you have bat your boiler this time sure." This was in the spring of at a meeting held in the old fort. But he had not, although he thought he had, the 16th of June, about three months afterwards the gold diggers began to make their appearance at the mouth of Immigration Canyon and continued coming by thousands through the summer. Men in the East who were already well off spared no expense in fitting themselves out with splendid tea and wagons, well-fitted with everything that was good, and rushed these as fast as they could, thinking that if they could only get there first they could be able to their fortunes in a few weeks.

The result was that their cattle became foot sore and jaded and unable to travel as fast as they wanted to go. By the time they reached Salt Lake they had become perfectly frantic with excitement and were very eager to trade off their footsore cattle for fresh ones, offering in some instances two or three yoke for one fresh one, horses and mules with pack saddles were eagerly sought after, one would often fetch fabulous prices. I cannot better illustrate this matter than by taking my own case and giving some of the details of my own.

I never was one to trade and took a lot of banter to get me into a trade anyhow. I had a small yoke of three year-old steers that had strayed away from me in the fall and I had

supposed them to be dead, they had made out to live through the winter and when spring opened and grass began to grow they had picked up and got into pretty good order. I incidently came across one of them when not expecting it and thinking that perhaps the other might be living too I commenced jaunting the range over and found the other one. When I had gotten them together in the yoke and was passing by a camp of gold diggers when I was hailed by one of them saying, "Hello mister, will you trade them cattle?" "No," I said, "They are all the team I have got and I want to go into the canyon today and get some firewood." "But I will give you a great deal better for them, only they are a little footsore and not able to travel as fast as we want to go." He pointed to a fine large yoke of oxen in order only they walked pretty lame. He said, "What do you say about trading your little ones for them? I said that I could not get any wood with them and I had to have some right away. "Well," he said, "there is an old ox over there, his mate died on the plains, what do you say about trading your little ones for those three big ones?"

I still hesitated and stood mum when he said, "Come, what do you say?" I replied, I want a little money. "Well," he said, "you must think a great deal of your little oxen but they are the kind we want and we must have them. I will give you three oxen and ten dollars for them." So I let him have them and on examination Iund that there was nothing the matter with the ones I got only being foot sore. I took them down into the mire bottoms and let them run three or four days in the mud and it drew the soreness out of their feet. No one could tell from their looks that they had sed the plains that season. I took the ten dollars and went down to the camp and laid it in for things which we were bad in need of and got a large quantity of stuff for it, among which was a good coat and pair of boots for myself, some flour, bacon and groceries which started us to living again quite comfortable.

In the course of a week or so I went down into the bottoms to get the oxen, intending to work them a little and while passing another camp not far from the place where the first one was. They began to banter me for a trade without asking me a single question about whether they had crossed the plains that year or not the cattle looked so well and walked off so spry and lively that they did not even suspect that they had. I traded with them and the result was two yoke of oxen and fifteen dollars in cash for them. I got a splendid wagon which the owner said cost him 110 dollars, have it gotten expressly to cross the plains with for the old ox that I got in the trade.

I will not attempt to give the details any further but suffice it to say that at the end of the season I had five yoke of oxen and a splendid wagon and cows. I also had clothing, boots, shoes, breadstuff and groceries sufficient to make us more comfortable than we had ever been before. We lacked for nothing that was necessary to make us as comfortable as we could desire besides having some luxuries to enjoy. Thus being an eyewitness, I am able to testify of the literal fulfillment not only of the

prophecy of Joseph Smith's, uttered just before his assassination that in less than five years the Saints would be out of the power of their enemies whether apostated or of the world. And also the prediction by Heber C. Kimball, just before the church left Nauvoo; he said that all those who remained faithful and true and stuck to the old ship Zion would in less five years be richer and better off than they ever was in their lives before.

Also another one uttered more recently at a meeting in the old fort in Salt Lake City when he [Heber C. Kimball] prophesied that in less than two years we would be able to buy goods in Salt Lake cheaper than they were sold in New York, when Brother George A. Smith told him he had busted his boiler. But I have been eyewitness and a partaker of the blessings spoken and know that they were true predictions and fulfilled to the very letter. I further testify that the God of Israel brought this all about and that His hand was made visible and manifest in a miraculous manner in behalf of his poor afflicted people who were robbed and persecuted and driven outside of the confines of civilization by the good Christian people of the United States. We were willing to come away and sacrifice our homes and put our trust in God and cast our lot among the savages and live in the wilderness because we were too obliged.

THE HISTORY OF GEORGE MORRIS

I was born at Hanley, Cheshire, England about two miles from the city ofCheshire on the 23rd of August 1816. I was the son of Joseph Morris orMorrey (he was called by both names) and Elizabeth Vernon. My father wasthe son of James Morris and Hannah Ledsom; my mother was the daughter ofGeorge Vernon and Rebecca Goban. My father had two sisters; the oldestwas called Nancy and was married to James Dutton and the youngest wascalled Kitty and was married to Thomas Davenport.

My mother had one brother named John Vernon; he was married, hadconsiderable of a family, and lived in Mancelsfield, Cheshire, England.She had one sister named Mary who was married to Robert Wild and lived atDukenfield. My father's sister, Nancy, lived at Beeston and Kitty livedat Perforten. My father lived in Burwardslay at the time of the earliestremembrance. These were all small country villages joining each other inCheshire, England. My father was a very strict Methodist and a classleader running down deep into error and inconsistency. I have heard himsay when describing the torments of the damned that you might take a catand pluck out one hair every thousand years, and when all the hairs weretaken off the cat that their torment had only just begun. He said that wewere born in sin and shaped in iniquity, and that there were infants inhell not a span long.

To impress it strongly on my mind that sabbath-breaking was wrong, hesaid that there was a poor old man once who had nothing to make a firewith, and he went out on Sunday to pick up some sticks. As he was comingback with a bundle upon his back the Lord caught him up into the moonwith the sticks on his back to make an example of him that everybodymight see. Then he pointed out the figures on the moon to me and saidthat he had been there more than a thousand years to punish him forbreaking the Sabbath and always would be kept there to the end of theworld; he said if people would only believe they could be saved, but ifnot they would be damned forever.

My parents were very poor, and there were six children of us. My motherhad had one by a former marriage--his name was James Silverthorn. I wasthe oldest of my father's family, four boys and two girls. My brothers'names were William, Joseph and Matthew. My sisters were Mercy Ann; whowas married to Allen Wilkinson and died while crossing the plains to cometo Salt Lake and was buried at Deer Creek, aged 32, leaving four childrennamed John, Fanny, Marry Ann and Sarah; and Fanny who died when abouteight years old. My father was a foreman shoemaker, and his earnings werevery small, in consequence of which he was unable to send me to school.

When I was a small boy, I was very fond of books. I saved every copperthat I could get hold of and spent it in buying little books until I hadacquired enough to make quite a thick little book and sewed them alltogether in one and kept one book for many years. I prized it very highlyand by that means more than any other learned to read. I would go toschool a week or two, occasionally, but there was nearly always somethingthat I could do by which I could earn a few coppers. The commons wascovered with low green bushes which produced a blackberry something likea black currant but they grew only one in a place, not like currants.They lasted nearly all through the summer and sold readily in the market,so my mother and her children were kept busy picking them all the seasonwhile they lasted. During harvest time we were kept busy gleaning and inthe fall digging potatoes for the farmers, so that I

was kept so busynearly all the time that I had no chance to go to school.

When I got to be about seven years of age I was put out among the farmersto work. The first thing they set me to do was to go around the wheatfields to scare the sparrows off the grain, they being very destructivefor two or three weeks before harvest. I was armed with a pair ofclappers made of three small oak boards. The center one had a handle toit which I had to keep rattling all day long from early morning untilsundown hollering and throwing rocks at them all the time for which I gotmy victuals. Sometimes I was employed herding the cows in the pasture; atother times I drove the horses for the plowmen, two or four in a string,one before the other, by word of mouth and the aid of a long switch of awhip. So particular were the farmers about plowing straight furrows thatif the hind horse did not step every time with one foot in the furrow andthe other on the land, very likely I would be struck between my shoulderswith a great clod and have the breath almost knocked out of me, for thepoor boy was always held responsible for every crook that there was in afurrow. I got unmercifully beaten and kicked almost everyday. It was amiracle that they did not beat and kick the life clean out of me.

It would get so muddy turning at the ends and raining so often that myfeet would stick in the mud so that I was unable to liberate them, andthe horses would come tearing round through it and step onto my foot andgo over me to come near killing me very often. As I had to stumblethrough the clods around from six o'clock in the morning until six in theevening, I would get so tired that I would scarcely be able to get homeat night. After passing through this kind of an ordeal for several years,my father thought that it would be better to teach me the shoemakingbusiness; but when I came to be closely confined and having to lean overmy stomach all the time, it was harder on me than the bad usage I hadbeen receiving. I had to leave it and go back to the farmers again, and Icommenced to hire by the year with them.

I worked for one and another of them until I was about 15 years of age. Ithen engaged as ostler and waterer at a small country inn and tended agarden and a race horse. An incident occurred while I was living therewhich I will now relate. I was then in my 15th year and had come to theconclusion to take a decided stand against the tyranny, oppression andabuse which I had to endure so far in my life and to defend myselfagainst all who might attempt to impose upon me in the future be theyhigh or low, rich or poor, Jew or Gentile.

Near the end year an incident occurred which tested me as to whether Ihad the necessary grit to carry out my determination. It is the custom inthat country for the farmers to pay their rent twice a year, and on suchoccasions a free dinner is given by the landlord at some public house.The steward of the estate attends to receiving the rent, and theygenerally have what is called a jolly time--that is, they eat and drinkall they can. At this particular time, they had nearly all got throughwith that and gone home, but among the few who were left were a greatsteward and the village school master. These two very importantpersonages were large, fat, big-bellied men, so it took longer for themto satisfy their stomaches than it did the rest. At about midnight theybegan to tell about going home, so the steward called for his horse, andI brought him out immediately and placed him to the steps in front whereit was very convenient for him to get on. I waited there for some time.Finally he came staggering along to the front door. The school masterfollowed

trying to persuade him to go back and take another glass, soafter staggering around awhile they concluded to go back and have anothertalk and another glass.

The night was a cold one, and since they had been standing there a goodwhile and I was feeling pretty cold, I spoke very politely to him andsaid, Mr. Spencer, shall I put your horse into the stable again until youwant him, if you please, for I am very cold?" He made me no answer, buthe stepped forward on the platform and struck me a fearful blow betweenthe eyes over the horse's [back], as I was holding the horse for him toget on, which caused the blood to fly in all directions. He then went offto get another glass as unconcerned as if nothing had happened, but hehad raised my dander to a pretty high pitch, and the first thing I didwas to let his horse go and give him a kick in the belly to start himoff. I then went to the pump and pumped water on my head for half an hourbefore I could get the blood stopped.

I then went into the house and watched for a good opportunity to pay himback in his own coin. Presently he got up on his feet with his facetowards me, and while he was talking to the school master I bounded frommy seat like a tiger and planted him a well-directed blow with all mymight right between his eyes about the same place as he had struck me. Itsent him reeling head long right for an open doorway that led down into acellar, and he was only prevented from going down by the landlord'sdaughter who was standing by the door. Then as I had settled with him Iwalked out the front door passing by his servant man who was standing inthe doorway at the time and had seen his master strike me and had caughtthe horse when I turned him loose and had also seen me strike his master.I ran for the barn and got up into the hayloft and burrowed down into thehay as deep as I could get. It started a great excitement in the house,and they ran in all directions in pursuit of me. But when they asked hisservant which way I had gone, he put them on the wrong track saying I hadgone up Stritten lane like lightning when I had gone directly the otherway.

After searching in all directions for an hour, the landlord brought a manby the name of Thomas Hedge, who had been assisting me that day, into thebarn with a lantern to search the hayloft for me. He sent him up into theloft while he stood down in the barn directing him to pull the hay up andlook in this corner and that corner and swearing that he woulll me fordisgracing his house if he could find me. He said that Mr. Spencer shouldkill me like a damned dog for what I had done to him for I was not fit tolive another hour. Thomas passed back and forth over me and looked inevery other place but where I was. He had seen the affair all through,and he told me afterwards that he could have caught me and held me veryeasy if he had wanted to, but he said that he wasn't going to see meabused by the old tyrant anymore. His servant told me afterwards that hecould have found me in a minute if he had wanted to, but that his masterwas a damned old tyrant or he never would have struck a poor boy such afearful blow in the face as he had done me.

A day or two after the occurrence he came down on purpose to tell me tokeep out of the way for he had heard his master say that he was going tosend word to Mr. Harrison to secure me and he would come down on acertain day and horse-whip me to within an inch of my life. He said thatif he heard anymore about it he would come and let me know, for he didnot want me to fall into their hands because they would be sure to killme like a dog among them.

The next day or morning after it happened I crawled out of the hay ingood season and done up my chores in good order. The servant girl calledme into breakfast, and while I was eating the old boss came down from hisbedroom. He did not take time to put on his shoes before he came to whereI was, and in a terrible rage, he cursed and swore until he foamed at themouth. He made terrible threats about what he would do but was afraid totackle me, so I sat there with one eye on my breakfast and the other onhim until I had eaten what I wanted to. I then got up from the table andstood before him. I said, "Mr. Harrison, if you will, just pay me whatyou owe me, that will be all that I will ask of you for. I have beentreated like a dog long enough." This enraged him beyond bounds, and Ithought sure that he would jump onto me. I had expected it from the firstand had made my plans how to defend myself. I would run head against hisbelly and catch him by the thighs and dump him with his head on the floorhard enough to quiet him down, for he was a low-set, big-bellied, littleman as thick as he was long. It would have been just as easy to set himhead downwards as any other way.

Several days passed and I heard no more about the horsewhipping. But Ikept a close watch on everybody lest someone should attempt to bind me.It would not have been a very easy job for most ordinary men toundertake, for I was about as strong as a small lion. I was low instature but of well-developed muscle and scarcely knew my strength.Several more days passed and he did not come, when early one morning theservant appeared. He had come to tell me that there was now no danger ofme being horsewhipped for he had heard his master talk about the matterto some gentlemen last night. He had said that he had done wrong instriking me, that I had served him right, but he hated it so damned badto be struck by a little sassy devil of a boy that he had thought ofhorsewhipping me. He now thought that he should give it up. So the thingblew over without my receiving any further abuse, but it was a long timebefore he heard the last of it. The gentlemen at their hunting supperswould rig him terribly about it, and the Squire would tell him that if hedid not behave himself he would send for Harrison's boy and he shouldgive him another drubbing, but it made me lots of friends. It spread allr the country and everybody I met would want to know what I had beenlicking old Tom Spencer for. They would say that it served him right, butthey did not know how I durst undertake to do it. They would say that Iwas a gritty, little devil or I wouldn't.

After that all the tavern keepers around the country wanted to hire mefor the next year and were willing to almost double my wages to what Ihad been getting. Old Mr. Harrison got mad about it and said he had thefirst claim on me, and they ought to wait and see whether he wanted mefirst. Ed, the whiperin, came down the hall to hire me; he said he wantedme in his stables to help him to take care of his hunting horses. He hadfive in number for his own use (he was a breakneck rider), and he said Iwas just the kind of a fellow he wanted. He would give me more wages thanany of the others, and he would see that nobody abused me there.

Squire Leech kept two packs of hounds one for hunting foxes and the otherfor hares. They had two hunts a week during the hunting season. Fiftyhounds were a pack, and there was a huntsman whose place was at the headto keep the dogs in the scent. The whiperins place was behind the does tokeep them together. When one dog got the scent the whole pack kept up thehowl and followed the fox across the country

through fields of grain,over walls, hedges or ditches or through rivers. All the Nobility, asthey were called, wore red coats, white breeches, and top boots. Richmerchants and others could go in the hunt, but they were not allowed towear red coats.

Well, I had just entered into my 16th year and I had merged suddenly froma poor, friendless, obscure boy to be quite a notable character. A wideopening had been made for me to enter into high life, but being a sober,thoughtful boy and religiously inclined, I thought it would lead me in adirection that I did not want to go; so I declined to hire with any ofthem for the next year. I had never spent a single sixpence for liquorduring the past year, although I had lived at a tavern; while the youngman that lived there the previous year had spent all his wages so that hehad nothing to draw at the end of the year.

When my year was up and Christmas came, I left that part of the countryand tried shoemaking again for the third time; but as had been the casebefore, the close confinement and sitting did not agree with me. Afterenduring it as long as I could, I got up, left it, and struck off about5O miles to a busy little manufacturing town called Duckenfield which isnear Ashton and about eight miles from Manchester. There I got work froma rich cotton manufacturer as assistant gardner. I had gainedconsiderable experience at it during the year I lived at the tavern, andI had charge of a fancy show garden while there.

From that I went to a steam boiler manufacturer, but that was moredestructive to my health and happiness than anything I had ever donebefore. It was there that I lost my hearing; through the continualclatter and stunning blows of the big sledge hammers upon the ironplates, I became so deaf that I could hear nothing only as people wouldholler in my ears. I also met with a sad accident while at the businessby getting the thumb of my right hand caught in some machineryich crushedit bone and all as flat as a copper coin. This disabled me from doinganything for three months. The prospect of my ever being able to hearagain was very doubtful, so I had to quit that business. Sometime after Ihad left the business my hearing began to return to me very slowly, but Inever more than partially recovered it. So to a certain extent I hadbecome an old man before I was 20 years of age being both deaf andcrippled.

I next went to work in the coal mines. Here also I continued to be veryunfortunate and came very near losing my life a number of times; at onetime I got my ankle split, at another time I got my right knee badlycrushed, and at another time I had come down out of the drift where I wasworking to get a wedge and had no sooner gotten far enough away to escapewith my life when down came the roof like a clap of thunder.

But the worst accident that I met with in the mines occurred some timeafter this. While I was sitting upon a low rock cleaning out the spout ofan oil can, a long slip of a rock fell out of the roof of the mine aboutfive feet and a foot square catching me right across my shoulders anddoubled my face and feet together and broke in two pieces, one slid overmy head and the other down my back tearing the hair off my head and theskin off my back in a fearful manner and to all appearances had crushedthe life out of my body. There were several men there who lifted me

upand said that my back was broken.

When I began to come to I saw the glimmer of three candles like a flashand then all would be dark again; my sight continued to come and go inthis way for some time before I began to realize my condition. Then Ibegan to try to ascertain whether my back was broken or not by drawing upmy legs and then stretching them out again. I soon realized that it wasnot broken and felt very thankful indeed. They put me into a coal wagonand one of the men took me to the shaft. The distance to the shaft waseight hundred yards and the distance from the bottom to the surface wasthree hundred yards perpendicular. In about two weeks I had so farrecovered as to be able to walk about a little, but it has troubled memore or less all through my life. For many years I was hardly able to getthrough a whole year without being laid up a spell with my back, and Ithink that by this time that I was about ready to join the ranks of theold men.

I left the coal mine and went to making shoes again (4th) this time on myown hook. I was about 21 years of age and had always been religiouslyinclined, and a great lover of books. I had kept myself pretty clear frommost of the vices to which youth is subject, and had lived a pretty goodmoral life. I never acquired the habit of drinking liquor, smoke orchewing tobacco nor taking snuff. I spent my leisure time in reading andstudy; I never learned how to play cards, dice or dominoes; I neverengaged in gambling or betting in my life. I had in some degree thecharge of my mother's family for a year or two, she having moved where Iwas since my father was absent nearly all the time. About this time mymother was taken sick and in about two weeks after, she died. It was inOctober 1839. She was aged 45 years; she was interned in the burialground at the Provedence Chapel, Dukenfie1d, Cheshire, England. My fatherthen came to live there and took charge of the familself.

On the 6th of January, 1840, I married Jane Higginbotham, an orphan girlabout 19 years of age; she had a baby on January 23rd, 1841, and diedApril 17, aged 20 years and 3 months. She was interred by the side of mymother. We had been married in Parrish Church at Ashton, Cheshire,England. The baby was a girl and was named Jane after her mother. Shedied October 9th, 1841, and was interred with her mother. Thesebereavements caused me to feel sorrowful, to reflect much about religion,to read the scriptures, and to pray for light that I might understand theprinciples of salvation. I had always been earnestly engaged seekingafter the truth; I had made a practice of attending as many of themeetings of the different sects and parties as I could get to, ofidentifying myself with several of them, and of enjoying myself prettywell for a short time with each of them but I could not rest satisfiedlong with any of them. I learned in a very short time about all theyprofessed to know about religion and it came far short of satisfying me.I had visited all the sects and parties around the country within reachand had concluded to stand aloof from them all for I considered that theywere all lacking the true principles of religion. After that I wouldfrequently meet some of the ministers of the different sects to which Ibelonged who would claim me as a member of their church saying that theyhad converted me, to which I would reply that there was where the troublewas; that if the Lord had converted me I should have stayed converted.They would call me a backslider and labor with me to bring me back intothe fold again. I told them that I could not feel as they said they felt.I could not enjoy religion as they said they enjoyed it; I could not jumpand clap my hands and shout "Glory,

Hallelujah, Amen," as they did; Icould not say "He is coming just now," "We have got Him just now." I saidthat it looked to me more like they were crazy than religious. They wouldthen try to scare me with hell fire, damnation, the bottomless pit andever-enduring torment and then wind up by praying that the Lord wouldshake me over the pit of hell and show me my awful condition before itwas too late. But I had become such a hardened sinner that all theirpowerful reasoning had no effect at all upon me for I did not think thatI was half as bad as they said I was.

I had never allotted myself to get into the habit of swearing or usingbad language, stealing or fighting; I never had anything to do withlitigation; I was very conscientious in all my dealings and strict inkeeping my promises. I will mention a little incident which will verifythis fact.

I was coming from the market one Saturday night, and there was an old manon the side of the road selling some books. There was one that I wanted,but I lacked a halfpenny of having enough to pay for it. "Well you cantake it," said the old man. "You are an honest boy; you will pay mesometime." "Well," I said, "if you will allow me to take it, I will payyou the halfpenny next Saturday night." When Saturday night came I walkedtwo miles expressly to take the halfpenny to him, having no otherbusiness to call me that way. When I handed it to him he said, "Oh I knewyou were an honest boy. I would not be afraid to trust you with asovereign, and the Lord will bless you all your life."

About six months before I was married, my half-brother James Silverthornmarried my wife's older sister. They had two children. The younger wascalled Martha and the older called Elizabeth. Their mother's name wasMercy, and she was the daughter of Matthew and Nancy Higginbotham. Theyhad two uncles; Matthew and James. About this time my brother Joseph gotseverely burned in the coal mines by an explosion of fire damp. It was inthe year 1840, and he was visionary and flighty in his mind ever after. Ihad come to the time when I first heard the sound of the everlastinggospel. It was in the month of March, 1841. Some of the Elders had justmade their appearance in the small town where I lived and calledDukenfield and Cheshire England. The way it came to me was as follows. Iwas sitting in my shop making shoes. The door was open, and some littlechildren stopped before the door to play. My attention was arrested byhearing them talking about people they called "dippers." They said thatthey dipped people over head in water and talked gibberish in theirmeetings, and the children tried to imitate speaking in tongues. I askedthem where they held their meetings, and they said, in an old room uptown and pointed it out to me. So I made them visit the next week.

I heard something at the first meeting that suited me better thananything that I had ever heard from any of the sectarians. I was not veryhasty in joining the church; I took time to investigate the principles ofthe Gospel pretty thoroughly, attended all the meetings that I could getto, borrowed a Book of Mormon from one of the Elders, and commencedreading it very earnestly and prayerfully. I had not read far before thespirit of the Lord bore testimony to me that it was the truth of heaven.I continued reading until I had read it through and got testimony aftertestimony concerning the truth of the work and divine authenticity of theBook of Mormon and concerning a Prophet, Seer and Revelator having beenraised up in those last days with all the power, authority and Priesthoodnecessary to build up

the church of Christ upon the earth. I receivedtestimony that the Elders preached the truth from heaven, that theorganization of the church was according to the mind and will of heaven,and concerning the gifts of the Spirit and the gathering.

Before I was baptized I walked eight miles to attend a fast meeting heldby the Saints in the carpenters hall in Manchester, fasted, and at fouro'clock in the afternoon they had what they called a tea party. But therewas no tea there; they had hot water with plenty of good cream and sugarand plenty of something good to eat. I partook with them as though I hadbeen one of them, and felt in my heart that it was the richest feast inmy life, and the best company that I had ever enjoyed. The gift oftongues, the interpretation of tongues, and the spirit of prophesy waspoured out richly upon the Saints and they sang the sweet songs of Zion.Such a heavenly influence rested down upon the assembly that it was invery deed a rich foretaste of heaven.

For about a week before I was baptized I took a way one Sunday afternoonup by a beautiful riverside into a retired place for the purpose ofmeditation and reflecting undisturbed upon than of salvation which hadoccupied my mind very forcibly for some time. I prayed to my HeavenlyFather in secret and confessed my sins. I had one of the most refreshingseasons that I ever experienced in my life, for my soul was truly humblebefore the Lord. My sins were made manifest to my mind; my ignorance andmy imperfections were shown to me, and I felt my weakness so keenly thatI wept again and again over my condition. As I lay prostrate on theground I poured out my soul in prayer before my Heavenly Father in thename of Jesus Christ confessing my sins and asking forgiveness from theLord. I covenanted with the Lord that I would forsake all my sins andbegin from that very hour to lead a new life and serve him the remainderof my life to the best of my abilities if I could but obtain his HolySpirit to assist me for I felt that I could not do it in my own strength.He heard my prayers and poured out his Holy Spirit upon me mightily whichcaused me to weep for joy and rejoice that the Lord had been so mercifuland good unto me all through my checkered life. My heart was made aslight as a feather that very hour for a change had taken place whichcaused me to feel like I was in a new world; the rippling in the riverwas like sweet music in my ear, and the birds sang sweeter than I hadever heard them before. I looked forward with joy to the time when Ishould be baptized and enter in through the door into the kingdom of God,for I had seen it and had a foretaste of its joys, which to me weresweeter than honey from the honeycomb.

I have now nearly got through with the history of my early life; I willmention one or two more little incidents before I commence with mybaptism. There was a firmness and decision of character accompanied methrough my youthful days that was really exhibited by the young men of myacquaintance. When I lived at that tavern during my 15th year I neverspent as much of my wages as would buy one pint of ale while the otheryoung men spent all their wages in drink. Another circumstance was thatwhen I worked with the boiler makers and coal miners, they had a customof paying us our wages on a Saturday night at some public house wherethey had to spend some for the good of the house. I would pay my share ofthe money but would not drink. Then I would leave saying that I had someimportant business to attend to [for I could not endure their obscenelanguage and ribald songs, their cursing, tobacco fumes--I could notendure it.] When I could avoid it, of course, they would curse and abuseme

and tell me that I thought myself too good for their company; but thatdid not make me like them any better.

There was one more thing which happened when I was a very small boy whichI feel very delicate about mentioning. My father was an inveterate smokeraccording to his means and circumstances; he was out of tobacco and therewas no bread in the house for the children's breakfast nor flour to makeany and but one penny to buy anything with. A controversy arose betweenmy mother and him whether the penny should go to buy tobacco or bread;but, of course, father being the strongest party, it had to go fortobacco. It seemed as though my mother's heart would break with grief,and it made such an impression upon my little mind that I vowed that Iwould never use tobacco while I lived. I have kept my vow inviolate tothis day.

Now e got through with my history up to the time of my baptism. At thetime I had that joyful season in that retired place on the riverside, Imade up my mind to be baptized the following Sabbath morning. The weekthat intervened seemed like an age almost; I felt so much afraid lestsomething might intervene to prevent it. But when Sunday morning arrivedI arose at a very early hour, it was about four o'clock and called uponthe Elder that I had selected to baptize me. We resorted to the placewhere I had spent the previous Sunday afternoon, and he baptized me. Hisname was John Albiston, Jr. In my ignorance and simplicity I requestedhim to baptize me a second time, considering that once was hardlysufficient in my case, but the Elder said that it was all sufficient andto do anything more would be doing beyond the order of heaven and wouldnot be acceptable.

So I was satisfied, and oh! it was a season of joy and rejoicing such asseldom falls to the lot of poor fallen humanity while traveling throughthis wilderness of sin and sorrow. It was about the dawn of day on abeautiful midsummers morning; the scenery was enchanting, the birds hadcommenced to sing their sweetest morning songs and all creation seemed torejoice with me for it was a very important crisis in my life crippled asit was with the circumstances of the greatest moment to me. It was thetime when I was born a child of God and entered in through the door intoHis Kingdom and put off the old man with all his deeds. I put on the newman, Jesus Christ, and it was the time when I stepped forward to becomethe pioneer of my father's family for I was the first one to receive theprinciples of the gospel. The date of my baptism was June 28, 1841 in thesuburbs of Staily Bridge, Lankanshire, England.

On the 5th of September, 1841, I was ordained to the Aaronic priesthoodand preached the gospel some little in the small branches around. Ibaptized six persons, but the principles of the gathering had begun to bepreached, and I caught the spirit of it. From that time forth I neverparted with a sixpence necessarily until I had accumulated sufficientmeans to emigrate to Nauvoo.

On the 1st of February 1842, I started from Bukenfield on my way forLiverpool, and one of my brothers named William and my sister Mary Annaccompanied me on my way until we came to a river and went down to thewater. I baptized them, and they returned home. I went on my wayrejoicing. [page 19 missing] place as I had described and returned quitedisappointed and told me that I had deceived her and she was quite vexedat me and I asked her if she thought that I was that kind of a

man to lieto her like that and I told her that she had not found the right placeand described it to her again and the next day she actually fixed herselfup again and went in search of it a second time but returned with thesame results. Then they suspected that my mind was out of balance and herhusband and her quizzed me so close that they detected me and strange asit may appear they had never mistrusted me before, in all the strangestories that I had been telling them. And thus it was that the strugglebetween life and death had been going on within me and death had wellnigh gained the victory and the lady had called in some of neighboringsisters to come and stay with her one night to see me die. And they weretalking about me and expressing regret that a young man like me should betaken away in the prime of life not thinking that I could hear anythingthey said when a gleam of consciousness came over me and I spoke to themand said that they must not talk about me dying for I was not going todie.

That same night when Sister Smith was fixing me as comfortable as shecould in bed and tucking the clothes around me, I said to her, "SisterSmith, cover up Jane," and she said, "What do you mean George?" and thenturning towards the other sisters she said, "He is rambling in his head,he is thinking of his dead wife, he is nearly gone. He cannot live tillmorning." I spoke to her again and said, "Cover Jane up same as you haveme. She is lying in bed on the other side of me there." She said, "Thereis nobody but you in bed, you feel very sick don't you, do you wantanything else?" Then she left me, I was just about to pop through theveil and the spirit of my dead wife was hovering over me, I saw herexplain as I ever did in my life and talked to her and said, "Jane, howis it that you are permitted to visit me?" And she said, "Because youhave been baptized for me in the temple." On the 23rd of August 1843 Imarried my second wife at Nauvoo, Hancock County, Illinois. She was thedaughter of James Newberry and Mary Smith. She was aged twenty years,four months, and 10 days and I was 26 years old on the day we weremarried.

In the fall of 1843 I had a very narrow escape from being drowned in theMississippi River. I had been up to Burlington Island and with threeothers went to get a raft of firewood and we were trying to land it atNauvoo. We had swung the hind end as near to shore as we could get it andthinking that the water was shallow I jumped in to carry a rope to shorebut in place of being shallow it proved to be over ten feet deep where Ijumped in and a perpendicular rock there and being a very windy day thewaves dashed on the shore and then fell back again with a great forcedriving me further into the water, after struggling for my life for ashort time to get to shore found I could not make it and having let go ofthe rope in the struggle I turned and made for the raft again thinkingthat by the aid of the waves I might be able to gain it but having on aheavy blanket coat and big boots they soon leaded with water. And notknowing how to swim I went down like a lump of lead striking upon thebottom on my feet and not having lost my presence of mind I had closed mymouth and kept water out of me and remembered the rope.

It was a heavy cable about fifty feet long and I remembered the directionthe raft was in when I went down, so I raised my hands up and groped forthe rope stepping one way and then the other on the bottom of the riverin the direction that I thought the rope would be in and miraculously asit may appear, I caught the rope when it was within two feet of the endand commenced hauling it in hand over hand until I began to think thatthere was something wrong, it seemed too long, when I

popped up withgreat force about four feet behind the logs, if I had struck them with myhead it would surely have killed me. I crawled out onto the raft andstretched myself out perfectly exhausted and the raft floated down theriver a mile before we landed it. Now, how I came to catch that rope inmy hand and how I was able to hold my breath as long as I did I cannotaccount for unless my guardian angel who has chover me was there todirect me in such a manner.

In the summer of 1844 I made brick in William Law's brickyard whileengaged at work on the 28th of June word came into the yard that Josephand Hyrum had been murdered the day before in Carthage jail by a mob andtheir dead bodies would be brought into the city that afternoon. Aprocession was formed on Malluland Street to receive them and escort themthrough the city to the Mansion House, Joseph's residence. Many thousandsof people assembled and such a time of mourning I never witnessed,neither before nor since. Some express their sorrow by weeping and someby praying for vengeance on their murderers and some could neither shedtears nor speak and a good many wanted to go and take vengeance on theirenemies and murderers by laying Carthage in ashes but through theinfluence of Parley P. Pratt, Willard Richards and other influentialbrethren the people were calmed down and the corpses were taken to theMansion House to be prepared for the Saints and friends to take a lastsad view of these they loved so well. On the 29th, not less than tenthousand people assembled at the Mansion House to view the remains of themartyred Prophet and Patriarch for the last time and a heart renderingscene it was, I was one among the crowd who went to see him.

My first daughter Lavine by name was born about one month after Josephwas killed. In the winter of 1844, I had another narrow escape from beingdrowned in the same river. I had been over into Toway digging a well andhad finished it about noon and started to come home and when we got tothe river it was dark. The river was frozen over so as to bear teams uphauling wood and they had made a track on the ice but the sun had beenpretty warm that day and had melted some snow so that the water hadflowed over the track and obscured it so that it was not plain and therebeing no moon we lost our way while crossing and having no object tosteer by we had to guess at it and the man that was with me was prettybadly scared. I had to go before him some distance before he wouldventure to follow me, so I came to a place where the ice was tender andnot knowing what way to take to get off of it I thought it would be thebest way to step lightly and go quick so I stepped off in a light springygait and had not gone more than a rod when I plunged head long into anairhole, one of those places that remain open in all large rivers and donot freeze in the winter. The place was about a rod wide and a rod andhalf long down stream.

I had a long barrelled shot gun in my right hand at the time which I heldonto. I was always remarkable for presence of mind in danger so I closedmy mouth and kept the water out of me and although I had no knowledge ofswimming as natural instinct led me I soon found myself in the bestposition possible for catching on the ice when the current carried medown to it. I was floating as near the surface of the water as the weightof the shot gun held up out of the water in my right hand would permitme. When I struck on the ice with the gun butt it broke, in an instant Istruck again and it broke but the fourth time it didn't break and I wasenabled to raise my head out of the water and take in a breath and restfor a moment. I then raised my left hand and examined the thickness ofthe ice, the thin edge had broken

off until it was nearly two inchesthick but that was not sufficient for me to attempt to get out, so Iplaced the gun as far over on the ice as I could and raised my other armout and g upon the edge of the ice by my arm holes, the current rippingby me and pinning me up against the under surface of the ice as close asit was possible for me to be.

I then looked around for the man that was with me and saw him standingabout four rods distant from me struck perfectly motionless like astatue. I called to him, he was my brother-in-law, and he said, "George,are you there?"

"Yes," I said, "There is hope yet; go down about three rods below me,"for I could see then where the ice was strong as my face lay flat on theice and, "run to the shore as fast as you possibly can and see if you canfind a rail or a long pole and hurry back with it and I will try to hangon till you come back," so he flew off like a cloud and was gone what Ithought to be about twenty minutes, whether that was correct or not Icannot say but it seemed to be an awful long time. Presently I heard hisvoice calling to me and I answered it and he kept calling and I answeringuntil he got to me with a long round pole on his shoulder and he said,"I've got a pole; where will thou have it George?" so I directed him togo two or three rods below me and lay the pole toward me bearing hisweight on it about six feet from the end until I could reach it in thesame position, he done so and I reached over and placed my hands upon itand with a superhuman spring which any human being could not make withoutdivine aid I landed right out of the water upon the weak ice, as light asa feather and I pushed and he pulled bearing our weight upon the pole asmuch as we could until we got on the safe ice, for we had to go somedistance before we reached it, our weight causing the weak ice to sway sothat the water flowed over it several inches deep.

O, dear it makes me hold my breath while I am writing it but we got on tosafe ice and made our way off it as soon as we could. Now if there wasanything in the other case that made a great miracle of it, there is notin this one.

I had over two miles to walk before I got home and a bitter cold frostynight it was and the pain, a torture that I endured from the cold cannotbe described, my clothes froze stiff upon my body and every step I tookhad to break the ice to do it; crack, crack was the sound I made everystep and it seemed that every joint of my body was being torn but by mainforce. My shoulders wanted to drop out of their sockets and I had to holdon the collar of my coat to prevent my arms from falling out. My bodyseemed to be entirely separated into two parts at my loins and it waswith the greatest difficulty imaginable that I could make any use of mylegs but by the assistance of my brother-in-law I succeeded in gettinghome, after a tremendous struggle. My wife made up a good hot fire andplenty of good hot pepper tea and I went off to bed and she piled all theclothing there was in the house onto me and I fell asleep and thawed outand my joints got back into their places and the pain left me.

When I woke up I was not much worse for wear. Now, how anything moremarvelous could happen to a human being and yet he be able to survive it,I am at a loss to imagine, I have never heard nor read of a parallel caseto it in all my life. I forgot to mention one point in its proper place:when I sent my brother-in-law in seh of a

pole, the pole he brought layready for him to pick up, the first thing that he saw when he set foot onthe land. I have not desire to take any credit to myself for my ownsmartness in extracting myself from those difficulties but feel to giveGod the glory and the honor of my salvation and acknowledge his hand inall things, Amen.

One would think that when our enemies had succeeded in taking the livesof the prophet and patriarch that they would have been satisfied for atime at least, but no they continued to clamor for blood and we wereharrassed continually and threatened with having our homes laid in ashesand the rest of our leaders slain, hence we were under the necessity ofkeeping strong guards on duty day and night. Those were times to trymen's souls. I have been on guard night after night with my brethren onthe prairies between Nauvoo and Carthage to prevent the mob from comingin unaware and setting fire to the city and murdering more of ourfriends. I have lain in the [Nauvoo] temple night after night upon thehard wooden benches with my rifle by my side expecting an attack everyminute, I have laid in my bed with my clothes on and my gun leaningagainst my pillow where I could lay my hand upon it at any hour of thenight and jumped from my bed at all hours of the night at the sound ofthe big drum and the ringing of the temple bell which was a signal for usto gather; and I have been armed and equipped and at the place ofrendezvous inside of five minutes. I can say further that I believe thatI have lived as poor and worked as hard at the same time as any other manand can say from experience at that time that the thoughts of the thingwas always worse than the thing itself, and I suppose it is the case withdeath, for a dying person never weeps.

About a month after Joseph's death Sidney Rigdon set up his claim asguardian of the Church, saying that [the church] was not of age to dobusiness for itself being only about fourteen years old and as he wasnext in authority to Joseph, it was his duty to act as guardian until thechurch was twenty-one.

On the 5th of August of 1844 a special meeting was appointed for thechurch to come together to hear what he had to say on the subject. He didnot occupy the stand where Brigham and some of the rest of the Twelvewere but he stood in a wagon with some of his supporters in another partof the congregation, and occupied the time in the forenoon and ordinarilywas very eloquent and pleasing speaker but at that time he made a veryfeeble effort. In the afternoon President Young replied to what had beensaid and when he arose to speak I was sitting holding down my headreflecting upon what had been said by Rigdon when I was startled byhearing Joseph's voice. He had a way of clearing his throat before hebegan to speak by a peculiar effort of his own, like Ah Hem, but it had adifferent sound from him to anyone else. I raised my head suddenly andthe first thing I saw was Joseph as plain as I ever saw him in my life.He was dressed in light linen suit with a light leghorn hat such as heused to wear in the warm weather and the first words he said were, "Righthere in [is] the authority to lead this church," at the same timestriking his hand on his bosom and went on to utter several sentences inJoseph's voice as clear and distinct as I ever heard Joseph speak and hisgestures and appearance were perfect. This was testimony sufficient forme where the authority rested.

On the 8th of October, 1844 at the reorganization of the seventies wasorganized in the 12th Quorum, Hyrum Daytin Sr., President.

In the month of October 1844, I put me up a nice little brick house, 16by 22 feet on a lot that I owned, about a quarter of a mile northeast ofthe [Nauvoo] temple. I had also another lot situated upon Young Street,about one mile east of the [Nauvoo] temple.

The mob continued organizing and gathering apostates into their ranks andthreatening to exterminate the Mormons and on the 10th of September,1845, they set fire to Morley's settlement and Green Plain, burned allthe houses, barns and shops in the settlements and drove the sheriff ofHancock County from his home and tried to kill him, when Porter Rockwell,in defending him, killed a man by the name of Worrell who was a leader inthe mob and took active part in killing the Prophet and Patriarch. Thepersecution continued to rage and people left the small settlements andwent to Nauvoo for protection and business was paralyzed. We were kept onguard nearly all the time and many poor men were entirely destitute ofanything to eat at times. I was among that number when inquiry was madeovernight who was in that condition and next morning there would beseveral fat cattle to butcher and deal out. The early part of the summerof I engaged to dig a well for Father Bent on his farm, a short distancenorth east of the city, and while I was engaged in doing it he sold thefarm to a mobocrat by the name of Flinn.

Arrangements were made that I should go on and finish it and Flinn was topay me for doing all the work, so I continued on and when I had gone downabout 40 feet I struck water and came out to speak to the man about it,who was plowing in the field a short distance off. I asked him for someof the pay when he got mad and began to curse and swear. There was apronged root of a young tree which he had plowed up lying on the groundnearby so he ran and grabbed it by a prong and made for me with it. Idodged out of his way, when he sent it whizzing at my head. I ducked downand it missed me; then he put his fingers into his mouth and whistledthree times. Then three or four men came running across the field towardsus so I thought it best to be getting away from there. I took to my heelsin good earnest and ran down by the well and took my brother-in-law whowas helping me and we made for the woods which were not far off. We gotinto the thick brush and thought ourselves pretty fortunate to get awaywith our lives after having dug the well for nothing.

Later in the summer the mob took Phineas Young, and his son Brigham,prisoners while returning from the McQueen's Mill with a load of flourpassing through the town of Peatusac. They appropriated the team andflour to themselves and dragged them back and forth through the woodsfrom county to county so that their friends could not find them. So,William Anderson, who was afterwards killed, together with his sonAugustus in the Nauvoo battle, was appointed a deputy sheriff to raise aposse of 50 men to go in search of them. I was one of the number; wetraveled through the night and got into Pontusac about daybreak in themorning. He was almost scared to death and gave us all the informationthat he was in possession of. He said that there was a large cany of menin the brush just out of town. They were well armed and intended to havea fight, so we scoured the brush on both sides of the road and presentlycame upon them. Many of them had their rifles cocked and were in the actof taking aim, they were led by the notorious Frank and Chauncey Higbeewho had taken such an active part in bringing about the murder of Josephand Hyrum.

The guard said that the mob numbered three hundred men, so when we camenear enough

to them to be heard, Captain Anderson called his men aroundhim and spoke to the mob in a loud voice and said, "O, yes we know youare there, and we know how many you number. If there were five times asmany there we should not be afraid of you. There are only 50 of us herebut there are five hundred a little way back. We have the authority andhold the powers to search the town for our brethren. If any one of yousnaps a cap we will lay your town in ashes. We command you in the name ofSheriff Backenstos whose servants we are, to come out of the bushes andlay down your arms," so they came out but were unwilling to give up theirarms. Captain Anderson said to his men, "Now my men each of you disarmhis man."

It fell to my lot to disarm the notorious Chauncey Higbee. He wasunwilling to give up his rifle, so I caught hold of his hands as thoughhis arms were no more than straws. We disarmed all of them and took sevenof the leading men prisoners; two were the Higbee's (they were sons ofElias Higbee who was one of the [Nauvoo] temple committee) we searchedthe town of our brethren but could not find them.

We then started on our way back, taking those prisoners with us. We leftword in the town that if anything happened to our friends they need notexpect to see the faces of their friends again alive. In three or fourdays after that our brethren were set at liberty and came home. Whetherthe team and flour were ever returned I cannot say but I think not. Ashort time after that occurrence five of us were going up the Mississippito get a raft of firewood from Burlington Island and when passing throughthe town of Oquake; we were rowing the skiff up the river and three werewalking on shore. One of us called into a store on the river side to buysome matches. There were three or four mobocrats sitting in the store, atthe time, one of them said to us, "You are some of them damned Mormonsain't you? We will make it hot for you when you go down again on yourraft."

When we were leaving the store and going down the bank to the river oneof them stepped into the door and fired a shot after us, which mowed thebrush down close to our right hands as we were going down a narrow path,one after the other close together. When we went down again we keptpretty well over the other side of the river and went down in the night.

In September 1845 the authorities of the Church made a proposition to themob that if they would cease their persecutions and assist the people indisposing of their property they would leave the state of Illinois thefollowing spring. In October a delegation of leading men were sent infrom Carthage to confer with the authorities of the Church about theMormons leaving. It was agreed to that the mob should cease to molest usand assist us in disposing ofproperty.

On the 5th of October the first meeting was held in the [nauvoo] templeand it was crowded very full and the floor settled and caused quite apanic and several broke the glass and jumped out at the windows. It wasexpected that the floor would settle a little but people were notapprised of it. October 6th, General Conference was held in the [Nauvoo]temple, there had been none for three years. William Smith, the Prophet'sbrother, was cut off from the church. He had made great threats that hewould expose the Twelve and their awful doings and said that there wasnobody that durst undertake to cut him off the church. He was a boastful,bullying individual. Then President Young stepped forward to present hiscase before the people; he said

that William Smith had made a great manythreats about what he would do, but if he undertook to treat them as hehad his brother Joseph, he would find out that he had got the wrong manto deal with for once. He further said that he carried a little toothpickaround with him for his own protection, at the same time drawing a long,thin dagger out of a walking cane and presenting it before thecongregation, and said it would not be healthy for any man to lay violenthands on him--if they did he would run that through them, so help himGod, if he had power.

I will now say a few words about how the mob carried out their part ofthe treaty in helping us to dispose of our property. O my soul, whattrash they brought along to offer to us for our comfortable homes, goodbrick homes and excellent farms. It seemed as though they had scoured thecountry for hundreds of miles around for all the old balky, swaybacked,hipshot, blind eyed, ringbones, and spavined things which they calledhorses. All the worthless breechy, halt, lame and blind old oxen and allbroken horned, three-legged, one-footed kicking old cows that could suitthemselves into the bargain. Wagons they would bring along composed of anold wheel poked up here and another there, one of one size, and anotherof another size with broken clinch pins. Axle trees pinned together withwooden pins and wooden clinch pins to hold on the wheels. Old shot gunsand rifles with neither lock, stock nor barrel. I mean things that wereperfectly useless, which from their standpoint, considered suitableequipment for us to travel in the wilderness with. Therefore they thoughtthat we would be very eager to trade away our homes to them for suchthings.

This may be thought by some to be an exaggeration, but I will try todescribe an outfit that was offered to me. Two men owned it inpartnership; they said they wanted to buy city property with it. Theyrepresented it as being a very good team. The near horse was the worstlooking thing that I ever saw in my life. His back was curved downwardsnearly to a half circle. It was blind in one eye and both knees werelame. The other one had one stiff hind leg with the hip running up to asharp point way above the other, with some kind of white looking eyes. Icould not tell whether he could see at all or not and both so poor theycould hardly walk.

The wagon was composed of four old wheels of different sizes. One axlehad been broken off about one-third of its length. One end had been madefor it with an axe and pinned on with wooden pins. Wooden clinch pins tohold on two of the wheels, an old scooner had been placed upon them. Idscarcely see over the top when I got in to see them move around. They didnot believe in moving much. They went along a few rods one way but whenthey undertook to turn them around to go back, they turned about halfaround and that was as far as they would go. No amount of persuadingcould get them to go any further. I concluded that they would hardly suitme and got out and left them. Now, strange and incredulous as it may seemthat is as true a picture as could have been drawn of that outfit.

As will readily be perceived we were not much benefited by the treatythat the mob made with us. There had to be something else done to helpfit us out for traveling through the wilderness to the promised land.There was a general cooperative wagon shop established and almosteverybody turned into wagon makers. The way the wagons were made throughthe winter of 1845 and 1846 was as follows.

Some went to the woods to cut the timber, others hauled it to thetemporary shop, which was erected of boards with boiler furnaces andovens to season the timber. Some were engaged in splitting and sawing thetimber. Others were testing and boiling the brine and other processes todestroy the sap out of the green timber. Others were engaged in hewing,shaving and dressing the timbers. All those who could handle tools wereset to mortising, fitting up and putting wagons together. In manyinstances wagons were set up in from three to four weeks from the timethe timber was growing in the woods. A great many wagons were build inthis manner, and they done good service in crossing the plains. I haveforgotten the number, but they ran up into the hundreds. I had one andcrossed the plains with it, and used it several years after I got intothe valley.

The fury of the mob continued unabated. They continued to persecute theSaints, one man was killed at Green Plains and another one was poisonedin Carthage. The people living in small settlements around Nauvoo whobelonged to the church flocked into the city for protection. One hundredand thirty wagons with teams were sent to bring in the burned outfamilies and what grain they could get from Green Plains. President Younghad to hide away a good deal to escape being arrested by the mobofficials.

I was working on the [Nauvoo] temple at the time they arrested WilliamMiller and thought they had got him. They were both in the upper rooms ofthe [Nauvoo] temple at the time when an officer appeared at the door withpapers to serve on Brigham Young, with authority to arrest him and takehim to Carthage. Someone told President Young they had put two officersat the door waiting to arrest him. When he spoke to Brother Miller hesaid, "Brother William, put on my cloak and go down to the door and seewhat they want." Brother Miller done so and when the door was opened theyarrested him and took him to Carthage feeling sure that they had gotPresident Young.

They never found out their mistake until they had reached Carthage andtook him into a tavern. The news began to spread that they had gotBrigham Young, and they kept him in a room to show him to the mobbers whowould keep flocking into look at him, when an old man who was acquaintedwith him went in to take a look at him and said, "Gentlemen, if youthinat he is Brigham Young you are most damnably mistaken. I know BrighamYoung too well to be fooled in any such way as that." They then asked himwhat his name was; he said, "My name is William Miller, you might havefound that out sooner if you had been smart." Of course while this wasgoing on President Young was looking after his part of the businesspretty sharply. The officers were badly sold and poor William was left totake care of himself.

It was in December 1845 when this occurred. I continued to work steadilyon the [Nauvoo] temple for the last six or seven months before the workceased on it altogether. The last work I done was Peter [Ofine] andmyself laid the flight of stone steps in the front of the [Nauvoo]temple.

An incident has just occurred to my mind which had a little fun in it. Ithink it was in the latter part of July, a special meeting of theBrethren was called, a political meeting of some kind I think, withreference perhaps to making an appeal to the President of the UnitedStates and the Governors of several states in regard

to our presentcondition and treatment which we had received from the states of Missouriand Illinois. It was held in a hollow a little southeast of the temple; avery bad person, a doctor somebody, I have forgotten, Dr. Charles (JohnF.) was there in attendance for the purpose of taking notes andobservations to bring nore trouble upon us if possible. When the meetingwas dismissed, a company of young fellows gathered around him, with astick in one hand and a knife in the other and struck up a lively tune bywhistling, beating time by whittling the sticks and slashing out theknives as near to him as they could without touching him.

If there was ever a more thoroughly scared man I saw one there. He lookedon every side with a terrible anxious and uneasy look for a chance tobreak away. They were so very close around him and had such awful lookingknives, everything from a common jack knife up through all the differentgrades of butcher knives to the largest kind of a carving knife, so hewas obliged to wait until they got through with him. I did not join thecrowd, but I enoyed the fun as much as any of them. When he got away hewent and made complaints to President Young and other authorities andsaid it was perfectly outrageous that a gentlemen and a stranger shouldbe treated in such manner as that in a free country. The president saidin reply that he supposed that the boys considered themselves to beliving in a free country. And that there was no law that he knew ofagainist whistling or whittling. That he sympathized with him very muchin his troubles, his cause was just but he could do nothing for him. Thiswas meant as an offset to the reply that President Polk made whenappealed to by the Saints in Missouri trouble. President Young couldenjoy a good joke as well as any man and so could the rest of theBrethren.

On June 3, 1845 the Legislature of Illinois repealed the city charter ofNauvoo and at the conference its name was changed to the City of Joseph.Another item occured to my mind which I should before I the forepart ofthe same month in which Joseph was murdered. The first number of a papercalled the Nauvooo Expositer was published. A paper of the Salt LakeTribune stated, Joseph said that Nauvoo was not large enough to hold himand that office at the same time; that he would rather die tave thatpaper go on. He being mayor of the city called the City Council togetherto deliberate on the paper and they unanimously declared it a nuisanceand passed an ordinance to abate it. Three days later the City Marshallwith the police broke up the press and threw it out and scattered thetype all over the ground about the office. That caused a great commotionin camp and all hell was stirred up and Warsaw Signal, or Stinkall moreproperly speaking, howled and the apostates and mobocrats joined theirforces together and said that if that could not reach him, powder andball should.

So on the 27th of the same month the secret combination was permitted tocarry out the hellish purpose. The Warsaw Stinkall seemed to be the paperto give the signal when to strike the fatal blow, that sealed the doom ofthe state of Illinois. It seems also that wherever the headquarters ofthe Kingdom of God is established over the earth, there the head ofBeelzebub is established also, for that paper was a true representativeof the dark legions of Sheol and its editor was a true representative ofhis father Balial. So it is today with the Salt Lake Tribune and itswhiskey scribblers.

The last three years of the history of the Church in Nauvoo, namely 1844was the

crowning point of the power of the apostasy and mobocracy and theshedding of innocent blood, they murdered Joseph and Hyrum, WilliamAnderson and his son Augustus, and a number of others. Joseph's twocounselors, Sidney Rigdon, and William Lab apostatized, three of theTwelve; William Smith, John E. Page and Lyman Wight. John C. Bennett,mayor of the city and Mayor General of the Nauvoo Legion; also WilliamMarks, President of the Nauvoo stake of the Church. Alpheus Cutler, oneof the [Nauvoo] temple committee, Francis Higbee and Chauncey S. Higbee,sons of Elias Higbee. Wilson Law, Dr. Robert Foster and brother Charles,all leading men and men of influence apostatized and a great many otherswho only hung on by a very slender thread fell off afterwards. James J.Strange set himself up as a Prophet, Seer and Revelator to lead thechurch to the Devil if they would follow him.

It seemed to be a pretty hard struggle at that time for the church tokeep life in it. So the woman had to flee into the wilderness with themanchild where a place was prepared for her where she could be nourishedfor a time, times, and half a time and there was given her two wings of agreat eagle, that she might get out of the dragon. The serpent cast outof his mouth water as a flood. After the women that he might cause her tobe carried away by the flood which the dragon cast out of his mouth. Thedragon was wroth with the woman and went to make war with the remnant ofher seed which kept the commandments of God and had the testimony ofJesus Christ. This is what John the Revelator said about it 2800 yearsago. Who can say that it does not apply unto us in our life.

Certainly the church had to flee into the wilderness and take thepriesthood with her and the earth helped her to escape from the dragon ofapostasy and mobocracy to a place of safety by placing a distance of overa thousand miles between us and our enemies. This also fulfilled aprophesy uttered by Joseph Smith about three months before he was killed.That is five years the Saints would be out of the power of their oldenemies. Whether apostle of the world, John, specifthe time that thewoman should be nourished in the place that was prepared for her beforethe dragon should make war on the remnant of her seed, I do not know.There were some Saints who did keep the commandments of God and had thetestimony of Jesus Christ. I do know that we had good peace for over 33years before the Edmond's Law was passed.

I will now go back and relate an incident that came under my observationon the evening of 18th of June, nine days before Joseph was killed. TheLegion had been called out to parade and Marshall Law had been proclaimedby the mayor; Joseph had addressed the Legion that day. This was the lastpublic address that he ever gave. After they were dismissed they seemedinclined to linger and gather in groups to discuss about the signs of thetimes and the doings of the mob. There were probably about 50 of us inthe group. I was standing on the outside and looking westward when I sawa man on horseback cantering along on the banks of the river going northabout 3/4 of a mile from where we stood. I called the attention of someof the brethren to him, saying, "That looks like Joseph, and it is verymuch like the gait of his horse that he calls Joe Dunkin. Can it bepossible that he is riding out alone at this late hour when his enemiesall around are thirsting for his blood?"

About that time he halted, being about due west of us, and turned hishorses head towards us and cantered right up to us. When within about tworods of us he reigned up his horse, and stood back in the stirrups and inthe most cheerful manner spoke

to us and said, "Good evening my boys, Icall you my boys because you are my boys in the gospel. The wolves are onmy track and I don't know that they will hunt me down this time. Theyhave got another writ out for me and they want to drag me to Carthage.Will you let me go?" We all in one voice cried, "No." He then repeatedagain, "Will you let your General go?" Then all in one voice rang outstill louder, "No." He then said, "I knew you would not, God bless you myboys. Good night."

Then he reigned up his horse and stood in his stir-ups again for a minuteor so and the horse danced and capered in beautiful style as though hewas very proud of his noble rider. He then turned and cantered awaytowards home. While the horse was dancing and capering I was looking veryearnestly into Joseph's face and I beheld a halo of glory surrounding hiscountenance like the dazzling rays of the sun. Whether anyone else sawthis or not I cannot say. I have never seen anything about it in print orever heard anyone speak of it since. He made some very important remarksthat day while addressing the Legion, but my memory has failed to retainmany of them. A few of his sentiments however, I have retained.

At one time he straightened himself up in a very erect and bold positionand drew his sword out of its scabbard and presenting it before him said,"The sword is unsheathed and shall never return to its sheath again untilall those who reject the truth and fight against the kingdom of God areswept from the face of the earth by sword, famine and by pestilence andthe judgments of the almighty--which he will pour out from time to timeuntil the earth is cleansed from wickedness and made fit to be inheritedby the Saints later."

Joseph having been warned of the Lord to flee to the west to save hislife, him and his brother Hyrum and Willard Richards and his trustedservant Porter Rockwell crossed the Mississippi River late in theevening, but his wife Emma and others threw themselves into war of hismaking his escape by sending a couple of faint-hearted individuals toupbraid him of being like a shepherd fleeing from his sheep in the hourof danger. Joseph could not stand to be upbraided of cowardice and turnedaround to them saying, "Do you want blood; if you do you shall have it.If my life is of no value to you it is not of much value to me," turnedand went back with them the next day. Thus like his Royal Master beforehim, had willingly laid by his life for his sheep. President Young, whilemaking some remarks about it on [one] occasion in the old Tabernacle inSalt Lake City said that, "It was Glory and Honor to him but misery toher and to them who were the means of bringing it about."

I have heard it asserted that on one occasion Joseph remarked to some ofthe brethren that he expected to ride that favorite horse of his, that heset so much store of, in eternity. That would be pretty strong doctrinefor the sectarian world.

In February 1846 while I was working on the [Nauvoo] temple, myself andwife received our first endowments. About this time my wife's sisterHarriet, who was several years younger than her, came to me privately andasked if I was willing to take her along with us to Salt Lake and make awife of her when we got there. I asked if she was willing and she said,"Well she did not know, but that she would as soon have me for a husbandas anybody that she knew." So with that understanding she came andcommenced to live with us and started with us while we resided in Nauvooand

started with us when we started to out West.

I will leave off here and take it up again in its proper place. Icontinued to work on the [Nauvoo] temple for several months longer, but Ihave forgotten the day when work ceased on it. On the 29th of April, 1845I received the following certificate, the original of which is pasted inmy scrap book:

"This may certify that George Morris is entitled to the privilege of thebaptismal font, having paid his property and labor tithing in full toApril 12th, 1846, City of Joseph, April 29th, 1846. William Clayton,recorder by James Whitehead, Clerk.

Soon after this the [Nauvoo] temple hands were called together by OrsonHyde, to see if they would be willing to consecrate 2/3 of the that wasowing to them if he could succeed in raising enough money to pay them thebalance, which we all readily consented to do. He, with the assistance ofothers, succeeded in raising the money and paid us accordingly. Ireceived three gold sovereigns which made me feel like I was pretty richas I had never before, all put together received to the amount of fivedollars in cash for my labor in the four years and four months I hadlived in Nauvoo.

The question t be asked then how did I live? I received flour, cornmeal,bacon, firewood, lumber, brick and now and then a little molasses. I gota little sugar a few times from Charles Allen for digging and tending hisgardening nights and mornings after working all day on the brickyard. Ibought my clothes all from England with me that I wore during that timewith the exception of a few articles which my father sent me afterwards.I got married and had to start housekeeping under such circumstances;well how did I manage to do that? I had bought a bed and some beddingwith me from England for my accommodation while crossing the sea. I alsoaccommodated two other young men with me and I brought some dishes that Ihad while housekeeping in England. With a couple of quilts that my wifehad managed to fix up a bed so to get along pretty well in that regard, Ihad money enough left to buy five hundred feet of lumber and I got theprivilege to lean a shanty against the house that Brother WilliamAnderson lived in, who was afterwards killed by the mob.

I was not able to get shingles to cover it with so I had to cover it withboards, and the roof being rather flat and the boards being pretty. Whenit rained it was a little worse than being out of doors. We got alongpretty well with that rolling the bed up in as small a compass as wecould and putting it in as dry a place as we could find and throwingsomething over it to keep it dry.

After a while we to be a little richer and we built a nice little brickhouse and we did not have to roll the bed up then to keep it dry. We wereable to appreciate the difference between the two ways by experience, butwe had no sooner began to appreciate the difference between the oldshanty and our nice little brick house than we were compelled by the mobto dispose of it for anything that we could get for it. When an old Dutchwidow lady came along and said, "I have 80 dollars for dat plaze." Isaid, "You can have it notwithstanding that it had cost me between threeand one hundred dollars." She paid me the money and I took it and gaveforty dollars of it for a Nauvoo made wagon. The other forty to theNauvoo comnittee, Almond T. Babbit, Dad Fullmen and Joseph L. Haywood whohad been appointed by the

Twelve to dispose of Nauvoo property, for alarge yoke of oxen and on the 12th day of crossed the Mississippi Riveron my way west.

Harriet, my wife's sister started with us but having nothing in my wagonprovided for our use while traveling I had to work for my outfit after westarted. So I drove out about 12 miles west from the river into IowaCounty and stopped in a neighborhood where two of my wife's brotherslived, Abraham and James were their names. We stopped our wagon there aday or two and I went to hunt for work and ride arrangements to sink awell. I also engaged an old cabin that had been used as a stable situatedabout a mile distant from where they lived and fixed it up so that wecould live in it. I sunk three wells in succession and had got what Ithought for an outfit and was rejoicing over the prospect of being ablein a few days to resume our journey but while I was engaged in finishingthe well, at the top of the third well I was taken violently sick. Inconsequence of overanxiety of mind and governing myself, at that hardhealthy business. The result was that I lay sick with the fever and aguefor four months and five days.

Ser I was taken sick, my wife was confined with our second daughter. Wenamed her Julia Ann. My wife did not do very well after her confinement.She was afflicted with the jaundice bad, when she began to get betterfrom that, inflammatory residue settled in her knee and she was scarcelyable to walk at all. Soon after a very large abscess broke out under herarm pit which deprived her of the use of her right arm for some time. Iwas almost helpless myself, I have seen many people with the ague but Inever saw anyone as badly affected with it as I was. I would shake to theextent that the old cabin would shake too and the dishes on the shelfwould rattle and I would turn black in the face and came near tosuffocating often for want of breath. While in this condition one of mywife's sisters, who was married and living some distance away came tovisit her brothers. Together they came down to see us and she and herbrothers bantered and tantalized Harriet so much about being my spiritualwife and calling her Mrs. Morris that she left us before we were able towait on ourselves and went away with her sister. I had my oxen running ona piece of prairie land in front of the cabin tied head to foot so thatthey might not run away and where we could see then and keep watch onthem.

Soon after I was taken sick I had one of them stolen and in a short timeafter the other strayed away. I never heard anything of them again so Iwas left without a team and during my sickness my outfit that I had madewas nearly used up. When I began to recover a little my anxiety was suchthat I went to work again before I was able. The man that owned the cabinthat was not willimg that we should live in it any longer. We had livedin the old stable about seven months so we moved away early in the springof 1847, into another old cabin which was a little more comfortable thanthe stable we had led. It was more comely and set alone in the woods agreat way from any other house and away from home all the time and mywife, alas alone with her two little children. I learned that there was afoul plot brewing in the hearts of several wretches to play a foul gameupon us, and that it was not safe for my wife to be there alone.

We moved again some distance from that place into another miserablelittle hut. It stood near another house where there was a family livingby the name of Doty, who had been we felt a little more secure from beingassaulted by any of the base

wretches that infested the country, forthere were a great many apostates and some mobbers all through theCounty. The place we had moved to this time was a very bad place forwater and by digging a hole about ft. deep in the head of a hollow in thewoods. Nearby I found a little seep of water that furnished us with justabout enough for house use. In consequence of the dryness of the air itfailed and there was no water that we could get nearer than a mile awayand that was a stagnant hole out on the prairie and that had to be gottenby making a sled out of a forked limb of a bee and placing a barrel uponit and hauling it with oxen. When we had a barrel it had to be strainedto take the wigglers out of it and then before we could use it. As Istated before, through the anxiety I had to make an outfit and yetstarted again on my journey west.

After that I commenced to work again before I was able, but by main forceand power I kept up until I had dug several more wells and began tosomething more around us towards an outfit, when I was taken down sickagain and sick again for three more months. I spoke of the difficultieswe had to get water and I had no team of my own to haul it with, so wehad to be beholden to somebody to haul us several barrels. There were twofamilies living a short distance away on each side of us, one of themhauled us two, and the other, one barrel each. When it rained my wifewould set out every dish we had in the house under the eaves of the oldcabin to catch every drop of water she could, if it could be calledwater, for it was more like mud, thick with the dust and soot that lodgeson the old clapboards. We were thankful for it and strained, boiled andused it but it tasted rather strong after all. I remember we got into avery tight pinch at one time for water. We were actually suffering forit; when I had to crawl out of the cabin and hand upon the fence wait fora wagon that we heard coming at a distance and beg the driver to haul mea barrel of water from the hole on the prairie. I could not speak loudenough for him to hear, so I waved my hat and he stopped and came to seewhat I wanted. I told him, but he didn't want to for a while, saying hewas going to market to Keotul, and he was in a big hurry and that waterwas so far away that he could not possibly spare time to go. I pleadedwith him so hard and he saw how helpless I was so he took his team andgot it for us. O, how thankful I was for it. It has just occurred to mymind that it was done so on two occasions, another stranger got somewater for us. May the Lord bless those two men, for what they did for usin a time of need.

My wife was three weeks at one time and could not wash a single thing forwant of water. In the meantime, Harriet my wife's sister, that startedwith us from Nauvoo and was with us part of the time through our firstspell of sickness got married and did not live very happy and died soonafter. May the Lord bless her for the rod she did for us in the time ofour great sickness, into Eternity for her.

When I began to recover so as to be able to get around a little, we movedaway from that place into another old cabin that had neither fireplace,chimney nor windows in it. It belonged to an old lady, she said I couldfix it so that we could live in it I could have it, and might give herwhat I had a mind for the use of. I built a fireplace, chimney and made awindow in it, we got along better in it than we had in either of theothers. The old lady, whose name was Philips, was quite reasonable, shesaid that she did not want to poison anybody because they were Mormons.She had two sons, young men in their teens, they had a good deal ofkindness in their nature. When we got fixed I continued to sink wells. Imade a good deal of means and

got two nice cows, a large yoke of oxen anda yoke of young steers. I dug the old lady a good well. She was greatlypleased with it for they were in a bad place for water too. I got cornand cornfodder for my cattle through the winter, store pan and otherthings that we wanted from her. Both she and were very kind to us andthey would have liked to had us stay there.

While I was there I made a very daring experiment in digging a well. Itwas on what was called sand prairie about 12 miles from Keokuk. The earthwas composed of fine red sand and nothing else as far down as ever anyonehad gone down and no one had ever succeeded in getting a well. I engagedto dig a well. I dug about six feet down, which was as far as I could gowithout it falling in. I then got some plank and made a circle the sizwanted the hole to be and as wide as the thickness of the wall had to beand put it in the bottom of the hole and commenced to build the wall uponit. When I had walled it up to the top I commenced digging out of thecenter inside of the wall. The weight of the wall would carry it down andforce the sand to the settle as fast as I could dig it out. Every tide ithad settled about two feet down. I loud wall it up on the top again andin that I down fully 40 feet and got water. It would be a very dangerousundertaking for anyone to try, and would not work in anything but clearsand. The spring of 1848 had now opened and I had set the 1st of to makeanother great effort to get by after the church. I had made two verygreat efforts before, and failed through sickness and this time also theprospects looked very dark. My wife had been confined with her thirddaughter and the second one in the wilderness of Iowa, about two weeksbefore the time set for leaving. I did not get along very well and I hadbeen sick with fever and ague myself at different times through thewinter and was not feeling half well at that time.

We waited one week after the time set. I had gotten the old lady's fiveboys to help me yoke up the cows and the young steers and they had beenrunning with their yokes on all the time for over a week. My wife wasstill confined to her bed. I had put the things in the wagon the dayprevious intending to start next morning anyhow, but when morning cameshe was very sick indeed, being taken with a chill and a violent feverfollowed it. In all appearances we were to fail the third time. I wassorely tried and being weak in body and consequently weak in mind I wastempted to think that the Lord did not care anything about such a poor,worthless creature as I was, and that I was entirely beneath his noticeand gave way to making some very foolish expressions.

After I had given vent to my feelings and reflected a while. I went to mywife and asked her whether she thought we had better try to go or give itup all together. She said, "Do as you think best." A strong feeling cameover me at that juncture that made me feel as though I was as big as atwo story house. I said then, "We'll go if the Devil stands in the gap."I went over to the widow's house and I asked her if she would be so kindas to come and assist me in making a bed in the wagon for my wife. "Whyyou don't think of putting her in the wagon in the condition she is in doyou? It's like committing murder," she said, "She will not live many daysI tell you." "I
ll do it and trust in God," I said. She fired the bed andwith the assistance of one of her sons we lifted her into the wagon andmade her as comfortable as we could.

With the assistance of the two young men we got the cattle hitched up. Wetried the old cattle on first; the boys said the others would only be ahindrance. There was a little bluff to go up about a quarter of a milelong before we could get on the level road. Got so steep that the oldcattle could have hauled as much again of a load as I had alone if theyhad been disposed to. They refused to pull the wagon a yard; they wouldback and turn to the right or left or anything but move forward theywould not. The three of us were utterly unable to make them go by beatingthem or anything else that we could do. They were a large yoke of finelooking matches, black cattle as fat as butter. We then hitched theothers on before them and tried them that way but it seemed as thoughthey had all entered inoonspiracy not to go up that hill, or that theDevil did actually stand in that road before them to prevent them; forthey would get them started up a little way they would start and rushdown again with all their might and it was with the greatest difficultyimaginable that we prevented them from turning the wagon and rushing downthe hill helter skelter. By all three of meeting them square in theirfaces and beating them on their noses with all our might with toughhickory saplings which we were all well provided with.

How my wife stood the mental torture that she must have felt, besidesbeing so sick I cannot tell for she never screamed once as far, but weall stuck to it and at last we got up the top of the bluff, where therewas a cod long stretch of level road to travel. We stopped and rested ashort time for we were all tired out. We had a terrible battle but we hadwon it. I thanked the boys for they were well entitled to all that Icould do in that way at least, we shook hands and they returned home. TheLord reward them for their kindness to us and the valuable assistancethey and their mother lended us in our hour of great distress. I put thewhip to my team and did not spare it until I had got them about humbleenough to do just about as I wanted them and they made tracks prettyfast.

I fell in with two other wagons who were going to the same place as Iwas, Council Bluffs, traveled together. One of them was a horse team andthe other was a team of very spry cattle and they traveled very fast. Ihad to hurry my cattle to keep up with them and my large cattle got veryfoot sore. While passing by a man plowing in a field with a very poorlooking pair of cattle by the side of mine I asked him, "How he wouldtrade with me for my big ones?" He asked me how I wanted to trade. Iasked him, "Ten dollars to boot." Mine to look at were worth about asmuch again as his were, but they were too heavy and too fat to travelfast. He said he would give no boot, but if I had a mind I might switchmine and bring them into the field and take his. I did so, although itlooked like a very uneven trade, yet the cattle I got from turn wereactually worth two pair such as mine for traveling and mine were a greatdeal more than his beef. We both got the best bargain in that trade.Suffice it to say we traveled three hundred miles in ten days, as soon aswe got on the road my wife began to get better and by the time we arrivedat Council Bluffs we had both got to be pretty rugged.

I have something on my mind now that is nothing to my credit. I don'tknow whether I had better write it or not, I think I will though, it willnot hurt anyone. I think the two men that the wagons that we traveledwith were terribly addicted to swearing. The spirit took hold of me andnot having been used to it I made a very awkward business of it to besure. I could not fix my mouth so as to swear easy like they could. Theywould laugh at me and I would feel at myself that I could not do it

anybetter when the fit was on me. I would hate and despise myself and thinkthat I would never do it again when the fit had gone off. Then I wouldget excited, it would take hold of me again and I almost scared my wifeout of her wits by doing it so awkward. She said my swearing sounded agreat deal worse than the other men's did and she would quit it if shewere me. I did not do it only when I got excited and when we hadseparated (from the men), I had almost left it; for of course, we allcalled ourselves Mormons. We did nclaim to be Latter-day Saints; hardly,we were only in the first stage and we had not become fully developedLatter-day Saints yet. We only professed to be Mormons and we were butvery poor specimens at that.

I thought that I had about overcome the spirit of swearing again, untilone day after we had traveled some distance on our way towards thevalley. Brother Lorenzo Snow was captain of the hundred, Job Stoker ofso, Thomas McLellin of the 10, that I traveled with. We were crossing abad, miry creek and the captains were the first wagon that was the lastone in the line. The captain had made a little miscalculation and stoppedhis team a little too soon so that there was not room for me to drive outon the bank, so I was stopped down in the mire. The captain was standingon the bank to see us out when I ripped out a terrible oath at him fornot allowing me room to get out, it was a terrible oath to be sure. Inthat same award manner in which I had been to swear before, it was alllike a streak of fire and brimestone than anything else. I looked andthere sat Brother Snow in his buggy on the bank watching the teams cross,he gave me such a look and the captain that I had sworn at stood therelooking right at me but neither of them spoke a word to me. They didn'tneed to for the looks they had given me were quite sufficient. They leftme and passed on. When I had got out and cooled down I felt fearful meanbut they didn't hear anymore swearing from me.

I must now go back to Council Bluffs. When I started from there, I own, Idid not intend to go any further than there that season on account of nothaving the outfit that was required to cross the plains. We stayed therefive days with my wife's father who had got there a year previous, whilethere I learned that there was a great deal of sickness there and onaccount of having had so much sickness for the last two years. I had gota perfect dread of it. I began to think that if there was any possibilityof getting away in any of the large companies that were then beingorganized at Elk Horn River I would do it, outfit or no outfit. I myselfposted with regard to the progress they were making in organizing andparticularly with regard the time the companies were to start.

On the evening of the last day before they were to start a little aftersundown, when the organizations were all coveted and the outfits had allbeen examined, I rolled up along on the opposite side of the river therethe companies came and on arriving there. The first man I saw was a veryintimate friend named Henry Boyle. He came from the same branch of theChurch as I did and crossed the sea with me. As soon as he recognized mehe called out, "Hello George is that thee? Come on, we want thee in ourten. There is just room for one wagon in it. Come on and I will help theeto ferry over thy wagon. Turn thy cattle into the river and swim themover, that is the way we have all done. They have just finished goingthrough our wagons to see that we have all got the right outfit. I guessthat thou art all right by the looks of the wagon and team." The outsideappearance was pretty good. If the inside of my wagon had been examined Icould not have passed. I would certainly have been sent

back for all Ihad to live on for 18 months at least, was three hundred pounds of flourand two bushels of parched corn, and there were five of us in the family.

After having traveled on the road a few days the Page [?] Company, onaccount of their poor circumstances, were put to travel first on the roadthat they might wild meat to help out their provisions. My realcircumstances having become known, I was put to travel with them. Havingtwo cows that were giving milk, we nearly lived on milk and wild t allthe time while crossing the plains. I scarcely ate as much as threefingers of bread per for nearly all the time while crossing the plainswhich took us from the 22 of May to the 20 of September 1848. Beingloaded light we traveled faster than the other companies. Frequently wehad to stop three or four days at a time while they came up, mostly atrivers and streams of water where we had to hunt fording places and getour wagons over and help the other companies to get theirs over quently,which was generaly a long, wet job. I think I forded the river twenty-twotimes.

When we got to Green Alver we had to stop there ten days to wait forPresident Young to come up as he wanted to go at the head of thecompanies into the valley. While waiting there I undertook to fixsomething to wear upon my feet. I had become entirely barefoot havingstarted from Iowa with a half worn pair of boots on my feet and hadtraveled about 1300 miles. I had protected my feet by winding strips ofbuffalo hide around the old boots to keep thee upon my feet. I also nademoccasins of raw buffalo skin but I could not nake them work for whenthey were dry they were so hard and so small that I could not wear themand when they got wet they were so big, so flopping that I could not keepthem on my feet. While we were waiting for President Young at GreenRiver, I went around the camp and begged some old boot tops and scraps ofharnesses. I made an awl out of a piece of wire and I happened to have aball of shoe thread with me, I took my axe and cut a limb of a cottonwoodtree and made a last out of it. I got some hard bletch of a wagon wheelsfor wax to wax my thread with and then sat down and closed the pieces ofboot tops together with seams running in all directions, for there wereno pieces large enough to make either a front or a back for a shoe. Ithen looked at my old boots to see if I could find anything in them thatI could make any use of. I had to take the inner soles to form afoundation for the new shoes for there was nothing else that I could dowith it. I then took a cottonwood stick and roasted it and sewed a roundor two of it and split it into pegs. Having got my aerial together I satdown to concoct a pair of shoes not according to any rule that I had everlearned before about shoemaking but strictly according to the rule of aRocky Mon circumstances. My stock was composed of little narrow stripscorners of harness leather mixed in with pieces of odd boot tops for soleleather and filled full of pegs to hold them together. That's the way thefirst pair of shoes were made that I ever wore in the valleys of themountains and they lasted me nearly a year before I could get any more.

I landed in Great Salt Lake Valley on the 20 of September 1848, about onethousand wagons arrived in the valley that year. Three days after Iarrived in the valley I laid off my wagon bed and left my family andthings in it, in the fort, and I went into still Creek Canyon, cut andhaul logs to make lumber. Brother Archibald Gardner, one of the pioneers,had put up a little saw mill just below the mouth of the canyon. I workedat it three weeks, which was as long as my cattle were able to stand it.I got 1800 feet of boards for my part after the sewing was paid for.

Isucceeded in geg a quarter of what was called beef. I do not know what itwould be called now, it was an ox that had helped to haul a wagon acrossthe plains that summer. We were very thankful for it helped out ourscanty supply. I paid for it with a part of the lumber and the rest ofthe lumber I kept to use in putting up a little home which I built veryearly in the spring of 1849.

I had made the adobies and hauled them on to the ground the fallprevious, it was the third little adobe house built upon a city lot.After the city began to be laid out I had about a thimble full of appleseeds which I had picked out of a few dried apples before, I startedWest. I put them into the ground as early as I could for the frost. Abouta dozen of them came up, but the crickets kept eating them off but Isaved half a dozen of them by keeping them encircled with papers. One ofthem bore two or three apples and the third year from the seed which werethe first apples raised in Great Salt Lake Valley.

On the 5th of February 1849 the mercury was 33 degrees below zero. JudgePhelps said that it would have been colder if the thermometer had beenlonger. I thought that was quite cold enough for we were sleeping in awagon bed under a single ducking cover at the time with three littlechildren in it. We obtained our city lots at first by drawing tickets outof a box containing the numbers of the lot on them; mine was lot five, onblock one of the first lot of Salt Lake City, and contained one acre anda quarter. I also drew an acre lot in the same way upon which I sowed myfirst wheat in the fall of . I took great pains in putting it in butthere never came up a spear from it. This was very strange because it washalf a bushel of very choice wheat which I brought with me from CouncilBluffs, entrusted to my care by my wife's father who expected to come outhimself and get some seed from it. When he came the ground was afterwardsplanted to corn and produced a very heavy crop, but was cut off by thefrost while it was in the milk and produced no corn.

By the blessings of the Lord I raised a little crop that summer. Thepioneers had sown wheat the summer before on ground where my city lothappened to be and they had succeeded in saving it from the crickets andwhile being harvested, it had shelled out a little. In the spring Idiscovered some scattering bunches coming up and I took great pains tosave every spear of it, watering, weeding and doing everything I could tomake it grow. It stooled out and spread wonderfully and produced twelvebushels of the finest wheat that I ever saw, which might be considered agreat miracle under the circumstances. At all events it was a greatGodsend to me at that time for although we had rationed all the timesince we arrived in the valley on the smallest allowance possible to keepbody and spirit together, we had run entirely out of bread stuff sixweeks before I gathered that little best.

Along that six weeks it became known that we were entirely out of breadone and another of the brethren and sisters would bring us a little outof their little now and them. Together with thistle roots and segos whichI dug and berries which we got off the Indians we fared much better.After we had become entirely out of them we had during the time we hadbeen rationed on so little. During this great pinch, one of the brethrenby the name of John Gray, who had co in with a pretty good outfit, cameto me and said, "Brother Morris, I have heard that you have got no breadfor your family to eat, it's too bad. I wonder if I have anything thatwould get you a little. I have a little sugar, I will let you have alittle of it if you think you

can get bread stuff with it." I said, "Thatif it could be got for anything I thought it could be for sugar."

He brought me nine pounds and his wife sent two or three yards of calicothinking that might help a little. I had some hickory that I had broughtwith me to make a couple of shirts, which I was needing very bad myselfat the time. I took these and went around among the pioneers who hadraised a little corn that summer and I got a few quarts from one, half apeck from another a peck from another and so on. After spending two dayspeddling I actually made a raise of two bushels of soft corn that hadbeen nipped by the frost, the season not being long enough at that timefor corn to ripen. I took and got it crushed at a little corn crackingmill that Brother Ball had set up in the mouth of North Mill CreekCanyon. When I had got it home into my little house, that I had just gotmy family 6 into, out of my wagon, I felt the richest and most thankfulman that I ever been in my life. I was fully prepared to appreciate thefact that the Lord was blessing me in a marvelous manner by opening theway whereby I had been able to obtain corn meal after having lived foreight or nine months on very small rations.

I was prepared to appreciate my little house and home after having livedin a wagon bed all through one long cold winter under a single cover,with three little children which were very troublesome on account of thecold. My wife had the privilege to do her cooking in a room that hersister had in the fort but we had to sleep in our . For the space ofnearly three years we had been what might properly be termed strangersand pilgrims on the earth without abiding place. The first public worksthat was started in Salt Lake City was the Council House which now laysin ruins; work was started on it in February 1849. I did some work on it,laying rock.

In this same month Wards were organized with the following named men forBishops: Peter McCue, First Ward; John Lowry, Second Ward; ChristopherWilliams, Third Ward; Benjamin Brown, Fourth Ward; Thomas Winters, FifthWard; William Hickenlooper, Sixth Wards; William G. Perkins, SeventhWard; Addison Everett, Eighth Ward; Seth Taft, Ninth Ward; DavidPettigrew, Tenth Ward; John Lytle, Eleventh Ward; Benjamin Covey, TwelfthWard; Edward Hunter, Thirteenth Ward; John Murdock, Fourteenth Ward;Nathaniel V. Jones, Fifteenth Ward; Shadrach Roundy, Sixteenth Ward;Joseph L. Heywood, Seventeenth Ward; Newel K. Whitney, Eighteenth Ward;James Hendrix, Nineteenth Ward. I have been a member of the SeventeenthWard from its first organization. I am about the only male member leftthat has resided in it from its organization. Bishop Kickenlooper is theonly Bishop of the first organization living and in fact, I might saythat we have become almost entirely a new community with but very few ofthe first settlers left. I have become a stranger in my own ward althoughI am the oldest member in it. I know but few of the ward members and veryfew seems to know me.

We had succeeded in running a temporary fence around the ward and itwasmisfortune to live where a pair of bars were erected on the maintraveled road from the north. I have sometimes thought that one of themost prominent traits of character that this people has got is to leavegates or doors open after them when they pass through them. They seem tothink that it belongs to someone else to shut them after them. With barsit is still worse for it takes more labor and time to attend

properly tothem than it does to gates or doors. It is very poor policy to leave thestable door open until the horse is stolen before you shut it. There isan old saying which is a true one, put up the bars and keep the Devilout, but I think that we miss it a good deal by leaving the bars down andletting the Devil in.

I used to think so when I lived by those public bars that I spoke of.Nearly everybody seemed to think that it was their business to let themdown and leave them down and mine to put them up and not only that, theythought that they had a right to travel cater-cornered across my lotafter it was planted, because it was a little block. When I wouldremonstrate with them about crossing my garden, they would say whose roadused to go along here? My patience got sorely tried sometimes and it wasa good thing that I had quit my swearing for there was a chance to dosome pretty tall swearing there at the time. I came very near it oncewhen one of the Bishops came along on horseback and through the end ofthe bars down as he sat on his horse and left them and deliberatelystarted right across my planted garden. I ran after him and caught thehorse by the bit when about in the middle of it and told him in a ratherrough kind of way that if he did not turn right around and go back Iwould knock him off his horse right there, so he went back.

Another time four or five official brethren went through in a doubleseated and left the bars down and passed on, I caught the horses by thetail and held them while I gave them a pretty poked lecture, with severalpretty sharp points sticking out of it. I asked them what kind of anexample they were setting, whether it was in accordance with theirpreaching. I told them that I received nothing for tending the bars dayand night and that I thought it was a little as they could do put them upwhen they went through them. One of them got down and shut them up.

I suppose that I have to be charitable and let them down as easy as I canand say that we are all good brothers but a little courtesy. It took agood deal of charity to cover the case, when they passed through allhours of the night and left them down, and cattle around all watching toget in and all our crops were inside the fence upon our city lots. When Iwent to bed I could not sleep but would lay harkening for the bars todrop. Frequently I would have to get up several times in a night to putthem up. There is a good deal said about the patience of Job, but thereis nothing said about him who was living by the side of a pair of[public] bars as I did. I think he was pretty patient (Job) with thosefriends of his, who upbraided him so much while in the midst of hisdistress with having brought his troubles upon himself through his ownwickedness by robbing the widow and the fatherless when the Lord himselfhad born testimony to Satan that his servant Job was a perfect uprightman.

After I had tended those [public] bars until my patience had becexhaustedI began to study on some plan to get relief. I thought that if I couldbuild a fence around my own lot that would do it but I had no team, theyhad died in the winter. I concluded to make a team of myself so I took abuffalo robe and quilt and some grub in a sack and a little light chainand went up into the canyon and cut poles and bound the chain around sixto eight at a time and then put it over my shoulder and the down themountain. I half a mile on the snow to where a wagon could get to them. Iworked at it until I had got enough to fence my lot all around, then Ihired a team and hauled them home. I fenced my lot all around to myselfand the satisfaction I felt

in having it enclosed from continualdepredation and of being able to sleep undisturbed in the night more thancompensated me for all the hard labor it had cost me.

In the year of we had not only the black crickets to contend with thathad destroyed a large portion of wheat the pioneers had put in the yearprevious but the grasshoppers made their appearance in large farmsthreatening to destroy all our crops at this time. The people turned outin large numbers to fight them in every way they could think of anddestroyed immense quantities of them. The Lord sent the gulls in largeflocks to our assistance, they would light down upon the ground where theinsects were the most numerous and pick them up until they had filledtheir craws with them and then they would vomit them out again. The gullswould go on filling and emptying continually for hours at a time untilpassing over the ground where they had been working; one would counthundreds of those piles which they had vomited up as large as a man'sfist. These piles were composed of the legs, wings of the insects everyfew of the living ones left. So with what the Lord had done for us withthe gulls and what we done ourselves by His help, we were able to saveenough to prevent anyone from starving. The mountaineers who had lived inthe mountains for many years said they had never seen the birds beforethe Mormons came here.

Another great drawback that we had to meet with was that there was frostin every month of the year, except July. James Bridger, an oldmountaineer, told President Young when coming here that he would give onethousand dollars for the first ear of corn that was raised in Salt LakeValley, as no rain fell in the valley during the summer and the chance ofbeing able to sustain ourselves seemed unlikely. Some men got discouragedand took their families to California. The time was now drawing near forthe fulfillment of a prophecy delivered by Brother Heber C. Kimball, ashort time before the church left Nauvoo which was to the effect that allthose who proved faithful and true and stuck to the old ship Zion wouldbe richer and better off in less than five years than ever they were intheir lives before, which was brought about in the following manner.

The Mormon Battalion chat had been demanded by the United StatesGovernment, from a traveling company of afflicted people who had beendriven out from their homes and property to seek a home in the wildernessamong the savages, to go and fight their battles with Mexico weredischarged on the frontiers without any provisions being made for them toreturn to their families which they had left upon the plains. Thebrethren had to get work in California to make money to enable them toreturn and while digging a mill race for a man by the name of John A.Sutter, they discovered gold. This soocame down in the Eastern States andset the whole country in a blaze of excitement.

Before I go any further I will mention a more recent prophecy uttered byBrother Kimball; he said, we would be able to buy goods in Salt LakeValley cheaper than they were sold in New York in less than two years.And that we would have plenty of money to buy them with too. As soon ashe had uttered it he, he felt scared almost out of his wits to think thathe had predicted such an unlikely thing as that. Brother George A. Smithwho was sitting right by him spoke to him and said, "There, Brother youhave bat your boiler this time sure." This was in the spring of at ameeting held in the old fort. But he had not, although he thought he had,the 16th

of June, about three months afterwards the gold diggers began tomake their appearance at the mouth of Immigration Canyon and continuedcoming by thousands through the summer. Men in the East who were alreadywell off spared no expense in fitting themselves out with splendid teaand wagons, well-fitted with everything that was good, and rushed theseas fast as they could, thinking that if they could only get there firstthey could be able to their fortunes in a few weeks.

The result was that their cattle became foot sore and jaded and unable totravel as fast as they wanted to go. By the time they reached Salt Lakethey had become perfectly frantic with excitement and were very eager totrade off their footsore cattle for fresh ones, offering in someinstances two or three yoke for one fresh one, horses and mules with packsaddles were eagerly sought after, one would often fetch fabulous prices.I cannot better illustrate this matter than by taking my own case andgiving some of the details of my own.

I never was one to trade and took a lot of banter to get me into a tradeanyhow. I had a small yoke of three year-old steers that had strayed awayfrom me in the fall and I had supposed them to be dead, they had made outto live through the winter and when spring opened and grass began to growthey had picked up and got into pretty good order. I incidently cameacross one of them when not expecting it and thinking that perhaps theother might be living too I commenced jaunting the range over and foundthe other one. When I had gotten them together in the yoke and waspassing by a camp of gold diggers when I was hailed by one of themsaying, "Hello mister, will you trade them cattle?" "No," I said, "Theyare all the team I have got and I want to go into the canyon today andget some firewood." "But I will give you a great deal better for them,only they are a little footsore and not able to travel as fast as we wantto go." He pointed to a fine large yoke of oxen in order only they walkedpretty lame. He said, "What do you say about trading your little ones forthem? I said that I could not get any wood with them and I had to havesome right away. "Well," he said, "there is an old ox over there, hismate died on the plains, what do you say about trading your little onesfor those three big ones?"

I still hesitated and stood mum when he said, "Come, what do you say?" Ireplied, I want a little money. "Well," he said, "you must think a greatdeal of your little oxen but they are the kind we want and we must havethem. I will give you three oxen and ten dollars for them." So I let himhave them and on examination Iund that there was nothing the matter withthe ones I got only being foot sore. I took them down into the mirebottoms and let them run three or four days in the mud and it drew thesoreness out of their feet. No one could tell from their looks that theyhad sed the plains that season. I took the ten dollars and went down tothe camp and laid it in for things which we were bad in need of and got alarge quantity of stuff for it, among which was a good coat and pair ofboots for myself, some flour, bacon and groceries which started us toliving again quite comfortable.

In the course of a week or so I went down into the bottoms to get theoxen, intending to work them a little and while passing another camp notfar from the place where the first one was. They began to banter me for atrade without asking me a single question about whether they had crossedthe plains that year or not the cattle looked so well and walked off sospry and lively that they did not even suspect that they had. I tradedwith them and the result was two yoke of oxen and

fifteen dollars in cashfor them. I got a splendid wagon which the owner said cost him 110dollars, have it gotten expressly to cross the plains with for the old oxthat I got in the trade.

I will not attempt to give the details any further but suffice it to saythat at the end of the season I had five yoke of oxen and a splendidwagon and cows. I also had clothing, boots, shoes, breadstuff andgroceries sufficient to make us more comfortable than we had ever beenbefore. We lacked for nothing that was necessary to make us ascomfortable as we could desire besides having some luxuries to enjoy.Thus being an eyewitness, I am able to testify of the literal fulfillmentnot only of the prophecy of Joseph Smith's, uttered just before hisassassination that in less than five years the Saints would be out of thepower of their enemies whether apostated or of the world. And also theprediction by Heber C. Kimball, just before the church left Nauvoo; hesaid that all those who remained faithful and true and stuck to the oldship Zion would in less five years be richer and better off than theyever was in their lives before.

Also another one uttered more recently at a meeting in the old fort inSalt Lake City when he [Heber C. Kimball] prophesied that in less thantwo years we would be able to buy goods in Salt Lake cheaper than theywere sold in New York, when Brother George A. Smith told him he hadbusted his boiler. But I have been eyewitness and a partaker of theblessings spoken and know that they were true predictions and fulfilledto the very letter. I further testify that the God of Israel brought thisall about and that His hand was made visible and manifest in a miraculousmanner in behalf of his poor afflicted people who were robbed andpersecuted and driven outside of the confines of civilization by the goodChristian people of the United States. We were willing to come away andsacrifice our homes and put our trust in God and cast our lot among thesavages and live in the wilderness because we were too obliged.

(Story from the journal of Christian John Larsen - Tuesday, August 13th, 1864)

The previous day I had been cutting hay with a scythe and my garments had become wet from sweating, and I, therefore, asked my wife to let me have another garment, but she told me that she had only a new one but had not got it finished with the proper marks, and I therefore, did not take it or put it on; we always traveled in companies but I had some extra work this morning to do and when I got ready and started, I had no company except my 9 year old son, but we reached two other teams before getting to the most dangerous part of our way through the cedars and up hill over the range, {known as Pigeon Hollow - 8 miles south of Mt. Pleasant} before we could reach the meadow, and I was therefore, behind the rest of the company. When I had just reached the top of the last hill, the report of guns reached us, and looking back, we saw some Indians, only 5 or 6 rods from us. I had my gun fastened to the upright ladder on my hay rack, and was myself standing upright, when looking to the left, I saw about 15 or 20 Indians not more than two rods away from my wagon; the other two wagons were on the right of the road. I shall not attempt to describe my feelings and the thoughts that flashed through my mind during those moments and while I was getting my lines untied and my black snake whip in my hand, there were two of the Indians trying to get ahead of my team to stop it, but failing in that they then fired 7 or 8 shots at once and when none of them hit, I felt perfectly calm and said to my son: "Stick to the wagon; the Lord is not going to let us be killed." They followed us on by here till all had untied their guns at us, the last two shot at my son and he felt the bullet graze his hair, but was not hurt. When we reached the hay meadows, we found that many teams from Spring City, Mount Pleasant and Moroni had stopped as the men had heard the firing and then began investigating if any one was hurt, and it was found out that one bullet had broken the butt end of my gun, another bullet had settled in my binding ladder, one bullet had cut my horse lines, which I held in my hands right under my hair, and one bullet had penetrated my vest, close to my left vest pocket; all the shots were fired from the right side of the wagon, and the shots were fired from so close range that where they struck the powder marks in black were visible in every case"

MY LIFE'S STORY

by Deanna Kimball

My Family

From the moment I arrived here, up through each of my 17 years, life has been full of many activities, interests, and the joys and sorrows that enrich life and give it meaning. This meaning starts very early in life, usually in the home. Basic attitudes and beliefs of each individual find their foundation in the home from parents and family members. Consequently, I'll begin my own story in my home.

I was born in Salt Lake City, Utah, in 1943, and I was the sixth of my Mother's eight children. When I was very young, my Father left the Church (LDS), and joined another group he thought to be right. Many conflicts followed and my Mother and Father were divorced. When she remarried, she brought us back into the Church and my two oldest brothers remained with my Father.

My step-father tried to accept us as his own children after we were adopted, but because we were not his own children, and because of the adjustments that needed to be made by both parents, there was a great deal of arguing between them. One particular argument I woke up one night and overheard, and it stressed quite plainly on my young mind that he was resentful and was not ready to take over a large family. I felt that he was not my real father and did not accept us as his own children, even though he tried. His nature was both gentle and violent, and his moos were very unpredictable. Again a break occurred. While they were married they hd two children. He was diagnosed as paranoid schizophrenic, an illness we were ill prepared to cope with. I was glad when they were divorced. I was around 8 or 9 then.

Many people have asked me how it feels to come from a broken home, since people often make the mistake of connecting juvenile delinquency with broken homes. I have always felt that a broken home can either tear down confidence and character, or build them up. It has increased my determination to succeed, and to make the right choice in marriage, since I believe that love is eternal, and the family unit should be inseparable. However, I don't exactly look upon our family unit, or our regard for one another as a "broken one" because we, as brothers and sisters, have always been close. We understand individual problems, and do not resent each other.

The bright side of our family life has been the dominant ones, and our family activities and associations have done much to shape my life. (Insert description of brothers and sisters.) We have often gathered at my Mother's knee to hear bed-time stories. She has become a symbol of strength to me in overcoming any past mistakes she has made, and courage in the way that she has worked, not only to support us, but to guide our lives in a way that would be pleasing to God, and would bring us happiness in life. Often, we have participated in family hours, singing, listening to good lessons, displaying our various talents in speech or song, and enjoying refreshments.

My childhood was spent in Salt Lake, West Jordan, and Bear Lake. I remember many happy hours playing in the haystack, perching on a limb in an apple tree munching apples and reading books, playing hide-and-go-seek in the State Capital building, or sitting in a field of dandelions making chins. My best girl friend in West Jordan had long red pigtails which I admired very much. I was very chagrined one day when Mother cut off my own long blond hair,

(after I had previously hacked out some burs for fear of getting spanked.) I wanted long red hair like hers. (Insert West Jordan memories)

We grew used to both city and country life, and I grew to love the tall, impressive buildings and large neighborhoods, as well as the meadows and majestic mountains.

I especially loved the beautiful view from my window in Bear Lake. I often sat by the window at night and watched the moon rises slowly over the shimmering, glassy lake. This was the setting for many of my fantastic dreams. I used to meed a handsome prince out on the lawn, and we often rowed across the lake in a canoe, or just talked. This fair-tale age was good form e because it helped me develop self-confidence, and imagination. AT this age many young people feel inferior, or they feel a need for individuality, and the enjoyment of reading, or using their imagination can contribute to their personality development. However, the child should have other hobbies, and join the wholesome activities with other children to balance his personality.

I remember many childhood experiences but I can only touch upon the highlights. My early years in school were very enjoyable. My sister and I attended school in Salt Lake, and we enjoyed the companionship of many children, and the encouragement of good teachers. When we moved o Bear Lake we went to a small school where only one classroom was used for three grades. Because it was such a small community it was hard to adjust because of the rough treatment and language of he other children in school. After a few years my Mother wanted very much to move to Logan, because she felt we would have more opportunities there. After many unsuccessful attempts we borrowed a truck and moved to Logan. We were veery happy afterwards about that decision.

At first I felt the same uncertainly and lack of confidence in school, and missed a few of my close friends in Bear Lake, but my teacher encouraged me to sing, take part in class, and gave me a part in the district play, *Hansel and Gretel*. The summer after the 6th grade I took an art class, and participated in the college summer play of *Snow White and the Seven Dwarfs* directed by Dr. York who visited Logan for the summer.

Junior high school found me gaining more self-confidence, and more interest in activities. A student from India, going to USU, met our family through a fireside he spoke at, and helped me in developing my talents, and emphasizing scholarship. During junior high school a lovely girl moved into our ward from Wyoming and we instantly made friends. We spent many happy hours together, talking about our problems and interests, sewing on a class project, or just watching TV and eating her mother's chocolate cake. I'd have felt quite lost when she moved had not my cousin moved from Salt Lake to go to school with us.

My ninth grade year was a busy and happy one. I had a lead in our school operetta *Mississippi Melody*, and sang at our graduation exercises. I especially relied upon my seminary teachers for guidance and advice. I have always been fortunate enough to enjoy good student-teacher relationships in school. When one of my teachers wrote, "Take advantage of your school and church functions and someday you will be one of our leaders," I began to wake up to my responsibilities and capabilities.

With this undeserved, but encouraging complement, I entered high school and began the busiest three years, and the happiest three years of my life. In high school I began working on the school paper, I joined the Red Cross Club, and became a staff worker on the school magazine. I participated in assemblies, and received a part in one of the most outstanding productions ever seen in Logan at he high school called, *The King and I*. My older sister had a major role in this production.

In my junior year I had a minor lead which was hilarious. I was an Indian called, Mrs. Yellow Foot. This was quite different from the graceful Siamese wife I had been the year before, but my girlfriend and I consoled each other when she received a part equally ridiculous. We had fun with our parts, but were determined to do even better the next year. *Annie Get Your Gun* was the operetta we did that year. Also that year I became a member of the Logan High Sponsor Corps, becoming Art and Writing Editor of the school magazine, and receiving honorable mention in the art exhibit at Agathon. That summer my girlfriend and I sang in the Summer Theater at USU and got to know the troop of dancers who came from New York to be in it.

In my senior year I was besieged by activities. WE were happy when we found Logan High was going to present *South Pacific* that year. Karen, my singing partner, wanted the lead of Nellie. Our friend, Nancy wanted Liat, and I wanted Bloody Mary. Our big moment came when all three of us got these parts, and this was also one of he best productions Logan High has ever put on. We sang on may USU programs, school assemblies, Senior Hits, and in the school choir, the Chauntairs. I have also begun singing with another talented girl who plays guitar.

We have a very beautiful campus as school. Giant weeping willow trees hand swaying branches over the lazy river, and beyond the bridge stretches our foot-ball field. When I leave I will remember my first day there when I struggled to get to classes in sheer confusion, my first formal dance–our homecoming dance and the game we won that year, the drills we worked on, and the decorations for the Junior Prom, the seminary activities and the many friendships enjoyed. I will always remember the night we went to three dances at three schools on graduation night last year. It still seems quite impossible that I will be the ones to graduate this year.

My Religion

I believe that the most important, basic guide in later life, is religion. We learn from our parents and families in early life, but as we begin to think for ourselves ands make decisions, religion enters the picture of life as a vital force for good.

I began to sense this vital force when I was very young, but religious doctrines were conflicting because of the differing opinions of my parents. I never wavered in my testimony of the L.D.S. Church, but in our religious discussions with both parents I gained a good knowledge of the principles, and the importance of religion in the lives of everyone.

In my early life I had, what I believed to be a testimony of the gospel, but as I grew older I began to think of religion as an actual application to a better way of life. Now that I am still older, religion is vital to the achievement of success in life's goals, and points the way to new and higher goals., Religious activity has always been very important to me, and has given life the beautiful meaning that it has. My favorite job is being the MIA chorister. Though this job I have taught many young people through lesson and song. One outstanding event was the production of *This is My Father's World*. First, I helped direct this production on a stake basis, and later I was asked to participate in the church-wide production in which 2,500 young people from all over the Church would be participating. Thousands of leaders spent many hours preparing for his production in the MIA June Conference for 1960. Crawford Gates, and many wonderful directors will always remain in my memory. The most beautiful part came when trumpets and organ combined in the processional march. We had been singing many songs from others countries, with suburb lighting, costuming, and dancing, and he climax came when the lights

flooded on in the Salt Lake Tabernacle, and flags from ninety world nations began to pour from every door of the tabernacle, lining he balcony and aisles. Like a great wave the audience rose as we softly sang, "This is my Father's world, Oh, let me never forget, that though the wrong seem oft so strong, God is the ruler yet."

To complete the inspiring festival which brought tears to eyes of thousands we sang, *High On the Mountain Top*. As applause thundered through the tabernacle, I could hear more than applause. I could hear she deep cry for peace in the hearts of audience members. I could sense a basic human longing for unity, a love for one another which would be hard to express. As the audience evacuated the tabernacle to make way for other thousands waiting for our next performance, they carried with them the hope, peace, and faith we sang of.

I also enjoyed working in Junior Sunday School as chorister. Children have such faith and love that they are very responsive, impressionable, and easy to teach.

I enjoyed being a camp leader in the Logan canyon last summer. I have spent many hours in the mountains. They symbolize strength as they tower in calm majesty, ands I sense that same strength when I am there. I especially remembered the summer we climbed the Crimson Trail. We rested when we reached the summit, and I felt very small as I looked across the wide canyon, and drank the fresh breeze which carried with the flagrance of pine and sage. I always managed to return with an odd assortment of wild flowers.

I really grew to love our Seminary classes and activities. Our testimony meeting at our pin banquet was the mot inspiring I have ever attended. As gradation drew near, we began making preparations for our Red Letter Day; the day when all the graduating seminary students met from other schools to become acquainted. This was an unforgettable day for me because I met a swell guy, who was the President of the North Cache Seminary, who has become a very dear friend.

At the present time we are working in MIA on the musical production of *Promised Valley.*

Associates and World Friends

As far as social relationships, many people have influenced my life. In my friendships with both fellows and girls, I have gained much from conversing with them and exchanging ideas and opinions. At an early age, however, my circle of friends went beyond the United states into the mosques and cities of Iran, the country of India, the green vales of Norway, the crowded streets of Hong Kong, and the rapidly changing country of Israel. Each pen pal could write English and each added to my knowledge of their country. Through their friendships, I have learned to understand other peoples not of our race of faith, and have become acquainted with their customs.

We have learned songs in different languages, and have sung on many international assemblies sand programs. Last June we sang at a large banquet for the Ambassador of Iran. The cook, who previously cooked in the King's palace in Iran, was wonderful, and he planned and cooked the banquet for the three hundred people in attendance. They used long tables in the Union Building Ballroom, Persian carpets, and beautiful plants. After the main meal they passed out baskets of every kind of fruit imaginable. I could never quite get used to their food however. My first introduction to this food was several years ago when Pat Pendse, the Indian student, invited our family to dinner at his home. He carefully prepared a spicy Indian dinner, and I think half of my meal was spent drinking cold water!

Before the Ambassador left Logan, President Chase (President of USU) invited us to eat another Persian dinner at their home. Ambassador Zahedi was serving the food, and when he plopped a raw egg on top of my rice I had to ask, slightly embarrassed, if I cold please have rice without the egg! My sister was more tactful, however, and gulped down her food; rice, egg, and all.

Interests and Hobbies

Music is sone of my favorite hobbies because I feel that sit is essential to every home, and that it can inspire our lives in enriching ways. I enjoy playing he guitar and piano. I could not describe even one-tenth of the experiences I have enjoyed because of music.

My first solo before a group was at the age of three with, *Up, Up in the Sky*. When SI took my first train ride I sang *My Bonnie Lies Over the Ocean* in the car that held the sign, *Quiet Please*. At the age of five I sang the song *A Dream is a Wish Your Heart Makes* for a children's radio program which became my youthful theme song. I began singing at the age of twelve in public, and I haves been doing so ever since.

My interest in art was inspired by the beautiful things around me. Whenever I go for a walk and see a beautiful landscape I want to capture it on a canvas. When SI look, smell, or listen with keen concentration it is surprising how much more I am aware of than I ever was before. It is very fresh and delightful, and adds to my surroundings. I had a lot of fun when I tackled my first big project—the temple. At 6:00 in the evenings during the summer months I'd sit under a tree and paint. I ended up with green paint on my nose, some new friends, an appreciation of the beauty of the temple—and a terrible painting that was out of perspective. Right now I am working on a painting for my brother's wedding. I usually give away most of my paintings as gifts.

My interest in composition was also a result of my desire to create. My first poem went like this:

You are the Mother that fixes my hair
You wash it and then the dirt is no longer there.
You are the best Mother that I'll ever know
You helped me and tended me so I would grow.

I've improved a little since then, however, and have several poems published in the National Anthology of high School Poetry. My story entitled *She Was His Mother*, was recently accepted for publication and will appear in some future issue of he Improvement Era.

My Philosophy

Basically, my philosophy is this: "As a man thinketh, so is he." Our whole lives are founded upon this principle. What we are to be, we are not becoming, because what we are today is a result of what we have nourished and grown in our hearts and minds. Too often, we blame our present character and condition on circumstance, rather than our thoughts, when actually, circumstances grow out of thought. Therefore, we can control our own surroundings. When we think beautiful thoughts our characters are bound to become beautiful. If we have this key, we can open any door to happiness ands success.

There are three things I believe should be developed in every heat. They are: understanding, forgiveness, and love.

If we understand the mistakes and problems of others we are better able to understand our own, and those of our children, and learn from those mistakes.

Second, if we learn that forgiveness is not just a word that appears in the Bible, and that it pertains directly to us, our minds will blossom into a more mature state and we an rid our hearts of resentment. We will have more hope that others will forgive us of our own mistakes also.

The third, and most important, is love. If we love, the ordinary things of life turn golden with beauty. Happiness emanates from those who love. When we love others the whole earth become bound with a tie stronger than life itself.

We do not understand how important these things are until we see the sorrow where they do not exist. A few weeks ago a tragic thing happened to a family of a boy in my class in school. His father, in a fit of anger, shot and killed his mother, and then killed himself. This may be an extreme example but when it happens only a few blocks from where you live, it becomes of vital importance. It has made me realize if we acted this way in our family we would all be in a constant state of turmoil.

If he mind is strong, the individual is strong. When the individual is strong, the family unit is strong. The strength of the nation depends upon the strength of the family unit, and the strong nation makes a strong world.

We should all take a few minutes each day to think, to be grateful, and to see where life has taught us through sorrow or joy. I was impressed with a poem I read in the Improvement Era which expresses thanks:

My thanks comes easily when my fortunes rise,
And my will is king
And all he world seems my estate
My thanks comes easily such times—but wait.
Let me reflect upon those thanks I owe
But which I find express themselves less fluently.
Today, lest me remember to give thanks
Not only for he sunlight
But for those darker hours that teach me fortitude.
Let me profess, today a grateful heart,
Not merely for successes I may know,
But as truly for those failures that teach humility.
Let me express gratitude for all those petty inner conflicts,
Which, once resolved, breed new serenity,
And for those small distressing fears that have their ways
Of building hope.
Let me breathe appreciation for all those poignant slights
That teach me thoughtfulness,
The wrongs that teach me fairness,
And for each violated trust that leaves loyalty
And its lesson.
And let me not forget today to whisper thanks for these;
The contempt that teaches pity, the tear that teaches joy,
The pain that teaches mercy,
And the loneliness that teaches love.
So, now let me reflect upon these thanks I owe,

And let my thanks come easily today.

Goals

As for my goals, I know that I have a responsibility to set, and reach them. One autumn day, when I was bout eight, I saw a big, beautiful red clump of trees in the distant hills. “How far away are those trees?” I asked a neighbor boy.

“Oh, several miles,” he replied.

Without telling anyone I was going I decided to go pick some of those red leaves for Halloween, and I started up the lane. the sun began to get warmer and the trail harder to follow. Instead of watching the trail I kept my eyes on the red bushes, and eventually the trail disappeared entirely. After several hours of climbing fences and scratching my legs on sage brush, I reached my bushes. When I walked in through the tall tree-like clumps I discovered a bright pink fairyland inside. Pink leaves covered the ground and I sat down in awe in the middle of them. After I’d gathered the leaves my return trip was destined to be even harder. I couldn’t retrace my steps because I’d lost the trail, and with the added burden of leaves I wandered over many unknown trails before I fund the one leading home. I returned hot, tired, hungry, and yet happy in the late afternoon to a worried Mother.

Without realizing it I hd discovered that once we set our goals we certainly have to be willing to work for them to reach them.

In our class in MIA we have a standard which expresses my own goals:

> I, standing at the threshold of life, see before me rich treasures which may be mine for the seeking. As I pursue my quest, I must choose wisely, that the treasures I seek will be of lasting worth. I will seek wisdom and an understanding heart that I may walk humbly, live valiantly, and progress eternally. Thus, I will seek to enrich my life with all things virtuous and lovely that I may find “joy unspeakable here and eternal happiness hereafter.”

In ten days I will receive my diploma and I plan to attend school at USU, with Elementary Education as my major. This is a field where I can use all my interests in a good cause—teaching children.

My master philosophy is this: “The intrinsic purpose of mortality lies in the beautifying of men’s souls, so live each moment of life to its fullest degree.”

History of Elizabeth Kegg Commish
Adapted From an Account by Her Granddaughter
Susie Allen

Elizabeth Kegg was born 22 December 1805 at Kirk Rushen, Rushen, Isle of Man to Patrick Kegg and Jane Moore. She was never able to go to school, but had a quick mind, particularly regarding math skills. She was of medium height and slim. Generally she wore a collar or ruching on the neck of her dress, and always wore a brooch or breastpin. She always wore her hair curled in front with a bob in the back.

Elizabeth married William Comish from Arbory, Isle of Man, 12 Feb 1831 at the age of 26. They had nine children. They are: Jane (11 Oct 1831), William (11 April 1833, Margaret (28 Sept 1834), John (1 Dec 1838), Eleanor (30 Dec 1840), Robert Nephi (12 Dec 1841), Joseph (7 July 1844), and Emma (12 Jun 1848). All grew into manhood and womanhood except for Joseph. He died at the age of eight in St. Louis, Missouri.

It was not until 1848 that Elizabeth joined the church. This was seven years after her husband was baptized, and a few months after their youngest child was born. It may have been her mother's opposition to the Mormon religion that kept her from affiliating herself with the Church earlier. It is rumored that her mother threatened to disinherit her if she joined the Church and leave her inheritance to her sister Nell. Her mother died, 17 Sept 1845. Her father had died thirty-four years earlier. On one occasion while discussing the Mormon religion her mother asked how she knew it was true. She said, pointing to the fireplace, "Do you see that kettle on the hob?" Her mother answered, "yes." "Well just as surely as you know that the kettle is on the hob, just so surely I know that Mormonism is true.

Elizabeth passed through many trials. It was particularly difficult when her husband and their eldest daughter, Jane, emigrated to America. She was left alone for two years to care for a large family. Not only that, but she had the anxiety of not knowing the status of her husband and daughter due to the time it took to get mail in those days.

In 1855 Elizabeth came to Utah and settled in Kaysville. She and William remained there until 1860 when they received direction from Brigham Young to move to Franklin. They were with the first group who settled in Franklin, the first settlement established in the State of Idaho. Elizabeth was accomplished in all the home skills. She spun her own yarn and made clothing from it. She kept a garden, a cow, chickens and turkeys to sustain the family. It was noted by her family that she could make do with very little and provide for her family when there were very limited resources. She was very independent and not only tried to support herself and her family with the necessities, she also was very generous and hospitable. Neighbors made a habit of stopping by for a visit and were always treated to great hospitality and served refreshments.

It is said that Elizabeth was a believer in witches and fairies. In her native land she would not walk across the park at midnight for fear of disturbing fairies dancing. Though she couldn't read herself, she enjoyed listening to others read while she knitted.

Elizabeth's husband died 16 December 1877 when she was 72. Before her own death, four of her children had preceded her. Joseph who died as a young boy and three other children, Elizabeth (age 46), Eleanor (age 44), and Robert Nephi (age 42). All died the same year, 1882. Elizabeth passed away in January, Eleanor in June and Robert Nephi in November. This must have been difficult because each of these children left families including young children. In one case, Elizabeth took a three-day-old baby to raise along with four other children until other arrangements could be made. Elizabeth died in Franklin, Idaho, 6 November 1885 of dropsy.

Saturday, 6 September 2003

Today I am in the Czech Republic. I left yesterday from Salt Lake. A gal sat next to me who was from Salt Lake and had much on common with me. She minored in Russian at BYU, was raised in Illinois, but moved to Utah, etc. She knew some of the ropes in Chicago, so she helped us get out. I had been blessed that things would go smoothly – from dad. Here it is:

Blessing from dad to me for trip to Europe on 31 Aug 2003. I felt the Spirit strongly, and I was immediately very comforted, since I have been worried about my appointments and access to records. It was a good experience.

Bless you that you will be taken care of in Europe. Bless you that people will be unusually cooperative with you and that the Spirit will open up avenues to you of things that normally couldn't be found. You will be sensitive to these promptings.

Family will be OK. You should be comforted concerning this.

You will be able to communicate with people. He mentioned this two or three times. You will be able to communicate effectively, in a way that will make it easy to do your work basically.

You will be comforted regarding the things that have been concerning you lately.

And that you will be open to the spirit. HF will bless you to be comfortated, that everything you do will work out and comforted about family's well-being. Yolu will be safe wherever you go. You will leave and arrive at each destination safely.

It was a nice flight. Pamela ended up going also to Italy and being right in front of me on that flight, as well. We also met a wonderful Egyptian native living in America, who sat next to me.

We landed in Milano, which was so beautiful. The piedmont, the Alps, the wonderful warm people all made me want to stay. Then we went to Prague from there. The Lord is blessing me and helping me to communicate, as the blessing said. All of a sudden I can understand tons. Even the TV I'm listening to right now I can understand much more of it than I ever have before.

I was going to go to Šumava forest today, but other things happened. I ended up going on quite a slow road south of Prague down through Kladno, Braškov, Nouzov, Beroun, then down the motorway to Bavoryně, and down another highway to Lochovice, Jince (by the way, Jince is the most beautiful place I've seen. That and Čenkov just literally blew me away), Příbram, Milín, on south to en Čízová. I hadn't planned to stop there. I had forgotten that it was near and didn't even see on the map that it was on the way to Strakonice, where I was planning to go on my way down to the Šumava forest.

But I went there. It was beautiful. This is one of the places where Roya's relatives are from. It was much more beautiful than northern Bohemia. The houses were also much more well kept. The town was so colorful and quaint and the setting so beautiful, I wanted to just shout. I thought I'd find a room, since rooms are hard to find, as well as finding restaurants here on Saturday afternoons. I went to Pisek. But I just couldn't find a thing open. I decided to go back to Čížová, and had a brake malfunction light come on! I prayed and it went off.

On arriving in Čížová again, I wanted to check out the church before I left. I saw a sign, and parked, but almost left, since I couldn't see any church. I saw two young girls start walking up a small path, though, so I decided to follow. It turned out it was indeed a path to the church. And what a beautiful church on the hill! The cemetery was miraculously intact, and I cried when I saw tombstones in Czech like: "Vladyka family from Šamonice. We will never forget"; Vavroň family from Šamonice; "The last Ševčik family who lived in Kožlí?"; several Kroupa families, most of which I took pictures of (I don't think I got Kroupa). Also Maturova, Elisaová, Žáková, Hraby, Berdychovcov. It was neat. These were families related to Roya. I took some good photos.

I then went to some most beautiful woods just west of Čížová. I was going to try for Strakonice again, then, but went off course and

ended up in Kožlí, which will make Roya happy. It was so tiny, it was like it was long ago, with farm animals running all over the road. To get back to the road to Strakonice, I had to go through Šamonice, and finally got on track, but drove right past Drhovle. All of these localities are places where Roya's ancestors came from, and all were very beautiful – much more so than other Czech villages I've been to so far.

I finally went to Strakonice, found a gas station, and filled up. Thank heaven they had some sandwiches and other things to eat, which I hadn't seen for a few hours either. I saw a sign for a hotel (also finally), and just happened to go down the right road to get to it. It is the Amber Hotel Bavor, 386 01 Straonice, Na ohrade 31. tel 420-383321300. It was only ČK 1300.—a night, and I being utterly exhasuted, not having had a bathroom, much food, shower, place to sleep that was descent, was very grateful.

On getting in the hotel and eating, I decided I would go for a little walk. I walked along the Otava River, running toward the east out of town, and walked til I got out of town. It was so peaceful and beautiful, with a moon almost full. I saw a man camping, groups of youth going hiking, and others.

I felt to thank the Lord for helping me to understand. The Czech was coming out naturally, and though I made some mistakes (I tried to give the girl at the gas station Slovenian currency), I was able to get around quite surprisingly well in Czech. I didn't use much English at all today, in looking for rooms in various places, buying gas, talking with stewardesses on the airplane, checking in at the hotel, and many other situations. The hotel check in girl and the auto renter man both said they thought I spoke excellent Czech (though I don't think I really do!), and I attribute it all to Heavenly Father's blessing and dad's being able to be open enough to the Spirit to bless me with it.

It has also made me love the Czech people so deeply now. I love them so much, I feel I can claim a little piece of Bohemia. When you can communicate with someone, you find it much more easy to love them. Think how easy it is to love someone you don't interact with at all and compare it to someone you do interact with. I was able to talk to these people and they were real, and I felt their personalities and spirits, and loved them genuinely and deeply. We share something now, and it's a part of me. It was magical. For the first

time, I am in a Slavic country and am communicating with people, because of Heavenly Father. When I arrived in Italy today, I felt I like I was back with my little European family, and suddenly just didn't feel any discomfort or nervousness among anyone (even the ones I don't understand), and it was beautiful.

I hope I can get lots of genealogy done. Please keep praying, Roya! Thank you, Heavenly Father and dad! Thanks for leading my path today, even when I thought to do something else.

One miracle with my car. Somewhere south of Kladno or thereabouts, my cheapo car totally gave out on me and would not start. After 20-30 minutes of trying, I prayed and blessed the car to have no more problems. It started and I was never to have another problem with it.

Sunday, 7 September 2003

Today I woke up in Strakonice, and felt much rested. I followed Roger's advice about sleeping all the way to Europe, making myself stay up til 10:00 p.m. once I got there, and sure enough, I woke up natually about 6:00 a.m. I felt a little tired today, but probably no more than usual at home.

I was able to talk to Czechs a lot today, as well as yesterday. Heavenly Father really helped me. I wasn't nervous today about either driving in the Czech Republic or talking to the people. I've always been able fairly easily to get my message across. I was able to talk about shopping, finding a border station, checking out, the beautiful scenery around town, getting breakfast, and whether or not it was included in the meal, etc. I am very grateful to my Heavenly Father. He made it easy.

I wanted to go to see the towns on Roya's paternal Czech line, but felt impressed this morning to go to Church in České Budějovice. It was something I had planned on, but since I forgot to phone the mission home (the church said they couldn't tell me anything about branch numbers or addresses in Europe) to get info about where to go to church here, I knew I probably could never make it. I decided to stay in the Czech Republic for a while, and so went for a walk – this time along the Otava again, this time towards town – which was much

more beautiful. It was quiet, too, just a few fishermen around. I had another feeling like I needed to go. So I decided to stop my disobedience and go, even though I longed to stay. I went and tried to find a phone book along the way. As soon as I got close enough to České Budějovice, I was able to find the churches listed in a phone book. I didn't find ours listed. I determined to try to call the mission home. That early Sunday morning, I found only one place open along the way who might give me a phone card, since it seemed all the phones work with card now.

The phone kept rejecting my card. I tried it again in another town, in case the phone was broken. It said simply, "Remove card – rejected". I went on up the road and finally was in České Budějovice. I went to an open gas station to buy another card. They were open, but couldn't sell me a card! By this time, it was after 10:00, and I was sure I'd never make it anyway. I fretted and said, "Heavenly Father, why did I have to do this? I could've gone back and checked out Roya's ancestors and bagged coming to České Budějovice." I shouldn't have scolded Him. I then had an idea come into my mind to check and see where the towns were relative to Plzeň, where I would be coming on my way back. It was right by them! I could check them out in the evenings after working in the archive! How silly I was. And as it was, it took longer to get to Austria than I thought. I had to turn around, as the U.N. was doing some kind of road project north of Halámky, and I had to take a detour to get across the border along small roads. It was slow traveling down south in Austria, as well, though the roads were rather better. As I was going south, I saw Stift Göttweig, which I remembered seeing on the Internet last year, and that they had rooms. I checked it out. It was a very imposing monastery on top of a hill. The rooms were only €30.00, including breakfast, so I thought it a good buy. I got a room for four days in this beautiful place. Though the atmosphere hardly respected the Sabbath (On the restaurant door, I read, "Kein Ruhetag" (no days closed or day off) – literally "No day of rest" (etimologically it must have come from the day when once the Sabbath was something important to keep holy). It was teeming with thousands of tourists. I began to question my decision to stay there. When a young man took me around to see the room, though, we had to drive to it. It was on a dirt road way behind the building, and with no other cars around. It was absolutely peaceful and quiet, so I was happier again.

I'm going to St. Pölten tonight and Ollersbach, to make sure I know where the archive and church are, and to know how long it will take me to get there. I'm so exhausted, I don't really want to do it. I'd be happy with staying here. I'm not even in the mood for walks in the forest on this mountain. So thank Heaven, Heavenly Father told me not to go back to Plánice today. I would still not be here. I'd probably be arriving too late to get a room or something to eat or anything. **I've learned that if Heavenly Father tells me to do something, by not following it, I will be precisely going against the choice I would have wanted to make if I'd only had 20/20 vision at the time. And nothing do I regret more than going against it.** It's something I can't stress enough, so I've been trying to do it without fail. Well, I'll be off and report later.

Good grief! I just barely got back from finding my archive and church, and finding the short routes instead of the long ones around! It took me three hours! Now I'm really thankful I did what I did. I would never possibly have made it. And now I still have to shower and make a research plan for tomorrow, and it's already 9:00. Wish me luck tomorrow. I go to Ollersbach! Also, I've been wearing myself down totally. I hope I don't get some kind of crazy disease. I espcially need to start cutting out sugar and dairy. It will be hard, but I need to do it.

You know, this is very strange, but I find myself missing Bohemia tremensously. I just miss the people. There's something about their spirit or something. The Austrians are good people, and I was so glad to just be able to read and talk comfortably, but here people seem so affluent, not needing to care as much about those around them. I don't know if I can put my finger on it. I just miss the Bohemians terribly and want to go back to the humble friendly people who are there. Well, next week! I love them so deeply. Strange, I never thought I'd love any group of people more than the Germans or the Brits, where I served my mission, but I'm having these kinds of feelings inside – a new gift from Heavenly Father.

Monday, 8 September 2003

Today was a very wonderful one for me, if harried. I went to the Diözesanarchiv. I started off in the wrong parking spot. The one I had picked out the night before was a grocery store parking lot. So I ended up driving around St. Pölten at rush hour and finally found one.

I had no idea where I was at. I had to ask for some help to find the archive. Once I had arrived, though, I was set.

The day started out in a discouraging way, actually. I was looking for the birth of Joseph Hössinger, since he was a fresh lead back to St. Christophen. I then looked for my Heiligeneich stuff. I couldn't find anything else on the Hasenzagl family. I started trying to think of something that would work, dinking around, trying to reconstruct maps and things (I'd actually left a map and gazetteer back in my room). I'd looked for the female side of the family, too (Baldauf, of whom I found one). Then, it struck me to look for the mother of the Baldauf girl, whose name was Cronabether. It opened up a whole new pedigree on Cronabether, going back 5 generations. I think I pretty much finished the Heligeneich stuff.

I also checked out Anton Hahse, whom I suspected, Christopher Erben hadn't found, because he didn't look back far enough. He searched to the beginning of a book, which began 1816. I suspected it could have been earlier, though, so I checked the 1815 and earlier book. Sure enough, I found him in 1815. He was illegitimate, so I will want to look in marriages after 1815 and see if I can find Magdalena Hass married, with parents Michael and Catharina Hass. Then I can look for further children and also go back on her husband, hopefully.

I rushed out the door and drove like a madman to Ollersbach. I got there an hour early, so I kicked back and rested a little. It was an interesting experience. The priest was trying to be friendly and respectful of me, but was a bit suspicious of me, too, and would ask me if all the time those researchers had spent doing this work hadn't done the trick. I told him there was one more family left to check. I started looking for the Fliesser and Kogler families. I checked births from 1735 to 1744 for Theresia Kogler, but found nothing. I was searching very fast, though. I did find a Johannes, son of Ulrich and Anna Maria Kogler. He was born 28 Nov 1738, so he could easily have been a brother, but there's no way to tell. I don't trust my work very much. I wish I had time to work through a few books in the archive from top to bottom – death entries, everything. But that's not possible right now. We were most coridal to each other and he commented to me on my German speaking ability. This was a good thing, since he's not seemed so favorably disposed to the idea of people doing research with his books. But I left there feeling creepy. He agreed to let me come back tomorrow. I gave him €20.--, which

he at first refused, but I insisted. He was very grateful, and said the money would be for God. He asked me where I was staying, and I said at the Stift Göttweig. He then invited me to mass. I said I had to get back to pay and call my wife. Otherwise I would certainly come. I suppose I thought it would be kind of interesting to see a Catholic church service once. But I was acually glad I could go. I felt quite creepy. I actually don't want to go back tomorrow. The only reason I'll do it is for these relatives. Otherwise, I don't think I'd be doing it.

I went to McDonald's. You may think it's strange being in Austria and not enjoying that wonderful cooking. I've done it once, but it cost me €20.--. McDonald's is only €6.--, so it's not hard to see why I chose McDonald's – or a sandwich and drink from a gas station for even less. Hopefully my money will last.

When I came back to my room, I felt the Spirit strongly. I hadn't felt it in the places I've been today. So it was nice to come back. I had dedicated all my rooms I've been staying in, as prompted by Heavenly Father in the beginning of the trip, and I'm glad I have, too.

I again missed Bohemia and the better spirit there. You know, it will actually be good to finish here and get back to the Czech Republic. I don't care if I don't understand everything. I just would like to go back.

Tuesday, 9 Sep 2003

I just had a very good night's sleep. It's quite curious, but every single evening, I've had apprehensions about the following day, and every morning, I've woken up, feeling calm and happy. I felt overwhelmed by the kindness of Mr. Eisenhammera and his staff at the St. Poelten archive. They are so kind. The older lady has always greeted me warmly and let me in early even. Mr. Eisenhammera wanted to know which books I needed for today, and I told him I couldn't be sure, but I needed at least two. He said he would leave the books from yesterday on the table for me, in case I needed them. That was so nice, since it's only possible to order six books a day. So you have to make it count. I don't think I dreamed about it, but I felt it as I woke up this morning. I prayed for forgiveness last night for judging people last night, and I felt immediately better. I still wanted to go back to Bohemia, but I felt I loved everyone, and I had the very distinct and strong impression that I had done something very good by working with the people in the archive the way I have and the

priest – giving him money and being kind and friendly to him. I guess I and anyone who travels abroad is a sort of ambassador of his country and church. Feeling the way I do now took away all apprenhesions I've had.

Well, I guess I'm soon off to the archive. I sure do crave a nice European breakfast with Brötchen, Semmel, cheese, meat, fruit, fruit juice, eggs, milk. I've been having this awful toast and weak schwarze Johannisbeer juice for breakfast and lunch the last two days and I'm beginning to get tired of it. I think my body is, too. I'm getting my yeast back. If I stay and eat in the hotel, though, I'll miss a half hour at least at the archive. My time is too precious to miss that.

Oh, something else made me very happy this morning. You know, Joseph Smith said once, "The Lord comforts men with dreams, whether it means anything or not." I dreamed I was in a big room, as big as a hall or auditorium – it seemed to be part of a school or something. There were some of my church member friends from my ward there – some from past wards, some from the present. It was so fun to do things with them. It was fun to have space (I've been claustrophobic lately. This part of Austria seems to be particularly heavily populated, and it's really almost impossible to find a few square meters to be totally alone, not having someone on your bum the whole time, or teeming with people.). It was fun to be with my friends.

One part in particular made me so happy. I didn't know if it meant anything, but it didn't seem to, or seem to matter, just that I felt so warm and good. I dreamed I saw either Eric Allred or Matt Dufala – I can't remember, but possbly it was the latter. I also saw Andrea Allred. I knew they were leaving (they're actually moving next week to Nevada). It seemed that we all wanted to do something together. Andrea wanted to do something, since they were leaving, and I couldn't figure out what to do; then Matt said, "Do you play cards, or is that something you wouldn't want to do? I said, "Yes, I'd love to." I said to Andrea, "Let's all play," and it made me happy that we didn't have anything to do but just sit around and play with each other all day. The setting in particular isn't so spectacular, but I just remember the feeling of having so much warmth and love and peace. The space was wonderful, too. There was only one of us every few yards apart. I knew I was going to miss the Allred's, and so I felt like I could have some closure about their going.

Tuesday, 9 September 2003, p.m.

Today was a whirlwind day! It went much more smoothly than yesterday, though. I got turned around going to the archive once, but prayed and felt I should go a certain way and I did. I had Heavenly Father's help today, too. When it came to ordering books and knowing which ones to order and which families to look for in Ollersbach, He helped me. I felt I needed to look in Böheimkirchen for some records.

Since the parishes our people are in surround that parish on three sides, I figured if I looked up all of our dead-end families, I ought to find one there. Also, that place has stuck in my mind for years, and when that happens, there's usually a connection I have with it, or a reason for it. So I found it. It wasn't until I got to Schoensleben that I found something. I found that he had married someone from that parish, who looked our person, and who had kids with him in Kasten. The only caveat was that her last name, her father's and mother's first names didn't match the ones in her record that I had, which supposedly comes from a child's birth record. But the man who married her was 100% ours, right down to name, address, occupation, etc. And there was no record of her in Kasten being married. His first wife had died some months before in Kasten, and he is listed in this record as being a widower in this marriage record. His first child was born three years after this second marriage (1734). The question is, did she die also, and thus he married another Eva Maria, but this one with a different last name and different parents, or are they the same person? If I find no death record tomorrow for her in Kasten or in Boeheimkirchen, I'll assume she's the right one. I don't know how else it could be. Also, I want to check to see if they had kids or not there.

It looks like my computer is all of a sudden doing weird things. I'm not sure what I'll do if it blows up. I can make a backup of the data, but I can't build on it if it blows up in the middle of something, without having it on paper. Maybe I need to do it in both, even though it will take more time. I pray to the Lord that he won't let this blow up. I already had to fix it once last week.

Well, anyway, I found a lot more today. When I went to Ollersbach, I was much more comfortable, not as nervous. I decided to let it take time, if necessary, and just not get as much done. My

work was fast, to say the least, but it was of good quality, and so I added two more families, and began a third.

Satan's been on my case today, something fierce, but I need to just bag it and ask for the Spirit more, pray, and get on with my work. It was a nice day – much more smooth than yesterday, and I got more done, as well.

Journal: Ab 10 September 2003.

Tuesday, 9 Sep 2003

I'm going to start using WP, since my Word is freaking out, and apparently becoming unstable. I need to uninstall it and reinstall it when I get home. You can't beat that old WP. The only problem for me is that it doesn't do other languages very well — at least not beyond W. European.

Well, I'm getting ready to go to the archive again.

Thursday, 10 Sep 2003

Today was actually not a very wonderful day. I have been letting Satan wear me down. I've been plagued with doubts and other things impinging on me. After finishing at the archive, that stopped immediately, though, thank Heaven.

I cleaned up a lot today. I checked to see if any other of our families had come from Boeheimkirchen, Michelbach, and Christophen. I tied off a lot of loose ends, proved some things I wasn't too sure about, and then at the end of the day was having some problems with finding things to do. I was out of tune and not really finding anything new. I wanted to just go back to the hotel and rest. Aside from the hour or two I had in Strakonice, where I was my first day in EuropeI haven't been doing anything but traveling and doing genealogy (except for sleeping) 24 hrs. a day, literally. Though I am so grateful to be able to be here and to look at the records. I am incredibly thankful and have been finding tons. Anyway, I was kind of feeling like leaving early. But I knew I couldn't just waste my time

here. I decided to force myself to stay and just go ahead and try to be logical and hit one thing after another. I ordered my last books, figured out some things to do, and finally, had nothing left to do. I decided to go back and try to connect some of the Cronabether's that weren't in our direct line to the pedigree. I just prayed to Heavenly Father for doubting him and losing the Spirit and to help me to do my best and endure to the end, even though I was so exhausted and felt like I was getting sick. After a while of working in Heiligeneich, it occurred to me that we didn't have much on the Paul Cronabether family. I had found entries for children for 1723, 1735, and 1740, or something. I looked, as I thought I had looked yesterday, for extra kids. I didn't know what was going wrong. Something must have been wrong, or I was looking at the wrong book or index or something, because I stumbled by accident on one of Paul Cronabether's kids I didn't have before. I decided to try to look harder and to find more, and got quite excited, as I found more and more and more. I was adding his brother's family, too. I found 5 more kids of Paul's, in addition to the wife and a couple children of one of them. I also found all the kids of one of his brothers. I also added a couple more on the Weydinger family. I am so grateful to Heavenly Father. I added 27 people today. It wasn't bad at all — in fact, it ended up being a very good day — genealogically speaking. I dind't even realize it was that good until just now, when I looked. Incredible, isn't it? I give all the credit to Heavenly Father, and pray he will continue to help me staying pure and getting faith. None of this crud from Satan is like me. I am just getting a lot of it, because I'm on such an important errand.

Well, I need to fix my database and slap it into shape, as well as prepare for tomorrow — figure out exactly which pieces of data I need and make a "to do" list, and pack and shower and get ready to leave (at 4:30 a.m.!). At least I had a rest break tonight for an hour. I laid down on my bed and feel much better.

It will be good to get back to the Czech Republic. I stopped judging, and feel better about that, but there is just a much better spirit there, and I want to go back. I don't like a lot of the feeling in western Europe. I still do have a craving to go see Scandinavia, and I would like to see Slovenia and Croatia extensively. But I'm not as interested in coming back to Austria and several other countries. I love Italy.

It's a challenge to go to the CR, though, and I'm excited for the challenge of getting back into that language, and getting around somewhere new. Funny, I thought I'd dump Czech a week ago, as soon as I got done with this trip and do Icelandic. But I think I might be interested in continuing.

Thursday, 11 Sep 2003

Today was a great day. I got up around 500 and left for a beautiful little town called Pirawarth, not far from Slovakia and Hungary, and north of Vienna, where the Niederösterreichiches Landesarchiv Außendepot is. Although I had to go through all the stau in Vienna, it was nice to get to this place, which has a better spirit. Everyone was friendly as well (you know, I love this writing in WP again. The program's 100x better than Word. Maybe I should get an upgrade for WP that works with XP.). It was fairly small, and everyone was very friendly and kind. I found a map in the town center, there was a grocery store and a little place to sit and eat my breakfast, too. There was a monument there to all the Russian soldiers who had had been killed "by the fascist Germans" in a battle close to the town center in 1945.

The man I first met in the archive was so friendly and down to earth. He seemed like a simple man, rather than a stuffy learned man. It was really refreshing. I told him I'd never used those records before, and he offered to shepherd me through it, as much as necessary. After a little while, I let him go. It did take me a couple of hours to really get a feel for the records. They were segnorial records for the Bezirksgericht Gföhl. I wish I had first gone to the wills, which list all the relationships in them. Instead, I went to the Grundbücher, which list who owns land (with wife's name usually) and found it out would take a long time to search them for little information. I quickly bagged that and went to some Kaufs- und Heiratsprotokolle. They contain records like marriages (wonderful! But it would have helped me to have the relationships by doing the wills first, and then later gone to the *right* marriages.), sale of houses and other financial transactions (the money stuff wasn't of much worth, as it didn't ever usually mention relationships, except spouses), permission to leave the estate (usually good, especially if the person was single, in which

case parents would both be mentioned), and some other things. Intercessions, Entlassungen, Heiraten are good, Hausverkäufe, Geldertag, and other money stuff is not usually good.

I extracted one book, then decided to change stragegies, which I ended up doing a few times. The highlights, though, were when I found the will of Paul Meyer, and a son of Georg Unterberger. I found Georg's son's Entlassung (permission to leave) in one of the Kauf- und Heiratsprotokollen. He would have been born around the same time as his sister. I only wish that volume 19 had had an index. If so, I would have probably been able to find other of their siblings. I searched about 100 p. by hand, but they are 500 p. long and hard to search. I may have Felix Gundacker come do it later on. The first 20 p. were gone from the book, too — lots of stuff worn away, the pages were thrashed. It's too bad they wait til the pages are disintegrated to try to preserve them. I searched v. 18, 20-21of those Heiratsprotokollen and all of the wills they had for Gföhl. Just found Paul's. But it was great. Paul's will was partially disintegrated, though, because the bindings had fallen apart and the state wasn't spending the money to presereve them. Those whose bindings fall apart seem to go the fastest. Even as I used the books, and even though I knew I needed them, I knew I was destroying them, as little flecks came off here and there, and I just wanted to cry. Because of this kind of neglect, the best info I could have used today was damaged. I couldn't see his name on the page, but it had been in the index as having been his will on that page. I did see his wife Clara, so I knew that was the right Paul. He died young with four little children. The names of the children had been partially destroyed, too. Thank heaven, I was able to get as much as I did. This is all I saw:

Erben (heirs):

...n Alter (age) 12

...lia 10

...thias 7

Joh. Georg. 3

The lia couldn't be anything but Rosalia and the thias couldn't be anything but Matthias (our relative – dates are very close to

calculated age from death). The Joh. Georg is pretty easy. It's the ...n that bothers me. At least that's something. It represents an actual real person. I checked my entire database of a thousand Austrian names. Only two of the female names ended in –n, and they were both very modern (post-1980). So I figure there's probably a 99% chance that this person is a male.

I'm so tired, and am in a little dorf just outside of Graz, on my way to Slovenia to do some hiking. I have just been wishing to be home tonight, but after I prayed, I got the Spirit back and it made me excited about doing some more family history. I've really sweat blood and tears for this Austrian and Czech family over the years. I just hope it pays off some. I'm glad I prayed, because I'm excited big time to go to the Czech Republic now; in fact, I'm so excited, I can't stand it. It's amazing what the Spirit can do.

The dorf is nice. A little old couple who has been to America lives here, and gave me the room for almost nothing (18 Euros), so I am very grateful. I needed rest and exercise and just walked in the dark for quite a few kilometers, to another town, where I found a phone and was able to call my beloved family, whom I now miss terribly. Just hearing their voices is very healing to me.

What a wonderful week. I feel so good about it. I feel like I've really done my best, and been led by the Spirit to find lots of new names. I have 110 new names and have nailed down dates and details for quite a few others that already existed in my database. There's nothing I think I could have done better, considering the circumstances. I've been to St. Pölten, to Ollersbach parish, and to the Niederösterreichisches Landesarchiv. I'm really pleased.

I hope and pray that other places will go as well. I am especially hoping that the Zeitz books are back. There must be a reason Heavenly Father revealed that to me just before my trip, that it was not Peitz, but Zeitz. The books are supposedly still in Berlin being microfilmed, but I'm supposed to call a week before I come to make sure of whether they are there or not. I think they will be.

Friday, 12 September 2003

Yeah!!!! I'm in Slovenia! You know, I wish I could stay here for a long long time. I feel a good spirit here — much better than I felt in Austria. The Slavs are starting to steal my heart. I'd actually much rather be around them, because it feels so nice. I could really enjoy a holiday in Slovenia/Croatia/Italy. It would still be nice to really nice to see Scandinavia some day with my love. I'd love to go to Iceland, to go see the mountains in Norway, and the fjords, to go feel the hyggelig feeling in Denmark, as well as go bike riding and see Tivoli again and Hamlet's castle, also to see where my family came from in Sweden.

I sure do love it here. Perhaps it's time for these people to shine. You know, James Talmage said that there was more of the blood of the House of Isreal in eastern Europe than anywhere else in the world. The Lord is opening up these areas now.

I bagged my car. I tried getting a room in the first town I crossed over the border into, but they were pretty full. I went up the road a mile or two to Kranjska Gora. Oh, how beautiful it is! It puts the Swiss Alps to shame. Also, if you like Glacier National Park, it puts that to shame, too. Not that they are not beautiful, but it is sooo beautiful here, it's almost unbelievable. Thank heaven I'm here and resting. I needed it. I hope I get to come back here on a mission some day. It's the most beautiful place God created on his earth — this and Croatia (I heard that independently from at least two, if not three, travel agents). Well, I'm very blessed. I left Austria around 11:45 and got here to my hotel around 1:30. It took a couple of tries at hotels, and the last hotel only had one room left! I'm glad I got this one instead of the first hotel I checked out. I'm on the top floor of the Hotel Alpina, and right at the foot of a mountain, looking out over it. I hiked back into the Julian Alps from my hotel. My goodness, you should see the water! It's so beautiful and clear. It's totally clean. And there's a beautiful aqua-greenish colored glow. Oh, I love it here so much, I just want to kiss all the people and stay forever! Well, I actually am glad to be in Utah, and wouldn't live anywhere else, but I would love to come here for a few years, too! I hope we get to be called on a mission here.

It was the most healing thing to my soul I've felt in a long time. The exercise made me feel better than I've felt for months. I only saw a few people while hiking. I got onto a trail that goes up alongside the highway on the way to the Vršič Pass, on the Pišnica River. Just a

ways out of town, I turned left and got on a trail to Koča v Krnici, but en route, decided to try my hand at Špik peak on the Kačji Graben trail. Špik is a very high mountain, it looks like from the map to be 2472 m, around 7500 feet high. I started up, but it went straight up the side of the mountain into the trees. I finally decided to give it up after almost getting lost. It didn't look like there was any kind of a trail at all. I was just dying, too, so I went back. I thought it strange, because the map showed it as an extra well waymarked trail. Just as I got to the bottom, I saw the trail bear off to the south. It was not marked at that one spot, but was the rest of the way. I decided to try it. It looked like two thirds of the distance that I had already come. I thought that sounded reasonable, even for a tough trail. It was about straight up, too! I ended up in some rocks and climbed up using metal posts pounded into the mountain.

I wanted to try to get to the top, but then the Spirit told me not to try. I was about halfway up, but I reminded myself I didn't want to kill myself here — just really enjoy myself and get ready for the work of next week. Also, I was glad, because I actually got down just about twilight, and if I'd tried going to the top, it would have taken three more hours, and I'd probably still be coming down.

I don't think I'm going to try that tomorrow either. I'll probably go down the Soča River (I remember from last time how lovely that river is) and take tons of pictures (if I can find my film!). I'll also probably go down to Trenta and try my hand at climbing Triglav for a while. If it looks as brutal as the Špik; I think I'll be bagging it. There are plenty of beautiful mountain trails which just stay down off the peaks. The one I did today I could actually drive up further to get to and jump on it there. It's so nice. There are hardly any tourons up here. I guess I'm actually one of those now myself :). Heavenly Father's really been using this to heal me and help me. He also prompted me quite a bit to go to Quedlinburg next weekend. That might be to do research, but I felt like I had to be there on the weekend and go to the Harz mountains. When I checked the map, I found that it't right on a national park in the Harz mountains. That's exciting. I am going to try to get into the archive, too, if possible, since I found out on my last day that they actually probably have records that I could use. At least they did in 1973. Well, I'm going to try my best in the Czech archives next week. I know Heavenly Father will be with me.

Saturday, 13 Sep 2003

Oh, how wonderful it is to be here. I cried when I realized I was going to leave and miss this people.

I had such a wonderful time today. I went over the Vršič Pass and down the other side through Trenta and past there for about a half hour on the same road. It was heck going up. I passed at least 100 bikes, quite a few peds, and the road was full of traffic. On the down side, there was a German bus, which had to spend quite some time going around every single curve. I stopped and took some pictures of the Soča River, and by the time I got back on the road, they were gone. I have shot three rolls of film since arriving here. I just can't get over the rivers and mountains.

I've got to stop and tell you now as I'm writing this. I think I'm going to die. I'm drinking some Slovenian milk as I write this, and I've never had anything like it before. The most delicious milk I've had in our country is in Rawlins, WY. The best I'd ever had previous to this was in Cornwall (I drank a whole gallon once in one sitting). But right now I think I'm really going to die. This is the best I've had, bar none. It tastes like homemade vanilla ice cream with Mexican vanilla. Wow! I wish I could start drinking this stuff at home! It's Alpsko mleko, put out by Ljubljanske mlekarne, d.d, Ljubljana, Tolstojeva 63, Slovenija. E-mail: info@lj-mlek-si, informacije 030 11 44. I wonder if this could ever get imported into the U.S. :) I'm also having a few nougat kocke now, wafers with haselnut filling, and they are the best wafer cookies I've ever had, too. Good food!

Anyway, I came back up toward Kranjska Gora and stopped at Trenta, where the trail to Triglav starts. I parked down at the very bottom, right by the ... (Oh, wow I'm going nuts. This milk is the best thing I've ever tasted in my life!)...right by the road, and man, was the river beautiful! I walked up along it (the Zadnjica), snapping pictures all the way. There were a couple of guys sitting in their yard, roasting a pig on an open spit, which smelled wonderful. At the car park, I kept on going, and after a while, turned right at probably what was the Zadniški Dol. I went up about a half hour, sat down, and rested. I took tons of pictures of the mountains, too. Coming down, a light rain started to fall. It was beautiful. On the way up, there were tons of

Italians and Germans, but I came down alone, which was nice. On the way walking down and on the way driving home in the rain, I never had one person going my direction, which was good. I had to be careful. The only accident I was in Europe last time, in '94 (well, we only clacked mirrors) was in Slovenia, and they have the illustrious distinction of having the most accidents per driver in Europe. That's why insurance is so expensive here. But thank Heaven, I don't have to drive here any more.

Oh, Heavenly Father knew I needed this. I was going to cut this part of my trip short at one point, but He was nice to me and told me in a friendly way, I should probably stay. I guess I'd better get working on my laundry and my Czech research plans.

Sunday, 14 September 2003.

Today, I left Slovenia at around 6:45, and arrived in Třeboň at 12:15. I feel as if I'm home, and I never felt this way before. I've never felt the Spirit as strongly anywhere in any place except for maybe Utah Valley.

It's so beautiful. I feel through the Spirit a feeling of love. I feel so natural being here with these people. I've never been so totally smitten and in love with a group of people of a particular nationality as I have been here. I'm loathe to leave — even to go to Germany — whom I thought, along with the British, were the ones I really loved the most. But there is some connection here, and there is something so good here. I wish I could put it into words. It almost reminds me of something I felt long ago, when I was younger, a feeling of being with my family, and my grandparents, a feeling of peace and relaxation, and love. It's something I never want to leave again.

I can only say I'm grateful to Heavenly Father for this feeling I have, and I just want to be with these people. I just want to be absorbed into what they are. I feel so connected to them. Their day really has come to shine. The Slavs have been oppressed for so long — in darkness for so long. Communisim was just another chapter in the book of their oppression. But there is a white light or brilliance that has emerged, and which I feel. It's funny, but I don't think I've felt myself like this for many years. Wow, I've never felt this great around people before or just been so in love with them.

Well, I want to go call my honey bunch, and let her know I'm OK. It's been so long since I've talked to them. I wasn't able to get the phones in town to work in Kranjska Gora, with my card the whole time in Slovenia, so I'm going to go for it now. I'm also going to see if I can find out how to get to the archive the easiest way. I'm staying at the Hotel Bohemia, U Světa 750, Třeboň, 384 721 394. This is good. I'll come here again, next time I come back.

Evening:

I've had a lot of distractions, and the Spirit's made it known to me I need to get into the thrashing archive and genealogy mode like I was in in Austria. I have been watching too much TV since my fun weekend. In Slovenia, on German cable, I watched two German Star Trek Classic episodes, one classic movie, an Enterprise episode, and a Voyager episode. Tonight, they had Deep Space Nine and Enterprise. Not only is it not good to watch too much, they often have a lot of nudity on the commercials, which isn't good. I don't think I'll be watching any more here. I don't want to get distracted from what I'm doing, and it takes all night just to get ready for the genealogy of the next day. So tonight I haven't been able to properly prepare for Plzeň, which I really need to do, because it will be so complicated.

I've also been bothered, or rather paranoid, about something today that most would laugh at. I felt I needed to pray about it, after which I felt peace concerning it, and that I should go call Roya and ask her to pray for me a lot this week. I feel more opposition when I'm doing work in Třeboň than anywhere else. I hope and pray Heavenly Father will be with me. It certainly is a beautiful and wonderful place.

Monday, 15 Sep 2003

Today was a wonderful day. I felt like praying about which parish I should focus on first, and had been planning on doing Čížová, but I felt inspired to do Radobytce. I worked there, as well as Horní Záhoří and tried Mirotice (earlier parish of Radobytce). It all worked out perfectly.

At one point, I had gone through a bit fast, and thought I was done with the parish. I went to the archivist to get more books, but she wasn't there. I waited for a while, but decided to give up, go back and look at a couple things again, just in case I'd missed something. I checked a book that was supposed to have a section of Kožlí, but I hadn't seen it. I looked again, very carefully comparing the inventory to the book, and found that the Kožlí section was the part with a missing tab. I had seen it before in 1994, but not recognized Roya's ancestors' names because of the writing. I also had gone through the back of the book to look for additional kids, but had missed one in the back, for which the writing was a little different.

I attribute it to Heavenly Father. I asked him to help me in areas where I couldn't control or know what to do in advance, and He's helping me. He's also helping me with communication. I never talked to one Czech before, but I can make everything known that I need here. I'm so grateful.

I was definitely led today. It wasn't an easy day, though. I have had more distraction this day than I ever had in my whole life. I had thoughts just pouring into my head today, and could hardly focus. It's good I was inpsired to call Roya yesterday and ask her to pray to help me not be distracted. My head was filled with thoughts about everything else I could be doing, as well as lots of sex thoughts, and any other type of thought – coming into my mind with such force as I've never before felt. It was a testimony to me of the power of Satan, and therefore, of God. It was tough just to focus on my work as I was more able to in Austria.. Strange, but true. It stopped completely at the end of the work day in the archive. No sooner had I crossed the threshold of the door then I began to hear 200 voices in my head. When I crossed the threshold to leave, it suddenly ceased.

I was also able to find some other families of Roya's. Not tons, I'm afraid, but a few more names. I'm not sure why every time I work on the Vladyka line, life is just hell. Even when I do it through the mail. It's definitely the worst one as far as what happens to me, while working on genealogy.

You know, I have a fair amount of this kind of stuff in normal life, but not every day all day like this.

Tuesday, 16 Sep 2003

Today started out not too bad, but ended up rotten. I got to the archive and got a lot of work done. I wasn't able to do a fraction of what I wanted, because I don't have indexes. In fact, it was going so slowly, I wasn't making much progress at all. Then I had a thought come strongly into my mind that I should only look at entries for the towns I was interested in. I ended up doing this all day long and just barely got done what I wanted to. It would really require coming over here for a lot longer time. Maybe next time, I'll have to spend 2 weeks in the Czech Republic alone. The one bad thing I did that I vowed never to do again was to write names and references on paper without putting them into the computer. It's so easy to leave off information. In fact, I caught myself doing it at least two or three times. Surely I have even more mistakes. But it was the only way to cover what I had to do in any kind of time that was reasonable.

So it really was a nice day in the archive. Afterwards, I went to call my German parishes. My books are back for Zeitz, from Berlin, thank goodness. Also, I called the Quedlinburg archive, and it does look like they have some records I want to see. I have an appointment from Friday 26 from 9 a.m. to 13 p.m. I ate once more at my favorite restaurant. Everything was so cheap. Even my hotel room was only 20 a night.

That's where the fun ended. I was forced to buy koleky (stamps), minimum of 50 dollars worth, for the next archive. In Třeboň, they just charge 6 dollars a day, even if you use more than 6 books. So I got hit in the pocket book. Then, I meandered my way to Plzeň. I had to get off the road after a while, since they were constructing, but I must have missed the detour signs. I went through country areas, which were very beautiful. What a beautiful country. I do so love it here.

Plzeň is another story, though. It's a nasty town. It is huge. It's much bigger than I remember. I became quickly discouraged. I couldn't find any rooms downtown, and if I went far enough out of town, I'd have to drive every day. It would be tough and expensive to drive in and park every day. I also got there extremely late at night. Additionally, the archive was well buried in the pedestrian zone. After being lost for quite a long while, and trying to find my car in the sea of cars, I was wanting to just give up and go have fun for a couple of days in Germany. I'm so exhausted from the Třeboň experience that

I could easily do that. Even as it is, I don't think I can go the full 8:30 to 18:00 in the archive. I'm not sure what to do. I guess I'll just see how it goes. I've been on the verge of getting sick since my first day in Europe, and today doesn't seem to be an exception. I just prayed to find a place, was told to go in a certain direction, and I found a hotel quickly then. It was just perfect. I was so grateful. But it's going to cost me 250 dollars for the four nights; they only had a suite. That's going to kill my budget. I've just blown 300 dollars today. From this point on, I'm going to have to put everything on a credit card.

I talked to Roya earlier this afternoon, and I've offended her, so life is pretty much just miserable right now. Well, I've just finished talking to her again, and it sounds like she's forgiven me. I feel like I need to rest. I might be getting sick. It's so easy to get mono under these circumstances, and I have a thrashing itinerary for the next week and a half. My time is only half done. I just hope I can stay well.

Wednesday, 17 September 2003

Today was very nice. I feel so much better than last night. I did actually have another very pleasant experience of driving here last night. I drove from Třeboň to Plzeň on the E49. It was so beautiful. It was incredibly beautiful. I ended up getting lost, but it didn't seem to bother me. I just kept going west and eventually got back on the road. I had somehow lost a detour sign somewhere near Blatná. I ended up south of the main road, but made my way back at a place called Kasejovice.

I love this country so much more than the manicured look of every square inch of Austria, Germany, and Switzerland. This is a natural beauty. It's also more sparesely populated, at least in this area between Plzeň and České Budějovice. Lots of forest, everything doesn't look perfect. It doesn't look trashed either. It just looks normal. They've actually been making lots of progress since they bagged communism. I'm so gratified and pleased. I still feel the Spirit quite strongly here. I'm not sure what it is, but it feels so neat.

Well, I went to the archive today. It was a fairly complicated thing to get in. I had to sign in with the police, get a police check-in form and badge, go to the archive, give them the form to get a key for

a locker to put my stuff in, fill out more paperwork and sign some forms. When the day was done, I sign the forms again, pay for the books, take my stuff out of the locker, give the key back, get the police form back, and hand the police form and badge back to the police at the building entrance.

It was a wonderful day. I felt again the Spirit in operation. I can't recall all the times it helped me, but it did today. At the beginning of the day, I decided to leave Plichtice for later — just do the small parishes first, and that last, since it was so complicated, and didn't have an index. I figured I wouldn't have as sure of results as the newer parishes. As I began, I started to get into the Pešek, Holý, and Ladman families. I didn't think it would be a huge project, just take a couple of hours, but it turned out to be extremely complicated and involved to just get a couple families. Short church books on film only, strange arrangement of indexes, etc. But I did it and found about 25 new names.

As I was starting, however, I had the strongest impression thrash me, like "Hey, you need to do *mine*, you numbskull!" I thought for a minute, and I somehow knew that it was the Marx wife (Kopecká) who seemed to be talking to me, and was the family I needed to work on. That's another one of those names that just sticks in my head. When that happens, there's usually a reason, strangely, but true. I said I would work on them tomorrow.

I neglected to order books before 3:30 today, so I was stuck with not knowing what to do. I decided to take my Hradešice index again, and index all the names I could find for Holý, Pešek, and Trch. That way, when I go back to that parish (hopefully before I leave), I can easily search and find our direct-line families. I got all the Trch's recorded from the relevant time back to the beginning of the index, and I got almost done with the Holý's. Hopefully Pešek won't be a big name there, or we'll be in trouble. It's easy to find families when, like Ladman, there's one family, one set of kids, etc. But when everybody that lives there over generations has the same name, like Holý, it's almost easiest to extract all the names in the index and then grab the ones that are ours.

But tomorrow I'll jump on the Marx stuff in Týnec, Bešiny, and Zdebořice. There's some other stuff that needs doing in Zdebořice (formerly in Klatovy parish), too. If I get that done, I'll get back to Hradešice, and to the parishes that that leads to. Then there's

Plánice, a huge amount of work. Man, it's probably going to take me weeks to do this. Czech records are so much better than any (surprisingly even better than Austrian ones, and Austria is the country that mandated the format for church record-keeping).

I'm just so grateful to be here. In Austria and Germany it's so hard to do research, and here it's so easy. All records are centrally located, not in every priest's attic, museum, church archive, state archive, parish office, town historian, or the many other places they are. And you don't have to travel, make appointments, be limited to the whims of priests (e.g., maximum 1 hr. per week :)), etc.

Well, I'd like to write more, but I need to get prepared for tomorrow. I haven't even got a plan for tomorrow.

Thursday, 18 Sep 2003

Today was such a wonderful day. I followed the promptings of the Spirit, and I got tons of names today. I did work on the Kopecký family, and had beautiful indexes to work from. The indexes went all the way back to the beginning of the parish registers. Marriages listed the full date of marriage, page no., full names of bride and groom, with places they both came from. Births listed full birth dates, page no., full names of children, both parents, and place of birth within the parish. I couldn't have gotten as much done as I did without that. I am so grateful to Heavenly Father. He told me yesterday that I needed to focus both Thursday and Friday to get done what needed to be done. I did so and just barely finished ten minutes before closing time. I am getting a feeling I need to work on Zdebo ice tomorrow, so that's what I'll do.

I was in a mess many times today, and prayed to be able to understand it. Seconds later, I could suddenly read the entries, or figure out some very old vocabulary and handwriting that I've never seen used before. It all started to make sense, based on the pattern. I give all the credit to my Heavenly Father. It's all worked so perfectly since I've come. I am thankful to Heavenly Father. It's His doing. I have tried to prepared perfectly before coming and before each day (well, almost always). I have prayed that the power of Satan will be stayed, so that I might be able to do my work. It's worked out so far,

for which I'm grateful. I pray to Heaven that it will continue. I'll just keep trying to do my work.

Late evening:

Well, I decided to stay here a bit longer. I had felt I needed to go to Quedlinburg, and when I was praying and trying to decide whether to skip the fun weekend and do another day in the archive Monday; it was hard. I wasn't sure what I was supposed to do. I told Heavenly Father that I would really like to stay, if He didn't mind it. I was just so concerned with so many more relatives that could be helped, I wondered if it would be OK if I stayed. I felt really good about the decision after I had made it. I wondered if I was going against something else that was right. I still don't know. I did want to get a confirmation first.

I did feel good about it, though, but shortly after, I felt surrounded by demons and felt literally like hell was pressing upon me. I had the strongest impressions to get out and leave town all of a sudden, but I commanded Satan's associates to leave, and it ceased. I supposed I should look forward and not back now, and just see how much I can get done. It will work out even better in some ways (it's strange I'm in the place I like the least for the longest time — a big city). I'll get to go to church here; I'll save on gas and have less to travel back and forth, back and forth; my days will be more filled with productive work while I'm here; I won't have to change places of residence as much. It's very stressful to me to go to a new place every other day, try to find a room, get used to my surroundings, etc. Now that I'm cozy and comfy here somewhat, I think it'll be nice to not have to change surroundings too much.

I thank my Heavenly Father, and hope he won't be angry about what I'm doing. I still don't understand how I could be prompted to do something, and then have something better that I come up with. I actually still will be going to Quedlinburg — at the end of the week to the archive. Maybe I'm still OK. I wondered if going there over the weekend was part of the prompting. I'm just trying to do what's right. Note about Quedlinburg: I felt prompted to write or call 3x and finally got an appointment there. I got unconnected tax records going back to the late 1390's. Though not connected to each other in the records,

in 2020, I had an idea of how to put them into family groups by looking at name frequency and gaps! Almost no duplication!

I talked to mum tonight to thank her for all the help they have given to Roya and the boys. I truely am grateful. She told me that dad felt the Spirit extremely strongly when he was giving me the blessing just before I left. I'll include it here, though I think I've recorded it earlier. I've actually been relying on it a lot:

Blessing from dad to me for trip to Europe on 31 Aug 2003. I felt the Spirit strongly, and I was immediately very comforted, since I have been worried about my appointments and access to records, which I've been denied access to, probably at least half the time, on average.. It was a good experience. Bless you that you will be taken care of in Europe. Bless you that people will be unusually cooperative with you and that the Spirit will open up avenues to you of things that normally couldn't be found. You will be sensitive to these promptings. Family will be OK. You should be comforted concerning this. You will be able to communicate with people. He mentioned this two or thrtee times. You will be able to communicate effectively, in a way that will make it easy to do your work, basically. You will be comforted regarding the things that have been concerning you lately. And that you will be open to the Spirit. HF will bless you to be comforted, that everything you do will work out and comforted about family's well-being. You will be safe wherever you go. You will leave and arrive at each destination safely.

I have to say that it's been literally fulfilled thus far. I've been totally safe when I thought I was going to die ten times on the road. People have been unusually cooperative, even the priest, who didn't like me, that I didn't like in Austria, I ended up on good terms with and I have a good relationship with him. I would feel comfortable coming back later and doing more work with him. I was able to get into some strange records, like the wills and seignorial records in Austria, and will be going to get some city censuses for Quedlinburg (I hope), and I didn't think I had a prayer with the Ollersbach priest. But all I can think of today is be thankful that everything's worked out letter perfectly. That has never happened in my life in genealogy. I thank God. I did try hard to get ready and prepared before I came to Europe. I have been sensitive to the promptings, when lately before I left, I hadn't felt very close to Heavenly Father, yet I have been trying my best and have been in tune to hear dozens of promptings, which

have saved my bacon, over and over. I have not had a single instance of not being able to communicate exactly what I want, and mostly in Czech, but also a little English and German. It's flabbergasting. I did have one instance today, where it took me a while to tell what I meant, but pretty soon, I figured it out with the archivist together. I have been comforted, espcially every morning. I'm sure it's because of the people who are praying for me.

So far, every letter of the blessing has been fulfilled. I have felt Roya's relatives nearby helping me, as well. Thank you, Heavenly Father. As I just started to enter the names I got today, I felt something from the other side. Maybe it's excitement that their names are going in.

Saturday, 20 September 2003

Today, I basically just rested and watched some films on my DVDs, drove around. From about 8-5, I went and visited some of the towns and churches that Roya's ancestors are from. I went to Plichtice, Zdebořice, Skráńčice, Zavlekov, Nicov, Plánice, and others, and took lots of photos of towns, churches, cemeteries, and tombstones.

It was so beautiful and peaceful. There was something that reminded me of long ago, and of being with my Grandma and Grandpa. I missed them and wanted to see them.

I started first with Plánice and Nicov. It was so beautiful and quiet. I felt a wonderful spirit. In the other towns, just south of that, I felt a more strange kind of spirit, more like what I remember when I was here before, only not as negative. I felt like things were changing.

I afterwards came home and went to McDonald's. I watched some telly (my own DVDs — European TV is not the cleanest).

I also called the mission president and found out when and where church is tomorrow. That will be nice. The church is just in its infancy here. I hope it will continue to grow. I also put together a plan for researching Monday, which looks beautiful. I'm glad I had a little time to do it; it will be quite complicated, but with a plan, it is fairly easy, really.

Well, I'm going to go to bed. I'm falling asleep as I write this.

Sunday, 21 September 2003

Today has been kind of nice so far. I slept in a little too late accidentally. I read a bit of scriptures, ate breakfast quickly, ironed my clothes and dressed quickly, got out my map and wrote myself some instructions for getting to church. It was actually quite easy, though I see how it could have been tough with just instructions and no map.

I went to church, and was quite excited to meet some of the members, and possibly even get a contact, who would be able to do work for me in the archive sometimes. Unfortunately, though, when I arrived, there was no one there. The gate was locked. I waited there until a couple minutes before 9, when the meetings were supposed to start, but no one came. I rang the bell and could hear it ringing inside, so I know that someone had been there I could have heard, but it didn't work out for me. They must've been on a conference in Prague or something.

Something told me to bring some change this morning, which I did. At a phone, I tried calling the branch number, the home phone of the branch president, Jan Holůb, and his cel. His cel rang to his business. I asked if he was there, but the secretary answered that he wouldn't be in til Monday morning.

It was a bit of a downer. I won't have been to church for a month when I get back. But I decided to do something positive with it. I came back to the hotel, read some more scriptures, got the Spirit. I am data entering all of the indirectly related people I recorded in my work to find the direct-line family. I might not have done the work for them for years, possibly. I also re-dedicated myself to doing this work next week. (I've been slacking a bit, thinking I could just ride through the week without help, but Heavenly Father has been the only way I've been able to do everything right this month. I know and realize it. I need his help, even if I'm tired.)

And thankfully, I've just been sitting around this weekend a lot. Though it hasn't always been the most fun to rest, I needed it, and I have a rough week ahead. Monday I work a nine and a half hour day in the archive, then rush back to the hotel, check out (my car will be in the security parking all day), and zoom off to Germany, staying

somewhere between here and my ultimate destiation. From then on, I will be staying in a different city every day, needing to find the church or archive, and moving on to the next one. After my last archive day on Friday, I'll have to go back to the Czech Republic and get a hotel by the airport and get out of here. It will be a rough week, so I'm glad my body feels rested.

Well, it's time to start data entry.

P.S. I broke a board in the bed, which caused the ladies at the desk to chuckle. I apparently don't need to pay for it, though.

Tuesday, 23 September 2003

I missed writing yesterday, because I didn't even have time to breathe. It started out a difficult day, without having as much of the Spirit as I wanted. I re-dedicated myself to the Lord in this work and it started to work. I found another family in Zdebořice and then began to go back in Plánice. I found really quite a lot, and could have found more, if only I had had time to stay. I definitely had the Lord help me in the areas I needed to look at, and in which priority. It's funny what a few hours of preparation will do. After doing that, the Lord helps me in the archive, so I don't have to have wasted time.

On the way to the archive, I stopped by a bookstore and bought some little souvenir books for my kids in Czech. They are really quite nice books and actually cost around 40 dollars.

Afterwards, I went down Americká Street to McDonald's to get some hamburgers. It only cost me 80 crowns for the four (around 2.60 US). I went to the girl again who speaks English. It's funny the place I feel the least comfortable about going and ordering food is McDonald's! I don't know how to say french fries, shakes, combo meal, etc. Definitely cheap, though, and it helps me on my budget.

By the time I got back to the car, I'd been going since 6 a.m., and it was 19.15, and I hadn't had any kind of break or food since breakfast. I was shaking with tiredness and lack of protein. It was a 9.5 hr. day in the archive, with no stopping. I finally got on the road out of Plzeň, and tried to make it onto the freeway. Though my map (from LAST year) showed that the freeway was completed from Plzeň

and east to the German border, this was definitely not the case. I was down by Dobřany, trying to get north again. I finally made my way to Sto d and was then on route to Stříbro, when all of a sudden, I came upon the freeway, now complete from that section through to Germany.

The German freeways in eastern Germany were also somewhat new, and some not completed, but at least I was able to get going on them. Finally, at 10:15 p.m., I didn't think I could go another kilometer. I stopped in Hof, Germany (at the intersection of 3 freeways: A9, A72, and A93).

I stopped at the first thing I saw, which was a very expensive hotel (65 Euros/night). I didn't care. It was so nice to sleep, I couldn't believe it.

The next morning started out not too good. I left Hof and drove to Zeitz. For some reason in Germany, I keep driving the wrong way down one-way roads. I did it three different times, and parked in front of an entrance to a car park, and was about to leave it. Then I saw a lady trying to get in, and she drove over the sidewalk to get in. That woke me up. I instead drove to a little out of the way place after I found a map for Zeitz, and figured out where I needed to go to. It was really quite easy from there. I went to St. Michaelis u. Klosterkirche. I looked at Michaelis parish, Schloßkirche, and couldn't find my relatives. I did find a couple of Etzolt families, but not mine. I then went to the other parish office in Geraerstraße 8, and looked at St. Nikolai and found nothing. I checked out St. Stephanskirche and did find a Hans Etzolt, whose descendants seem to appear more as time goes on, from Bergisdorf. Unfortunately, nothing else, though.

The ladies were very nice there. One of them even helped me the whole way through, helping search for entries, helping to read the old writing, helping to give me an idea of history and geography, of the parish and area, and lifestyle of people in the occupations mine were in.

Well, I bagged it around 1:30 and went straight to Brandenburg. It wasn't until 7:00 though, that I actually got a room. I'm so grateful to be here, though.

I learned a lesson the hard way. I saw a couple of places where rooms were available on the way in. I stopped at a gas station

to get some food and a map for Brandenburg. The Spirit told me to go on into town to find a room. I was going to be smart and have a nice little room in the country, so I went after it. Of the two places I saw, one ended up actually being a “lots for sale” sign. The other lead me to a hotel about a 45 minutes away from Brandenburg. I didn’t want to be so far away. Also, I was right there and didn’t see the hotel! I’m sure it was close by. But it was by a lake, and I’ll bet it was 50 or 60 Euros a night.

So I came back into town. I had a tough time finding something. Some hotels and pensions were closed down. I was thinking, “What did I come down here for?” Then suddenly I found one. A very friendly gentleman talked with me about life in the former DDR, about politics, very friendly person, and offered even to take me around to see things, if I was staying at his place. But he didn’t have room for that night. But he was kind enough to call around and find me a place. I made it to the Pension Engel in Große Gartenstraße 37, Brandenburg. For only 30 Euros, I had a large room, fridge, my own shower, and cable TV. It was a cozy place to stay. I am also able to be in downtown Brandenburg, right near the archive, and have private parking behind the Pension. I should have listened to the Lord the first time, right? :)

I deeply miss my family, and the highlight of my day is when I call them, just as it used to be whenever I would go home to see them at night. There’s no way to express in words the emptiness and hunger I feel about being away from them for so long.

It was nice coming into Germany. There was a good Spirit here, like I remember feeling before. It wasn’t strange in the east, though, like it was before — just Germany. It was so nice to see the infrastructure being built up here, in the Czech Republic, and in Slovenia. Where we are at home, the infrastucture is falling apart, and the rich are taking every cent they can get.

I must admit, I really miss the Czechs again, especially from Pilsen, even though it was such a big city. The people were all so nice to me, though, and helpful. I got to know them pretty well. I wonder what it is about them. I have a very deep feeling of love toward them. It seems to run more deeply than with others. Very peculiar. And I don’t really have that great of a desire to learn the language. I just want to be around the people.

Well, I'm off. I still haven't eaten since breakfast, and I want to call my sweetheart. It's the best time of the day, talking to my lovely family. Thank heaven for them. They keep me going when I'm too tired to keep going. Not being able to be around them, I just ache for their companionship – the most important part of my life is missing, in an immediate sort of way.

I just talked to Roya. Her dad had a heart attack last night. That's very spooky. I'm going to be saying lots of prayers for him and the rest of the family. What an awful experience to have to go through. And I've always thought he was the healthiest of the four grandparents of our kids. It sobers me up and makes me want to take care of myself better for our kids. I haven't always taken very good care of myself. I have to start now.

Wednesday, 24 Sep 2003

Today was very pleasant. I woke up and took an easy walk downtown to the Dom, where I got the St. Nikolai, Potsdam books and started to go through the indexes. I extracted a lot of good information. I didn't find much on our direct-line family, but I did at least find something; also the name appears a lot there.

I found another daughter of Andreas Dames, who himself was at that time a gardner at the castle in Potsdam. I also got the daughter's husband. It was from a marriage entry. I susupect that they were actually from another parish in town. The archivist at the Domstiftarchiv Brandenburg seemed to think that if books existed for only one parish that only one parish existed at the time there. That would be good, but I somehow doubt it. It should be checked, though. She could be right. Steve Blodgett's written some inventories I have an electronic copy of here, which I need to check.

I was finished with everything I needed, since the indexes were good, by noon. I checked all the entries I had questions about, espcially those near the time our people should have been there. So it was profitable and worth it, in my estimation. It's too bad, though, that all I've found on dad's family is two names. I hope that tomorrow I'll find something more in Quedlinburg. After that, I'm off to home. It will be so good to be home. I've missed them so. I will miss some thing about Europe when I do leave, though. I'll miss the Czech

Republic, especially Pilsen, and the nice people I met there. I'll also miss Germany and Slovenia. I'll miss just having hours each night to do genealogy. But I'd definitely rather be home. I'm so exited to love my wife and my babies and hug and hold them. I'm very excited. I also got them some little fun treats, too. Jimmy was trying to guess today on the phone what I was going to give them.

Thursday, 25 Sep 2003

Today was wonderful. I wasn't going to even come to the Harz Mountains, because I was so tired, and I knew it was a bit of a drive down here. But I kept feeling the prompting, and knew that it would be a rest for me. So when I woke up this morning, I felt more energetic. I got on the Autobahn, and it was straight and flat, with not much traffic, and no construction. It was quite easy to go 150 kph, and I found that a nicer speed even than 130 or 140, since it felt safer. I felt I wasn't as much at risk of being hit from behind when coming into the left lane. I was down to the Harz in about four hours.

It was so incredibly beautiful. I went up to a place called Elend, then north to another small town, where I parked the car and hiked up into the mountains (hills). After a while, I hit a main trail, and there were hundreds of people suddenly going up with me. I wasn't going to go to the top of the highest one, but I found myself in the middle of it and decided I had time. It was very beautiful. I was glad I did it. The exercise has totally relaxed me (I could even finally my black currant juice — I drank a whole liter of it tonight; it sounds strange, but with lack of exercise I totally lose my sense of taste and smell; it only returns once I start exercising again). I feel now like I can make that last trip to Prague without too much stress. I've also planned my routes for the next couple of days, so I'm feeling better about that.

It's so neat to be in the land of my ancestors. I had always hoped and prayed as a teenager that the iron curtain would fall. I was more intensely interested in East Germany than most other places. At the time, I had no clue that I had a whole branch of my family who came from eastern Germany. It's always been near to my heart. It was so different in 1988. Even in 1990, things were very different. The infrastructure was falling apart. Citizens of East and West Germany were so different, with lots of conflict between them.

Now, you'd never know the difference. The people seem to be integrated. The Spirit here is better — nicer — and people are rebuilding a broken country (as in the case of the Czech Republic and Slovenia). They have the benefit of the wealthy West German government to give them a jump start here, though. They've built many new freeways, repaired most roads, even in little towns, fixed many houses that were falling apart. Since I've been behind the former iron curtain (17 of my 21 days here), that's been a common theme. Also, there is a wonderful Spirit here now, which was not here before. Heavenly Father's really at work. I'm so grateful to have been here. These are some of my favorite new places.

Friday, 26 Sep 2003

I just woke up from an interesting dream. I'm not sure that there's any significance. I was with someone, a lady, who probably was a family member or something. She was Czech, and we were visiting with a man, also a Czech, who was trying to help us figure out how to find our ancestors. We might have been looking for the Škudrna family, and I was telling the man (in my very limited Czech) that we wanted to try to find him in a particular census. I can't remember much else about it. I just remember leaving him after we were done talking to him.

Actually, that just makes me think, it may be possible that we could find some of our relatives that we've lost track of in Czech censuses. They are good sources. Not all of them still exist, but the ones that do are extremely good. They are to be found in district archives, if I remember correctly. Some other sources to check are the pozemkové knihy, the land records, which could be either at district archives, state regional archives, or other archives. They would be helpful in connecting family together before parish records exist. Maybe they would also be good in cases where the family does indeed live in that parish, but where our direct-line ancestor, siblings, or his or her parents' marriage can't be found, because an event took place in another parish.

There's a lot still that needs to be done on the Czech family. The Austria one I'm not sure what else to do with, except the Ollersbach people. We really need access to these. We probably

have to have a researcher go and do what's possible with the family we know is there. When they eventually make it to the Diözesanarchiv, someone could go look more carefully there, to see if our family ended up in that parish from any other surrounding parishes. I did see some of the surnames there. There is also more that could be probably done in Quedlinburg. The city archive has censues that go back to 1480. My family gets lost around 1600, so if they end up being good enough records to use, they could be very helpful.

Well, it's later in the evening. I am so dead, since it's almost midnight, but I can't go to bed without recording a few things about today. Traveling from Wernigerode to Quedlinburg was a huge detour. I was so late in getting there, I thought I would waste time, but I fortunately ended up there about 2 minutes before the archive opened.

There was a very nice lady there, Frau Fischer, who helped me out and got me my books. She got precisely the ones I needed. I found lots of Witte's, and some of them probably ours. I thought they actually were supposed to have Nachlässe, but apparently they have been moved to the archive in Magdeburg. If I had had my wits about me, I would have made an appointment to go to Magdeburg, even over Quedlinburg when I learned that, but I still wasn't sure the woman knew what she was talking about. She did, and so here I sit. The wills are really what tie the family relationships together. With just tax books (Schoßbücher) like I had, I really can't connect anyone up. I can do temple work for them, however.

Quedlinburg was as pretty as a picture. It was quite honestly the prettiest city I have ever seen — anywhere. It looks almost just as it did in the Middle Ages. I wanted to stay longer, but couldn't. In the Harz Mountains, and in the area around Quedlinburg is the first time I've been able to understand the local dialect of the people, which in this case is — High German. Nice. I was only there two days, though.

I then started the long trip back to the Czech Republic through Dresden. That was an awful city to get through, taking more than an hour probably. Too bad the freeway wasn't done yet for me. It was nice to drive in the Czech Republic again: more room to pull over on

the roads, not as crowded, people don't park in the middle of the road, wider roads. It's just nice.

I made it to Kladno about 10:00 p.m. I stopped to gas up and get a map. I asked the lady in Czech how to get to a hotel. It took us a few minutes, but she found one on the map. I made it out there, but they said they didn't have any rooms left. I asked her where I could find a room. She said to try the Hotel Kladno, a bigger hotel, who would surely have rooms. She exaplained the directions and how to get there. It was very nice. Again, I realized dad's blessing literally. I didn't have a problem understanding almost every word she said. Thank heaven. I got to the new place, and they said they were pretty booked up, but they did get me a single room. I called my sweetheart for the last time. It's exciting to be back in the Czech Republic, but I can't wait to go back home, and I pray that I will be protected and brought safely home. I am grateful to have been protected so far.

Thank you, Heavenly Father, for making this trip so successful with all of Thy promptings and blessings. I acknowledge Thy hand in every aspect of this. And I now have probably around 400 names on direct-line family and maybe 200 or 300 of related, but don't know how they connect. I'm so grateful that it worked out. And I'm grateful it's all done. Good night.

Saturday and Sunday, 7-8 September 2003

Today was such a wonderful day. I left Prague quite sad, but being grateful for all I had experienced there, and that Heavenly Father had held true to His promises to me, and that I had been able to get so much information in such a short period of time (700 names). A Russian woman on the plane asked if I would trade places with her, so she could sit by her friend. I ended up sitting by a nice Bosnian woman. On entering the U.S., we all needed to fill out an immigration form. Since she didn't speak English, I tried to show her where the directions were in Serbo-Croatian to fill it out. She said, "No, I can't read it." I didn't quite know what she meant until, when the time came for the cards to be collected, the Czech steward tried to take her card. She said again, "No, I can't *read* it." "Holy Mother Mary!" he exclaimed in Czech. "You can't read at all! Well, let me help you and we'll see if we can fill it out together."

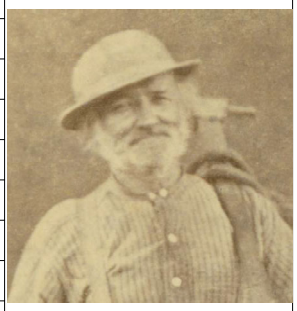
It was nice being in New York for a little, since I hadn't looked forward to being there. It was nice to be home. My brother and his family were less than an hour's drive away, watching a baseball game in New York, but we couldn't see each other. We took off just about sunset. How beautiful, when flying west, to see the long, drawn-out twilight, the beautiful shadows on the ground.

I got home around 9 p.m. and embraced my sweet wife! I hadn't experienced anything like that for weeks! We held each other for a long time. It was a special evening.

The next morning (Sunday), also, to hold my sweet lambs! I just couldn't let go of them. I held them close to my bosom and loved them. I gave them all a couple of little treats, books, and toys. They were so excited. Wow! It was nice to have had such a wonderful experience, but so nice to be home! This is the best day I can remember ever having had.

Family Group Record

Husband: John "Totara Jack" EDWARDS Sr.[1,2,3,4,5,6,7]



Born[8,9,10,11,12] 27 Jun 1809	Place York, Yorkshire, England	LDS ordinance dates	Temple	
Christened 02 Jul 1809	Place St. Sampson, York, Yorkshire, E, U	Baptized 19 Oct 1989	PROVO	
Birth	Place York, Yorkshire, England, UK	Confirmed 19 Oct 1989	PROVO	
Christening 02 Jul 1809	Place St Sampson, York, Yorkshire, E	Initiatory Abt 20 Oct 1989	PROVO	
Death	Place Taita, Lower Hutt, New Zealand	Endowed 01 Nov 1989	PROVO	
Burial	Place Taita, Lower Hutt, New Zealand	Sealed to parents 18 Oct 1989	PROVO	
Immigration[13] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand			
Parents	Place	Descr Robert & Mary EDWARDS were		
Occupation	Place	Descr Carpenter		
Died[14,15,16,17] 25 May 1889	Place Taita, Wellington, New Zealand	Cause "Fatty degeneration of heart"		
Buried[18,19,20] 28 May 1889	Place Christ Church Anglican Cemetery St. James Church, Taita, Wellington, N			
Marriage[21,22] 19 Oct 1831	Place Bedwellty, Monmouth, Cymru, UK	Sealed to spouse 12 Oct 1989	PROVO	
Husband's father	Charles EDWARDS			
Husband's mother	Harriett BURNSIDES			

Wife: Mary JONES[23,24]

Born Cal 1808/1809	Place Pembroke Dock, P, Cymru, UK	LDS ordinance dates	Temple
Christened	Place	Baptized 12 Oct 1989	PROVO
Death	Place Taita, Lower Hutt, New Zealand	Confirmed 12 Oct 1989	LIVE
Burial	Place St. James parish, Lower Hutt, H, NZ	Initiatory Completed	
Immigration[25] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand	Endowed 14 Oct 1989	PROVO
Died[26] 01 Jan 1859	Place Taita, W, NZ Convulsions from ov	Sealed to parents 07 Apr 2018	OGDEN
Buried[27] 03 Jan 1859	Place Lower Hutt, Wellington, New Zealand, New Zealand		
Wife's father	William JONES		
Wife's mother	Elizabeth WILLIAMS		

Children

		LDS ordinance dates	Temple

1 F **Jane EDWARDS**[28,29]

Born 03 Apr 1834	Place Bedwellty, Monmouthshire, C, UK	Baptized 26 Jun 1975	SLAKE
Christened 11 May 1834	Place St. Thomas, Birmingham, W, E, UK	Confirmed	
Birth	Place Cymru, UK	Initiatory	
Christening	Place St Thomas', Birmingham, Warwickshire, England, UK	Endowed 26 Aug 1975	SLAKE
Death	Place Grant Rd., Wellington, Wellington, New Zealand	Sealed to parents 30 Sep 1975	SLAKE
Burial	Place Bolton Street Cemetery, Wellington, New Zealand		
Immigration[30] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand		
Died[31] 23 Jul 1894	Place Wellington, Wellington, New Zealand		
Buried 25 Jul 1894	Place Bolton St. Cemetery, Wellington, Wellington, New Zealand		
Spouse	Thomas Henry CLAPHAM {+}[32,33,34]		
Marriage[35,36] 09 Mar 1854	Place Wellington, Wellington, NZ	Sealed to spouse 01 Jun 1990	PROVO

Prepared by Shon R. Edwards	Address 1039 N 2575 W.
Phone +1 8014443445, 2084060444	Layton, UT 84041-7709
Date prepared 16 Apr 2024	FS PID: KWZF-ZZ9 U.S.A.

Relationship Codes: + Multiple Parents

Family Group Record

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Children

		LDS ordinance dates	Temple

2 M **John EDWARDS Jr.**[37]

Born-[38] 17 Feb 1836	Place Edmund St., Birmingham, W, E, U			Baptized 26 Jun 1975	SLAKE
Christened-[39] 06 Mar 1836	Place St. Thomas, Birmingham, W, E, UK			Confirmed	
Baptism-[38] 06 Mar 1836	Place St Thomas's Church, B, Warwick, E			Initiatory	
Immigration-[40] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand			Endowed 04 Sep 1975	SLAKE
Occupation-[41] 1869	Place	Descr	farmer of Taita, Lower Hutt	Sealed to parents 30 Sep 1975	SLAKE
Occupation-[42] 1871	Place	Descr	carpenter of Taita, Lower Hutt		
Died-[38] 13 Oct 1892	Place Ngauranga, Wellington, New Zealand				
Buried 16 Oct 1892	Place St. James Church, Taita, Wellington, New Zealand				
Spouse Mary Ann GREY[37]					
Marriage-[43,44,45] 27 Feb 1868	Place Old St. Paul's, Thorndon, W, W, NZ			Sealed to spouse 01 Jun 1990	PROVO

3 M **William EDWARDS**[46,47,48,49]

Born 21 Jun 1839	Place Camden St., Birmingham, W, E, U			Baptized 26 Jun 1975	SLAKE
Christened 08 Jul 1839	Place St. Thomas, Birmingham, W, E, UK			Confirmed	
Birth	Place Camden Street, B, W, England, UK			Initiatory	
Christening	Place St Thomas', Birmingham, Warwickshire, England, UK			Endowed 15 Sep 1975	SLAKE
Death	Place Whakamara, Hawera, New Zealand			Sealed to parents 30 Sep 1975	SLAKE
Burial	Place Manutahi, Near Patea, New Zealand				
Immigration-[50] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand				
Residence BET 1865 AND 1878	Place	Descr	at Half-Way, Porirua Road, Welli		
Residence	Place	Descr	from 1878 at Whakamara, Hawera		
Occupation	Place	Descr	Farmer		
Died-[51] 30 Jun 1885	Place Whakamara, Hawera, Taranaki, New Zealand				
Buried 02 Jul 1885	Place Manutahi Cemetery, Patea, Taranaki, New Zealand				
Spouse Elizabeth CLAPHAM{+}[52,53]					
Marriage-[54,55] 30 Jul 1863	Place St. Paul's Church, Wellington, W, N			Sealed to spouse 01 Jun 1990	PROVO

4 M **Robert EDWARDS**[37]

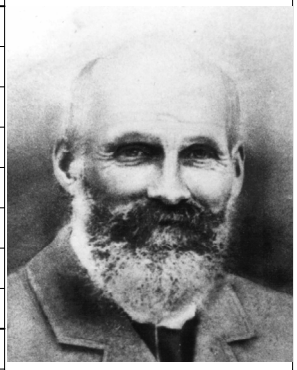
Born-[56] 29 Dec 1841	Place VII Franklin's Row, SLP, C, M, E			Baptized 12 Oct 1989	PROVO
Christened-[56] 20 Feb 1842	Place Saint Luke Parish, Chelsea, M, E			Confirmed	
Gravestone	Place recorded			Initiatory	
Immigration-[40] 28 Oct 1842	Place "Olympus" at Nelson, New Zealand			Endowed 17 Oct 1989	PROVO
Occupation	Place	Descr	farmer Mangaroa Valley, Hutt	Sealed to parents 18 Oct 1989	PROVO
Died 13 Mar 1937	Place Mangaroa, Wellington, New Zealand				
Buried-[57] 15 Mar 1927	Place Trentham, Wellington, New Zealand				
Spouse Eliza BENGE[37]					
Marriage-[57,58,59] 17 Apr 1871	Place St. John's Church, Trentham, W, NZ			Sealed to spouse 01 Jun 1990	PROVO

Family Group Record

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Children				LDS ordinance dates	Temple
5 M	**Henry James EDWARDS**[37]				
	Born 30 Aug 1845	Place Nelson, Nelson, New Zealand		Baptized Child	LIVE
	Christened 21 Sep 1845	Place Taita, Wellington, New Zealand		Confirmed	
	Misc	Place	1853 - Coroners Rep	Initiatory	
	Died 13 Jan 1853	Place Taita, Wellington, New Zealand		Endowed Child	
	Buried-60 13 Jan 1853	Place Lower Hutt, New Zealand		Sealed to parents 01 Jun 1990	PROVO
	Spouse				
	Married	Place		Sealed to spouse	
6 F	**Anne EDWARDS**[61,62]				
	Born 11 Feb 1847	Place Nelson, Nelson, New Zealand		Baptized 01 Nov 1989	PROVO
	Christened 28 Feb 1847	Place Taita, Wellington, New Zealand		Confirmed	
	Christening	Place Nelson, New Zealand		Initiatory	
	Death	Place Blucher Avenue, Wellington, New Zealand		Endowed 11 Apr 1990	PROVO
	Burial	Place Karori Cemetery, Wellington, Wellington, New Zealand		Sealed to parents 01 Jun 1990	PROVO
	Died 06 Sep 1910	Place Blucher Ave., Wellington, Wellington, New Zealand			
	Buried 08 Sep 1910	Place Karori Cemetery, Wellington, New Zealand, New Zealand			
	Spouse Joseph PUDNEY[63,64]				
	Marriage-65 29 Nov 1866	Place St. Peter's, Wellington, W, NZ		Sealed to spouse 01 Jun 1990	PROVO
7 M	**Thomas EDWARDS**[37]				
	Born-58,66,67 10 Jan 1852	Place Taita, Wellington, New Zealand		Baptized 01 Nov 1989	PROVO
	Christened	Place		Confirmed	
	Occupation	Place	Farmer	Initiatory	
	Baptism-68 22 Feb 1852	Place St James' Church, Lower Hutt, New Zealand		Endowed 05 Jan 1990	PROVO
	Occupation	Place	Descr	Sealed to parents 01 Jun 1990	PROVO
	Gravestone	Place	Descr		
	Died-58 21 Sep 1921	Place Palmerston North, Wellington, New Zealand			
	Buried-57,69 24 Sep 1921	Place Churchyard, St John's Trentham, Upper Hutt, New Zealand			
	Spouse Philadelphia BENGE[37]				
	Marriage-58 22 Oct 1875	Place Wellington, Wellington, NZ		Sealed to spouse 01 Jun 1990	PROVO


Sawyer, Farmer
recorded

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr.

-- His signature on his marriage record in Wales and his will in New Zealand seem to match about 85-90%! So this trick came off well. Also, the Jones family next to the Edwards's on the boat were the very same family in Bedwellty, Monmouth, Cymru. Notes I took of John Edwards who married Mary Jones in Wales from 1831-1834 20 years ago can be found below. One of them, married in 1831 just happened to be in Bedwellty, same parish as the supposed brother of Mary Jones. Pretty much already nailed, SRE, 9 Mar 2018.

-- Good web pages, which talk about Nelson, New Zealand; and a passenger list of the Olympus that the Edwards (and Jones) family(ies) came over on are: http://freepages.rootsweb.com/~ourstuff/genealogy/Olympus42.htm, SRE, 18 Aug 2009.

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

-- Olympus manifest taken into alphabetical order and out of original order (in the original provenance (order) the Jones family is right next to the Edwards family and I think is a brother to Mary Jones, wife of John Edwards Sr.:

OLYMPUS - 1842 (NZ Co)

Copyright (c)2001 Carol Whyte Auckland New Zealand

Captain John Whyte
Surgeon Dr Henry Manning

OLYMPUS, 500 tons, sailed from Deptford on 13 Jun 1842, left Gravesend on 16 Jun 1842 arrived
in Nelson, 28 Oct 1842.

FORMAT

last name,	first name	marital status	age	details
Cabin - 5				
Manning, Henry		surgeon		
Rowe, Anthony		s	21	
Thorp, Charles		s	21	
Weightmann, Wm Alexr		s	23	
Wells?, William		s	32	(Wales? Webes?)
Steerage - 134				
Anthony, Alfred		m	22	ag. labourer
Anthony, Sarah		m	20	wife
Bagnall, William		m	35	carpenter, joiner
Bagnall, Lydia		m	34	wife
Bagnall, Mary		c	11	
Bagnall, Ann		c	9	

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

Bartlett, John	m	37	lab
Bartlett, Maria	m	34	wife
Bartlett, Joseph	c	12	
Bartlett, Thomas	c	10	
Bartlett, Ann	c	7	
Bartlett, Mary	c	3	
Bartlett, Robert	c	inf	
Batt, John	m	26	ag. labourer
Batt, Ann	m	20	wife
Bomforth, Henry	m	22	woodturner
Bomforth, Caroline	m	21	wife
Bomforth, Martha	c	9 mo	
Bomforth, John	m	37	carpenter
Bomforth, Harriet	m	38	wife
Bomforth, Harriet Maria	s	14	seamstress
Bomforth, Sarah Jane	c	11	
Bomforth, Eliza	c	7	
Bomforth, Mary	c	5	
Bomforth, George	c	3	
Bomforth, James	inf		
Chant, William	m	25	gen labourer
Chant, Eliza	m	21	wife
Chant, Ellen	inf		
Childs, Charles	s	21	baker paid
Clark, Ishmael	m	35	carpenter
Clark, Betsy	m	34	wife
Clark, George	c	11	
Clark, Thomas	c	7	
Clark, Rhoda	c	2	
Clark, Elizabeth	inf		
Clark, Joseph	m	25	farm servant
Clark, Amelia	m	27	wife
Edwards, John	m	32	carpenter joiner
Edwards, Mary	m	33	wife
Edwards, Jane	c	8	
Edwards, John	c	7	
Edwards, William	c	3	
Edwards, Robert	c	3 mo	
Hall, Edward	m	25	tailor
Hall, Elizabeth	m	26	wife
Hall, John	c	2	
Hall, Sarah	inf		
Harvey, William	m	38	sawyer
Harvey, Hannah	m	38	wife
Harvey, William jnr	s	20	sawyer
Harvey, Abraham	s	18	sawyer
Harvey, Hannah	s	16	seamstress
Harvey, Nathan	s	14	labourer
Harvey, Harriett	c	12	
Harvey, Catherine	c	4	

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

Hewitson, Joseph	m	37	ag labourer
Hewitson, Jane	m	21	wife
Hewitson, -	c	10	(child by former wife)
Hough, William	m	34	millwright sawyer
Hough, Ann	m	24	wife
Hough, Ellen Susannah	c	5	
Hough, Mary Ann	c	1	
Hough, Sarah	c	1 mo	
Johnson, George	m	23	smith
Johnson, Martha	m	21	wife
Jones, William	m	34	carpenter joiner
Jones, Margaret	m	33	wife
Jones, William Henry	c	9	
Jones, Cecilia	c	6	
Knapp, James	m	21	masons labourer
Knapp, Ellen	m	17	wife
Knight, Mary	s	16	domestic servant, sister of Ann Batt
Laney, Edward	m	34	baker
Laney, Mary	m	31	wife (see: White)
Laney, William	inf		
Lucas, Charles	m	22	shoemaker
Lucas, Elizabeth	m	23	wife
Lucas, Lucy Jane	c	1	
Matthews, Charles	m	37	ag. labourer
Matthews, Eliza	m	37	wife
Matthews, Thomas	c	11	
Matthews, Sarah Ann	c	9	
Matthews, Richard	c	7	
Matthews, Mary	c	5	
Matthews, Naomi	c	1	
Moulder, William	m	25	gardener
Moulder, Mary Ann	m	28	wife
Moulder, William	c	3	
Moulder, Eliza	c	1	
Palmer, William	m	36	ag labourer, mason, builder
Palmer, Elizabeth	m	33	wife
Palmer, Ann	c	10	
Palmer, Hannah	c	8	
Palmer, Job	c	5	
Palmer, William	c	2	
Phillips, William	s	22	carpenter paid
Price, Thomas	m	35	gardener
Price, Dinah	m	33	wife
Price, Caroline	c	11	
Price, John	c	9	
Price, Sarah	c	7	
Price, Joseph	c	5	
Price, Thomas	c	3	
Price, Ann	c	1	
Prior, John	m	22	carpenter, wheelwright

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

Prior, Alice	m	21	wife
Tilley, Jonathon	m	29	shoemaker
Tilley, Mary	m	34	wife
Tilley, William	c	5	
Tilley, Mary	c	2	
Trask, Joseph	m	27	farm labourer
Trask, Jane	m	28	wife
Trask, Alfred George	c	1	
Warner, Richard	m	23	quarryman, blacksmith
Warner, Eliza	m	23	wife
Warner, Richard jnr.	c	1	
Wenmoth, William	m	36	carpenter joiner
Wenmoth, Nancy	m	38	wife
Wenmoth, Eliza	c	7	
Wenmoth, Joseph	c	4	
White, Henry	c	10	(mother Mrs Laney)
White, Ann	c	8	(mother Mrs Laney)
White, Charles	m	34	bricklayer, ag labourer
White, Hannah	m	34	wife
White, Mary Ann	c	13	
White, William	c	9	
White, Sarah Jane	c	5	
Woodward, Eleanor	s	18	dressmaker
Woodward, Margaret	s	27	dressmaker
Woodward, Robert	m	23	blacksmith
Woodward, Margaret	m	22	wife

STEERAGE:

Married	60
Single men	5
Single women	7
	72

Children:

7-13 yrs	27
1-6 yrs	26
under 1 yr	9
	62

TOTAL: 134 SOULS

RESOURCES:

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

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---------- G E N EE o N Z ----------

t r a n s c r i b e d & c o l l a t e d b y

Carol Whyte, Auckland, New Zealand
10 January 2001

http://www.geocities.com/wlorac/olym1842.txt

FOR GENERAL VIEW OF THE GENERAL PUBLIC WITHOUT PAYMENT OF FEES OR PRIVATE MEMBERSHIP

-- IF YOU FIND A JOHN EDWARDS MARRRYING A MARY JONES AND THEN A JANE EDWARDS MARRIED ABOUT 1833 SOMEWHERE IN WALES EVENTUALLY, AND THEN A JANE EDWARDS BORN 3 FEB 1834 IN THE SAME PARISH, I'D SAY YOU HAVE THE RIGHT MARY JONES. THIS IS PROBABLY THE BEST WAY TO APPROACH THIS FOR NOW -- WAIT FOR SOME BIRTH AND MARRIAGE INDEXES. THIS IS A LONG SHOT, SINCE JANE WAS CHRISTENED IN ENGLAND, BUT SOMETIMES A CHRISTENING RECORD MIGHT OCCUR IN MULTIPLE PARISHES, SRE 3 OCT 2004.

Here are 3 more possibilities I checked the IGI for. We've been told Jane Edwards was born in Wales and that John and Mary were married there, but what about border areas? Might be worth checking signatures of John from these three records with the one from his will (unless it's a copy of a record, in which case this won't work), SRE 3 Oct 2004.

1. JOHN EDWARDS <IGI/individual _record.asp?recid=500034612782&lds=1&region=2&regionfriendly=British+Isles&from page=99> - International Genealogical Index / BI
Gender: Male Marriage: 08 AUG 1831 Ruyton Of The Eleven Towns, Shropshire, England
2. JOHN EDWARDS <IGI/individual _record.asp?recid=500034681915&lds=1&region=2&regionfriendly=British+Isles&from page=99> - International Genealogical Index / BI
Gender: Male Marriage: 22 SEP 1829 Oswestry, Shropshire, England
3. JOHN EDWARD <IGI/individual _record.asp?recid=500055553810&lds=1&region=2&regionfriendly=British+Isles&from page=99> - International Genealogical Index / BI
Gender: Male Marriage: 01 NOV 1831 Risca, Monmouth, England

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

MORE IDEAS FROM BYU GENEALOGY CONFERENCE 5 Aug 2004:
-- Naming patterns: Naming patterns in England: If you have names like Zachariah and Jeremiah, they are unusual, religious, probably non-conformist. Even Henry, David (common in Wales and Scotland, but not England), look at names of your known ancestors and compare them with all your possibles to narrow them down. In England, the oldest son named for father's father. Naming patterns: In Scotland, and perhaps some of England in the north affected by this, as well. Very distinct naming patterns. 1st dau. named for father's mother; 2nd dau. for mother's mother; 3rd dau. for mother.

B Date of birth calculated from death certificate and age listed on the shipping manifest. Death Certificate reports birth in England. Family last reported living in York, 1851, hence, approximated place. Everyone is at this locality though, and all family members fit into Charles Edwards' family and nowhere else.
M Evidence of marriage from children's birth registration, husband's death certificate and from the coroner's report of the death of the wife.
D 1989 NZ Reg. Gen. Registration: Actual death registration was examined C.H. Edwards. Father's & Mother's names obtained from death Cert. and from a record of the father Robert sending a letter of his son John to be published in The New Zealand Journal, 1 May 1849. WE NEED TO FIND HIS OBITUARY, IF ANY. HE WAS 80 YEARS OLD AND MAY HAVE HAD SOME KIND OF INFORMATION ON HIM IN AN OBIT. WE HAVE A WILL, CORONER'S INQUEST, DEATH CERTIFICATE, BUT NEED MORE INFO STILL.

Two letters available written by John to his father, Robert?, in England.

Sailed to New Zealand with family: Nelson settlement, ship Olympus, 500 tons, Capt. John Whyte, Surgeon Superintendent, Wm. Henry Manning. Sailed from Gravesend, England 16 June 1842. Register of Emigrant labourers who have received free passage to NZ. No. on the application register: 5490 John Edwards-Carpenter and Joiner, Mary. Man's age 32, woman's age 33, 4 children: girl--age 8, boys aged 7, 3, and 3 mo. Date?

LOG/NOTES:
-- A John EDWARDS born to Robert EDWARDS and Mary PALMER in Martham, Norfolk 6 Mar 1810, bap 11 Mar 1933, End 7 Mar 1934 SLAKE, SP Pre-1970.
-- In his letters, he mentions someone that he came with named "B--". Check original shipping manifests (Olympus sailed 16 Jun 1842 from Gravesend, England to Nelson, NZ, arr. 28 Oct 1842) to see if someone whose name starts with a B. (and perhaps a carpenter/joiner) is listed next to him -- SRE 14 Jun 2001.
-- Also, check same source for possible relations. There is a William Jones (brother to his wife?) a carpenter/joiner, who also came on the same ship. See if they are next to each other in manifest -- SRE 14 Jun 2001.
-- Checked 1851 census CD for Warwickshire to find a Robert and Mary Edwards, parents of John Sr. Didn't find anything. But then, they were probably in York by that time. Not sure whether they originated in York, Birmingham, or elsewhere -- SRE 15 Jun 2001.
-- Want to find John Edwards Sr. in 1841 census, because this will tell whether he was born in the county. If he were found in London, and said he was born in county, it would lend credence to the argument that they were from London (see

Husband	**John "Totara Jack" EDWARDS Sr.**
Wife	**Mary JONES**

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

note below about possible brother to John, William, in "Register of York Freemen..."; if found in Birmingham and found in county, family was from there; if found in York, it would show that the family possibly came from York city or Hull -- SRE - 14 Jun 2001.

-- Checked Franklin Row in London 1841 census for John Edwards (several months before they left for NZ), but didn't find them there (FHL 438804, HO 107/688, book 14, folio 4-6; book # is large penciled in no. at bottom of page where enumerator tells where his beat was; this was in ED's 13 and 14). Also checked Camden St. (FHL 464177, HO 107//1140, book 5, folios 24-34, 38, 45-52; Found a William Edwards Grocer, 35, Cassandra, wife, 30, and Cassandra, daughter, 10) and Edmund St. (FHL 464181, HO 107/1144, book 4, folios 21, 24-34, 38, 40-45) in Birmingham (see births of children), same census. Nil. Perhaps they were elsewhere in Birmingham, London, Wales (w/Mary Jones' parents), or other locality -- SRE 14 Jun 2001.

-- Marriage or death certificate of one of John Sr.'s children in NZ (check with Clifford H. Edwards, who has copies of certificates, to find out which one), says that he came from "Hull, England." John Sr.'s will in NZ says that he lived in "Hull Co., New Zealand" at the time the will was made. Could the certificate-maker or informant for the marriage/death certifiate have confused these two? Or, if the child was born in Hull, England, there is another interesting development (see next note) -- SRE 14 Jun 2001.

-- Register of York Freemen 1680-1986 (BYU or FHL?) 942.74/Y1; U2m FROM THIS SOURCE, FOUND ON P. 146-7: "EDWARDS, ROBERT, OF HULL. BRICKLAYER, SON OF CHARLES EDWARDS. SHOEMAKER, FREE 1830. This is interesting, since, as mentioned in the previous note, a child of John Sr. was reported to have been born at Hull, ENGLAND (not NZ, which is also where they lived at one time). There is a Charles Edwards Shoemaker from Hull, England, possibly a father/brother to Robert? Addendum: SRE, 2 April 2017: Hull, as it refers to Robert, seems to be Hull, NZ. Interesting how Robert the son is connected again to Charles Edwards and Harriett Burnsides

-- There is also an entry in the same source for a "William Edwards OF LONDON, son of ROBERT EDWARDS, SHOEMAKER, free 1820." William could have been a brother of John Sr. He would have been free at just about the right time. Not sure if the Robert Edwards Shoemaker for this entry could have still been living in London? Or maybe William was born in London and he and father lived in York in 1820.

-- In application for emigration (no reference given, but scanned as source), he had two sons listed as "3". In shipping manifest, one was listed as 3, the other as 3 mo. If the 3 mo. one is correct, he should have been born 1st quarter 1842. I ordered birth certificates 14 Jun 2001 for all the following people named "Robert Edwards" with parents John and Mary Edwards. My letter:

To whom it may concern,

I would like to have you search some references for the birth of Robert Edwards. Please send me full certificates from the birth registers for only those of the following entries which show the parents as John and Mary Edwards. 1st quarter, 1842:

Districtv.#p.#

Horsham vii 376

Newmarketxiv108

Holywellxxvii262

Husband	John "Totara Jack" EDWARDS Sr.
Wife	Mary JONES

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

Lambethiv239
Abergavennyxxvi49
2nd quarter, 1842:
Poplarii297
Your sincerely, etc."
Hopefully, this will yield some results. John Edwards' last place of residence we know of, before London (7 Franklin Row, Chelsea, London 8W3, just before emigration), and emigration, was Birmingham. The birth of Robert, which would have been 1st quarter 1841, just a few mo. before leaving, was not in Birmingham area, according to 1st quarter entries listed above. Neither did his birth take place in the York area. There are, however, some Welsh areas. Hopefully we can nail down Mary Jones' parents here, as well as find the birth of Robert Edwards. Is it possible that they went to stay with Mary's parents in Wales, to have the baby and just before leaving for New Zealand? Hopefully he will be in one of these localities (Holywell, Abergavenny) -- SRE - 21 Jun 2001.
-- Results negative on that search. I tried again 9 Jul 2001, with the result that I had ordered ordered all Robert Edwards entries from 1st and 2nd quarters of 1842, and the 4th quarter of 1841.
"To whom it may concern,
I would like to have you search some references for the birth of Robert Edwards. Please send me full certificates from the birth registers for only those of the following entries which show the father as John Edwards. Some portions of the references are unclear on my copy of the index -- so please look up these four references.
Districtv.#p.#
4th quarter, 1841:
Poplar??
1st quarter, 1842:
Abergavenny??
2nd quarter, 1842:
Slanrust?xxvii193
Bumondsey?xv20
I would also like full certificates from the birth registers for the birth of Robert Edwards (again, for these seven persons please send certificates only for those which list John Edwards as the father), for which I have included full reference information. If any of my following references are incorrect, please look them up in the index to find the correct ones:
4th quarter, 1841
Liverpoolxx345
Liverpoolxx370
Dursleyxi320
Bangorxxvii293
Bangorxxvii304
2nd quarter, 1842
Yorkxxiii659
Wrexhamxxvii277
Yours sincerely, etc."
None of them panned out. It may either be that the age of the child is slightly older than what we think it is, or that Robert wasn't even recorded in

Husband	**John "Totara Jack" EDWARDS Sr.**
Wife	**Mary JONES**

Notes

HUSBAND - John "Totara Jack" EDWARDS Sr. (Continued)

the British civil registration records, since they were leaving for New Zealand soon. In the latter case, there's nothing that can be done. If the former case is true, however, it may well be worth checking the civil registration for the 2nd and 3rd quarters of 1841 (even 1st quarter?). The reason this should probably still be checked is that the records showing Robert was 3 mo. may not be completely correct. The application for emigration shows that he was 3 mo. old, and the actual emigration record itself shows the same. If they applied and left immediately left, this may be correct. Or might the ship manifest may just have been copied from the application form, done earlier? Not sure, but if there is a time lag in this case, there may be a time lag associated with the application record itself, as well, i.e., the information (that he was 3 mo. old) might be even older than suspected, perhaps he was 3 mo. old even ealier in 1841 than we believe. Study where this information comes from - SRE 10 Aug 2001.

-- The only thing I can think of trying now, barring this last suggestion, would be to wait for, hopefully, a country-wide index for the 1851 census (or try specific countires of York, Birmingham, counties in Wales, and London counties, followed by those in between). That might indicate his parents. ADdendum: SRE, 2 April 2017: This indeed ocurred and I checked them and found only Charles and Harriett again! resum: Even better would be an 1841 census, though I doubt that such a thing would be forthcoming soon. Perhaps his parents could be found. Hopefully, there won't be too many Robert Edwards Shoemaker's with wife Mary, and born at the proper time. John Sr. and his wife Mary would also surely be on the 1841 census. There is some hope here, since he didn't appear to be on the 1841 census in either Birmingham (his long-time residence) -- at least on the two streets we know he lived on -- or at his address in London, just before he left for New Zealand. I'm hoping they went to see her parents in Wales, and stayed with them for a time. The 1841 census would at least tell us if the person were born in the county, which would be a tremendous boon, especially if the person WERE born in the county of residence at the time of the census.

-- Cameron Deyell, submitter on Ancestry, says he has found John's birth at 27 Jun 1809 in York, Yorkshire, England. I have written him as of 13 Jan 2015 and am awaiting reply.

-- Got a reply. He said he wasn't sure, that it was not his direct line, so unfortunately couldn't help me any more, SRE, 5 July 2015.

-- Consider this census:
http://search.findmypast.co.uk/record?id=gbc%2f1841%2f0015187995

First name(s)Last nameGenderAgeBirth yearBirth place
RobertEdwardsMale551786Caernarvonshire, WalesTranscription
MaryEdwardsFemale501791Caernarvonshire, WalesTranscription
MaryEdwardsFemale201821Caernarvonshire, WalesTranscription
AnnEdwardsFemale151826Caernarvonshire, WalesTranscription
EllinorEdwardsFemale101831Caernarvonshire, Wales

BURIAL: Burial Surety:3

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

WIFE - Mary JONES

-- Proof of relationship of William and Mary Jones, also of our John Edwards' marriage to Mary Jones, therefore locality and family of Jones, i.e., Mary's actual (and therefore also William's) parents. Found John Edwards family and William Jones family next to each other on the boat. Then found both Edwards and Jones families in Bedwellty, most definitely Wm. Jones found on boat as in census in Bedwellty, Monmouth, Cymru. This is cool and the proof and connection of Mary Jones to her family, SRE, 9 Mar 2018.

B Reported in death information to be Wales. Birth date calculated from age listed on the shipping manifest and age at time of death.
M Reported in the death record of her husband to be Wales. Also the first child was reported to be born in Wales.
D Information obtained from parish records, St. James Parish, Lower Hutt, Hutt, NZ. Also from the cororner's report located at the New Zealand National Archives in Wellington, NZ. Both documents were examined by C.H. Edwards.

NOTE THAT THE EXACT BIRTH DATE OF DAUGHTER JANE IS GIVEN. THIS COULD TIE YOU TO THE CORRECT PLACE, IF YOU COULD FIND IT IN THE IGI OR EVEN SEARCH ALL OF THE NEARLY 1000 PARISHES IN WALES FOR HER BIRTH. IN THE SAME PLACE, YOU COULD PROBABLY FIND THE MARRIAGE OF HER PARENTS. Get "The Parish Registers of Wales" from The Librarian, National Library of Wales, Aberystwyth, Dyfed SY23 3BU, Wales, GB, £10.95, includes postage. This includes every parish record ever created, including those still in private hands, SRE 5 AUG 2004.

BIRTH: Also shown as Born Cymru.

BURIAL: Also shown as Buried Lower Hutt, Wellington, New Zealand.

BURIAL: Burial Surety:3

CHILD 1 - Jane EDWARDS
B According to death information she was born in Wales.
Chr Birmingham, England, St. Thomas Parish records FHL 817,173, p. 78, #606.
M NZ REg. Gen, 1854, p. 173.
D NZ Reg. Gen. 1894, p. 1421 #263.

CHILD 2 - John EDWARDS Jr.
B St. Thomas parish, Birmingham England, (FHL 817173, p 78.). Street info. given by Ian Clapham, family member from Fielding, NZ.
M 1868 NZ Reg. Gen. Registration No. 2260. Registration # 135 p.877. Certificate in pos. of Clifford EDWARDS. Mar field is Old St. Paul's, Thorndon.
D 1892 NZ Reg. Gen. Regisrtation No. 11705. Cert # 49845 issued 10 Jul 1984.

NOTES/LOG:
-- Go to Birmingham to old house to see if there's any clue. Go to NZ to his old places there, if still exist to see if there's a clue, or place where he worked, like an old letter or anything at all.

OCCUPATION: Carpeter

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Notes

CHILD 3 - William EDWARDS
Birth: St. Thomas parish reg. Birmingham England, #817173, p. 239. Birth place (street) given by Ian Clapham, family member from Fielding, NZ.
Marriage: NZ Reg. Gen. 1863, p. 356 #65.
Death: NZ Reg. Gen. 1885. Cert. held by Ian Clapham.

CHILD 4 - Robert EDWARDS
B According to the shipping manifest Robert sailed from England to New Zealand with his family at the age of 4 months. No record of his birth or christening could be found in England. It is possible he was born in the area in England from which they sailed.
M NZ Reg. Gen 1871. Records held by Ian Clapham. Another date given by Ian Clapham is 17 Nov 1868 in Mangaroa, Upper Hutt, New Zealand.
D NZ Reg. Gen Registration, 1937. Records held by Ian Clapham. In book "David BENGE, Philadelphia (Sarah) ROBERTS, Upper Hutt, and their Descendants, conflicting death year of 1937.

CHILD 5 - Henry James EDWARDS
B NZ Reg. Gen. 1845. Record held by Ian Clapham.
C Ian Clapham's information.
D NZ Reg. Gen 1853. Died in an accident 8 months before his 8th birthday. Record held by Ian Clapham.
Bur Ian Clapham's information.

CHILD 6 - Anne EDWARDS
Birth: NZ Reg. Gen. 1847. Record held by Ian Clapham.
Marriage: NZ Reg. Gen. 1866. p. 722, #14
Death: NZ Reg. Gen. 1910. Reord held by Ian Clapham.

CHILD 7 - Thomas EDWARDS
B NZ REg. Gen. 1852, Registered 10 feb 1852.
M NZ Reg. Gen. 1875, 0. 2631, #126.
D NZ Reg. Gen. 1921, p. 2285, #137.
Info also from BENGE history.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Letter from Ian Clapham, 7 Taupo Terrace, Feilding 5600. Fax (06) 3238019 email: ianclap@voyager.co.nz.
3. Edwards, John Sr., Letter from John Edwards to his parents Robert and Mary 1848 (27 Feb 1848, Wellington and 1 May 1849, York), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. ""SIR - The accompanying letter was received last year from my son in New Zealand; if you think it worthy of publication, it is at your service. - I am, &c.
"ROBERT EDWARDS.

"York, May 1, 1849.
"Wellington, 27th Feb. 1848.

"DEAR FATHER AND MOTHER, -- I received yours, I think, in December 1847, and

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Sources (Continued)

"Wellington, 27th Feb. 1848.

"DEAR FATHER AND MOTHER, -- I received yours, I think, in December 1847, and was equally happy with you to think that you had received a letter from us at last. I am glad to hear of all being well, as this leaves us at present. I have been in Wellington for the last eight months; my family being still at nelson. When I left Nelson things were rather dull, and knowing there was a demand for carpenters in Wellington, the barracks and other buildings being going on, I came here. The first month I worked on the new stone-built barracks at Porirua, about eighteen miles from Wellington; and since then at Wellington, where I have been principally employed on the barracks and other Government buildings. There is likely to be a great deal of work here; I have got the promise of twelve months work. My employer is the principal contractor here, and I say with pleasure, that I never was more comfortably employed in my life. Wages are 6s.6d. per day, and hours of labour from eight till five. We are generally paid by the month. The only unpleasantness is being separated from my family; I frequently hear from them; they were all well about a week ago. I am so partial to Nelson that I should be loath to leave it for good, which I do not consider I have done as long as my family are there. Although at present there is a great outlay by Government on barracks, &c. in Wellington, yet, in my opinion, when these works are completed, Nelson will be a better place for a man with a family; for no man ought to be without a piece of land to cultivate, and about Wellington there is none to be had. There are two flats of land which form the principal part of the town, and at such a rent that a poor man stands little chance. It is quite different at Nelson; the Company's town acres are let for £1 per year, and the acre I occupy belongs to an absentee. You will see the advantages I derive from an acre of ground, and that principally worked by my family, when mention that they have got from half an acre about twenty bushels of wheat, the other half being occupied with potatoes and other vegetables. When I fist took that acre it was so thick with timber that it was difficult to find a way through it: many a wet shirt I had with felling trees and grubbing the ground by moonlight.

If I can be spared a short time, I think of going to Nelson to see my family. This is allowed to be one of the finest climates in the world, especially for children. Thank God, we all enjoy good health; as for myself, I do not know that I was ever better in my life; I can do a day's work with more ease than ever I did; I eat hearty, sleep soundly, and am getting quite fat. I hope this will find you in as good health and spirits. I am fully aware of the anxiety of K-at not hearing from us. B-depended upon me writing and I upon him, so between us we both neglected writing. You will oblige me by letting K-know that B-and I are working together; and we rent a little house between us. B-left Nelson to go to Auckland, but the ship putting in here, and trade being busy, he made up his mind to stop a while. His wife has since left Nelson and gone to Auckland, on account of their two daughters being in situations there. B-talks of writing by this ship, as he has not written yet. There is a most particular friend of mine who I should be proud to hear from (it is j. L--), as I should like to hear from some of my old shopmates how they are getting on; and you can tell them I never regretted leaving England. I should advise no one; but any man, if he knew the advantages of New Zealand, would not stop in England, for there is none of that tyranny and oppression here that is

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Sources (Continued)

practiced in the different employments in England. You will oblige me by writing by return; and you may direct to me at Wellington. - I remain, your affectionate son,
JOHN EDWARDS”." J. L-- is possibly John? Little, mentioned in another letter. See attachment 1.

4. Edwards, John Sr., Letter from John Edwards Sr. to J. Little, 18 Apr. 1849 (Wellington, 18 Apr 1849), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Wellington
Letter from a Settler

Wellington, April 18th, 1849.

Dear Little,

I received yours, dated October 1848. I can assure you your letter gave me great pleasure: for I was many a time thinking that all chance of hearing from you was gone. It is with pleasure that I inform you that myself and family are in good health; I was never better able to do a day's work in my life than I am since I came to this country. I cannot speak too highly of the climate, and particularly of Nelson. I do not think I should have lived till this time had I remained in England, for I was very far from being well when I left. I have had reason to be thankful for leaving, and more particularly as the times have turned out so bad in England. If I had an offer of constant employment and a free passage to England, I would not accept it at present or at any other time, so long as I am able to live in this country. There is no comparison between this country and England; as regards employers and employed, we are more on an equality, with none of the tyranny practiced amongst you poor slaves. I have worked for the same employer ever since I have been in Wellington : he is a countryman of yours, from Greenock, of the name of Wilson, and is a very nice man. Our principal employment has been under Government, building barracks, &c. I have at present about 600 feet of sashes and frames quite plain at 1s.6d. per foot, and I calculate on making 3l. per week without much trouble: they are of Sydney cedar, and would be jumped at with you at 6d. per foot. When on day-work, one pay is 6s.6d. per eight hours, from eight to five; and no getting out of bed on cold frosty mornings like you poor fellows. O often think of the contrast. We see very little difference between summer and winter, compared to what it is in England: they days are a little shorter in summer and a little longer in winter, at which season we can see in the shop until five o'clock. We never have any snow on the flat land or in the valleys, though it is to be seen on the lofty mountains all the year round; but we sometimes have showers of hail. The most serious calamity that has visited us has been some severe shocks of earthquake; there was scarcely a brick building but was more or less injured.

B- has gone to Auckland; he left Nelson since I did, and worked with us about ten months. My employer has sent for him back, but I do not expect he will come, as there is plenty doing in Auckland, and his family are gone, and intend to settle there. I understand there is abundance of work in Auckland at 8s. per day, but they work ten hours per day. I experienced but poor times in Nelson for some time after the New Zealand Company stopped the works. I, along with several others of various trades, some tailors, shoemakers, ribbon and

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Sources (Continued)

silk weavers, with picks, spades &c. making roads, digging ditches through swamps, &c. We had so many yards of ditching for a week's work, for which at one time we were paid 1£, afterwards 18s. The lot went to work on Monday mornings, having to walk about eight miles. We went to it in good earnest, and by Tuesday night we used to finish our week's work, after which we had the rest of the week to ourselves. I took an acre of land in the bush, full of pine and other trees. I gave so many to the sawyers, and had so many myself, out of every thousand feet, by which means I got sufficient boards, &c. to put up a house; and when there was nothing else to do, along with my wife and Johnny, used to fell trees, cross-cut them into lengths, and sell them for firewood, as there was always a good demand. I used to get 3s. a bullock-dray-full. I have been twice in the bush, sawing in the pit, ready in a time of need to do anything; but thank goodness! Times are better now.

For want of space, I must conclude with my respects to all. Please to write again soon. I many a time think of us trudging through the streets of old Brum., and taking our cup of ale. I should like a cup of the Dog-and-Duck parlour ale now. My wife joins in respects to Mrs. Little. Remember me to all inquiring friends. - Affectionately yours.
JOHN EDWARDS.". See attachment 2.

5. British Government, *Census - England - 1841 - Middlesex, Chelsea*, Internet. https://www.myheritage.com/research/record-1-290420761-1-500133/john-totara-jack-edwards-in-myheritage-family-trees?s=25837331.
6. Photos. See attachment 3.
7. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
8. Internet.
9. Ancestry.com, *Ancestry*, 13 Jan 2015, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. http://trees.ancestry.com/tree/43280137/person/12706084980

   Cameron Deyell, submitter on Ancestry, says he has found John's birth at 27 Jun 1809 in York, Yorkshire, England. I have written him as of 13 Jan 2015 and am awaiting reply.
10. Church of England, *Church Records - England, Yorkshire, York - Parish Records*, 1809, Internet. https://search.findmypast.co.uk/record?id=GBPRS%2FYORKSHIRE%2F007569107%2F00020&parentid=GBPRS%2FYORKSHIRE%2FBAP%2F302548911. See attachment 4.
11. Church of England, *Church Records - England, Yorkshire, York, Sampson - Parish Records* (Yorkshire, England), image 18, pg. a, Internet. https://search.findmypast.com/record?id=GBPRS%2FYORKSHIRE%2F007569107%2F00020&parentid=GBPRS%2FYORKSHIRE%2FBAP%2F302548911. See attachment 5.
12. Church of England, *Church Records - England, Yorkshire, York, Sampson - Parish Records*, image 18, pg. b. https://search.findmypast.com/record?id=GBPRS%2FYORKSHIRE%2F007569107%2F00020&parentid=GBPRS%2FYORKSHIRE%2FBAP%2F302548911. See attachment 6.
13. NEALE, June E., Pioneer passengers : to Nelson by sailing ship March 1842 - June 1843, Anchor Press, 1982, p 159.
14. NZSG Index CD Rom, NZ Society of Genealogists, 1999.
15. New Zealand, Last will and testament of John Edwards Sr., Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. ""A"
    This is the last will and testament of me John Edwards… of Taita in Hull County in the provincial District of Wellington in the Colony of New Zealand,

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Sources (Continued)

Carpenter. I revoke all wills by me at any time heretofore made. I … and bequeath all the … and personal estate to which I shall be entitiled at the time of my decease to my son, John Edwards the Younger. I appoint my my? Paid…executor of this my will to witness whereof I have hereto signed any …and this fourth day of February one thousand eight hundred and eighty six. Signed by the said John Edwards the testator …his last will and testament in the presence of us…present at the same time who allow … request in …sign and presence anad in the presence of…other have hereunto subscribed our names as witnesses. John Edwards, Robert Burns, Alphonsus Rush. This is the …writing or will now produced and …"A" …to the affidavit of John Edwards sworn be…me this 29th day of May 1889, Tho Oldthorpe?, a solicitor of the Supreme Colony of New Zealand.". See attachment 7.

16. Registrar General, New Zealand, Death certificate of John Edwards Sr. (1889), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "New Zealand, certified copy of entry of death in the registrar-general's office. Place of registration: Wellington

    1. When died: 25 May 1889
    2. Where died: Taita
    3. Usual place of residence: "
    4. Name and surname: John Edwards
    5. Profession or occupation: Carpenter
    6. Sex and age: M. 79
    7. Causes of death and intervals between onset and death: Exhaustion - 3 weeks, decay of nature
    8. Medical attendant by whom certified and date last seen alive: Dr. Wilford, 24 May 1889.
    9. Name and surname of father: Robert Edwards
    10. Name and surname of mother: Mary Edwards
    11. Maiden surname of mother: --
    12. Profession or occupation of father: Shoemaker
    13. When and where burired: 28 May 1889, Taita
    14. Where born and how long in New Zealand: England, 47 years.
    15. Where married: Wales
    16. At what age married: --
    17. To whom married: Mary Jones
    18. Age of widow: --
    19: Ages and sex of living issue: M 53, 47 37; F 56, 39.

    Certified to be a true copyo of the above particulars included in an entry of death in the records of the registrar general's office. Given under the seal of the Registrar-General at Wellington the 9 day of October 1975.". See attachment 8.

17. *New Zealand-Obituaries*, Evening Post, p. 2, 27 May 1889, 27 May 1889. https://www.ancestry.com/mediaui-viewer/tree/25998183/person/1763446821/media/6517147f-4363-4a22-85bd-f033ee5d8d1c?destTreeId=82146468&destPersonId=46459057884&_phsrc=gvR13&_phstart=default. See attachment 9.
18. Evening Post, *Funeral notice of John Edwards Sr.*, 27 may 1889, p. 3.
19. *New Zealand - Cemeteries*, Internet. See attachment 10.
20. Source, Christchurch Churchyard.

Husband	John "Totara Jack" EDWARDS Sr.
Wife	Mary JONES

Sources (Continued)

21. *Church Records - Cymru, Monmouthshire, Bedwellty - Parish Records* (Parish Registers), p. 223, 19 Oct 1831, Internet, www.findmypast.co.uk. Online Welsh church registers. https://search.findmypast.co.uk/record?id=gbprs%2fwal%2f4393986%2f00501&parentid=gbprs%2fm%2f913102065%2f1&highlights=%22%22. See attachment 11.
22. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
23. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
24. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
25. NEALE, June E., Pioneer passengers : to Nelson by sailing ship March 1842 - June 1843, page 159.
26. Buck, Benjamin, Coroner, Coroner's Report for Mary Jones Edwards, Taken from typescript taken from original handwritten documents., Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "John Edwards—
Examined being sworn states that he is a carpenter and resides at the Taita. He is the husband of the deceased Mary Edwards. On Friday evening, December 31st witness went down to the Bridge, he returned home, before dark and went to bed, he did not see his wife then but went to sleep and on awakening early in the morning about 4 or 5 o'clock he got up and went out and saw his wife lying in the verandah, she was quite dead, her face was dark as if she was suffocated. She was in a sitting position with her face on her lap and quite doubled up; she was partially dressed as if she had got up out of bed in a hurry and come out. Witness immediately went for her [mes] John who was at a house close by and they brought the deceased in and laid her in the bed. Witness had seen his wife last in the morning of Friday December 31st. She appeared to be somewhat decayed in her mind and talked in a very random manner. Deceased was in the habit of drinking. She had been subject to fits occasionally for some time.

John Edwards

John Edwards Junior arrived being sworn states that he is the son of the deceased Mary Edwards. He resides at the Taita. He last saw his mother about 8 o'clock on Friday night December 31st. She was in bed and asleep. Witness left the house and returned in about half an hour when the deceased had got up and gone out. In the morning of January 1st witness was called by his father to come home as his mother was dead, upon coming to the house he found her in the verandah upon the sill of the door, lying upon her side with her face out knees drawn up, he climbed to bring her in and lay her upon the bed, she was quite dead. The deceased had been drinking hard for a fortnight previously. For the last 3 days witness had noticed that the deceased was a little delirious and appeared to be out of her mind, on Thursday, December 31st she mistook the witness for another person and appeared to be quite unconscious that it was her son.

Arbuthnot Burnett examined being sworn states that she resides at the Taita, she heard on the Saturday morning January 1st that Mrs. Edwards was dead. She went to the house of the deceased about half past six in the morning and found her lying down upon the bed, she was quite dead. In the afternoon about 3 o'clock, witness [amited] to lay the body out and remarked that thererr were no bruises or marks of violence upon any part, witness washed her all over. The

Husband John "Totara Jack" EDWARDS Sr.

Wife Mary JONES

Sources (Continued)

deceased had been subject to fits at different periods and had not been well for a week or two.

Inquisition was held 3 Jan 1859 Titeo 10 Jan 1859

Inquisition taken for our Foreign lady the Queen at the House of Robert Buckenridge known by the sign of the Albion Inn situated at Taita in the 22nd year of the reign of our Foreign Lady Victoria before the Benjamin Buck Lingson]coroner] for our said lady for the said District on view of the body of Mary Edwards, then and there lying dead upon the oath of Samuel Weston, William Hughes, James Harris, William Milne, Charles Lagg, Samuel Deston, John Russell, James Bennek, Richard Clifton, Joseph Tedley, William Tandy.
Good and lawful men of the said District duly chosen and who being there and then duly sworn and charged to enquire for our said lady the Queen, when how and by what means, the said Mary Edwards came by her death, lo upon their oath said that the said Mary Edwards being a person liable and subject to violent fits was suddenly seized on the morning of January 1st with a fit of which she died and that the fit was caused or aggravated by her drinking spirituous liquors and that no marks or bruises or violence appeared on her body.

All signed & Benjamin Buck, Coroner.". See attachments 12 and 13.

27. Source, St James Churchyard.
28. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
29. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
30. NEALE, June E., Pioneer passengers : to Nelson by sailing ship March 1842 - June 1843, p 159.
31. CARMAN, Arthur H, Tawa flat and the Old Porirua Road 1840-1955, Wellington : A.H. Carman, 1956, page 68.
32. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
33. CARMAN, Arthur H, Tawa flat and the Old Porirua Road 1840-1955, page 68.
34. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
35. NZSG Index CD Rom.
36. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
37. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
38. Internet, www.shon.150m.com/pafgo1.htm.
39. Church of England, Christening record of John Edwards Jr. (1836), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Baptisms solemnized in the District Parish of St. Thomas, Birmingham, in the County of Warwick, in the Year 1836.

    When baptized: March 6 1836, born Feb 17, no. 955.
    Child's Christian name: John, son of
    Parents' name, Christiain/Surname: John & Mary Edwards
    Abode: Edmund Street
    Quality, Trade, or Profession: Carpenter
    By whom the ceremony was performed: C...Curate.". See attachment 14.
40. NEALE, June E., Pioneer passengers : to Nelson by sailing ship March 1842 - June 1843, p 159.

Husband	John "Totara Jack" EDWARDS Sr.
Wife	Mary JONES

Sources (Continued)

41. Parish Register, St James the Great, Lower Hutt., on baptism of son William.
42. Parish Register, St James the Great, Lower Hutt., on baptism of son Walter.
43. Internet, www.shon.150m.com/pafgo1.htm. See attachment 15.
44. *Church Records - New Zealand, Wellington - Parish Records*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 16.
45. *Vital Records - New Zealand - Civil Registry*, Certificate # 2260, 27 Mar 1961, Levin House. "Witnesses were G. G. Buck and Miss A. Gray (her sister, Alice Gray). She was a spinster. James McWilliam was officiating minister."
46. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
47. CARMAN, Arthur H, Tawa flat and the Old Porirua Road 1840-1955, page 66-67.
48. Wellington Almanack, 1866, 1867, 1868.
49. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
50. NEALE, June E., Pioneer passengers : to Nelson by sailing ship March 1842 - June 1843, p 159.
51. CARMAN, Arthur H, Tawa flat and the Old Porirua Road 1840-1955, page 60.
52. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
53. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
54. Internet, Gedfile from Graham Bould (I think).
55. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
56. Ancestry.com, *Ancestry*, 20 Feb 1842. "Baptisms solemnized in the parish of Upper Chelsea, in the county of Middlesex, 1842. No. 1522. 20 Feb 1842, born Dec. 29, 1841. Robert, son of John and Mary Edwards, living at 7 Franklins Row, trade, carpenter. Ceremony performed by W. Jay." See attachment 17.
57. Parish Register, St John's Anglican Church, Trentham, Upper Hutt, NZ.
58. Evans, Rex D. compiler, The descendants of.. David BENGE and Philadelphia (Sarah) ROBERTS of Upper Hutt., Auckland : Evagean Publishing, 1992, page 14.
59. compiled by Glenys Kelly, The Descendants of David and Philadelphia (Sarah) Benge and John Douglas and Eliza Mann Benge, Ongaonga : Evagean, 2001, p. 522, 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Revised edition of "The descendants of.. David BENGE and Philadelphia (Sarah) ROBERTS of Upper Hutt.".
60. NZSG Index CD Rom.
61. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
62. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
63. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
64. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
65. Ian Clapham, GEDCOM File : john edwards descendants 20220302.ged, 02 Mar 2022.
66. Parish Register, St James the Great, Lower Hutt., on baptism record of 22 Feb 1852.
67. Reg. Gen. Index of births/deaths/marriages, no. 52/119.
68. Parish Register, St James the Great, Lower Hutt., Microfilm at Alexander Turnbull Library.
69. Gravestone.

"SIR,--The accompanying letter was received last year from my son in New Zealand; if you think it worthy of publication, it is at your service. - I am, &c.

"ROBERT EDWARDS.

"York, May 1, 1849.

"Wellington, 27th Feb. 1848.

"DEAR FATHER AND MOTHER,- I received yours, I think, in December 1847, and was equally happy with you to think that you had received a letter from us at last. I am glad to hear of all being well, as this leaves us at present. I have been in Wellington for the last eight months; my family being still at Nelson. When I left Nelson things were rather dull, and knowing there was a demand for carpenters in Wellington, the barracks and other buildings being going on, I came here. The first month I worked on the new stone-built barracks at Porirua, about eighteen miles from Wellington; and since then at Wellington, where I have been principally employed on the barracks and other Government buildings. There is likely to be a great deal of work here; I have got the promise of twelve months work. My employer is the principal contractor here, and I say with pleasure, that I never was more comfortably employed in my life. Wages are 6s.6d. per day, and hours of labour from eight till five. We are generally paid by the month. The only unpleasantness is being separated from my family; I frequently hear from them; they were all well about a week ago. I am so partial to Nelson that I should be loath to leave it for good, which I do not consider I have done as long as my family are there. Although at present there is a great outlay by Government on barracks, &c. in Wellington, yet, in my opinion, when these works are completed, Nelson will be a better place for a man with a family; for no man ought to be without a piece of land to cultivate, and about Wellington there is none to be had. There are two flats of land which form the principal part of the town, and at such a rent that a poor man stands little chance. It is quite different at Nelson; the Company's town acres are let for £1 per year, and the acre I occupy belongs to an absentee. You will see the advantages I derive from an acre of ground, and that principally worked by my family, when I mention that they have got from half an acre about twenty bushels of wheat, the other half being occupied with potatoes and other vegetables. When I first took that acre it was so thick with timber that it was difficult to find a way through it: many a wet shirt I had with felling trees and grubbing the ground by moonlight.

If I can be spared a short time, I think of going to Nelson to see my family. This is allowed to be one of the finest climates in the world, especially for children. Thank God, we all enjoy good health; as for myself, I do not know that I was ever better in my life; I can do a day's work with more ease than ever I did; I eat hearty, sleep soundly, and am getting quite fat. I hope this will find you in as good health and spirits. I am fully aware of the anxiety of K-- at not hearing from us. B-- depended upon me writing and I upon him, so between us we both neglected writing. You will oblige me by letting K-- know that B-- and I are working together; and we rent a little house between us. B-- left Nelson to go to Auckland, but the ship putting in here, and trade being busy, he made up his mind to stop a while. His wife has since left Nelson and gone to Auckland, on account of their two daughters being in situations there. B-- talks of writing by this ship, as he has not written yet. There is a most particular friend of mine who I should be proud to hear from (it is J.L--), as I should like to hear from some of my old shopmates how they are getting on; and you can tell them I never regretted leaving England. I should advise no one; but any man, if he knew the advantages of New Zealand, would not stop in England, for there is none of that tyranny and oppression here that is practised in the different employments in England. You will oblige me by writing by return; and you may direct to me at Wellington.--I remain, your affectionate son,

JOHN EDWARDS

the institutions of our American colonies, and announced that the principle of representative government would be introduced into the Cape colony, where there would be two chambers, one an elective legislative council. With respect to the Australian colonies, the Bill he was about to introduce proposed that there should be but one council, two-thirds of the members to be representatives of the people, the rest nominated by the Government, the colonies to have the power of altering their constitution and adding another chamber; and the Bill contained a provision for an assembly representing the different provinces, empowered to make laws binding upon all, and to regulate the prices of waste lands. With regard to both the American and Australian Colonies, the desire of the Government, he observed, was to introduce the popular element, and to give full scope to the wishes of the people. After briefly noticing the changes made, or to be made, in other colonies, Lord John turned to a question, which, he observed, was one of considerable importance as regards the colonies, though not simply a Colonial question, namely, transportation, the future management of which had become a subject not without considerable difficulty; and he then proceeded to discuss another question of the greatest consequence connected with the colonies, that of emigration, which he thought was at present in a satisfactory state. The whole result was, that it should be a cardinal point in our Colonial policy not to recede from the principle of free trade; and that, consistently with the maxims of our ancestors, we should, as far as possible, as a general rule, introduce and maintain political freedom in our colonies. If some of these possessions should so grow in population and wealth as to think they were strong enough to be entitled to independence, by qualifying them for self-government, whatever might happen to this great empire, it would be a consolation to know that we had contributed to the happiness of the world.

We subjoin the remarks of Mr. Aglionby on the announced ministerial colonial policy, as he adverts to the entire omission of New Zealand in the proposed plan of government for Australia:—

Mr. AGLIONBY said that he could not agree with the noble lord at the head of the Government, that the formation of the Colonial Reform Association was a matter of dubious policy; and had he had an opportunity of joining it at its commencement he should not have hesitated to do so, believing that its objects were good, and that it would work well for the public.—(Hear, hear.) He thought it highly objectionable to have one form of government for one colony and another form for another, and he asked why New Zealand had not been included in the proposed plan? Why was New Zealand to remain without a constitution until the 7th March 1853? He could see no reason for such a course, and he gave notice that, if New Zealand were excluded when the bill came before the house, he should move to have it included. The history of that Colony had been most extraordinary. In August 1846, a constitution was given it; on the 7th of March 1848, it was suspended, though, in the interval, a communication had been received from the Governor stating that the colony was divided into two provinces, of which the southern was perfectly ripe for a constitution. The Home Government, however, suspended the constitution of the whole colony, and now the noble lord refused to include New Zealand in his plan of liberal policy, on account of the natives—certainly a new objection!—(Hear, hear.) It could not be said that in the southern province there were any quarrels or disputes with the natives, and in the Middle Island, which was as large as England, there were not above 2,000 natives altogether. On the whole, he begged to thank the noble lord for his very liberal and generous sentiments with regard to representative institutions. The noble lord had gone far beyond what he (Mr. Aglionby) had expected, and he thanked him most sincerely for the course he had taken.—(Hear, hear.)

WELLINGTON.

MISCELLANEOUS.

Our advices from Wellington are to the 18th of October.

THE SETTLERS' CONSTITUTIONAL ASSOCIATION.—The iron-sand question has been before the association each meeting, and through the perseverance of Mr. Fitzherbert there is a certainty of some practical results being arrived at. A furnace has been erected at Mr. Broadbent's, and the first experiments at smelting will, we believe, be made on Monday next. In the mean time, all parties interested in the progress of the colony should subscribe their mites to carry out the undertaking. Flax has not been forgotten, and each meeting night specimens have been laid on the table. The most simple, and for that reason the best, method of cleansing the flax, is to boil the leaf in fresh water, in which may be placed a small portion of soap. The boiling occupies from thirty to sixty minutes. The flax should then be taken and rubbed by the hand in fresh water, in a similar manner to washing clothes, or it should be beaten in a running stream. The latter method is the most effectual and expeditious. In the mean time, the Association has offered a bonus of 5*l.* to the producer of the first ton of marketable flax by the above method, and a further bonus of 2*l.* 10*s.* for succeeding tons, as far as the funds collected will admit of. The producers are guaranteed a minimum price of 12*l.* per ton, the flax to be sold by auction in the colony, and any sum realized above the amount to go to the manufacturers. So far, the Association has taken up the above question in a manner which we trust will be responded to by the entire colony.—*Nelson Examiner*, Sept. 8.

BIRTH.—On the 9th of Sept., at Wellington, the wife of Lieut.-Col. McCleverty, [illegible] New Zealand, of a son.

LETTER FROM A SETTLER.

Wellington, April 18th, 1849.

DEAR LITTLE,—I received yours, dated October 1848. I can assure you your letter gave me great pleasure; for I was many a time thinking that all chance of hearing from you was gone. It is with pleasure that I inform you that myself and family are in good health; I was never better able to do a day's work in my life than I am since I came to this country. I cannot speak too highly of the climate, and particularly of Nelson. I do not think I should have lived till this time had I remained in England, for I was very far from being well when I left. I have had reason to be thankful for leaving, and more particularly as the times have turned out so bad in England. If I had an offer of constant employment and a free passage to England, I would not accept of it at present or at any other time, so long as I am able to live in this country. There is no comparison between this country and England; as regards employers and employed, we are more on an equality, with none of the tyranny practised amongst you poor slaves. I have worked for the same employer ever since I have been in Wellington: he is a countryman of yours, from Greenock, of the name of Wilson, and is a very nice man. Our principal employment has been under Government, building barracks, &c. I have at present about 600 feet of sashes and frames quite plain at 1*s.* 6*d.* per foot, and I calculate on making 9*l.* per week without much trouble: they are of Sydney cedar, and would be jumped at with you at 6*d.* per foot. When on day-work, one pay is 6*s.* 6*d.* per eight hours, from eight to five; and no getting out of bed on cold frosty mornings, like you poor fellows. I often think of the contrast. We see very little difference between summer and winter, compared to what it is in England: the days are a little shorter in summer and a little longer in winter, at which season we can see in the shop until five o'clock. We never have any snow on the flat land or in the valleys, though it is to be seen on the lofty mountains all the year round; but we sometimes have showers of hail. The most serious calamity that has visited us has been some severe shocks of earthquake; there was scarcely a brick building but was more or less injured.

B—— has gone to Auckland; he left Nelson since I did, and worked with us about ten months. My employer has sent for him back, but I do not expect he will come, as there is plenty doing in Auckland, and his family are gone, and intend to settle there. I understand there is abundance of work in Auckland at 8*s.* per day, but they work ten hours per day. I experienced but poor times in Nelson for some time after the New Zealand Company stopped the works. I, along with several others of various trades, some tailors, shoemakers, ribbon and silk weavers, with picks, spades, &c. making roads, digging ditches through swamps, &c. We had so many yards of ditching for a week's work, for which at one time we were paid 1*l.*, afterwards 18*s.* The lot went to work on Monday mornings, having to walk about eight miles. We went to it in good earnest, and by Tuesday night we used to finish our week's work, after which we had the rest of the week to ourselves. I took an acre of land in the bush, full of pine and other trees. I gave so many to the sawyers, and had so many myself, out of every thousand feet, by which means I got sufficient boards, &c. to put up a house; and when there was nothing else to do, along with my wife and Johnny, used to fell trees, cross-cut them into lengths, and sell them for firewood, as there was always a good demand. I used to get 3*s.* a bullock-dray-full. I have been twice in the bush, sawing in the pit, ready in a time of need to do anything; but, thank goodness! times are better now.

For want of space, I must conclude with my respects to all. Please to write again soon. I many a time think of us trudging through the streets of old Brum., and taking our cup of ale. I should like a cup of the Dog-and-Duck parlour ale now. My wife joins in respects to Mrs. Little. Remember me to all inquiring friends.—Affectionately yours,

JOHN EDWARDS.

NELSON.

MISCELLANEOUS.

Our advices from Nelson are to the 22nd Sept.

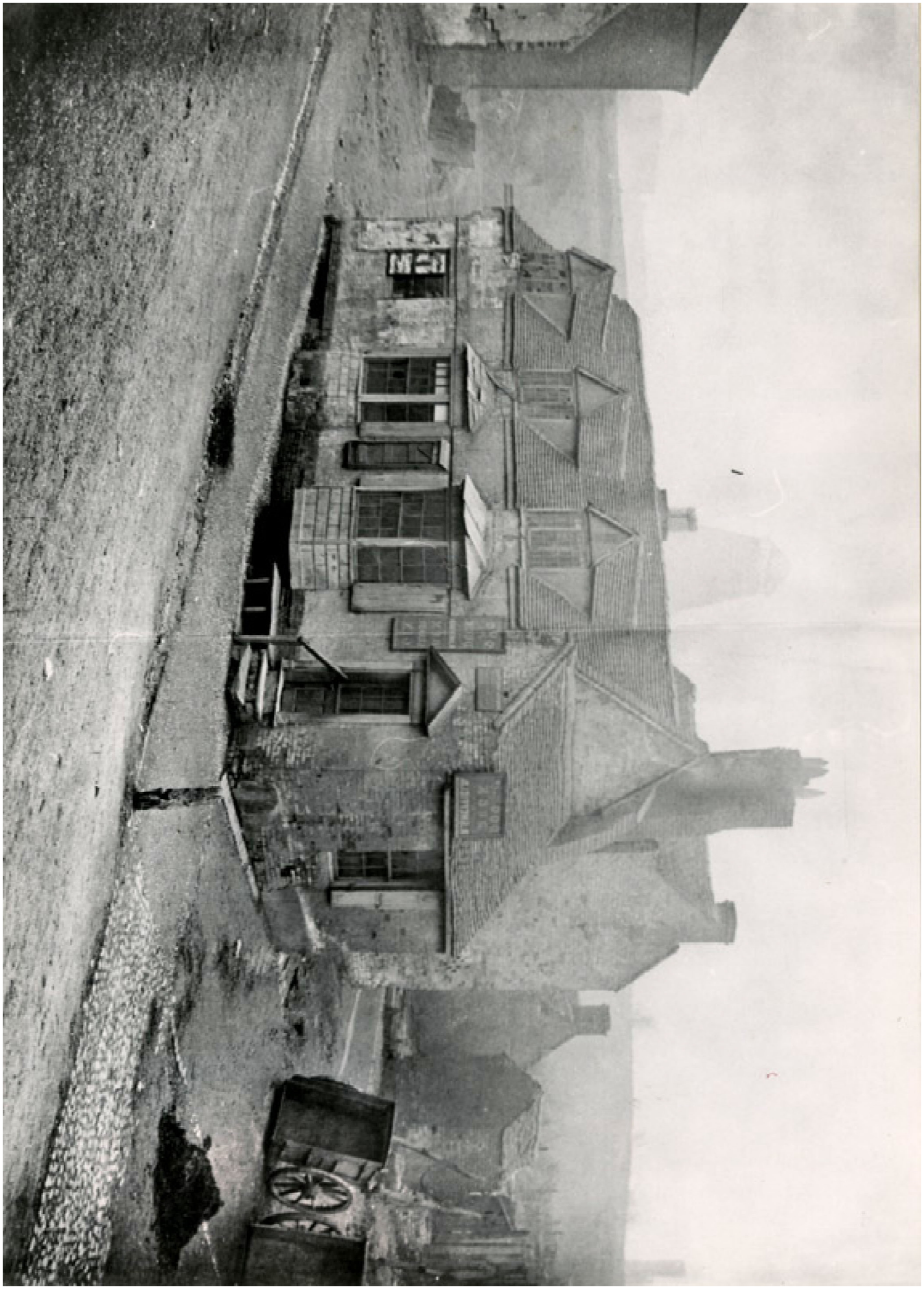
The Government brig, when she sailed last week, took from us our late and much respected Collector of Customs, Harbour-Master, Postmaster, and Sub-Treasurer. All these offices, and several more, has Mr. Carkeek filled in this settlement since it was first founded, or since some of the departments were established; and a more efficient government servant, or one held in higher esteem by the public, we are sure is nowhere to be found. As it sometimes will happen to meritorious men, Mr. Carkeek has been, we should think, the hardest-worked, and worst-paid, of any officer of the Government in the colony, though filling several responsible posts. Although, therefore, we sincerely regret parting with a man so generally and so highly esteemed, we heartily congratulate him on his appointment to the Collectorship of Customs for the Province, with its accompanying salary of 400*l.* a year. The vacancies caused by Mr. Carkeek's removal have been filled up by advancing Mr. Logie to be sub-collector, and appointing Mr. Poynter sub-treasurer, Mr. Howard post-master, and Mr. Gapper as tide-waiter. The additional 50*l.*, lately voted to Mr. Carkeek by the council, as sub-treasurer, goes to Mr. Poynter with that office.—*Nelson Examiner.*

We have heard a report, on what we consider good authority, that the Lieut.-Governor had remitted to him from Auckland, above three months ago, the sum of 2,000*l.*, to be expended on a road to connect the Wairau with Waitohi. As not a word on the subject was dropped by his Excellency in Council, we should like to know what has become of the money. His Excellency cannot surely have suffered it to be swallowed up in the vortex of official salaries. The time will soon arrive when measures should be taken for commencing this important road, and then we shall learn whether the money will be forthcoming.—*Ibid.*

The exports from our settlement, during the past week, have been considerable. The *Terror* has taken with her to Sydney, 2,872 bushels of barley, 15 tons of potatoes, and 500 lbs. of bacon; and the *Susan*, for the same port, cleared out with 976 bushels of barley, 204 bushels of malt, 620 bushels of wheat, 100 bushels of peas, 8 tons of potatoes, and 9 bales of wool. In addition to this, three or four coasters have sailed for the neighbouring settlements laden with our produce.—*Ibid.*

ORDINATION OF A LUTHERAN CLERGYMAN.—On Sunday last, the ordination of Mr. Heine, as a German Lutheran clergyman, took place in the chapel belonging to that body. The [illegible] J. H. Wholers, from the island of Rohuki, in Foveaux Straits, where that gentleman has been for some time prosecuting his missionary labours. Mr. Wholers began by reading his commission issued by the Rt. Rev. Dr. Klieforth, superintendent at Schwerin, by authorization of the Grand Duke of Mecklenburgh. He then addressed Mr. Heine on the importance of his holy calling, and went through the forms prescribed. Nearly all the Germans in the settlement were present, many having come a considerable distance on the occasion.—*Ibid.*

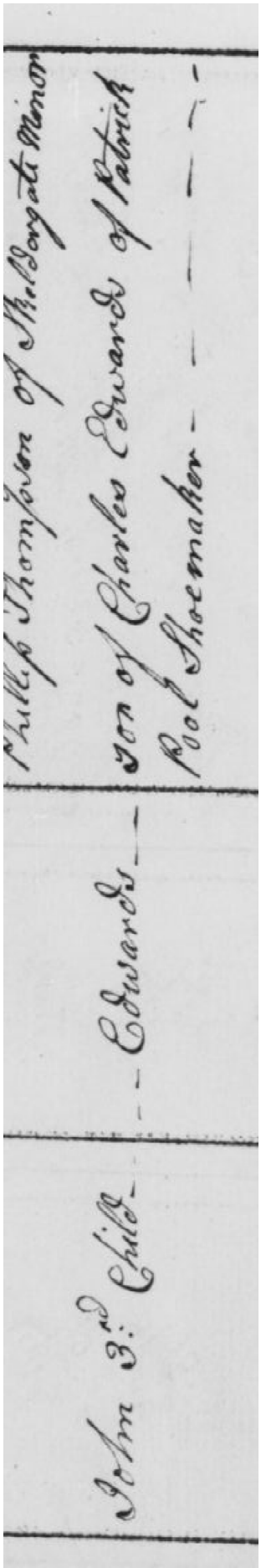
Attachment 2. Letter of Apr 1849.



Attachment 3. Dog and Duck in Birmingham, England

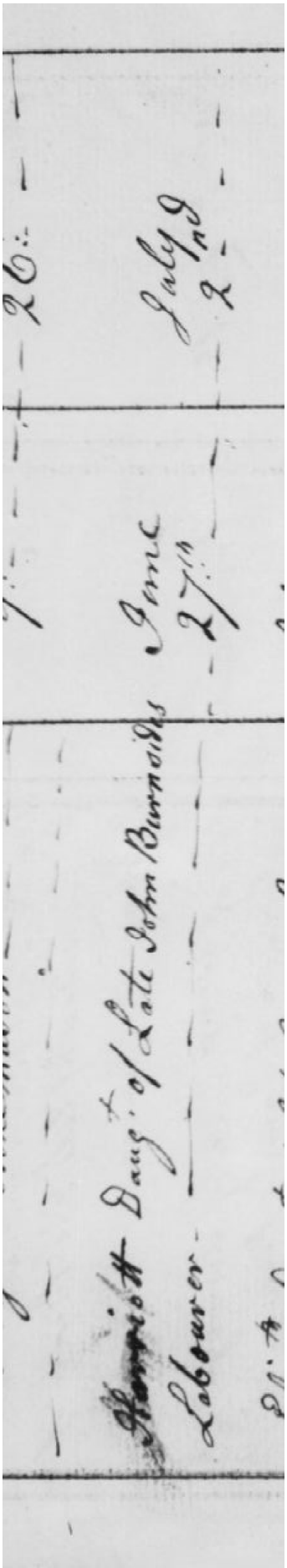
Family Group Record

Attachment 4.



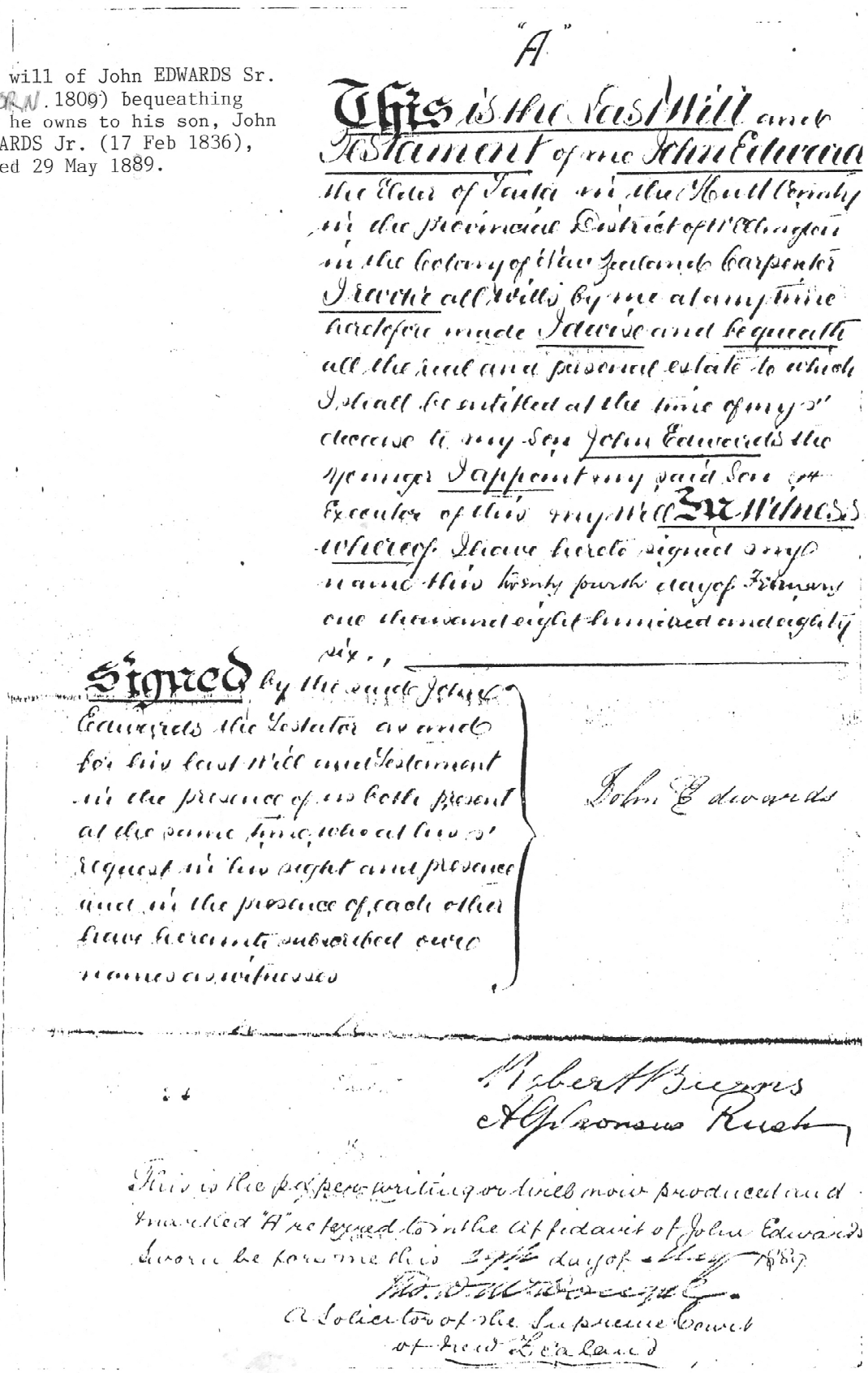
Attachment 5.

Family Group Record



Attachment 6.

The will of John EDWARDS Sr. (BORN 1809) bequeathing all he owns to his son, John EDWARDS Jr. (17 Feb 1836), dated 29 May 1889.



"A"

This is the Last Will and Testament of me John Edwards the Elder of Taita in the Hutt County in the Provincial District of Wellington in the Colony of New Zealand Carpenter I revoke all Wills by me at any time heretofore made I devise and bequeath all the real and personal estate to which I shall be entitled at the time of my s' decease to my Son John Edwards the younger I appoint my said Son Executor of this my Will In Witness whereof I have hereto signed my name this twenty fourth day of February one thousand eight hundred and eighty six.

Signed by the said John Edwards the Testator as and for his last Will and Testament in the presence of us both present at the same time, who at his s' request in his sight and presence and in the presence of each other have hereunto subscribed our names as witnesses

John Edwards

Robert Burns
Alphonsus Rush

This is the paper writing or will now produced and marked "A" referred to in the affidavit of John Edwards sworn before me this 29th day of May 1889

[illegible]
A Solicitor of the Supreme Court of New Zealand

Attachment 7. Will.

№ 1501

R.G. 112

NEW ZEALAND

Certified Copy of Entry of Death in the Registrar-General's Office

Place of Registration: WELLINGTON

1. When died	25 May 1889
2. Where died	Taita
3. Usual place of residence	-
Description of Deceased	
4. Name and surname	John Edwards
5. Profession or occupation	Carpenter
6. Sex and age	M. 79
Causes of Death	
7. Causes of death and intervals between onset and death	Exhaustion - 3 weeks Decay of Nature
8. Medical attendant by whom certified and date last seen alive	Dr Wilford 24 May 1889
Parents	
9. Name and surname of father	Robert Edwards
10. Name and surname of mother	Mary Edwards
11. Maiden surname of mother	-
12. Profession or occupation of father	Shoemaker
Burial	
13. When and where buried	28 May 1889 Taita
Where Born	
14. Where born and how long in New Zealand	England 47 years
If Deceased was Married	
15. Where married	Wales
16. At what age married	-
17. To whom married	Mary Jones
18. Age of widow	-
19. Ages and sex of living issue	M. 53,47,37, F. 56,39,

Certified to be a true copy of the above particulars included in an entry of death in the records of the Registrar-General's office.

Given under the seal of the Registrar-General at Wellington,

the 9 day of October 19 75

REGISTRAR-GENERAL NEW ZEALAND

The fee for this certificate is ~~$1~~ $2

CAUTION—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses it as true, knowing it to be false, is liable to prosecution under the Crimes Act 1961.

56152G—600 bks./12/74 W K

Attachment 8. Death certificate.

Attachment 9.

Attachment 10.

No. 667.

of _____ Parish

_____

and _____ of _____ Parish

_____

were married in this _____ by _____ with Consent of

_____

in the Year One thousand eight hundred and _____ this _____ Day of

_____

By me _____

This Marriage was solemnized between us

_____

In the Presence of

_____

No. 668.

Attachment 11.

Coroner's Report for Mary Jones Edwards

Information of witnesses taken this 3rd day of Jan 1859 in the District of Hull at the house of Robert Buckeridge in the said district before Benjamin Buck, Surgeon, coroner for the District of Hull, touching the death of Mary Edwards then and there lying dead as follows:

John Edwards -

Examined being sworn states that he is a carpenter and resides at the Taita. He is the husband of the deceased Mary Edwards. On Friday evening December 31st witness went down to the Bridge, he returned home, before dark and went to bed, he did not see his wife then but went to sleep and on awakening early in the morning about 4 or 5 o'clock he got up and went out and saw his wife lying in the verandah, she was quite dead, her face was dark as if she was suffocated. She was in a sitting position with her face on her lap and quite doubled up; she was partially dressed as if she had got up out of bed in a hurry and come out. Witness immediately went for her [mes] John who was at a house close by and they brought the deceased in and laid her in the bed. Witness had seen his wife last in the morning of Friday, December 31st. She appeared to be somewhat decayed in her mind and talked in a very [random?] manner. Deceased was in the habit of drinking. She had been subject to fits occasionally for some time.

John Edwards

John Edwards junior arrived being sworn states that he is the son of the deceased Mary Edwards. He resides at the Taita. He last saw his mother about 8 o'clock on Friday night December 31st. She was in bed and asleep. Witness left the house and returned in about half an hour when the deceased had got up and gone out. In the morning of January 1st witness was called by his father to come home as his mother was dead, upon coming to the house he found her in the verandah upon the sill of the door, lying upon her side with her face out knees drawn up, he [ambid] to bring her in and lay her upon the bed, she was quite dead. The deceased had been drinking hard for a fortnight previously. For the last 3 days witness had noticed that the deceased was a little delirious and appeared to be out of her mind, on Thursday December 31 she mistook the witness for another person and appeared to be quite unconscious that it was her son.

John Edwards

Coroner's Report for Mary Jones Edwards

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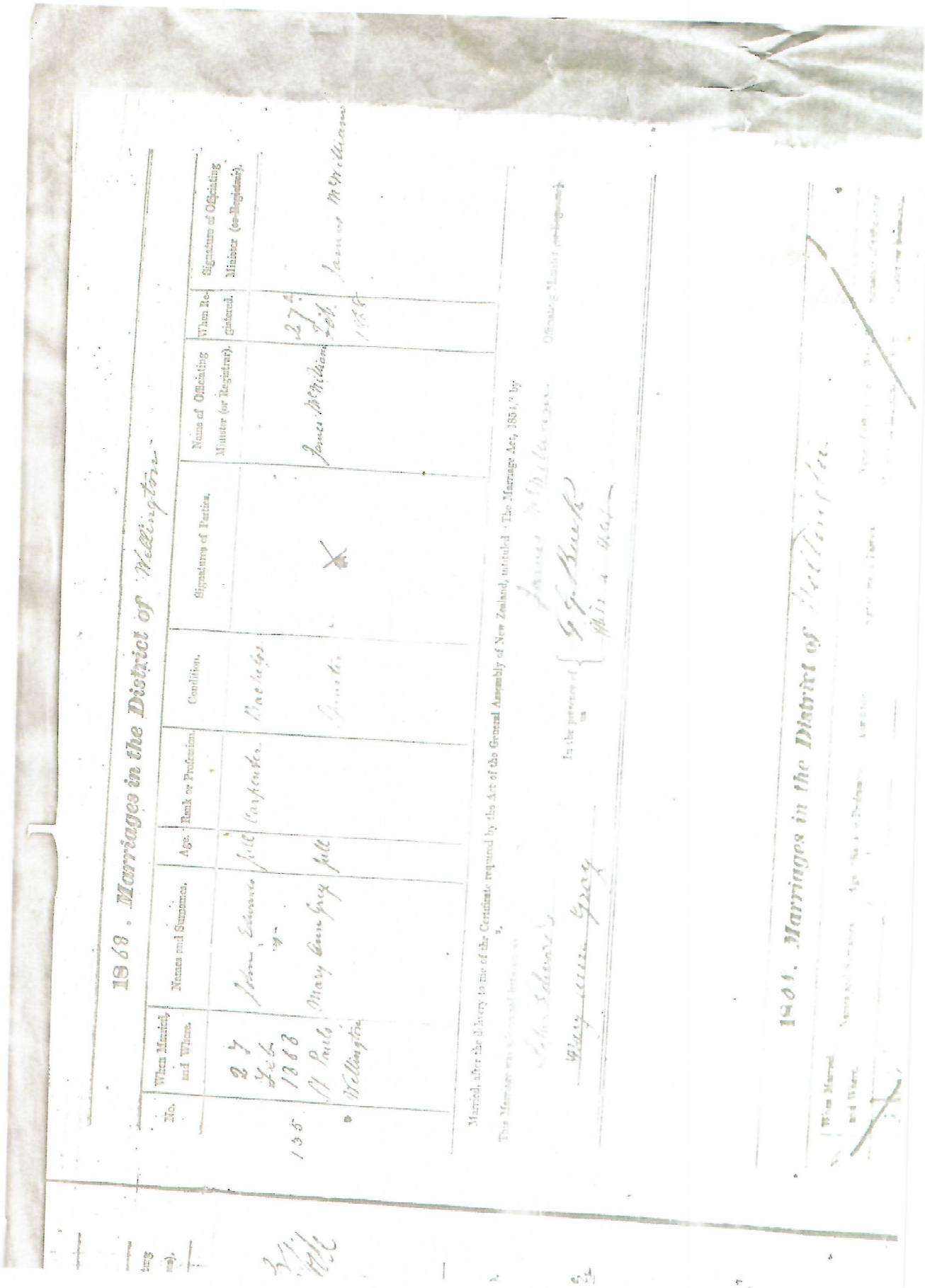
John Edwards

BAPTISMS solemnized in the District Parish of **ST. THOMAS, BIRMINGHAM,** in the County of Warwick, in the Year 1836

When Baptized.	Child's Christian Name.	Parents' Name. Christian.	Parents' Name. Surname.	Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
1836 March 1 Born Sept 16 1833 No. 954	Emma Daughter of	Thomas & Jane	Hall	Severn Street	Pearl Button maker	C. B. Lowe Curate
March 6 Born Feb 17 No. 955	John Son of	John & Mary	Edwards	Edmund Street	Carpenter	C. B. Lowe Curate
March 6 Born Feb 14 No. 956	Selina Elizabeth Daughter of	James & Jane	Mills	Broad Street	Gardener	C. B. Lowe Curate
March 6 Born Feb 12 No. 957	Mary Ann Daughter of	Robert & Frances	Bromwich	Essington Street	Sawyer	C. B. Lowe Curate
March 6 Born Feb 13 No. 958	Henry Son of	William & Hannah	Rebone	Bradford Street	Groom	C. B. Lowe Curate
March 13 Born Dec 18 1834 No. 959	Elizabeth Daughter of	Alexander & Violette	Hanaux	Parish of Handsworth	Steel Toy	C. B. Lowe Curate
March 13 Born Feb 10 No. 960	Eliza Daughter of	Francis & Sarah	Hivell	Ice Bank	Wire drawer	C. B. Lowe Curate
March 13 Born Oct 29 1835 No. 961	Sarah Daughter of	William & Eliza	Bellamy	Pardrough St	Brass founder	C. B. Lowe Curate

Attachment 14. Baptismal certificate.



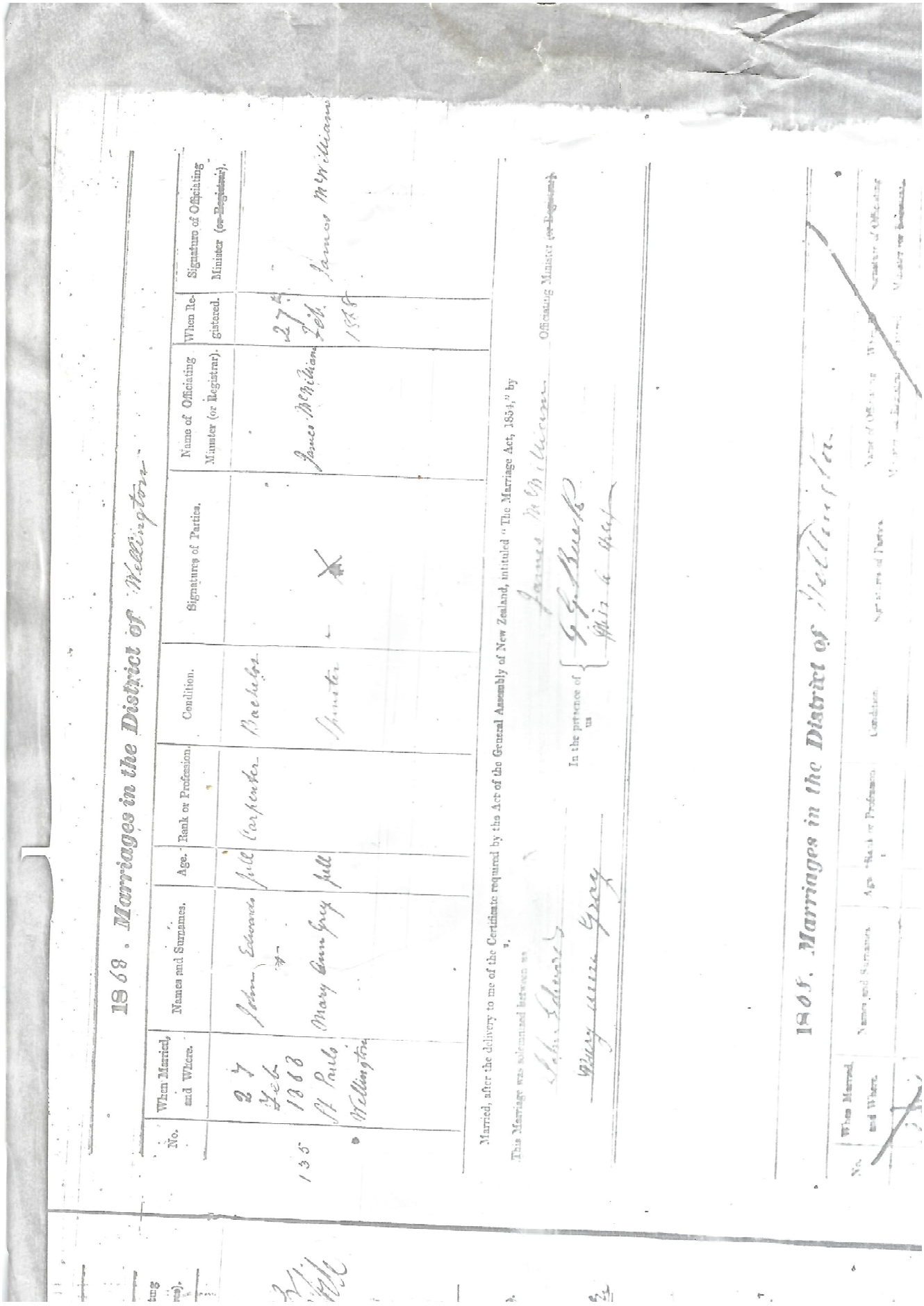
1868. Marriages in the District of Wellington.

No.	When Married and Where	Names and Surnames.	Age.	Rank or Profession	Condition.	Signatures of Parties.	Name of Officiating Minister (or Registrar).	When Registered.	Signature of Officiating Minister (or Registrar).
135	27th July 1868 St Pauls Wellington	William Edwards	full	Carpenter	Bachelor		James McWilliam	27th July 1868	James McWilliam
		Mary Ann Grey	full		Spinster				

Married, after the delivery to me of the Certificate required by the Act of the General Assembly of New Zealand, intituled "The Marriage Act, 1854," by

In the presence of

1868. Marriages in the District of Wellington.



1868. Marriages in the District of Wellington

No.	When Married, and Where.	Names and Surnames.	Age.	Rank or Profession.	Condition.	Signatures of Parties.	Name of Officiating Minister (or Registrar).	When Registered.	Signature of Officiating Minister (~~or Registrar~~).
135	27 Feb 1868 St Pauls Wellington	John Edwards	full	Carpenter	Bachelor		James McWilliam	27th Feb. 1868	James McWilliam
		Mary Ann Grey	full		Spinster	X			

Married, after the delivery to me of the Certificate required by the Act of the General Assembly of New Zealand, intituled "The Marriage Act, 1854," by James McWilliam Officiating Minister (~~or Registrar~~).

This Marriage was solemnized between us

John Edwards

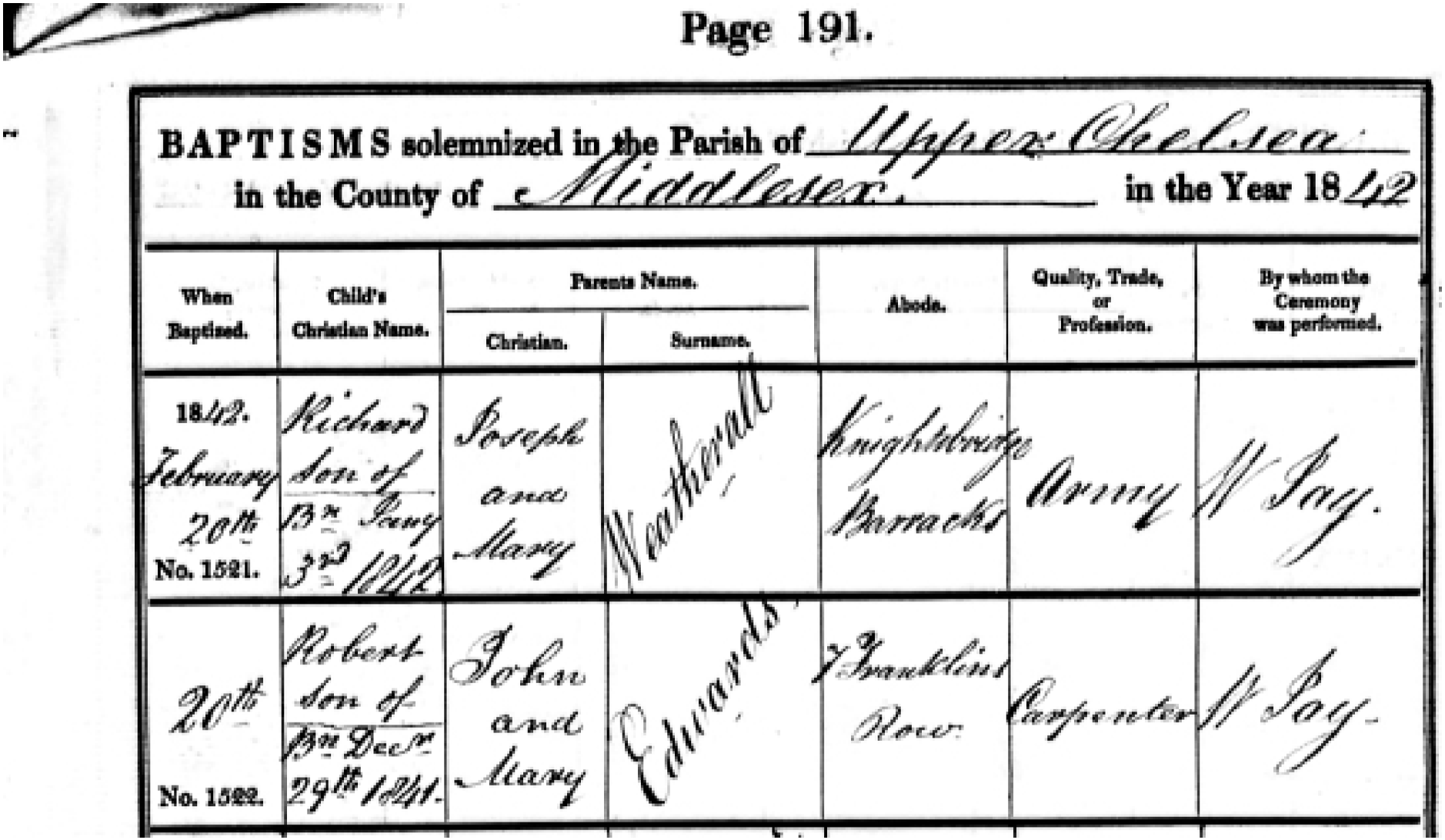
Mary Ann Gray

In the presence of us { G. G. Buck / [illegible]

1868. Marriages in the District of Wellington

No.	When Married, and Where.	Names and Surnames.	Age.	Rank or Profession.	Condition.	Signatures of Parties.	Name of Officiating Minister (or Registrar).	When Registered.	Signature of Officiating Minister (or Registrar).

Attachment 16.



Page 191.

BAPTISMS solemnized in the Parish of Upper Chelsea in the County of Middlesex. in the Year 1842

When Baptised.	Child's Christian Name.	Parents Name. Christian.	Parents Name. Surname.	Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
1842. February 20th No. 1521.	Richard son of Bn Jany 3rd 1842	Joseph and Mary	Weatherall	Knightsbridge Barracks	Army	W Jay.
20th No. 1522.	Robert son of Bn Decr 29th 1841.	John and Mary	Edwards.	7 Franklins Row.	Carpenter	W Jay.

Attachment 17. A-EDWARDS, Robert-1841-birth and christening record

Family Group Record

Husband **Michael ELSHOLTZ I**[1]

		LDS ordinance dates	Temple
Born-2 Abt 1639	Place Zeitz, Sachsen-Anhalt, Deutschland	Baptized 15 Jul 2000	MTIMP
Christened	Place	Confirmed	
Died Bef 16 Jan 1691	Place	Initiatory	
Buried	Place	Endowed 02 Aug 2001	BOUNT
		Sealed to parents Sub 17 Jun 2008	
Marriage Abt 1664	Place Zeitz, Sachsen-Anhalt, Deutschland	Sealed to spouse 14 Dec 2007	OGDEN
Husband's father Mr. ELSHOLTZ			
Husband's mother Mrs. ELSHOLTZ			

Wife **Mrs. ELSHOLTZ**

		LDS ordinance dates	Temple
Born Abt 1643	Place Zeitz, Sachsen-Anhalt, Deutschland	Baptized Sub 11 Nov 2008	
Christened	Place	Confirmed	
Died	Place	Initiatory	
Buried	Place	Endowed Sub 11 Nov 2008	
Wife's father		Sealed to parents	
Wife's mother			

Children | LDS ordinance dates | Temple

1 M **Michael Friedrich ELSHOLTZ II**[1]

Born Abt 1665	Place Zeitz, Sachsen-Anhalt, Deutschland	Baptized 08 Aug 1998	PROVO
Christened	Place	Confirmed	
Died	Place	Initiatory	
Buried	Place	Endowed 06 Feb 1999	PROVO
		Sealed to parents 24 Mar 2001	OGDEN
Spouse Maria WITTE[1]			
Marriage-3,4,5 19 Jan 1691	Place St. Nikolai, Spandau, Brandenburg, Deutschland	Sealed to spouse 25 Oct 2002	BOUNT

Prepared by Shon R. Edwards	Address 1039 N 2575 W.
Phone +1 8014443445, 2084060444	Layton, UT 84041-7709
Date prepared 22 Apr 2024	FS PID: KWZF-ZZ9 U.S.A.

Family Group Record

Husband	**Michael ELSHOLTZ I**
Wife	**Mrs. ELSHOLTZ**

Notes

HUSBAND - Michael ELSHOLTZ I

VARIATIONS ON NAME ESLHOLTZ: Itzholtz, Izholtz, Itzhold, Itzelt, Itzeldt, Elsholtz, Elßholtz, Elzholt, Elzholdt, Ezelt, Etzoldt, Etzolt, Ützoldt, Ützolt, Äzoldt, Ätzolt, Äetzoldt, and other possible spellings using combinations of above variations, SRE 24 Sep 2003.

Notes for Michael ELSHOLTZ

OCCUPATION: Somewhat illegible, but probably Küster = Sexton.

LOCALITY: Peitz was formerly located in the Markgrafschaft of Nieder-Lausitz (Lower Lusatia), Kingdom of Saxony. In 1815, the Congress of Vienna stipulated that portions of Saxony be given to Preußen (Prussia), and became the Sachsen Provinz of Preußen. Peitz was in one of these areas. In 1691, at the time of this person's son's marriage, Peitz was located in Sachsen. From the entry, there is some question as to whether this might actually be Zeitz in Sachsen, and not Peitz - SRE, 21 May 2003.
Check catalog under Niederlausitz. Be careful; there is a Wendish congregtion and a German one in Peitz. Get in touch with someone there. They will help you do this.
-- NOTE THAT PEITZ IS MOST LIKELY NOT THE PROPER LOCALITY, BUT RATHER ZEITZ. THIS IS PRETTY DEFINITE, UPON CLOSE PERUSAL OF THE RECORDS. I AND SEVERAL OTHERS IN THE FHL HAVE LOOKED AT THIS OVER A PERIOD OF SEVERAL HOURS, AND ZEITZ SEEMS THE MOST LIKELY POSSIBILITY -- SRE, 2 June 2003.

NOTES/LOG:
-- Have written to Peitz to have this person's marriage searched - Oct 2000.
-- Received the following answer from Kurt Malk, Evangelisches Pfarramt, Lutherstr. 8, 03185 Peitz, 22 Mar 2001: "Sehr geehrter Herr Shon R. Edwards, leider kann ich Ihnen bei der Erforschung Ihrer Vorfahren nicht behilflich sein. In unserem Archiv befinden sich Kirchenbücher erst ab dem Jahr 1807. In unserer Gemeinde sind die Kirchenbücher aus dem 16. und 17. Jahrhundert durch Kriegseinwirkung vernichtet worden. Standesämter gab es erst seit 1875. Ich habe Ihnen unsere Kirchengeschichte beigelegt" = "Dear SRE, unfortunately, I can't help you with the research of your ancestors. In our archive are books only since 1807. In our parish, the church books from the 16th and 17th centuries have been destroyed as a result of wars. There were only [civil] registry offices beginning in 1875. I have enclosed a history of our church" - SRE 1 Apr 2001.
-- There are a couple of different possibilities that can still be tried. First, try writing to the Wendish parish. See if they have surviving books from this time. Perhaps either the Elßholtz's were Wendish or he married into a Wendish line. This particular point is confusing. I sent my letter to the "Evangelische Kirchengemeinde Peitz", address: Am Markt. Got a reply from Pfarrer Malk at a different address. There were also Pfarrerin und Pfarrer Berndt, at yet another address. Do they administer the same parish? Or are they two separate ones? And what of the Wendish parish that used to exist? The other possibility would be to see if our Sachsen land records now being cataloged by Steve Gates and Alex Schmaltz in the FHL cover this area or not. If so, it may be possible to track them through land records. Check all other possibilities, as well.

Husband	**Michael ELSHOLTZ I**
Wife	**Mrs. ELSHOLTZ**

Notes

HUSBAND - Michael ELSHOLTZ I (Continued)

-- See also son's notes -- SRE 11 May 2002.

-- From son's marrige entry, there is some question as to whether this might actually be Zeitz in Sachsen, and not Peitz - SRE, 21 May 2003.

-- Checked citizenship books for Zeitz, and found a Michael Uetzholdt in the index, but haven't found in records. Could this be our person? Peitz still seems the best possibility, but either could be correct. Zeitz could be checked by a researcher in the area, however -- SRE, 21 May 2003.

-- I had some German colleagues/experts at the FHL, where I currently work, look at it ,but they had a pretty tough time, as well. After having checked and carefully comparing the handwriting of capital p's and z's (The top of the letter in the record is mostly illegible, but could be either p or z. The bottom of the letter looks similar for p's and z's, but the loop for z is wider than for p.), it seems that it indeed probably is a Z, not a P. Also, found in the Bürgerbuch 1600-1700, on p. 213 (last entry, 2nd page), a Michael Uetzhold, father Michael Uetzold, both bakers. Became a citizen in 1693. Interestingly, although this person's son was married in Spandau in 1691, supposedly had a son Martin around 1693, who doesn't show up in parish registers (though in indexes) - at least can't find yet. Could this person's son have come back to Zeitz temporarily and had a son? Check out this possibility in Germany in September -- SRE, 29 May 2003.

-- Another matter: There is more than one Zeitz in Sachsen. Besides the city (Kreisstadt), the others are in the following protestant parishes: Barby, Belleben, Moritzburg, and Hannsburg. This is a big problem. Ask on AMF mailing list if there is a source listing where all church books in middle Germany are. This would help. Search by mail the city of Zeitz. If no luck, try other parishes. Try to find this info before go to Europe, so can search records cheaply -- SRE, 29 May 2003.

-- Have written to a lady on the AMF (Arbeitsgemeinschaft für mitteldeutsche Familienforschung) e-mail list (Susanne Arndt, susanne@arndt-2000.de <mailto:susanne@arndt-2000.de>), who lives in Spandau. She has agreed to look at our marriage record in the church books in St. Nikolai, where Peitz/Zeitz is mentioned, if I look up some things here for her. Since the copy on microfilm is so terrible, it's hard to tell for sure which is correct - SRE, 30 May 2003.

-- Checked Roger Minert's new reverse index for Sachsen (Königreich and Provinz both) and found there were no other towns ending in …eitz than Peitz and Zeitz - SRE, 28 June 2003.

-- Sent money to Barby, Belleben, Mortzburg, Hannsburg, and one of the parishes in Zeitz city (The other I will check in person in Europe, since the books are in process of being microfilmed, and won't be back at the parish until the end of August.) to have them search for the Elsholz family. Hopefully can get results back in time to help me know which of the parishes is correct (or whether the family is actually from some small town that is just near Zeitz) - SRE, 16 Jul 2003.

-- E-mail received 30 Jul 2003 from Susanne Arndt, Spandau-Berlin:

Hallo Shon,
Gerade hat sich die Nikolai-Kirche bei mir gemeldet. Natürlich nicht die Kirche, sondern Frau Pfarrer!!!!! Einwandfrei ist es die Stadt Zeitz und nicht Peitz oder ähnliches. Wir sind ab dem 8.8. - 16.8. in Urlaub. Ich kann dann die Spandau-Bücher nach dem Namen Bellin usw. einsehen. Noch einen schönen Tag

Husband	**Michael ELSHOLTZ I**
Wife	**Mrs. ELSHOLTZ**

Notes

HUSBAND - Michael ELSHOLTZ I (Continued)

und herzlichen Gruß aus Spandau von
Susanne
=
Hello Shon,
The Nikolai Church [Spandau] just contacted me. Naturally, not the church, but the lady priest!! [In your marriage entry, the place], is most definitely the city of Zeitz, and not Peitz or other similar place. We will be on vacation from 8-16 Aug [2003]. I will check the Spandau books for the name Bellin after that. Have a beautiful day and greetings from Spandau.
Susanne

This is wonderful news, as there is now no doubt that Zeitz city is the correct place, and alterations in September 2003 German trip itinerary can be made and appointments set up, while bagging the Peitz angle altogether. Records from those Zeitz parishes in microfilming in August, but will be available for useage in Septemberf on my trip to Zeitz/Europe, according to parish secretary, St. Nikolai parish - SRE, 30 July 2003.
-- Received a letter from Brigitte Haberland, Sonnenstraße 3, 06425 Alsleben, Germany, 011-49-34692-21349, dated 16 Aug 2003. She researched records for Belleben parish (Haus Zeitz) and didn't find any relatives there. She said there was no entry for Elsholtz or anything similar. She checked all entries of births, marriages, and deaths from the beginning of the books, beginning 1645 and 1652, page by page, since no index exists. The name didn't appear anywhere. She gives a history of Haus Zeitz. It is now in ruins (since WW II) -- SRE, 1 September 2003.
-- Checked in Zeitz four different parishes: St. Michaelis, St. Nikolai, Schloßkirche, and St. Stephan. TWO OF THE PARISH SECRETARIES HELPED ME: ONE OF THEM DID ST STEPHAN, THE MOST LIKELY ONE, BUT BOTH ADMITTED TO BEING BARELY ABLE TO READ THE OLD SCRIPT AT ALL, SO ALL OF THEM SHOULD BE RE-CHECKED1!!!!!!!!!!!!!!!! I found some Etzoldt families, but I never found our own. I'll add the details later. One of the ladies at the St. Nikolai parish told me that a sexton, like this man was, would have been moving all over the place every few years. That could be our problem. Also, the son was a soldier, and was probably going all over the place, too, SRE 23 Sep 2003.
-- There were many with the name Etzoldt, Äetzoldt in both St. Stephan and St. Michaelis churches, but none were ours. The ones in St. Stephan, however, seem to have been descended from a Hans Äetzoldt, living in Bergisdorf. Could our family also have come from there? Items checked were: St. Michaelis parish: birth index 1566-1682, marriages 1567-1648; Schloßkirche: indexes lost A-F, checked line by line from beginning of christening books in 1668, through 1671, nothing found at all on Elßholtz; St. Nikolai: indexes of births 1674-1701 (I think the 1st number must be wrong, since I'm sure I checked through the period of 1665, our estimated birth date. In fact, I believe I checked all the way back to around 1580, when the books start. I also checked marriages for Nikolai in index, from 1614-1730, and found no Elszoltz or Etzoldt. Checked St. Stephan line by line from 1619 to 1682. No mention of our ancestors, but there were some older Etzoldt's. Also checked marriages 1580-1695, same. Checked for death of Michael Etsoldt 1650-1691 (supposed to have been dead at time of marriage of son Michael), found nothing in Stephan.
-- Letter form Haynsburg parish received 15 Nov 2003: "Kirchl. Verwaltungsamt

Husband Michael ELSHOLTZ I

Wife Mrs. ELSHOLTZ

Notes

HUSBAND - Michael ELSHOLTZ I (Continued)

Naumburg, 49-3445-767231, Sehr geehrter Herr Edwards, Inhre Anfrage erhielt ich von Pfarrer Köppen, der für das Kirchspiel Hanyburg zuständig ist. Leider haben wir in den Kirchenbüchern von haynsburg keine Angaben zu Michael Friedrich Elsholz finden können. Wir werden die Anfrage an das Gemeindebüro des Kirchspiels Zeitz, Michaeliskirchof 9, 06712 Zeitz weiterleiten, da Sie als Gebutsort [sic] die Stadt Zeitz vermuten. Mit freundlichen Grüßen, Elvira Kröber, Kreisarchivbeauftragte des Kirchenkreises Naumburg-Zeitz."
Unfortunately, no MIchael F. Elsholtz was found in Haynsburg parish, SRE 16 Nov 2003.

-- Kirchliche Einteilung/Zugehörigkeit
Evangelische Kirchen
Die Kirchenbücher von Zeitz, St. Nicolai liegen im Pfarramt der Stephansgemeinde. Es können Termine vereinbart werden, um Einsicht in die Kirchenbücher zu nehmen (am besten Dienstags bis 16:00 Uhr).

Evangelisches Pfarramt St.Stephansgemeinde
Geraer Str. 8
06712 Zeitz
Tel. 03441/215559

https://wiki.genealogy.net/Zeitz, SRE 19 Jan 2024.

CHILD 1 - Michael Friedrich ELSHOLTZ II

B Son's marriage record.

OCCUPATION: Soldier: Musquetier unter des Herrn Obristleutnant von Be/olow's Compagnie = musketeer under Lieutenant Colonel von Be/olow's company (from marriage record). Also, from son's Bürgerbuch entry in 1726 (from Spandauer Bürgerbuch, 1600-1734), says this person was a "former soldier from Schwendy Regiment".

LOCALITY:
-- Peitz was formerly located in the Markgrafschaft of Nieder-Lausitz (Lower Lusatia), Kingdom of Saxony. In 1815, the Congress of Vienna stipulated that portions of Saxony be given to Preußen (Prussia), and became the Sachsen Provinz of Preußen. Peitz was in one of these areas. In 1691, at the time of this person's marriage, Peitz was located in Sachsen, not Brandenburg.
-- From this person's marrige entry, there is some question as to whether this might actually be Zeitz in Sachsen, and not Peitz - SRE, 21 May 2003.
-- NOTE THAT PEITZ IS MOST LIKELY NOT THE PROPER LOCALITY, BUT RATHER ZEITZ. THIS IS PRETTY DEFINITE, UPON CLOSE PERUSAL OF THE RECORDS. I AND SEVERAL OTHERS IN THE FHL HAVE LOOKED AT THIS OVER A PERIOD OF SEVERAL HOURS, AND ZEITZ SEEMS THE MOST LIKELY POSSIBILITY -- SRE, 2 June 2003.

NOTES/LOG:
-- There is possibly an Itzholtz: p. 332 rechts FHL 1,270,672, bottom of page, Joachim Itzotz, 1658. This is not sure. It could be a connection between these. Perhaps look for this man's son, even though not in records. another p.

Husband	Michael ELSHOLTZ I
Wife	Mrs. ELSHOLTZ

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

324 links? - SRE 1997?.

-- Berlin Bürgerbuch says that ELßHOLTZ is a prominent surname in Spandau. Sounds like ITZHOLTZ. Must be the same. Check marriage records under this surname in index for St. Nikolai to see if can find it under that - SRE Apr 2000.

-- Found his marriage record under Elßholtz! His father (and therefore, he?) is apparently from Peitz in Sachsen. He may have had further children. Check military records, perhaps - Apr 2000.

-- Have written to Peitz to have this person's birth and his father's marriage searched - Oct 2000.

-- Checked index for St. Nikolai again. It was more clear this time (though the indexer was a bit confused with all the Michael Itzholtz/Elsholtz's also) that this person has more children there, which have now been added into database - SRE 7 Jan 2001.

-- Check for missing children. There are gaps between 1691-1695 and 1695-1702. Martin (Arbeiter), who was a witness in one of nephews or neices (through his brother, Michael Fridrich), is surely a child of this person. He was also having children beginning in the 1730's. Check both in St Nikolai and Garnison - SRE 7 Jan 2001.

-- CHECK MILITARY RECORDS. Find out where the military records are for Peitz. Check any military church records, if extant. Work with Steve Blodgett on ideas. Hopefully we can even get out of Peitz and into another locality where records still exist -- SRE 11 May 2002.

-- Book to connect Peitz and Spandau: Ralf Gebuhr und Andrea Theissen: Die brandenburgisch-preußischen Festungen Spandau, Peitz und Küstrin. In: Preußen-Jahrbuch. Ein Almanach. Hg. vom Museumspädagogischen Dienst Berlin, Berlin 2000, S. 78f -- SRE, 21 May 2003.

-- Checking in Zeitz, St. Michaelis u. Klosterkirche (St. Stephan?) parish on 23 Sep 2003. Checking index to births 1631-1667. Looked under U, I, E. I found an Andr

-- Bergisdorf went to Zeitz St. Stephan, https://www.landeskirchenarchiv-magdeburg.de/asset/VEslhx2eROmluuRr58B4wA/verfilmte-kirchenbuecher-stand-januar-2020.pdf?ts=1580295131264, SRE, 22 Feb 2020.

LETTERS:

Herr Shon R. Edwards
21973 N. 69th Ave.
Glendale, AZ 85310
U.S.A.
Email: sre.1966@gmail.com
den 22. Februar 2020

Evangelisches Pfarramt
Michaeliskirchhof 11
06712 Zeitz
DEUTSCHLAND
Tel.: 011-49 3441 / 213681
Email: buero@kirche-zeitz.de

Husband Michael ELSHOLTZ I

Wife Mrs. ELSHOLTZ

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

Sehr geehrter Pfarrer Köppen!
Ich erforsche meine Vorfahren und benötige Angaben aus Ihren Registern. Meine Vorfahren sollen aus Bergisdorf (Pfarre Zeitz-St. Stephan vermutlich?) stammen und ich möchte gerne mehr über dieselben erfahren. Die nachstehend aufgeführte Person ist einer meiner Vorfahren. Ich habe alle mir bekannten genealogischen Angaben über ihn aufgeführt:
Name : Michael Friedrich ELSHOLTZ II (bzw. ITZHOLT(Z) / ETZELT / ITZELT, ELSHOLT usw.)
Geburtsdatum : ca. 1665 (1655-1675 durchschauen)
Geburtsort : wahrsch. Bergisdorf, Pfarre St. Stephan, Zeitz
Vater : Michael ELSHOLTZ I
Mutter : unbekannt
Frau : Maria WITTE aus Quedlinburg, Spandau geheiratet am 19. Januar 1691
Religion : evangelisch

Bitte schicken Sie mir einen vollständigen Auszug aus dem Geburtsregister für Michael Friedrich ELSHOLTZ II und seine Geschwister. Ich möchte auch Fotokopien oder JPG-Filen von Ihren Urkunden erhalten, wenn es möglich ist. Zur Deckung Ihrer Gebühren lege ich eine Schenkung zu Ihren Pfarramt auf mindestens €50,-- bei. Bitte sagen Sie mir, was ich für Ihre Dienstleistung mehr zu bezahlen habe. Gebrauchen Sie PayPal, was für mich am billigsten ist? Ich könnte auch Bar durch die Post schicken. Wenn nicht, dann direkt an Ihr Konto.
Ich danke Ihnen im voraus für Ihre Hilfe!
Mit freundlichen Grüßen!
Shon R. Edwards

D. Riecke <mailing-listen@daniel-riecke.de>Sat, Feb 22, 2020 at 6:26 AM
Reply-To: AMF <amf@genealogy.net>
To: Falk Liebezeit <anfragen@amf-verein.de>, AMF <amf@genealogy.net>
Im Kirchenarchiv Magdeburg.
Freundliche Grüße!

Daniel Riecke, Magdeburg
Genealoge, www.gfg-md.com

-----Ursprüngliche Nachricht----- From: Falk Liebezeit
Sent: Saturday, February 22, 2020 9:50 AM
To: amf@genealogy.net
Subject: [AMF-Fo] Fwd: Kirchenbuch Zeitz

Diepholz, 21.02.2020

Liebe Listen-Leser,

Wo kann ich die Kirchenbuecher von Zeitz St. Nicolai einsehen ?

Gruss zum Wochen-Ende

Husband Michael ELSHOLTZ I

Wife Mrs. ELSHOLTZ

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

Falk Liebezeit

_____

AMF mailing list
AMF@genealogy.net
Die Listenmitglieder können ihre Einstellungen ändern unter
https://list.genealogy.net/mm/listinfo/amf

_____

AMF mailing list
AMF@genealogy.net
Die Listenmitglieder können ihre Einstellungen ändern unter
https://list.genealogy.net/mm/listinfo/amf

Shon Edwards
4:09 PM (0 minutes ago)

to FalkLiebe@t-online.de, bcc: me

Moin (ich wohnte eine Weile in Bad Zwischenahn) Falk!

Vielen Dank für die Infos!

Shon

Shon R. Edwards, MA, AG (Czech Republic)
E-mail: sre.1966@gmail.com

Thomas Engelhardt7:27 AM (7 hours ago)
Hallo Falk,

KB Zeitz (St. Nicolai), ab 1580

Verfilmung des KB im Landeskirchenarchiv Magdeburg

Gruß, Thomas (Engelhardt)_____

Shon Edwards7:58 AM (6 hours ago)
Danke! Ich have auch Vorfahren in Zeitz. Ich hätte die Idee, dass es andere Pfarren für Zeitz gäbe. Ist das richtig? Jahre? Gibt es jemanden, der/die eine Person für mich in Zeitz durchsuchen könnte, entweder in Zeitz oder Magdeburg arbeiten könnte? Ich werde entweder zahlen oder etwas in der Family History Library in Salt Lake City tun, wo ich wohne.

Mit freundlichen Grüßen,

Husband	**Michael ELSHOLTZ I**
Wife	**Mrs. ELSHOLTZ**

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

FalkLiebe@t-online.de
10:08 AM (4 hours ago)

to me

German
English

Translate message
Turn off for: German
Diepholz, 22.02.2020

Moin Shon,

Aktuell gibt es da St. Michael und St. Stephan als evangelische Kirchengemeinden.
Die beiden Bueros sind ueber Buero (at) Kirche (Minus) Zeitz (dot) de zu erreichen. buero@kirche-zeitz.de

Dort werden die Kraefte wissen, wer ihre Kirchenbuecher lesen kann und darf.

Bei Wikipedia wird noch der Dom in Zeitz erwaehnt.

Kind regards

Falk Liebezeit
Vorsitzender AMF e. V.S

Kirchen in Zeitz

St. Stephan
St. Michael
St. Nikolai
Dom

-----Original-Nachricht-----
Betreff: Re: [AMF-Fo] KB Zeitz St. Nicolai
Datum: 2020-02-22T16:09:41+0100
Von: "Shon Edwards via AMF" <amf@genealogy.net>
An: "AMF" <amf@genealogy.net>

Herr Shon R. Edwards
21973 N. 69th Ave.
Glendale, AZ 85310

Husband	**Michael ELSHOLTZ I**
Wife	**Mrs. ELSHOLTZ**

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

U.S.A.
Email: sre.1966@gmail.com
den 22. Februar 2020

Evangelisches Pfarramt
Michaeliskirchhof 11
06712 Zeitz
DEUTSCHLAND
Tel.: 011-49 3441 / 213681
Email: buero@kirche-zeitz.de

Sehr geehrter Pfarrer Köppen!
Ich erforsche meine Vorfahren und benötige Angaben aus Ihren Registern. Meine Vorfahren sollen aus Bergisdorf (Pfarre Zeitz-St. Stephan vermutlich?) stammen und ich möchte gerne mehr über dieselben erfahren. Die nachstehend aufgeführte Person ist einer meiner Vorfahren. Ich habe alle mir bekannten genealogischen Angaben über ihn aufgeführt:
Name : Michael Friedrich ELSHOLTZ II (bzw. ITZHOLT(Z) / ETZELT / ITZELT, ELSHOLT usw.)
Geburtsdatum : ca. 1665 (1655-1675 durchschauen)
Geburtsort : wahrsch. Bergisdorf, Pfarre St. Stephan, Zeitz
Vater : Michael ELSHOLTZ I
Mutter : unbekannt
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Religion : evangelisch

Bitte schicken Sie mir einen vollständigen Auszug aus dem Geburtsregister für Michael Friedrich ELSHOLTZ II und seine Geschwister. Ich möchte auch Fotokopien oder JPG-Filen von Ihren Urkunden erhalten, wenn es möglich ist. Zur Deckung Ihrer Gebühren lege ich eine Schenkung zu Ihren Pfarramt auf mindestens €50,-- bei. Bitte sagen Sie mir, was ich für Ihre Dienstleistung mehr zu bezahlen habe. Gebrauchen Sie PayPal, was für mich am billigsten ist? Ich könnte auch Bar durch die Post schicken. Wenn nicht, dann direkt an Ihr Konto.
Ich danke Ihnen im voraus für Ihre Hilfe!
Mit freundlichen Grüßen!
Shon R. Edwards

Köppen
12:54 AM (10 hours ago)
to me, Peters

Translate message
Turn off for: German
Sehr geehrter Herr Edwards,

vielen Dank für Ihre Anfrage. Ich habe sie an unsere Gemeindebüros

Husband Michael ELSHOLTZ I

Wife Mrs. ELSHOLTZ

Notes

CHILD 1 - Michael Friedrich ELSHOLTZ II (Continued)

weitergeleitet und bitte Sie um Geduld.
Bei erfolgreicher Rescherche werden Sie eine Rechnung bekommen.

Mit freundlichen Grüßen

Werner Köppen

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Brandenburg, Spandau, St. Nikolai - Parish Records*, FHL 1,271,033, p. 407 (rechts), 19 Jan 1691, Family History Library, 35 N. West Temple, Salt Lake City, UT 84150, U.S.A. "date area: "den 19. ten Wahr der von..."; body of text: "Michell Elßholtz, Musquetier unter des Herrn ... van Balows_ Compagni [for a better copy of name of commander and company, actually check out children's birth records], Michell Elßholtz gewesenen Küs_ers [the only profession I could find in the dictionary with these specs, which were carefully checked, was Küster, or sexton. Other similarly spelt occupations were: Kübler=cobbler, Küfer=cowherd, Küppler=matchmaker, Küter=butcher, Küper=cooper] zu Peitz in Sachsen gelegen nachgelaßener Sohn undt Jungfer Maria Witten, Hanß Witten gewesenen Bürgers und Ackermans in Quedlenburg nachgelaßene Tolchter. witnesses: Jochim Lam...Christian Hezdereich... [witness names don't seem to have significance now].
   =
   date area: "The 19th..."; body of text: "Michell Elßholtz, musquetier under Sir ... von Ballows Company. Michell Elßholtz, former sexton? located in Peitz in Saxony, surviving son and virgin Maria Witten, Hanß WItte's, former citizen and farmer in Quedlinburg, surviving daughter. Witnesses..."." !Third entry. Extremely illegible. From son's marriage entry.
3. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Brandenburg, Spandau, St. Nikolai - Parish Records*, FHL 1,271,033, p. 407 (rechts), 19 Jan 1691. "Michell Elßholtz, Musquetier unter des Herrn Obristleutnant von Be/olows Compangnie, Michel Elßholtz gewesenen Küsters zu Zeitz in Sachsen gelegen nachgelaßener Sohn, undt Jungfer Maria Witten, Hanß Witten gewesenen Bürgers undt Ackermanns in Quedlinburg nachgelaßener Tochter. H. Joachimus ... an H. Johann Christian Leydenreich sta... der Kirche copulieret. = Michael Elsholtz, Musquetier under Lieutenant Colonel von Be/olow's company, Michael Elsholtz's, former sexton at Zeitz located in Sachsen's surviving son, and Miss Marie Witte, Hans Witte's, former citizen and farmer in Quedlinburg's surviving daughter. H. Joachimus ... H. Johann Christian Leydenreich (priest) ... married of the church/in church." Very difficult entry to read. Town name espeically. Had Susanne Arndt from Berlin look at the original churchbook and she said it was Zeitz. See attachment 1.
4. Hermanski, Martina, *E-mail from Martina Hermanski - 2024-04-03* (E-mail), 03 Apr 2024, Johann Trinkl, Steinbockallee 30, A-6063 Rum bei Innsbruck, Austria, E-mail: Johann.trinkl@utanet.at. "Hallo Shon,
   ich kann familysearch leider nicht öffnen, weil ich dort nicht Mitglied bin. Das macht aber nichts, denn ich habe mir Deinen Scan genau angeschaut. Das Wort "Zeitz" ist ziemlich deutlich. Überhaupt hat der Pfarrer sehr schön geschrieben, was für die Zeit selten ist. Ich habe schon viele

Husband	Michael ELSHOLTZ I
Wife	Mrs. ELSHOLTZ

Sources (Continued)

Kirchenbucheinträge gesehen, aber diese hier ist wirklich gut zu lesen. Allerdings hat der Tintenfraß das Dokument beschädigt. In der Zeit nach dem 30jährigen Krieg waren Tinte und Papier oft von schlechter Qualität, so dass die Seiten mit der Zeit immer schlechter zu lesen waren. Der Vater des Bräutigams hieß ebenfalls Michael und wurde im Hochzeitseintrag als Ackerer bezeichnet, was bedeutet, dass er ein sogenannter Ackerbürger in Zeitz war, also ein Bürger der Stadt, der auf den Feldern ringsum Landwirtschaft betrieb. Sicher ist Dein Michael, der um 1691 geboren wurde, einer seiner älteren Söhne. In Sachsen herrschte das Jüngsten-Erbrecht. Das heißt, dass immer der jüngste Sohn das Erbe des Vaters bekam und seine Geschwister auszahlen musste. Deshalb musssten die älteren Söhne als Knechte arbeiten, einen Handwerksberuf lernen, eine Bauerntochter oder Witwe heiraten oder eben zum Militär gehen.
Sein Vater Michael Elßholz ist also vor Januar 1691 verstorben. Es ist anzunehmen, dass Dein Michael seinen Teil des Erbes ausbezahlt bekommen hat und deshalb heiraten und somit einen Hausstand gründen konnte, aber sicher ist das nicht. Als Wohnort des Vaters ist Zeitz angegeben. Damit wäre also eher die Kirche St. Michael (ab 1566, 1567, 1566) als Suchort anzunehmen. Du hattest ja schon mehrere schriftliche Anfragen an verschiedene Adressaten gestellt. Ist dabei eigentlich ein Ergebnis herausgekommen? Es gibt beim AMF meiner Erfahrung nach fast niemanden, der in der Zeitzer Gegend forscht.
Wieso denkst Du, dass die Familie Elsholz aus Bergisdorf stammt? Der Name Elsholz ist im Heiratseintrag eindeutig zu lesen. Es kann aber durchaus sein, dass es sich dabei um einen Hörfehler des Pfarrers handeln könnte und der Name richtig Etzold ist. Du musst bedenken, dass Dein Michael sicher einen starken sächsisch-thüringischen Dialekt hatte, den der Brandenburger Pfarrer wahrscheinlich nicht gewöhnt war.:-)
Bitte entschuldige meine Fragen. Ich bin kein zertifizierter Genealoge, aber beschäftige mich seit 25 Jahren intensiv mit meinem Hobby. Und wenn Michael Elsholz aus Zeitz stammt, finden wir ihn bestimmt.
Herzliche Grüße sendet wie immer
Martina.".

5. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Brandenburg, Spandau, St. Nikolai - Parish Records*, FHL 1,271,033, p. 407 (rechts), 19 Jan 1691. "date area: "den 19. ten Wahr der von..."; body of text: "Michell Elßholtz, Musquetier unter des Herrn ... van Balows_ Compagni [for a better copy of name of commander and company, actually check out children's birth records], Michell Elßholtz gewesenen Küs_ers [the only profession I could find in the dictionary with these specs, which were carefully checked, was Küster, or sexton. Other similarly spelt occupations were: Kübler=cobbler, Küfer=cowherd, Küppler=matchmaker, Küter=butcher, Küper=cooper] zu Peitz in Sachsen gelegen nachgelaßener Sohn undt Jungfer Maria Witten, Hanß Witten gewesenen Bürgers und Ackermans in Quedlenburg nachgelaßene Tolchter. witnesses: Jochim Lam...Christian Hezdereich... [witness names don't seem to have significance now].
=
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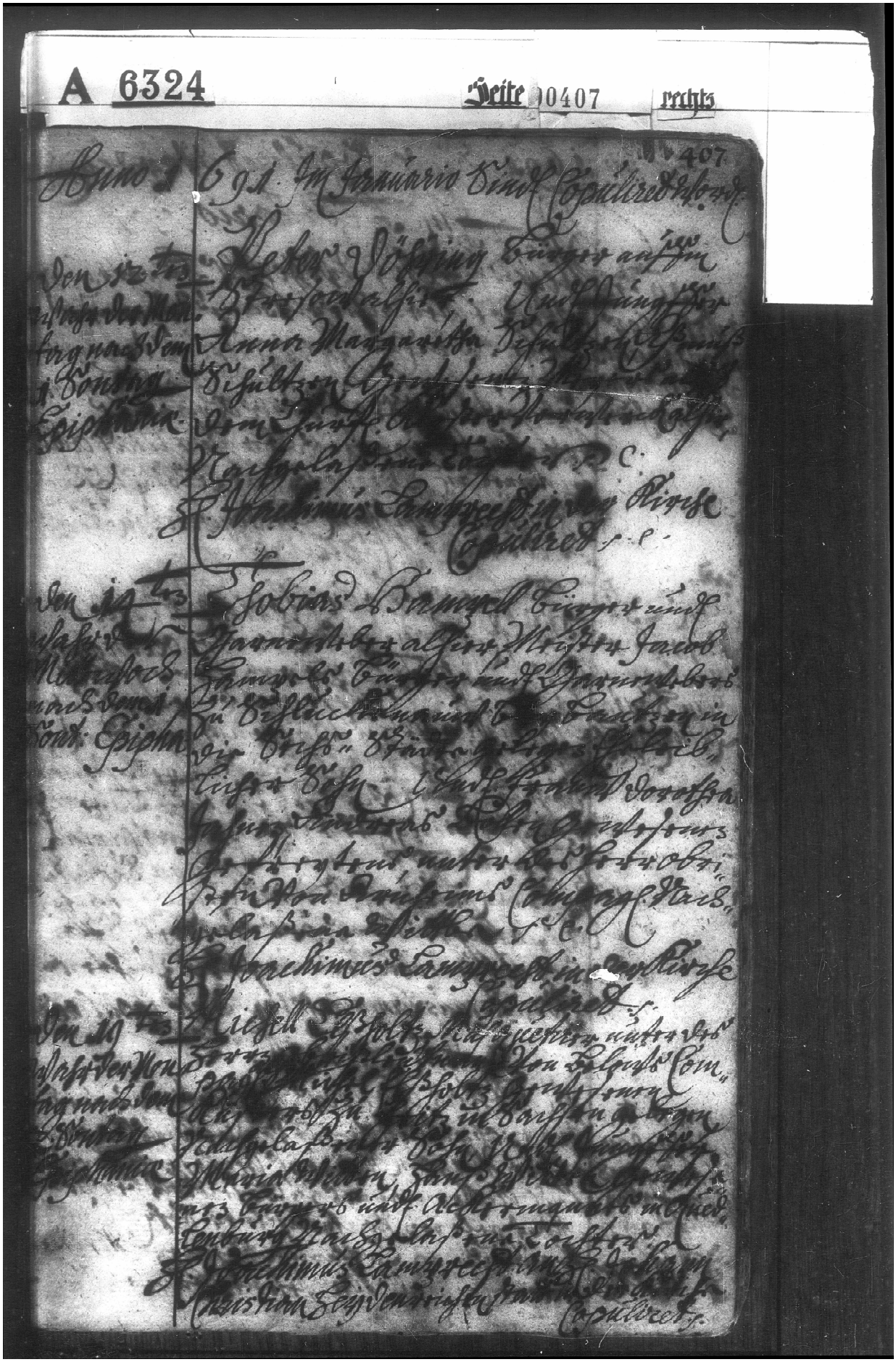


Attachment 1.

Family Group Record

Husband: Shon Robert EDWARDS[3,4,5]

Born[6,7,8] 25 Jun 1966	Place Salt Lake City, Salt Lake, U, USA		LDS ordinance dates	Temple
Christened	Place		Baptized[1,2] 6 Jul 1974	LIVE
Long Count Date LCD 12.17.12.14.19			Confirmed 6 Jul 1974	LIVE
Patriarchal Blessing 23 Aug 1981	Place Provo, Utah, Utah, USA		Initiatory 10 Jul 1985	PROVO
Priesthood Ordination[9] 22 Jul 1984	Place P, U, U, USA	Elder	Endowed[1] 10 Jul 1985	PROVO
Mission 16 Jan 1986 - 1 Jan 1988	Place EUK, Bristol Mission		Sealed to parents[1] BIC	
Blessing 5 Mar 1999	Place Salt Lake City, SL, Utah, USA	Descr Neal A. Maxwell, Apostle		
Callings (Church) 8 Nov 2009 - 23 Aug 2020	Place CP1W, Layton West Stake	Descr ward communication specialist		
Callings (Church) 24 Sep 2017 - 23 Aug 2020	Place CP1W, Layton West Stake	Descr Ward Assistant Clerk--Membershi		
Callings (Church) 1 Jan 2023	Place CP1W, Layton West Stake	Descr FH Consultant		
Died	Place			
Buried	Place			
Marriage[10,11,12,13,14] 1 Apr 1994	Place Logan Temple, Logan, C, U, USA		Sealed to spouse[15] 1 Apr 1994	LOGAN
Husband's father Clifford Hazen EDWARDS{+}[16]				
Husband's mother Deanna Mae PRATT (KIMBALL){+}[16,17,18,19]				

Wife: Roya Michelle FARVID[16,21]

Born[22,23] 24 Dec 1971	Place KMH, North Bend, Coos, O, USA	LDS ordinance dates	Temple
Christened	Place	Baptized[20] 5 Jan 1980	LIVE
Patriarchal Blessing 24 Jan 1988	Place Phoenix, Maricopa, Arizona, USA	Confirmed	
Also Known As	/رويا فرويد/	Initiatory 30 Mar 1994	PROVO
Died	Place	Endowed[20] 30 Mar 1994	PROVO
Buried	Place	Sealed to parents	
Wife's father علی اکبر فروید[16]			
Wife's mother Marion Christiana Norma Josephine MOORE[16]			

Children

				LDS ordinance dates	Temple
1	M	**James Selden EDWARDS**[16,26]			
Born[27] 22 Dec 1998	Place UVRMC, Provo, Utah, Utah, USA			Baptized[24,25] 6 Jan 2007	LIVE
Christened	Place			Confirmed 6 Jan 2007	LIVE
Blessing 5 Mar 1999	Place S, S, U, USA	Neal A. Maxwell, A		Initiatory 10 Mar 2018	BOUNT
Blessing 7 Mar 1999	Place Spanish Fork, Utah, Utah, USA	Descr		Endowed 10 Mar 2018	BOUNT
Patriarchal Blessing 31 Mar 2013	Place Layton Davis, Utah, USA	Descr		Sealed to parents[25] Ray E. Huffaker BIC	
Ordination 21 May 2017	Place Layton Davis, Utah, USA	Descr Elder -- Melchizedek Priesthood			
Mission 9 Jan 2019 - 4 Jan 2021	Place Colorado Springs, Colorado Mission				
Died	Place				
Buried	Place				
Spouse					
Married	Place			Sealed to spouse	

Prepared by Shon R. Edwards	Address 1039 N 2575 W.
Phone +1 8014443445, 2084060444	Layton, UT 84041-7709
Date prepared 19 Feb 2024	FS PID: KWZF-ZZ9 U.S.A.

Relationship Codes: + Multiple Parents

Family Group Record

Husband Shon Robert EDWARDS

Wife Roya Michelle FARVID

Children

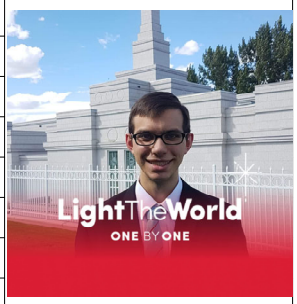
	LDS ordinance dates	Temple

2 M **Jared Alan EDWARDS**[16,30]

Born[31,32,33] 13 Feb 2001	Place Layton, Davis, Utah, USA		Baptized[28,29] 28 Feb 2009	LIVE
Christened	Place		Confirmed 28 Feb 2009	LIVE
Blessing 6 May 2001	Place LD, U, USA	Shon R. Edwards, L	Initiatory 5 Dec 2020	BOUNT
Priesthood Ordination 17 Feb 2013	Place Layton Davis, Utah, USA	Descr Deacon - Aaronic Priesthood	Endowed 5 Dec 2020	BOUNT
Priesthood Ordination 15 Feb 2015	Place Layton Davis, Utah, USA	Descr Teacher - Aaronic Priesthood	Sealed to parents[28]	BHC
Patriarchal Blessing 28 Aug 2016	Place Layton Davis, Utah, USA	Descr William Robert Moss		
Priesthood Ordination 19 Feb 2017	Place Layton Davis, Utah, USA	Descr Priest - Aaronic Priesthood		
Priesthood Ordination 26 May 2019	Place Layton, Davis, Utah, USA	Descr Elder - Melchizedek Priesthood		
Mission 16 Dec 2020 - 15 Dec 2022	Place Washington Tacoma Mission			
Died	Place			
Buried	Place			
Spouse				
Married	Place		Sealed to spouse	

3 M **Seth Robert EDWARDS**[16,36]

Born[37,38,39] 13 Feb 2001	Place Layton, Davis, Utah, USA		Baptized[34,35] 28 Feb 2009	LIVE
Christened	Place		Confirmed 28 Feb 2009	LIVE
Blessing[40] 6 May 2001	Place L, D, U, USA	LDS blessing.	Initiatory 28 Aug 2020	PROVO
Priesthood Ordination 17 Feb 2013	Place Layton Davis, Utah, USA	Descr Deacon - Aaronic Priesthood	Endowed 28 Aug 2020	PROVO
Priesthood Ordination 15 Feb 2015	Place Layton Davis, Utah, USA	Descr Teacher - Aaronic Priesthood	Sealed to parents[34]	BHC
Patriarchal Blessing 22 Nov 2015	Place Layton Davis, Utah, USA	Descr William Robert Moss		
Priesthood Ordination 19 Feb 2017	Place Layton Davis, Utah, USA	Descr Priest - Aaronic Priesthood		
Priesthood Ordination 26 May 2019	Place Layton, Layton, Davis, U, USA	Descr Elder - Melchizedek Priesthood		
Mission 12 Aug 2020 - 17 Aug 2022	Place North Dakota, Bismarck Mission			
Died	Place			
Buried	Place			
Spouse Elizabeth JONES				
Marriage 15 Dec 2023	Place Calgary, Alberta, Canada		Sealed to spouse 15 Dec 2023	CALGA



4 M **David Isaac Clifford EDWARDS**[16,42]

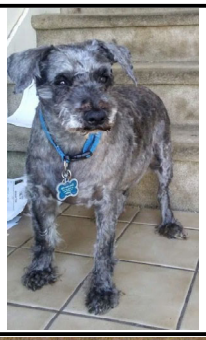
Born[43] 17 May 2002	Place Layton, Davis, Utah, USA		Baptized[41] 5 Jun 2010	LIVE
Christened	Place		Confirmed 5 Jun 2010	LIVE
Patriarchal Blessing 9 Jul 2017	Place LD, U, USA	William Robert Mos	Initiatory 16 Oct 2021	BOUNT
Ordination 20 May 2018	Place Layton Davis, Utah, USA	Descr Priest	Endowed 16 Oct 2021	BOUNT
Ordination 16 Jul 2020	Place Layton Davis, Utah, USA	Descr Elder -- Melchizedek Priesthood	Sealed to parents[41]	BHC
Mission 1 Nov 2021 - 25 Oct 2023	Place Montevideo Uruguay Mission			
Died	Place			
Buried	Place			
Spouse				
Married	Place		Sealed to spouse	

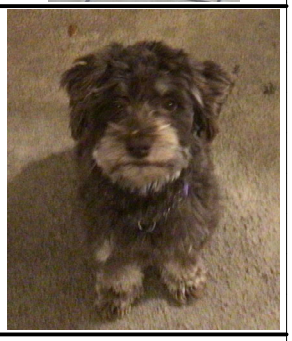
Family Group Record

Husband Shon Robert EDWARDS

Wife Roya Michelle FARVID

Children				LDS ordinance dates	Temple
5 F	**Brynia Marie EDWARDS**[45]				
	Born[46,47,48] 14 Apr 2004	Place Layton, Davis, Utah, USA		Baptized[44] 5 May 2012	LIVE
	Christened	Place		Confirmed 5 May 2012	LIVE
	Blessing[49] 6 Jun 2004	Place L, D, U, USA	LDS blessing.	Initiatory 17 Dec 2022	BOUNT
	Patriarchal Blessing 29 Jul 2018	Place Layton Davis, Utah, USA	Deser	Endowed 17 Dec 2022 William Robert Moss	BOUNT
	Died	Place		Sealed to parents[44] BIC	
	Buried	Place			
	Spouse				
	Married	Place		Sealed to spouse	
6 M	**Maximilian "Maxi" (puppy) EDWARDS**				
	Born Abt 1993	Place Provo, Utah, Utah, USA		Baptized Uncleared	
	Christened	Place		Confirmed Uncleared	
	Died	Place		Initiatory Uncleared	
	Buried	Place		Endowed Uncleared	
				Sealed to parents Uncleared	
	Spouse				
	Married	Place		Sealed to spouse	
7 M	**Lucky (puppy) EDWARDS**				
	Born 1 Apr 2008	Place Ogden, Weber, Utah, USA		Baptized Uncleared	
	Christened	Place		Confirmed Uncleared	
	Died 29 May 2021	Place Layton, Davis, Utah, USA		Initiatory Uncleared	
	Buried 30 May 2021	Place Edwards' Cabin, Bedford, Lincoln, Wyoming, USA		Endowed Uncleared	
				Sealed to parents Uncleared	
	Spouse				
	Married	Place		Sealed to spouse	
8 F	**Cindy (puppy) EDWARDS**				
	Born 9 Dec 2019	Place Oregon, USA		Baptized Uncleared	
	Christened	Place		Confirmed Uncleared	
	Died	Place		Initiatory Uncleared	
	Buried	Place		Endowed Uncleared	
				Sealed to parents Uncleared	
	Spouse				
	Married	Place		Sealed to spouse	





Sources

1. *LDS Records - Membership Records*, # 000-1497-1356, 26 Oct 2008, Church of Jesus Christ of Latter-day Saints, 50 E. North Temple, Salt Lake City, UT 84150, U.S.A. See attachment 1.
2. Church of Jesus Christ of Latter-day Saints, *LDS Records - Baptism and Confirmation Certificate*, # 000-1497-1356, 8 Jul 1974, Church of Jesus Christ of Latter-day Saints, 50 E. North Temple, Salt Lake City, UT 84150, U.S.A. "Certificate of baptism and confirmation. Date: July 8, 1974 Bloomington Ward, Champaign Illinois Stake. This certifies that Shon Robert Edwards, son of Clifford hazen Edwards and Deanna Mae Kimball born 25 June 1966 at Salt Lake

Husband Shon Robert EDWARDS

Wife Roya Michelle FARVID

Sources (Continued)

City, Salt Lake, Utah was baptized July 6, 1974 by Clifford Hazen Edwards, High Priest and confirmed a member of The Church of Jesus Christ of Latter-day Saints July 6, 1974 by Clifford Hazen Edwards, High Priest. Signed Louis W. Stevens, Clerk. Koy E. Miskin, Bishop." See attachment 2.

3. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre-genealogy@juno.com, (801) 444-3445.
4. Universal Star Council, *Star Chronicle*, USC139231-60, 2005, Universal Star Council, YourStar.com, 13801 West Laurel Drive, Lake Forest, IL 60045. Agency that names stars after people. "Right ascension 4h57m9.87s, declination +4d40m21s, magnitude 15.1." See attachment 3.
5. LDS Church, *LDS Church Record - Priesthood Line of Authority*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 4.
6. *LDS Records - Blessing Certificate*, Church of Jesus Christ of Latter-day Saints, 50 E. North Temple, Salt Lake City, UT 84150, U.S.A.
7. *LDS Records - Membership Records*.
8. Director of Vital Statistics, *Vital Records - USA, Utah*, 11 Jul 1966, State of Utah - Department of Health, Salt Lake City, UT 841, USA. Entry date is date of registration. Date of order of certificate is 20 Apr 2006. See attachments 5 and 6.
9. Edwards, Shon R., Priesthood Lineage, Blue file for Shon R. Edwards-1966, Abt Dec 1988, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Shon's Priesthood Lineage: Lineage Chart of Shon Robert EDWARDS, born 25 June 1966, where: Salt Lake City, Salt Lake, Utah. Shon Robert EDWARDS was ordained an Elder 22 July 1984 by Clifford H. EDWARDS. Clifford H. EDWARDS was ordained a High Priest 12 May 1974 by Joseph R. LARSON Jr. Joseph R. LARSON, Jr. was ordained a High Priest 8 Sep 1963 by Ross A. KELLEY. Ross A. KELLEY was ordained a High Priest 17 Feb 1963 by Howard W. HUNTER. Howard W. HUNTER was ordained an apostle 15 Oct 1959 by David O. McKAY. David O. McKAY was ordained an apostle 9 Apr 1906 by Joseph F. SMITH. Joseph F. SMITH was ordained an apostle 1 July 1866 by Brigham YOUNG. Brigham YOUNG was ordained an apostle 14 Feb 1835 by the Three Witnesses: Oliver COWDERY, David WHITMER, and Martin HARRIS. The three Witnesses were called by revelation to choose the Twelve Apostles and on 14 Feb 1835 were "blessed by the laying on of the hands of the Presidency": Joseph SMITH, Jr., Sidney RIGDON, and Frederick G. WILLIAMS to ordain the Twelve Apostles (History of the Church, v. 2, pp. 187-188). Joseph SMITH, Jr. and Oliver COWDERY received the Melchizedek Priesthood in 1829 under the hands of Peter, James, and John. Peter, James, and John were ordained Apostles by the Lord Jesus Christ (John 15:15)." See attachment 7.
10. Marriage certificate of Shon Robert Edwards and Roya Michelle Farvid, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 8.
11. Marriage license of Shon Robert Edwards and Roya Michelle Farvid, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 9.
12. Marriage announcement for Shon and Roya Edwards, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 10.
13. *LDS Records - Marriage Certificate*, License no. 103169, 1 Apr 1994, Church of Jesus Christ of Latter-day Saints, 50 E. North Temple, Salt Lake City, UT 84150, U.S.A. "Chruch of Jesus Christ of Latter-day Saints. Marriage certificate. This certifies that Shon Robert Edwards of Provo, Utah, Utah and Roya Michelle Farvid of Glendale, Maricopa, Arizona were joined in the holy bonds of matrimony, for time and eternity, according to the ordinances of God and the laws of the land, on the first day of April 1994 in the Logan Temple of

Husband Shon Robert EDWARDS

Wife Roya Michelle FARVID

Sources (Continued)

the Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah. Witnesses: Clifford H. Edwards, Albert R. Moore. Authorized representative of the Church of Jesus Christ of Latter-day Saints: Oral L. Ballam. License issued: March 10, 1994 at Provo, Utah, Utah. License number: 103169."

14. Director of Vital Statistics, *Vital Records - USA, Utah*, Application no. 0103169, 10 Mar 1994. "Chruch of Jesus Christ of Latter-day Saints. Marriage certificate. This certifies that Shon Robert Edwards of Provo, Utah, Utah and Roya Michelle Farvid of Glendale, Maricopa, Arizona were joined in the holy bonds of matrimony, for time and eternity, according to the ordinances of God and the laws of the land, on the first day of April 1994 in the Logan Temple of the Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah. Witnesses: Clifford H. Edwards, Albert R. Moore. Authorized representative of the Church of Jesus Christ of Latter-day Saints: Oral L. Ballam. License issued: March 10, 1994 at Provo, Utah, Utah. License number: 103169.

    Chruch of Jesus Christ of Latter-day Saints. Marriage certificate. This certifies that Shon Robert Edwards of Provo, Utah, Utah and Roya Michelle Farvid of Glendale, Maricopa, Arizona were joined in the holy bonds of matrimony, for time and eternity, according to the ordinances of God and the laws of the land, on the first day of April 1994 in the Logan Temple of the Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah. Witnesses: Clifford H. Edwards, Albert R. Moore. Authorized representative of the Church of Jesus Christ of Latter-day Saints: Oral L. Ballam. License issued: March 10, 1994 at Provo, Utah, Utah. License number: 103169.

    Chruch of Jesus Christ of Latter-day Saints. Marriage certificate. This certifies that Shon Robert Edwards of Provo, Utah, Utah and Roya Michelle Farvid of Glendale, Maricopa, Arizona were joined in the holy bonds of matrimony, for time and eternity, according to the ordinances of God and the laws of the land, on the first day of April 1994 in the Logan Temple of the Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah. Witnesses: Clifford H. Edwards, Albert R. Moore. Authorized representative of the Church of Jesus Christ of Latter-day Saints: Oral L. Ballam. License issued: March 10, 1994 at Provo, Utah, Utah. License number: 103169.

    Chruch of Jesus Christ of Latter-day Saints. Marriage certificate. This certifies that Shon Robert Edwards of Provo, Utah, Utah and Roya Michelle Farvid of Glendale, Maricopa, Arizona were joined in the holy bonds of matrimony, for time and eternity, according to the ordinances of God and the laws of the land, on the first day of April 1994 in the Logan Temple of the Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah. Witnesses: Clifford H. Edwards, Albert R. Moore. Authorized representative of the Church of Jesus Christ of Latter-day Saints: Oral L. Ballam. License issued: March 10, 1994 at Provo, Utah, Utah. License number: 103169." Marriage license. See attachment 11.
15. Church of Jesus Christ of Latter-day Saints, Sealing certificate - Shon Robert Edwards and Roya Michelle Edwards, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 12.
16. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
17. *Misc dox Pratt, Jenkins, Morris papers out of order*, Shon R. Edwards, 1039 N

Husband	Shon Robert EDWARDS
Wife	Roya Michelle FARVID

Sources (Continued)

2575 W, Layton, UT 84041-7709, U.S.A. Electronic copy in pos. of Shon R. Edwards.

18. Edwards, Deanna M. or K., *Songs of Deanna Edwards*, Take Me Home, 7 Jul 2009, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A.
19. Letters Deanna Pratt.
20. *LDS Records - Membership Records*, # 000-1752-7511, 8 Sep 2008. See attachment 13.
21. Universal Star Council, *Star Chronicle*, USC139316-60, 2005. "Right ascension 4h57m13.41s, declination +4d39m13s, magnitude 15.31." See attachment 14.
22. *Vital Records - USA, Oregon*, Birth no. 71-31548, 10 Jan 1972. Kaizer Memorial Hospital. See attachment 15.
23. *Vital Records - USA, Oregon*, Birth certificate number 71-31548, 10 Jan 1972. "Certification of Vital Record: State of Oregon-State Board of Health, Amended, Vital Statistics Section 909, 136--, Birth number 71-31548, Child Name: Roya Michelle Farvid, Female, single birth, born 24 December 1971 at 7:16 a.m., Coos County, North Bend City, Keizer Memorial Hospital. Mother: Marion Christiana Moore, age 24, State of birth (if not in U.S.A., name of country), [Oregon crossed out] Austria, residence Oregon, Coos County, Coos Bay City, living inside city limits at 1432 Newmark Ave, Coos Bay OR 97420. Father: Ali lAkbar Farvid, age 30, State of Birth (if not in U.S.A., name country) Iran. Informant signature, Mrs. Marion C. Farvid. Relation to Child, mother. I certify that the above named child was born alive at the place and time and on the date stated above, Henry K. Bunnell M.D., 26 Dec 1971 MD, 4th and Highland, Coos Bay, OR 97420. Registrar, Ellen Dalrymple, date received by local registrar 12-30-71. Date received by state registrar 10 Jan 1972. Item 6c (state or country of birth of mother) amended by own aff#z5620 & older sibling's birth cert. J.A. Woodward, State Reg. av 1/13/09. B74644. I certify that this is a true, full and correct copy of the original certificate on file or the vital record facts on file in the vital records unit of the Oregon Center for Health Statistics. Date issued: 13 Jan 2009, Jennifer A. Woodward, Ph.D., State Registrar. This copy is not valid without intaglio state seal and border. Any alteration voids this certificate." Birth certificate with mother's birth place corrected from Oregon to Austria, 16 Jan 2009. See attachment 16.
24. Baptism certificate of James Selden Edwards, 6 Jan 2007, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 17.
25. *LDS Records - Membership Records*, # 000-7058-0685, 8 Sep 2008. See attachment 18.
26. Universal Star Council, *Star Chronicle*, USC139498-60, 2005. "Right ascension 4h56m57.12s, declination +4d36m24s, magnitude 14.37." See attachment 19.
27. Director of Vital Statistics, *Vital Records - USA, Utah*, File no. 98 44857, 4 Jan 1999. See attachment 20.
28. *LDS Records - Membership Records*, # 000-8136-5063, 8 Sep 2008. See attachment 21.
29. Church of Jesus Christ of Latter-day Saints, *LDS Records - Baptism and Confirmation Certificate*, 28 Feb 2009. See attachment 22.
30. Universal Star Council, *Star Chronicle*, USC139497-60, 2005. "Right ascension 4h57m52.97s, declination +4d03m18s, magnitude 14.5." See attachment 23.
31. Director of Vital Statistics, *Vital Records - USA, Utah*, File no. 2001 04547., 27 Feb 2001. See attachment 24.
32. Hospital Birth Certificate for Jared Alan Edwards, p. 2 of 2, Shon R. Edwards,

Husband	Shon Robert EDWARDS
Wife	Roya Michelle FARVID

Sources (Continued)

1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 25.

33. Hospital Birth Certificate for Jared Alan Edwards, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 26.
34. *LDS Records - Membership Records*, # 000-8136-5071, 8 Sep 2008. See attachment 27.
35. Church of Jesus Christ of Latter-day Saints, *LDS Records - Baptism and Confirmation Certificate*, 28 Feb 2009. See attachment 28.
36. Universal Star Council, *Star Chronicle*, USC139516-60, 2005. "Right ascension 4h56m57.49s, declination +4d39m14s, magnitude 15.25." See attachment 29.
37. Director of Vital Statistics, *Vital Records - USA, Utah*, File no. 2001 04548, 27 Feb 2001. See attachment 30.
38. Davis Hospital and Medical Center, Vital Records - Utah, Davis, Hospital Certificate, p. 1 of 2, 14 Feb 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Made out by father. See attachment 31.
39. Davis Hospital and Medical Center, Vital Records - Utah, Davis, 14 Feb 2001. Certificate made out by father. See attachment 32.
40. Church of Jesus Christ of Latter-day Saints, Blessing certificate for Seth Robert Edwards, 6 May 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachments 33 and 34.
41. *LDS Records - Membership Records*, # 000-8682-5283, 8 Sep 2008. See attachment 35.
42. Universal Star Council, *Star Chronicle*, USC139235-60, 2005. "Right ascension 4h57m11.49s, declination +4d38m15s, magnitude 15.24." See attachment 36.
43. Birth Certificate for David Isaac Clifford Edwards, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 37.
44. *LDS Records - Membership Records*, # 001-2248-1385, 8 Sep 2008. See attachment 38.
45. Universal Star Council, *Star Chronicle*, USC137711-60, 2005. "Right ascension 4h56m56.06s, declination +4d40m28s, magnitude 9.68." See attachment 39.
46. Birth Certificate for Brynia Marie Edwards, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 40.
47. Hospital birth certificate for Brynia Marie Edwards, p. 1 of 2., Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 41.
48. Hospital birth certificate for Brynia Marie Edwards, p. 2 of 2., Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachment 42.
49. Blessing certificate of Brynia Marie Edwards., 6 Jun 2004, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. See attachments 43 and 44.

Family Group Record

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 26 Oct 2008

Edwards, Shon Robert
Record Number: 000-1497-1356

Personal and Ordinance Information

Full name: Edwards, Shon Robert
Birth date: 25 Jun 1966
Birthplace: Salt Lake City, Salt Lake, Utah
Birth country: United States
Sex: Male
Baptism date: 06 Jul 1974
Confirmation date: 06 Jul 1974
Elder ordination date: 22 Jul 1984
Ordained elder by: Edwards, Clifford Hazen
Sealed to parents date/temple or BIC: Born in the Covenant
Endowed date and temple: 10 Jul 1985 Provo Utah
Mission country and language: England, English

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Clifford Hazen	21 Feb 1937
Pratt, Deanna Mae	26 May 1943

Current Spouse

Name (maiden name if applicable): Farvid, Roya
Birth date: 24 Dec 1971
Member: Yes
Marriage date: 01 Apr 1994
Marriage place: Logan, Cache, Utah
Sealed to current spouse date/temple: 01 Apr 1994 Logan Utah

All Children of Edwards, Shon Robert

Name (maiden name if applicable)	Sex	Birth Date	Confirm Date
Edwards, James Selden	M	22 Dec 1998	06 Jan 2007
Edwards, Jared Alan	M	13 Feb 2001	
Edwards, Seth Robert	M	13 Feb 2001	
Edwards, David Isaac Clifford	M	17 May 2002	
Edwards, Brynia Marie	F	14 Apr 2004	

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

IF THERE ARE ERRORS, have your ward clerk make the changes and give you a corrected Individual Ordinance Summary.

KEEP THIS INFORMATION CONFIDENTIAL - Because your Individual Ordinance Summary contains personal information, please be careful who you share it with.

IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 1. LDS Membership record.

MEMBER'S COPY OF ORDINANCE FORM

(BAPTISM AND CONFIRMATION OR PRIESTHOOD ORDINATION)

01 SHEET NUMBER:
02 MEMBER'S UNIT NUMBER: 0038407
03 MEMBER'S NAME SURNAME * FIRST * OTHER(S) * * JR /SR /II /etc.: EDWARDS*SHON*ROBERT
04 PITCH CODE: A
05 MEMBER'S FILE NUMBER: 14971356
06 DATE OF BIRTH DAY MONTH YEAR: 25JUN1966
07 REPORTING UNIT NUMBER: 0038407
08 DATE OF ACTION DAY MONTH YEAR: 06JUL1974
09 ACTION TYPE (1): 10
10 FORM CODE: N (N=NEW C=CHANGE D=DELETE)
11 SHEET NUMBER:
12 LIST ACTION DATA (3): EDWARDS*CLIFFORD*HAZEN
13 BY WHOM PRIESTHOOD (2): L
14 PITCH CODE: A
15 DATE CONFIRMED DAY MONTH YEAR: 06JUL1974
16 BY WHOM CONFIRMED SURNAME * FIRST * OTHER(S) * * JR /SR /II /etc.: EDWARDS*CLIFFORD*HAZEN
17 BY WHOM PRIESTHOOD (2): L
18 END: #

(1) ACTION CODE: 1=DEACON 2=TEACHER 3=PRIEST 4=ELDER 5=SEVENTY 6=HIGH PRIEST 7=BISHOP 8=PATRIARCH 9=APOSTLE 10=BAPTISM AND CONFIRMATION 11=DEATH OF MEMBER 12=DEATH OF NONMEMBER SPOUSE 13=DIVORCE 14=LEGAL NAME CHANGE 15=ASSUMED NAME CHANGE

X X

(2) PRIESTHOOD CODE: 3=PRIEST 4=ELDER 5=SEVENTY 6=HIGH PRIEST 8=PATRIARCH 9=APOSTLE

19 SHEET NUMBER:
20 OVERFLOW /BLOCK NUMBER @ DATA /BLOCK NUMBER @ DATA /etc.:
21 PITCH CODE:
22 END:

(3) IF THIS FORM IS BEING USED TO RECORD BAPTISM OR PRIESTHOOD ORDINATION,
LIST BY WHOM NAME (SURNAME* FIRST* OTHERS)** JR/SR/II/etc.)
FOR DEATH OF MEMBER LIST PLACE OF DEATH (CITY OR TOWN* COUNTY OR DISTRICT* STATE OR PROVINCE* NATION IF OTHER THAN USA)
FOR DEATH OF NONMEMBER SPOUSE, LIST FULL (MAIDEN) NAME OF NONMEMBER SPOUSE (SURNAME* FIRST* OTHER(S)** JR/SR/II/etc.)
FOR DIVORCE LIST FULL (MAIDEN) NAME OF DIVORCED SPOUSE (SURNAME* FIRST* OTHER(S)** JR/SR/II/etc.)
FOR NAME CHANGE (LEGAL OR ASSUMED), LIST NEW NAME (SURNAME* FIRST* OTHER(S)** JR/SR/II/etc.)

FORM 1621 9/69 THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS STOCK NO. HE-0100

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Certificate of Baptism and Confirmation

Date JULY 8 19 74

BLOOMINGTON Ward CHAMPAIGN ILLINOIS STAKE

This Certifies that SHON ROBERT EDWARDS

SON (Son or Daughter) of CLIFFORD HAZEN EDWARDS (Father's Name) and DEANNA MAE KIMBALL (Mother's Maiden Name)

Born 25 JUNE 1966 (Date), at SALT LAKE CITY (City or Town), SALT LAKE (County), UTAH (State or Nation)

was baptized JULY 6 1974 (Date), by CLIFFORD HAZEN EDWARDS, HIGH PRIEST (Priesthood), and confirmed a member of The Church of Jesus Christ of Latter-day Saints, JULY 6 1974 (Date)

by CLIFFORD HAZEN EDWARDS, HIGH PRIEST (Priesthood).

Signed Louis W. Stevens (Clerk) Signed Roy E. Mikkelsen (Bishop—Branch President)

Attachment 2. Baptism and confirmation certificate of Shon Robert Edwards.

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139231-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

Shon Robert Edwards Star

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H57M9.87S, DECLINATION +4D40M21S, MAGNITUDE 15.1.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Always remember to be firm and worthy and steadfast as the stars.

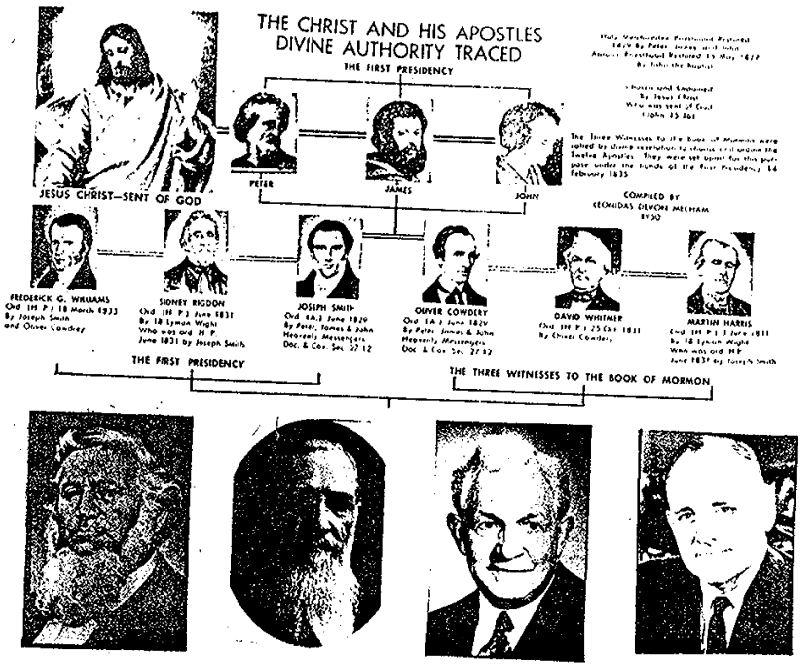
Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; James S. Edwards Star, USC139498-60; Seth Robert Edwards Star, USC139516-60; David Isaac Clifford Edwards Str, USC139235-60; Brynia Marie Edwards Star, USC137711-60; Roya Michelle Farvid Edwards Str, USC139316-60

Attachment 3. Shon's star in Orion constellation, belt.

SHON'S PRIESTHOOD LINEAGE



THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
LINEAGE OF THE HOLY MELCHIZEDEK PRIESTHOOD

PRIESTHOOD LINEAGE OF SHON ROBERT EDWARDS

Shon Robert EDWARDS was ordained an Elder 22 July 1984 by Clifford H. EDWARDS.
Clifford H. EDWARDS was ordained a High Priest 12 May 1974 by Joseph R. LARSON, Jr.
Joseph R. LARSON, Jr. was ordained a High Priest 8 Sep 1963 by Ross A. KELLEY.
Ross A. KELLEY was ordained a High Priest 17 Feb 1963 by Howard W. HUNTER.
Howard W. HUNTER was ordained an Apostle 15 Oct 1959 by David O. McKAY.
David O. McKAY was ordained an Apostle 9 Apr 1906 by Joseph F. SMITH.
Joseph F. SMITH was ordained an Apostle 1 July 1866 by Brigham YOUNG.
Brigham YOUNG was ordained an Apostle 14 Feb 1835 by the Three Witnesses: Oliver COWDERY, David WHITMER, and Martin HARRIS.

The Three Witnesses were called by revelation to choose the Twelve Apostles and on 14 Feb 1835 were "blessed by the laying on of the hands of the Presidency": Joseph SMITH, Jr., Sidney RIGDON, and Frederick G. WILLIAMS, to ordain the Twelve Apostles (History of the Church Vol. 2, pp. 187-188).

Joseph SMITH Jr., and Oliver COWDERY received the Melchizedek Priesthood in 1829 under the hands of Peter, James, and John.
Peter, James, and John were ordained Apostles by the Lord Jesus Christ (John 15:15)

Lineage Chart of

Shon Robert EDWARDS

Born 25 June 1966

Where Salt Lake City, Salt Lake, Utah

SHEET NO. 17

Place in your

BOOK OF REMEMBRANCE
TREASURES OF TRUTH
TRADEMARK

© 1950 Leonidas DeVon Mecham
Bot East Stratford Ave.
Salt Lake City, Utah 84106
BOOKCRAFT, INC.—(Distributor)
Box 25777 SLC 84125

Individual photos with data underneath, gummed back, like on this chart, of all Gen. Authorities back to Christ, available for 10c each, thru L. D. Mecham, address above right. Send self addressed & stamped envelope for mailing. MAKE SURE TRADEMARK IS ON ALL CHARTS.

Attachment 4. Shon Edwards' Priesthood Line of Authority

STATE OF UTAH

DEPARTMENT OF HEALTH

DEPARTMENT OF COMMMERCE
BUREAU OF THE CENSUS

STATE OF UTAH
CERTIFICATE OF LIVE BIRTH

State File No. 2975
Registrar's No. 3070

1. PLACE OF BIRTH:
(a) County: Salt Lake
(b) City or town: Salt Lake City (If outside city or town limits write RURAL)
(c) Name of hospital or institution: 426 So. 8th East St. (If not in hospital or institution give street number or location)
(d) Mother's stay before delivery: In hospital or institution..... In this community..... (Specify whether years, months, or days)

2. USUAL RESIDENCE OF MOTHER:
(a) State: Utah
(b) County: Salt Lake
(c) City or town: Salt Lake City (If outside city or town limits write RURAL)
(d) Street No.: 426 So. 8th East St. (If rural give location)

3. Full name of child: Deanna Mae Kimball (Leave blank if child has not been named)
4. Date of birth: May 26, 1943 (month) (day) (year)

5. Sex	6. Twin or Triplet	If so—born 1st, 2nd or 3rd	7. Number months of pregnancy	8. Is mother married?
female			9	yes

FATHER OF CHILD

9. Full name: Richard Partridge Kimball
10. Color or race: white 11. Age at time of this birth: 27 yrs.
12. Birthplace: Salt Lake City, Utah (City, town, or county) (State or foreign country)
13. Usual occupation: Painter
14. Industry or business: Contracting

MOTHER OF CHILD

15. Full maiden name: Agnes Josephine Berg
16. Color or race: white 17. Age at time of this birth: 32 yrs.
18. Birthplace: Salt Lake City, Utah (City, town, or county) (State or foreign country)
19. Usual occupation: Housewife
20. Industry or business: own home

21. Children born to this mother:
(a) How many other children of this mother are now living? 5
(b) How many other children were born alive but are now dead? 0
(c) How many children were born dead? 0

22. Mother's mailing address for registration notice: Same as above.

Was mother's blood tested seriologically? yes Date
If not, state why?

23. I hereby certify that I attended the birth of this child who was born alive at the hour of 5:10a.m. on the date above stated and that the information given was furnished by Mrs. R. P. Kimball, related to this child as mother

24. Date received by local registrar: July 7, 1943
25. Registrar's own signature: T. J. Howells M.D. by my
26. Given name added from supplemental report

Attendant's own signature: L. W. Pratt
M. D., midwife, or other: --- Date signed: 6-2-43
Address: 426 So. 8 E. St.

the number of each, in order of birth, stated.

SDH-BHS 95 (12-79)

This is to certify that this is a true copy of the certificate on file in this office. This certified copy is issued under authority of Section 26-15-26 of the Utah Code Annotated, 1953 as Amended.

Date issued: DEC 10 1981

COUNTY

REGISTRAR

John E Brockert
John E. Brockert
DIRECTOR OF VITAL STATISTICS
BY

THE GREAT SEAL OF THE STATE OF UTAH
INDUSTRY
1847
1896

American Bank Note Company

WARNING: IT IS ILLEGAL TO DUPLICATE THIS COPY

STATE OF UTAH — DEPARTMENT OF HEALTH

Utah Birth Certification

Shon Robert Edwards
Name of Child

Male	June 25, 1966	18:08
Sex of Child	Date of Birth	Time of Birth

Salt Lake City
City of Birth

Salt Lake
County of Birth

~~~~~~

DeAnna Mae Kimball
Mother's Maiden Name

23
Mother's Age

~~~~~~

Clifford Hazen Edwards
Father's Name

29
Father's Age

~~~~~~

July 11, 1966	19661811132
Date of Registration	File Number

April 20, 2006
Date Issued

This is to certify that this is a true copy of the certificate on file in this office. This certified copy is issued under authority of section 26-2-22 of the Utah Code Annotated, 1953 As Amended.

Date Issued: APR 20 2006

Barry E. Nangle
DIRECTOR OF VITAL RECORDS

UTAH DEPARTMENT OF HEALTH
VITAL RECORDS & STATISTICS
SALT LAKE CITY, UTAH

THE GREAT SEAL OF THE STATE OF UTAH 1896

SDH-BVR 94 (9/96)

SL 50091357

50091357

WARNING: IT IS ILLEGAL TO DUPLICATE THIS COPY FOR OFFICIAL PURPOSES.
ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATION.

Attachment 6. Shon's Birth Certificate, born 25 June 1966.
~~~~~~

SHON'S PRIESTHOOD LINEAGE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
LINEAGE OF THE HOLY MELCHIZEDEK PRIESTHOOD

PRIESTHOOD LINEAGE OF SHON ROBERT EDWARDS

Shon Robert EDWARDS was ordained an Elder 22 July 1984 by Clifford Sl. EDWARDS.

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Joseph R. LARSON, Jr. was ordained a High Priest 8 Sep 1963 by Ross A. KELLEY.

Ross A. KELLEY was ordained a High Priest 17 Feb 1963 by Howard W. HUNTER.

Howard W. HUNTER was ordained an Apostle 15 Oct 1959 by David O. McKAY.

David O. McKAY was ordained an Apostle 9 Apr 1906 by Joseph F. SMITH.

Joseph F. SMITH was ordained an Apostle 1 July 1366 by Brigham YOUNG.

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The Three Witnesses were called by revelation to choose the Twelve Apostles and on 14 Feb 1835 were "blessed by the laying on of the hands of the Presidency": Joseph SMITH, Jr., Sidney RIGDON, and Frederick G. WILLIAMS, to ordain the Twelve Apostles (History of the Church Vol. 2, pp. 187-188).

Joseph SMITH Jr., and Oliver COWDERY received the Melchizedek Priesthood in 1829 under the hands of Peter, James, and John.

Peter, James, and John were ordained Apostles by the Lord Jesus Christ (John 15:15)

Lineage Chart of Shon Robert EDWARDS

Born 25 June 1966

Where Salt Lake City, Salt Lake, Utah

SHEET NO. 17

Individual photos with mats ungarnished. Garnished books like on this chart, of all Genealogical Publishers available for Your Family History. Send self addressed envelope for mailing. MAKE SURE TRADEMARK IS ON ALL CHARTS.

Book of Remembrance
TRADEMARK

© 1950 Leonidas DeVon Methom
601 East Simpson Ave.
Salt Lake City, Utah 84106
BOOKCRAFT, INC. (Distributor)
Box 25777 SLC 84125

Attachment 7. Priesthood lineage of Shon Robert Edwards to office of Elder.

STATE OF UTAH

CERTIFICATION OF VITAL RECORD

Utah Marriage Certification

April 1, 1994 Date of Marriage	1994004092 File Number
Shon R Edwards Name of Groom	27 Age of Groom
Roya M Farvid Name of Bride	22 Age of Bride

Utah
County of Issuance

August 21, 2006
Date Issued

DATE ISSUED:
AUG 21 2006

This is an exact reproduction of the document registered in the State Office of Vital Statistics. Security features of this official document include: Intaglio Border, V & R images in top cycloids, ultra violet fibers and hologram image of a hawk over the word valid. This document displays the date, seal and signature of the State Registrar of Vital Statistics.
Updated Utah State Seal replaces hawk over valid for authenticity.

Barry E. Nangle
State Registrar

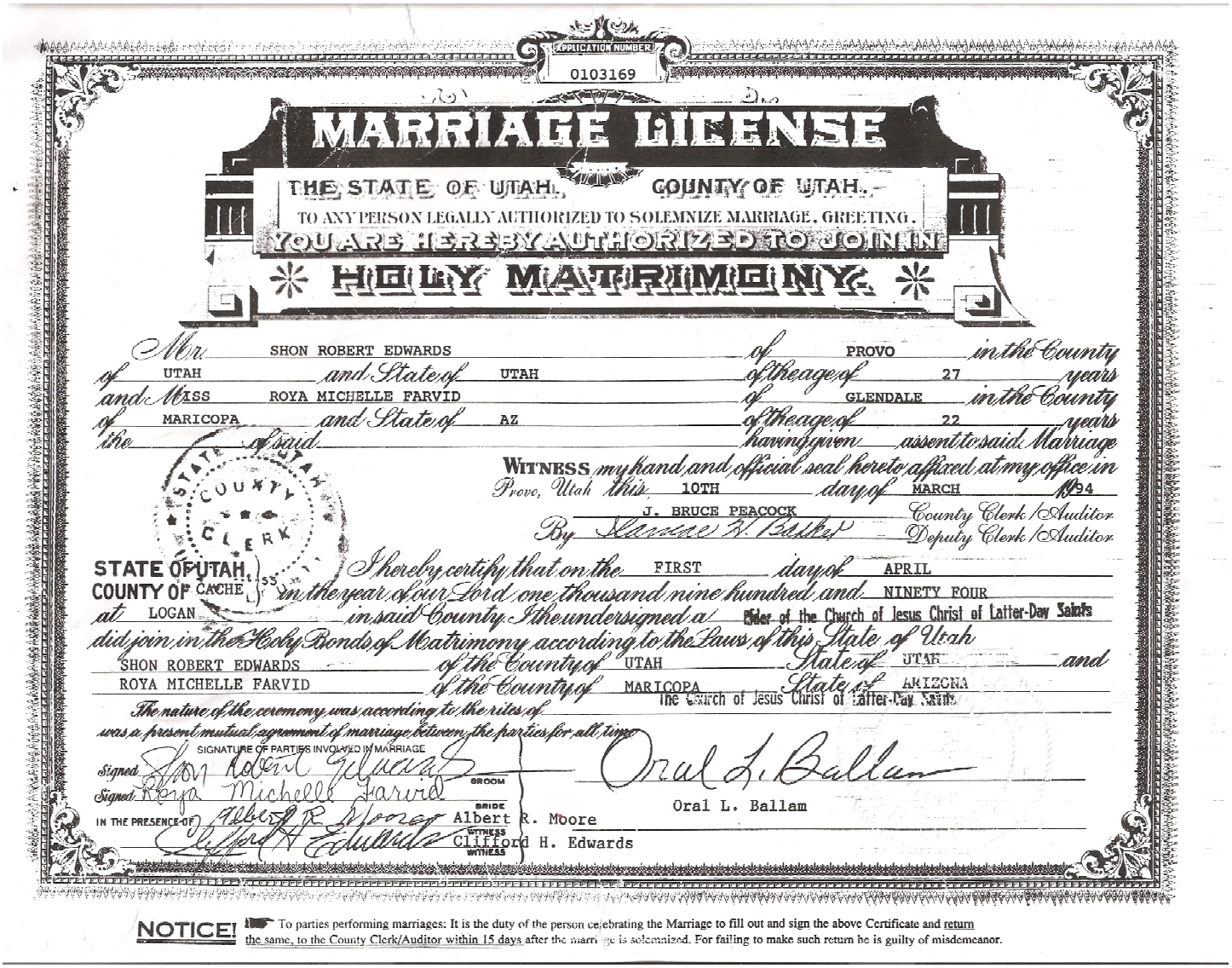
061009896

UTAH DEPARTMENT OF HEALTH
Office of Vital Records & Statistics
Salt Lake City, Utah

MIDWEST BANK NOTE COMPANY

ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATE

Attachment 8. Marriage certificate of Shon Robert Edwards and Roya Michelle Farvid



APPLICATION NUMBER 0103169

MARRIAGE LICENSE

THE STATE OF UTAH, COUNTY OF UTAH,—

TO ANY PERSON LEGALLY AUTHORIZED TO SOLEMNIZE MARRIAGE, GREETING.

YOU ARE HEREBY AUTHORIZED TO JOIN IN

HOLY MATRIMONY.

Mr. SHON ROBERT EDWARDS of PROVO in the County of UTAH and State of UTAH of the age of 27 years and Miss ROYA MICHELLE FARVID of GLENDALE in the County of MARICOPA and State of AZ of the age of 22 years the having given assent to said Marriage of said

WITNESS my hand and official seal hereto affixed at my office in Provo, Utah this 10TH day of MARCH 1994

J. BRUCE PEACOCK County Clerk/Auditor

By Clarice H. Baker Deputy Clerk/Auditor

STATE OF UTAH, COUNTY OF CACHE, ss.

I hereby certify that on the FIRST day of APRIL in the year of our Lord one thousand nine hundred and NINETY FOUR at LOGAN in said County I the undersigned a Elder of the Church of Jesus Christ of Latter-Day Saints did join in the Holy Bonds of Matrimony according to the Laws of this State of Utah SHON ROBERT EDWARDS of the County of UTAH State of UTAH and ROYA MICHELLE FARVID of the County of MARICOPA State of ARIZONA

The nature of the ceremony was according to the rites of The Church of Jesus Christ of Latter-Day Saints was a present mutual agreement of marriage between the parties for all time

SIGNATURE OF PARTIES INVOLVED IN MARRIAGE

Signed Shon Robert Edwards GROOM

Signed Roya Michelle Farvid BRIDE

IN THE PRESENCE OF Albert R. Moore WITNESS

Clifford H. Edwards WITNESS

Oral L. Ballam

Oral L. Ballam

NOTICE! To parties performing marriages: It is the duty of the person celebrating the Marriage to fill out and sign the above Certificate and return the same, to the County Clerk/Auditor within 15 days after the marriage is solemnized. For failing to make such return he is guilty of misdemeanor.

It's no joke!

Shon and Roya really are getting married
on April Fool's Day
in the Logan L.D.S. Temple!

Our parents:
Cliff and Deanna Edwards
Alan and Marion Farvid
are throwing some parties.
Please come!

Open House
Friday, April 1
124 West 400 South
Orem, Utah
6:00-8:00 p.m.

Open House
Saturday, April 16
21973 North 69th Avenue
Glendale, Arizona
6:00-8:00 p.m.

Attachment 10. Marriage announcement for Shon and Roya.

PHOTO COPY

APPLICATION NUMBER 0103169

MARRIAGE LICENSE

THE STATE OF UTAH, COUNTY OF UTAH.

TO ANY PERSON LEGALLY AUTHORIZED TO SOLEMNIZE MARRIAGE, GREETING.

YOU ARE HEREBY AUTHORIZED TO JOIN IN

HOLY MATRIMONY.

Mr. SHON ROBERT EDWARDS of PROVO in the County of UTAH and State of UTAH of the age of 27 years and Miss ROYA MICHELLE FARVID of GLENDALE in the County of MARICOPA and State of AZ of the age of 22 years of said having given assent to said Marriage

WITNESS my hand and official seal hereto affixed at my office in Provo, Utah this 10TH day of MARCH 1994

J. BRUCE PEACOCK County Clerk/Auditor

By Lenore B. Baker Deputy Clerk/Auditor

STATE OF UTAH, COUNTY OF CACHE ss.

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The nature of the ceremony was according to the rites of The Church of Jesus Christ of Latter-Day Saints was a present mutual agreement of marriage between the parties for all time

SIGNATURE OF PARTIES INVOLVED IN MARRIAGE

Signed Shon Robert Edwards GROOM

Signed Roya Michelle Farvid BRIDE

IN THE PRESENCE OF Albert R. Moore WITNESS

Clifford H. Edwards WITNESS

Oral L. Ballam

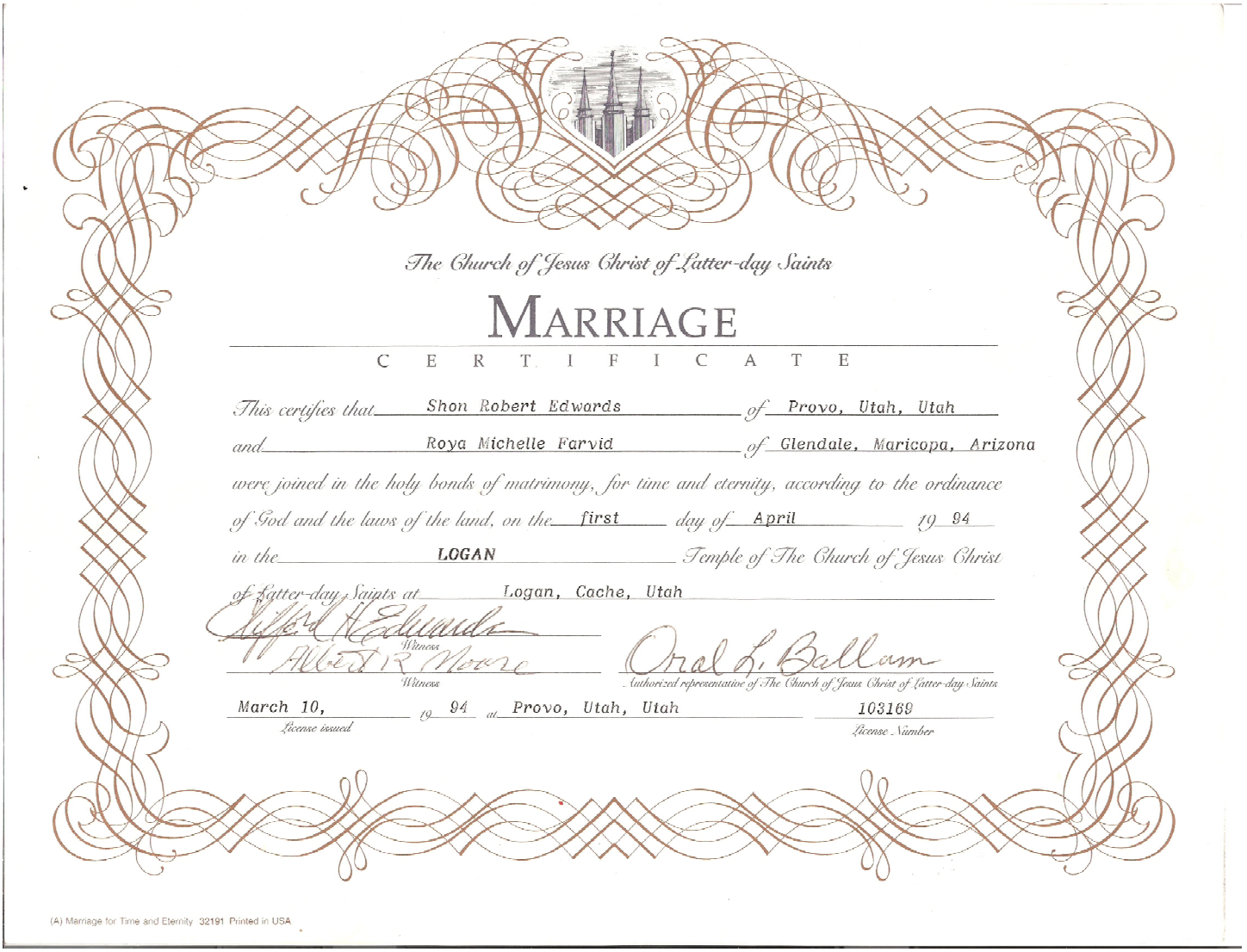
Oral L. Ballam

Albert R. Moore

Clifford H. Edwards

NOTICE! To parties performing marriages: It is the duty of the person celebrating the Marriage to fill out and sign the above Certificate and return the same to the County Clerk/Auditor within 15 days after the marriage is solemnized. For failing to make such return he is guilty of misdemeanor

Attachment 11. A-EDWARDS, Shon Robert-1966 & FARVID, Roya-marriage license



The Church of Jesus Christ of Latter-day Saints

MARRIAGE

C E R T I F I C A T E

This certifies that Shon Robert Edwards of Provo, Utah, Utah

and Roya Michelle Farvid of Glendale, Maricopa, Arizona

were joined in the holy bonds of matrimony, for time and eternity, according to the ordinance of God and the laws of the land, on the first day of April 19 94

in the LOGAN Temple of The Church of Jesus Christ of Latter-day Saints at Logan, Cache, Utah

Witness

Witness

Authorized representative of The Church of Jesus Christ of Latter-day Saints

March 10, 19 94 at Provo, Utah, Utah 103169

License issued License Number

(A) Marriage for Time and Eternity 32191 Printed in USA

Attachment 12. A-EDWARDS, Shon Robert and FARVID, Roya Michelle-Sealing cert

Family Group Record

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 08 Sep 2008

Edwards, Roya Michelle
Record Number: 000-1752-7511

Personal and Ordinance Information

Full name: Edwards, Roya Michelle
Maiden name: Farvid, Roya
Birth date: 24 Dec 1971
Birthplace: North Bend, Coos, Oregon
Birth country: United States
Sex: Female
Baptism date: 05 Jan 1980
Confirmation date: 06 Jan 1980
Sealed to parents date/temple or BIC:
Endowed date and temple: 30 Mar 1994 Provo Utah

Parents

Name (maiden name if applicable)	Birth Date
Farvid, Alan A. (Ali Akbar)	10 Nov 1941
Moore, Marion Christiana Norma	11 Jul 1947

Current Spouse

Name (maiden name if applicable): Edwards, Shon Robert
Birth date: 25 Jun 1966
Member: Yes
Marriage date: 01 Apr 1994
Marriage place: Logan, Cache, Utah
Sealed to current spouse date/temple: 01 Apr 1994 Logan Utah

All Children of Edwards, Roya Michelle

Name (maiden name if applicable)	Sex	Birth Date	Confirm Date
Edwards, James Selden	M	22 Dec 1998	06 Jan 2007
Edwards, Jared Alan	M	13 Feb 2001	
Edwards, Seth Robert	M	13 Feb 2001	
Edwards, David Isaac Clifford	M	17 May 2002	
Edwards, Brynia Marie	F	14 Apr 2004	

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

IF THERE ARE ERRORS, have your ward clerk make the changes and give you a corrected Individual Ordinance Summary.

KEEP THIS INFORMATION CONFIDENTIAL - Because your Individual Ordinance Summary contains personal information, please be careful who you share it with.

IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 13. LDS membership record.

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139316-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

Roya Michelle Farvid Edwards Str

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H57M13.41S, DECLINATION +4D39M13S, MAGNITUDE 15.31.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Sweet angel, best friend in all the universe. You are constant and this is a reminder us of that your special quality, which is goes beyond what most mortals can even comprehend of your loyalty. Thank you, my love. We shall indeed be together forever.

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; James S. Edwards Star, USC139498-60; Seth Robert Edwards Star, USC139516-60; David Isaac Clifford Edwards Str, USC139235-60; Brynia Marie Edwards Star, USC137711-60; Shon Robert Edwards Star, USC139231-60

Attachment 14. Roya's star in constellation Orion, belt.

CERTIFICATION OF VITAL RECORD

909

STATE OF OREGON—STATE BOARD OF HEALTH
Vital Statistics Section
136– 71-31548

Local File Number

CERTIFICATE OF LIVE BIRTH

Birth Number

CHILD—NAME 1.	First: Roya	Middle: Michelle	Last: Farvid		
SEX 2. Female	THIS BIRTH—single, twin, triplet, etc. (specify) 3a. single	IF NOT SINGLE BIRTH—Born first, second, third, etc. (specify) 3b. ---	DATE OF BIRTH (month, day, year) 4a. December 24, 1971	HOUR 4b. 7:16 A M.	
COUNTY OF BIRTH 5a. Coos	CITY, TOWN, OR LOCATION OF BIRTH 5b. North Bend		HOSPITAL—NAME (if not in hospital, give street and number) 5c. Keizer MemorialHospital		
MOTHER—MAIDEN NAME 6a.	First: Marion	Middle: Christiana	Last: Moore	AGE (at time of this birth) 6b. 24	STATE OF BIRTH (if not in U.S.A., name country) 6c. Oregon
RESIDENCE—STATE 7a. Oregon	COUNTY 7b. Coos	CITY, TOWN, OR LOCATION 7c. Coos Bay	Inside City Limits (specify yes or no) 7d. yes	STREET AND NUMBER OR R.F.D (ZIP) 7e. 1432 Newmark Ave. 97420	
FATHER—NAME 8a.	First: Ali	Middle: Akbar	Last: Farvid	AGE (at time of this birth) 8b. 30	STATE OF BIRTH (if not in U.S.A., name country) 8c. Iran
INFORMANT—SIGNATURE 9a. Mrs. Marion C. Farvid	The information listed in items 1-8 is true and correct to the best of my knowledge.			RELATION TO CHILD 9b. Mother	
I certify that the above named child was born alive at the place and time and on the date stated above. 10a. SIGNATURE (Type or print) Henry K. Bunnell	DATE SIGNED (month, day, year) 10b. Dec 26, 1971			ATTENDANT—M.D., D.O., , Other (specify) 10c. M.D.	
CERTIFIER—NAME 10d. Henry K. Bunnell, M.D.	MAILING ADDRESS (Street, city or town, state, zip) 10e. 4th & Highland, Coos Bay, Oregon 97420				
REGISTRAR—SIGNATURE 11a. Ellen Dalrymple	DATE RECEIVED BY LOCAL REGISTRAR month day year 11b. 12-30-71			DATE RECEIVED BY STATE REGISTRAR month day year 11c. JAN 10 1972	
ITEM CORRECTED: 12.	CORRECTED TO READ:	DOCUMENTARY EVIDENCE:		REVIEWED BY:	

I CERTIFY THAT THIS IS A TRUE, FULL AND CORRECT COPY OF THE ORIGINAL CERTIFICATE ON FILE OR THE VITAL RECORD FACTS ON FILE IN THE VITAL RECORDS UNIT OF THE OREGON CENTER FOR HEALTH STATISTICS.

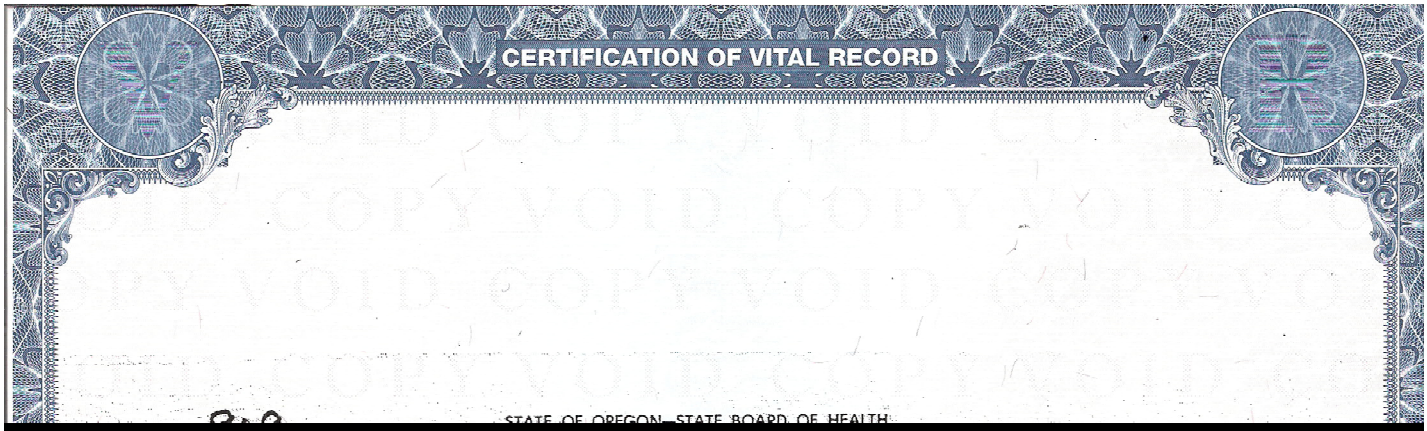
DATE ISSUED: DEC 23 2009

JENNIFER A. WOODWARD, Ph.D.
STATE REGISTRAR

THIS COPY IS NOT VALID WITHOUT INTAGLIO STATE SEAL AND BORDER.

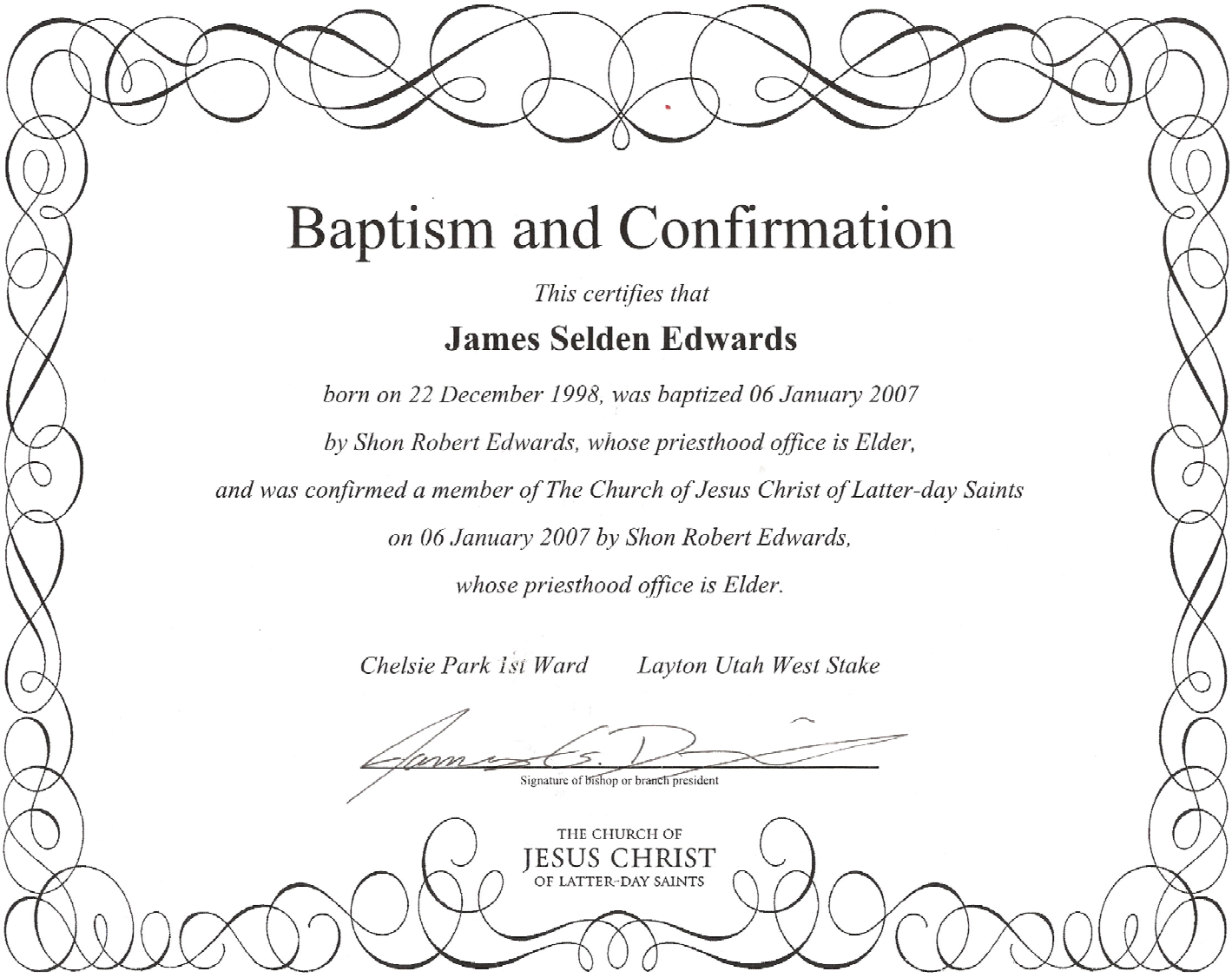
ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATE

Attachment 15. Roya's birth certificate.



[redacted]

Attachment 16. C-FARVID, Roya Michelle-1971-birth certificate-corrected



Baptism and Confirmation

This certifies that

James Selden Edwards

born on 22 December 1998, was baptized 06 January 2007

by Shon Robert Edwards, whose priesthood office is Elder,

and was confirmed a member of The Church of Jesus Christ of Latter-day Saints

on 06 January 2007 by Shon Robert Edwards,

whose priesthood office is Elder.

Chelsie Park 1st Ward *Layton Utah West Stake*

Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Attachment 17. Baptism and Confirmation of James Selden Edwards.

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 08 Sep 2008

Edwards, James Selden
Record Number: 000-7058-0685

Personal and Ordinance Information

Full name: Edwards, James Selden
Birth date: 22 Dec 1998
Birthplace: Provo, Utah, Utah, USA
Birth country: United States
Sex: Male
Baptism date: 06 Jan 2007
Confirmation date: 06 Jan 2007
Sealed to parents date/temple or BIC: Born in the Covenant

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Shon Robert	25 Jun 1966
Farvid, Roya	24 Dec 1971

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

IF THERE ARE ERRORS, have your ward clerk make the changes and give you a corrected Individual Ordinance Summary.

KEEP THIS INFORMATION CONFIDENTIAL - Because your Individual Ordinance Summary contains personal information, please be careful who you share it with.

IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 18. LDS membership records.

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139498-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

James S. Edwards Star

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H56M57.12S, DECLINATION +4D36M24S, MAGNITUDE 14.37.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Merry Christmas Jimmy. You are our first little star and so proud we are of you. Merry Christmas and how we love you!

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; Seth Robert Edwards Star, USC139516-60; David Isaac Clifford Edwards Str, USC139235-60; Brynia Marie Edwards Star, USC137711-60; Roya Michelle Farvid Edwards Str, USC139516-60; Sbon Robert Edwards Star, USC139231-60

Attachment 19. James' star in constellation Orion, belt.

STATE OF UTAH — DEPARTMENT OF HEALTH

Birth Certification

James Selden Edwards
Name of Child

DECEMBER 22, 1998 — Date of Birth
06:12 — Time of Birth
MALE — Sex of Child
UTAH — County of Birth

Roya Michelle Farvid
Mother's Maiden Name

26 — Mother's Age
OREGON — Mother's Place of Birth

Shon Robert Edwards
Father's Name

32 — Father's Age
UTAH — Father's Place of Birth

JANUARY 4, 1999 — Date of Registration
98 44857 — File Number

JUNE 4, 1999
Date Issued

This is to certify that this is a true copy of the information on file in this office. This certified copy is issued under authority of Section 26-2-22 of the Utah Code Annotated, 1953 as amended.

Barry E. Nangle
DIRECTOR OF VITAL RECORDS

UTAH DEPARTMENT OF HEALTH
BUREAU OF VITAL STATISTICS
SALT LAKE CITY, UTAH

SDH-BVR 83 (9/96)

JUN 04 1999

SS333070

0033307 0

THE GREAT SEAL OF THE STATE OF UTAH 1847 1896

WARNING: IT IS ILLEGAL TO DUPLICATE THIS COPY FOR OFFICIAL PURPOSES. ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATION.

Attachment 20. James Selden Edwards

Birth certificate of James Selden Edwards.

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 08 Sep 2008

Edwards, Jared Alan
Record Number: 000-8136-5063

Personal and Ordinance Information

Full name: Edwards, Jared Alan
Birth date: 13 Feb 2001
Birthplace: Layton, Davis, Utah, USA
Birth country: United States
Sex: Male
Baptism date:
Confirmation date:
Sealed to parents date/temple or BIC: Born in the Covenant

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Shon Robert	25 Jun 1966
Farvid, Roya	24 Dec 1971

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

IF THERE ARE ERRORS, have your ward clerk make the changes and give you a corrected Individual Ordinance Summary.

KEEP THIS INFORMATION CONFIDENTIAL - Because your Individual Ordinance Summary contains personal information, please be careful who you share it with.

IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 21. LDS membership records.

Baptism and Confirmation

This certifies that

Jared Alan Edwards

born on 13 February 2001, was baptized 28 February 2009

by Shon Robert Edwards, whose priesthood office is Elder,

and was confirmed a member of The Church of Jesus Christ of Latter-day Saints

on 28 February 2009 by Shon Robert Edwards,

whose priesthood office is Elder.

Chelsie Park 1st Ward *Layton Utah West Stake*

Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139497-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

Jared's Star

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H57M52.97S, DECLINATION +4D03M18S, MAGNITUDE 14.5.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Jerry, this special star is for you. You are so loving and kind and we are always so proud of how obedient you are. This star will hopefully remind you to stay firm.

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: James S. Edwards Star, USC139498-60; Seth Robert Edwards Star, USC139516-60; David Isaac Clifford Edwards Str, USC139235-60; Brynia Marie Edwards Star, USC137711-60; Roya Michelle Farvid Edwards Str, USC139316-60; Shon Robert Edwards Star, USC139231-60

Attachment 23. Jared's star in constellation Orion, belt.

STATE OF UTAH — DEPARTMENT OF HEALTH

Utah Birth Certification

Jared Alan Edwards
Name of Child

Male	February 13, 2001	09:30	06 Lbs 02 oz
Sex of Child	Date of Birth	Time of Birth	Birth Weight

Davis Hospital and Medical Center — Place of Birth
Davis — County of Birth

Steven L. Johnson, M.D.
Birth Attendant

Roya Michelle Farvid
Mother's Maiden Name

December 24, 1971	Oregon
Mother's Date of Birth	Mother's Place of Birth

Layton	Utah
Mother's Residence City	Mother's Residence State/Country

Shon Robert Edwards
Father's Name

June 25, 1966	Utah
Father's Date of Birth	Father's Place of Birth

February 20, 2001	2001 04547	Yes
Date of Registration	File Number	SSA Card Requested

February 21, 2001
Date Issued

Date Issued

This is to certify that this is a true copy of the certificate on file in this office. This certified copy is issued under authority of section 26-2-22 of the Utah Code Annotated, 1953 As Amended.

Date Issued:

Barry E. Nangle
DIRECTOR OF VITAL RECORDS

County

Registrar

By
LEWIS R. GARRETT
DAVIS COUNTY HEALTH DEPT
FARMINGTON, UTAH

SDH-EVRHS 95 (9/96)

LL 753309

0075309

THE GREAT SEAL OF THE STATE OF UTAH 1847 1896

Attachment 24. Jared Alan EDWARDS.

Jared Alan EDWARDS, born 13 Feb 2001 in Layton, Davis, Utah, U.S.A.

FAMILY HISTORY

FATHER'S FULL NAME SHAUN ROBERT EDWARDS

BIRTHPLACE SALT LAKE CITY, SALT LAKE, UTAH DATE 25 JUN 1966

MOTHER'S MAIDEN NAME ROYA MICHELLE FARVID

BIRTHPLACE NORTH BEND, COOS, OREGON DATE 24 DEC 1971

RESIDENCE AT TIME CHILD WAS BORN LAYTON, DAVIS, UTAH

SEX OF CHILD M WEIGHT AT BIRTH 6 POUNDS 2 OUNCES LENGTH ___ INCHES

BABY'S LEFT FOOTPRINT

BABY'S RIGHT FOOTPRINT

MOTHER'S LEFT THUMBPRINT

MOTHER'S RIGHT THUMBPRINT

THIS DOCUMENT SHOULD BE CAREFULLY PRESERVED. IT IS YOUR FAMILY'S HEIRLOOM RECORD OF THE FACTS PERTAINING TO YOUR CHILD'S BIRTH. THE LAW REQUIRES THAT THE ORIGINAL CERTIFICATE (NOT THIS DOCUMENT) BE FILED WITH THE DAVIS COUNTY HEALTH DEPARTMENT AT THE DAVIS COUNTY COURTHOUSE, FARMINGTON, UTAH, FROM WHICH AN OFFICIAL COPY MAY BE OBTAINED.

Attachment 25. Hospital Birth Certificate for Jared Alan Edwards, p. 2 of 2.

JARED ALAN EDWARDS

BIRTH CERTIFICATE

Davis Hospital and Medical Center

The Caring Professionals

13 FEBRUARY 2001

BORN ON

SHON ROBERT EDWARDS AND ROYA MICHELLE KHAVID

CHILD OF

DR. STEPHEN JOHNSON

DELIVERED BY

The Women's Center

Attachment 26. Hospital Birth Certificate for Jared Alan Edwards, p. 1 of 2.

Family Group Record

The Church of Jesus Christ of Latter-day Saints — **Edwards, Seth Robert**
Individual Ordinance Summary - 08 Sep 2008 — **Record Number: 000-8136-5071**

Personal and Ordinance Information

Full name: Edwards, Seth Robert
Birth date: 13 Feb 2001
Birthplace: Layton, Davis, Utah, USA
Birth country: United States
Sex: Male
Baptism date:
Confirmation date:
Sealed to parents date/temple or BIC: Born in the Covenant

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Shon Robert	25 Jun 1966
Farvid, Roya	24 Dec 1971

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: src.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

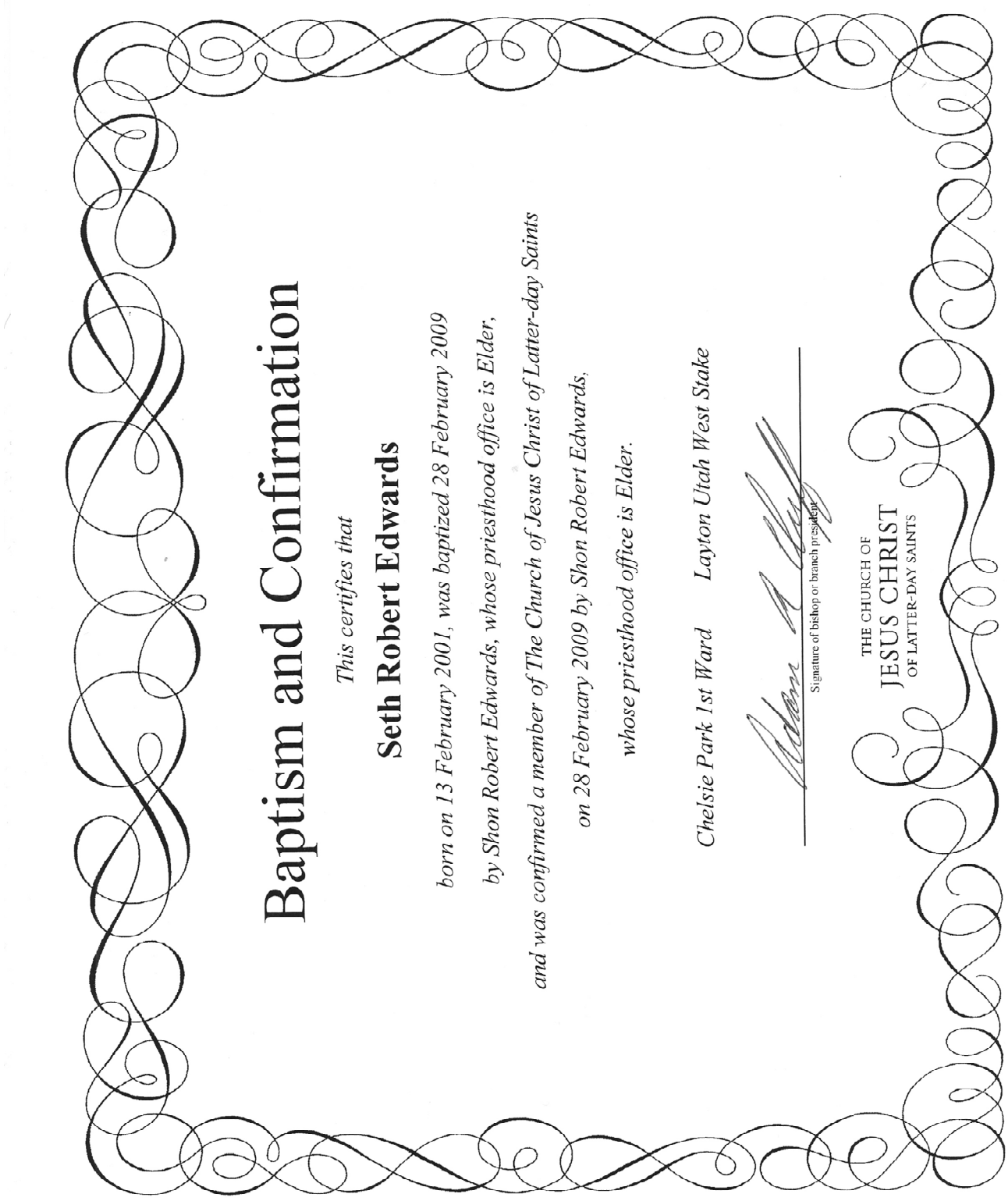
IF THERE ARE ERRORS, have your ward clerk make the changes and give you a corrected Individual Ordinance Summary.

KEEP THIS INFORMATION CONFIDENTIAL - Because your Individual Ordinance Summary contains personal information, please be careful who you share it with.

IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 27. LDS membership records.



Baptism and Confirmation

This certifies that

Seth Robert Edwards

born on 13 February 2001, was baptized 28 February 2009

by Shon Robert Edwards, whose priesthood office is Elder,

and was confirmed a member of The Church of Jesus Christ of Latter-day Saints

on 28 February 2009 by Shon Robert Edwards,

whose priesthood office is Elder.

Chelsie Park 1st Ward *Layton Utah West Stake*

Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Attachment 28. A-EDWARDS, Seth Robert-2001-baptismal certificate

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139516-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

Seth Robert Edwards Star

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H56M57.49S, DECLINATION +4D39M14S, MAGNITUDE 15.25.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Little Bobby, what a sweet boy. You are always so interested in the sky and this will always be a reminder to you to you to keep learning. You have a sweet loving heart - the most loving we know. Thank you for your goodness.

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; James S. Edwards Star, USC139498-60; David Isaac Clifford Edwards Str, USC139235-60; Brynia Marie Edwards Star, USC137711-60; Roya Michelle Farvid Edwards Str, USC139316-60; Shon Robert Edwards Star, USC139231-60

Attachment 29. Seth's star in constellation Orion, belt.

STATE OF UTAH — DEPARTMENT OF HEALTH

Utah Birth Certification

Seth Robert Edwards
Name of Child

Male	February 13, 2001	09:32	06 Lbs 09 oz
Sex of Child	Date of Birth	Time of Birth	Birth Weight

Davis Hospital and Medical Center — Place of Birth
Davis — County of Birth

Steven L. Johnson, M.D.
Birth Attendant

~~~~~~

Roya Michelle Farvid
Mother's Maiden Name

December 24, 1971 — Mother's Date of Birth
Oregon — Mother's Place of Birth

Layton — Mother's Residence City
Utah — Mother's Residence State/Country

~~~~~~

Shon Robert Edwards
Father's Name

June 25, 1966 — Father's Date of Birth
Utah — Father's Place of Birth

~~~~~~

February 20, 2001	2001 04548	Yes
Date of Registration	File Number	SSA Card Requested

February 21, 2001
Date Issued

This is to certify that this is a true copy of the certificate on file in this office. This certified copy is issued under authority of section 26-2-22 of the Utah Code Annotated, 1953 As Amended.

Date Issued:

County

Registrar

Barry E. Nangle
DIRECTOR OF VITAL RECORDS

By
LEWIS R. GARRETT KS
DAVIS COUNTY HEALTH DEPT
FARMINGTON, UTAH

SDH-BVRHS 95 (9/96)

LL 753308

00753308

THE GREAT SEAL OF THE STATE OF UTAH 1847 1896

WARNING: IT IS ILLEGAL TO DUPLICATE THIS COPY FOR OFFICIAL PURPOSES. ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATION.

Attachment 30. Seth Robert EDWARDS.

Seth Robert EDWARDS, born 13 Feb 2001 in Layton, Davis, Utah, U.S.A.
~~~~~~

SETH ROBERT EDWARDS

BIRTH CERTIFICATE

Davis Hospital and Medical Center

the Caring Professionals

13 FEBRUARY 2001

BORN ON

SHON ROBERT EDWARDS & ROYA MICHELLE FARMD

CHILD OF

DR. STEVEN JOHNSON

DELIVERED BY

The Women's Center

Attachment 31. Hospital birth certificate, page 1 of 2.

Seth Robert EDWARDS, born 13 Feb 2001 in Davis Hospital and Medical Center.

FAMILY HISTORY

FATHER'S FULL NAME SHON ROBERT EDWARDS

BIRTHPLACE SALT LAKE CITY, SALT LAKE, UTAH DATE 25 JUN 1966

MOTHER'S MAIDEN NAME ROYA MICHELLE FARMO

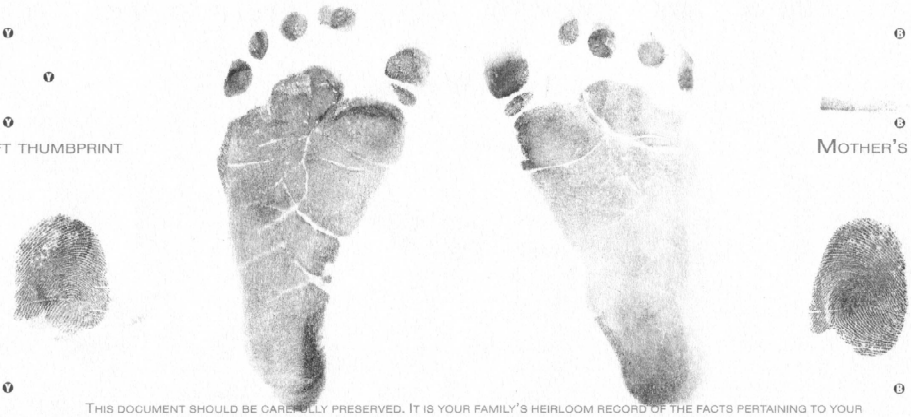
BIRTHPLACE NORTH BEND, LOUS, OREGON DATE 24 DEC 197[illegible]

RESIDENCE AT TIME CHILD WAS BORN LAYTON, DAVIS, UTAH

SEX OF CHILD M WEIGHT AT BIRTH 6 POUNDS 9 OUNCES LENGTH ___ INCHES

BABY'S LEFT FOOTPRINT

BABY'S RIGHT FOOTPRINT



MOTHER'S LEFT THUMBPRINT

MOTHER'S RIGHT THUMBPRINT

THIS DOCUMENT SHOULD BE CAREFULLY PRESERVED. IT IS YOUR FAMILY'S HEIRLOOM RECORD OF THE FACTS PERTAINING TO YOUR CHILD'S BIRTH. THE LAW REQUIRES THAT THE ORIGINAL CERTIFICATE (NOT THIS DOCUMENT) BE FILED WITH THE DAVIS COUNTY HEALTH DEPARTMENT AT THE DAVIS COUNTY COURTHOUSE, FARMINGTON, UTAH, FROM WHICH AN OFFICIAL COPY MAY BE OBTAINED.

Attachment 32. Hospital birth certificate, page 2 of 2.

Birth of Seth Robert EDWARDS, born 13 Feb 2001 in Davis Hospital and Medical Center, Layton, Davis, Utah, U.S.A.

CERTIFICATE

Blessing

This certifies that Seth Robert Edwards,

born Feb. 13, 2001 (date) in Layton (city/town)

Davis (county) Utah (state/province), who is the

son (son/daughter) of Shon Robert Edwards (father's full name)

and Roya Michelle Farid (mother's full maiden name),

was blessed on May 6, 2001 (date) by Shon Robert Edwards,

whose priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints.

Chelsea Park 1st
Ward/Branch name

Clearfield South
Stake/District name

Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Attachment 33. Blessing certificate.

CERTIFICATE

Blessing

This certifies that Seth Robert Edwards,

born Feb. 13, 2001 (date) in Layton (city/town)

Davis (county) Utah (state/province), who is the

son (son/daughter) of Shon Robert Edwards (father's full name)

and Roya Michelle Farvid (mother's full maiden name),

was blessed on May 6, 2001 (date) by Shon Robert Edwards,

whose priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints.

Chelsea Park 1st
Ward/Branch name

Clearfield South
Stake/District name

Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Attachment 34. Blessing certificate of Seth Robert EDWARDS.

Family Group Record

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 08 Sep 2008

Edwards, David Isaac Clifford
Record Number: 000-8682-5283

Personal and Ordinance Information

Full name: Edwards, David Isaac Clifford
Birth date: 17 May 2002
Birthplace: Layton, Davis, Utah, USA
Birth country: United States
Sex: Male
Baptism date:
Confirmation date:
Sealed to parents date/temple or BIC: Born in the Covenant

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Shon Robert	25 Jun 1966
Farvid, Roya	24 Dec 1971

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

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To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 35. LDS membership records.

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC139235 - 60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

David Isaac Clifford Edwards Str

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H57M11.49S, DECLINATION +4D38M15S, MAGNITUDE 15.24.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Ikey, what a happy soul you are. Merry Christmas and keep smiling. Every time you look at the sky, this will remind you that you have a star named for you and your whole family together, and remind you that we can always be together.

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; James S. Edwards Star, USC139498-60; Seth Robert Edwards Star, USC139516-60; Brynia Marie Edwards Star, USC137711-60; Roya Michelle Farrid Edwards Str, USC139316-60; Shon Robert Edwards Star, USC139231-60

Attachment 36. Ikey's star in constellation Orion, belt.

STATE OF UTAH — DEPARTMENT OF HEALTH

Utah Birth Certification

David Isaac Clifford Edwards
Name of Child

Male	May 17, 2002	08:04	08 Lbs 11 oz
Sex of Child	Date of Birth	Time of Birth	Birth Weight

Davis Hospital and Medical Center — Place of Birth
Layton — City of Birth

Davis — County of Birth
Steven L. Johnson, M.D. — Birth Attendant

~~~~~~

Roya Michelle Farvid
Mother's Maiden Name

December 24, 1971 — Mother's Date of Birth
Oregon — Mother's Place of Birth

Layton — Mother's Residence City
Utah — Mother's Residence State/Country

~~~~~~

Shon Robert Edwards
Father's Name

June 25, 1966 — Father's Date of Birth
Utah — Father's Place of Birth

~~~~~~

May 31, 2002	2002 19319	Yes
Date of Registration	File Number	SSA Card Requested

April 26, 2004 — Date Issued
July 12, 2002 — Date of Amendment

This is to certify that this is a true copy of the certificate on file in this office. This certified copy is issued under authority of section 26-2-22 of the Utah Code Annotated, 1953 As Amended.

SDH-BVR 94 (9/96)

Date Issued: APR 26 2004

Barry E. Nangle
DIRECTOR OF VITAL RECORDS

SL 50070477

* 5 0 0 7 0 4 7 7 *

UTAH DEPARTMENT OF HEALTH
VITAL RECORDS & STATISTICS
SALT LAKE CITY, UTAH

THE GREAT SEAL OF THE STATE OF UTAH · INDUSTRY · 1847 · 1896

WARNING: IT IS ILLEGAL TO DUPLICATE THIS COPY FOR OFFICIAL PURPOSES. ANY ALTERATION OR ERASURE VOIDS THIS CERTIFICATION.

Attachment 37. Birth Certificate for David Isaac Clifford Edwards
~~~~~~

Family Group Record

The Church of Jesus Christ of Latter-day Saints
Individual Ordinance Summary - 08 Sep 2008

Edwards, Brynia Marie
Record Number: 001-2248-1385

Personal and Ordinance Information

Full name: Edwards, Brynia Marie
Birth date: 14 Apr 2004
Birthplace: Layton, Davis, Utah, USA
Birth country: United States
Sex: Female
Baptism date:
Confirmation date:
Sealed to parents date/temple or BIC: Born in the Covenant

Parents

Name (maiden name if applicable)	Birth Date
Edwards, Shon Robert	25 Jun 1966
Farvid, Roya	24 Dec 1971

Residing With

Name: Edwards, Shon Robert
Birth Date: 25 Jun 1966

Residential Address

1039 N 2575 W
Layton, UT 84041
USA

Phone Numbers and E-mail Address

Primary telephone: 801-444-3445
Secondary telephone: 801-336-7635
E-mail address: sre.1966@gmail.com

Mailing Address

(Same as residential)

Current Unit

Chelsie Park 1st Ward (272027), Layton Utah West Stake (509574)

MEMBER - KEEP THIS SUMMARY as a record of your ordinances.

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IF YOU MOVE, tell your current bishop or ward clerk your new address and, if you know it, your new ward. Show this summary to your new bishop or ward clerk so your membership record can be requested.

To find your new ward, contact your administration office or use the Meetinghouse Locator tool found at http://www.lds.org/basicbeliefs/meetinghouse.

Attachment 38. LDS membership records.

UNIVERSAL STAR COUNCIL

STAR CHRONICLE

BE IT KNOWN TO ALL THAT THE STAR HEREIN DESIGNATED AS

USC137711-60

AND RESIDING WITHIN THE BOUNDARIES OF THE CONSTELLATION ORION IS HEREBY NAMED AND REGISTERED IN YOUR HONOR AS

Brynia Marie Edwards Star

THE STAR'S ASTRONOMICAL POSITION IS RIGHT ASCENSION 4H56M56.06S, DECLINATION +4D40M28S, MAGNITUDE 9.68.

THE OFFICIAL RECORD OF YOUR STAR'S NAME, LOCATION, AND GIFT MESSAGE IS PERMANENTLY ON FILE IN THE UNIVERSAL STAR COUNCIL ARCHIVES IN A SECURE, VAULTED FACILITY. TO ACCESS YOUR STAR'S RECORD PLEASE VISIT YOURSTAR.COM. WE HOPE YOU ENJOY GAZING UP AT YOUR ETERNAL GIFT IN THE SKY!

Dear sweet angel. You are the princess of the house. Thank you for your beautiful spirit and teaching us how to treat ladies. You are such a good friend to mommy and daddy.

Zac Brandenberg
Universal Star Council

Copyright 2005, yourstar.com

Forever remembered with: Jared's Star, USC139497-60; James S. Edwards Star, USC139498-60; Seth Robert Edwards Star, USC139516-60; David Isaac Clifford Edwards Str, USC139235-60; Roya Michelle Farvid Edwards Str, USC139316-60; Shon Robert Edwards Star, USC139231-60

Attachment 39. Brynia's star in constellation Orion, belt.

STATE OF UTAH — DEPARTMENT OF HEALTH

Utah Birth Certification

Brynia Marie Edwards
Name of Child

Female	April 14, 2004	08:07	08 Lbs 08 oz
Sex of Child	Date of Birth	Time of Birth	Birth Weight

Davis Hospital and Medical Center — Place of Birth
Layton — City of Birth

Davis — County of Birth
Steven L. Johnson, M.D. — Birth Attendant

~~~~~~

Roya Michelle Farvid
Mother's Maiden Name

December 24, 1971 — Mother's Date of Birth
Oregon — Mother's Place of Birth

Layton — Mother's Residence City
Utah — Mother's Residence State/Country

~~~~~~

Shon Robert Edwards
Father's Name

June 25, 1966 — Father's Date of Birth
Utah — Father's Place of Birth

~~~~~~

April 16, 2004	2004 14154	Yes
Date of Registration	File Number	SSA Card Requested

April 26, 2004
Date Issued

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Attachment 40. Birth Certificate for Brynia Marie Edwards
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BIRTH CERTIFICATE

Davis Hospital and Medical Center

The Caring Professionals

BRYNIA MARIE EDWARDS

14 APR 2004

BORN ON

SHON ROBERT EDWARDS & ROYA MICHELLE FAHMID

CHILD OF

STEVEN JOHNSON

DELIVERED BY

The Women's Center

Attachment 41. Hospital birth certificate for Brynia Marie Edwards, p. 1 of 2.

Family Group Record

Family History

Father's full name: SHON ROBERT EDWARDS

Birthplace: SALT LAKE CITY, SALT LAKE, UTAH Date: 25 JUN 1966

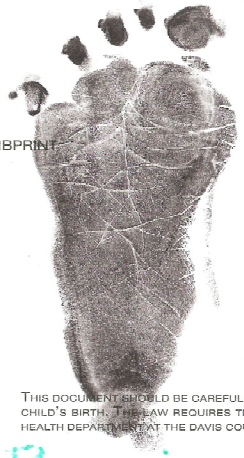
Mother's maiden name: ROYA MICHELLE FARVID

Birthplace: ~~COOS~~ NORTH BEND, COOS, OREGON Date: 24 DEC 1971

Residence at time child was born: LAYTON, DAVIS, UTAH

Sex of child: F Weight at birth: 8 pounds 8 ounces Length ___ inches

Baby's left footprint



Baby's right footprint

Mother's left thumbprint

Mother's right thumbprint

This document should be carefully preserved. It is your family's heirloom record of the facts pertaining to your child's birth. The law requires that the original certificate (not this document) be filed with the Davis County Health Department at the Davis County Courthouse, Farmington, Utah, from which an official copy may be obtained.

Brynia - 2 months old

Attachment 42. Hospital birth certificate for Brynia Marie Edwards, p. 2 of 2.

CERTIFICATE

Blessing

This certifies that Brynia Marie Edwards,

born April 14, 2004 (date) in Layton (city/town)

Davis (county) Utah (state/province), who is the

Dayghter (son/daughter) of Shon Robert Edwards (father's full name)

and Roya Michelle Farvid (mother's full maiden name),

was blessed on June 6, 2004 (date) by Shon Robert Edwards,

whose priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints.

Chelsie Park 1st
Ward/Branch name

Clearfield Utah South
Stake/District name

Jeremy F. Williams
Signature of bishop or branch president

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Attachment 43. Blessing certificate of Brynia Marie Edwards.

CERTIFICATE

Blessing

This certifies that Brynia Marie Edwards

born April 14, 2004 in Layton
date *city/town*

Davis Utah , who is the
county *state/province*

Daughter of Shon Robert Edwards
son/daughter *father's full name*

and Roya Michelle Farvid ,
mother's full maiden name

was blessed on June 6, 2004 by Shon Robert Edwards ,
date

whose priesthood office is Elder in The Church of Jesus Christ of Latter-day Saints.

Chelsie Park 1st
Ward/Branch name

Clearfield Utah South
Stake/District name

THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

Jimmy F. Williams
Signature of bishop or branch president

Attachment 44. Blessing certificate.

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Full text of "President Heber C. Kimball's Journal"

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Points of Interest

in the Life of
Heber C. Kimball

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HEBER C. KIMBALL

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HEBER C. KIMBALL

MORMON PATRIARCH

AND PIONEER

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STANLEY B. KIMBALL

University of Illinois Press

Urbana Chicago London

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To Violet

CONTENTS

Preface xi

PART 1. THE MAN AND THE EARLY YEARS: I 8 O I - 3 2.

i. New England Origins 3
2. On the Potter's Wheel in New York 8

PART II. THE MISSIONARY AND APOSTOLIC YEARS:

1 8 3 2-4 6
3. Ohio and the Call to Preach 27
4. The First Mormon in the Old World 44
5. Unknown in Missouri 55

6. A Brief Sojourn in Nauvoo 64

7. Second Mission to England 70

8. New Experiences at Nauvoo 81

9. A Time of Testing 93
10. Preparations for the Exodus 113

PART III. THE PIONEERING INTERLUDE: I 846-48

1 1 . The Trek across Iowa 1 29

12. The Staging Ground at Winter Quarters 143

13. Westward to Laramie 150

14. ... And on to the Valley 163

15. The Return 177

PART IV. THE KINGDOM -BUILDING AND FIRST
PRESI DENCY YEARS : 1848-68

16. A New Beginning in Deseret 187

17. Administering the Kingdom 196
18. Defending the Kingdom 206

19. Kimball's Plantation 219

20. Reluctant Polygamist 227
21. Kimball at Home 245

22. Reluctant Diplomat 260

23. Brigham's Outspoken Preacher 268

24. The Last Years 289

Epilogue 303

Appendix A. Wives and Children of H. C. Kimball 307

Appendix B. The Estate 317

Appendix C. Documents 321

Bibliographic Note 325

Index 327

ILLUSTRATIONS

{following Part II)

Heber C. Kimball, from the original daguerreotype, c. 1850-60.

The Cock Pit, Preston, England.

Kirtland Temple, Kirtland, Ohio, dedicated 1836.

Heber C. Kimball home, Nauvoo, Illinois, c. 1910.

"Crossing the Mississippi on Ice, Leaving Nauvoo," by C. C. A.

Christensen.
"Wagons Preparing to Leave Winter Quarters in 1847," by C. C. A.

Christensen.
"Handcart Pioneers," by C. C. A. Christensen.
"The Mormon Battalion," by George Martin Ottinger.
Drawings from original Mormon pioneer journal kept for Heber C.

Kimball by Peter O. Hansen across Iowa in 1846.
Drawings from Hansen journal.
Drawings from Hansen journal.

Vilate Murray Kimball, first wife of Heber C. Kimball.
Heber C. Kimball, from the original daguerreotype, c. 1850-60.
Six wives of Heber C. Kimball, Salt Lake City, Utah, 1888.
Twenty-five sons and daughters of Heber C. Kimball, Salt Lake City,

1887.
Salt Lake City as it appeared during Heber C. Kimball's lifetime.
Salt Lake City, c. 1871, from the hill on the north.
Southeast view of the Valley, from Arsenal Hill, c. 1877.
Old Kimball grist mill in Bountiful, Utah, c. 1907.
The old Kimball homestead on North Main, Salt Lake City.

Do your duty, and leave the rest to heaven. — Corneille

PREFACE

Heber C. Kimball was early Mormondom's most colorful leader, third in stature after Joseph Smith and Brigham Young, most dedicated though reluctant polygamist, and least inhibited preacher. No plaster saint, two-dimensional cardboard cutout, or religious ascetic, he was a masculine man, at home on the frontier, where he spent most of his adult life. 1

For too long Heber has been known, if known at all, as Joseph Smith's missionary, Brigham Young's alter ego, or sire of the largest family in the Mormon Church, if not in the Western world. 2 But he was much more, as this work will show by presenting for the first time a full, affectionate, and candid portrait of this early leading Mormon Apostle, and an inside view of his unusual faith.

No other Mormon leader has exceeded his total devotion to Mormonism. For more than thirty-six years, in ten states and in England, he faithfully served his God and his people and strove to build both the spir-

itual and material Kingdom of God. From his acceptance of the new faith in 1832 until his death in 1868 he was in the forefront of the excitement, drama, and turbulence of Mormon history. His life exemplifies most of the strengths of Mormonism and some of its weaknesses.

The essence of Heber was his simplicity. Compared with the gothic nature of Joseph Smith or the baroque character of Brigham Young, Heber was rustic. As Douglas S. Freeman wrote of Heber's contemporary, Robert E. Lee, Heber was "humble, transparent, and believing." Surely the most uncomplicated of the early Mormon leaders, his doric nature produced strength and total integrity.

Heber's personal conviction manifested the essence of Mormonism to this day: that the heavens, allegedly sealed since biblical days, had been reopened, that the Church of Christ, which had changed over the centuries, had been restored (not just reformed) in 1830 by Joseph Smith, God's latter-day prophet, and that it was his, Heber's, duty to take this message to mankind whatever the cost.

His story and his life are uncomplicated. He wrestled little with mystic or psychological questions, or with the classical conflicts of man versus

self, men, nature, or God. Not that his life was placid: he was frequently ill, was hounded from five different homes, and was criticized in and out of his church. Furthermore, as a husband to at least forty-three wives, father to at least sixty-five children, and a grandfather three hundred times over,

his portion of domestic discord and disappointment was probably greater than that of any other modern Western man. In keeping with his character, however, he simply ignored most troubles. He took life as it came, acknowledging the Book of Mormon imperative that "opposition is necessary in all things."

An extension of his simplicity was his incurable optimism. He seldom complained or was discouraged. He was convinced that he was doing God's will — and that settled things in his mind. To him God's will was for him to do his duty, and his duty was simply to build the Kingdom with what talent and energy he had.

Although not a learned or even a very literate person, he had a highly developed sense of history and dutifully kept journals and wrote long letters. In some instances they are the best extant accounts of the events they chronicle, and have been cited many times. Without his writing our understanding of early Mormon history would be incomplete. He was the first diarist to be quoted extensively in early Mormon publications. Though his mastery of penmanship, spelling, and grammar was distinctly minimal, he did have a clear and artless prose style and an exceptional memory, and could dictate very well.

Voluble, visible, totally lacking in sophistication, this guileless Nathanael was an easy and ideal target for scoffers and detractors who delighted in pointing out his coarse language, his rambling style of speaking, his "arrogance," and his gauche references to women — something proper Victorians could neither ignore nor forgive. In spite of all this scrutiny, which he made no effort to avoid, no serious charges were ever sustained against him.

Heber C. Kimball lived fully, dramatically, and well — making his own way in the world, going abroad, fulfilling eight missions, fleeing persecution, crossing the plains, hunting buffalo, dealing with Indians, amassing wives, children, lands, cattle, and property, building the Kingdom, holding

political office, damning his enemies, alternately praising and castigating his people, and suffering domestically and physically. His last years were saddened by what he took to be opposition from his closest friends, but he died confident that he had done his duty.

Most of what has been written about Heber to date is hagiographic. His only biography, published in 1888 and still in print, is a noninterpretive torso, covering mainly a sixteen-year period from 1832 to 1848, from

his acceptance of Mormonism to his life in Utah, based on an account dictated by Heber in Nauvoo. Little has been written of his first thirty-one years, less about the last twenty. The real, three-dimensional Kimball is a much more important and interesting person, a far more inspiring churchman than the one usually presented in Mormon literature.

In this biography, Heber's many spiritual experiences are presented from his own viewpoint, allowing each reader to determine for himself their validity and meaning. His private family affairs are also tendered forthrightly and in detail, for it is here that he comes most to life.

More important, a detailed study of his family life provides a unique antidote to the past and present sensationalism written about the Mormon system of plural marriage. His bluntness and saltiness are not glossed over, for they were part of his personality and style, his way of causing people to think, to reform, to do good, and to build the Kingdom. He once said of himself, "I am just what I am, and cannot be anything else." I have tried to be as honest with my co-religionist and kinsman as Old Testament writers were with theirs. Heber has not been prettied up for contemporary tastes.

His life and development fall into four periods: his early life, work,

and marriage in Vermont and New York up to his acceptance of Mormonism in 1832; the missionary and apostolic years through the Nauvoo period to 1846; a three-year pioneering interlude through 1848; and the First Presidency years in Utah to his death in 1868.

All known sources bearing on Heber have been examined. To acquire the feeling of locale, to experience the power of place, I have visited every important region connected with his life and followed the trails he used from Ohio to the Great Basin.

As a biographer, hedged round by the tyranny of fact, denied the omniscience and omnipotence of the novelist, and restricted to incomplete and haphazard literary remains, 1 could not have succeeded without the help of many others. Often I have reflected on Carlyle's dictum, "A well-written Life is almost as rare as a well-spent one," and hoped to say, along with Sainte-Beuve, 'The portrait . . . speaks and lives; 1 have found the man!" In this respect I have been unusually favored. Thanks to Leonard J. Arrington, Mormon Church Historian, and Earl Olson, Assistant Managing Director of the Historical Department of the Mormon Church, the vast catalogued and uncatalogued resources of the Historical Department of the Church of Jesus Christ of Latter-day Saints were placed at my disposal. Many other members of the Historical Department, as well as employees of the Genealogical Society of the Mormon Church, went out of their way to ferret out obscure and revealing documents for me.

Arrington read various drafts of the manuscript and gave advice and

help throughout the project. His two assistants Davis Bitton and James B. Allen, and Ronald K. Esplin, a research historian, read various drafts of the complete manuscript and graciously lent their expertise. Maureen

Ursenbach Beecher made many helpful suggestions in form and content. Edward L. Kimball read the final draft and gave much help and advice.

Various specialists at the Utah State Historical Society and the University of Utah, especially Martha Stewart of the former and Everett Cooley of the latter, gave advice. I benefited much from the counsel of other Utah scholars such as K. Haybron Adams, D. Michael Quinn, Reed C. Durham, Lowell M. Durham, Jr., the late T. Edgar Lyon, and various specialists at Brigham Young University.

Special gratitude is extended to Spencer W. Kimball, President of the Church of Jesus Christ of Latter-day Saints and a grandson of Heber C. Kimball, who generously let me use and copy his hundreds of pages of little-known Kimball materials. J. LeRoy Kimball likewise let me use and copy his important collection of Kimball documents.

Two patient town clerks in Sheldon, Vermont, helped me solve the riddle of where Heber was born. J. Sheldon Fisher, George Hammell, and other specialists in the Rochester, New York, area provided me with much detail and insight regarding the Kimball family in the Bloomfield and Mendon, New York, area. One of the earliest thrills of discovery was thirty years ago in Preston, England, when an imaginative archivist helped me to unearth several Kimball documents from 1837 to 1838 which are, incidentally, the earliest records referring to the Mormons in the Old World. I have kept close to all sources but, at times, it was necessary to venture carefully beyond them.

Of the many scholars, clerks, librarians, archivists, and friends who aided me over the years, I would like to thank Lawrence Foster and Danel Bachman for comments regarding plural marriage, Harry Gibson for help regarding Mormon firearms and terms, Eldon J. Watson for suggestions on the Adam-God theory, La Gene Purcell for help with Heber's shorthand, and many members of the Kimball Family Association, particularly Miss Pat Geisler, Mrs. Kenneth Huffman, Mrs. Major P. Garff, Mrs. John

Francis Watson, Mrs. Jesse K. Burrows, Mrs. Elwood G. Derrick, Mrs. Biard E. Anderson, and James L. Kimball, Jr. Special thanks must be extended to the late Paul Henderson, the great expert on the Oregon Trail in Nebraska and Wyoming, for his extensive help.

I would also like to thank the Graduate School of Southern Illinois University at Edwardsville for many research and travel grants, and my colleagues Patrick Riddleberger of the history department and William Tudor of the Southern Illinois University Press, who read earlier drafts and

made valuable suggestions from the non-Mormon point of view. I wish also to express appreciation to Elizabeth Dulany and Nancy Krueger of the University of Illinois Press for their help and editorial skills. Portions of this text previously appeared in Brigbam Young University Studies, the Kimball Family Newsletter, and in Joseph E. Brown and Dan Guravich, The Mormon Trek West (Doubleday, 1980). 1 wish to thank the various editors for permission to reprint this material.

As is always the case, however, the author is responsible for all errors of fact, interpretation, and judgment.

Stanley B. Kimball
Edwardsville, Illinois
Summer, 1980

NOTES

1. Early Mormon leaders were reassuringly human. "I saw Joseph Smith the

Prophet," said one contemporary and future president of the church, "do things which I did not approve of; and yet ... I thanked God that he would put upon a man who had these imperfections the power and authority which he placed upon him . . . for I knew I myself had weakness and I thought there was a chance for me. These same weaknesses ... I knew were in Heber C. Kimball, but my knowing this did not impair them in my estimation. I thanked God I saw these imperfections." Lorenzo Snow, as quoted in George Q. Cannon Journal, Jan. 7, 1898, Church Archives, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as Church Archives.

2. Technically Heber was a polygynist, a man having two or more wives at the same time. Polygamy means having two or more husbands or wives at the same time. Many Mormons try to avoid either term and prefer to use "plural marriage" or "plurality." This study uses the traditional term "polygamy" as well as "plural marriage."

Heber is usually credited with forty-five wives (it appears he had but forty-three) and sixty-five children. For simplicity's sake all pertinent statistical and marital data have been compiled in Appendix A.

PART I

THE MAN AND THE EARLY YEARS
1801–32

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I am just what I am, and cannot be anything else.
Journal of Discourses, January 11, 1857

CHAPTER 1

New England Origins

Early in an October full of autumn color in 1832 a balding, powerfully built young blacksmith-potter turned his matched dapple-gray team and carriage off the dusty Chardon Road and headed up Temple Hill in Kirtland, Ohio. Asking directions and hardly stopping to freshen up, Heber C. Kimball hurried on to Four Corners to find the Mormon prophet he had

driven 300 miles to meet. He soon found Joseph Smith, very un-prophet-like, cutting wood with two or three of his brothers. Seizing Joseph's hand, Heber eagerly introduced himself as a new convert from Mendon, New York, who, with his two companions, Brigham and Joseph Young, had come to Kirtland to learn more of the new religion. Then, impetuously and in a burst of good fellowship, Heber grabbed a double-bitted ax and began hacking away at oak logs. Weighing 200 pounds, standing six feet tall, and barrel-chested, Heber was proud of his strength and liked to boast that he had never seen the day he could not "whip out" twenty of the best men. For a few minutes the two young men, Joseph, twenty-seven, and Heber, thirty-one, chopped together in friendly contest. As Heber later recollected, it "was just nip and tuck between us." ' Such was Heber's typically rough-and-ready introduction to Joseph Smith.

Joseph invited the trio to his nearby home that evening, where, after sharing a meal, Heber learned from the Prophet's own lips the startling story of the Restoration, commencing with a theophanic experience in 1820 generally known as the First Vision. In this vision, which came from petitioning God regarding which of the many contending faiths was correct, Joseph reported he saw "two personages. . . . One of them spake unto me . . . and said, pointing to the other— 'This is My Beloved Son. Hear Him!'" Young Joseph was told to join no church for "they draw near to me with their lips, but their hearts are far from me." The Prophet went on to relate subsequent heavenly visitations through which he was prepared and called to become a latter-day prophet. He also told Heber and

Brigham the story of the "coming forth" of the Book of Mormon, about the early difficulties in New York, the Lord's commandment to move the small church to Kirtland, and Joseph's call to build the Kingdom of God on earth.

Heber tarried a week in Kirtland, being loath to leave the Prophet and the company of the Saints. Whatever reservations he had had about joining the new faith dissolved, and he decided to remove himself and his family to Kirtland. On the long return trip home via Erie, Pennsylvania, and Buffalo, New York, he may well have reflected on his life to that point and on what caused him to make such a trip and such a decision.

Heber was a seventh-generation descendant of a New England family which had been in the New World since Richard Kimball and his wife, Ursula Scott, left Ipswich, Suffolk County, England, in 1634 to avoid Charles I's persecution of Puritans and Separatists. Two hundred and twelve years later, religious persecution drove Richard's fourth great-grandson, Heber, westward beyond the Rocky Mountains of the American West.

Heber's grandparents, James and Meribah Kimball, seeking new lands and better opportunities, left their home in Hopkinton, New Hampshire, in 1796 and moved west to Vermont. They settled in the sparsely inhabited Sheldon town(ship), Franklin County, eleven miles east of Lake Champlain and nine miles south of the Canadian line. 2 This area, on the Missisquoi River, was known for its unsurpassed rich alluvial soil — so different from the rocky land of much of New England.

Shortly after James and Meribah moved to Sheldon they were joined by their six sons — Jesse, Moses, John, James, Stephen, and Solomon (Heber's father) — who bought up hundreds of acres of land. Solomon, born in Massachusetts in 1770, had been apprenticed out to a Mr. Chase, a commonsense country judge and blacksmith. He learned the trade and lived with the judge until he married Anna Spaulding of Plainfield, New Hampshire, in about 1794. Solomon "was baldheaded," Heber later remembered, "had blue eyes, sandy whiskers and sandy complexion, five feet eleven inches high, weighed 200 pounds and upwards — was captain of a company of militia in Sheldon, and wore a cocked-up hat, of the Old

English style, and straight long stockings and Hessian boots with a pair of tassels." * Solomon also participated in Sheldon town government as a grand juror, a captain in the militia, and a hayward in charge of fences around public pastures. 4 Heber wrote or spoke little of his mother. She does not emerge from the shadows.

On April 1, 1799, Solomon and Anna bought 200 acres just north of

New England Origins 5

Sheldon Village near the confluence of Black Creek and the Missisquoi River. 5 There he farmed, grazed sheep, cleared land, did some black-smithing, and invested heavily in the manufacture of potash, the chief home industry and source of cash of northern and western Vermont. Pot-ash, an alkali used in the manufacture of soap and glass, was essential to the cleaning and manufacturing of woolen and linen goods, two of the ma-jor industries of England.

Heber was born June 14, 1801, on the farm near the Missisquoi just three months after Jefferson 's inauguration and two years before the Loui-siana Purchase extended the borders of the young republic to the Rocky Mountains. He was named after his father's benefactor, (Heber?) Chase, who happened to visit Sheldon at that time, and was his parents' fourth child, after Charles, Eliza, and Abigail, and before Melvina, Solomon, and David, the son who died in infancy. His Vermont boyhood, his first ten years, was typical of his age, time, place, and station in life. He worked on his father's farm, herded sheep, cleared land, worked in the family smithy, and helped with the manufacture of potash, a tedious chore which he must have hated. The process consists of pouring water through the fine ashes of burnt hardwood trees to make lye, which in turn is boiled down in great iron kettles to a dense ashy deposit which must be chipped from the kettles or pots, hence its name. Economically the family was well off, and Heber's

later memories of his early youth were mostly pleasant.

He liked to fish in the quiet Missisquoi, and the beautiful rolling foothills west of the Green Mountains offered an inviting place to roam and game to hunt. In Sheldon Village, a short walk distant, a boy with a little spending money could buy hard candy or could hang around the saw, grist, or carding mills.

The primitive village schools of those days provided scant formal education. Children normally attended school for only a few weeks each winter, acquiring what in those days was called a "plain English Education" — the ability to read, write, and reckon. As an adult Heber was keenly aware of his lack of formal education and at times signed up for what later generations would call adult education classes.

His religious education was even less formal than his schooling, taking place exclusively in the home, as there were no organized church activities in the area at that time. His parents, however, saw to it that their children had a moral upbringing. Heber's mother was a sober Presbyterian; his father was unchurched. This was not unusual: church membership was at that time probably lower in the United States than in any other Christian nation. In r8oo, only about 7 percent of the American population were classified as active church members.

6 THE MAN AND THE EARLY YEARS

However promising Solomon's future seemed in Sheldon, it was ruined by some early conflicts with England — conflicts which led to the War of 1812. During the Napoleonic Wars (1796-1815) the British, to stop American trade with France, preyed on American commerce. In anger, Jefferson induced Congress to pass the Embargo Act of 1807, prohibiting all foreign trade, even with Canada. This embargo, lasting four-

teen months, seriously hurt northwestern Vermont, for the foreign trade of beef, pork, grain, lumber, and especially potash was her economic lifeblood.

Among those ruined financially by the embargo was Heber's father. By 1809 Solomon had decided to do what many others were doing: go west and start over. Since the Revolution, western New York, the fastest-growing and most promising area in the country, had offered good, cheap land at attractive prices. Arranging for their uncles to help, Solomon turned the farm over to his older sons, Charles and Heber, then saddled up and left. At Scipio, New York, he fell in with another blacksmith and back-country judge, a Mr. Towsley. They worked their way west along the Seneca Turnpike and the Ontario and Genesee Turnpike (the superhighways of that day) and concluded to settle in the newly founded village of West Bloomfield (Bloomfield town), Ontario County, New York. West Bloomfield, a likely social and economic hub about twenty miles south of Rochester, was so named because of the beauty of the landscape and foliage. It soon became the most populated town in Ontario County. Solomon set up a blacksmithy, "took up" some land, built a home, and early in 181 1 decided to move his family there. h

NOTES

1. From a speech excerpted in the New York Tribune, Nov. 10, 1865, reprinted in the Daily Union Vedette, Nov. 30, 1865.

z. A New England town (cf. townships in other parts of the United States) contained several villages or communities, one of which frequently bore the same name as the town. This fact has created much confusion in the early history of the Kimballs, Smiths, and Youngs. Heber was connected with four such towns, each of which contained a village by the same name — Sheldon, Bloomfield, Mendon, and Victor. To prevent confusion, this study distinguishes carefully between towns and

villages.

3. "Synopsis of the History of Heber C. Kimball," Deseret News (Mar. 31-Apr. z8, 1858), Mar. 31, 1858. Hereafter cited as Deseret News, "Synopsis."

4. Information gleaned from Sheldon Townhall Records.

5. Solomon's land dealings are recorded in Sheldon Land Records, vol. 1, 98, 136, 159, 303, 188, 343, vol. 11, 101, 451, 451, Sheldon Townhall. Since there are several communities named Sheldon (Sheldon Village, Sheldon Springs, Sheldon Junction, and North Sheldon) in Sheldon town, we have never known just where he was born. A thorough study of the Sheldon Land Records, however, strongly suggests that Heber was born on the 200-acre farm his father had bought in 1799. Although Solomon sold or traded this farm for another just three days before Heber was born, it is hard to believe that he would have moved his wife prior to her delivery. But even if he did, the new farm which he bought or traded for was adjacent property. Heber would still have been born about one mile north of Sheldon Village near the Missisquoi River. Heber himself recorded, "I was born . . . between the Masisko [Missisquoi] and Black Rivers." Heber C. Kimball, Journal 94b, 6, Church Archives. A monument to his birth was erected by the Kimball Family Association in 1 976 near the front entrance to the Sheldon Village Cemetery.

6. See Bloomfield Land Records in the Monroe County Records Office in Rochester, N.Y., Liber 14, 180, Liber 15, 543, 544, Liber 19, 278, Liber 20, 150, 410, Liber 23, 280, Liber 24, 455, Liber 29, 427, 428, Liber 49, 86, and Liber 58, 317. This homesite commenced 274 feet west of the main intersection in Bloomfield on the south side of present-day Highway 5 and 20. The farm was located 2.5 miles east of the south side of the same highway.

CHAPTER 2

On the Potter's Wheel in New York

To a nine-year-old boy who had probably never been out of the county of his birth, the trip to West Bloomfield was an adventure, especially since the first 1 10 miles were made in a sleigh on frozen Lake Champlain to the extreme southern headwaters of the lake at Whitehall, New York. Solomon may have left during the winter of 1811 because traveling on the frozen lake was much preferable to the primitive, rutted roads bordering the lake and also because before the frost came out of the ground, mud made the roads beyond Whitehall almost impassable.

Dashing down the lake between the Green Mountains of Vermont and the Adirondacks of New York, Heber would have passed frozen waterfalls, the Camel's Hump (the highest peak of the Green Mountains), and historic old Fort Ticonderoga. At Whitehall Solomon traded the sleigh for a wagon and proceeded west along the same turnpikes he had used previously, the family sleeping and eating at inns along the way.

Once settled in West Bloomfield, Heber attended school off and on to the age of fourteen, when he went to work full time for his father as an apprentice blacksmith. His older brother, Charles, set up a pottery on his father's property. As teenagers, the two brothers enrolled in an independent horse company of the New York Militia in which they trained for fourteen years. Their service, which would have commenced in 18 17 or 1818, was probably not very demanding and may have been required only quarterly or even annually. These occasional military drills were frequently more like holidays than serious maneuvers. The idea was to in-

spect the equipment of the men and the state of combat readiness of the unit, and to drink many toasts. The uniform was specified as "citizen's dress"; that is, there was no uniform. Officers were distinguished by a sash, sword, epaulets, and hat plume. Heber was evidently well trained in

riding, for at the age of forty-six he was still a good enough horseman to bring down a buffalo at full gallop.

Ironically, the same Napoleonic War difficulties which drove Solomon from Vermont were the reasons for his initial economic success in West Bloomfield, near the U.S. military headquarters in the Lake Ontario region. The War of 1 8 1 2 generated much business, and Solomon, busy making edge tools such as scythes, augers, axes, knives, and plowshares, kept eight forges going at once. He prospered, branched out into construction — building homes, schools, and taverns — and bought land.

Wartime booms, however, are frequently followed by postwar busts. Among those who declined financially after the war was Heber's father. In 18 15 the family had to leave West Bloomfield and move to their farm two and a half miles east. Even then Solomon had to mortgage the farm for money to live on. At times all they had to eat was a little bread and boiled milkweeds. Solomon's financial reverses were so severe that during 1814 and 181 5 he appeared as a plaintiff and as a defendant before the Ontario County Court of Common Pleas sixteen times. 1 Finally, it appears that he may have gone to jail for debts. On November 21, 1815, the Ontario Messenger reported, "By virtue of a writ ... to me directed and delivered against the goods and chattels . . . together with the farm on which the said Solomon F. Kimball now resides, containing 156 acres, and one village lot . . . also, 8 acres of land on which stands a pottery . . . which I shall expose to sale at public auction . . . F. N. Allen, Sheriff. 11 The same

paper of January 2, 18 t6, ran the following: "Notice. All persons indebted to the subscriber . . . are informed, that Necessity, the mother of inventions, compels him to call upon those who are indebted to him, to make immediate payment. Those who wish to settle with him are informed, that it can be done by calling upon him, in the village of Canandaigua [location of the county seat and jail], where he has recently taken up his residence. Those who don't comply with this notice, will be called upon in the name of the People, whose imperious voice has placed him in this village. Solomon F. Kimball. 11 In Solomon's time and place most persons in jail were debtors, many owing less than twenty dollars. This unwise and unjust practice was finally abolished by Congress in 1832.

Somehow he settled his debts and the family remained on the farm. Heber continued to work for his father as a blacksmith until 1 820, when he turned nineteen. Then, as a result of the Panic of 1819, a severe post-War of 1 8 12 depression, and his father's continued financial reversals, he found himself a slightly schooled and unemployed blacksmith. His past had been uneventful, his present was bleak, and the future promised

nothing. As he later wrote, "My father, having lost his property and not taking the care for my welfare which he formerly did, I was left to seek a place of refuge or home of my own at this time. I saw some days of sorrow; my heart was troubled, and I suffered much in consequence of fear, bashfulness and timidity. I found my self cast abroad upon the world, without a friend to console my grief. In these heartaching hours, I suffered much for want of food and the comforts of life, and many times went two or three days without food to eat, being bashful and not daring to ask for it." 2

In the meantime, Heber's older brother Charles had established him-

self as a potter in the town of nearby Mendon, close to the village of the same name. Organized in i8iz, Mendon was another promising location along the Genesee Turnpike and a good place for a pottery. All of the necessary natural resources — clay beds of high silica content, water, and timber — were close at hand. The area also provided a growing market. At the invitation of Charles, Heber moved to Mendon in 1820 and became an apprentice potter, a decision which precipitated the three most important events in his life — his marriage to Vilate Murray, his meeting Brigham Young, and his acceptance of Mormonism.

One of Heber's tasks as his brother's helper was to haul clay to the pottery and to transport the finished wares to various markets, including the nearby village of Victor (in Victor Township), Ontario County. The most direct road from Mendon to Victor was east along what is still called Boughton Hill Road. One hot day, during the summer of 1822, about two miles from home Heber became thirsty and stopped at a farmhouse on the south side of this road. Jumping from his wagon he asked for a drink of water — a drink that changed his life.

The owner of the farm, Roswell Murray, with whom Heber may have had a nodding acquaintance, happened to be in his front yard. Exchanging pleasantries, Murray drew the requested water and called his sprightly sixteen-year-old daughter, Vilate/ to bring a glass and serve Heber. Standing under a shade tree, Heber, somewhat flustered by Vilate's appearance, mumbled some thanks and drove on. Up to this time in his life we can only guess what role romance had played. He had probably squired some young ladies to the Sulphur Springs resort, near Clifton, where there was dancing and, in the winter, sleigh riding. 4 In any event, as soon as decently possible, Heber arranged to become thirsty again in the same neighborhood and repeated his request. As Murray went to draw the water, Heber blurted out, "If you please, Fd rather Milatie [as he understood the daugh-

ter's name] would bring it to mc.' M Unoffended, and perhaps amused, Murray called for "Latie," as she was known in the family, and Heber and Vilate met for a second time. There, near the latticed wellhouse, with the father present and the eyes of the rest of the family on him, what did Heber, previously so bashful as to go hungry rather than ask for food, say to a sixteen-year-old young lady he had interrupted in her household duties just to hand him a glass of water? And how did Vilate respond? We will never know. Somehow, the awkward, unchurched, unschooled, unsophisticated Heber courted her. He was then twenty-one, clean-shaven, already balding, large and strong but shy and gentle. Vilate, though young and inexperienced, knew a good man when she saw one. They were married the following November 7, 1822, most likely in the bride's home.

At first the newlyweds lived with his brother or her parents. Soon, however, Heber bought out his brother's pottery, went into business for himself, and built a home. Land records suggest this first home was located about a quarter-mile east of "Tomlinson's Corners" on the north side of Boughton Hill Road, where Heber eventually owned property on both sides of the road. h

The marriage seems to have been happy. Vilate, as well educated as was considered necessary for females in Jacksonian America, reared to the four cardinal virtues of 'True Womanhood" — purity, piety, submissiveness, and domesticity — and the belief that the home was her refuge from violence and harm, was a good complement to her sturdy consort. More important, they seem to have married for love, not for the social or economic considerations common at that time.

Vilate had grown up in a close-knit family in frequent contact with her farmer father, who was not away at a distant factory during most working hours. Heber, as a potter and blacksmith, likewise kept close to his wife and children. Ambitious and hard-working, he chopped wood,

cleared land, did blacksmithing, planted an orchard, raised pigs, and built a barn and other outbuildings. His industry enabled him to make several additional land purchases. The Kimballs lived comfortably. As a potter Heber took pains to obtain good clay, even if it meant hauling it a great distance, and on a good day could turn out twenty dozen milk pans. Apparently he specialized in common brown ware made from fine-textured clay burned to a very high degree and covered by a hard brown glaze. It was used mainly for simple kitchen and table items — jars, crocks, pitchers, bottles, mugs, pots, milk pans, cups, churns, and plates. Despite his great output, no completely authenticated piece of Heber's work has been found.

12 THE MAN AND THE EARLY YEARS

Heber and Vilate commenced their family immediately, for Judith Marvin was born July 2, 1823. Vilate's experience at childbearing was typical: four children rather evenly spaced (through nursing) over eight years, though two of these four died before their first birthdays. William Henry and Helen Mar lived to maturity; Judith Marvin and Roswell Heber did not. Extending the immediate family were other Kimballs who also moved to Mendon. Heber's brother Solomon came, as did Heber's father after his wife died in 1825.

Vilate did a lot of sewing and made many of the clothes for the family. From a local merchant she purchased for herself and her two children basics like calico, gingham, buttons, thread, indigo, and cloak clasps; for Heber plain shirting, green flannel, cambric, and mull. But once in a while she would splurge on pretty things, like blue satinette for William, and velvet, lace, and some silk twist for herself and Helen. Heber bought staples like iron, logwood, a scythe, as well as rifle powder, tobacco, and whiskey. The family also used nuts, pepper, tankey tea, and raisins and tried to ward off illness with the panacea of the day — sulphur and molasses."

There is no evidence that Heber took much interest in three of the absorbing passions of his time and place: politics, religion, and education. About three years after his marriage, however, apparently in a desire for fraternal association with high-minded men (in a nonreligious atmosphere), for some benevolent activity, and perhaps for business connections, he joined the Milnor Masonic Lodge No. 303 in the village of Victor on September 14, 1825/ This lodge, founded in 181 8 and named after the Reverend James Milnor, a Grand Master in Philadelphia, had about eighty members, who met in Felt's Hotel each Tuesday before a full moon. The Master was Asahel Moore.

In the young republic, Freemasonry was the most important fraternal and benevolent society, and, among many, almost a surrogate religion. Most of the early patriots and Founding Fathers had been Masons, and because of them Masonic imagery and symbols, such as the all-seeing eye, the clasped hands, the beehive, square, and compass, were everywhere present in the architecture and iconography of the new nation.

Heber took the first three degrees of the York Rite — Entered Apprentice, Fellowcraft, and Master — and petitioned the Excelsior Chapter at Canandaigua for the advanced degree of the Royal Arch. Before the degree could be granted, however, an outbreak of anti-Masonry in western New York led to the closing (not burning as Heber thought) of the Canandaigua lodge and ended his participation. Although Masonry had been very popular during and after the Revolution, with the growing democratization of

America its secrecy and elitism came under increasing attack, especially in western New York. By 1826 the first official third political party in U.S. history, the Anti-Masons, was headquartered in that state. Little more is

known of Heber's Masonic activity until 1842 in Nauvoo, Illinois.

During this early period, on the evening of September 22, 1 827, a celestial phenomenon of "aerial combat" took place at which Heber and his neighbors marveled. Gathered outdoors, they saw a great smoky bow along which a vast army marched to battle. Heber's vivid description of this reads like many others from Virgil, through John the Revelator, to Shakespeare and beyond, and is typical of real and imagined "signs" connected with Christian millennialism.

It was one of the most beautiful starlight nights, so clear that we could see to pick up a pin. We looked to the eastern horizon, and beheld a white smoke arise toward the heavens; as it ascended it formed itself into a belt, and made a noise like the sound of a mighty wind, and continued southwest, forming a regular bow dipping in the western horizon. After the bow had formed, it began to widen out and grow clear and transparent, of a bluish cast; it grew wide enough to contain twelve men abreast.

In this bow an army moved, commencing from the east and marching to the west; they continued marching until they reached the western horizon. They moved in platoons, and walked so close that the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers. We could distinctly see the muskets, bayonets and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Britain; and also saw their officers with their swords and equipage, and the clashing and jingling of their implements of war, and could discover the forms and features of the men. The most profound order existed throughout the entire army; when the foremost man stepped, every man stepped at the same time; I could hear the steps. When the front rank reached the western horizon a battle ensued, as we could distinctly hear the report of arms and the rush.

No man could judge of my feelings when I beheld that army of men, as plainly as ever I saw armies of men in the flesh; it seemed as though every hair of my head was alive. This scenery we gazed upon for hours, until it began to disappear. 9

Some of Heber's neighbors thought the bow was one of the signs of the coming of the Son of Man. 1 " We do not know what Heber thought, but seven years later, after he heard a Mormon missionary preach, he had reason to reflect back on it and wonder.

14

THE MAN AND THE EARLY YEARS

Death's pale horse was a frequent visitor to the Kimballs. By 1830 Heber had lost not only two infants, but also his parents, his brother Charles, Charles's wife and their two children, and Vilate's mother." This series of deaths, so hard on Vilate that after her mother's death "she sank into a state bordering on despair,"' 2 came at the time of the religious upheaval in western New York called the Great Revival. Nearby Rochester had been a center of religious revivalism and influenced the surrounding communities such as Mendon. It was a center of the Baptist General Tract Society. Furthermore, the famous Presbyterian and Congregational preacher, Charles G. Finney, the most powerful revivalist of his day, moved to Rochester from New York City during September, 1830, and mounted the sensational Rochester Revival.

Although belonging to no church, Heber and Vilate were caught up in

this movement, 'i received many pressing invitations to unite with different sects/' Heber later recorded, "but did not see fit to comply with their desires until a revival took place in our neighborhood. I had passed through several of their protracted meetings, and had been many times upon the anxious bench to seek relief from the bonds of 'Sin and Death,' but no relief could I find until the meetings were passed by." Late in the fall of 1 83 1 the Kimballs decided to accept baptism. "At this time," Heber added, "1 concluded to put myself under the watch care of the Baptist church and unite myself to them; as soon as 1 had concluded to do this, the Lord administered peace to my mind, and accordingly the next day I went with my wife and we were baptized by Elder Elijah Weaver, 1 * and we partook of the sacrament on that day for the first and also last time with them." 14

The Kimballs hardly had time to become active in the Baptist congregation before they learned of a new religion. About three weeks later (most likely in November) a Mormon missionary came into the area, and the entire course of their lives was changed. Within two years they would leave not only the First Baptist Church of Mendon but everything else in the Bloomfield, Mendon, and Victor areas and move to Ohio.

In Mormonism the Kimballs would find their lives linked to two other families who had moved into western New York from Vermont at about the same time and for the same reasons. The Joseph Smith family settled in Palmyra; the Brigham Young family, after trying several other places, settled in Mendon. Although Palmyra, West Bloomfield, and Mendon lie within ten miles of each other, all three families were at first unknown to each other. The forming of the ties began in 1829, when Brigham Young

moved from Oswego and joined the rest of his family in Mendon. Many

years later in Salt Lake City, Heber told a New York writer:

Came from there [New York] myself. Did't ye know that?

Indeed! Is that so?

Cer-t'\n\ Joseph Smith, Brigham Young, 'n I, were all neighbors when we were boys. Lived right'n the same school-deestrick, Ontario County. Our parents came therein settled when we weren't inore'n so high (the apostle flattened his broad brown hand about three feet from the ground). M

It is not clear how Heber and Brigham met. Most likely it was through Brigham's widowed sister, Fanny, who was living with the Kimballs as early as 1827 to help Vilate, who was often sickly. 16 Further contacts between Heber and other members of the Young family were occasioned by compassion. The Youngs "were in lowly circumstances," Heber recorded, "and seemed to be an afflicted people and of course were looked down upon by the flourishing church where we lived ... to them, my heart was united. . . ." 17 The resulting friendship between Heber and Brigham lasted until Heber's death more than thirty-nine years later.

It is unlikely that the presence of the Mormon missionary would have caused the stir it did among the Kimballs and Youngs had they not been acquainted previously with newspaper and word-of-mouth accounts of Joseph Smith and the Book of Mormon. Heber had heard and read rumors of "Old Joe Smith and a golden bible/ 1 18 and even before it appeared there were accounts in 1829 in the Rochester press about the "Blasphemy of the Book of Mormon." The Rochester Daily Advertiser and Telegraph of August 31, 1829, for example, reprinted a surprisingly accurate if unfriendly account from the Palmyra Freeman.

The following September 5 the Rochester Gem published a similar account, and after the Book of Mormon was published, the Daily Adver-

tiser and Telegraph of April 2, 1830, printed an uncomplimentary review of the book. Several of the Youngs, and probably Heber, had also read the Book of Mormon. Joseph Smith's younger brother Samuel, the first missionary of the church, almost immediately after the March publication of the Book of Mormon had traveled through the surrounding area distributing it. By April, 1830, Samuel reached Mendon. He entered Tomlinson's Inn and proceeded to interrupt the lunch of the first person he saw, who, providentially or otherwise, was Phineas Young, an itinerant preacher for the Methodist Episcopal Reformed Church and brother to Brigham. Samuel talked him into buying a copy — perhaps the single most important

copy of the Book of Mormon ever sold. Phineas read the book and in quick succession so did his father, his sister Fanny, his brother Brigham, and "many others," most of whom accepted it. According to tradition, Heber read the same copy. 19

Just what role the book played in Heber's conversion is unknown. He never alluded to his introduction to or study of the Book of Mormon and he seldom quoted from it in his sermons. The book is a long, sprawling, complicated account of God's dealings through prophets with a chosen people in the Western Hemisphere generally for the period 600 B.C. to a.d. 400 — in short, a New World Bible. Unique in many ways, it recounts the life of a group of Old Testament people led by God into geographical isolation and spiritual quarantine and given a form of pre-Christ Christianity, a New Testament.

Furthermore, this unusual record was intended mainly for future generations. Engraved on thin metal plates by various ancient religious leaders, Mormons believe that it was ultimately "sealed up, and hid up unto the Lord ... to come forth [in the last days] by the gift and power of God

... to the convincing of the Jew and the Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations . . ." 2() to become eventually a second witness for Christ. It also offers a fifth or "American" Gospel (see 3 Nephi).

Although the Book of Mormon has all the earmarks of an ancient, first-draft, religious record edited by a military man, and despite the fact that Mark Twain called it "chloroform in print," it is an exciting, readable adventure story. If, the first time through, it is read fast enough, its literary deficiencies and complexities are obscured by the grand sweep of the story line. The evolution of pre-Christ Christianity, wars, murders, burnings, beheadings, whoring, poisonings, storms, sunken cities, queens, kings, generals, robber bands, corrupt judges, villains, swordsmen, prophets, dreams, visions, miracles, and, above all, the visitation of the resurrected Christ — all can hold the reader's attention.

The missionary Alpheus Gifford, from Rutland, Tioga County, Pennsylvania, was travel ing^TFTarNovember with his brother and four friends who were investigating the new faith. They were en route to Kirtland, Ohio, to visit with Joseph Smith. Gifford, who had previously been an independent preacher, was preaching along the way, and in the course of this "mission" came to the house of Phineas Young in Victor. 21 It is quite likely that Gifford learned from Samuel Smith that Phineas had a copy of the Book of Mormon and that the visit was a follow-up, or it may be that simply because Phineas had read the book, he invited Gifford and companions into his home to preach to his relatives and neighbors.

On the Potter's Wheel xy

Learning of this and prompted by curiosity, Heber bundled up, hitched up his sleigh, picked up Brigham Young, and drove a mile through the snow to his friend's white clapboard home to hear the Mormon.

There, in a lamp-lit parlor with pine knots blazing in the fireplace, he heard the characteristically simple, short, and direct message of early Mormon missionaries. Gifford rose and told with earnest, simple conviction of the new Prophet, the new faith. He related "that a holy angel had been commissioned from the heavens, who had committed the Everlasting Gospel and restored the Holy Priesthood unto men as at the beginning. " Perhaps he quoted a Bible passage now popular among Mormons, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every kindred, and tongue, and people" (Revelation 14:6). Mormons generally believe that the visit of the Angel Moroni to Joseph Smith in connection with the Book of Mormon fulfilled this prophecy.

How much Gifford knew or told of Joseph Smith's r8?.o vision in the numinous grove is not known, but he surely related how Joseph received, translated, and published the Book of Mormon in 1829 and organized the church in 1830. 22 Heber noted that he also "called upon all men everywhere to repent and be baptized for the remission of sins, and receive the gift of the Holy Ghost; and these things should follow those that believe, viz., they should cast out evils in the name of Jesus, they would speak in tongues, etc. and the reasons why the Lord had restored these things was because the people had transgressed the laws, changed the ordinances, and broken the Everlasting Covenant." 2 ' The accent was on the reopening of the heavens, the calling of a new prophet to dwell among the people to reveal anew the mind and will of God as in biblical days.

One sermon was enough for Heber. "As soon as 1 heard them," he said, "1 was convinced that they taught the truth, and 1 was constrained to believe their testimony. I saw that I had only received a part of the ordinances under the Baptist Church. 1 also saw and heard the gifts of the spirit manifested in them, for I heard them speak and interpret and also sing in tongues which tended to strengthen my faith more and more. Brigham Young and myself were constrained, by the Spirit, to bear testimony of the truth, and when we did this, the power of God rested upon us. ,,J

Up to that time, like his father before him, Heber had not been drawn to organized religion. Although he later claimed that at the age of nine he had lain on his bed and in a "vision saw those things that I have since passed through," 25 and that from the age of twelve he "had had many serious thoughts and strong desires to obtain a knowledge of salvation," lh

he does not appear to have done much serious searching. He had not been conventionally pious and had shown little interest in any of the standard recognized creeds such as the Presbyterian, Catholic, Methodist, or Baptist (even though he formally became one), nor does he appear to have been influenced by the Unitarians, Universalists, revivalists, restorationists, or communalist groups of his time and place, or by Christian Primitivism, which looked for the restoration of the original and simple church of the New Testament.

He does not fit the pattern of so many early converts to Mormonism in that he was neither seeking the principles of salvation from the Bible, nor some sort of restoration of a purer type of Christianity, nor the fellowship of the Saints. Furthermore he had not been moving from church to church, from faith to faith, as had many early Mormon converts. There is, in fact, no evidence that he had ever read the Bible. Had he been questioned on the matter of belief he probably would have admitted to a form of deism, believing in a God, an afterlife with rewards and punishments, and the necessity of leading a moral life.

In keeping with his simple nature, Heber's conversion was quick and uncomplicated. He accepted the message of the Restoration without anguished seeking or diligent study. The opportune and decisive moment came and he acted. His accounts of several spiritual experiences at that

time read matter-of-factly with little mysticism or pentecostalism. His subsequent involvement with heavenly visitors, evil spirits, spiritual gifts, and prophecies he accepted as a matter of course. Once he embraced Mormonism his relaxed attitude toward religion and religious activity changed quickly to an intense, lifelong, and wholehearted devotion to the Restoration. Such devotion, typical of many Mormons then and now, is sometimes explained as "putting the church first," or, perhaps more accurately, as "being a Mormon first and whatever else second."

A partial explanation of Heber's change of attitude toward religion may be that the message of the Mormon missionary revived his memory of his childhood vision and intentions. When he learned from Gifford that Joseph Smith had received the records of the Book of Mormon from Moroni on the same day in 1827 that the "great smoky bow" appeared in the J heavens, he may have considered it a "sign." The practicality of Mormonism, the accent on doing good and being "anxiously engaged in a good cause" rather than on ritual, contemplation, or sacrament, also may have appealed to Heber, who was by nature practical and active, not reflective. He may also have been favorably impressed with the practice of a lay priesthood in which he himself could participate.

Heber and Brigham soon had another spiritual experience. They were

gathering some wood for Brigham's brother Phineas and "pondering upon those things which had been told us by the Elders" when "the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions. . . ." 27

Heber was so spiritually excited that during January, 1832, in spite of

snow-choked roads and ice-filled rivers and streams, he took his horse and sleigh and, accompanied by Brigham and Phineas and their wives, traveled to the nearest branch of the church to learn more about it. This was at Columbia (now Columbia Crossroads), Bradford County, Pennsylvania, about 130 miles to the south, near where Gifford and his friends had come from. (Vilate, perhaps because of ill health or a lack of interest, did not go.) They stayed in Pennsylvania about six days, attended the Mormons' meetings, heard them speak in tongues, interpret, and prophesy. Heber was fully converted. For some reason, however, none of them was baptized in Columbia. Perhaps they wished to let Gifford perform the ordinance. Heber may have also wanted to wait until Vilate had sufficient faith to join him.

When Gifford and his newly baptized friends returned to Mendon the following April, he immediately sought out Heber, who was throwing at his wheel. At the mention of baptism, Gifford received a typical response from Heber. "I jumped up," Heber recalled, "pulled off my apron, washed my hands and started with him with my sleeves rolled up to my shoulders, and went the distance of one mile where he baptized me in a small stream in the woods. After 1 was baptized, 1 kneeled down and he laid his hands upon my head and confirmed me as a member of the Church of Jesus Christ. . . ." 28 Although Heber did not consider himself worthy, on April 16 Gifford ordained him an Elder on the spot. Vilate, somewhat more cautious, was not baptized immediately and Heber "mourned for her as one would mourn for the dead." 29 She had not enjoyed the spiritual experiences he had, and it was not until two weeks afterward that she was baptized.

[Soon the Mendon branch numbered about thirty, including ten Youngs, two Kimballs, the John P. Greene family, and even the owner of Tomlinson's Inn, where Samuel Smith sold the first Book of Mormon in Mendon, and seems to have been led by Brigham Young's older brother Joseph.

Heber's spiritual experiences were heightened after baptism and the

receipt of the Holy Ghost. He felt, as did the disciples of old, that he was on fire. "The people called me crazy," he claimed. "I continued in this way as though my flesh would consume away; at the same time the Scriptures

were unfolded to my mind in such a wonderful manner it appeared to me, at times, as if I had formerly been familiar with them. 1 ' 30

A contemporary heard both Heber and Brigham preach, but seems to have confused their identities. "Brigham," he recorded, "was quite fervent, and spoke with much feeling and effect. He was regarded as stronger in heart than in head. His faith and piety were counted of more force than his intellect. Heber C. Kimball, on the other hand, was respected as a man of much more mental power, but not of the great devotion in comparison with this associate Young." This account would ring much more true if the names were reversed. 11

Other members of the little Mendon branch appeared to have been enthusiastic. A Palmyra newspaper, the Wayne Sentinel, noted on April 1 8, 1832: "A Rochester paper mentions that Mormonism has 'taken root' in a certain church in the town of Mendon, Monroe County. The preacher says he shall never die, but be translated, after the manner of Enoch, and that in eighteen months Mormonism will be the prevailing religion; and that in five years, the wicked are to be swept from the earth." u

In some ways Heber fits the emerging profile of early Mormon converts. It appears that most of them were poor farmers or artisans, had little formal education, and were largely religiously alienated. As the owner of a successful pottery, however, Heber was moving up economically from artisan into the more affluent middle class.

Shortly after baptism, Heber was called as a missionary by Joseph Young. It was common in the early church to ordain new male converts as Elders and send them on short missions to preach what little they had learned. That summer of 1832 Heber and Brigham and Joseph Young labored in nearby Genesee, Avon, and Lyonstown, where they baptized several and built up small congregations. This first missionary experience set the pattern of his life for the next twelve years as he fulfilled a total of eight missions.

Heber also visited nearby Palmyra. It was too late, of course, to meet any of the Smiths or other church leaders, who had already left that community for Missouri and Ohio. He simply wanted to see the area, particularly Hill Cumorah, where the plates which formed the basis for the Book of Mormon were believed to have been found. Deeply regretting not having taken the occasion or trouble to visit Joseph Smith previously, Heber made his pilgrimage to Kirtland, Ohio.

As soon as Heber arrived back in Mendon, he began to arrange his affairs in order to move his family to Kirtland. The following spring, for example, he sold two lots for $475 and by the fall was ready to go. At that time, however, some of his neighbors issued attachments against his

goods, although he was not indebted to any of them. The unseemly haste with which Heber and Vilate deserted the Baptist Church (after one service) and embraced Mormonism may have offended some and instigated the litigation." It may also reflect the widespread religious intolerance of that time and place. Apparently these attachments were settled out of court, for no records of the case have been found/ 4 Finally in October all was ready and Heber and family, accompanied by Brigham Young and his two daughters left. (After Young's wife Miriam Works died of tuberculosis

September 8, 1832, he and his two young daughters, Elizabeth and Vilate [named after Hebcr's wife] had moved in with the Kimballs and lived with them part of the time.) Sending their belongings ahead by Erie Canal boats and Lake Erie steamers, the families went by wagon to join several other members of the Young family and Vilate's father and stepmother, who had already left for Kirtland.

Although neither Heber, Vilate, nor any of their children ever returned to the Mendon-Victor area to live and although Vilate's brother William and his family were the only members of either the Kimball or Murray families ever to follow them into the waters of baptism, fairly close family ties were maintained for decades. Letters were exchanged and Heber usually passed through Mendon and Victor to and from several missions in the East. Once or twice Vilate returned to Victor to visit her people. Later, when some of their sons went on missions in the 1840s and 1 860s, they looked up uncles, aunts, and cousins.

As he drove westward, Heber stopped on a small rise and looked back at Mendon set in a frame of fall color. He was leaving behind his settled, comfortable, and obscure existence to throw in his lot with God's new Prophet. The first thirty-one years of his life had been formative. Had he not accepted Joseph Smith and the Restoration, he most likely would have stayed in Mendon, built up a major pottery business, become active once more in Masonry when it was safe to do so, and remained a nominal member of the local Baptist church. Part of the dedication he gave Mormonism he might have given Masonry, perhaps rising to a position of Grand Master. Outside of brief references in a history of New York Masonry and in a note on economic developments in some history of Ontario County, he would be totally unknown today.

NOTES

1. Court of Common Pleas Records, Ontario County Courthouse, Canan-

daigua, N.Y. These records do not state the nature of the litigation, although it appears that all concern debts — misdemeanors, not felonies.

2. Deseret News, "Synopsis," Mar. 31, 1858.

3. The name is pronounced Va-late. She was the daughter of Roswell and Susanna Fitch Murray, the youngest of five children. Her siblings were Roswell Gould, William Ellis, Brewster, and Lucretia. Her paternal grandparents, Ezra and Hanna Gould Murray, had moved from Connecticut to Florida, Montgomery County, New York, around 1770. From there Vilate's parents had moved to Victor town in 1810.

4. He suggested as much in Utah once to Fitz Hugh Ludlow. In the Heart of the Continent . . . with an Examination of the Mormon Principle (1870; reprinted New York: AMA Press, 1971), 343-44.

5. Helen Mar Whitney, "Life Incidents," Woman's Exponent, vol. 9 (Mar. 15, 188 1), 154. Hereafter cited as H. M. Whitney, Woman's Exponent.

6. Monroe deeds, 27:144, 24:435, and 26:325. The quarter-acre lot was probably purchased from his brother Charles, for it was part of the tract bought by Charles in 1818.

7. Day Book of M.E. Sheldon, Mendon, New York, i 831, Wil ford C. Wood Museum, Bountiful, Utah. 1 would like to thank LaMar Berrett for drawing this day book to my attention.

8. Milnor Lodge Records, vol. 66, Archives of the Grand Lodge F. &: A. M., State of New York. It appears that none of the other thirty-nine members ever joined the Mendon Mormons. Heber recorded that he became a Mason in 1823,

but this is apparently an error on his part or the printer's.

9. Daniel Peterson, "Heavenly Signs and Aerial Combat," Sunstone, vol. 4 (Mar-Apr., 1979), 27-32. Heber's account is taken from O. F. Whitney, The Life of Heber C. Kimball, 15-17.

10. The Director of the Local History Division of the Rochester Public Library and the Monroe County Historian were unable to locate any contemporary account of this event.

11. Charles's wife, Judith, died June 20, 1824; Heber's mother died Feb. 25, 1825; his father died July 8, 1825; his brother Charles died June 16, 1830. The date of death of Vilate's mother is presently unknown. Heber's parents, Charles, Judith, and their two children are buried in the Tomlinson Corners Cemetery in Mendon, which still exists.

12. H. M. Whitney, Woman's Exponent, vol. 14 (Dec. 1, 1885), 98.

13. Orson F. Whitney, The Life of Heber C. Kimball, 2nd ed. (Salt Lake City: Stevens & Wallace, 1945), l8 - F' rst published in 1888. Weaver was the pastor of this church (organized in Dec, 1809) from Jan., 1823, through Apr., 1833. See "An Historical Sketch of the Baptist Church in Mendon, Monroe Co., N.Y.," Minutes of the }jth Anniversary of the Monroe Baptist Association (Rochester, 1864), 17-19. Since the Youngs were Methodists, it is surprising that the Kimballs did not join them. Apparently the Baptists were more active than others in proselytizing.

The Neiv York Baptist Register of Utica was searched unsuccessfully for the period May, 1832-Dec, 1833, for further reference to Mormons in the Mendon area.

14. Deseret News, "Synopsis," Mar. 31, 1858.

15. Ludlow, The Heart of the Continent, 343-44.

16. It was Fanny who named Helen Mar after a heroine in a Scotch ballad. In 1832 Fanny became the second wife of Vilatc's father, Roswell Murray. After the death of her husband, Fanny went to Utah with her brother, Brigham Young, and lived with his other wives in the Lion House.

17. H. C. Kimball, Journal 94b, 4, Church Archives. In the Church Archives are five items known as the Heber C. Kimball Journals. During the years 1 worked on this biography the numbering of these journals has changed. Following is a list of the old and new numbers with the time periods (sometimes overlapping) cov-ered by each journal: Journal 90 (now 1), 1837-47; Journal 91 (now 2), 1840—45; Journal 92 (now 3), 1844-45; Journal 94 (now 4), Apr. 5-Oct. 30, 1847; Journal 93 (would now be 5, but it is restricted as it is largely a record of Nauvoo Temple work), Nov. 21, 1 84 5 -Jan. 7, 1846.

There are also two items which formerly were designated as Journal 94B and Journal 94c, which are now catalogued as the Heber C. Kimball Autobiography, 1838-48, n.d., two vols., dictated and in the handwriting of various church clerks. None of these last two items is in Heber's hand and much of the first five journals are also in other hands, including those of William Clayton, Peter O. Hansen, and Horace K. Whitney.

1 8. "Remarks by Heber C. Kimball, 1 ' Aug. 1, 1859, recorded by George D. Watt, Winslow Whitney Smith Papers, Church Archives.

/i9?*Some students consider that the critical copy is the one Samuel sold to Mrs. J. P. Greene of Mendon, sister to Brigham Young. Young left two conflicting accounts of which copy he read. In the Millennial Star (vol. 25, p. 1 24), he says it

was Phineas's copy; in the Utah Genealogical Magazine (vol. 1 1, p. 109), he says it

was the Greene copy.

20. From the original title page of the Book of Mormon.

21. The line separating the towns of Mendon and Victor ran between the homes of Phineas and Heber, so that although Phineas lived in Victor, he was still in the general area of the other Youngs and the Kimballs.

The chronology of this period is difficult and confused. Reading the manuscript versions of the Heber C. Kimball and Brigham Young biographical sketches which were printed in the Deseret News during 1858 in Salt Lake City suggests that there may have been an earlier visit by these same Elders to Mendon that spring. But it seems apparent that this was the first time Heber had heard the Elders. Gifford's son noted that his father, Alpheus, was baptized in 1830 and soon after went to Kirtland with his unbaptized brother and friends, returned home, and finally went to Jackson County, Missouri, in 1831. Samuel K. Gifford Journal, 1, Church Archives.

22. The official organization took place Apr. 6, 1830, in Fayette, Seneca County, New York. At first it was known simply as the Church of Jesus Christ. In 1838 the words "of Latter-day Saints" were added as a parallel to what might be called the "Early-day Saints" of the New Testament. "Mormons" is a nickname derived from the Book of Mormon. The term "Saints" is used in the New Testa-

ment sense of believers (i Cor. i : z) and not in the manner of beatified persons. Mormons consider the Restoration to have been literal, not some sort of "mystic union with the body of Christ."

23. H. C. Kimball, Journal 94, 3, Church Archives.

24. Deseret News, "Synopsis," Mar. 31, 1858.

25. Sermon by H. C. Kimball, Journal of Discourses, 26 vols. (London: Latter-day Saints' Book Depot, 1854-86; reprinted 1967), vol. 12 (Apr. 12, 1868), 190. The date in parentheses following each entry is the date on which the individual speech was given. This collection of discourses of early Mormon leaders is a sort of Mormon Patrology.

26. Deseret News, "Synopsis," Mar. 31, 1858.

27. Ibid.

28. Ibid., Apr. 7, 1858. The stream, Trout Creek, ran through Brigham Young's property.

29. H. M. Whitney, Woman's Exponent, vol. 10 (Oct. 15, 1881), 74.

30. Deseret News, "Synopsis," Apr. 7, 1858.

31. Hyram K. Stimson, From the Stagecoach to the Pulpit (St. Louis, Mo.: R. A. Campbell, 1874), 9 2 > as cne ^ by Richard F. Palmer, "Brigham Young and the Mendon Branch," paper read at the Mormon History Association Annual Meeting, Canandaigua, N.Y., May, 1980.

32. As cited in ibid.

33. According to the "Historical Sketch of the Baptist Church in Mendon," in 1833, 1834, and 1835 the church experienced severe trials, and "they were under the painful necessity of excluding several of the members for imbibing the heresy Mormonism."

34. One writer has opined quite incorrectly that leaving Mendon was all that saved Heber from debtor's prison. Stanley B. Hirshson, The Lion of the Lord: A Biography of Brigham Young (New York: Alfred A. Knopf, 1969), 11.

PART

THE MISSIONARY AND APOSTOLIC YEARS

1832-46

'Thou shalt be great in winning souls

for me, for this is thy gift and calling."

Revelation to Heber C. Kimball

Far West, Missouri

Apr. 6, 1839

CHAPTER 3

Ohio and the Call to Preach

It was bitter cold when Heber arrived in Kirtland, and his first concern was to acquire proper shelter. He first settled his family in a house belonging to Elijah Smith near the East Branch of the frozen Chagrin River. 1 As soon as possible, Brigham Young, out of gratitude for all Heber had done for him, as well as to provide a continued home for his own motherless children, built Heber a home (perhaps on the same section of land), and spent most of the winter with the Kimballs until he married Mary Ann Angell several months later.

In Ohio, Heber hoped to find a permanent home among those of his faith, but this was not to be. In 1833 Kirtland, nestled in gently rolling hills along the Chagrin River, near Lake Erie, and about twenty miles northeast of Cleveland, was a small trading and milling center with a population of perhaps 1,300. Mormon missionaries had been there as early as 1830 and had found it to be a fertile field for proselytizing. Consequently, as a result of an 1831 revelation, the Prophet advised his converts in New York and Pennsylvania to sell their properties and follow him to Ohio. (This is known as Section 39 of the Doctrine and Covenants, a published volume of Joseph Smith's revelations.)

Although the Mormons attracted the greatest attention in the area, they never did predominate numerically. When Heber arrived, there were probably less than 200 Saints in the Kirtland area. And the troubles which portended the eventual abandonment of Kirtland by the Mormons had already started. Early in 1832 in nearby Hiram, Joseph, for example, had been tarred, feathered, and nearly emasculated by a mob (at the last moment the doctor backed out). The sources of Mormon difficulties in Ohio were both internal and external. Too many inexperienced members developed strange spiritual ideas and claimed unusual manifestations leading to what Joseph himself decried as "false spirits." Some even claimed that

^7

they, not Joseph, were the real prophet. There was also fear and distrust of what some Ohio newspapers called a "vile imposture" and "Joe Smith's bible speculation." Some husbands were angered that their wives left them to join the Mormons, and many old settlers organized to prevent the conversion of their neighbors to the "Mormon delusion." To this end many false reports about the church were published, especially by apostates and disgruntled ministers who had lost their congregations.

According to Heber's daughter Helen, the Kirtland area devised a unique form of anti-Mormonism — grave-robbing. In nearby Willoughby was the Willoughby Medical College, newly founded in 1834. It was widely believed among the Kirtland Mormons that their graves were considered violable by medical students seeking cadavers. One family which suffered several deaths got into the habit at night of covering the graves with a wooden bier to which was secured the end of a heavy length of rope. The other end was tied to the father's arm to warn him of ghouls. 2 Later the medical school was forcibly closed in 1847 by the citizens of Willoughby, who suspected it of grave-robbing.

In spite of these difficulties, the Saints tried to live peaceably in the Kirtland area until the general exodus from there to western Missouri (where some Mormons were already settling in Jackson County) during the winter of 1837–38.

Heber was to have relatively little to do with either Ohio or Missouri developments, for he spent much of the time between 1833 and 1837 on various proselytizing missions. Of a total of fifty-six months in Kirtland, he was away for twenty-four — nearly half the time.

After his family was settled as comfortably as circumstances would

permit, Heber threw himself wholeheartedly into the heady experience of Kingdom-building. While in Kirtland he participated in Zion's Camp (see pp. 29 – 33), worked on the temple, was chosen as one of the original Twelve Apostles, attended the Hebrew school, took part in the temple dedication, and invested in the ill-fated Kirtland Safety Society banking venture. In the center of things, in the direct force-field of Joseph Smith's personality, he donated freely to the building of the schoolhouse, the printing office, and especially the temple, to which he gave $200, a sizeable amount when the average day's wage was less than a dollar. It appears that, initially at least, Heber was economically well off in Kirtland.

It is not entirely clear, however, how Heber supported himself there; arriving in November, he could hardly have begun farming. Initially he probably lived off the money he brought from Mendon. He did some work as a potter and may have planted some crops the following spring, but

Ohio and the Call to Preach 29

Mormon difficulties in Missouri, which caused him to go there in May, did not permit him to tend whatever he may have sown.

He also helped as a stonemason to build the temple – no ordinary task. Anti-Mormon feelings had created a situation much like that which faced Nehemiah when he tried to rebuilt the temple in Jerusalem. "We had to guard night after night, 1 ' Heber remembered, "and for weeks we were not permitted to take off our clothes, and were obliged to lay with our firelocks in our arms to preserve brother Joseph's life"-' and thus prevent the destruction of the temple.

The same missionaries who had visited Kirtland in 1830 also proselytized in western Missouri, where they organized a small branch in Independence, Jackson County. In June, 1 83 1, despite the very recent establish-

ment of the church in the Kirtland area, Joseph received what the Mormon faith holds to be a revelation, now recorded as Doctrine and Covenants, Section 52, that Missouri was a "consecrated" land. Joseph immediately left for Missouri, where during July he received still another revelation (Doctrine and Covenants, Section 57), that Missouri, not Ohio, was to be the New Zion, the gathering place. Since Joseph continued to live in Kirtland until January, 1838, however, there were two centers of the church for nearly seven years — closely connected administratively, but separated physically by nearly 900 miles.

For a variety of social, economic, and political reasons the Mormons were less popular in western Missouri than in Ohio. The rough, pro-slavery frontier elements — most of the original settlers in Missouri were southerners — did not care for the influx of a new, industrious, clannish, anti-slavery people, generally from New England, especially if they also espoused a strange religion, gave the impression that the surrounding land belonged to them as their Zion, and were numerous enough to dominate politics and form a powerful economic bloc. The old settlers were also greatly concerned over the Mormon interest in the Indians and suspected and feared some sort of an alliance. In short the old settlers feared that their "behavorial boundaries" were threatened. By spring of 1834 the Mormons in Missouri, driven from Jackson County by militia and mobs, were in exile across the Missouri River to the north in Clay County.

As a result of this expulsion Joseph Smith received a revelation on February 24, 1834 (Doctrine and Covenants, Section 103), commanding him to redeem his Missouri brethren and to reinstate them on their plundered land. Consequently Joseph, expecting some help from Missouri state officials, gathered as many of the faithful as he could to form what came to be known as Zion*s Camp. The small army originally consisted of

about ioo men, but by the time they reached Missouri it had swelled to 205, including eleven women and seven children. Heber signed up and gave into the general fund all the money he had, and took along a span of good horses and a wagon. Probably because of his previous military training, he was appointed captain of the third company of thirteen men.

That April as Heber started down the Chardon Road and watched the temple on the hill disappear behind trees just leafing out, he might have wondered if he would ever return, for, as he later recorded, the camp was "threatened both in that country and in Missouri by our enemies, that they would destroy us and exterminate us from the land." 4

Their route lay generally westward, across more than 900 miles of the rolling, open prairie of the central lowlands covered with bluestem prairie grass, over deep-banked streams and rivers, and through oak, hickory, beech, and maple groves and forests. It was not a much shorter trek than the famous one to present-day Utah in 1847. From Kirtland they proceeded southwest through Wooster, Springfield, and Dayton, Ohio; straight west via Richmond, Indianapolis, and Clinton, Indiana; farther west by way of Paris, Springfield, and Atlas, Illinois; and finally through Louisiana, Keytesville, and Richmond, Missouri. They traveled generally on good roads. Across much of Indiana, for example, from the Ohio state line to near Greencastle, they were on the famous National Road (later U.S. 40) — the superhighway of its day — which extended from Cumberland, Maryland, to Vandalia, Illinois.

Various small groups rendezvoused on May 6 at New Portage (now Barberton, near Akron) about fifty miles from Kirtland, where there was a branch of the church. By that time the camp consisted of more than 130 men accompanied by twenty baggage wagons. The full camp started out from there May 8. Most of the twenty-five-day journey was over the flat, undifferentiated plains. Starting out each morning with prayer at 4:00 a.m., they averaged between thirty-five and forty miles a day.

The march was generally uneventful until they left Indiana. On June 3, while camped on the west bank of the Illinois River in Pike County, Illinois, Heber and a few others accompanied Joseph Smith to a mound on top of the high river bluffs. "On the top of this mount," Heber noted, "there was the appearance of three altars, which had been built of stone, one above another, according to the ancient order; and the ground was strewn over with human bones. This caused in us very peculiar feelings, to see the bones of our fellow creatures scattered in this manner, who had been slain in ages past." They felt prompted to dig into the mound, and tk at

about one foot deep we discovered the skeleton of a man, almost entire, and between two of his ribs we found an Indian arrow, which had evidently been the cause of his death." Heber inquired about the identity of the skeleton, and recorded Joseph's response: "It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. ,,s The location of this incident appears to have been what is now called the Naples-Russell Mound #8, about one mile south of present-day Valley City, Illinois, in a typical prehistoric Middle Woodland mortuary complex of the Hopewell culture.

A few days later Zion's camp crossed the Mississippi at Louisiana, Missouri, an established outfitting and jumping-off place for the West. Immediately east of Paris, Missouri, was a small Mormon community called the Salt River settlement. Here on June 8 Joseph's company met his brother Hyrum's company, which had come from Michigan. Combined, the small army now numbered 205 individuals and twenty-five baggage wagons.

They proceeded across the glacial plains and on through a wilderness

area to just inside Clay County, where they camped between the two main branches of the Fishing River just west of present-day Excelsior Springs. The weather was fine and pleasant. There on the evening of June 19 occurred what was as close to a battle as Zion's Camp was to experience. "Just as we halted," Heber recorded, "and were making preparations for the night, five men rode into the camp, and told us we should see hell before morning, and such horrible oaths as came from their lips, I never heard before. They told us that sixty men were coming from Clay County, to assist in our destruction. These men were armed with guns, and the whole country was in a rage against us, and nothing but the power of God could save us."

These five men knew that Zion's Camp had inadvertently stopped in a natural trap, the breakdown of several wagons having prevented them from selecting a better and safer campsite. This choice of the first campsite in Clay County cannot otherwise be reconciled with the many facts and rumors Joseph had received concerning the intentions of Jackson County mobs to destroy them and the lack of will on the part of Missouri officials to render the Mormons justice. The two main branches of the Fishing River meander through a wide floodplain affording no cover and little elevation. The camp was caught in the open surrounded by steep-banked, deep-channeled rivers on three sides. A small band of Missouri "Pukes," let alone a projected force of over 300 men, easily could have pinned down the Mormons encumbered with women and children. The camp was trapped.

3 2 THE MISSIONARY AND APOSTOLIC YEARS

"Soon after these men left us," Heber continued,

we discovered a small black cloud rising in the west; and not more than twenty minutes passed away before it began to rain and hail, but we had very little of the hail in our camp. All around us the hail was

heavy; some of the hailstones, or rather lumps of ice, were as large as hens' eggs. The thunders rolled with awful majesty, and the red lightning flashed through the horizon, making it so light that I could see to pick a pin almost any time throughout the night; the earth quaked and trembled, and there being no cessation it seemed as though the Almighty had issued forth his mandate of vengeance. The wind was so terrible that many of our tents were blown over and we were not able to hold them; but there being an old [Baptist] meeting house close at hand, many of us fled there to secure ourselves from the storm. Many trees were blown down and others twisted and wrung like a withe.

The storm altered the situation. As the rain-swelled rivers rose, they changed from trenches trapping the Saints into protective moats barring the mob's attack. "The hail fell so heavy upon them [the mob]," Heber continued, "that it beat holes in their hats, and in some instances even broke the stocks off their guns; their horses being frightened fled leaving the riders on the ground, their powder was wet and it was evident the Almighty fought in our defense. This night the river raised forty feet."

Thus the camp was delivered. The men moved on and camped near the mouth of Rush Creek east of Liberty. There, on June 22, Joseph called his men together and reported he had received a revelation to "wait for a little season for the redemption of Zion. . . . For behold, I [God] do not require at their hands to fight the battles of Zion; even so will 1 fulfill, I will fight your battles." Joseph then discharged them. Before the Mormons moved on, however, thirteen men and a woman, Betsy Parrish, had died from cholera. Heber, who was stricken but recovered, considered this as God's punishment for the disobedience of some members of the camp. It was the Mormons' first encounter with this dread scourge, which had started in India in 1826, reached the New World in 1832, and followed waterways to the West. Many Mormon graves were dug along the western trails because of cholera.

By almost all criteria Zion's Camp was a total failure. Zion had not been redeemed, at least fourteen members had died, and a great amount of time and treasure had been expended. The venture does not seem quite so foolhardy, though, when it is noted that Joseph believed that the governor of Missouri would support their efforts and lend them the assistance of the

state militia when they arrived. At the critical moment the governor failed to comply with his earlier assurances. But it was a constructive failure. Out of the 191 survivors of Zion's Camp came most of the men who later formed the original Quorum of the Twelve Apostles, and most of the subsequent leaders of the church for many years. And the march itself provided important field training for the great exodus to the West which lay ahead. Perhaps there were psychological benefits too. All concerned could feel unburdened of the task of rebuilding Zion in Jackson County; they could turn to the future. In any event, Heber and others must have been cheered when Joseph told them of a revelation (Doctrine and Covenants, Section 105) which explained, to some extent, the real meaning of the venture: "1 [the Lord] have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith."

On June 30, Heber and several companions started the uneventful return trip to Kirtland, arriving on July 26, about three months after they left. Heber remained in Kirtland a year before being called away again on a mission. During this year he established a pottery and registered for a six-week term in a grammar school under the supervision of Sidney Rigdon and William E. McLellin to try to fill in the gaps in his formal education. He does not seem to have gained much from this experience, but it demonstrated his desire to improve his education. Of such efforts his grandson later wrote, "Heber's progress, however, was only moderate, t

Grammar, as a study, afforded him little delight. The mysteries of syntaxj seemed to elude his mental grasp . . . the technicalities of his mother tongue . . . seemed to baffle him." 6 Fortunately Heber's lack of knowledge of analytic grammar did not impair his native ability to speak and write effectively.

Early in 1835, shortly after the school term ended, two important events took place: the publishing of Joseph Smith's revelations and the organization of the Quorum of the Twelve Apostles. Early converts had had little opportunity to read about the church and its doctrines. Many had never seen the Book of Mormon, and most of Joseph's revelations had not been printed. (Only eighteen had appeared in full or in part in the Missouri-based Mormon monthly The Evening and Morning Star, of very limited circulation.) In 1833 the editors of this paper in Independence, Missouri, attempted to publish, as the Book of Commandments, the sixty-five revelations Joseph had received through 183 1, but mob violence prevented them from doing so. The more peaceful atmosphere in Kirtland enabled

102 of these revelations to appear in 1835 in book form as the Doctrine and Covenants. 7

Heber surely noticed that the book was basically a handbook of the Restoration, a collection of unconnected and disparate revelations to Joseph Smith, and, through Joseph, to other individuals and to the church at large, presented in no systematic way whatsoever, most coming as a result of Joseph's petitions to God for information. Certainly the revelations imparted a sense of urgency. Many were warnings that the Lord would come quickly; many were references to the importance of taking the Restoration to the whole world, which heightened Heber's missionary zeal.

Most of the information is practical, with theology tucked away here and there, almost as an afterthought. Perhaps that is why formal theology plays such a small role in Mormon thought and life. These bits and pieces of theology, however, are fascinating, "radical and fundamental," "Pelagianism in a Puritan religion," as one student has put it.* The most basic theological difference between Mormons and other Christians is the Mormon claim to continuous revelation directly from God through a living prophet who reveals the mind and will of God to mankind.

In these revelations Heber and subsequent Mormons read of the three degrees of glory in the next life, the purpose of mortal life, and the Word of Wisdom (a health principle). They learn that man cannot be saved in ignorance, that the glory of God is intelligence, that Satan cannot tempt children, that God's earth will become the heaven of the righteous after the resurrection, that all things are spiritual, that good works are necessary to salvation, that the Father, the Son, and the Holy Ghost are of one mind, spirit, and work, but not of body, that the Holy Ghost is a male personage of spirit, and many details about the millennium.

The revelations also made clear that evil is a positive good in human experience and advancement, that "it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves," and that Jehovah (not Elohim or God the Father) and the pre-mortal Christ are one and the same being.

From the teaching that "Man was also in the beginning with God," that intelligence or the light of truth was not created or made, Heber might have come to the realization (as later and more sophisticated thinkers did) that man's essence is self-existent, that God is neither the totality of being nor the creator of all being, that man is not totally God's creature, that there was no creation ex nihilo, that nothing may compromise the freedom of will aided by the Light of Christ. 9

At the same time the Doctrine and Covenants appeared, a major step

in the evolution of the church organization was taken. The Quorum of the Twelve Apostles was finally formed. Instructions for such a quorum had been given to Joseph Smith by revelation, Doctrine and Covenants, Section 18, as early as June, 1829, even before the church was organized. The selection was to be made by the Three Witnesses to the Book of Mormon — Oliver Cowdery, David Whitmer, and Martin Harris — and the candidates were to be recognized by their desires and works.

By February, 1835, Joseph realized that it was time to effect the organization of the Quorum of the Twelve Apostles. Apparently the rigors of Zion's Camp had sufficiently tested and demonstrated the "desires and works" of the brethren. On Saturday, February 18, he called a general meeting especially for all who had been in Zion's Camp. Heber and Brigham, of course, were present. They heard Joseph explain the purpose of the meeting. Then they listened to Oliver Cowdery, Martin Harris, and David Whitmer pray for guidance and receive a blessing from the hands of the First Presidency. It was a most solemn meeting. (These three men are known collectively in Mormon history as "The Three Witnesses" for having testified that they had seen the original plates from which the Book of Mormon had been translated by Joseph Smith.) Following a hymn, a one-hour intermission, full of speculation, no doubt, was called.

Reassembling, another prayer was offered and Joseph instructed the Three Witnesses to proceed with the selection. It was so quiet Heber could hear his own heart beating. The first name called was that of Lyman E. Johnson. The second was that of Brigham Young. Heber saw Brigham start, but then he heard his own name. Only three were called that day. Rejoicing, they strode to the stand to receive their ordination blessings from the Three Witnesses.

Heber was promised he would "receive visions, the ministration of angels, and hear their voices, and even come into the presence of God," that many millions would be converted by his instrumentality, that angels would waft him from place to place, that he would stand unto the coming of our Lord and be made acquainted with the day when Christ shall come, that he would be made perfect in faith, that the deaf would hear, the lame walk, the blind see, and that he would have boldness of speech before the nations and great power. 10 After such promises, even if Heber had wondered how he could ever falter or betray the trust placed in him, his ordination insured enduring steadfastness.

On subsequent days, Orson Hyde, David W. Patten, Luke S. Johnson, William E. McLellin, John F. Boynton, William Smith, Parley P. Pratt, Orson Pratt, and Thomas B. Marsh were likewise chosen and ordained. All

save four (Patten, McLellin, Boynton, and Marsh) had participated in Zion's Camp and had therefore proved themselves, at that point, strong in the faith. Not many years would pass, however, before most of these men would suffer complete or temporary relapse. Only Heber and Brigham never lifted their hands or voices against the Prophet.

After the Quorum had been organized, Oliver Cowdery instructed them in their duties in his "Charge to the Twelve," " which set the pattern for the rest of Heber's days. Cowdery warned them that they would need wisdom in a "ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations." They were urged to let their ministry be first, to strive until they had "seen God face to face."

In respect to seniority, Cowdery said that the ancient apostles had

sought to be great, "but brethren, lest the seeds of discord be sown in this matter, understand . . . God does not love you better or more than others . . . you are as one. You are equal in bearing the keys of the kingdom to all nations." This may be why Heber seldom deferred to anyone other than Joseph Smith until he became a counselor to Brigham Young in 1847.

After this signal honor of becoming an Apostle, a special witness for Christ, Heber changed little. He carried on much as before. The turning points in his life were his baptism and later when Young chose him as First Counselor in the First Presidency.

Since the main point of forming the Quorum of the Twelve was to send them as special witnesses, the Apostles departed, on May 4, 1835, f° r the eastern United States and upper Canada, traveling two by two "without purse or scrip" (baggage). For five months Heber preached in New York, Vermont, New Hampshire, and Maine. While at Sackett's Harbor, New York, he received word from Vilate of the birth of a new son, Heber Parley. His joy produced a characteristic burst of humor. To his companions he said, "I have three children and have not seen one of them." No one understood how this could be until he explained that the one he had not seen had just been born.

Later he went to Mendon, his former home where he was harshly treated by a Baptist minister named Fulton, possibly of Heber's former congregation. He called the new Apostle a false prophet and rejected his testimony. Heber responded by stating that if he did not repent and be baptized he would be damned. This only angered Fulton. Afterward, in biblical fashion, Heber cleansed his feet in testimony against him. More of his experience in Mendon has not been recorded. Apparently Heber was a prophet without honor in his own country; he had no success in Mendon.

Ohio and the Call to Preach 37

He next went to his old home in Sheldon, Vermont, to preach to friends and relatives. Some believed, but would not submit to baptism. He was still a prophet without honor. From Sheldon he walked over fifty miles of lonely roads on blistered feet, crossing the Green Mountains to meet with others of the Twelve in St. Johnsbury, where several families accepted the message. Thence he traveled to the home of his mother in Plainfield, New Hampshire, where he found only opposition and reviling even among his own kin. After visiting the Saints in Boston, he participated in a conference on August z8 in Farmington, Maine. This conference was the formal end of the first mission of the Twelve, and at its conclusion the missionaries returned separately to Kirtland. Heber reached home safely on September 25.

The winter was much like the preceding one — Heber worked at his pottery and attended grammar school for five weeks. On March 27 and 31, 1836, possibly the most important single event of the Kirtland period took place — the dedication of the temple. Erected by the volunteer efforts of a few hundred persons between 1832 and 1836, the temple was one of the most impressive buildings in northern Ohio. Constructed of native stone along New England lines, it was three stories high and measured fifty-five by sixty-five feet. The exterior walls sparkled because the sisters had sacrificed their china, which was ground up in the plaster. The first floor was for divine worship; the second was designated as a place for general instructions of those holding the Priesthood; the attic contained five small classrooms and offices.

The consecration of the temple, considered by Mormons to have been the first House of the Lord since biblical days, brought to a head all the spiritual naivete, zeal, and excitement characteristic of the church in Kirtland, and many spiritual experiences were reported. It was later affirmed by many who were present that a pillar of fire rested upon the steeple, that the sound of a great wind filled the building, that many spoke in tongues, prophesied, and had visions. Heavenly choirs were heard and angels ap-

peared. Heber said he saw one: "He was a very tall personage, black eyes, white hair, and stoop shouldered; his garment was whole, extending to near his ankles; on his feet he had sandals. He was sent as a messenger to accept the dedication." 12 He also recorded seeing the resurrected apostle Peter, who "had on a neat woolen garment, nicely adjusted around the neck." 13

Shortly after the dedication, Heber, along with other church leaders, received the ordinances of the washing of the feet and anointing with oil, and "witnessed many manifestations of the power of God." Thus was

partially fulfilled the reference to endowments made during Cowdery's "Charge." Only partially, though, for the Kirtland temple was not a temple in the sense that the Nauvoo and subsequent temples were and are. Heber, for example, could not receive his endowments (special gifts and blessings) in the full sense there. These became available only in the Nauvoo temple. The Kirtland temple was more of a holy meeting place.

In May Heber inquired of Joseph Smith whether he should go on a mission to preach or go back to school. Told he could do either, and perhaps because he did not care much for school, he opted to go on yet another mission — alone.

This third mission, lasting from June 10 through October 21, took him back to Buffalo, Sackett's Harbor, and Plattsburgh, New York, and to friends in Vermont. He preached where doors were open, and baptized those who believed. This was the usual procedure in those days — one or two sermons, baptize, and move on.

In June, three miles from the village of Ogdensburg, New York, on

the St. Lawrence River, he was driven by rain into the house of Heman Chapin. Learning of his mission, the Chapins called in their neighbors to hear him. Heber preached successfully and frequently for a week and baptized seven, some of whom spoke in tongues.

One day a troubled husband asked him to visit his wife, who had been confined to her bed for five years and had been given up to die. Heber went. Taking a chair by her bed, he held her wasted hand and told her of the Restoration. He asked her if she believed and would accept baptism from his hands. She affirmed she did and would. Forthwith Heber had her husband carry her to the pond or dammed-up stream where he did his baptizing. Afterwards Heber fixed her with the "dark, piercing eyes" so many people commented on and rebuked her disease. "In less than one week," he recorded, "she was performing her usual household duties . . . to the astonishment of the people." H

From Ogdensburg Heber crossed the Adirondacks and Lake Champlain to St. Albans, Vermont, thence to his place of birth, Sheldon, and elsewhere in Vermont. Apparently he again had no success with his friends or relatives, for his journals are silent on the subject.

At least one group appreciated his efforts. In St. Albans he visited the family of Priscilla Whitney Martin. She was impressed, and in a letter to her father she describes something of Heber's day-to-day activities and how he was received by some.

The man you requested to call on us was here the nth of July and I think he is a godly man. He appeared as such here. He went up to see

Phebe and preached in Fayettsville [probably today's Newfane, Wind-

ham, County] and was much liked by them all. Ben says it is the most reasonable preaching he ever heard. On his return from there, he came here again and I think he was penniless by his talk. I washed a little for him and lent [him a] little change for he told me that God would pay me four fold and left his blessing with me and prayed with us and finally, I felt myself more than payed when he left the house. 15

After a not very successful five weeks in Vermont, Heber returned for a few days to the Chapins and those he had baptized in Ogdensburg and organized a branch of twenty. He owed this success to a marvelous feat of strength. One afternoon as Chapin was grinding his scythe and fixing his cradle to cut a field of wheat, Heber offered to help and offhandedly declared that he could rake and bind as fast as Chapin could cut. The surprised Chapin replied that no living man could do that. "Never mind, Brother Chapin, it's nearly as easy for me to do it as to say it," Heber announced. His account continues:

The next morning after the dew had passed off we went into the field, commencing at a piece of wheat which he said had three acres in it. Said 1, "go ahead, Brother Heman, we'll cut down this piece before dinner." About the time he took the last clip of the three acres I had it bound in a bundle before he had hardly a chance to look around, and about that time the horn blew to call us to dinner. We started back to his house, he never spoke or said one word to me, appearing rather confounded. The next Sabbath we had such a congregation of hearers as I had never seen in the United States; for priests and people had come for twenty-miles distance, to see and hear that Mormon who had performed a thing that had never before been done in that country, for Brother Chapin had proclaimed this occurrence unknown to me. 16

Afterward Heber left for Victor, where, by previous arrangement, he met Vilate. After visiting friends and relatives for a few days, they caught a Lake Erie steamer at Buffalo for the overnight trip home to Kirtland.

Many of the passengers were Swiss going to their new homes in Cleveland, then a popular place for Swiss and German immigrants. While sunning himself on deck and hearing them talk for some time, the "Spirit of the Lord" came upon Heber. He joined the immigrants, introduced himself, and "was able to preach to them in their own tongue, they seemed much pleased and treated us kindly," he laconically noted. 17 The purpose of this incident is unclear. If anyone ever joined the Mormons because of this experience, it has not been recorded and Heber never again referred to it. He

was beginning to take such things for granted. Somewhat later Heber and Vilate caught sight of the lighthouse and pier of the Fairport Harbor and reached Kirtland on October 2.

During the eight months between this mission and another one to England the following June, we know little of Heber's activities, except for his involvement in the troubled Kirtland Safety Society banking venture. In 1836 Andrew Jackson abolished the National Bank, which he believed controlled the nation's money market too tightly. It then became both necessary and possible for state and private banks to provide money and credit. The Mormons understandably believed that if they had their own bank they could build up Kirtland faster, so they organized one that same year.

The bank had difficulties from the beginning. The State of Ohio refused the Mormons a charter, and the bank was poorly underwritten. Heber, for example, subscribed to $50,000 worth of shares for only $15 in cash. In all, 200 church members subscribed to 79,420 shares, worth at face value approximately $3,854,000 at $50 par value, which was backed up with only $20,725 cash. 18 The bank, furthermore, was weakened by speculation, mismanagement, and dishonesty. The insecurity of the ven-

ture was obvious. Joseph Smith warned all concerned, but his warnings went unheeded. The society slipped toward failure and was caught in the Panic of 1837 — an inflationary spiral brought on by too much paper money and credit. Hundreds of banks across the country, including the Kirtland Safety Society, suspended payment.

The failure of the bank caused much bitterness in Kirtland. Joseph Smith received the blame and was called a fallen prophet by many, including five of the Twelve Apostles. According to Heber, scarcely twenty people still considered him a prophet of God. The strength of the six-year-old church was at nadir. It was facing dissolution.

For Joseph to have marked time would have been fatal. If ever the young Prophet needed providential guidance, it was then. In answer to prayer, Joseph received inspiration to send Heber to open a mission in England — more than 5,000 miles away. While this must have seemed a puzzling response to financial disaster, England was socially and economically ready for a new religion, especially one for the common people. Several days later, early in June, Joseph found Heber in the temple precincts and whispered to him, "Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my Gospel and open the door of salvation to that nation.'" 19

Heber was overwhelmed. To him, England was a land "famed through-

out Christendom for light, knowledge and piety, and as the nursery of religion" and the English a "people whose intelligence is proverbial," 20 and he was well aware that others in the church were much more educated and cultured than he and consequently better suited to work in England. Although he was unaware of it then, his natural simplicity was to be far more

effective in England than any amount of polish.

Heber's original account of his call to England at age thirty-six is important not only because we have the story in his own words, but because it is the beginning of his sporadic attempts to keep a journal. (See Appendix C for excerpts from this journal.) In his distinctive spelling he noted:

June the 4-1837 Kirtland. The word of the Lord to me through Joseph the prophet that 1 should gow to England to open the dore of procklamation to that nation and to he[a]d the same; Likewise the same day Brother Joseph wanted we should meet at a confrance at Elder Rigdons. 1 met with them accordingly. . . . Joseph and Sidney [Rigdon] and Hiram [Smith] Lade there hans on my head and set me apart for this mission and dedicated me to the Lord. . . . The 2[nd] day we got together and I was mouth and we asked the Lord to carry us safely crost the great waters and to give us fare winds, and caus our journy to be spedy and to open the way before us when we should arrive on the chores [shores] of Europe. 21

Heber wanted Brigham Young to be his companion. Joseph Smith, however, needed the dynamic Young to help with matters in troubled Kirtland and gave Heber six other companions: Orson Hyde, a member of the Quorum of the Twelve Apostles; Willard Richards, a church member for only six months; Joseph Fielding, a native of Bedfordshire, England, who had emigrated to Canada in 1832; and three other Canadians, John Goodson, Isaac Russell, and John Snyder. Fielding's brother, an Independent (formerly Methodist) minister in Preston, England, to whom they had written about Mormonism, had invited Joseph Fielding to come and preach this new religion in his chapel.

Heber made his preparations and in less than ten days was ready to go. He blessed his family, bade his friends farewell, and, in company with Hyde, Richards, and Fielding, started for New York City, where they arrived on June 22 and met Goodson, Russell, and Snyder.

A few days later on June 27, the night before they sailed, Heber wrote Vilate a long letter detailing his trip to New York, their activities in that city, and their preparations for leaving. (See Appendix C for a photocopy of this earliest extant Kimball letter.) Heber related how wicked New York City was, how he had to sleep in a warehouse belonging to a member, and how he and his companions had spent two days distributing Hyde's mis-

sionary broadside, Prophetic Warnings (the first definable Mormon tract). He asked Vilate to write to him often. "Tell me the Hole truth and nothing but the truth. Tell me how you guit [get] along how your health is and how you injoy your mind. Tell me how the children guit along ... let me know all about your temprel and spiritual concerns."

In the letter he related his pleasure with the ship on which they booked passage: "We are going a bord of the Ship tomorrow; it is the largest packet ship that sales the Otion [ocean] ... it is the noblest things that I ever see. The name of it is cald the Garrick. . . ," 22 The Garrick berthed 927 tons, about 100 tons larger than most packets and merchantmen, had the long, flat floor of the New Orleans packets, and was very fast. She was one of the famous ships of the E. K. Collins Line, noted for its excellent service. Her hold was crammed with typical New World exports to England: cotton for the Lancashire Mills and naval stores (wood, tar, and turpentine) for the Royal Dock Yards.

Heber and friends, dodging the gigs, hacks, coaches, and omnibuses which filled the streets, walked down to Packet Row on the East River between Martin's Lane and Wall Street, where they secured second cabin accommodations for $18 each. Although they provided all their own provisions and slept in buffalo robes on the floor, their quarters were superior

to steerage. (First-class passage and board cost $150.) At 10:00 a.m. the Garrick weighed anchor and was towed down the East River by a steamer as far as Sandy Hook. There the captain from the quarterdeck gave orders to spread the great topsails, hoist the jibs, haul up the spanker and the staysails. Catching the wind, the Garrick loosed herself from the tug and sailed off into the Atlantic under her own power.

NOTES

1. This location is based on a study of the original Kirtland Platte Book, Church Archives, and several visits to Kirtland, Ohio. It is less than one mile northeast of the temple in the general area of today's Kirtland Ballpark, north of the Kirtland-Chardon Road.

2. H. M. Whitney, Woman's Exponent, vol. 10 (June 1, 1881), 6.

3. Deseret News, "Synopsis," Apr. 7, 1858.

4. Much of what follows is taken from Heber's account of Zion's Camp published in the Titties and Seasons, Jan. 15, Feb. 1, Feb. 15, Mar. 15, and Apr. 15, 1845. No contemporary Kimball journal exists for this period. The Times and Seasons's account appears to have come from his "Autobiography," which may have been dictated from no longer existing field notes.

5. The terms "Lamanite" (and "Nephite") are Book of Mormon names referring to some ancestors of the American Indians.

6. Orson F. Whitney, The Life of Heber C. Kimball, 70.

7. As the Book of Mormon reads like a first draft, so do many of these revelations. Certain infelicities of style (indefinite antecedents, tautologies, weak grammar, problems of person) strongly suggest that only ideas and not the actual wording of God's messages came to Joseph. We could say that Joseph received the word but not the words of God.

8. See Sterling McMurrin, The Theological Foundations of the Mormon Religion (Salt Lake City: University of Utah Press, 1965).

9. To Mormons God is a perfect man who attained Godhood by obedience to eternal laws and principles. Mormons believe that "as man is God once was, and as God is man may become." See below, p. 272.

10. B. H. Roberts, ed., History of the Church of Jesus Christ of Latter-day Saints, by Joseph Smith, Jr., 2nd ed. rev., 7 vols. (Salt Lake City: Deseret News Press, 1957), vol. 2, 180-89.

11. Ibid., vol. 6, 317.

12. H. M. Whitney, Woman's Exponent, vol. 9 (Feb. 1, 1881), 130.

13. Ibid.

14. H. C. Kimball, Journal 94b, 36, Church Archives.

15. Priscilla Whitney Martin to Samuel Whitney, Aug. 15, 1836, Lake County Historical Society, Mentor, Ohio.

16. H. C. Kimball, Journal 94c, 45-46 of the section titled ''History of Heber Chase Kimball by his own dictation," Church Archives.

17. Deseret News, "Synopsis," Apr. 14, 1858.

18. Stock Ledger, Kirtland Safety Society, Chicago Historical Society, microfilm copy at Southern Illinois University, Edwardsville.

19. H. C. Kimball, Journal 94b, 88, Church Archives.

20. R. B. Thompson, ed., Journal of Heber C. Kimball (Nauvoo, 111.: Robinson and Smith, 1840), 10. Hereafter cited as Journal of Heber C. Kimball.

21. H. C. Kimball, Journal 90, 7-8, Church Archives. The only changes made in Kimball's holographs in this biography have been to end all sentences with a period, to begin all sentences with capitals, to capitalize all proper names, and to correct all obvious oversights. It should be noted, however, that most Kimball quotes taken from secondary sources have already been "modernized. "

22. H. C. Kimball to Vilate Kimball, June 27, 1837, H. C. Kimball Papers, Church Archives.

CHAPTER 4

The First Mormon in the Old World

Out of sight of land for the first time in his life, Heber experienced the power and awful primordial majesty of the sea, the humbling and intimidating encounter with endless water and sky. But eighteen days of salt air, spray, and relaxation must have provided a good change of pace, a salutary break in Heber's normal routine, and a time to prepare for his ap-

pointed task in the Old World in that year of 1837.

The most interesting part of the crossing was the daily excitement of the race between the Garrick and the South America, a speedy packet of the competitive Black Ball Line. Earlier that year, E. K. Collins had lost the first trans-Atlantic Ocean race on record. His Sheridan, on its maiden voyage, was beaten by two days by the Black Ball's Columbus. With his new Garrick Collins hoped to recapture his reputation for having the fastest ships on the New York-Liverpool run.

For this second match with the Black Ball Line, Collins wagered $10,000. Day after day Heber and companions stood at the rail and observed the race; they were up at daybreak on July 10, when it ended. "We arrived in the river Mersey, opposite Liverpool, " Heber remembered, "being eighteen days and eighteen hours from our departure from the anchorage at New York. The packet ship South America, which left New York at the same time we did, came in a few lengths behind. . . . She had been seen during the voyage, but never passed us. The sight was very interesting to see these two vessels enter port with every inch of canvas spread." 1 Eighteen days and eighteen hours was a remarkably short run. The average time from New York to Liverpool was thirty-eight days, and for Collinses fast ships, thirty-one days.

As they drew near Liverpool, Heber, braced by the sea, excited, and characteristically impatient to get to work, leaped ashore when the landing boat was still six or seven feet from the pier at Prince's Dock. The first Mormon had reached the Old World. 2

44

For three days the impecunious missionaries lodged with a widow in Union Street, waiting for their trunks to clear customs. Then, "feeling led by the Spirit of the Lord," on Saturday, July 22, they took the noon coach from the Golden Lion Inn on Dale Street for the three-hour-and-ten-minute ride to Preston, Lancashire.

The borough of Preston, located on the River Ribble about thirty miles north of Liverpool, was a grimy, crowded manufacturing community of some 45,000 inhabitants and was already 650 years old when the missionaries first arrived. The location was well chosen for the introduction of a new faith. It had been a strong Protestant center since the days of Cromwell and was considered as tolerant as any place in England. There was also an important temperance movement centered there. In fact, Preston was the birthplace of "teetotalism," an extreme form of temperance. (The expression derived from the declarations of Preston's reformed drunkards that they were "t-totally" against all alcoholic drinks — brewed, vinted, or distilled.) Furthermore, as already noted, Joseph Fielding's minister-brother had invited and was expecting the missionaries. All of this helps to explain why Preston, out of all of Britain, first heard of the Restoration.

When the missionaries arrived that sunny afternoon, a general election to Parliament was in progress, for Victoria had just ascended to the throne three days earlier. There was much excitement — music playing, flags flying, and thousands of men, women, and children parading the streets, decked in ribbons representative of their politics. Just as the missionaries stepped from their coach, someone raised a banner proclaiming, "Truth will prevail. " So propitious and appropriate did this seem to Heber that he exclaimed, "Amen. So let it be."*

They soon found lodging with a widow in St. Wilford Street. That same evening Joseph Fielding contacted his brother James, who invited the

missionaries to his church, Vauxhall Chapel, on Vauxhall Road, the next day, which was Sunday. The Reverend Fielding and two other ministers had left the Methodist Church and were, to the best of their ability, trying to restore what they thought was primitive Christianity. Fielding, greatly excited by what his relatives had written from Canada, had led his congregation in prayer for this message to be brought to them. 4 At the close of morning services he suddenly announced that an "Elder of the Latter-day Saints" would preach there that afternoon. Heber was delighted, considering such an opportunity an answer to prayer and one reason why they had felt inspired to commence their work there.

At the appointed hour, Heber and his companions returned to the plain, two-storied brick chapel. Mounting the elevated pulpit, Heber saw

pews full of people wondering what to expect from this Yankee. In flat New England tones he declared that an angel had visited the earth and recommitted the everlasting Gospel to man; called attention to the first principles of the Gospel — faith in the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost — and gave a brief history of the Restoration. This earliest known Heber C. Kimball sermon was much like the one he had heard preached by the Pennsylvania Elder. He never did become a calamity howler. His was a simple, rational theology, with the accent on an angelic visitation, by which he meant the Restoration in general. What he said specifically is unknown. He may have told of the First Vision of 1820, or of the restoration of the Priesthood in 1829, but it is much more likely that, given the simple missionary presentation of that day, he referred only to the-1823— 27 appearances to Joseph Smith of the resurrected Moroni, the last of the Book of Mormon prophets, regarding the Book of Mormon.

Heber's first opportunity to preach was followed quickly by two more – another one that same evening, and still another Wednesday night. The good fellowship of the Reverend Fielding melted, however, when some of his congregation left him and requested baptism at the hands of the missionaries. James Fielding closed his chapel to the missionaries and later complained, "Kimball bored the holes, Goodson drove the nails, and Hyde clinched them." 5

The Elders lost a chapel but gained audiences in private houses, on street corners, especially before the obelisk in Market Square. Heber quickly discovered the basic ignorance, spiritual immaturity, subservience, and economic depression of most of his listeners. Only half the laboring class in England at that time were literate. 'They are quite ignorant," he confided to Vilate; "many of them cannot read a word and it needs great care to teach them the gospel so that they can understand; the people here are bound down under priestcraft in a manner 1 never saw before . . . they are in the same situation as the children of Israel were in Egypt." He added, 'it is as much as they can do to live, there is not more than one or two that could lodge us over night if they should try; and in fact, there are some that have not a bed to sleep on themselves; and this is the situation of most of the people in this place. . . ."*

Heber and his companions turned such circumstances to their advantage. Their own limited education was not noted. They spoke on the level of their audience, acted as common men, wore no distinguishing garb, and did not teach for hire. It was, furthermore, easy for the Mormons to ex-

tend the hand of fellowship and brotherhood, to make all feel equal before God. They could even offer their male converts the Priesthood itself (which to Mormons means the power to act for God on earth in matters

pertaining to the church). No longer need their hearers defer to the lordly class of English clerics.

Heber capitalized on his natural talents. He was simple, sincere, and personal. Although he often preached publicly, he sought individuals in their private homes, and most of his converts were made in more intimate gatherings rather than in open meetings. While no copy of his early sermons survives, Brigham Young did record that he would say to someone, "Come my friend, sit down; do not be in a hurry." Then he would begin to preach the Gospel in a plain, familiar manner, and "make his hearers believe everything he said, and make them testify of its truth, whether they believed it or not, asking them 'Now you believe this? You see how plain the Gospel is? Come along, now,"' and he would lead them into the waters of baptism. He was popular. Sometimes people would stay with him all day and were often converted after one sermon. At the right moment, "he would put his arm around their necks, and say, 'Come let us go down to the water/" 7 When his own sons became missionaries, he urged them to preach short and simple sermons, directed by the spirit, and told them, "I said but little, but what 1 did say went straight to the hearts of the honest." 8

Their message spread quickly and within the week they were preparing to baptize nine converts on Sunday, July 30. Before conducting this first baptism, however, Heber experienced what he considered to be the hostility of Satan:

One Saturday evening, I was appointed by the brethren to baptize a number the next morning in the River Ribble, which runs through that place. By this time, the adversary of souls began to rage, and he felt a determination to destroy us before we had fully established the gospel in that land; and the next morning 1 witnessed such a scene of satanic power and influence as 1 shall never forget while memory lasts. ... I was struck with great force by some invisible power and fell senseless on the floor as if I had been shot, and the first thing that I

recollected was, that I was supported by Brothers Hyde and Russell, who were beseeching the throne of grace in my behalf. They then laid me on the bed, but my agony was so great, that I could not endure, and I was obliged to get out, and fell on my knees and began to pray. I then sat on the bed and could distinctly see the evil spirits, who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half, and I shall never forget the horror and malignity

depicted on the countenance of these foul spirits, and any attempt to paint the scene which then presented itself, or portray the malice and enmity depicted in their countenances would be vain. 9

In spite of the terrors of the night, the baptism occurred in the morning, at ebb tide, in the River Ribble, which at Preston is estuarial. Thousands watched the event, which took place on the south side of present-day Avenham Park — tradition says near the Old Tram Bridge. George D. Watt, racing to the river, had the honor of being the first into the water, where Heber baptized him by immersion. George's mother, Mary Ann, was the first female baptized a Mormon in England.

One of the three female converts hung back a little: Elizabeth Ann Walmsely, a consumptive and bedridden invalid who (like the invalid Heber had met in Ogdensburg, New York) had been given up to die by the doctors. Heber had previously promised her that if she would believe, repent, and be baptized, she would be healed. Heber called for her husband, Thomas, to carry her to him. Hesitant but believing, Elizabeth Ann came. A week later she was up and attending to her household duties. She lived to immigrate to Utah and died several decades later in Idaho. This first baptism opened a floodgate of converts. By 1 8 5 1 , in spite of heavy emigration (over 7,800), there were more than 42,000 Saints and 642 congre-

gations in England.

Heber's two missions to England, in 1837–38 and 1839–41, were his greatest contributions to the growth of the early church. The success of the British mission counterbalanced the Ohio apostasy and the Missouri persecution. The 4,700 converts who immigrated from England to Nauvoo by 1846 strengthened the church during the Illinois period, and the more than 19,000 British converts who went to Utah between 1847 and 1856 proved a necessary force in taming the desert and establishing a viable Kingdom in the Great Basin. Ironically during its formative years, the church drew most of its converts not from its native soil but from England and Europe, where, initially at least, the missionaries met less opposition and were accorded more respect.

From Preston the missionaries spread to surrounding communities, where they preached in chapels, squares, inns, and tithe barns and baptized many. Soon Heber had organized branches of the church in Preston, Walker Fold, Longridge, and elsewhere in that area. The congregation in Preston was destined to become the oldest continuous unit of the Mormon faith worldwide.

Heber and the other missionaries were so successful in making converts, especially among the "Aitkenites," that the Reverend Robert Aitken,

a popular and independent Scottish clergyman, came from London to Preston to "expose" Mormonism and the Book of Mormon. He was not successful in stemming the tide, and within a week of his denunciation, a large number of his followers in Preston were baptized.

Another Protestant denomination, Methodism, was also closely in-

volved with Heber's British mission. The Reverend James Fielding of Preston had been a Methodist, the Aitkenites appear to have been essentially Methodist, and some Methodist ministers in Preston disturbed Heber and caused him to secure a ministerial license. J. Livesey, a Methodist minister in Preston, also published in April, 1838, what appears to have been the first anti-Mormon tract in England. This publication was a reprint of the Reverend Richard Livesey 's An Exposure of Mormonism, Being a Statement of Facts Relating to the Self-Styled "Latter Day Saints/' and the Origin of the Book of Mormon, which was originally published in Winchedon, Massachusetts; the two men may have been related.

At the time of Heber's two missions to England, a sect called the Primitive Methodists was strong. This group, founded in 18 10, had seceded from mainstream Methodism and laid great emphasis on camp-meeting evangelism, open-air preaching, and lay participation in religion and government. Most members of this faith were of the ill-used, underprivileged British working class, who rejected strongly the idea that religion should not wrestle with the problems of the day. They wanted more from religion than instruction on how to prepare for the next life. Heber's simple message of good cheer, a Restoration, a new hope, a new beginning in a New World appealed to this group.

From Heber's written description of his early converts and from the fact that many of them were Aitkenites, we do know that, for the most part, they were of the poor, uneducated working class, who, for various reasons, had left mainstream English Protestantism — seekers looking for an expression of personal religion that would satisfy their needs.

The best study of the religious background of early Mormon converts in England concludes, "In the last analysis, it was the unsettled religious conditions in the 1840s that offer the key to understanding Mormon success. The strength of the movement lay in its ability to appeal to the disaffected from the sectarian congregations, and to inculcate within them the desire to build the kingdom in the last days. Conversely, the major lim-

itation of the movement appears to have been its inability to appeal to those outside the perimeter of Christian fundamentalism." 10

In Heber's first letter home from England, he wrote that he was quite sick, but continued to preach and baptize, for "the work of the Lord is roll-

ing on in this Land in great power. . . ." The combination of Lancashire's excessively damp climate and repeated exposure to the water during baptisms was hard on his health. "I want your prayers day and night," he wrote, "that 1 may be supported and upheld from the powers of the devil for he is trying to destroy me sole and body. . . ."" A further problem, though he did not mention it in any of his letters, was the trouble he and his companions initially had in understanding the warm, blurred, and clipped "Lanky" dialect. Such statements as "Lad, wi' thi' sit doon" and "Coom in Lad, there's more light wi' thi' within than wi' thi' in t' 'ole i' t' wall" (there's more light with thee within than with thee in the hole [door] in the wall) required a bit of getting used to. 12

His sympathetic account of the misery, poverty, and unemployment of many Englishmen, occasioned by the Industrial Revolution, the economic depression of 1836, and bad weather, reads like a page from Dickens's terrible indictments of the common man's misery in England. Of this world of Oliver Twist Heber wrote:

This was very extraordinary weather for that country, as I was informed that some winters they had scarcely any frost or snow, and the oldest inhabitants told me that they never experienced such a winter before. In consequence of the inclemency of the weather, several manufacturing establishments were shut up, and several thousands of men, women and children were thrown out of employment, whose

sufferings during that time were severe; and I was credibly informed, and verily believe, that many perished from starvation. Such sufferings I never witnessed before. The scenes which I daily beheld were enough to chill the blood in my veins. The streets were crowded by men, women, and children who begged from the passengers as they walked along. Numbers of those poor, wretched beings were without shoes or stockings, and scarcely any covering to screen them from the inclemency of the weather; and daily I could discover delicate females walking the street gathering up the animal refuse, and carrying it to places where they could sell it for a penny or half-penny. And thus they lived through the winter. At the same time, there were hundreds and thousands living in wealth and splendor. I felt to exclaim, O Lord, how long shall these things exist! How long shall the rich oppress the poor, and have no more care or interest for them than the brutes of the field, nor half so much! When the Lord Jesus shall descend in the clouds of heaven, then the rod of [the] oppressor shall be broken. Hasten the time, O Lord, was frequently the language of my heart when I contemplated the scenes of wretchedness and woe which I daily witnessed. n

First Mormon in the Old World 51

The laissez-faire economic system of England at the time of Heber's first visit is sometimes described as predatory individualism. The government served as a passive policeman to protect life and property. It did not interfere with business, where the law of supply and demand ruled. Children of nine worked from fourteen to sixteen hours a day in the mills. Females of ten hauled carts weighing up to 500 pounds all day long in the low and narrow lateral shafts of the coal mines. There were no public schools. Workhouses were designed to be as uncomfortable as possible to discourage idlers.

Housing was often shocking. Whole families might live in one room; five might sleep in one bed. Many lived in fetid cellars reeking of intolerable stench. "Necessaries" frequently drained directly into wells used for water supplies. Streets were unpaved, badly drained open sewers. Living conditions at work were not much better, and many sought surcease in gin. Saloons guaranteed that patrons would get drunk for a penny. Immorality was rampant, ignorance and disease endemic, filth and squalor abounded.

These abject circumstances were one reason why so many listened to and accepted the Restoration — it imparted some hope. This was especially true after 1840, when the church not only encouraged immigration to the Land of Promise, but rendered financial aid to that end. Heber was not so naive as to misunderstand much of their interest. Years later in Utah he said, "Bless you, if you had not been poor and oppressed and in the depths of poverty, you would not have heard us at all when we went to proclaim the Gospel." 14

The climax of the mission effort in 1837 was a special Christmas conference held in Preston. About 300 members from branches thirty miles around were present, registering the success of the missionaries. On that day they confirmed fourteen members and blessed about 100 children. Since his arrival in July, Heber himself had preached in Walker Fold, Longridge, "Barshe Lees" (Bashall Eaves), Ribchester, Wrightington, Hunter's Hill, Eccleston, Penwortham, Thornley, Leyland Moss, Askin, Dauber's Lane, Exton, Chorley, Stoney Gate Lane, and Downham — all in Lancashire. Only once during this first mission did Heber ever leave Lancashire or travel far from the valley of the River Ribble.

In some communities he healed those who believed, in others he felt led to certain homes. In Penwortham he met and converted William Clayton, who became a church leader in England and later a clerk and recorder to Joseph Smith and Brigham Young. In Preston he met and taught Alexander Neibaur, the first Jew to become a Mormon.

52. THE MISSIONARY AND APOSTOLIC YEARS

In Bashall Eaves two of Heber's converts, James and Nancy Knowles Smithies, had an infant daughter, Mary, their first child and also the first child born into the Mormon Church in Great Britain. The parents insisted on taking her to a church to be christened. In Mormon doctrine, infant baptism was contrary to the scriptures and the will of God, and Heber urged them against it. But they believed that if their daughter died she could not be buried in the churchyard. Their insistance caused Heber to utter the first of many prophecies for which he eventually became famous: "Brother and Sister Smithies, I say unto you in the name of Israel's God, she shall not die on this land, for she shall live until she becomes a mother in Israel." 15 Two weeks later Heber blessed the infant, who grew to womanhood, went to Utah, and in 1857 became the last plural wife of Heber himself, bearing him five children.

In Chatburn, where he converted twenty-five his first evening, Heber had perhaps the most moving experience of that mission. As he took leave of the Saints there, he was touched by their grief at his departure. "While contemplating this scene," he wrote, "I was constrained to take off my hat, for I felt that the place was holy ground. The Spirit of the Lord rested upon me and I was constrained to bless that whole region of country." 16

After the Christmas conference, Heber's main efforts were to organize the branches so that they could carry on by themselves after he and his companions left. He arranged to lease the Cock Pit in Preston, a hall which, as its name suggests, had been built originally for gaming but had not been used for that purpose since 1830. Subsequently it had been utilized as a school and a lyceum, and in 1837 was the official meeting hall of the Preston Temperance Society. Throughout the early days of the church in England the elders benefited much from the organized temperance

movement. Since Mormons then generally abstained not only from alcohol but even from tea and coffee, they were frequently welcomed to preach in temperance halls. Located in the heart of town and seating 800, the Cock Pit was an appropriate choice for the Mormons. (It no longer stands, although a plaque marks its site behind the parish church on Church Street.)

The Mormon request of January 4, 1838, to lease the Cock Pit is probably the earliest document in the Old World referring specifically to the "Latter day Saints." 17 The second general conference in England, held April 8, 1838, in the Cock Pit, was another confirmation of their success. From 600 to 700 attended, representing twenty-six branches with a total membership of about i,300. 18 During this conference, twenty converts were baptized, 100 children were blessed, and much instruction was given, since Heber, along with Orson Hyde and Isaac Russell, was preparing to

leave England. Joseph Fielding was sustained to preside in their absence, with Willard Richards and William Clayton as counselors.

On April 9 the three elders left Preston for Liverpool, whence they sailed for home on April 20, again on the Garrick. For several days they experienced seasickness and a storm so strong that the bowsprit was broken twice, the boom blown down, and the rigging much torn. For a few days the ship could spread only the jib sails. Thereafter the weather was calm. The missionaries again preached on the Sabbath, and Heber made himself much favored by assisting the ship's steward in treating a large but sick Durham cow — their only source of milk. Having been a farm boy, Heber quickly discovered that the cow could not raise her cud. He told the steward to cut a half-dozen slices of pork fat as large as his hand, which he gave to the cow. Heber knew that anything as foreign to a cow's stomach

as pork fat would cause her to vomit and thereby resume her normal cud-chewing, but his real skill must have been in inducing OP Boss to swallow the meat in the first place. After the cow recovered, the steward sent the Elders turtle soup, wine, and other luxuries and presented them with many gifts.

Another company wager had been made at Liverpool regarding whether the Black Ball's Neiv England or Collins's Garrick would arrive in port first. Although the New England kept four or five miles ahead of the Garrick, Heber assured his officers that their ship would go in first. And indeed, on May 1 2, near New York City, although neither of the ships was sailing at more than three knots, suddenly the wind left the sails of the Neiv England, and the Garrick ran in one hour ahead.

The next day, Sunday, the missionaries met with the Saints in New York City and gave them an account of their work in England. On Monday they headed for Kirtland, arriving home on May 22, eleven months and nine days from the time they left. Heber's family was in good health and overjoyed to see him again.

By the time Heber reached Kirtland, few Saints were left in that city. Over half of the original membership had left the church, and many of those who remained were weak in the faith. During his absence the financial and spiritual trouble which had broken out in Kirtland before Heber had left on his mission had grown worse. The success of the dissidents, led by three former Apostles, John F. Boynton, Luke S. Johnson, and Lyman E. Johnson, can be gauged from the fact that during the winter of 1 837–38 they had taken possession of the temple and caused both Joseph Smith and Brigham Young, together with many others, to flee to Missouri. The faithful Heber unhesitatingly made ready to join his brethren.

NOTES

i. Journal of Heber C. Kimball, 15.

2. Not only was Heber the first Mormon in Europe, he was the representative of "the first significant denomination indigenous to America which sent missionaries for systematic proselytizing work in Britain. . . ." Robert Lively, Jr., "Nineteenth Century British Saints in Context," paper read at the Mormon History Association Annual Meeting, Canandaigua, N.Y., May, 1980.

3. Deseret News, "Synopsis," Apr. 21, 1858.

4. O. F. Whitney, Life of Heber C. Kimball, 124.

5. H. C. Kimball, Journal 94c, 61, Church Archives.

6. H. C. Kimball to Vilate Kimball, Sept. 2, 1837, Elder's Journal of the Church of Latter-day Saints, vol. 1 (Oct., 1837), 5.

7. Journal of Discourses, vol. 4 (Apr. 6, 1857), 305.

8. H. C. Kimball to his sons David and Charles, Nov. 10, 1863, Millennial Star, vol. 26 (Feb. 6, 1864), 91—92; H. C. Kimball to his sons Brigham and Isaac, Dec. 7, 1866, ibid., vol. 29 (Jan. 26, 1867), 59-60.

9. Deseret News, "Synopsis," Apr. 21, 1858. Years later in Utah he added some details to this experience. In 1856 he said, "I saw their hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had fullformed bodies." Journal of Discourses, vol. 3 (Mar. 2, 1856), 229. A much disputed tradition places this house at today's 21 St. Wilford Street. This account, as related to Vilate, was originally featured and published in the first issue of the

Elders' Journal, Oct., 1837, Kirtland, Ohio, and is the first of many subsequent Kimball letters and reports published in various church organs.

10. Malcolm R. Thorp, "The Religious Backgrounds of Mormon Converts in Britain, 1837-52," Journal of Mormon History, vol. 4 (1977), 51-65.

11. H. C. Kimball to Vilate Kimball, Nov. 12, 1837, H. C. Kimball Papers, Church Archives.

12. See Claire Noall, Intimate Disciple: A Portrait of Willard Richards (Salt Lake City: University of Utah Press, 1957).

13. O. F. Whitney, Life of Heber C. Kimball, 189-90.

14. Journal of Discourses, vol. 9 (Feb. 9, 1862), 374.

15. H. C. Kimball, Journal, Oct. 7, 1837, Church Archives.

16. Ibid. Joseph Smith later said that he had indeed been on "holy ground," that some of the ancient prophets had traveled in that region and dedicated the land, and that Heber had reaped the benefit of their blessing. O. F. Whitney, Life of Heber C. Kimball, 187-88.

17. Quarter Sessions Preston, Jan., 1838, no. 303, Lancashire Records Office, Preston, England.

18. Richard L. Evans, A Century of Mormonism in Great Britain (Salt Lake City: Deseret News Press, 1937), 244. There were 1,517 baptisms for the period 1837-39. Whitney credited Heber alone with 1,500 converts, but this is too generous a figure.

CHAPTERS

Unknown in Missouri

By late June or early July, 1838, Heber had left Kirtland for Missouri with his family and about forty of the faithful. They went by wagon about ninety miles south to Wellsville, where they took Ohio, Mississippi, and Missouri riverboats to Cairo, Illinois, and to St. Louis and Lexington, Missouri, making the last thirty miles by wagon to the town of Far West, which was located on a high, rather flat, and fertile prairie. En route they found some "western" (actually southern) ways strange — money called "bits," "toting" pails on the head, and, above all, the concept of slavery.

Much had happened in Missouri since Heber had been there in 1834 with Zion's Camp. Following their expulsion from Jackson County, Missouri, in 1833, the Mormons had resided for a while in Clay County. Eventually, however, the citizens of that county, hoping to avoid difficulties, peaceably and regretfully asked the Mormons to leave. During the summer of 1836, therefore, the Saints moved into the uninhabited northern part of adjacent Ray County, which was then organized into a new county named Caldwell. There, during two years of general peace, the Mormons built several settlements, the most important of which were Far West, the county seat and new church headquarters, and Haun's Mill on Shoal Creek. Elsewhere in northern Missouri, the Mormons laid out new towns: Adam-ondi-Ahman on the Grand River, Gallatin, and Millport in Daviess County, and De Witt on the Missouri in Carroll County. By the summer of 1838 there were at least 15,000 Mormons in northern Missouri.

The Kimballs were to find in Missouri, however, not only increased intolerance and frontier violence, brutality, and bigotry, but something

worse — the dehumanizing practice of slavery. Slaves had been introduced into Missouri in the early eighteenth century by the French to work lead mines along the Mississippi, and after the Missouri Compromise of 1821, admitting Maine as a free state and Missouri as slave, slavery spread to all

55

$6 THE MISSIONARY AND APOSTOLIC YEARS

counties. By 1838 there were approximately 58,000 slaves in the state, concentrated along the Missouri River, where the large-scale growing of hemp was economical. (By i860, Jackson and Clay counties, for example, were 21 and }6 percent black respectively.) Elsewhere in Missouri, most slaves were common fieldhands working small farms.

The slaveholding mentality of many western Missourians would affect the Mormons there in several ways. Their Yankee attitudes regarding slavery were unappreciated, and the Missouri men, accustomed to rigidly, if not mercilessly, enforcing the savage slave code, were not attuned to dealing gently with disliked Whites. By the time of Heber's arrival on the Missouri frontier, mobs had already destroyed a Mormon press, store, blacksmithy, and at least ten homes. They had whipped several men, tarred and feathered two, jailed some, crippled one, and killed one; they had harassed scores of women and children; and, finally, had driven about 1,200 Mormons from Jackson County. And worse lay ahead.

By the time Heber came to Far West that July, 1838, it had more than 5,000 inhabitants, 150 houses, 2 hotels, and at least 14 business establishments — and many must have been living in wagons and tents. Heber had a happy reunion with the Prophet Joseph Smith, Brigham Young, and others, and temporarily moved in with the David Patten family. The church gave him a building lot and timber for a home, and a friend gave him forty

acres of land — presumably for a farm. How Heber supported himself and his family in Missouri is not recorded; his own efforts were probably supplemented from general church funds.

His first official act was to give the Saints an account of the British mission, which he did in the rude log church on the first Sunday after his arrival. Soon afterward, as a member of a small group which accompanied Joseph to the little settlement of Adam-ondi-Ahman, about twenty-five miles north of Far West, he was party to an unusual experience. On a hill overlooking the Grand River, Joseph showed his followers the ruins of three stone altars and revealed to them that according to Mormon belief this was the place where Adam had offered up sacrifice after he was cast from the Garden of Eden, and was the site to which Adam would someday return. Joseph even specified that the Garden of Eden had been in Jackson County. (According to Joseph, Adam-ondi-Ahman, from the primeval or "Adamic" tongue, means "the place of God where Adam dwelt.") Heber was impressed, but not amazed. He was getting used to such startling announcements by the new Prophet. Heber's account of this experience as recorded in his dictated "Autobiography" is unique and has been picked up by others many times.

JJnknoivn in Missouri 57

After his re-entry into the Mormon community, Heber tried to arrange for his own housing. From the Pattens' the Kimballs moved to a storehouse on the main square and finally into a log cabin, which Heber intended to use as a cowshed after building a proper home. Caring for a family in an eight-by-eleven-foot cabin was probably trying, especially when the walls were only four feet high. It was possible to stand up straight only in the center of the room, and one of the roof poles ran directly over the Kimballs' bed. "One morning, 1 ' Heber remembered, "Mrs. Kimball was making up the bed; she raised up her head suddenly and hit a

sharp knot in the pole, she exclaimed 'dam it,' which was thought a very rough word; still we never think of it without a laugh, although it hurt severely." 1 One can only admire her remarkable restraint under such circumstances. And the long-suffering Vilate would have to live in more humble places than this before she would be comfortably housed again.

Whatever hopes Heber had of re-establishing a happy, normal home life were quickly marred by illness and mob activity. "I arrived there [Missouri]," he recorded, "in time to be sick three weeks and then the mob prevailed and [we] were driven out." 2 New troubles started over an election fracas in Gallatin, Daviess County, on August 6. When the Mormons tried to vote they were opposed and violence ensued. Mormons did not gladly suffer injustice or court martyrdom. They appealed, usually in vain, to whatever laws and law officials existed. Almost every time they fought fire with fire, however, they worsened the situation; Joseph and Joseph's God counseled forbearance. But this conflict signaled the end of the seven-year experience in Missouri. From August 6 until November 1 there was continued agitation, alarm, and permanent crisis. Although neither Heber nor his family were to suffer much personally in Missouri, he was to observe firsthand the results of mob arrests, murder, beatings, burnings, rape, and general destruction in Daviess, Ray, Carroll, and Caldwell counties.

Following the Gallatin affair, Missouri mobs and militia threatened other Mormon settlements in northern Missouri, including Adam-ondi-Ahman and Millport, where homes and haystacks were burned. The chief encounter between the Mormons and the Missourians, the Battle of Crooked River in Caldwell County, was fought October 25, 1838. The Mormons, under the command of an Apostle, Captain David W. Patten, set out to observe the movements of some Missouri troops and try to rescue some prisoners taken by the militia. When the Mormons were sighted they were fired upon and a battle ensued, during which several Mormons, including Patten, were mortally wounded.

When Heber, who was not in the battle, learned of Patten's condition,

he rushed to his side and remained with him until he succumbed several

hours later. Patten had received a ball in the bowels and died slowly, suffering excruciating pain. Heber recorded his death: "While the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused." 3

The Battle of Crooked River precipitated Governor Lilburn W. Boggs's "extermination order" of October 27. "The Mormons must be treated as enemies," Boggs insisted, "and must be exterminated or driven from the state if necessary for the public peace — their outrages are beyond all description." 4 This order led directly to the October 30 massacre of seventeen Mormons at the Haun's Mill settlement on the banks of Shoal Creek, and the attack on Far West.

Anticipating the attack, Joseph Smith appointed Heber Kimball and Brigham Young captains of fifty men each. They immediately devised some temporary fortifications by pulling down some of their houses. Since the Kimball dwelling was on the outskirts, Heber sent Vilate and their children to the heart of the city to seek safety with the widow of David Patten. Vilate found Phoebe Ann Patten pushed beyond fear, outrage, shock, emotion itself. Instead of taking flight or dissolving into hysteria, she had marshaled her psychological strengths and achieved emotional insulation, almost detachment. Around her waist was a belt containing her dead husband's large bowie knife. On the fire was a kettle of boiling water and in her hand a tin dipper with which to throw it. "She did not seem in the least excited," Heber's daughter Helen later remembered. "Her countenance was perfectly calm and she shed no tears, the fountains seemed to have dried up and she only thought of avenging the blood of her husband." s

The community was soon surrounded, and further resistance appeared futile. Joseph Smith surrendered. Bloodshed was avoided, but the Prophet and a few other leaders were taken prisoner. As a leading Apostle, Heber expected to be included among the prisoners, but he discovered that he was so little known in Missouri that even some members of the church did not know he was at Far West. The same was true of Brigham Young. But the Mormons were disarmed and forced to sign over their property to pay the state for military costs, and there was some pillaging and rape. Vilate and Helen, however, were untouched — though Heber could have, and probably would have, torn asunder any man who tried.

At this terrible time, a former Apostle and a teacher of Heber's, William McLellin, who was with the anti-Mormon camp at Far West, unashamedly accosted Heber. "What do you think of Joseph the fallen Prophet now?" he said sarcastically. "Has he not led you blindfolded long

enough; look and see yourself, poor, your family stripped and robbed and your brethren in the same fix, are you satisfied with Joseph?" Infuriated, Heber called McLellin a traitor. "I tell you Mormonism is true," he continued, "and Joseph is a true prophet of the living God, and you with all others who turn therefrom will be damned and go to hell and Judas will rule over you." 6 Surprisingly, after this rebuke McLellin made no effort to hurt or harass Heber or his family.

After the surrender of Far West, Joseph and the other prisoner-hostages were taken first to Richmond for a kangaroo court and then sent to jail at Liberty, and preparations for a general exodus from Missouri commenced. The fleeing Saints had little choice but to go east to Illinois, to put the Mississippi River between them and Missouri and to seek asylum. To

the west was Indian territory — off limits to Whites. To the north was Iowa, a territory only since 1838, largely uninhabited, and possessed of no frontier to protect Mormons from Missourians, and wild Arkansas was far to the south. As many Saints as possible went by water from Lexington, via St. Louis, to Quincy, Illinois, the largest town on the upper Mississippi. Others went overland to the ferries at Quincy and Louisiana, Missouri. At Louisiana they crossed into Pike County, Illinois, settling temporarily in Atlas and just east of Pittsfield in a place still known as Mormon Town. A few fled to Lee County, Iowa.

Heber elected to remain in Far West as long as possible, visiting the prisoners as often as he was permitted, working for their freedom, assisting the Saints in leaving Missouri, and helping generally with church affairs. Before Emma Smith fled, she left a change of clothing with Heber for Joseph and asked him to keep her husband in clean clothing as best he could. 7

From the Liberty jail on January 16, 1839, Joseph Smith addressed a letter to "Brothers H. C. Kimball and B. Young," saying that he did not want them to leave Missouri until he was out of jail, and that while he was in jail "the management of the affairs of the Church devolves on you, that is the twelve" (an important point that Brigham Young would refer to later when others claimed the mantle of the martyred prophet). 8 In a final postscript he wrote, "Appoint the oldest of those of the twelve who were first appointed to be the President of your Quorum." 9 Joseph may have put Heber's name first in this letter for alphabetical reasons, or because he may have thought the balding Heber was older than Brigham, or simply because Heber visited him in prison. In any event, Joseph did not name the president of the Quorum, remember who was the oldest member, or single out Young for special leadership. But because Brigham Young was thirteen

days older than Heber, and because the senior Apostle Lyman E. Johnson had left the church, Young did become the president of the Quorum of the Twelve and the Prophet's successor as president of the church.

This simple act of re-establishing the line of authority (essential in Mormonism) appears to have enabled those church leaders out of prison to take some positive action. A few days later, on January 26, at a public meeting in Far West, several men, including Heber and Brigham, were appointed to draft a program for the safe removal of the Saints from Missouri. Three days later a seven-man Committee on Removal was selected to oversee the departure of the 12,000 to 15,000 Saints, especially the poor, from Missouri to Illinois. Although not members of the committee, Heber and Brigham appear to have been the principal leaders of the Saints at Far West. A little more than two weeks later, Brigham Young himself fled Missouri with his family to escape the excesses of the mob. Along with them went Heber's wife and three children. And thereafter, for a season, general leadership fell on Heber, who, because he was still relatively unknown, was left unmolested by the anti-Mormons.

The situation of the Mormons at this point was a sorry one. The Prophet, along with Sidney Rigdon, Lyman Wight, Parley Pratt, and Ebenezer Robinson, was in prison; David Patten was dead; Luke and Lyman Johnson, John Boynton, Thomas Marsh, and William McLellin had apostatized; Orson Hyde and William Smith "were suspended from exercising the functions of their office"; Orson Pratt was wavering; and Oliver Cowdery and Martin Harris, two of the Three Witnesses, had already left the church.

In the midst of all these troubles, on March 12 Heber was able to write an encouraging letter to Joseph Fielding and other church leaders in Preston, England. 10 He urged them to visit the branches of the church, exhorted them to be faithful, and assured them that he would be returning to England the following summer. He reported that most of the members,

including his family, had left Missouri and that the leaders were in prison. And his incredible faith and optimism shone through, in spite of all he had experienced since returning from England, when he wrote: "I can truly say that I have never seen the Church in a better state since 1 have been a member of it. What there is left, they are firm and steadfast full of love and good works and have lost all that they have and now are ready to go out to preach the gospel to a dying world."

In his efforts to arrange release of the prisoners, Heber left on March 25 to present a petition to the supreme court at Jefferson City. The judges

acknowledged that the imprisonment was illegal, but refused to interfere. Heber dejectedly returned to the ironically named Liberty jail to report to Joseph Smith. Climbing the outside stairs, passing through the iron-studded door set in four-foot-thick walls, Heber entered the upper level, a bare, dirty, dark, and cramped fourteen-foot-squarc cell. The dungeon, where the prisoners were sometimes confined, was much worse.

Here Joseph and four companions had been penned up for over four cold months. The Prophet was so discouraged he asked Heber to pray for them. They knelt. But Heber had barely started when the prison guard roughly forbade him to continue. Such pettiness reduced both Joseph and Heber to tears. 11

On April 4, Heber visited Judge Austin A. King in Richmond, who was greatly enraged that his illegal papers had been presented to the supreme court. The prisoners remained in jail. Heber's efforts, however, may have indirectly freed Joseph, for about ten days later the prisoners received a change of venue to Boone County for trial. En route they were allowed to escape into Illinois, arriving in Quincy a week later. Since the Mormons

were in full flight, these few prisoners were no longer important to Missouri officials. So intense was hatred of the Mormons that some anti-Mormons took a frightful revenge on William Bowman, the law officer who had Joseph Smith in custody at the time of his escape: he was ridden to death on a bar of iron, a lamentable fate for a man who had helped the Prophet.

Heber's work, however, was not quite done. There were still some impoverished Saints left in Missouri. Although unrecognized in October, 1838, by April, 1839, he had become well enough known so that to avoid mob harassment he was obliged to conceal himself during the day and operate at night. On April 18 he felt impelled to warn the Committee on Removal to settle their affairs and leave immediately. That same day, a mob tried to run him down in the streets of Far West and then sacked the town. Laughing like madmen, they broke clocks, chairs, windows, mirrors, and destroyed thousands of dollars worth of property. One member of the mob, finding no convenient place to fasten his horse, shot a cow and, to Hcber's horror, "while the poor animal was struggling in death, he cut a strip of her hide from her nose to her tail to which he fastened his halter." 12

For his Continued and unquestioning fidelity during these terrible times, Heber was rewarded with a personal revelation on the ninth anniversary of the organization of the church. He told how the Spirit came and ordered him to write the words which came to his mind. 1 * He sat down and, writing on a knee, recorded:

Far West, April 6, 1839

Verily, Verily, I say unto my servant Heber thou art my son in whom I am well pleased. . . . Thy name is written in heaven no more

to be blotted out forever. . . . Thou shalt have many sons and daughters ... for thy seed shall be a numerous as the sands upon the sea shore. ... I will go with you and be your right hand. . . . Trouble not thyself about thy family for they are in my hands. ... If thou wilt be faithful and go preach my gospel . . . thy tongue shall be unloosed to such a degree that has not entered into thy heart as yet and the children of men shall believe in thy words and flock to the water . . . thou shalt be great in winning souls for me for this is thy gift and calling " 14

Heber's favor with God was confirmed; oratorical and proselytizing success was assured; and polygamy was presaged.

The Mormon experience in Missouri was ending. All that remained was for the Twelve to dedicate symbolically a temple site in Far West and then to depart for missions to the world. The specified date for this was April 26, 1839 (in accordance with Section 18 of the Doctrine and Covenants). Accordingly, Heber remained in Missouri until he was joined by members of the Council of Twelve and a few others who returned from Illinois for this purpose. On the pleasant moonlit night of April 25, Brigham Young, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, George A. Smith, and Alpheus Cutler rode into the public square shortly after midnight. They held a conference, proceeded to the temple site, sang a hymn, and laid the foundation stone of the temple on the southeast corner, where it remains to this day. They sang another hymn, prayed, and turned again toward Illinois.

NOTES

1. H. C. Kimball, Journal 94c, 84 of the section titled "History of Heber Chase Kimball by his own dictation," Church Archives.

2. Journal of Discourses, vol. 4 (Sept. 28, 1856), 108.

3. Times and Seasons, June 15, 1839.

4. Document Containing the Correspondence, Order, &c, in Relation to the Disturbances with the Mormons . . . (Fayette, Mo.: Published by order of the General Assembly, 1841), 61. Only during July, 1976, did Missouri officials remove this order from the books.

5. H. M. Whitney, Woman's Exponent, vol. 8 (May 5, 1880), 189.

6. H. C. Kimball, Journal 94b, Nov. 1, 1838, Church Archives.

7. Emma Smith to Joseph Smith, Mar. 7, 1839, Joseph Smith Collection, Church Archives.

8. See below, p. 113 – 14.

9. Joseph Smith to H. C. Kimball and B. Young, Jan. 16, 1839, Winslow Whitney Smith Papers, Church Archives.

10. H. C. Kimball to Joseph Fielding, Mar. 12, 1839. Original in possession of J. Leroy Kimball. Used by permission.

11. Minutes, Nov. 2, 1845, Thomas Bullock Collection, Church Archives.

12. H. C. Kimball, Journal 94c, 101, Church Archives.

13. Ibid., 99.

14. There are two copies of this revelation. One is recorded in Journal 91 on (unnumbered) p. 50, following some Feb., 1841, entries in England, and is not in Kimball^ hand. The other copy is Journal 94b in the back, and is in Kimball's own handwriting. He may have originally written the revelation in his own hand and later, for some reason, it may have been copied by one of his wives, children, or clerks.

CHAPTER 6

A Brief Sojourn in Nauvoo

In Illinois the Mormons reached social as well as doctrinal maturity and became a people — a complete social order, not just another faith. During the Illinois period Mormonism was more widely discussed in the public press than any other religion; certainly no other religious leader was as well known as Joseph Smith; and no city was more talked about than the Mormon headquarters, Nauvoo. During this period missionary work was enormously expanded and thousands were converted. Many of the Twelve Apostles went to England to enlarge that Old World beachhead which had been started by Heber in 1837, and nearly every state east of the Mississippi and parts of Canada was visited by other missionaries. Also, in Illinois the ever-expanding citadel of Mormon theology was enlarged. Several of its most esoteric doctrines, such as polygamy and temple ordinances, were here first enunciated and practiced, attracting both attention and condemnation.

The Illinois period of church history lasted nearly seven years, and for more than half of this time Heber was away. During this period he would go on four more missions, for a total of eight (including a second one to England), build three homes, receive a patriarchal blessing and a phrenological reading, help organize five Masonic lodges, enter into polygamy, help build and officiate in the Nauvoo Temple, contribute to the official history of the church, and aid in the preparation of the Saints for the exodus west.

On May 2, 1839, Heber found his family in Quincy in good health: they had been treated with kindness. For seven weeks after leaving Missouri, they had roomed with the wife of Colonel William Ross in Atlas, 1 a member of the Illinois General Assembly and a friend of Lincoln. (It is possible that Lincoln's later tolerance of the Mormons may have resulted, in part, from the stories of Missouri persecution he may have heard from the

Ross family.) Later, John P. Greene, Brigham Young's brother-in-law, moved Vilate and her children into a rented room in Quincy, where the refugees were generally made welcome by a people both sympathetic with their plight and sorely in need of settlers and tax dollars.

The next day the Apostles conferred with Joseph Smith about the condition of the church. On May 4 a general conference was held to discuss the future home of the Saints and to consider the proposition that the new gathering place be Commerce, Illinois, located about fifty miles north of Quincy on the Mississippi. This proposed gathering place was an extensive and fertile floodplain on a beautiful bend of the river surrounded by high bluffs. Its chief drawback was that it was marshy. Commerce, on part

of a 3.5-million-acre military tract which had been originally set aside for land bounties to veterans of the War of 181 2, was owned by an eastern land speculator, Isaac Galland, who made the exiled Mormons an attractive offer. After due consideration, the site was purchased, and on May 10 Joseph moved his family there.

On May 12, Heber and others of the Council of the Twelve joined Joseph in Commerce, later renamed Nauvoo, a unique place name which came out of the Hebrew class taught earlier in Kirtland during the winter of 1836. Joseph Smith had learned two Hebrew words — naivaiv and nawvaw (or nawveh), both meaning attractive, pleasant, suitable, beautiful, a pasture, a place for rest and beauty, like the "green pastures" of the Twenty-third Psalm. Three years later in Illinois, standing on the bluffs above Commerce, Joseph was impressed with the charm of that particular bend in the Mississippi and was moved to give his future city a beautiful and unusual name.

Before Heber ever saw the new gathering place, however, he knew his first stay there would not be long, for he had been expecting to return to England for nearly a year. Unsettled conditions in Ohio and Missouri had prevented this return, but after spending four months resettling his family in peaceful Illinois, he would leave again for England.

Not only did he realize his first stay in Illinois would be of short duration, but he seemed to know that the whole Nauvoo period would not last long. On May 25, during deliberations with Galland, who also had quasi title to much land in Iowa, Heber accompanied Joseph Smith and others across the river to Montrose, Lee County, Iowa — just opposite Nauvoo. Standing by the boat's railing, enjoying an untroubled Illinois spring after a tragic Missouri winter and admiring Nauvoo's beautiful site, Heber remarked disconcertingly, "It is a very pretty place, but not a long abiding place for the Saints." Sidney Rigdon, stern, humorless, and possessed of a

good stone home, was highly offended. He retorted, "I should suppose that Elder Kimball had passed through sufferings and privations and mobbings and drivings enough to learn to prophesy good concerning Israel."

Heber, who knew Rigdon's temperament and expected chastisement, then demonstrated another saving grace, one for which he became greatly loved in the church — a sense of humor. He quickly agreed with Rigdon, then slyly added, "President Rigdon, I'll prophesy good concerning you all the time if you can get it!" 2 Joseph laughed and Rigdon yielded the point.

Soon thereafter, Heber moved Vilate and their three children, William, Helen, and Heber Parley, from Quincy into a log shack which he had thrown together out of an old stable belonging to a "Brother Bozier" (possibly Bozarth, a pre-Mormon settler), who lived about a mile from Commerce.

It is difficult to imagine Heber's state of mind during his first few months in Nauvoo. The Ohio and Missouri trials had cost him his property and money, his wife was advanced in pregnancy, his family was living in a miserable hut, and he was supposed to be getting ready to leave on a second mission to England, over 6,000 miles away. Also, the swampy river bottoms were causing much sickness, including a form of cholera and "the ague," a debilitating disease of alternating chills and fever (probably typhoid or malaria) which could hang on for weeks or months and cause delirium. When Heber was not ill himself, he was often tending to the needs of his family and others who were. His materia medica would have been limited, however. He probably administered Sappington's pills (a compound of quinine), or perhaps the popular and all-purpose "cobweb" pill, and various brews made from the inside bark of fir balsam and yellow birch, from white ash bark, or from a mixture of sassafras and mullen roots.

As quickly as possible he tried to provide better housing for his family. Acquiring five acres of land about a mile from the river facing Munson Street between Fulmer and Cordon streets (just east of present-day Nauvoo State Park), he erected a fourteen-by-sixteen-foot log cabin. But he had not finished it by August 13, when in the Bozier shack Vilate gave birth to a new son named David Patten (spelled Patton by the Kimballs), after their great friend who had fallen in Missouri.

About two weeks later, Heber moved his family into their new home and prepared to leave for England. On September 14, Brigham Young, who was then living in the abandoned Fort Des Moines across the river in Montrose, left his sick wife with a ten-day-old infant to join Heber for England. But Young was so sick himself that he collapsed at the Kimballs. Heber, also ill, now had Brigham Young, in addition to his own sick wife

and children, to care for. On September yj Mary Ann Young came over to try to help. Four adults and several children, all sick in a small log cabin — that was the preface to Heber's second mission to England. On the next day, he and Brigham left in a wagon.

The circumstances of their departure were appalling and heartbreaking. With the exception of one child, no one was well enough even to see the missionaries to the door. Four-year-old Heber Parley could just manage to carry cups of water to the sick. Helen did not even have shoes, and all the money Heber could leave Vilate was nine dollars, which she had to spend the next day to pay a debt.*

As Heber drove off, he felt as though his "very inmost parts would melt" at the thought of leaving his family in such circumstances. He could

not endure such a leave-taking. Asking the teamster to hold up, he said to Brigham, "This is pretty tough, but let's rise, and give them a cheer." They did so, swinging their hats three times over their heads and chanting, "Hurrah, hurrah, hurrah for Israel!" Vilate, hearing the noise, managed to get to the door and call out, "Good bye; God bless you!" Seeing her once more on her feet filled Heber with a spirit of joy and gratitude. 4

The first part of the journey, from Nauvoo to New York, was an adventure in itself. Friends and relatives carried the missionaries in wagons by way of Lima, Quincy; and Pittsfield to Winchester, Illinois, to the home of Heber's father-in-law, Roswell Murray. Murray, who wished to visit his old home, joined them. Near Winchester they picked up the old Zion's Camp route and followed it generally back to Kirtland.

By the time they reached Terre Haute, Indiana, Heber was so sick it became necessary for him to seek medical help. Unfortunately the doctor he visited was drunk, and he carelessly gave him a tablespoon of morphine, which could have been lethal. Heber soon felt very strange and fell to the floor. When he came to, he found Brigham anxiously watching over him. "Don't be scared," Heber assured him, "I shan't die." Because he vomited frequently and was continuously in a cold sweat, his body eliminated the drug. Brigham attended him constantly, washing him and changing his underclothing five times that long night. Although he was better by morning, his father-in-law did not expect him to survive. Heber told the others to go on, that he and Brigham would still reach Kirtland before them.

This part of the trip was occasion for another minor miracle. At Pleasant Grove, Indiana, the two missionaries had noted they had only $13.50 between them. Arriving November 3 in Kirtland (before his companions, as predicted), Heber was amazed to reckon they had paid out over $87. "We had," he calculated, "traveled over four hundred miles by

stage, for which we paid from eight to ten cents a mile, and had taken three meals a day, for each of which we were charged fifty cents, also fifty cents for our lodgings. Brother Brigham often suspected that I put the money in his trunk of clothes, thinking that I had a purse of money which I had not acquainted him with; but this was not so; the money could only have been put in his trunk by some heavenly messenger, who thus administered to our necessities daily as he knew we needed." 5

Walking through the neglected and nearly deserted streets, Heber found Kirtland a desolate-looking place; about half the houses were empty and falling into ruin, and the town was still full of the same spirit of apostasy and dissension that had earlier driven the Saints to Missouri. "I am disappointed," he reported in one letter to Vilate, "in what I expected to find here. I anticipated meeting the Brethren united and enjoying the blessings of the people of God, but to my sorrow, 1 found them all broken up and divided into several different parties. . . ."*

Other letters reveal the surprising fact that Vilate wanted to leave frontier Nauvoo and return to more settled Kirtland or Victor. "As for going to Kirtland to live as things are now it is against my will," Heber responded, "for I had rather live in a cave or be driven with the Saints every other year while I live and be one than to have all the good things of the Earth and be at variance one with the other as they are there, for you can't find two that agree." " Again he emphasized, "I don't want to settle in the East now ... I don't want to settle in the East without times change." 8

As a counterproposal, he urged Vilate to come east for a visit, go to Victor the next summer, and stay with friends and relatives until he returned from England. Then, in a manner suggesting that there might have been some stigma attached to those leaving Nauvoo for personal reasons, he wrote, "I think no one will have any objections of your visiting your friends." 9 The actions of the Apostle's wife were obviously of public inter-

est. Had Heber agreed to leave Nauvoo and return east he would have appeared disloyal and most likely would have forfeited his apostleship. That Vilate must have realized this but still wanted to leave is surely an indication of the degree of hardship she was facing.

Following three weeks in Kirtland, Heber spent the next six in western New York, visiting and preaching to relatives in Byron, Pike, Rochester, Mendon, and Victor. All were happy to see him, most were sympathetic to what he had suffered since he left Mendon, some offered to help if he would forsake Mormonism, but only Vilate's brother, William E. Murray, and his wife (and perhaps their two children, Carlos and Jenette) accepted baptism at his hands.

A Brief Sojourn in Nanvoo 69

Heber left Mcndon on January 10, 1840, arriving in New York City about a week Inter — nearly five months after leaving Nauvoo. There Heber and his fellows did some proselytizing, strengthened the branch of about 200, and gathered a supply of potatoes, dried codfish, apples, plums, pork, beef, butter, bread, pickles, horseradish, salt, sugar, crackers, and mustard for the voyage. On March 9, Heber, Brigham Young, Orson Pratt, Parley Pratt, George A. Smith, and Reuben Hedlock went again to Packet Row on the East River and boarded the Patrick Henry of the Black Ball Line, on which they had booked second cabin. They stored their provisions and bedding, hired a cook for a dollar a day to prepare meals for them, and made themselves as comfortable as possible for the twenty-eight-day crossing, which, though it included sixteen days of storms, was otherwise uneventful.

NOTES

i . The Ross home was located east of the road about 1 00 yards north of the intersection of roads 54 and 96 in Atlas. Brigham Young probably stayed in the storehouse still standing on the northwest corner of this same intersection.

2. H. C. Kimball, Journal 94c, 104, Church Archives.

3. Vilate's obituary, Deseret News, Dec. 25, 1867.

4. H. C. Kimball, Journal 94c, 1 1 1, Church Archives.

5. Ibid., 1 14-15.

6. H. C. Kimball to Vilate Kimball, Nov. 16, 1839, H. C. Kimball Papers, Church Archives.

7. H. C. Kimball to Vilate Kimball, Dec. 27, 1839. Original in possession of J. Leroy Kimball. Used by permission.

8. H. C. Kimball to Vilate Kimball, Mar. 5, 1840, H. C. Kimball Papers, Church Archives.

9. Ibid.

CHAPTER 7

Second Mission to England

The missionaries landed at Liverpool on April 6, 1840, the tenth anniversary of the organization of the church. Three days later they were in Preston — two years to the day since Heber had left England. During the interim, between 800 and 900 new members had been baptized, Scotland had been opened up to missionary work, and Manchester had come to rival Preston as church headquarters.

A general conference was quickly convened in Preston for April 14–16. Back again in the familiar Cock Pit, Heber conducted, and eight of the Quorum of the Twelve were in attendance — Brigham Young, Heber Kimball, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards — the largest number ever, before or since, assembled outside the United States, a fact that suggests the importance Joseph Smith placed on the British mission. Over 500 members attended, representing thirty-four branches and a total of 1,850 members. At this conference the British mission, until then a loose organization of individuals and branches, was formally institutionalized. Brigham Young was sustained formally as the President of the Quorum of the Twelve, and new missionary assignments were made; Heber Kimball, Brigham Young, and Parley Pratt were appointed as a publishing committee, and another conference was set for July 6 in Manchester. Thereafter the leaders scattered to Scotland, Liverpool, Manchester, Staffordshire, and Herfordshire.

Heber's assignment was to visit all the branches he had previously organized on his first mission. He found to his satisfaction that many had remained faithful and welcomed his return. After this tour he went to Manchester, the new center of church activities. There he helped with the publication of the Millennial Star (the first Mormon periodical in the Old World), the Book of Mormon, and some hymnals.

By the time Heber reached Manchester, he was aware that economic conditions had not improved since his first mission; rather, the depression

and the plight of the poor had worsened. So bad, in fact, was the economic situation that the government was recommending migration, and the laboring classes were demanding political and economic reforms through the Chartist movement. Heber wrote Joseph Smith:

> With regard to the state of the country we may say it is bad indeed: trade appears to be growing worse, in fact, many branches of it is almost at a stand, and not expected much to improve for some months. Thousands are out of employ, and we may safely say that there are thousands famishing for want of bread: we often see in the streets whole families begging for bread; and in many instances some respectable looking characters may be seen singing through the streets to obtain a little bread; it is truly heart rending to see so many small children nearly naked, going from house to house begging. This scene of things is passing before our eyes daily, and we look upon it with sorrow and regret. 1

As in 1837, the want and dilemma of the English people did not preclude their interest in the missionaries' message of hope and dignity. The July conference in Carpenters Hall in Manchester recorded 2,513 members in eighty branches — an increase of 842 members since April. To help with the work, fifteen local Elders were called as missionaries, another conference was scheduled, and a decision was made to take the message of the Restoration to the capital of the Empire — London.

Accordingly, on August 4, Heber, with Wilford Woodruff and George A. Smith, slowly made his way there by rail, visiting branches along the way at Barslem, West Bromwich, Birmingham, Ledbury, Dymock, Surry, Hull, Leigh, and Chattenham, on August 18 arriving at the Great Western

Railway Station (now Paddington). Heber viewed London as Paul had Rome — 'The Metropolis of England, the pride and glory of Britain, the boast of the Gentiles and the largest commercial city in the world . . . ripening in iniquity and preparing for the wrath of God" 2 — and he felt he must "bear witness" there.

On that day the Times was full of news about the visit of the king and queen of the Belgians, Parliament, the Irish question, the opening of the grouse season, the opera and theatre, some sensational murders, and many bankruptcies. During Heber's stay in London this newspaper took no notice of the Mormons there, but did print four brief notices about this "new sect" in Lancashire, Yorkshire, and on the Isle of Man.

Heber and his companions took a coach for four miles through the city, passing Hyde Park, then along the great commercial thoroughfare of Oxford Street, through Oxford Circus, down High Holborn Street, and past the Bank of England and the Royal Exchange to London Bridge.

72. THE MISSIONARY AND APOSTOLIC YEARS

Looking east from the bridge, they could see the famous gray stone battlements of the Norman fortress known as the Tower of London. To the northwest was the vast panorama of the Caput Regni dominated by St. PauPs. Straight ahead to the south lay the borough of Southark, where they called on a Mrs. William Allgood at 19 King (now Newcomen) Street, not far from where the famous Globe Theatre of Shakespeare's day stood. Mrs. Allgood, sister-in-law of Theodore Turley, one of Heber's companions, suggested they take lodging across the street in the King's Arms Inn until she could find them accommodations with a family.

For a few days they did extensive sightseeing, which they felt was perfectly consistent with their calling, and necessary in the overall task of

building the Kingdom. They visited various Christopher Wren monuments, the Tower of London, the Bank of England, St. Paul's, Westminster Abbey, the Houses of Parliament, the Guildhall, St. James Park, the British Museum, St. Catherine's Dock, and the London Dock. An enormous wine vault especially impressed Heber. It covered nine acres and contained 40,000 pipes of wine and 30,000 of port. "We traversed every part of it," he later related, "each one carried a lamp in their hand: we tasted the wine, having an order granting us that liberty." '

Afterward they attended services in a synagogue. Although he had essayed Hebrew, this was apparently Heber's first meaningful experience with the Jewish religion. At the door they were requested to put on their hats. Inside, Heber was so impressed with the "beauty and splendor thereof" that he reverently removed his hat, only to be asked to replace it.

During the service he was unusually solemn. "I looked upon those sons of illustrious sires," he recorded, "with mingled emotions of joy and sorrow for the unparalleled cruelties which had been inflicted on their Nation, and joy that the day of their redemption was near." 4 A cardinal belief in Mormonism is that the Jews will eventually be gathered and "redeemed." Mormons also consider themselves to be cousins to the Jews. According to Mormon doctrine, modern Jews are descended from the Tribe of Judah of the House of Israel, and most Mormons consider themselves to be of the Tribe of Ephraim, one of the "Lost Ten Tribes" of the same house.

Heber may have been more than ordinarily interested in the Jews and the "gathering," for Apostle Orson Hyde had already passed through London on his way to Palestine by order of Joseph Smith to dedicate that land, then under Turkish misrule, to the return of the Jews — an act which ever afterward caused most Mormons to be sympathetic with Zionism.

On a January 26 ramble through London, Heber and his companions were among the several hundred thousand who saw Queen Victoria and

her retinue pass St. James Park en route to the House of Lords to open Parliament, but he was too much of an egalitarian Yankee to be much impressed. "We stood within eight or nine feet of her when she passed and returned. She made her obeisance to us, and we returned it. She is a pleasant little body," he grumped, "but what a fuss there is over one little girl." s What a "stur thare is made over a little queen; at the same time thousands are starving to death for a little bread/'' 6 He did see to it later, however, that Victoria and Albert received specially bound copies of the Book of Mormon.

The missionaries began to preach in open-air meetings, to call on ministers, and to visit chapels. Among those called upon were the followers of Joanna Southcott (who had declared she would be the mother of Shiloh, a second messiah), various temperance societies, and the Reverend Robert Aitken himself. Heber found the followers of Southcott divided, the temperance societies friendly, and Aitken still smarting over his loss to the Mormons in Preston and Liverpool. "His people Seam to be Ripe here," he noted in his journal, "but we have now [no] way to bare our testimony to them as yet. He is a Smart man and tells what is going to befall the nations, but he himself does not know what to do, but ses all the Sex [sects] of the day are going down to Hell." They preached with little success in Tabernacle Square in Old Street and held services in Barrett's Academy on King's Square off Goswell Road. In general, London was obdurate and uninterested. "Thare has been so menny fals things Risen in this city," Heber explained, "the peoples Eyes are blinded against the truth. The Sex [sects] Seam to bee in a dredful State at present here as we have tended thare meetings in the Evning to see if thare is no place for us to Brack [break] in. All does Seam to be closed at present.""

Typically, he was not disheartened: "You may think I feel discouraged my dear Vilate. I will Say unto you: I never have Seen the first moment as yet, fore I dow not see anything to discourage me ... I know that I am built on the foundation of Jesus Christ. . . ."*

The missionaries finally baptized a convert on August 31, but by the October conference in Manchester they had raised up a branch of only eleven members — not much, but ten years later there would be more than 3,000 Mormons in London, not counting those who had emigrated. Elsewhere in England, Scotland, Ireland, Wales, and on the Isle of Man the work had been progressing much better. A total of 3,62.6 members, for an increase of 1,113 (or 7° percent) in the preceding three months, was reported at the conference.

Following the Manchester conference, Heber and Wilford Woodruff returned to London, arriving there November 30. Taking Lodgings at 40

Ironmongers Row, St. Luke's Parish, they recommenced their work. A typical entry from Heber's journal for this period reads: "December the 20, 1840 being the Sabbath Day Mr. [James] Alburn a preacher of the Independent order cald on Elder Woodruff and myself to go with him to his chappel. After the fore noon Service Mr. Alburn gave out for us to preach in his chappel next Sunday Evening. On the Evening of 21 tended a place called the Consert [conservatory] of Musick of all kinds of instruments composed of French [and] Germans mostly. . . ." v

In his last letter home of the year 1 840 Heber told of sightseeing, difficulties, and activities, and then made the earliest known reference to his oft-repeated metaphor of the clay and the potter. "I have got so I feel perfectly easy about these things," he assured Vilate, "for they are the work of

God and not the work of man. I know no other way than to be subject to the powers that be. I pray my Father will give me this disposition, for I wish to be in the hands of God as the clay in the hands of the potter." 10

The well known successes of these early Elders, recounted extensively in Mormon history, should be supplemented with the story of the hardships of the wives and children left behind in Nauvoo. With their husbands away so long and so often on missions, some Mormon women were more like widows than wives. The letters of Vilate and Helen to Heber reveal something of the life back home. The family continued to suffer with the ague. "All I can ask of you," Vilate wrote, "is to pray that 1 may have patience to endure to the end whether it is long or short." " She still wanted to leave Illinois and return to the amenities of Kirtland, but Heber remained adamant. "Do not be disheartened," he wrote. "I think I could communicate better with you if you should stay there than I could in Kirtland, for there will be saints coming through most of the time." 12

During the spring, Vilate chided her husband for not writing, and he answered with uncharacteristic sharpness: "You thought I had forgotten my family; you have been quite out of your head for I have remembered you in all of my prairs. 1 think it is the other way . . . you have tried to palm things on me that you are gu[i]lty of your Self." n

In June, Vilate expected to get a cow; she had a pig, and plenty of potatoes, turnips, and other garden produce. "I hope I shall not have to call on the Bishop again while you are gone. . . ," she wrote. "I am glad Brother Brigham has sent some assistance to his family for they were needy. Their house could hardly be called a shelter. They will soon have it fixed nice. Elizabeth and Vilate [Young] are both sick with the chills, however, the rest of the families of brethren are well as far as I know." In Oc-

tober she reported that his missionary journal of 1837 would soon be printed. 14

In a letter of December 8, Vilate started out cheerfully and sympathetically enough. She had enjoyed visiting with some recent converts who had just arrived in Nauvoo, but was pained that Heber was still in a land of strangers, with no one to administer him comfort. She then shared a recent sorrow: her father, who had accompanied Heber back east, had just died in Victor. "The last news that I had from father before," she reported, "he was well, and calculated to set out on his journey for this place the first of October, and had for some time daily been anticipating his arrival here, but alas! how are my fond anticipations blasted? and my joy is turned to mourning. " She then added a lament she had written to express her grief. Her effort at poetry relates her trials in the context of her underlying faith in God:

My husband's gone, my Father's dead,
But my ever living head;
Always hears my souls complaint
And ever comforts me when faint.

If I could fly to you I would,

But the Lord is very good;

He will care for him that's dead

And you who from your family's fled.

1, here with four children dear,
But I know I need not fear;
For the Lord is always nigh,
And will all my wants supply.

O Lord it is my souls desire
That thou would my heart inspire
With a fore knowledge of thy will,
That I may all thy law fulfill.

Vilate was also having financial difficulties, "it costs a great deal to support your family," she reminded him; "we are continually on expence, and not earning a cent. There was rising of thirty dollars due this fall on our land, but I pled off for the present by paying fifteen dollars; I told [Hiram] Kimball 15 I would pay him the rest in the spring, or before if I could." She hoped Heber would soon come home. "The children are all impatient to have you come; you are loosing all the most interesting part of David's life, a child is never so pretty as when they first begin to walk

and talk. He goes prattleing about the house, and you may be assured that we think he is cunning. Elizabeth [Young] calls him Heber altogether, and every one that sees him says that ought to be his name, he looks so much like you." 16

Years later, Helen Kimball offered a few more glimpses of life back home at that time. Since Nauvoo had no chapels, several families held Sabbath meetings in the Kimball home; the spinsters Laura and Abigail Pitkin came from Quincy to live with Vilate; and Helen and William attended school during the winter. Helen and William received gifts from their father, copies of the new British edition of the Book of Mormon with their names printed thereon in gold letters. Helen also got handkerchiefs, little china dishes, and dolls. Once when Joseph Smith called by her home (to read a letter from Heber) he accidentally broke one of these dolls. According to Helen all the Prophet said, by way of excusing himself, was "As that

has fallen, so shall the heathen gods fall." She thought this a "rather weak apology for breaking her dolPs head off." Helen also told of the dread cholera and remembered that to keep the Saints from drinking unboiled water, Joseph advised tea and coffee, giving the Saints an excuse to back-slide and no longer keep the Word of Wisdom (the stringent Mormon standard of health) so strictly as before. 17

The grim circumstances of sickness were lightened somewhat by the childish games Helen and her brothers played to cheat the "old gentle-man," that is, the ague. Sometimes when they began to feel the chills come upon them, they would run toward the bed as if to get on it, but suddenly dart under the bed, "thus cheating the old gentleman, who would go as usual on to bed." Once Helen hit her head so hard on the bed that she felt neither chills nor fever for three weeks, "but whether it was due to the blow on my head or my faith in the trick" she could never quite decide. 18

During this time Vilate was cheered by the report that one of the Three Nephites had told Joseph that the work in England would be "short and powerful." 19 Tales of the Three Nephites abound in Mormondom to the present day; their origin is a Book of Mormon story that during Christ's short ministry in the New World, three of his Nephite disciples requested and received permission to tarry on the earth and do good until the Second Coming. Almost every Mormon community cherishes at least one experience with one of the Three Nephites, who suddenly appears to help in some hour of need and then mysteriously disappears.

Back in London, Heber's mission was drawing to a close. On Febru-ary 8, 1 84 1, he secured the British copyright to the Book of Mormon.

Going to Stationer's Hall in the shadow of St. Paul's, he deposited five cop-

ies of the book and paid the clerk three shillings. In the old hall's vaults, the "Entry of Copyright Ledger" records briefly the application for the copyright of the "First European Edition from the Second American Edition."

A week later, on February 14, the missionaries held the first conference of the London District. Four branches in London, Bedford, Ipswich, and Woolrich reported only 106 members. The London mission had not been very successful, but it was time to leave. After a quick visit to the famous dissecting room at Barts (St. Bartholomew Hospital, which was made even more famous for Sir Arthur Conan Doyle having had Dr. John Watson first meet Sherlock Holmes there in 1881), Heber placed Lorenzo Snow in charge and with Wilford Woodruff left to attend the April conference in Manchester and then return to Nauvoo. The conference reported 5,814 members, besides about 800 who had emigrated to the United States.

One contemporary summary of this mission reports that the missionaries had "baptized between seven and eight thousand and established branches in almost every noted town and city, printed 5,000 copies of the Book of Mormon, 3,000 hymnals, 50,000 tracts, 2,500 copies of the Millennial Star, established a permanent shipping agency, and arranged for the emigration of about 1,000 saints to Zion." 20 The Old World beachhead had been made secure. For decades thousands of British converts would immigrate to Illinois and the Great Basin. Of his own missionary prowess Heber later modestly said, "The Elders now have to labor a great deal harder to bring people into the Church than they did in the rise of it. There is not now one man brought to the knowledge of the truth by receiving the Gospel to where there was a hundred thirty years ago." 21

Many of these early converts of the period 1837 to 1841 remained humble and steadfast in the faith and immigrated to the United States. Of those that stayed in England some also remained faithful, but many left the church. Part of the explanation for the high recidivism was the fact

that many of the early converts were baptized immediately after hearing one or two sermons and received very little follow-up instruction. Many also fell away after the public admission of plural marriage in 1852. Many years later in Utah, Heber mentioned publicly how few of his early converts had remained true to the faith. "I do not believe," he declared, "of all the Branches of this church that were raised up twenty-five years ago, that there is one man out of twenty who now stands firm and is living. Of the two thousand whom I and my brethren baptized, when we first went to

old England, I do not believe there are five hundred now in the Church." 22 Others remained steadfast but not very humble. Of them, a later missionary George Q. Cannon wrote to Heber from Liverpool in 1863:

There are many Branches of the Church which contain members who have held standing there from the time the Gospel was first preached here until the present. They have seen and heard yourself and others of the first missionaries to this county preach and what they think they don't know would scarcely be worth learning. There are some who seem to act as though they thought it was sufficient glory for them for one lifetime to have seen and heard Brother Brigham and yourself preach. ... In the Branches where there are numbers of these old members, the Elders are apt to have more or less difficulty; for such persons imagine that they ought to be treated as full grown men in the Gospel of Jesus when in reality they are but babes. 23

The Manchester conference closed the mission of the Twelve in England. On April 29, Heber and six other of the Twelve left Liverpool with a company of 130 emigrants aboard the Rochester. This company was the eighth to leave England since forty-one converts sailed June 6, 1840, on the Britannia. By April, 1841, Mormon emigrant routine and discipline

had evolved and it was common knowledge among seamen that the Mormon groups were the most orderly and sanitary of all. Aboard ship the Mormons kept together, selected their own leaders, made their own regulations, set their own night watches, and insisted on saintly conduct. Rising, prayer, meals, cleaning, worship services, and retiring were at set times. During the days and evenings cultural and educational activities such as singing, study classes, and lectures were also arranged.

This crossing — Heber's fourth and last — was rough. The sea ran high, sails were frequently reefed, and they often shipped water. Once he and some other Elders had to help secure forty tons of baggage which threatened to break loose. There w r as much sickness, and one child was buried at sea. Thirty days later they landed in New York City, and by July 1 were back in Nauvoo.

NOTES

1 . Times and Seasons, July 7, 1 840.

z. H. C. Kimball to E. Robinson and D. C. Smith, Oct. 12, 1840, ibid., Dec. 15, 1840.

3. Ibid., Aug. 16, 1 84 1.

4. Ibid.

5. President Heber C. Kimball $ Journal (Salt Lake City: Juvenile Instructor's Office, 1882), 103.

6. H. C. Kimball to Vilate Kimball, Sept. 19, 1840, H. C. Kimball Papers, Church Archives.

7. H. C. Kimball to "Brother Robinson/' Aug. 21, 1840. Original in possession of J. Leroy Kimball. Used by permission.

8. H. C. Kimball to Vilate Kimball, Sept. 19, 1840, H. C. Kimball Papers, Church Archives.

9. H. C. Kimball, Journal 91, Dec. 20, 1840, Church Archives. Alburn (Albion) and some of his congregation later joined the Mormons.

10. O. F. Whitney, Life of Heber C. Kimball, 298—301.

11. Vilate Kimball to H. C. Kimball, Sept. 21, 1836, H. C. Kimball Papers, Church Archives.

12. H. C. Kimball to Vilate Kimball, Sept. 21, 1839, H. C. Kimball Papers, Church Archives.

13. H. C. Kimball to Vilate Kimball, May 27, 1840. Original in possession of J. Leroy Kimball. Used by permission.

14. Vilate Kimball to H. C. Kimball, June 6 and Oct. 1 1, 1 840, H. C Kimball Papers, Church Archives. This is a reference to what was published as Journal of Heber C. Kimball . . . (Nauvoo, 1840) — a 60-page booklet printed by R. B. Thompson. Of the origin of this booklet we know only the following: in what is known as Journal 94b (a dictated account of Kimball's life to about 1 840), p. 79, we find, "I here insert a copy of a pamphlet published by Robert B. Thompson while I was on my second mission to England; he and I went into the woods near the city of Quincy on a high hill, where we sat down and I gave him a short schedule of my first mission to England from memory, not having my journal in my possession. I omitted many dates in the copy which I here insert. I fill up the dates

more particularly and also make corrections and additions."

This revised version has never been published (although Whitney copied extensive sections of it), and when Kimball's Journal was reprinted in the Faith Promoting Series in 1 880, this revised manuscript was ignored.

The original journal which Kimball did not have with him in Quincy is known as Journal 90, and the portion written on his first English mission is only 39 pages long.

15. Three brothers, Hiram, Ethan, and Phineas Kimball, were pre-Mormon land speculators from Vermont living in Nauvoo. They were cousins of Heber. Only Hiram joined the church and went west.

16. Vilate Kimball to H. C. Kimball, Dec. 8, 1840. Original in possession of J. Leroy Kimball. Used by permission. She also told Heber that his English missionary journal of 1 83-% the first book to issue from the Mormon press in Nauvoo, had just been printed (see n. 14 above).

17. H. M. Whitney, Woman's Exponent, vol. 10 (July 15, 1881), 26, vol. 10 (Aug. 1, 1 881), 24. Sec n. 5, chap. 17.

18. Ibid., 16.

19. Ibid.,vo\. 10 (Feb. 15, 1882), 138.

20. Elden Jay Watson, ed., Manuscript History of Brigham Young: 1801-1844 (Salt Lake City: Elden Jay Watson, 1968), 97.

21. Journal of Discourses^ vol. 10 (July 19, 1863), 240.

22. Ibid. y vol. 5 (Sept. 27, 1857), 275. Heber never mentioned working as a missionary outside Lancashire and London. There is some evidence that he did some preaching in Wales too. In a letter to his wife, Mary Ann, on Nov. 12, 1840, Brigham Young wrote, "We have hered from Wales whare Br Kimball and I went, a grate meny of the people was sorry they did not obey the gospel when we ware there. . . ." Blair Collection, University of Utah. I would like to thank Ronald Esplin for drawing this to my attention.

23. George Q. Cannon to H. C. Kimball, Jan. 10, 1863. Original in possession of Spencer W. Kimball. Used by permission. (Copies of all the Kimball materials in possession of Spencer W. Kimball are as of 1980 in the Church Archives.)

CHAPTER 8

New Experiences at Nauvoo

Stepping off the riverboat at Nauvoo, Heber found his sixteen-year-old son, William, waiting for him and anxious to escort his father home. But Joseph Smith was also there with other plans for the returning missionaries. Strangely ignoring their desires to meet first with their families, he insisted on taking them to his home for a dinner in their honor. It was, understandably, a hurried affair, and as quickly as possible Heber, accompanied by a few others, headed for home. At the sight of a company of horsemen bearing down on her, Vilate hid behind the cabin door to hide her confusion. Moments later Heber found her there overwhelmed in tears, which he kissed away as he tried to obliterate their twenty-two-month separation.

Heber's first desire at home in 1841 was to provide his family with a more suitable home. At the suggestion of Joseph, who wanted Heber living closer to him, he exchanged his property on high ground for corner lot 3 in block 6 on the flats closer to the river. There he built a log house of three lower rooms and one upstairs. To this log portion he later added one brick room. Still later he removed the log portion and replaced it with the two-story brick structure which is still standing and which has been restored close to its original state.

Not only did Joseph want Heber living closer to him, he wanted him and other Apostles to take over a large share of day-to-day administration. This was the beginning, as Leonard J. Arrington and Ronald K. Esplin have somewhere noted, of the development in 1835 of the Quorum of the Twelve from a rather loosely organized group without specifically assigned roles to their grooming by the Prophet to assume administrative duties. For this purpose he kept the Twelve in council to such an extent that Helen noted, "Brother Joseph seemed unwilling to part with my father . . . and she [Vilate] felt nearly jealous of him. . . ."'

For a season now Heber had no further missionary assignments. His

new callings included the settling of emigrants, especially those from England, and the distribution of church lands. (Nauvoo was growing fast. When Heber left on his second British mission there were not even thirty buildings in the community; when he returned he found 1,200 finished, many others under construction, and new converts coming in from various places.) Heber also became a chaplain with the rank of colonel of infantry in the Nauvoo Legion, a member of the city council, and a member of the board of regents of the nascent University of the City of Nauvoo.

Almost since his arrival in Kirtland in 1833, Heber had been working full time for the church. His brick home in Nauvoo was built for him by the church, or at least by church members, and he occasionally received money and provisions from the church and generous Saints. There is evidence that he did some work as a potter in Nauvoo, and it is clear that he also bought and sold building sites from which he may have derived additional income. Apparently he continued to support himself as well as he could, and the difference was made up out of general church funds.

The rest of the winter passed quietly away, with Heber tending to many of the temporal affairs of Kingdom-building, and the spring of 1 842 was full of strange and wonderful events. On March 9 he received his patriarchial blessing from Joseph's brother Hyrum. Such blessings, derived from Jacob's blessing of his twelve sons (Genesis 49), are believed to be inspired statements regarding the life mission of the recipient and are given by specially appointed patriarchs. Hyrum, laying hands on Heber's head, promised him, "You shall be blessed with a fulness and shall not be one whit behind the chiefest; as an Apostle you shall stand in the presence of God to judge the people; and as a Prophet you shall attain to the honor of the three [i.e., the First Presidency]." 2 This promise, which Heber believed implicitly, gave him yet another glimpse of his future. It assured him of eventual success, steeled him against any crisis, and gave him complete confidence in himself, in his calling, and in the meaning and purpose of his existence. It goes far in explaining his total dedication to the Restoration.

In April Heber had his first experience with phrenology, a pseudo-science based on the belief that the mind consists of a group of separate, localized faculties seated in particular areas of the brain and that their separate development (or lack of it) can be determined by the shape of the skull (hence the reading of "bumps"). It was of Viennese origin and spread rapidly in the young Republic. This fad was only one of many reflecting the astonishing public interest of people of Heber's day in formulas for life, self-improvement, self-knowledge, and guidance — similar to the mid-

twentieth-century interest in transcendental meditation, transactional

analysis, psychocybernetics, self-fulfillment, moodswing, jogging, psychiatry, Freudian analysis, psychotherapy, chemotherapy, drugs, primal-scream therapy, and various types of group interaction.

It was customary at that time for phrenologists to seek out special individuals and give them readings, and by 1842 Mormon leaders in Nauvoo would have been fair game for any practitioner. Heber submitted to his first reading by A. Crane, M.S., "Professor of Phrenology/' 3 out of curiosity and politeness much as one might today allow some practitioner to read his palm.

Crane's reading has been preserved, and it is an interesting curiosity. 4 Phrenologists considered several character traits and rated people on a scale of one to ten. Heber scored tens in Amativeness (fondness for the other sex), Approbativeness (sensibility to reproach), Firmness, Imitation (the ability to imitate), Ideality (lively imagination), Mirthfulness, and Comparison (the ability to perceive and apply analogies). He scored nines in Secretiveness, Self-esteem, Benevolence, Conscientiousness, Constructiveness (mechanical ingenuity), Tune (musical taste and talent), Color (skill in comparing and arranging colors), Order, and Causality (the ability to think and reason clearly). He scored low (fours and fives), in Inhabitiveness (the ability to adjust to changes of place), Time (a sense of time), and Size (a sense of measurement).

While we may dismiss phrenology rather quickly as an interesting but insignificant vogue, the real and imagined connections between Mormonism and Masonry which have fascinated scholars for years require more careful consideration. 5

Heber, as already noted, became a Mason in 1825. He was, however, not the only "pre-Mormon" Mason in the church. Joseph Smith's brother Hyrum became a member of the Mount Moriah Lodge No. 112 at Palmyra, New York, sometime in the 1820s. Of the thirty-three founding members of the Nauvoo Lodge, nearly all were Mormon. 6 Even though some of the bitterest anti-Mormons were Masons, Heber remained loyal to Masonry all his life and on occasion publicly praised the organization and its members. Of his original activities as a Mason he later wrote, "No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a member would be suspended for getting drunk or any other immoral conduct. I wish that all men were Masons and would live up to their profession, then the world would be in a much better state than it is now."'

On another occasion, when he was trying to free Joseph Smith from prison in Liberty, Missouri, several Masons were friendly to the prisoners

and treated Heber with civility: "Generals Doniphan and Atchison and the tavernkeeper where 1 put up, and several of the foremost men, who belonged to the Masonic fraternity." 8 As late as 1861 in the Great Basin he publicly announced that he was still true to his Masonic brethren. 9 He did not, however, join the Masonic lodge established in Utah by the federal troops at Camp Floyd (the Rocky Mountain Lodge, No. 205) or in Salt Lake City in the 1860s (the Mount Moriah and Wasatch lodges, for example). In fact Mormons were for years excluded by the Masons from joining these lodges, and they still are.

It seems likely that among the reasons for Joseph Smith's acceptance of Masonry was the influence of men like his brother and Heber, the desire

for some protection, community acceptance, and the theological and philosophical compatibility between the two systems. Mervin Hogan has speculated convincingly about another reason for the Mormons' adoption of Masonry: that Mormons were encouraged to become Masons by non-Mormons interested in furthering their political ambitions in Illinois. 10

On March 1 5 and 1 6, 1 842, Abraham Jonas, a Jewish Grand Master of the Grand Lodge, Free and Accepted Masons of the State of Illinois, organized the Nauvoo Lodge. "The lodge was organized . . . with forty members," Heber noted. "Joseph was made a Mason on the same Eve. Abraham Jonas was present and Acted as Master. First nite took the 1 and 2 degree. The next night took the 3 degree." 11

Heber served in the Nauvoo Lodge as a Junior Deacon, and by checking certain passwords and grips, was responsible for seeing that no "cowans and eavesdroppers," or non-Masons, were admitted to lodge meetings. He also carried messages from the Worshipful Master in the East to the Senior Warden in the West and elsewhere about the lodge as required.

Five Mormon, or largely Mormon, Masonic lodges were established in the area: the Nauvoo, the Nye (named after Jonathan Nye, past Grand Master of Vermont), and the Helm (named after another Grand Master) lodges in Nauvoo proper, as well as the Rising Sun Lodge, No. 12, in Montrose, Iowa, and the Eagle Lodge in Keokuk, Iowa. 12 The lodge hall in Nauvoo was considered to be the best in the West.

Eventually the Nauvoo and surrounding lodges had 1,492 members, including the First Presidency and most of the Twelve Apostles. Since at this time there were only 414 Masons in all the rest of the Illinois lodges combined, one may conclude two things: that Mormon Masonry was hardly elitist, and that non-Mormon Masons might have had reason to fear such a large preponderance of Mormons and to suspect that Mormons did not carefully choose and train their initiates. Hogan refers to Nauvoo Masonry as being "dazzlingly unorthodox," and the Nauvoo

Lodge as a "degree mill under the cooperatively conniving administration of the three Grandmasters," especially Abraham Jonas, who wished to be elected to the Illinois legislature. H

Heber thought he saw similarities between Masonic and Mormon ritual. In a letter to Parley Pratt, June 17, 1842, Heber revealed:

We have received some pressious things through the Prophet on the preasthood that would cause your Soul to rejoice. I can not give them to you on paper fore they are not to be riten. So you must come and get them for your Self. We have organized a Lodge here of Masons since we obtained a Charter. That was in March. Since that thare was near two hundred been made masons. Br. Joseph and Sidny [Ridgon] was the first that was Received into the Lodg. All of the twelve apostles have become members Except Orson Pratt. He hangs back. He will wake up soon, thare is a similarity of preas Hood in Masonry. Bro. Joseph Ses Masonry was taken from preasthood but has become degenerated. But menny things are perfect. 14

Later at a special conference in Salt Lake City on November 9, 1858, Heber explained further: "We have the true Masonry. The Masonry of today is received from the apostasy which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have the real thing." 1S Heber seems to have felt that both Mormonism and Masonry derived separately from ancient ceremonies connected with Solomon's temple, Masonry having changed from a religious to a fraternal orientation, preserving only the shadow of form without the original substance. Both the ancient Solomonic form and substance were then revealed anew to Joseph Smith.

Two months after Masonry was introduced in Nauvoo the first temple ordinances were given to a selected few. Heber had participated fully in the limited preparatory ordinances of washings and anointings which had been administered in the Kirtland temple. In Nauvoo on May 4, 1842, however, Joseph introduced the full endowment ceremony. This has been described, in an official statement, as "a course of instruction during which covenants of devotion to the teachings and commandments of Jesus Christ are made. Those making these covenants are then expected to live exemplary lives and to teach the same sacred principles to their families." 16 In addition, the Mormon temple experience prepares initiates (contingent on their personal and sustained worthiness) for the highest possible spiritual attainments after death. In short, the Mormon temple endowment ceremony is designed to help mankind find the greatest happiness in this life and exaltation in the life to come. 17

To Mormons, temples are houses of the Lord where (and only where) a variety of special religious exercises may take place — ceremonial washings, sealings, marriage for time and eternity, vicarious ordinances for the dead, and receipt of endowments. More sophisticated thinking about Mormon temples relates them not only to the temple at Jerusalem, but to many of the holy places of the ancient world, especially in Mesopotamia and Egypt, and to a host of other rituals which have been (and still are) practiced in many different times and places, rituals suggesting that there was at one time in antiquity a God-given Urtext which has come down to the present day in many more or less corrupt forms. To such thinkers the temple becomes a scale model of the universe, the one point on earth where men may establish contact with other worlds, a symbolic Holy Mountain where ritual drama regarding the creation of the world, the fall of man, and his redemption are didactically performed for initiates who

thereby participate in the most holy of rites. 18

To the Mormon, "going through the temple" is as close in this life as he can get to heaven. He goes through the first time for his own blessings, and thereafter, for the rest of his life, whether he goes through rarely, occasionally, or several times a day (and some do), he does so to secure these same blessings for those no longer in mortality, preferably for his dead kin. That is the reason why Mormons are such dedicated genealogists, why they have created the finest genealogical society in the world, and why they are systematically microfilming genealogical records all over the globe.

On that May 4, six church leaders, including Heber Kimball, Brigham Young, and Willard Richards, participated in the first temple ceremony, which was presented in the upper rooms of Joseph's brick store on Water Street. About two years later, both Heber and Vilate participated in other special ordinances. 19 It is clear that Masonry filled some basic needs for Heber in his pre-Mormon and Mormon years, that the temple ceremonies, once introduced, were incalculably more important to him, and that he himself gave no evidence of being disturbed by any similarities.

Though some other Saints in Nauvoo obtained their endowments before the top story of the temple was completed, most had to wait until the temple officially opened between December, 1845, and the beginning of the general exodus west in February, 1846. (See pp. 116– 19 for Heber's involvement in the Nauvoo temple.)

At about this same time, during the summer of 1841, Heber was introduced to the doctrine of plural marriage, a doctrine which appears to have been revealed to Joseph Smith as early as 183 1 in Kirtland, but which was kept secret and not practiced (save for one or two possible instances in

Ohio) until 1841, when Joseph, Heber, and a few others secretly married additional wives.

It has long been common for non-Mormons to consider Joseph's teaching on plural marriage as a mere extension of the many radical religious and social ideas of his time and place, which ranged from celibacy to free love. The young Republic seemed to produce a proliferation of those who found conventional marriage and sexual relationships unsatisfactory.

Some, especially the Shakers and the Rappites, advocated celibacy. Others, such as John Noyes's Oneida group, resurrected some ideas of Reformation radicals regarding "spiritual wifery," a form of free love which taught that a spiritual affinity existed between certain men and women who could therefore properly unite without benefit of formal marriage. The more extreme, best represented by the later Victoria Woodhull, advocated free love with no constraints of any kind. The Mormon concept of plural marriage differed profoundly from these teachings.

The 183 1 revelation was set down in writing and read before the Nauvoo High Council in July, 1843, but was not openly taught until 1852 in Utah and not officially published until 1876. Prior to 1876 the Doctrine and Covenants contained in an appendix an 1835 statement on marriage specifying monogamy as the norm. The first part of this 183 1 revelation, known today as Section 132 of the Doctrine and Covenants, explained that the Old Testament practice was ordained by God and gave Joseph "an appointment [to] restore all things. . . ." In Joseph's mind, the ^institution of the Old Testament practice was necessary, a commandment, a part of his call to restore all things, in keeping with the "restitution of all things" referred to in Acts 3 : 21, and a vital part of the overall Restoration which he dared not omit regardless of how much it conflicted with nineteenth-century American life. According to Heber's daughter Helen, a wife of Joseph Smith, Joseph put off the introduction of plural marriage as long as possible. He shrank from it for years "until the angel of the Lord threat-

ened to slay him if he did not reveal and establish this celestial principle." 20

The wording of the revelation gave the reason for plural marriage:

If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified. . . . And if he have ten virgins given unto him by this law ... he is justified . . . for they are given unto him to multiply and replenish the earth, according to my commandment, and ... for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may he glorified [italics added].

Not only did this lengthy revelation command and explain plural marriage, it contained the closely related law of "celestial marriage" which Mormons consider to be one of the greatest blessings that can come from righteousness. A celestial marriage, or a "temple marriage" as it is more commonly called, means that a couple is married or "sealed" to each other for "time and eternity," that they will be man and wife forever in the fullest sense, and that all children born of that union in this life and the next are likewise sealed to the parents.

The traditional, neutered, winged, harp-playing-choir-singing-angel holds no place in Mormon thought. Mormons argue that love, as the most divine attribute of the human soul, will be as eternal as the soul itself. To the question "Whom shall we love?" the answer is "Everyone," and, as in life, some more than others — especially spouses and children. (One of Heber's saltier sons, Jonathan Golden, later remarked typically, when asked if he really loved his neighbor, "Hell yes, only I love some a damn

sight more than others.") And to the question "How is it possible to properly love more than one wife?" Heber would have said that it was as possible as fully loving more than one child.

The revelation continued:

> And again, verily 1 say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of Promise, by him who is anointed ... Ye shall come forth in the first resurrection, and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and they shall pass by the angels; and gods, which are set there, to their exaltation and glory in all things . . . and a continuation of the seeds forever and ever. Then shall they be gods . . . because they have all power, and the angels are subject unto them.

In their defense of plural marriage, Mormons were always able to make good use of the Bible. There is simply nothing in the Old or New Testament forbidding polygamy (except, as has been wryly noted, the divine affirmation that "man cannot serve two masters ,,). 2, Furthermore it is difficult to argue that Abraham, Isaac, Jacob, Joseph, David, and Solomon did not practice it — to say nothing of the hero Gideon, the judges Ibzan, Jair, and Abdon, Samuel's father Elkanah, the kings Saul, Ahab, Ashur, Rehoboam (and all twenty-eight of his sons), and Abijah, the priest Jehoiada, and that poor fellow of whom Isaiah said, "In that day seven women shall take hold of [him] . . . saying ... let us be called by thy name, to take

away our reproach. " Moreover, in biblical days men were expected to live a special law, the levirate, which obligated them to marry a dead brother's

wife to "raise up seed" for the deceased. (Whether the living brother was married or not was unimportant; see Deuteronomy 25:5–10.) In one instance the Lord slew Onan because he refused to live this law (Genesis 38:19).

The Book of Mormon gives a more qualified sanction to polygamy than does the Bible. In it David and Solomon are held up as bad examples for having "had many wives and concubines, which thing was abominable before me, saith the Lord . . ."; monogamy is stressed as the norm, "For there shall not any man among you have save it be one wife; and concubines he shall have none. . . ." But then followed the approbation of polygamy under special circumstances: "For if 1 will, saith the Lord of Hosts, raise up seed unto me, 1 will command my people; otherwise they shall hearken unto these things 11 (Jacob 2:24–30).

Female defenders of plural marriage – and there were many outspoken ones including Heber's daughter Helen – sometimes went beyond a scriptural defense and invoked what they thought was a law of nature. The sixth wife of Parley Pratt wrote:

The morality of nature would teach a mother that during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigor; but by no means subjected to anything calculated to disturb, irritate, wear, or exhaust it of its functions. Not so with man. He has no such drawback upon his strength. It is his to move in wider sphere. If God shall count him worthy of an hundred fold in his life, of wives and children, and houses and lands and kindreds, he may even aspire to Patriarchal sovereignty to empire; to be like the prince or head of a tribe, or tribes . . .like Abraham " 22

In her 1 882 booklet Plural Marriage as Taught by the Prophet Joseph,

considered to be the most thorough defense of polygamy from the viewpoint of a wife, Helen made another point in defense of plural marriage.

I know that this system tends to promote and preserve social purity, and that this alone can remedy the great social evils of the present day. When lived up to as the Lord designed it should be, it will exalt the human family, and those who have entered into it with pure motives and continue to practice it in righteousness can testify to the truth of these statements.

She then added a purely practical vindication:

There are real and tangible blessings enjoyed under this system which cannot be obtained in any other way. Not only can the cares and burdens be equally distributed among the members of the family, but they can assist one another in many ways, and if blessed with congenial natures and filled with the love of God, their souls will be expanded, and in the place of selfishness, patience and charity will find place in their hearts, driving therefrom all feelings of strife and discord. 23

It is unwise to push Old Testament parallels with the Mormon practice of polygamy too far. While the overall purpose seems to have been the same — to raise up a large and righteous seed quickly — there were important differences. Jewish and non-Jewish society appeared to support and tolerate the practice. There is no biblical record of Jewish polygamists having been slandered or persecuted as were the Mormons. Old Testament polygamy appears to have been restricted generally to a few leaders, and there is no evidence that the common people were urged to practice it as was the case among the Mormons. Romantic love and female sexuality in

polygamy seem to have been much more important to the ancient Jews than to nineteenth-century Mormons, for whom polygamy often seems to have been a religious chore with little romantic love. In the Old Testament each wife's conjugal rights were taken seriously, and we find many beautiful love stories about, for example, Jacob and Rachel, Shechem and Dinah, Sampson and the woman of Timnah, Rehoboam and Maacah, David and Bathsheba, and Adonijah and Abishag. Old Testament polygamy was more standardized and normalized than among the Mormons. There were long-standing rules and norms which were generally followed. Among the Mormons there was a condition of "normlessness. v ' 24 Lacking rules and a supportive society in and out of the church, Mormon polygamy seems to have been played mainly by ear, a situation which brought great criticism to the whole church. In time, of course, the Mormons would have evolved their own rules and norms, but they were not given that opportunity.

NOTES

i. H. M. Whitney, Woman's Exponent^ vol. 10 (Aug. 15, 1 881), 42.

2. O. F. Whitney, Life of Heber C. Kimball, 385.

3. A second reading took place Sept. 20, 1843, at the famous Fowler Studio in Boston, run by Orson, Lorenzo, and Charlotte Fowler, leaders of the movement in the United States. A third occurred in 1853 in Utah.

New Experiences at Nattvoo 91

4. This chart is reprinted in O. F. Whitney, Life of He her C. Kimball, 3 18-10. The charts of Joseph Smith, Brigham Young, and Wilford Woodruff were printed in the Nauvoo Wasp during July, 1842. Joseph Smith is said to have con-

sidered phrenology a false science. William P. Mclntire Daybook, Brigham Young University Library.

5. To date there is no satisfactory study of Mormonism and Masonry. Mervin Hogan has published a number of informative articles which are presently being compiled into a book. See, especially, Hogan, "Mormonism and Freemasonry: The Illinois Episode," in Little Masonic Library, Book II (Richmond, Va.: Macoy Publishing, 1977), 267-326. See also Reed Durham, "Is There No Help for the Widow's Son?," paper read at the Mormon History Association Annual Meeting, Nauvoo, 111., Apr., 1974. Of the three older standard treatments, S. J. Goodwin, Mormonism and Masonry (Washington, D.C.: Masonic Service Association of the United States, 1924); Anthony W. Ivins, The Relationship of li Mormonisnr and Freemasonry (Salt Lake City: Deseret News, 1934); and E. Cecil McGavin, Mormonism and Masonry, 4th enlarged ed. (Salt Lake City: Bookcraft, 1956), the latter is the least vacuous and discursive. Ivins and McGavin knew almost nothing about Masonry and Goodwin knew even less about Mormonism.

6. Mervin B. Hogan, "Utah's Memorial to Free Masonry," Royal Arch Mason (Missouri ed.), vol. 1 1 (Fall, 1974), 199-204; Mervin B. Hogan, ed., Minutes ofNanvoo Lodge, U.D., December 29, 1 841 -May 6, 1842 (mimeographed, Salt Lake City, 1974); and Mervin B. Hogan, The Vital Statistics of Nauvoo Lodge (Des Moines, Iowa: Research Lodge No. 2, 1976), 5-7.

7. H. C. Kimball, Journal 94b, part 2, 5, Church Archives.

8. Ibid., 67.

9. Journal of Discourses, vol. 9 (July 7, 1861), 128.

10. Hogan, Vital Statistics, 19-20.

11. H. C. Kimball, Journal 92, Apr. 10, 1845, Church Archives.

12. John C. Reynolds, History of the M. W, Grand Lodge of Illinois . . .

(Springfield, 111.: Masonic Trowel Office, J869), 192-202.

13. Hogan, Vital Statistics, 2, 22.

14. Parley P. Pratt Papers, Church Archives. Joseph Smith allegedly told his private secretary, "Freemasonry was the apostate endowment as sectarian religion was the apostate religion." Benjamin F. Johnson, My Lifes Review (Independence, Mo.: Zion's Press, 1947), 96. This argument is further strengthened by the fact that during the Nauvoo period neither apostates, like John C. Bennett and Increase Van Dusen (who were Mormons, Masons, and anti-Mormon writers), nor anti-Mormon Masonic officials ever accused Joseph Smith of stealing Masonic secrets and incorporating them into the endowment ceremony.

In reference to the highly debated question of the origins and antiquity of the Masonic order (which in its present form dates from 1717 in London), it is interesting to note that the date on the cornerstone of the Nauvoo Masonic Hall is a.l. 5843, which means Anno Lucis (in the year of light); reckoning the era from the creation of the world in 4000 B.C., a.l. 584 ^ then is the equivalent of a.d. 184^.

9Z THE MISSIONARY AND APOSTOLIC YEARS

15. Manuscript History of Brigham Young, unpublished, Nov. 13, 1858, Church Archives.

16. The Washington Temple, a pamphlet published at the time of its dedication in 1974.

17. By way of explanation, Brigham Young once publicly defined the temple ordinances, or the receiving of one's endowments, as follows: "Your endowment is to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of

the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell." Journal of Discourses, vol. 2 (Apr. 6, 1853), 31.

18. See Hugh Nibley, What Is a Temple? The Idea of the Temple in History (Provo, Utah: Brigham Young University Extension Publications, 1963).

19. On Feb. 1, 1844, Heber and Vilate were anointed as a priest and priestess, and on Apr. 1 he received from Vilate the washing and anointing of his feet, head, and stomach "as Mary [sister of Lazarus] did Jesus that she might have a claim on him in the Resurrection." H. C. Kimball, Journal, Church Archives. (This idea comes from the fact that some Mormons once taught speculatively that Christ married Mary and Martha.) The author has discovered nothing else about this unusual practice although it may in some way be connected with a temple marriage or perhaps with the second anointing (see below, p. 105).

20. Helen Mar Whitney, Why We Practice Plural Marriage (Salt Lake City: Juvenile Instructor Office, 1884), 53.

21. More seriously, some nineteenth-century ministers argued, rather unsuccessfully, that the marginal reading of Leviticus 18:18, "Neither shalt thou take one wife to another . . . beside the other in his lifetime," and Paul's statement in I
Timothy 3 : 2, "A bishop then must be . . . the husband of one wife . . ." precluded polygamy.

22. Belinda Marden Pratt, "Defence of Polygamy by a Lady of Utah, in a Letter to Her Sister in New Hampshire," Jan. 1 2, 1854 (n.p.: Martin Mormon Pamphlet Reprint Service, 1973).

23. Helen Mar Whitney, Plural Marriage as Taught by the Prophet Joseph (Salt Lake City: Juvenile Instructor Office, 1882), 27.

24. Eugene E. Campbell and Bruce L. Campbell, "Divorce Among Mormon Polygamists: Extent and Explanation," Utah Historical Quarterly, vol. 46 (Winter, 1978), 4-23.

CHAPTER 9

A Time of Testing

During the summer of 1841, shortly after Heber's return from England, he was introduced to the doctrine of plural marriage directly through a startling test — a sacrifice that shook his very being and challenged his faith to the ultimate. He had already sacrificed homes, possessions, friends, relatives, all worldly rewards, peace, and tranquility for the Restoration. Nothing was left to place on the altar save his life, his children, and his wife. Then came the Abrahamic test. Joseph demanded for himself what to Heber was the unthinkable, his Vilate. Totally crushed spiritually and emotionally, Heber touched neither food nor water for three days and three nights and continually sought confirmation and comfort from God. On the evening of the third day, some kind of assurance came, and Heber took Vilate to the upper room of Joseph's store on Water Street. The Prophet wept at this act of faith, devotion, and obedience. Joseph had never intended to take Vilate. It was all a test. Heber had passed the ordeal, as had Vilate. How much she knew, however, of what was going on is not known. No reference of hers to the matter has been found. Then and there Joseph sealed their marriage for time and eternity, 1 perhaps the first sealing of this kind among the Mormons.

During Heber's lifetime there were four types of marriage in the

church. The first was a standard civil marriage for life. The second was a temple marriage for life, which differed from a civil marriage only in solemnity. The third was a temple marriage for eternity, sometimes referred to as "a sealing," a spiritual or "celestial" union or marriage. It could be performed between two living persons, two deceased persons, or between one living and one dead person. It could even be performed between two living persons one or both of whom had living spouses. Such a marriage, however, had no binding effect during their lifetimes on the two people who entered into it. It simply meant that they would be united in the world

to come. The fourth type, the most important and today considered the ideal, was the temple (or celestial) marriage during mortality and in eternity. This marriage could be entered into only by two living persons and meant that their union was not "until death do ye part" but rather forever, in the fullest sense, both in this life and the next. (In wedding announcements modern Mormons look for some variant of the words "sealed for time and eternity in the . . . temple" much as Catholics watch for the phrase "fortified with Sacraments of Holy Mother Church" in obituaries — both expressions suggesting a happier afterlife to their adherents). Such a belief, even in conjugality in the next world, makes marriage a total commitment for most Mormons. Divorce is relatively rare, and Mormon men are constantly reminded to be good husbands and fathers. "No success in life can compensate for failure in the home" is a twentieth-century Mormon saying.

Following the sealing, Joseph turned to Heber and said, "Brother Heber, take her and the Lord will give you a hundred fold." 2 The last part of this statement foreshadowed a further test. Sometime later it came —

Heber was commanded to take another wife, and not merely to do it but to do it secretly — to betray his wife's confidence. Secrecy was the great problem in plural marriage. In Nauvoo plural marriage was never openly practiced, taught, or admitted. In fact, to prevent wholesale apostasy over such a radical doctrine, the teaching was not only kept secret but was officially denied. A few knew about it and accepted it, a few opposed it, and most knew nothing about it. This, of course, led to many tales and rumors of seduction and adultery, which stirred up anti-Mormon sentiments, disturbed many faithful Mormons who had not been taught the doctrine, and embittered many in and out of the church against Joseph Smith.

These tales, rumors, misrepresentations, charges, countercharges, denunciations, unauthorized acts by some Mormons, and denials became and have remained the stock-in-trade of many sensation-seeking writers. Had the doctrine been made public the reaction could hardly have been worse than it w r as. Joseph was placed in the position of being damned if he did and damned if he didn't admit to it.

Heber appears to have been involved in only one such rumor, that of the Martha Brotherton affair. During July, 1842, Martha accused Heber of having been party to a "locked room" attempt to persuade her to become the plural wife of Brigham Young, and the charge spread far and wide. While Heber might well have interceded with her in Brigham's behalf, he vigorously denied having done anything improper. His statement is easy to believe, for he was very open in his affairs. He was in fact so

guileless that a study of his family life (see also chapters 20 and 2 1) offers a unique example of what plural marriage was really like and is a good antidote to the sensational and negative accounts of the practice.

It is impossible to say how extensively plural marriage was practiced in Nauvoo, but in addition to Joseph Smith, Heber Kimball, and Brigham Young, at least nineteen others are known to have entered into it there. They were Ezra T. Benson, Gladden Bishop, William Clayton, Howard Egan, Thomas Grover, Orson Hyde, Benjamin F. Johnson, Joseph Bates Noble, Parley R Pratt, Willard Richards, Hyrum Smith, John Smith, William Smith, Erastus Snow, Charles C. Rich, James J. Strang, John Taylor, and Lyman Wight as well as Edwin D. Woolley and Alpheus Cutler. 3

When Helen's friend Sarah Ann Whitney became a plural wife of Joseph Smith, it was kept secret. Sarah Ann was not even permitted to tell her brother Horace, to whom she was very close and devoted. Horace soon thereafter took a trip east, and according to Helen (who later married Horace), "He had some slight suspicion that the stories about Joseph were not all without foundations, but had never told them, nor did he know the facts till after his return to Nauvoo, when Sarah hastened to tell him all. It was no small stumbling-block to him. . . ." 4

There is no evidence that Mormon males ever welcomed the practice of plural marriage. Even the faithful Heber resisted. (He had, after all, read the 1835 statement in the Doctrine and Covenants stressing monogamy.) In spite of his 1839 revelation that he would have "many sons and daughters" and that his posterity would "be as numerous as the sands upon the sea shore," 5 Joseph had to warn him that he could lose his apostleship and to command him three times to obey.

Finally, in an effort to spare Vilate's feelings, Heber agreed early in 1842 to marry one or perhaps two spinster sisters, Laura Pitkin (fifty-two years old) and Abigail Pitkin (forty-five), who were friends of Vilate. 6 Joseph, however, commanded him to marry the thirty-one-year-old Sarah Peak (Noon), 7 an English convert with two young daughters, abandoned in Nauvoo by her husband when he returned to England. Heber complied. The date of the marriage is unknown, but it was early in 1842. Sarah and her daughters, of course, did not live with the Kimballs, but elsewhere in

Nauvoo. The question about whether Sarah was legally divorced seems to have been of small importance. Some church leaders at that time considered civil marriage by non-Mormon clergymen to be as unbinding as their baptisms. Some previous marriages, as was surely the case with Sarah, were annulled simply by ignoring them. There is no evidence that Sarah's husband ever knew or cared what happened to her.

96 THE MISSIONARY AND APOSTOLIC YEARS

After the marriage, the awful secret weighed on Heber and, according to his daughter,

My mother had noticed a change in his looks and appearance, and when she enquired the cause, he tried to evade her question, saying it was only her imagination, or that he was not feeling well, etc. But it so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring at night, and instead of going to bed he would walk the floor; and the agony of his mind was so terrible that he would wring his hands and weep, beseeching the Lord with his whole soul to be merciful and reveal to his wife the cause of his great sorrow, for he himself could not break his vow of secrecy. His anguish and my mother's, were indescribable and when unable to endure it longer, she retired to her room, where with a broken and contrite heart, she poured out her grief to [God]. . . .

Her mind was opened, and she saw the principle of Celestial marriage illustrated in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere if she would but accept it and stand in her place by her

husband's side. She was also shown the woman he had taken to wife, and contemplated with joy the vast and boundless love and union which this order would bring about, as well as the increase of kingdoms, power, and glory extending throughout the eternities, worlds without end. . . . She returned to my father, saying, Heber, what you have kept from me the Lord has shown me.

She related the scene to me and to many others, and told me she never saw so happy a man as father was, when she described the vision and told him she was satisfied and knew that it was from God. 8

However strange such an experience seems to twentieth-century minds, the record of Vilate's life to her death twenty-five years later in 1867 adequately demonstrates that she firmly believed that she indeed had had such a revelation. Vilate knew of all Heber's plural marriages from then on, and she became and remained a staunch supporter of her husband and several of her children who also entered into the practice.

Although such a vision of the celestial order was unusual if not unique, other women claimed to have received divine sanction of "the Principle." On June 27, 1843, Vilate wrote to Heber, who was on a mission in Philadelphia at the time:

I have had a visit from brother Parley [Pratt] and his wife, they are truly converted it appears that J[oseph] has taught him some princi-

pies and told him his privilege, and even appointed one for him. I dare not tell you who it is, you would be astonished and I guess some tried. She has been to me for council. I told her I did not wish to advise in such matters. Sister [Mary Ann] Pratt has been rageing against these

things. She told me herself that the devil had been in her until within a few days past. She said the Lord had shown her it was all right. She wants Parley to go ahead, says she will do all in her power to help him; they are so ingagued I fear they will run to[o] fast. They ask me many questions on principle. I told them I did not know much and I rather they would go to those that had authority to teach. 9

The woman about whom Vilate felt Heber "would be astonished" was Elizabeth Brotherton, the sister of Martha Brotherton, who, as noted above, had spread her unfavorable views of plural marriage.

Lucy Walker, who first married Joseph Smith and, then after his death, became one of Heber's plural wives, felt she too had some sort of divine sanction. After she first refused Joseph Smith's proposal of marriage, he promised her a "manifestation of the will of God. ... it shall be that joy and peace that you never knew.'" l0 This manifestation came, and Lucy married Joseph on May 1, 1843.

Not all to whom Joseph Smith confided the doctrine of plural marriage accepted it and passed this test of obedience as did Heber. Some men thought Joseph was trying to seduce their wives. One of Joseph's counselors, William Law, for example, apostatized and became a bitter enemy of Joseph, and Apostle Orson Pratt was rebellious for a season. Such tests gave rise to widespread rumors of seduction in Nauvoo and brought much antagonism.

Helen Kimball was only thirteen in 1842 when her father took a second wife. She suspected nothing, even when Sarah Peak had a child in December, 1842, or January, 1843. "I had no knowledge then of the plural order," she later wrote, "and therefore remained ignorant of our relationship to each other until after his [the infant's] death, as he only lived a few months. It's true I had noticed the great interest taken by my parents in behalf of Sister Noon [Peak] but ... I thought nothing strange of this." 11

During the summer of 1 843 Heber decided to explain plural marriage to Helen, who was then nearly fifteen. Perhaps he was at that time thinking of joining his house to the Prophet's through Helen. Helen later explained that her father offered her to Joseph because of his "great desire to be connected with the Prophet." 12 In the early years of the church a loose form of "Mormon dynasticism" did evolve through such intermarriages among leading families. 1 * One afternoon Heber called Helen to him pri-

vately. He explained the principle to her and asked if she would accept it. Disturbed and indignant, she answered that she wouldn't. Heber wisely did not push the issue. Later, after Joseph came to the Kimball home and explained the principle more fully, Helen accepted it and was sealed to Joseph. 14

Many years later in Utah she wrote a retrospective poem about this marriage from which we learn that it was "for eternity alone," that is, unconsummated. Whatever such a marriage promised for the next world, it brought her no immediate earthly happiness. She saw herself as a "fetter'd bird" without youthful friends and a subject of slander.'* This poem also reveals that Joseph Smith's several pro forma marriages to the daughters of his friends were anything but sexual romps. Furthermore, the poem reinforces the idea that, despite the trials of plurality in mortality, a "glorious crown" awaited the faithful and obedient in heaven.

That same summer Heber went on another mission. In a effort to ease Helen's mind, he wrote from Pittsburgh, "My Dear Helen . . . You have been on my mind much since I left home, and also your dear mother, who has the first place in my heart. . . . My dear daughter, what shall I say to you? I will tell you, learn to be meek and gentle, and let your heart seek

after wisdom. . . ." 16

Helen did find wisdom, or at least she remained obedient. After the death of Joseph, her second husband also practiced plural marriage. Although she published two booklets, Plural Marriage as Taught by the Prophet Joseph (1882) and Why We Practice Plural Marriage (1884), a 108-part series of "Life Incidents" in the Woman's Exponent (1880-86), and came to be regarded as a staunch advocate of plural marriage, she never alluded to her marriage to Joseph and made but two slight references to ever having lived "the principle" herself. Her personal affairs were not for the public. Once she said, "I have encouraged and sustained my husband in the celestial order of marriage because I knew it was right." On another occasion she wrote, "I have been a spectator and a participant in this order of matrimony for over thirty years . . . being a first wife. . . ."]7

Helen did, however, feel free to record some pertinent information about the much-debated question of Emma Smith's knowledge of and reaction to plural marriage: "He [Joseph] taught the principle to his wife, Emma, who humbly received it and gave to him three young women to wife, who had been living with her in her family, and had been like adopted daughters. Until she lost the spirit and her heart became hardened, they lived happily together. . . . Emma deceived her children and denied to everyone that the Prophet had ever received a revelation on Celestial mar-

riage, or had ever practiced it; although she had heard the revelation and was eye witness to the marriage of the three wives above mentioned." ,8

Although Heber was sealed to at least forty-three women before he died in 1868, he had children by only seventeen. There is little indication that he ever considered plural marriage as more than a chore, a religious

responsibility for raising up a large family and providing for widows. The principle certainly did not contribute to domestic tranquility. Heber was not able to give his various wives equal attention and he appears to have been much less emotionally involved with his other plural wives than with Vilate. Many years later in 1893 one °f ms wives, by whom he had nine children, admitted that there was "not any love in the union between myself and Kimball, and it is my business entirely whether there was any courtship or not." 19

He did not act hastily or out of romantic inclination and did not take any other wives for two years after marrying his first plural wife. In his letters, journals, and discourses there are frequent references to V'late and her children, but seldom a mention of others in his family, which eventually totaled at least 108 persons. It was always Vilate who remained the center of his emotional life. He frequently felt the necessity of trying to comfort her, to assure her that she was the first in his life, the love of his youth, and that no one could or would ever take her place.

Shortly after entering his first plural marriage, Heber was on a mission in Illinois. From Apple Creek 20 on October 16 he wrote Vilate. This letter is the earliest known record of how polygamy affected their relationship, and, surprisingly, it appears that the practice of plural and temple marriage brought them closer together. He had never before written anything so tender and romantic as "I dream about you most every night, but always feel disappointed for when 1 awake, behold it is a dream and I could cry if it would do me any good. 1 am quite a child some of the time." Or "You was speaking about if I had sent a kiss to you. I will send you several on the top of this page where those round marks are, no less than one dozen. [These tender symbols are still clearly discernible.] I had the pleasure of receiving those that you sent. I can tell you it is a pleasure in some degree, but when I come home 1 will try the lump itself." 21

Nine days later, from Springfield, he wrote how he regretted the sorrow he had caused her: "1 never suffered more in all my life," he affirmed,

"than since this thing came to pass." 22 At the time of this letter he had been gone from home less than five weeks and had never been more than 100 miles from Nauvoo. Compared with previous separations, this 1842

parting was nothing. The strain of the ordeal of obedience through which they had just passed offers an explanation for the tenderness of these and subsequent letters compared with the business-like travelogues written on his earlier missions.

We learn further of their early adjustment to plurality from Vilate's letter, written that same October. "Our good friend S[arah Peak] is as ever," she wrote, and "we are one. You said I must tell you all my feelings; but if I were to tell you that I sometimes felt tempted and tried and feel as though my burden was greater than I could bear, it would only be a source of sorrow to you, and the Lord knows that I do not wish to add one sorrow to your heart, for be assured, my dear Heber, that I do not love you any the less for what has transpired neither do 1 believe that you do me " 23

Sarah added a postscript to this letter, one of the few extant notes or letters from any of his other wives:

My very dear friend: inasmuch as I have listened to your counsel hitherto 1 have been prospered, therefore, I hope that I shall ever adhere to it strictly in the future.

Your kind letter was joyfully received. I never read it but I received some comfort and feel strengthened and I thank you for it. You may depend upon my moving as soon as the house is ready. I feel anxious as I perceive my infirmities increasing daily. Your request with regard

to Sister Kimball I will attend to. Nothing gives me more pleasure than to add to the happiness of my friends; I only wish that I had more ability to do so. I am very glad we are likely to see you so soon, and pray that nothing may occur to disappoint us. When you request Vilate to meet you, perhaps you forget that I shall then stand in jeopardy every hour, and would not have her absent for worlds. My mind is fixed and I am rather particular, but still, for your comfort, I will submit. I am as ever.

Some of her comments are more meaningful when it is known that both Sarah and Vilate were then about seven months pregnant. Heber had hardly adjusted to the realities of multiple pregnancies or he certainly would not have asked Vilate to join him. Sarah shows spunk in her honesty to Heber, and for whatever reason, Vilate did not leave her to join him. The letter also suggests considerable harmony between Sarah and Vilate.

In 1843, while her husband was on another mission, Vilate rather anxiously wrote, "Let your heart be comforted and if you never more behold my face in time let this be my last covenant and testimony unto you

that I am yours in time and throughout all eternity. This blessing has been sealed upon us by the Holy Spirit of promise, and cannot be broken only through transgression, . . ," 24 In response Heber, instinctively knowing what Vilate wanted to read, reaffirmed that she was the love of his youth, and his first and best love for time and eternity – exactly what a first wife in plurality would need to be told. 25

Sometimes Vilate wrote poems to her husband. In the midst of the harsh winter of 1846-47 at Winter Quarters, when living among at least

twenty of Heber's other wives — several under her own roof — she could write:

No being round the spacious earth
Beneath the vaulted arch of heaven
Divides my love, or draws it thence
From him to whom my heart is given,

Like the frail ivy to the oak
Drawn closer by the tempest riven
Through sorrows flood he'll bear me up
And light with smiles my way to heaven.

The gift was on the altar laid
The plighted vow on earth was given
The seal eternal has been made
And by his side I'll reign in heaven. 26

Although plural marriage is not mentioned here, several ideas that were part of the developing Mormon theology are poetically expressed: the eternal duration of marriage, the necessity of trials and sacrifice during the earthly existence, and the promise of a future "reign" in heaven.

The last known written affirmation of Heber's special love for Vilate dates from 1849 in Utah, when he explained plaintively and candidly what, to him at least, plural marriage was all, about: "No one can supercede you . . . every son and daughter that is brought forth by the wives that are given to me will add to your glory as much as it will to them. They are given to me for this purpose and for no other. . . . What 1 have done has been done by stolen moments for the purpose to save your feelings and that alone on the account of the love I have for You. I beg you to consider my case as you cannot do the work that God has required of me. . . ," 2 " Whether Heber likewise reassured his plural wives of his love for them or their place in the grand scheme of things we do not know. Secrecy, if

nothing else, dictated extreme caution. Heber may have said or written

many kind and comforting things to his other wives, but he does seem to have considered them as "friends." In one of his rare letters to other wives (written in 1855 from Fillmore when he was attending the territorial legislature) he wrote to Ann and Amanda Gheen, Lucy Walker, and Sarah Ann Whitney, wives with whom he had already had eleven children and would have fourteen more, "Now my dear friend Ann ... I can say God bless Ann, Lucy, Amanda, Sarah Ann. ... I do feel verry kind and tender in my heart toards you all. 1 have not but good in my heart toards you all. ... I shall give my heart and feelings to my friends for thare reflections, for I do love my friends. I do consider you all of that cast."

He closed this letter in an equally friendly manner. "Now this letter is for Ann, Amanda, Lucy, Sarah Ann and fore my fine little men and Ladies that Live with you. God bless you all in the name of Jesus Christ, amen. From your servant H. C. Kimball." 2S

These early letters and many documents of the Utah period clearly indicate the emotional stress, strain, and challenge that this Old Testament social order caused in nineteenth-century America. It is remarkable that it worked as well as it did. From the beginning Heber remained not only a puritanical but also a reluctant polygamist. The sophisticated world, of course, does not allow for such a thing as a "puritanical" or "reluctant" polygamist; to them it appears to be a hypocritical contradictio in adjecto. Even so Heber was one. His devotion to Vilate and her total support of him were even noted by travelers in Utah. A later traveler to Utah commented that Heber was very sociable, had a "harem of twenty-five to thirty," but, "strange to say, has continued to treat his real wife (so the story goes) as superior to the rest." 29 Another visitor reported that Heber

acknowledged that Vilate w T as his counselor and right-hand helper. "Indeed," the visitor declared, "I am half inclined to think that she embraced Mormonism more than her husband . . . she was unmistakenly his favorite." 30 Still another traveler noted that Vilate was "the wife to whom he most deferred, and in whose wisdom he had the most implicit confidence." This same traveler found that easy enough to believe but he was "nearly staggered" when he heard "that in plain terms, he was her convert to the . . . dogma of polygamy. . . . Paradoxical as this assertion may be, I have repeatedly heard it made among Mormons, never with the faintest hint at a denial." J1

"Dutiful" best describes his relationships with his other wives. Certainly the circumstances of his marriages hardly suggest romance. He was pressed into his first plural union and procrastinated over all subsequent ones — marrying most of his wives either immediately prior to the en-

forced exodus from Nauvoo or during the intense Mormon Reformation of 1856-57.

Polygamy certainly never brought Heber domestic bliss; rather it created many familial problems. Few Mormons had anywhere near the number of wives he did; only his fervent dedication caused him to take so many. More than four-fifths of married Mormon males were monogamists, and most polygamists had but two wives. u Heber was no more a typical polygamist in Utah than David and Solomon were in Judea.

Rumors concerning the practice of plural marriage continued to circulate in Nauvoo. Among those who sought to make both trouble and money out of the question of polygamy was John C. Bennett, one-time counselor to Joseph Smith and mayor of Nauvoo, who had been excom-

municated in May, 1842, for immorality. That same year he gave some anti-Mormon lectures and published a series of anti-Mormon articles in the Springfield, Illinois, Sangamon journal which were enlarged and published that same year in Boston in book form as The History of the Saints: or, An Expose of Joe Smith and Mormonism — a 344-page melange of every kind of charge against the Mormons.

To offset Bennett's writings and lectures, scores of Elders were called during the fall of 1842 to travel throughout the country refuting Bennett's charges. Heber Kimball and Brigham Young made a three-month preaching tour to "southern" Illinois, to Lima, Quincy, Payson, Atlas, Pittsfield, Glasgow, Apple Creek, Jacksonville, Springfield, and Morgan City. How Heber answered Bennett's charges of polygamy is not known, but with two pregnant wives in Nauvoo it would have been awkward for him to deny it or argue that it existed only in a spiritual sense. He felt good about their missionary efforts. Most of their meetings were well attended. They baptized twelve in Lima, and Governor Thomas Carlin of Illinois attended the meeting in Quincy. In Atlas, Mrs. William Ross, who had cared for Vilate after the Missouri expulsion, permitted them to preach in her home. They arrived back safely on November 4, 1842.

Heber remained at home in Nauvoo for the next seven months, during which time Vilate had a new son, Charles Spaulding, born January 2, 1843; as was note d earlier, near that same time Sarah also had a son, who lived only about nine months.

Later that same winter Heber was instrumental in organizing the Young Gentlemen and Ladies Relief Society of Nauvoo. One evening in January, 1843, a g rou P °f young people visited the Kimball home. 'The company," reported the Times and Seasons, "were lamenting the loose

style of the morals, the frivolous manner in which they spent their time." Heber, realizing a golden opportunity, offered to give them some instruction. At subsequent meetings he addressed them "upon the duties of children to their parents, to society and to their God," and encouraged them to apply "their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life and polish them for society," and to acquit themselves like men and women of God. 33 Eventually on March 21 the society was formed with a constitution and officers. Why Heber should have played such a central role in this first instance of a Mormon youth organization is not immediately apparent. Probably his open, animated personality and obvious commitment to the cause appealed to the Nauvoo teenagers.

At the April, 1843, conference he was appointed to go on a mission to the eastern states, to preach the Gospel and to collect tithing. He left Nauvoo June 10, 1843, on this seventh mission, and returned four months later. Apparently the first part of this trip was turned into a small family vacation, for he noted in his journal, "This day I left my home at Nauvoo in company with my wife and fore of my children, [and] Sister [Sarah Peak] Noon. . . . On the nth preached at Lima. On the 12th reached Quincy. I had a preshus time with my dear wife." 34 Going on alone he visited St. Louis, Pittsburgh, Philadelphia, New York City, and Boston. On this mission he and his companion, George Smith, had occasion to travel on the Mainline Canal between Pittsburgh and Philadelphia. While Heber was atop the boat observing the scenery, about a dozen Baptist ministers, returning from a conference, cornered George in the main cabin and were very abusive of him and his faith. After a while Heber went back to the cabin in time to come to his companion's aid. He began by announcing that he had been a Baptist himself once for three weeks, but at that time, he recalled, Baptist ministers had been gentlemen. After putting the tormentors in their place he then proceeded to bait them by quoting as scripture things he knew were not in the Bible. When the Baptists challenged him he gravely turned to George and said, "Will you find that passage?"

As George pretended to search, the ministers, to save face, suddenly remembered the passages." 35

During this absence he and Vilate exchanged seven letters. Two (already noted) are very tender and reinforce their mutual love. In other letters he told of a healing in Cincinnati, of his suffering with the "cholera morbus" (gastroenteritis), influenza, and a bowel complaint, of how kind people in general had been, how he missed his family, that he needed their prayers, and that he had not been very successful in raising funds. He also had bought some clothes for the family. One member of the church, he

told Vilate, wanted to know if she was "very dressy," to which Heber replied "quite so." He also told Vilate that he was getting her something out of black silk, and then prudently added that she should keep this to herself — it would be just as well that Sarah, his other wife, didn't know about the new gowns. 36

He arrived back in Nauvoo safely four months later, on October 22, and turned over what moneys he had to Joseph Smith. Heber now had another seven months at home before being called on his eighth and last mission. "I remained in Nauvoo all winter," he related, "enjoying the teachings of the Prophet, attending councils, prayer meetings . . . preaching in Nauvoo and Branches round about, and doing all I could to strengthen the hands of the First Presidency." 37

That December Joseph permitted a few of his most faithful followers, those who had proven themselves in many ways, to receive their second anointing or endowment in the temple. Among those so honored were Heber Kimball, Brigham Young, Orson Hyde, Orson Pratt, Willard Richards, Wilford Woodruff, and their first wives. 38 When Heber and Vilate

had originally received their temple endowments during May, 1842, all of their blessings were conditional. Through the second anointing their blessings were no longer conditional, but actual (although they were not to be effected, for the most part, until the next life). This unusual doctrine appears to be connected with Peter's admonition "to make your calling and election sure" (2 Peter 1 : 10).

That same winter there were also plenty of parties, balls, and concerts. Plays, in which members of the Kimball family participated, were presented in the Masonic Hall. The first drama, in fact the inauguration of theatre among the Mormons, presented April 24, 1844, as a project to raise money to help Joseph Smith pay off his Missouri debts, was Pizarro or the Death of Rolla. Written by the German playwright Augustus von Kotzebue, and titled Die Spanier in Peru oder Rollas Tod, the play had been popular in Europe, England, and America for nearly fifty years before it was produced in Nauvoo. 39

Brigham Young played the High Priest, a nonspeaking but important part. A "Mr. Kimball" was one of the nine Spaniards (spear carriers) in the play. 40 It is most unlikely that this was Heber, but possibly it was his son William, then nineteen years old. Even Heber's sixteen-year-old daughter, Helen, despite the generally low opinion of females in the theatre at that time, played one of the chorus of virgins in the production. Since Joseph Smith considered the theatre to be good and useful, all Mormons have felt free to enjoy it and practice its art. The same amateur company produced several other dramas that season, one of which was the Orphan of Ge-

neva, in which Helen was called upon at the last moment to substitute as the Countess. And thus passed a relatively peaceful winter.

Politics were also much discussed in Nauvoo in 1844, an election year. The Mormons debated about whether to support the Democrat, ex-president Martin Van Buren, or the Whig, Henry Clay, the "Great Compromiser," for president. Both candidates had refused to do anything to help the Mormons secure redress for Missouri's wrongs. Out of this dilemma came a proposal to establish an independent electoral ticket and nominate Joseph Smith as a candidate for the presidency. This was done at the annual April conference, and on May 17, a convention was held in Nauvoo at which Heber and 343 Elders were appointed to go through the states and present the name of Joseph Smith and his views on the powers and policies of government in the United States. Naturally, Heber was in the middle of these discussions and, as one of the church's seasoned preachers, participated in the electioneering campaign.

In May he left to stump for Joseph and to petition in Washington, D.C., for help in securing justice from Missouri. Helen, William, and Vilate accompanied him to the steamer Osprey for his overnight trip to St. Louis. It was understood that Vilate should later meet him in Philadelphia and that Helen would come too if possible. "Come with your ma if you can," he told Helen at the wharf, "but I beg you not to stand in the way of her coming, but do all you can to help her off." 41

During his layover between vessels in St. Louis, Heber sent some supplies to his family, recording the following purchases in his journal: 42

24 P[ounds] of Chugar

2.00

1 5 P Coffee

1.50

4 Pounds of rasons

.60

Vz half bushel of aples

.60

8 Pounds of lump chugar

1. 00

15 Pounds of chugar

1. 00

4 P of solaratus [saleratus,

baking

soda] .40

Vz Pound of Tea

.31

One Quarter [pound] nutmeg

•37

One Pound of nuts

•*5

One dozen of Lemmons

.18

2 Packs nives fore boys

•2-5

On June 3 under some potted palms in the foyer of the National Hotel in Washington, D.C., Congressman Stephen A. Douglas of Illinois called on Heber. "Ses he will do anny thing fore us that we wish," Heber wrote

A Time of Testing 107

home. "He ses he will give me an introduction to sevrel of the Congress-men. To day he ses thare is no prjudis of anny acount toards us in this place. He ses all thare is is among the ignerant class." 41 Douglas, however, was merely being polite. Nothing came of Heber's visit and petition.

Heber's last letters home are full of indignation at Washington's indifference. "We will," he wrote portentously to Helen, "go where we can find a home and worship God in his own way and enjoy our rights as free citizens, and it will not be long. Now my daughter 1 have spoken plain to you . . . you must not show this letter to anny but our family." 44 Little good came from this mission. At the same time much more important personal and political events were taking place back home in Nauvoo. Vilate's letters enable us to relive some of that excitement and tragedy.

She wrote that Sarah was sick with a "nervous headache," and that she herself had an upset stomach and could not eat much, and that "I am so sick and faint that I cannot set up a good deal of the time. . . . There is cause for this," she added, "which cause you will no doubt rejoice in. A hint to you is sufficient." 45 Seven months later, January 2.9, 1845, her sixth son, Brigham Willard, was born.

Of vaster significance to the community, and thus to the Kimballs, was the explosive Expositor affair. Several disaffected Mormons set up an opposition newspaper, the Nauvoo Expositor^ and succeeded in printing one issue, that of June 7, 1844. The editors declared "many items of [Mormon] doctrine . . . heretical and damnable" and sought "to explode the vicious principles of Joseph Smith." Joseph and most church leaders were outraged and the marshal was ordered to destroy the printing press, scatter the type, and burn all the copies of the Expositor he could find. Such interference with the freedom of the press created a sensation and was the beginning of the end of Nauvoo.

Vilate reported this to Heber and said that Joseph had written letters to all the Twelve advising them to return to Nauvoo as quickly as possible, and guessed she would have to give up her trip to the East. (That was her last chance: she never did return to her people in Victor.) Vilate reported that troops looking for Joseph had been sent by Governor Thomas Ford to Nauvoo, and that Joseph had fled across the river to Montrose, Iowa, leaving word for the brethren to hang on to their arms and take care of them-

selves as best they could. "Some were tried, almost to death," she added, "to think Joseph should leave them in the hour of danger. ... I have not felt frightened . . . neither has my heart sunk within me, until yesterday, when 1 heard Joseph had sent word back for his family to follow him." 4 Vilate's fears were shared by many Latter-day Saints.

The traditional account of why Joseph Smith gave up freedom in Iowa and took instead the road to Carthage and martyrdom is that he gave in to taunts of cowardice and the requests of his family to return. His utterance "If my life is of no value to my friends, it is of none to myself" is famous. 47 This may all be true, but a letter of Vilate's suggests a much more important reason, and expresses the feelings of the Saints for their Prophet as well as their fears for the future: "Joseph went over the river out of the United States, and there stopped and composed his mind, and got the will of the Lord concerning him, and that was, that he should return and give himself up for trial. . . . They have just passed by here. . . . My heart said Lord bless those dear men, and preserve them from those that thirst for their blood. Their giving themselves up, is all that will save our city from destruction. . . ." 4S

At about twenty-one minutes past four on the afternoon of June 27, Joseph and Hyrum Smith, in the Carthage jail awaiting trial, were murdered by an anti-Mormon mob. Three days later Vilate wrote to Heber:

Never before did I take up my pen to address you under so trying circumstances as we are now placed, but as Mr. Adams the bearer of this can tell you more than I can write, I shall not attempt to describe the scene that we have passed through. God forbid that I should ever witness another like unto it. I saw the lifeless corpse[s] of our beloved brethren when they were brought to their almost distracted families.

Yes, I witnessed their tears, and groans, which was enough to rend the heart of an adamant. Every brother and sister that witnessed the scene felt deeply to sympathize with them. Yea, every heart is filled with sorrow, and the very streets of Nauvoo seem to mourn. Where it will end the Lord only knows. We are kept awake night after night by the alarm of mobs. Those apostates say, their damnation is sealed, their die is cast, their doom is fixed and they are determined to do all in their power to have revenge. [William] Law says he wants nine more, that was in his quorum. Some times I am afraid he will get them. I have no doubt but you are one. . . .

I have felt opposed to their sending for you to come home at present. ... I have no doubt but your life will be sought, but may the Lord give you wisdom to escape their hands. 49

On the day of the assassination, Heber was traveling from Philadelphia to New York and unaccountably felt very sorrowful and depressed in spirit. It was not until July 9, however, while in Salem, Massachusetts, that he first learned of the murders. "The papers were full of News of the death of our Prophet," he confided in his journal. "I was not willen to believe it. Fore it was to[o] much to bare. ... It struck me at the heart." 50

A Time of Testing 109

From Salem, along with Brigham Young, Parley P. Pratt, Wilford Woodruff, and Lyman Wight, Heber started the sad return to Nauvoo.

NOTES

1. This information comes from James Lawson, a son-in-law of Heber, who

told the story to O. F. Whitney. See O. F. Whitney, Life of Heber C. Kimball, 439-40.

2. Ibid., 440.

3. See Danel W. Bachman, "A Study of the Mormon Practice of Plural Marriage before the Death of Joseph Smith" (unpublished M.A. thesis, Purdue University, 1975).

4. H. M. Whitney, Woman's Exponent, vol. 11 (Mar. 1, 1883), 146.

5. See above, p. 62.

6. H. M. Whitney, Woman's Exponent, vol. 10 (Oct. 15, 1881), 74.

7. For consistency and simplicity throughout this study Heber's wives are always referred to by their maiden names. Where necessary their married names will be added in parentheses.

8. H. M. Whitney, Woman's Exponent, vol. 10 (Oct. 15, 1881), 74.

9. Original letter in possession of Spencer W Kimball. Used by permission.

10. "Statement of Mrs. L. W. Kimball," typescript, 5, Lucy Walker Kimball Papers, Church Archives.

11. H. M. Whitney, Woman's Exponent, vol, 11 (July 11, 1882.), 26.

12. Helen Mar Kimball Smith Whitney [to her children], Mar. 30, 188 1, Helen Mar Whitney Papers, Church Archives.

13. Dennis Michael Quinn, "Organizational Development and Social Origins of the Mormon Hierarchy, 183 2.- 193 2: A Prosopographical Study" (unpublished M.A. thesis, University of Utah, 1973).

14. H. M. Whitney, Woman's Exponent, vol. n (Aug. 1, 1882), 39.

15. Helen Mar Kimball Smith Whitney [to her children], Mar. 30, j88i, Helen Mar Whitney Papers, Church Archives. The full poem reads as follows:

1 thought through this life my time will be my own
The step 1 now am taking's for eternity alone,
No one need be the wiser, through time I shall be free,
And as the past hath been the future still will be.

To my guileless heart all free from worldly care
And full of blissful hopes — and youthful visions rare
The world seemed bright the thref ning clouds were kept
From sight and all looked fair but pitying angels wept.

Then saw my youthful friends grow shy and cold,

And poisonous darts from sland'rous tongues were hurled,

Untutor'd heart in thy gen'rous sacrifice,

Thou did'st not weigh the cost nor know the bitter price;

Thy happy dreems all o'er thou' it doom'd alas to be
Barr'd out from social scenes by this thy destiny,
And o're thy sad'nd mem'ries of sweet departed joys
Thy sicken'd heart will brood and imagine future woes,

And like a fetter'd bird with wild and longing heart,

Thou'lt dayly pine for freedom and murmor at thy lot;
But could'st thou see the future &: view that glorious crown,
Awaiting you in Heaven you would not weep nor mourn.

Pure and exalted was thy father's aim, he saw

A glory in obeying This high celestial law,

For to thousands who've died without the light

T'will bring eternal joy & make thy crown more bright.

I'd been taught to revere the Prophet of God
And receive every word as the word of the Lord,
But had this not come through my dear fathers' mouth,
I should ne'r have received it as Gods' sacred truth.

16. H. M. Whitney, Woman's Exponent, vol. 11 (Aug. 1, 1882), 39.

17. See Augusta Joyce Crocheron, Representative Women of Deseret (Salt Lake City: J. C. Graham, 1884), 114, and H. M. Whitney, Plural Marriage as Taught by the Prophet Joseph, 27.

18. H. M. Whitney, Woman's Exponent, vol. 11 (Aug. 1, 1882), 39.

19. Testimony of Lucy W. Kimball as cited in the Abstract of Evidence, [Independence] Temple Lot Case, Circuit Court of the United States (Lamoni, Iowa: Herald Publishing House, 1893), vol. 2, 375.

20. A now-defunct community in Green County. It may have been on the Illinois River.

21. H. C. Kimball to Vilate Kimball, Oct. 16, 1842, H. C. Kimball Papers, Church Archives.

22. H. M. Whitney, Woman's Exponent, vol. 1 1 (July 15, 1882), 26.

23. Ibid., vol. 11 (June 1, 1882), 1-2.

24. Vilate Kimball to H. C. Kimball, June 8, 1843, m H. C. Kimball, Journal 91, Church Archives.

25. H. C. Kimball to Vilate Kimball, Sept. 3, 1843. Original in possession of J. Leroy Kimball. Used by permission.

26. H. C. Kimball, Journal 91, following Jan. 17, 1847, Church Archives.

27. H. C. Kimball to Vilate Kimball, Feb. 12, 1849. Original in possession of Spencer W. Kimball. Used by permission.

28. H. C. Kimball to Ann, Lucy, Amanda, and Sarah Ann, Dec. 31, 1855. Original in possession of Mrs. Kenneth Huffman. Used by permission. In this same

letter, he wrote, "Some say they do not want anny more children that is all rite as far as I am concerned." Were these wives tired of him, the children, or both?

29. Mrs. B. G. Ferris, The Mormons at Home with Some Incidents of Travel from Missouri to California, 1851-5} (1856; reprinted New York: AMS Press,

i97i), J57*

30. Fitz Hugh Ludlow, "Among the Mormons," Sharpes London Magazine,

vol. 33 (1869), 32-33.

3 1 . Ludlow, The Heart of the Continent, 3 1 1 - 1 2.

32. See Stanley S. Ivins, "Notes on Mormon Polygamy/' Western Humanities Review, vol. 10 (Summer, 1956), 229-39.

33. Times and Seasons, Apr. 1, 1843.

34. H. C. Kimball, Journal 91, June 10, 1843, Church Archives.

35. Watson, ed., Manuscript History of Brigham Young, 1801-1844, 153.

36. H. C. Kimball to Vilate Kimball, Sept. 3, 1843. Original in possession of J. Leroy Kimball. Used by permission.

37. Deseret News, "Synopsis," Apr. 28, 1858.

38. Watson, ed., Manuscript History of Brigham Young: 1801-18 44, 158-59.

39. The first English adaptation was made in 1800 by the great English dramatist Richard Sheridan. (Later William Dunlap, the "father of American theatre," made an American adaptation.) It is a sentimental, bombastic, pretentious, and turgid piece regarding the tragic fate of the Incas (led by Rolla) in defending their king, country, religion, and lives against the rapacious Spanish Conquistador, Pizarro. Despite its shortcomings as literature, it was good theatre and often produced throughout the nineteenth century.

40. See Stanley B. Kimball, "Pizarro: A Lost Play Bill," The Ensign (Oct.,

*975)> 5 J -52..

41. H. M. Whitney, Womans Exponent, vol. 11 (Dec. 1, 1882), 98.

42. H. C. Kimball, Journal, May 22, 1844, Church Archives.

43. H. C. Kimball to William Kimball, June 3, 1844. Original in possession of J. Leroy Kimball. Used by permission.

44. H. C. Kimball to Helen Kimball, June 9, 1844. Original in possession of Spencer W Kimball. Used by permission.

45. Vilate Kimball to H. C. Kimball, June 9, 1844. Original in possession of Spencer W. Kimball. Used by permission.

46. Ibid.

47. Roberts, ed., History of the Church, vol. 6, 549. Another of Kimball's wives commented on Joseph's return. According to Lucy Walker (who was married to Joseph at the time), he said, "1 have the promise of life for five years, if I lis ten to the voice of the spirit." But when Flmma and some of the brethren besought him to return, he said, "If my life is worth nothing to you it is worth nothing to me." She then added, I have often heard him say he expected to seal his testimony with his blood." "Statement of Mrs. L. W. Kimball," p. 4, Church Archives.

48. Vilate Kimball to H. C Kimball, June 9, 1844, ^ rom tnat P art °f tne * et " ter written June 24. Original in possession of Spencer W. Kimball. Used by permission.

49. Vilate Kimball to H. C. Kimball, June 30, 1844. Original in possession of J. Leroy Kimball. Used by permission.

50. H. C. Kimball, Journal, July 9, 1844, Church Archives.

CHAPTER 10

Preparations for the Exodus

Back in Nauvoo on August 6, 1844, Heber and his fellow Apostles found Sidney Rigdon, the only surviving member of the First Presidency, claiming leadership. Rigdon, after a falling-out with Joseph, had been living in Pittsburgh for the past several years. As soon as he learned of Joseph's and Hyrum's deaths he hurried to Nauvoo and presented himself as the "guardian" of the church. Wanting to act immediately, before the Quorum of the Twelve could be assembled, he prevailed upon William Marks, President of the Nauvoo Stake, to call a meeting. This was opposed by the four Apostles who were in Nauvoo — John Taylor, George A. Smith, Parley P. Pratt, and Willard Richards — who delayed action until the other Apostles in the East arrived. It was not until August 7, in a special meeting in the Seventies' Hall, that Rigdon was able to present his claims before the Quorum of the Twelve, the Nauvoo Stake High Council, the President of the Stake, and the High Priests. No action was taken that day. On the following morning a general conference was convened in the grove near the temple (there never was a chapel in Nauvoo) to give Rigdon the opportunity of laying his claim before the whole church. Rigdon argued that he was the only living member of the First Presidency and that in 1 83 3 he had been appointed and ordained as a spokesman for Joseph Smith.

That afternoon Brigham Young addressed the gathering. Rigdon's spokesmanship ended with the death of Joseph, Brigham said, and, citing Joseph's letter of January, 1839, to Heber and himself, insisted that all of

Joseph's keys and powers had devolved upon the Quorum of the Twelve. While he was speaking, many later claimed that the voice and appearance of Brigham changed to such an extent that he looked and sounded like Joseph Smith, The startled congregation strained to see and hear and to comprehend this manifestation. "If Joseph had risen from the dead and stood before them," Helen Kimball wrote, "it could hardly have made a

"3

deeper or more lasting impression. It was the very voice of Joseph himself." l This settled the debate. To those present, it was clear that the mantle of Joseph had fallen on Brigham Young. The congregation sustained the Twelve as the acting First Presidency, with Brigham Young, as senior member of the Twelve, their leader. Although Rigdon was treated with kindness and invited to remain in Nauvoo, he continued to work against the Twelve (secretly ordaining men to be prophets, priests, and kings, for example). He was excommunicated in September, and afterward returned to Pittsburgh.

Heber, partly because he was next in seniority and partly because of his closeness to Brigham Young, became and remained until his death twenty-four years later de facto and de jure first counselor to Young and the second-ranking leader in the church. Although he did not know it, he had been on his last mission. Thereafter he became an administrator, and a new phase of his life commenced. Up to Joseph's death all of the Apostles had been generally equal, and since nothing had occurred to reveal the importance of seniority, it had not been of much significance. Later it became increasingly meaningful.

Throughout the life of Joseph Smith, Heber had been a mild, indepen-

dent, easygoing missionary-apostle with little flair for leadership or feel for authority. After the death of Joseph, he voluntarily subordinated himself to Brigham Young and became a dynamic, authoritarian lieutenant. His sermons of this period show how quickly he began to assume the role of authority, how soon he commenced to change from a follower to a strong leader. These early sermons were as commanding, hortatory, vigorous, and straightforward (though not quite so salty) as any from the Utah period.

With the all-important question of succession settled, Nauvoo turned from its grief to effecting the plans of its martyred prophet — completing the temple, building a better Nauvoo, and expanding the proselytizing program. To accomplish this, Wilford Woodruff was sent to England to preside over European affairs, and a special committee of three — Brigham Young, Heber Kimball, and Willard Richards — was organized to preside in North America. Endless council meetings were held among church leaders, frequently with the Council of Fifty, a partially secret group of leading church members and citizens of Nauvoo which Joseph had organized during the spring of 1844. Its purpose was to function as a sort of symbolic government or political arm of the church and to concern itself with temporal matters of building the Kingdom. Its existence reflected the beliefs of early Mormons that a literal, physical Kingdom of God was soon to be

established on the earth. After the death of Joseph Smith and until the 1 880s the Council of Fifty sometimes aided in the civil and temporal affairs of the church.

At the October, 1844, conference, the first since the death of Joseph, missionary work was furthered by dividing the United States and Canada into ecclesiastical districts and urging converts to gather and build Nau-

voo. The minutes of the conference report that Heber moved that "we as a church endeavor to carry out the principles and measures heretofore adopted and laid down by Joseph Smith as far as in us lies, praying almighty God to help us to do it." The motion carried unanimously and the people rallied around their leaders and strove mightily to fulfill it.

Heber was especially busy preaching, administering, building a home, reading and writing history, tending to family affairs, looking after the sick, building the temple, negotiating with anti-Mormon forces, preparing for an uncertain future, and hiding occasionally to avoid writs and summonses on various charges against him – in short, building up Nauvoo and at the same time preparing to leave it.

Symbolically, Nauvoo was renamed the "City of Joseph," and the "History of the Church," which had been appearing in leisurely fashion in the Times and Seasons, was changed to the "History of Joseph Smith" and was henceforth written and published more rapidly. Heber had a direct hand in this compilation. He contributed to it and was often consulted as an authority.

Joseph took the writing of his own history seriously. For years he kept one or more clerks busy collecting and compiling records, but as a result of unsettled conditions, little history had been produced. After Willard Richards was appointed Church Historian in July, 1843, he found many records lost or stolen and tried to bring order out of ten years of neglect and chaos. It was his work that was published in the Times and Seasons. Richards, to fill in the lacunae in the record, would compile an account of a certain period as well as he could from the records he inherited and then read it aloud to Heber, Brigham Young, and others, who would correct errors and add information. Unfortunately for later students, much of what Richards learned from others was added to the official record in the first person, giving the impression that Joseph himself had said or written it. (In an effort to keep a better record of his own life, Heber began to study "phonography" [phonetic or shorthand writing] with George D.

Watt, Heber's first convert in England, but other than two attempts to write the Lord's Prayer in Pitman in his journal of that period, there is no evidence that Heber ever mastered or used the method.)

To fully understand Heber's actions after January, 1845, it is necessary to know that by then the Quorum of the Twelve had decided to abandon Nauvoo and move west. This decision, however, was not made public until the following September, when anti-Mormon activities resumed in earnest. Brigham and Heber therefore, were for most of 1845 m tne awkward position of encouraging the people to labor mightily to build a city that was soon to be abandoned.

In January, 1845, tne Quorum of the Twelve issued a General Epistle exhorting the Saints to do all in their power to build the temple and assuring the people that "our city is progressing, and the work of the Lord is rolling forth with unprecedented rapidity." At the same time the Nauvoo Neighbor, and later the Times and Seasons, commenced a series of articles about Indians and Oregon which were most likely designed to prepare the Saints, psychologically at least, for a westward move.

Early in 1845, to improve Nauvoo's cultural and economic life, the Seventies' Library, the Nauvoo Trades Committee, the Nauvoo Manufacturing Association, and the Mercantile and Mechanical Association were organized. And during the April conference, in an effort to make the church independent, Heber advised the Saints to cultivate "corn, peas, and beans . . . and every other thing we need for our own comfort ... we want to see every lot in the city of Joseph fenced up and cultivated, and let every street that is not used, be fenced up, and planted. . . ."

He urged the people to make their own cloth, stockings, shoes, bon-

nets, and caps, in order to be independent of the Gentiles (non-Mormons). Fathers were urged to keep their daughters at home — not to let them work in Gentile homes. The brethren were asked not to reap, plow, or dig for the Gentiles, and their grogshops were not to be patronized. To show his contempt for Gentiles, Heber announced, "I will bet you a dollar, I can go and buy, and drink a gallon of their liquor every day and I will not get drunk, because it is mostly water." In response to his motion the conference withdrew all fellowship from the Gentiles and agreed to "deliver them up to the buffetings of Satan." 2 Thus did Heber teach economic independence, self-sufficiency, and a boycott of non-Mormon goods — exactly as he would teach it later in the Great Basin.

Above all, however, special attention was devoted to completing the temple. The site and the cornerstone had been dedicated April 6, 184 1. At the time of Joseph's assassination the temple was only one story high. Eleven months later, on May 24, 1845, tne capstone was laid. Thereafter interior work continued feverishly. The temple consisted of a basement floor for baptismal work, a first-floor assembly for worship services, an

unfinished second floor, and an attic for several endowment rooms and offices.

On October 5, 1845, the first general meeting was held in the finished lower assembly room; on November 21, the painters finished painting the upper rooms in the attic, which were dedicated November 22; on December 2, Heber and his son William drove around Nauvoo picking up potted evergreens for the attic garden room. Two of Heber's wives, Clarissa and Emily Cutler, made a cotton veil for the main endowment room, which was hung December 5, and endowment work began on December 10.

Thereafter through at least February 7 more than 5,600 persons received their endowments, with as many as 295 going through in a single day. So great were the desires of the people to secure their temple blessings before the exodus that during this sixty-day period Heber sometimes worked in the temple all night. He seems to have slowly assumed general charge of temple work. One of his journals became an official temple record, his room in the temple became an office "for the convenience of transacting business with persons from without," and he himself often officiated at the veil and took various parts in the ritual. 3

Throughout the winter of 1 845-46, dancing and recreation were permitted in the unfinished second floor of the temple. After the endowment work of December 30, for example, there was some dancing and singing in the temple during which time "Mother" Elizabeth Ann Whitney sang in tongues. The spirit of glossolalia affected Heber as well, for he also spoke in tongues on that evening. Unfortunately we know nothing of what he said, whether anyone "translated" for him, or what the response of the people was. Later in Utah he adroitly evaded the question of his ability to speak in tongues. "As for the gift of tongues," he said, "I do not speak in tongues often. Can 1 speak in tongues? Yes, 1 can speak in a good, beautiful language to this people at any time." 4

The gift of tongues can be understood in two senses — the power to speak in a foreign tongue previously unknown to the speaker (as in Acts 2:4—11 on the day of Pentecost) or to speak some totally unidentifiable language such as the "tongues of angels" (see 1 Corinthians 13 : 1) or the so-called "Adamic" tongue. When Mormon missionaries learn foreign languages quickly they like to think they are enjoying the gift of tongues in some sense, but it is otherwise rare among twentieth-century Mormons. Seldom will someone have the immediate but short-term ability to speak (or understand) a foreign tongue as Heber did among the Swiss immigrants in 1856 (see p. 39). Even less frequently will Mormons speak in

some completely unidentifiable language, as Heber did in the Nauvoo temple.

As would be expected, there were those who questioned the propriety of dancing in the temple. To them Brigham Young said in his usual forceful manner, "Now as to dancing in this house — there are thousands of brethren and sisters that have labored hard to build these walls and put on this roof, and they are shut-out from any opportunity of enjoying any amusement among the wicked — or in the world — and shall they have any recreation? Yes! Where? Why in the Temple of the Lord. That .is the very place where they can have liberty — and we will enjoy it this winter and then leave it." 5

As is frequently the case, however, some people went too far and became too casual while inside the temple. The total sacredness which today surrounds everything about temple work had not then evolved. The Kirtland and Nauvoo temples resembled churches and were perceived, like cathedrals in medieval Europe, more as community centers than as buildings enclosing holy space. This concept developed in Utah, where the very architecture of temples, with turrets, towers, and crenelated crests, suggested fortresses defining and protecting this holy space from a sinful world.

Work in the temple sometimes went on night and day, and it was not uncommon for some people to cook, eat, tend babies, even sleep in the side rooms at times. When Heber discovered this and other more serious irregularities, he was angry and warned all, "You can't sin so cheap now as you could before you came to this order [i.e., received their endowments in the temple]." 6 At his insistence, thereafter no one was allowed into the temple without an official invitation (the origin of today's temple "recommend"), and strict order and decorum were maintained within the holy precincts.

Work continued on the temple even after the city was partly deserted. "The Million-Dollar Sacrifice" was not dedicated until April 30 and May 1, long after Heber Kimball and Brigham Young and their first group of exiles had disappeared into Iowa. Practical, conservative, businesslike Mormons sometimes do strange things. Untold wealth and energy, for example, have always been expended in proselytizing, even in unfruitful areas and among uninterested peoples, but encouraged by both the New Testament admonition "to teach all nations, baptizing them" and by Joseph Smith's injunction that "the greatest and most important duty is to preach the Gospel," missionary work has always gone forward regardless of cost. Likewise no expense has ever been spared in building temples. Non-Mormons, puzzled by why Mormons do some of the things they do, often consider them quixotic. Surely the push, at all costs, to complete the Nauvoo temple after the death of Joseph, throughout the later preparation for quit-

ting Nauvoo, and even after the exodus had begun must seem to many as strange. Wallace Stegner has correctly appraised the reason for such behavior: "Without the completion of the endowments, the Mormons' departure from Nauvoo would have been only flight, but with the endowments completed, they could go as saved and as convenanted people. . . ." 7 It could also be pointed out, from a more practical point of view, that Brigham Young, Heber Kimball, and others probably realized that a completed building would be easier to rent or sell after the Mormons left.

Heber constantly harangued the people to work on the temple. "Roll out your rusty dollars, and your rusty coppers," he urged, "and let us rush on this house as fast as possible. When you gent [get] it done you will have joy and gladness, and greater shouting, than we had when the cap stone was laid. We will make this city ring with hosannas to the Most High

God." Then he added encouragingly, "You can see how fast that house is going up. You will see an addition to it all the time until the last shingle goes on. We will have our next conference in it ... 1 do not go out of doors, and look at that house, but the prayer of my heart is, 'O, Lord save this people, and help them to build thy house.'" 8

What Heber saw when he looked at the temple was a modified New England church high on the bluffs. Made of finished light gray limestone blocks, it measured 128 feet long by 88 feet wide and was three stories tall, lighted by rows of traditional painted gothic windows and by an unusual use of round windows. The walls at the eaves were 60 feet high and the tower eventually soared to 158 feet. Set into the walls were thirty pilasters with sun-stone capitals and moon-stone bases; star-stones were on the frieze — all symbolizing the three degrees of heavenly glory mentioned by Paul. ("There is one glory of the sun, and another of the moon, and an-other glory of the stars ... so also is the resurrection," I Corinthians 15:40-42). Early Mormons had a predilection for symbols; they felt a need to express their shared values, to express the uniqueness of their faith and the distinction of their community. 9

Heber was so intent on finishing the temple that he even practiced a bit of deception. "I went to work and built that large house (his Nauvoo home]," he admitted years later in Utah, "when I knew we should leave in a short time, to excite your feelings with the belief we were going to stay there, that you might build and complete that Temple. This course was for your own salvation." 10

So successful were the Mormon people in carrying out the ideas of their dead Prophet that by September, 1845, it was obvious that the church was not going to wither away, as many had expected. Anti-Mor-

mon activities then resumed in earnest. Heber's journal records many mob activities, as well as Mormon attempts to negotiate. That fall, over 200 Mormon homes and farm buildings located outside Nauvoo were burned. Eventually the anti-Mormon convention headquartered in Carthage decreed that the Mormons could remain in Illinois until the spring of 1846, and until then peace would be maintained on both sides. Compelled to accept these terms, the Mormons made every effort to meet this deadline. Every home, including Heber's, became a workshop in preparation for the exodus.

Anti-Mormon fanatics, however, did not keep the peace, and harassment continued, occasionally forcing Heber and other leaders into hiding. 11 Among the anti-Mormon charges were aiding and abetting Joseph Smith in the treasonous designs against the state, building an arsenal, keeping cannons in peacetime, and counterfeiting. On one occasion, Brigham Young, John Taylor, Parley P. Pratt, Orson Hyde, and others, including the colorful non-Mormon, Edward Bonney, were indicted for counterfeiting. 12 Later all charges were dropped except those against Bonney, who was sentenced to be hanged. Heber noted: "Amos Bonny [sic] came to my house in the Eve and Said his brother Edwin [sic] Bonny was sentenced to be hung. If so, it is in answer to praying." 13 Heber, at least, was tired of his people being blamed for the wrongs of others. There is some evidence, however, that a few Mormons may very well have been involved in "making bogus." We learn from Heber that during the summer of 1845, two Mormons (or would-be Mormons) had been in jail in Quincy for counterfeiting and that "Bishop Haywood [Joseph L. Heywood of Quincy] said they were guilty." 14

The theme of the October, 1845, conference was optimistic. "I am glad," Heber said from the pulpit of the first floor of the temple: "the time of our Exodus is come . . . and although we leave all our fine houses and farms here, how long do you think it will be before we shall be better off than we are now?" He then did something which he was to do with in-

creasing frequency and confidence — prophesy. "I will prophesy in the name of Heber C. Kimball, that in five years, we will be as well again off as we are now." 15

The year 1845 ended with Heber Kimball and Brigham Young examining maps and reading various travel accounts of the Far West in preparation for an exodus. Among the works they read were John C. Fremont, Report of the Exploring Expedition to the Rocky Mountains in the Year

1842, and to Oregon and California in the Years 1841—4}. (In September,

1843, Fremont had actually camped on the site which became Salt Lake City.) They also consulted Lansford W. Hastings's Emigrants' Guide to

Oregon and California. Since for fifteen years the Mormons had lived on the frontier, they were basically well informed about the Far West. From 1832 articles had appeared in the Mormon press regarding the West, and between 1843 and 1845 more than fifty articles on this subject had been published in the Tunes and Seasons and Natwoo Neighbor.

The year 1846 began badly. The charters of the Nauvoo Legion and of the City of Nauvoo were revoked in January, thus eliminating what legal and military protection the Mormons had. Rumors were spreading that the U.S. government would prevent the Mormons from leaving because they were suspected of counterfeiting and of secretly planning to go to Oregon to strengthen England's control over that disputed area. Apparently these rumors led church leaders to decide to quit Nauvoo as soon as possible rather than to await the agreed-upon spring departure time. But the fact that Heber and others would leave pregnant wives and young children behind in Nauvoo after they started west suggests that there was little

fear of mob violence at that time.

On top of all this public activity Heber still had many private concerns. In 1843 he had added a brick addition to his log home on the flats. During the summer and fall of 1845 tne °^ '°g portion was razed and replaced by a two-story brick structure. The house was built in the severe Federal style of the period, with stepped fire gables on the ends. (The gingerbread widow's walk and porch of today were added years later and alter the original design. When Heber lived there it would have looked more like the restored homes of Brigham Young and Wilford Woodruff.) When the house was finished November 12, 1845, lt was t ' ie ^ rst adequate dwelling the Kimballs had had in the twelve years since they had left Mendon. They were to enjoy its comforts for only four months and five days, however. Then it would be another six years of tents, wagon boxes, and log cabins before Vilate had another comfortable home.

During the short time Vilate was in her new home she did a little socializing. One evening in October, 1845, she invited some friends to their home, and Helen's piano teacher, Ann Pitchforth, entertained. The family also sat for a portrait by a "Brother Major" from England. "It was upon a large canvas," Helen noted, "tastefully arranged, my father and mother sitting with baby in the center, myself at her side and my brother William and his wife and little daughter on the left, and four younger brothers made up the family group. . . ," 16

In spite of the pressures and responsibilities placed on Heber and Brigham Young, they took time to worry over piano lessons for their daughters. Helen had no piano at home to practice on, but she later wrote,

"President Brigham Young had a small piano and invited me to come

to his house and practice with his daughter Vilate, who though younger than myself, had previous advantages, but was rather indifferent, and he thought if I practiced with her, she would take a greater interest. Their piano stood in Sister Young's room, and her health being very poor, he proposed to have it brought to our house when the upper part was done. This pleased us both immensely."

Helen practiced diligently until "it was decided that we were to be broken up and move to the Rocky Mountains. Though the piano remained there throughout the winter 1 felt no encouragement to continue taking lessons, though father tried to stimulate me to and said, to encourage me, that they should have the necessary materials taken to manufacture pianos and I should have one, but I knew that I would forget it all." r

Heber's family continued to grow. During September, October, and November, 1844, when great consideration was being given to the future welfare of the widows of church leaders, especially of Joseph's, Heber married one of the latter – Sarah Lawrence. 18 He also married Rebecca Swain, widow of Frederick G. Williams, a former counselor to Joseph who had died in 1842, and six other women: Frances Jessie Swan, Charlotte Chase, Mary Ellen Harris, Ellen Sanders, Ann Alice Gheen, as well as Nancy Maria Winchester (who was later sealed to Joseph). During 1845 he married two more of Joseph's widows, Sarah Ann Whitney and Lucy Walker, and three other women – Amanda Gheen (sister of Ann Alice), and the sisters Clarissa and Emily Cutler.

By January, 1846, Heber had sixteen wives (of whom Frances Swan, Sarah Ann Whitney, Clarissa and Emily Cutler were pregnant), at least eight living children, and partial responsibility for some of the fourteen other children three of his wives had had by previous husbands. Then, just prior to the February exodus from Nauvoo, he married at least twenty-two more women, including two more real widows of Joseph, Presendia (also spelled "Prescindia") Huntington and Martha McBride, four more post-humous "widows" (that is, women sealed to Joseph after his death), Sarah

Scott, Sarah Stiles, Sylvia Porter Sessions, and Mary Houston, and a widow of Hyrum Smith, Mary Fielding — giving Heber a total of at least thirty-eight wives. 19 Although Heber eventually was sealed to forty-three women, not all these were connubial marriages: his sixty-five children were by only seventeen wives. Heber married the widows of Joseph Smith not only to care for them, but because he believed it was necessary to raise up children to the martyred Prophet. This doctrine was based on Deuteronomy 25 : 5-10, which stipulated that if a man died without posterity his brother should marry his wife and produce it for him. One of Joseph's

widows, Lucy Walker, later testified, "The contract when I married Mr. Kimball was that 1 should be his wife for time, and time only, and the contract on the part of Mr. Kimball was that he would take care of me during my lifetime, and in the resurrection would surrender me, with my children, to Joseph Smith." 20

Rumor and fantasy to the contrary, there was apparently little romance in Mormon plurality. Heber's sealing to so many wives just prior to leaving Nauvoo was not only unromantic (still less sybaritic), it was foolhardy. The last thing Heber needed at that time was more responsibility. By doing so, however, he indicated his willingness to assume full liability for these women (and their children) while heading into the unknown. It was also the last chance to have such marriages solemnized in the temple. Further, it appears that some single women were very much concerned over the prospect of going into the unknown without some kind of husband to protect them. But Heber, despite all his marrying, was not sympathetic. "Some single women think they can't go into the wild without being married — what a pity — they are foolish stories. . . ." 21 The unusual and pragmatic nature of many of these marriages goes far in explaining why ten wives left him and six are unaccounted for after the move to the

West, and why he had children by only seventeen.

The advance party was ready to leave Nauvoo, and the first crossing of the Mississippi took place on February 4, 1846. Heber, turning his home over to part of his large family, started transporting another part of his family across the river on flatboats on February 16, and joined others huddling together at the temporary camp and staging ground being established west of Montrose on Sugar Creek about seven miles from the river. Thereafter, until the camp moved out on March 1, there was continual crossing of the river in both directions. During the last few days in February, it was so cold that wagons crossed on the ice. Many dared not let the leaders out of their sight and crossed in near panic for fear of being left behind.

The initial crossing and camping were neither orderly nor disciplined, and few people had followed advice and had adequate food supplies with them. Those leaving Nauvoo had been previously admonished to have (for every family of five) a good wagon, three yoke of oxen, two cows, two beef cattle, three sheep, 1,000 pounds of flour, 20 pounds of sugar, two pounds of tea, five pounds of coffee, one rifle, ammunition, and a tent. In addition to this "fit-out," costing about $250, they needed all the clothing, bedding, and other foodstuffs they could acquire. Although Heber entered the Sugar Creek camp with a two-year supply of food, the mismanagement and unpreparedness of others caused it to be consumed within two weeks.

12.4 THE MISSIONARY AND APOSTOLIC YEARS

In spite of this and other difficulties attending the evacuation, months of planning and preparation made the exodus, even though several months ahead of schedule, much more orderly and successful than is generally believed, and far from the fiery and bloody route of folklore. (The real horrors would take place the following September, when those who had not

yet left were literally driven to the water's edge by mobs.)

And so Heber's home and the partially abandoned Nauvoo were behind him across the nickel-colored Mississippi. His future lay in the West. He and the part of his family who were with him were commencing a new phase in their lives.

NOTES

i. H. M. Whitney, Woman's Exponent, vol. i i (Feb. i, 1883), 130.

2. Times and Seasons, July 15, i 845. Years later in Utah he once said that he had never been "so drunk, but once, but what I could whip any man I ever saw except Brother Brigham. " Journal of Discourses, vol. 5 (July 12, 1857), 30-31.

3. This journal, no. 93, gives great detail about all aspects of the temple — construction, decoration, sessions, etc.

4. Journal of Discourses, vol. 4 (Jan. 1 1, 1957), 170.

5. H. C. Kimball, Journal 93, Jan. 26, 1846, Church Archives.

6. Ibid., Dec. 21, 1845.

7. Wallace Stegner, The Gathering of Zion (New York: McGraw-Hill, 1964),

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8. Times and Seasons, Aug. 1 , 1845.

9. See Allen D. Roberts, "The Origin, Use, and Decline of Early Mormon Symbolism," Sunstone, vol. 4 (May-June, 1979), 22-37.

10. "Discourse in the Tabernacle," Mar. 23, 1853, H. C. Kimball Papers, Church Archives.

11. During Oct., 1844, Heber and Brigham Young visited the Norwegian Branch of Ottawa, Illinois, where Heber may have first met two of his future wives— Ellen and Harriet Sanders.

12. The documents pertaining to the indictment and proceedings are in the National Archives, Records of the Solicitor of the Treasurer, RG 206, Part 11, microfilm copy at Southern Illinois University, Edwardsville. Edwin Bonney came to Nauvoo in 1844 from New York and Indiana with his wife and three daughters. He never became a Mormon and generally associated with Mississippi River counterfeiters and thieves. In 1845 he moved across the river to Montrose, Iowa, and was eventually acquitted of the 1846 charges of counterfeiting. His book, The Banditti of the Prairies (1850), became a best-seller and made him famous. He died in Chicago in 1864.

13. H. C. Kimball, Journal 91, Nov. 12, 1845, Church Archives.

Preparations for the Exodus 12.5

14. Ibid., June 4, 1845.

15. Times and Seasons, Nov. 1, 1845.

16. H. M. Whitney, Woman's Exponent, vol. 12 (Oct. 1 5, 1883), 74. A similar painting by William M. Majors of the Brigham Young family has survived. It shows the parents and six children in an English country mansion setting.

17. Ibid., vol. 11 (Mar. 15, 1883), 1 54. She got the piano.

18. Little is known about the financial support of Joseph's widows. One, Lucy Walker, recorded that they all had to fend for themselves, to learn a trade. Maria (Nancy Maria Winchester?) and Sarah Lawrence, for example, went to work in a millinery shop in Quincy. "A Brief Biographical Sketch of the Life and Labors of Lucy Walker Kimball Smith," Lucy Walker Kimball Papers, Church Archives.

19. For the record, Heber married five actual widows of Joseph and five who had been married to Joseph posthumously, and he had nineteen children by four — Huntington, McBride, Walker, and Whitney. Eleven of these children survived Kimball and at his death ranged in age from six to eighteen. Walker was the mother of five, Whitney of (ive, and Huntington of one. This practice raises a question: whom did these children consider to be their real father — Heber or Joseph? To date I have found no document with reference to this question. There is no evidence that these children were treated in any way differently from Kimball's other children. Their relation to Joseph probably was explained to them as they matured.

20. Testimony of Lucy W. Kimball as cited in the Abstract of Evidence, [Independence] Temple Lot Case, vol. 2, 379.

21. Minutes, Nov. 16, 1845, Thomas Bullock Collection, Church Archives.

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Heber C. Kimball, from the original daguerrotype,
c. 1850-60. Courtesy of Historical Department, Church
of Jesus Christ of Latter-day Saints.

The Cock Pit, Preston, England. Leased by Heber C. Kimball in 1838 as Mormon meeting hall. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

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Kirtland Temple, Kirtland, Ohio, dedicated 1836. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

Heber C. Kimball home, Nauvoo, Illinois, c. 1910. The ornate woodwork is not original. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

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Drawings from original Mormon pioneer journal kept for Heber C. Kirr
ball by Peter O. Hansen across Iowa in 1846. Mountain men, Indians, an

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U.S. soldiers, Council Bluffs, Iowa, 1846-47. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

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Drawings from Kimball-Hansen journal. Views of Mt. Pisgah, permanei
Mormon camp in Iowa, May 18, 1846. Courtesy of Historical Depar

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Drawings from Kimball-Hansen journal. Le/>, another view of Mt. Pisgal
Right, north end of the City of the Saints at Cutler's Park, Nebraska (ne;

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Winter Quarters), 1846. Courtesy of

Jesus Christ of Latter-day Saints.

Historical Department, Church of

Vilate Murray Kimball, first wife of Heber C. Kimball. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

Heber C. Kimball, from the original daguerrotype, c. 1850-60. Courtesy of Historical Department, Church of Jesus Christ of Latter-day Saints.

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Salt Lake City as it appeared during Heber C. Kimball's lifetime.

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PART III

THE PIONEERING INTERLUDE
1846-48

It was pretty hard and laborious, I admit;

but it was one of the pleasantest journeys 1 ever performed.

Journal of Discourses, Aug. z, 1857

CHAPTER 11

The Trek across Iowa

By the time the exodus began, Heber's family consisted of at least thirty-eight wives (four of whom were pregnant), six small children, and two married children and their families. He was also responsible for several foster children his wives had borne before marrying him, and seven adopted sons, some of whom had families of their own. 1 The fact that polygamy was still semi-secret, neither publicly admitted nor generally known throughout the church, makes it very difficult to account for the number and where-abouts of members of Heber's family, since information on them is very scanty.

Sometime in February 1846 he gathered at Sugar Creek the thirty or so of his family going west with him. This group, living in wagons and tents, probably consisted of twelve to fourteen wives, including Vilate, Ellen Sanders, Harriet Sanders, Sarah Lawrence, Sarah Peak, Christeen Golden, and the pregnant Sarah Ann Whitney; Vilate 's four small sons; Helen and her husband, Horace Whitney; William and his wife Mary Davenport and their daughter; and Heber's adopted sons.

Among the wives Heber temporarily left behind were Sarah Peak with an eight-month-old infant, Lucy Walker with a one-month-old infant, the sisters Clarissa and Emily Cutler, and Frances Swan, all three of whom were pregnant.

Camp life at Sugar Creek, where several thousand people were gathered, was grim, with the temperature often below freezing – the wind was not tempered to these shorn lambs. Heber's family lived in their wagons and tents. In spite of the harsh conditions, however, there was some merriment in camp and along the trail. Almost every night William Pitt's Brass Band played the grand marches, quick-steps, and gallops popular at the time. The people also frequently danced – reels, jigs, polkas, quadrilles, and other square and line dances – to the music of fiddles. (Round dances, especially the new waltz, were suspect). Around the campfires they sang

such favorites as "Home Sweet Home," "The Old Arm Chair," and "Dandy Jim from Caroline." Later on they made up some of their own songs, such as "The Way We Crossed the Plains":

In a shaky wagon we ride, for to cross the prairie wide.
As slowly the oxen moved along,
We walloped them well with a good leather thong.
The way we crossed the plains.

or "The Upper California":

The upper California, Oh that's the land for me!

It lies between the mountains and the great Pacific Sea;

The Saints can be supported there,

And taste the sweets of liberty.

In the Upper California, that's the land for me!

Sunday, March 1, 1846, dawned crisp and clear, and the camp was ready to move out. In an effort to further prepare the Saints for the exodus and to chastise them for "running to Brother Brigham" so much, Heber had an area cleared of snow and gave notice that the entire camp was to assemble at 10:00 a.m. Climbing on a wagon wheel and pulling his great-coat tightly around him, he warned them they would be tried, and made it clear that there was to be none of the disobedience which had earlier brought a plague upon Zion's Camp. "I want no man to touch any of my things," he insisted, "without my leave. If any man will come to me and say that he wants to steal I will give him the amount." Finally he warned, "Cease all your loud laughter and light speeches, for the Lord is displeased with such things, and call upon the Lord with all your might. " Promising them that they should "see the kingdom of God established and all the kingdoms of the world become kingdoms of Our God and His Christ," he dismissed the congregation and urged them to prepare to leave. 2

No accurate record was kept of how many wagons and people were at

Sugar Creek that March 1 — estimates vary from 400 to 500 wagons and from 3,000 to 5,000 individuals — but 500 wagons and 3,000 people is probably close to the truth.

The ubiquitous white-tops or covered wagons of the era were the favored vehicle for such travel. Families en route could live in and under these animal-drawn mobile homes, and at the end of the trail they could become temporary dwellings until permanent houses were erected. But the Saints used all kinds of wagons and carriages and a variety of draft animals — horses, mules, oxen, and even cattle. Oxen were preferred when available, for they had great strength and patience and were easy to keep;

they did not fight mud or quicksand, required no expensive and complicated harness, could forage on almost anything, were less likely to stray, and were more valuable at the end of the trail. The science of "ox-teamology" consisted of little more than walking along the left side and behind the lead oxen with a whip, prod, or goad urging them on and guiding them, and was considerably simpler than handling the reins of horses or mules. The oxen responded to the cry of "gee" for a right turn and "haw" for a left, and experienced teamsters might also lay their whip over the oxen's back when geeing and over the neck when hawing. With gentle oxen, widows with children could and did (with a little help, especially during the morning yoking up) transport themselves and possessions successfully all the way to the Valley of the Great Salt Lake.

What from the start was known as the "Camp of Israel" began to lumber out about noon to the gees and haws of teamsters and the yells of herdsmen and children and begin a nearly four-month journey of almost 300 miles across Iowa, that Mormon Mesopotamia between the Mississippi and Missouri rivers. As the Great Trek progressed, the Saints noted

and cherished Old Testament parallels to a Zion, a Chosen People, an Exodus, a Mt. Pisgah, and later to a Jordan River, Dead Sea, being "in the tops of the mountains," and making the desert blossom as the rose. In this the Mormons were unique only in that they pushed the parallels further than the much earlier Puritans and the first Oregonians, who had only recently preceded them west.

The Mormons resembled the peoples of ancient Israel in other ways: they were divided into groups of fifties and tens, and they were at times fractious and whiny. To keep the camp together, or at least to keep in touch with the various leaders, Brigham and Heber appointed mounted couriers to ride back and forth, and also arranged for different colored signal flags to communicate messages and to call meetings.

Heber had several wagons, and one large family carriage for Vilate and the young children. Most of the others in his family had to walk or ride horses when they could. Since Helen was her father's pet and since she had just married Horace Whitney and was really on her honeymoon, they were permitted the luxury of a wagon to themselves, sort of a thirty-four-square-foot bridal chamber on wheels. Lamps, rugs, pillows, and a little furniture made this wagon rather comfortable. Their bed was made upon boxes and bags of grain in the rear of the wagon, a provision chest in front served as a table, and in the middle was a chair in which Helen read or knitted while Horace reclined and read or played epithalamia on his flute.

A few journals give a romantic cast to the exodus, but as most other journals make clear, the worst part of the entire journey from Nauvoo to

the Valley of the Great Salt Lake was the beginning. No part of the long trek surpasses the tragedy and triumph of this hegira across the flat, open

prairie of Iowa, which consisted then of little more than bluestem prairie grass and stands of oak and hickory forests along the numerous rivers and streams and dangerous swamps and bogs. Often, when roads did exist, they were more bridges than roads: logs lashed together with tough willows and thrown across the rolling swells. Wagon wheels easily cut through the foot-thick sod into muddy water. Heber may have reflected often on the frontier sarcasm that it was a middling good road when the mud did not quite reach one's boot tops while astride a horse.

Across Iowa they followed territorial roads as far west as possible. Thereafter, because few travelers had preceded them west of the settlements, they used vague paths and Potawatomi Indian trails. Although the Mormons made some improvements along the roads and trails they followed across Iowa, they did little, if any, trailblazing.

Injury, sickness, and death were commonplace: black scurvy, black canker (probably diphtheria), cholera morbus, typhoid fever, quick consumption (tuberculosis), and infection accompanying childbirth — in reference to the latter the journal of midwife Patty Bartlett Sessions makes melancholy reading. To these trials one must add the weaknesses of human beings under stress and faced with constant rain and mud.

The problem of privacy in elimination was solved by following the common rule of the day: men to one side, women to the other. If the women went in a group, several sisters standing with skirts spread wide could provide a privacy screen for each other. 3

Across Iowa in 1846 and on the 1847 and 1848 treks to the Great Basin, the Mormons averaged, under normal conditions, two miles an hour, the usual speed of an ox pulling a heavy wagon all day long. For comparison, stagecoaches with frequent changes of horses averaged sixteen miles an hour. In the 1846 trek, it took a month to cover the first 100 miles — an average of only three miles a day.

The triumph of the Mormon exodus derived from the successful emigration of thousands of men, women, children, and livestock under such difficult conditions. By contrast, the original pioneer company that later went from Winter Quarters to the Valley of the Great Salt Lake, April-July, 1847, did not suffer the death of one person or animal. 4

Along the Iowa trail the basic skills of emigrating and colonizing were practiced, and several permanent camps were established. This part of the westward march influenced Mormon history long afterward. The Saints had learned only the rudimentary lessons of emigration during the Zion's Camp march from Ohio to Missouri in 1834; the advanced training had

to be acquired in Iowa. The skills gained there not only made the trek from Winter Quarters to the Valley of the Great Salt Lake easier, but also set the pattern for building and colonizing the Great Basin.

Although it was generally well known among the Saints that the Camp of Israel was headed beyond the Rocky Mountains and into the Great Basin, little was said about where the camp would cross the Missouri and pick up the Oregon Trail. They had little intention of returning to Missouri and crossing at Independence, Weston, or St. Joseph, and the only other well-established point of crossing to the north was Council Bluffs, Iowa, which was closer to Nauvoo anyway. In August, 1845, the Quorum of the Twelve had sent several men on a reconnaissance mission to find the best route across Iowa, and having seen Council Bluffs they reported favorably on that crossing. In any case, whatever doubt may still have lingered in anyone's mind regarding the Missouri crossing was settled on April 12 at Mt. Pisgah, a permanent camp, when a definite and public decision was made to proceed directly thence to Council Bluffs.

Eight days out of Sugar Creek, on March 8, near present-day Lebanon, one of Heber's wives, Sarah Ann Whitney, gave birth to a son, David, in a valley which Heber called, in Book of Mormon fashion, the Valley of David. This was the first of a series of place names which Heber would designate between Nauvoo and the Valley. (Few of his names, if any, survive, however.)

As the camp moved west some changes and improvements in organization became necessary. Only the fundamental arrangement of the trek had been effected at Nauvoo and Sugar Creek. Many of the original families for various reasons had returned to Nauvoo, and bad roads and weather had scattered others.

On March 22 on the Chariton River, near present-day Sedan, Brigham and Heber called the remaining emigrants together and insisted that they maintain better order. To this end they regrouped into three companies, each with a hundred families. All three were then subdivided into fifties and then tens, each unit led by a captain, the most important leaders of which were those of the six groups of fifty — Brigham Young, Heber Kimball, Parley Pratt, Peter Haws, John Taylor, and George Miller. William Clayton and Willard Richards were appointed camp clerk and historian respectively.

Thereafter the line of march continued somewhat to the southwest until the companies found themselves on Locust Creek, either close to or in Missouri, where they decided to bear more to the north. At that time, since the Missouri boundary was about ten miles north of where it is today, some of them actually dipped into what was then Putnam County. To

prevent trouble with the feared Missourians for themselves and those who

would follow, on April 14 Heber warned the camp never to be involved in any quarrels, strifes, or contentions with the inhabitants, but to court their favor by every possible means. 5

That same day, while the camp was still in this disputed border area, a courier arrived with a letter from Nauvoo for Ellen Kimball; it told her of the safe birth of a son to William Clayton. She rushed this joyous news to him, and in celebration he had a little party in his tent that evening. 6 The next morning, walking off by himself, he wrote in joy and gratitude the words of the now-famous hymn "Come, Come, Ye Saints," often called, with some justification, the "Mormon Marseillaise" or the "Hymn heard round the world." The verses epitomize the Mormon motivation for going west and their experience on a dozen trails, some well known, some totally forgotten, between New York and California from 1831 to the completion of the transcontinental railroad in 1869.

Come, come ye saints, no toil nor labor fear,

But with joy wend your way;

Though hard to you this journey may appear

Grace shall be as your day.

Tis better far for us to strive

Our useless cares from us to drive;

Do this, and joy your hearts will swell —

All is well! All is well!

Why should we mourn or think our lot is hard?

Tis not so; all is right.

Why should we think to earn a great reward,

If we now shun the fight?

Gird up your loins, fresh courage take;

Our God will never us forsake;

And soon we'll have this tale to tell –

All is well! All is well!

We'll find a place which God for us prepared,

Far away in the West,

Where none shall come to hurt or make afraid;

There the Saints will be blessed.

We'll make the air with music ring,

Shout praises to our God and King;

Above the rest these words we'll tell –

All is well! All is well!

The Trek across Iowa 1 3 5

And should we die before our journey's through,

Happy day! All is well!

We then are free from toil and sorrow, too:

With the just we shall dwell!

But if our lives are spared again

To see the Saints their rest obtain,

O how we'll make this chorus swell —

All is well! All is well!

Later that month while the party was camped on Medicine Creek, a rattlesnake bit one of Heber's horses. Without hesitation he quieted the animal, handed its reins to someone, and laid his hands on the animal's head, blessed it, and rebuked the poison; the horse recovered. To those who wondered at the propriety of this, Heber answered simply, "It is just as proper to lay hands on a horse or an ox and administer to them in the name of the Lord, and of such utility, as it is to a human being, both being creatures of His creation, both consequently having a claim to his attention." 7

By April 24 the Pioneers had reached a place which they named Garden Grove. It was located about halfway across Iowa, 155 miles west of Nauvoo and 130 miles east of Council Bluffs. Here, on the east bank of the Weldon Fork of the Grand River, they established the first of several permanent camps between Nauvoo and Winter Quarters. In three weeks they had broken 715 acres of tough prairie sod, built cabins, and established a community. A town by the name of Garden Grove still exists on this old campsite.

While at Garden Grove Heber requested his adopted son, Peter Hansen, to keep a journal for him, which Hansen began on May iz, 1846, and kept through February 7, 1847. This journal, which ought to be known as the Kimball-Hansen journal, is mainly a day-by-day account of small events — eating, sleeping, sickness, troubles, fun, the weather, the terrain, flowers, incidental visits from the Indians, and the strawberry feasts which Heber loved. It reveals little of Heber's feelings or thoughts, just some of his activities. In one way, however, the journal is unusual, unique perhaps in Mormon history. Peter Hansen was raised in Denmark and had originally learned to write in Danish script, similar to the old German Handschrift. Since this hand is difficult to read by English-speaking people, Hansen felt safe in recording in the margins of the journal over a period of several months many highly personal comments on thirty-eight members of the Kimball family.

Most of the comments are rather general — to the effect that so-and-so

is "good," "faithful," "prayerful," "diligent," and "righteous." But some are specific enough to suggest the difficulties which had already developed in the Kimball family and the greater sorrows to come. In Hansen's opinion, for example, William "has but little faith and neglects prayers"; Helen "has but little faith and ... is not always respectful of her parents . . . [and] is disobedient to her parents." Heber's young sons were "pretty good," "sassy," or "disobedient." Harriet Sanders was "inclined to jealousy," and Sarah Peak was "not very strong in faith" and was "proud and jealous."

At Garden Grove Heber learned that his home had been sold for thirty-five yoke of oxen, and wrote the church trustees to let the poor still

in Nauvoo use them to come west. He added a comment indicative of the constant trouble the improvident Saints caused: "Here I am with thirty in my family and not one mouth full of meal nor have had for two weeks. . . . I am brought to this along with hundreds of others on account of so many coming on this journey without provisions to last them one week." 8

When the camp moved out of Garden Grove on May 12, enough families were left behind to maintain the community and to help later Nauvoo exiles, of which there would be thousands. Six days and about thirty-five miles later they established another permanent camp and resting place. This site, on the middle fork (Twelve-Mile Creek) of the Grand River, was selected and named Mt. Pisgah by Parley P. Pratt, who, when he first saw it rising above the Iowa prairie, was reminded of the biblical Pisgah, where Moses viewed the Promised Land (Deuteronomy 3 :zj). There they built cabins and planted several thousand acres of rich bottomland lying to the west of the rise with peas, cucumbers, beans, corn, buckwheat, potatoes, pumpkins, and squash. Heber also took the opportunity to repair his wagons, tents, and other equipment.

Mt. Pisgah was maintained as a camp until at least 1852, and at its height had over 2,000 inhabitants, among whom may have been part of Heber's large family, left there until the future was more certain. Today little of this site remains but a cemetery, a monument to the hundreds who died there between 1846 and 1852, and a nine-acre park and picnic area. In 1929 the Daughters of the American Revolution placed a marker in this area to honor the "first white settlement" in Union County.

At Mt. Pisgah, after over two and a half months of Iowa mud, domestic problems, and the strain of leadership, Heber lost his customary good nature. He had had enough of whining and discontent. He assembled the camp in the shade of an oak and hickory grove, shucked his coat, and thundered that their lack of cooperation was holding the march back and that if they did not improve, the Twelve would go into foreign countries to

preach the Gospel and raise up a body of people who would be willing to abide by council and act as becomes the Saints of God. The Saints, withered by Heber's denunciation, reformed. Old-time Mormons could repent in a hurry – like Heber's son Jonathan Golden, who was wont to say on occasion, "Hell, they can't excommunicate me, I repent too damn fast!" The people tried to do better, and their leaders sought divine help in a special manner. They withdrew to the isolation of the limitless prairie, clothed themselves in temple robes, formed a prayer circle, and invoked God for the good of the people and the success of the venture. All along the trek such special group prayers were held.

Late on June 2, the camp moved on toward Council Bluffs, 100 miles to the west, leaving behind enough people to improve and maintain Mt. Pisgah for the benefit of future Saints going west. This last section of the 1846 journey was relatively pleasant: the sun dried the roads, grass grew, and strawberries flourished. On Sunday, June 7, Heber cheered the people, or at least tried to, by reminding them that they were like the children of Israel going to an unknown land, and that they had already been greatly blessed. 9 A week later the camp reached the Council Bluffs area and the first portion of the march was nearly over.

From the bluffs Heber looked down on the remarkably wide floodplain stretching for over eight miles to the Missouri, which even then was known as "Old Muddy Face" and beyond which lay the Far West. But at Council Bluffs the Mormons were not yet really in the wilderness. The general area, up and down the river, had been an Indian trading site since at least 1804, when Lewis and Clark stopped there, military forts had been built there as early as 1824, steamboats from St. Louis reached there as early as 18 19, and it was an established point of departure for Oregon and California. Downstream to Independence, Missouri, there were twenty-

four inhabited sites on the river; upstream, eighty-one. There was a village and a steamboat landing on each side of the river, with service to Fort Leavenworth, Independence, and St. Louis, and regular mail service. Indian agents were located on one, sometimes both, sides of the Missouri, and a Presbyterian Indian mission was on the west bank. Many goods and services, including some medical aid, were available. Later missionaries were even dispatched directly to England from there. It was only 150 miles from Far West and about 60 miles from some Missouri settlements, where some Mormons went to find work. And although separated from Nauvoo by the memory of over three months of sorrow, one could, under extreme circumstances, cover the distance in as little as nine days. 10 Once, by driving night and day, it was done in six.

Soon after their arrival, Heber, part of his family, and many others visited "Indian Town" or Council Point (located near today's South Omaha Bridge). It was a straggling village on the Iowa shore inhabited mainly by halfbreeds and some French people who had been there when the area was part of the French empire in the New World, or had drifted up from Louisiana and St. Louis. The village and the Indian agency were there mainly to serve the Potawatomi tribe. Pitt's band played and a dance was held. Generally amicable relations were maintained with this settlement throughout the sojourn of the Mormons there.

During June the Pioneers settled temporarily in camps along the bluffs near Mosquito Creek and on the flats near the Missouri River just north of Indian Town.

In the Council Bluffs vicinity Heber and the Mormons in general had their first real and sustained contacts with the Indians. The Book of Mormons gave the Saints a unique attitude toward the Indians explaining the

early and continued concern for their welfare. According to Mormon belief, many American Indians are descended from several groups of people in pre-Columbian America who had rejected God and fallen under a curse. This curse was to be removed eventually through the acceptance of true Christianity. Mormons felt it was their obligation to help the Indians, not only to "civilize" them but also to teach them about the Restoration and help them become a "fair and delightsome people."

Across Iowa the Mormons had been on Potawatomi lands since Mt. Pisgah. At Council Bluffs they met the Potawatomi chief, Pied Riche, called "the Clerk" by the French because of his education. The chief felt a kinship with the Mormons. In a welcoming speech he told them: "So we have both suffered. We must keep one another, and the Great Spirit will keep us both. You are now free to cut and use all the wood you wish. You can make your improvements and live on any part of our actual land not occupied by us. Because one suffers and does not deserve it, is no reason he should suffer always. I say, we may live to see all right yet. However, if we do not, our children will." 11 (The chief, like many Indians, was also a polygamist.)

The Indian agent in Council Bluffs, Major Robert B. Mitchell, was also friendly to the Mormons. He reported to the Superintendent of Indian Affairs in St. Louis: "I am gratified to say that since their arrival I have seen nothing to which exception could be taken. The principal men seem determined to hold themselves aloof from the Indians. They admit no intercourse after night particularly with the Indians. They complain that they have been badly treated, but declare their intentions to bear the American Flag to whatever country they cast their lot." 12 Much of the

Mormon aloofness may have stemmed from their concern that Indian hos-

pitality sometimes included the offering of Indian women to visitors.

In July the Mormons established a third, more permanent camp on the Iowa shore north of Indian Town, a camp which became known as Kanesville, the origin of modern-day Council Bluffs. After this camp was made Heber Kimball and Brigham Young were immediately concerned over two major problems: sending an advance company to the Rocky Mountains, and locating a place for the main portion of the camp to build winter quarters until they, too, could go west in the spring.

On July 1, the first problem was solved by elimination. On that day Captain James Allen of the U.S. Army's First Regiment of Dragoons of Fort Leavenworth rode into the Mosquito Creek camp with a request from President James K. Polk for a battalion of 500 Mormon men to fight in the Mexican War, a generally unpopular war. Heber favored the action, however, and other church leaders concurred. Part of the agreement was that the Mormons would be permitted officially to camp on Potawatomi lands and, unofficially, allowed to move across the Missouri River and settle temporarily on Omaha Indian lands, which were closed to whites. n It was important to the Mormons to put one more river between them and the Gentiles. The next day, Heber and Brigham Young moved their families across the quarter-mile-wide river to Cold Spring camp — a temporary camp in what is now South Omaha.

On July 3 Heber, Brigham Young, and Willard Richards, acting as recruiting sergeants, started back with Allen along the line of march, 130 miles to Mt. Pisgah, passing en route more than 800 Mormon wagons on their way to Council Bluffs. At Mt. Pisgah the Saints were assembled in a hickory grove where the shirt-sleeved Heber, standing before a deal table and under the flag, gave them, in his rough-and-ready manner, what he thought was a pep talk. He said he did not think the men would have to fight, assured them their wives would be taken care of, that they would never want, and then, in a curious appeal to their faith and manhood, added, "If any of you die, why die away and the work will go on . . . we

will go on and put in a crop." u In spite of, or perhaps because of, this talk their work of recruitment was a success. By July 12, they were back in Council Bluffs, and soon the battalion was mustered in and organized. On July 2.0 the new recruits started off for Fort Leavenworth, located 150 miles down the Missouri. Only one of Heber's extended family, John Forsgren, signed up.

There is still, as there was then, a widespread belief among Mormons that raising the Mormon Battalion was a great sacrifice on the part of the church to an undeserving government. Actually, the government was re-

sponding to the requests of Mormon leaders for "any facilities for emigration to the western coast which our government shall offer."

On at least two occasions, Heber referred favorably to the battalion incident. "These military affairs," he said on the following July 17, "is now found by most all of the people acknowledged to be one of the greatest blessings that the Great God of heaven ever did bestow upon the people." 1S In 1855, in Utah, he declared to veterans at a reunion of the Mormon Battalion, "I know that [the Battalion] resulted in the salvation of this people, and had you not done this, we should not have been here."

With the question of a pioneer group going west that fall eliminated by the formation of the Battalion, Young and Heber began in earnest to locate their winter quarters and to settle the Saints. Most of their searching was on the western side of the Missouri River on Indian lands disputed by the Omaha and Oto nations, the former having the best claim. The Omaha, unlike the Potawatomi, were indigenous to the Great Plains, having been there at least 200 years. They were a small tribe of only about 1,500 and were known for their consistent friendliness to the whites. The

Otos, on the other hand, were considered by both Indians and whites to be a mean and thieving people. Both tribes were basically farmers living in permanent earthen lodge villages.

Chief Big Elk and the Omahas were agreeable to the Mormons settling among them: the Indians might benefit from Mormon expertise and what the Saints would leave behind, and the whites might afford them some help against an ancient enemy, the warlike Sioux, who frequently raided Omaha villages.

Two temporary camps were made opposite Council Bluffs. The first was called Cutler's Park, after Alpheus Cutler, Heber's father-in-law, who selected it that August. It was soon decided, however, that Cutler's Park was not suitable, and another campsite was selected in early September, three miles closer to the river. Here, in present-day Florence, Nebraska, the Saints finally built their Winter Quarters, the "Mormon Valley Forge." (A pretty story claims that the community was named after Brigham Young's favorite plural wife, but none of Brigham's twenty-seven wives was so named.) Winter Quarters was a city of 631 houses, some of logs and some of "prairie marble" or sod, and 3,483 people. »

NOTES

1. The "Law of Adoption," which seems to have commenced in Nauvoo in 1842, permitted church leaders to graft onto their families other men and their

families in order to increase their posterity in this life and the next. Heber eventually adopted Hosea Cushing, William A. King, Howard Egan, Daniel Davis,

James Smithies, Jacob Frazier, George Billings, Charles Hubbard, and three sailors from Denmark, Hans C. Hansen, Peter O. Hansen, and John Forsgren. Later during the Utah period too much competition in "Kingdom-building" grew out of this practice and it was abandoned. As late in 1880-82, however, Heber's son Abraham Alonzo had fifty-four men, women, and children posthumously adopted by his father. A. A. Kimball family records, in author's possession.

2. Watson, ed., Manuscript History of Brigham Young, 1846-4-/, 57-58.

3. Juanita Brooks, ed., On the Mormon Frontier: The Diary of Hosea Stout, 1844-61 (Salt Lake City: University of Utah Press, 1964), i23n. See also Dale Morgan as cited by John D. Unruh, Jr., in The Plains Across: The Overland Emigrants and the Trans-Mississippi West, 1840-60 (Urbana: University of Illinois Press, 1979), 422. Compare Deuteronomy 23: 12-15. m reading more than 700 pioneer journals for the period 1831-69 I found no other reference to this matter, which Victorian Americans considered taboo.

4. Four horses, however, were lost through carelessness.

5. H. C. Kimball, Journal, Apr. 14, 1846, Church Archives.

6. H. M. Whitney, Woman's Exponent, vol. 12 (Jan. 15, 1884), 127.

7. Ibid. (Feb. 1, 1884), 135. What apparently was the first example of the blessing of sick animals took place earlier, on Feb. 14, when William HalPs horse sickened with bloating and colic. Citing the prophet Joel, who said that in the last days the Lord would pour out his spirit upon all flesh (Joel 2:28), some of the brethren laid hands on the animal and blessed it. It recovered. The much more famous similar incident involving the ox of Mary Fielding (one of Heber's wives) took place in 1848 (see below, p. 182).

8. H. C. Kimball to Joseph Heywood, May 12, 1846, typescript in author's possession.

9. H. C. Kimball, Journal, June 7, 1846, Church Archives.

10. "Brother Joseph Toronto, the only Italian man in the church, made mother a present of some lemons and oranges and a little wine; he had come from the City of Joseph in 9 days by hiring a man to bring him on." H. C. Kimball, Journal, June 23, 1846.

11. Leonard J. Arrington, Charles C. Rich: Mormon General and Western Frontiersman (Provo, Utah: Brigham Young University Press, 1974), 98.

12. Letters Received by the Office of Indian Affairs, 1824-81, M234, roll 216, Council Bluffs Agency, 1844-46, frame 497, June 29, 1846, National Archives, Washington, D.C.

13. To protect themselves the Mormons requested written permission from Allen. He gave them the following statement (which he also sent to Washington): "The Mormon people having on due application raised and furnished for the service of the United States a Battalion of Volunteers to move with the Army of the West in our present war with Mexico — and many of the men comprising the Battalion having to leave their families in the Pottawatomi Country — the written permission to a portion of the Mormon people to reside for a time on the Potta-

watomi lands obtained from the Indians on my request is fully approved by me and such of the Mormon people as may desire to avail themselves to this privilege are hereby fully allowed to do so during the pleasure of the President of the United States. July 16, 1846, Capt. James Allen." Ibid., frame 539.

Despite Allen's assurances, there seems to have been some effort to remove the Mormons from these Indian lands, for on Aug. 14 the Superintendent of Indian Affairs in St. Louis wrote Washington, "If the Government decided to drive

them from the Indian Country it has not the physical force at this time on the border, but I cannot believe that it is willing to force these poor, deluded people into the wild prairie to die of starvation." Ibid., frame 504.

14. Arrington, C. C. Rich, 104.

15. H. C. Kimball, Journal 90, July 14, 1846, Church Archives.

CHAPTER 12

The Staging Ground at Winter Quarters

At Winter Quarters Heber first consolidated and housed his sprawling family and many dependents. Upon his arrival on the Missouri in June, Heber had twenty-two wagons and about twenty-eight people with him living in the wagons and tents. Among them were seven wives — Vilate, Christeen Golden, Sarah Ann Whitney, Sarah Lawrence, Harriet Sanders, Ellen Sanders, and Mary Houston; the other wives who had left Nauvoo with him were apparently scattered among different families. With him at Winter Quarters were also Vilate's four young sons, as well as William and his wife and daughter; Helen and her husband; Vilate's niece, Jennette Murray; several older adopted children; and a few others assigned to his care — Merrit Rockwell, brother of Orrin Porter Rockwell, one-time body-guard to Joseph Smith and frontiersman extraordinaire, and some English converts of 1837, James Smithies and his wife and daughter Mary.

Also, from time to time, some of the wives and children Heber had left in Nauvoo came west. During that summer he was joined by Presendia

Huntington and perhaps her son George, by another husband; Frances Swan and her daughter Margaret Jane; Lucy Walker and her daughter Rachel; Sarah Peak and her three daughters, Betsy and Harriet by a previous husband and Sarah Hellen, Heber's daughter; Clarissa Cutler and son Abraham; Emily Cutler and son Isaac; Mary Ann Shefflin; Ruth A. Reese; Mary Fielding; Mary Ellen Harris; and the sisters Ann Alice and Amanda Gheen. Heber's "camp" eventually consisted of z66 individuals over the age of twelve, 235 wagons, and some 1,600 animals. 1 By the end of 1846 Heber had at least twenty-five of his wives and twelve of his children with him in Winter Quarters, but not necessarily under his immediate care. Other wives were probably with him, but they are not mentioned in the records. In October Vilate's brother William and his wife arrived from Nauvoo. Throughout the period between leaving Nauvoo and set-

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tling in Salt Lake City, it is hard to keep track of just how many were in Heber's "family."

On the frontier Heber's full responsibility for the material and spiritual well-being of perhaps 300 people was exhausting. He was under constant strain. For his good as well as theirs he called a special family meeting, at which time he organized them, and rather patriarchally added, "I have become your father and I am your priest, your head, your prophet, your apostle and your revelator, and from no other man can you receive revelation, either now nor in eternity. And I want your prayers that I may have wisdom, and that I may have visions, dreams, and revelations, and that 1 may live long and your mother also."

Heber wore no hair shirt, courted no martyrdom. He wanted the best

this life had to offer him and his. "I don't want to die," he said, "no I want [to] live and see all my children as rich so they can pay out gold by the bushels to pave the streets." 2

To house such a large family, Heber eventually built one large two-story home and a series of single-story "row houses." The big house had four rooms on the first floor and two upstairs. The row houses were single rooms made of logs, with sod roofs, sod chimneys, and dirt floors; each room had one door and one four-pane window.

In the largest house Heber, Vilate, and their four little boys lived in one room; William, his wife, and their children in another; three young adopted men in one; two young adopted women in one; and two other wives in one. Just who lived in the row houses and exactly how many there were we do not know, but Mary Ann Sheflin lived in one, Sarah Ann Whitney had one, Helen and Horace had one, and another was used as a storeroom. 3 Christeen Golden apparently lived with the Grant family, Clarissa and Emily Cutler lived with their parents, Presendia Huntington kept house for Joseph and Henry Woodmansee, and Mary Ellen Harris stayed with Heber's son William. Other members of the family lived in tents and wagons. At one time Frances Swan, Laura Pitkin, and Presendia Huntington lived together.

Such crowded and primitive living conditions inevitably caused friction. Lucy Walker complained to William Clayton how some members of the Kimball family treated her; Sarah Lawrence left Heber's group and moved in with the Youngs; and one "female member of his family had spoken evil of him and opened her cares to other Woman or Women, who goes about for such purposes." Heber did not take such things casually. He chastized, counseled, and encouraged often that difficult fall and winter. He admitted fatigue from so many cares over the "wicked" and the "con-

trary spirit among the people." 4 The Saints were very human and the heads of polygamous households had much to contend with. The farther the modern Moses led the Saints from the comfortable homes they had been forced to abandon, the longer and more grim the sojourn in the wilderness, the more the followers questioned their leaders. In bad as well as good the Mormons were much like their ancient prototypes. Heber had to advise them against carelessness, improvidence, slothfulness, vanity, murmuring or complaining, and finding fault with him, their kindred, and each other. He spoke against the problem of slander and backbiting and urged the young girls to read the Book of Mormon, the Bible, or other good books instead of spending so much time in foolishness. These perorations always ended with his blessings for peace, prosperity, and salvation. 5

The winter of 1846–47 was grim. At least 300 died from various causes, adding to the number already dead from malaria and other fevers. Heber was sick on occasion from the constant strain. There was also some trouble with the Indians – mainly stealing. Brigham Young, unaffected by either Rousseau's romantic concern for the Noble Savage or the cruel belief that the only good Indian was a dead one, wisely decided it was cheaper to feed them than to fight them; he also warned Big Elk, chief of the Omahas, that any Indians caught stealing would be whipped – the same punishment meted out to white malefactors. (Since the Mormons had no jails, they found it necessary to practice corporal punishment for a few years.) Even Heber's nephew Carlos Murray was given fifteen lashes for stealing cattle from some non-Mormons on the trail west in 1848.

Still, the Mormons made the best of things. They organized concerts, dances (even dancing lessons), songfests, feasts, festivals, and sleigh rides, and visited back and forth with the other whites across the river and downstream at Bellevue. On rare occasions they were treated to traveling entertainers. During February of 1847, for example, William McCarey, an "Indian Negro" and psychologically unbalanced Mormon claiming to be

Adam, together with his wife played the flute, fife, saucepan, rattler, "36^ whistle" and performed as mimics. The Saints also handcrafted things to sell, such as willow baskets and washboards.

And it is reassuring to know that life took its usual and ordained course even while crossing muddy Iowa in wagons, for on February 2 of that winter Vilate gave birth to another son, Solomon Farnham. She composed a revealing little poem after his birth:

The Lord has blessed us with another Son which is
the seventh I have born.

May he be the father of many lives. But not the
Husband of many Wives. 6

In Winter Quarters Heber and Brigham received some unexpected and welcome information regarding the Mountain West. That November the famous Jesuit, Father Pierre Jean de Smet, stopped and visited with the Mormons. He was en route to St. Louis after spending five years in the mountains preaching to the Flathead Indians and was one of the few white men who had visited the Great Salt Lake. Taking full advantage of this good luck, the Mormons asked him every question they could think of. De Smet took it goodnaturedly and some years later wrote a brief account of this meeting. 7

In early January, 1847, Heber and Brigham began readying a pioneer company to start for the Rocky Mountains that spring sometime between April 15 and May 30, which was the traditional time to head west. Part of Heber's preparations for his family consisted in calling some special Sunday meetings. 8 In February he blessed six wives and their seven infants —

Sarah Peak with Sarah Helen, Clarissa Cutler with Abraham, Emily Cutler, with Isaac, Sarah Ann Whitney with David, Lucy Walker with Rachel, and Vilate with Brigham and Solomon.

At another meeting he scolded them for "going to an extreme in amusements, principally . . . dancing." He admitted that he himself loved to dance, but that it should not be overdone. To encourage his family in self-improvement he said, "Everyone has the greatest obstacle to govern himself. I have greater trouble to govern Brother Heber, and put self down than anything else."

Finally, on Sunday, March 21, he called his last family meeting. This particular session was restricted to members of his immediate family, which by this time consisted of about fifty individuals, including eleven infants, and was for the purpose of giving instruction to those who would follow the pioneer group west later that summer in the Second Division or Big Company, as it came to be called.

William Kimball and his adopted brother Daniel Davis were given the enormous responsibility of outfitting twelve of Heber's wives and eight other families with wagons, teams, and supplies. Heber was most explicit. With over 500 men away with the Mormon Battalion and nearly 150 more preparing to leave, there would be few ablebodied men left behind to care for and protect the women and children. From this meeting we get some idea of the women Heber felt first responsibility for: the wives listed were Vilate, Sarah Peak, Sarah Ann Whitney, Ellen Sanders, Mary Ellen

Harris, Mary Ann Shcflin, Harriet Sanders, Christeen Golden, Presendia Huntington, the Gheen sisters, and Sarah Lawrence. Other women mentioned were Jennette Murray, Mary Forsgren (whose husband was with

the Battalion), Melinda Miller, Alice Martin, Harriet Dilworth, a Sister Hess, and a Sister "Havath" (probably his future wife Elizabeth Doty Cravath Murray Brown). Why those particular women were specified is not known. Perhaps Heber thought they were those best able to spend that winter in the Valley and he planned on bringing the rest west when the final trip was made in 1 848. Helen was to travel with her husband's family.

For reasons that are not at all clear, however, only three of his family went west in the Second Division. Perhaps at the last minute it was decided that none should be part of the Second Division save those able to sustain themselves in the Great Basin until a crop could be harvested. Or it might have been that William and Daniel failed to get wagons and teams ready in time, or perhaps the women, knowing Heber would not be staying in the Valley, wisely elected to spend that winter in the relative security of Winter Quarters and let him worry about getting them all west in 1848. (Davis's diary suggests that they were much too busy just staying alive to get ready to go west.)

In any case, from April, 1847, through September, 1848, the Kimball family was very scattered, and when Heber left Winter Quarters for the Great Basin in April, 1847, he took with him but one wife, Ellen Sanders; his son-in-law Horace Whitney; Vilate's nephew Carlos Murray; and five of his adopted sons, Howard Egan, William A. King, Hosea Cushing, George W. Billings, and Hans C. Hansen. Of this group, only Ellen Sanders and Hans Hansen remained in the Salt Lake Valley through the first winter. Only Mary Ellen Harris, Peter Hansen, and Mary Forsgren followed him west that year in a later company. Mary's husband presumably would be waiting for her in the Valley; Mary Ellen at the last minute decided to accompany her mother and stepfather; and Peter probably went along for adventure. The bulk of the Kimball family remained in Winter Quarters until the 1848 trek west.

Some idea of the staggering logistics of preparation for such a venture may be gained from the following inventory, detailed to the last half-cent,

of just what Heber assembled and transported in his six wagons:

Teams belonging to H. C. Kimball: Horses 5, mules 7, oxen 6, cows 2, dogs 2, wagons 6. List of provisions: Flour 1228 lbs., meat 865 lbs., sea biscuit 125 lbs., beans 296 lbs., bacon 241 lbs., corn for teams 2869 lbs., buckwheat 300 lbs., dried beef 25 lbs., groceries 290/4 lbs., sole leather 15 lbs., oats ro bus., rape 40 lbs., seeds 71

lbs., cross-cut saw 1, axes 6, scythe 1, hoes 3, log chains 5, spade 1, crowbar 1, tent 1, keg of powder 25 lbs., lead 2.0 lbs., codfish 40 lbs., garden seeds 50 lbs., plows 2, bran 3 'A bus., 1 side of harness leather, whip saw 1, iron 16 lbs., nails 16 lbs., 1 sack of salt 200 lbs., saddles 2, 1 tool chest, 6 pairs of double harness . . . Total $i,59z.8y l /i. 9

Apparently the original idea by design or accident (but in any case consonant with the tendency of Mormons to pattern themselves after the ancient House of Israel) was to hand pick and outfit 144 men — twelve for each of the Twelve Tribes of Israel. Not all of the men selected were Mormons, however, and there were also three black slaves or servants of southern members. 10 Collectively they had a variety of pioneering talents and skills. There were mechanics, teamsters, hunters, frontiersmen, carpenters, sailors, soldiers, accountants, bricklayers, blacksmiths, wagonmakers, lumbermen, joiners, dairymen, stockmen, millers, and engineers — varying in ability, temperament, and saintliness, they represented a cross section of humanity.

The numerical symmetry was not important. Even before the group left Winter Quarters three women and two children were added and a few days later one sick man returned to Winter Quarters. En route nineteen men left the Pioneers on other assignments and thirty persons were added.

So the original 144 was augmented by 35 and decreased by 20, leaving a net gain of 1 5 . Entering the Valley of the Great Salt Lake in July, 1 847, was a final group of 159 members.

NOTES

1. H. C. Kimball, Journal 90, Aug. 18, 1846, Church Archives.

2. lbid. y June 28, 1846.

3. H. M. Whitney, Woman's Exponent, vol. 13 (Feb. 15, 1885), 139.

4. From the H. C. Kimball Journal for that period.

5. Ibid.

6. Mary Haskins Parker Diary, Feb. 10, 1857, typescript, University of Utah, Salt Lake City.

7. As cited by Lelland H. Creer, The Founding of an Empire (Salt Lake City: Bookcraft, 1947), 167-68. De Smet almost visited the Mormons again. In 1858 he was one of three chaplains appointed to the army in Utah. He was, however, re-called en route in present-day Nebraska. One suspects that his presence in Utah would have bettered Mormon and army relations.

8. From H. C. Kimball Journal for that period.

9. Howard L. Egan, Pioneering the West (Richmond, Utah: Howard R. Egan estate, 1917), 2.4.

10. They were Green Flake, a member of the church who died in Idaho; Oscar Crosby, who died in Los Angeles in 1870; and Hark Lay, who lived for many years in Salt Lake City. In 1848 twenty-four Blacks came to Utah with the new settlers. Although it has been stated that one of these Blacks, Martha Crosby, who later married Green Flake, was brought to Utah by Heber C. Kimball (see Jack Beller, "Negro Slaves in Utah," Utah Historical Quarterly, vol. 2 [1929], 122-26), I have found no evidence to support this. Kimball did, however, employ Indians. An excellent study of Blacks in Utah is Ronald G. Coleman, "Blacks in Utah: An Unknown Legacy," in The Peoples of Utah, ed. by Helen Z. Papanikolas (Salt Lake City: Utah State Historical Society, 1976), 115-40. There is much confusion regarding whether these three black Pioneers were freed before or after the Great Trek. In another study, Coleman argues cogently that they were slaves. See his "Blacks in Pioneer Utah,] 847-69," UMOJA: A Scholarly Journal of Black Studies, n.s. 2, (Summer 1978), 96-1 10.

CHAPTER 13

Westward to Laramie

The 1847 Pioneer trek from "civilization to sundown" took a few days to get properly under way, as in 1846 when the Camp of Israel left Nauvoo. Heber moved three wagons out on April 5, but returned to Winter Quarters to meet with John Taylor, who had just arrived from England with some specially ordered scientific instruments for Orson Pratt. The elite, fast-moving, well-equipped, exploring band of Pioneers were not just taking themselves to the Valley, they were charting a road which the Saints

and others would use for more than twenty years. For this they needed sextants, a circle of reflection, artificial horizons, barometers, thermometers, and telescopes. (The Mormons became very much a part of what is now known as the "Great Reconnaissance" of the Far West.) On April 14, Brigham and Heber left Winter Quarters and joined the main camp, which was waiting for them on the Platte River, forty-seven miles west, near present-day Fremont, Nebraska.

The unanticipated inclusion of three women and two children in an otherwise all-male venture was occasioned by the insistence of Brigham's younger brother Lorenzo that he be allowed to take his asthmatic wife, Harriet, and her two children, Isaac Decker (son by an earlier marriage) and John (Lorenzo's son). This of course necessitated including at least one or two other females to keep Harriet company. Fortuitously Brigham had married Harriet's daughter (also by the previous marriage) Clara Decker, so he took her. For Heber, taking Vilate was, of course, out of the question. She had five young sons, one of whom was an infant. So he took Ellen Sanders, his strong young Norwegian wife.

In the beginning Heber and Brigham, like Uriah, the Hittite, may have decided to deny themselves their conjugal rights, for they occupied the same wagon. By early May, however, Heber was in a private wagon with Ellen, and their child, Samuel Chase, born February 3, 1848, was one of the first white births in the Salt Lake Valley.

150

Westward to Laramie 1 5 1

Ellen Sanders, nee Aagaat Ysteinsdatter Bakka, had come to the United States from Norway in 1837 and settled in a Norwegian colony in Illinois, near LaSalle, where she and her sister Harriet Sanders converted

to Mormonism. They moved to Nauvoo, where they both eventually married Heber in 1844.

These three women entered the Valley in 1847 with the Pioneers, but they were not the only women in the company. By then six females among the Mississippi Saints had joined them at Fort Laramie, so nine women and girls entered the Valley together. Unfortunately, history has recorded little of the activities of these women and children during the trek. In spite of the fact that most of Lorenzo Young's journal was kept by his wife, they remain only shadows. There are a few references to them – baking, washing, being sick, Ellen Sanders almost setting a wagon on fire, Harriet Young's children being unhurt when a wagon overturned – but that is about all. It may be assumed that they did most of the cooking, washing, sewing, and nursing for the company.

These women were not the first female pioneers; eleven women had been with Zion's Camp in 1834; seventy or so went with the Mormon Battalion; about thirty were laundresses.

At the Platte River camp the group consisted of 148 people, 72 wagons, 93 horses, 66 oxen, 52 mules, 19 cows, 17 dogs, and some chickens. There they organized paramilitary fashion into units of 50s and 10s, each with its respective leaders. Their marching orders included the following: reveille at 5:00 a.m., departure at 7:30, one hour for lunch, camp at 6:30 p.m., circle wagons, evening prayer at 8:30, and "taps" at 9:00. The Pioneers of 1847 were much better disciplined than was Zion's Camp of 1834 or the crossing of Iowa in t 846. This was largely the result of a revelation given by Brigham Young on January 14, 1847 – the only revelation Young ever published. It began, "The Word and Will of the Lord concerning the Camp of Israel in their journey to the west," and is known today as Section 136 of the Doctrine and Covenants. Basically the revelation gave details on camp organization.

For a variety of reasons, including expense, the Mormons never used

professional guides or outfitters. They preferred to "trust in the Lord" and pick up trail savvy as they moved along. Men were appointed to scout the trail and others to ride along the front, flanks, and rear – guarding and enclosing the moving camp in a box-like formation. Neither persons nor animals could be allowed to roam. Disreputable whites and thieving Indians had to be kept at a safe distance, and wolves had to be restrained from picking off stray or weakened animals.

The scouting assignment was vital. Not that there was much chance

of getting lost on the established trails the Mormons used, but water, feed, grades, crossings, and whatever might prove dangerous to man or beast had to be anticipated, found, and reported. Heber, partly because of his excellent horsemanship, often rode ahead as guide. Eight men were appointed to hunt on horseback and eleven to hunt on foot. The Apostles were also permitted to hunt when they so desired.

At this camp on Sunday, April 18, Ellis Eames returned to Winter Quarters because of ill health, and Heber took this opportunity to send a letter back to Vilate. This letter is interesting enough to be presented in full. The situation was unusual to say the least. Heber was heading west with one wife on a trip of undetermined duration to an uncertain place, leaving behind his first wife with five children and perhaps twenty-five other wives and their children with little financial security or male protection. He obviously felt the need to try to cheer up Vilate, if not his entire family.

Pioneers Camp on the Piatt

April 16

My Dear Vilate

One word by my own hand. I am well and in good spirrits. So is the
camp. Now my dear Vilate I Love you as true as I am cable of Loving
according to my capasity for you do have the Love of my [yo]uth
which is first Last and now and fore Ever. So be of good cheer my dear
girl for you are blest and shall Even be blest in time and in Eternity.
This is your privit Epistle so keeps it to you self. I feel to bless the[e]
with all my heart in the name of the Lord with all my family praying
to my Father in heaven to incircle them all in his arms and let peas
[peace] and hea[l]th and life be and abide with them for Ever. Let
Jenet Qennette Murray?] and Harriet [Sanders] stay with you. Let the
rest come on in the Spring. Keepe my caul [council?] to your self.
Without they refuse to obey, but you advise. Br. Whitney will ha[n]d
Wm. one hundred dollars and one hundred to you. Pleas Keepe it
privit from Wm. and all others. He has thirty or forty know [now].
With the one hundred more will pay all the demands. Keepe the rest
till I com home without it is needed badly. If so hand out little at a
time. If Hirum [Kimball] should send Enny [from Nauvoo] Keepe it.
Use what you want fore your comfort. Take care of your self. I gave
Sarah Noon five dollars. Keepe the presents Cournal [Thomas L.]
Kane sent clost [close] till I come home. Without there is some choice
thing you want fore [your] own dear self. All and Everything this
Epistle contains and the contence keepe to your self and the articles I
mention in it. Write when you get a chance. Tell the rest to do the
same. Kiss and bless those little ones. Ellen [Sanders] wants [you]

Westward to Laramie 1 5 3

should write a long Leter to hur. She ses give my kind love to you.
Now 1 must Stop for time. Now fare ye well my dear. 1 still remain
your true Husband and friend in time and Eternity in the New and

Everlasting covenant.

H. C. Kimball

To Vilate Kimball

My dear Vilate since I rote this I have got a line from you. It was sweter than Honey to you[r] True Heber. My Lord bless the[e] with Every thing that can be bestowed on a woman. Thare is not a feeling but [the] finest the purest in this Brest towards the[e] my dear. My Soul ses bless the[e] fore Ever. Amen and Amen.

H. C. K. 1

Contrary to myth and popular belief, this 1847 trek of approximately 1,073 miles and 1 1 1 days was not one long and unending trail of tears or a trial of fire. Over the decades Mormons have emphasized the tragedies of the trail, and tragedies there were. Between 1847 and the building of the railroad in 1869, perhaps as many as 6,000 died along the trail from exhaustion, exposure, disease, and lack of food. (Few were killed by Indians.) To the vast majority, however, the experience was positive — a difficult and rewarding struggle. Nobody knows how many Mormons migrated west during those years, but 60,000 in 10,000 vehicles is a close estimate.

It is a curious fact that the Mormons, who did not want to go west in the first place, were the most successful in doing so. Mormons were not typical westering Americans: where others went for adventure, furs, land, a new identity, or gold, Mormons were driven west for their religious beliefs. The first Pioneer group was not just concerned with getting themselves safely settled, but in making the road easier for others to follow. Furthermore, the Mormons transplanted a whole people, a whole culture, not just isolated, unrelated individuals. They moved as villages on wheels and differed profoundly from the Oregon and California emigrants. Mor-

mons were the most systematic, organized, disciplined, and successful pioneers in U.S. history. As to the old question about whether the trail should be called rightfully the Mormon Trail or the Great Platte River Road, Oregon Trail, California Trail, or something else, Stcgncr has given the best answer. "By the improvements they made in it," he wrote, "they earned the right to put their name on the trail they used. . . ." 2

The experience of the trail, the crossing of the plains, became a great event, not only in the lives of the pioneers, but in the minds of their de-

scendants. It became a rite of passage, the final test of faith. The contemporary American Mormon is prouder of nothing more in his heritage than the fact that one or more of his ancestors "crossed the plains" for the sake of religious freedom before the coming of the railroad in 1869. (Those who came west by train are sometimes called "Pullman Pioneers.")

Today a special mythology and clouds of glory surround these Pioneers. Many Mormons belong to the Sons of Utah Pioneers or the Daughters of Utah Pioneers, whereas no similar societies exist for other important groups, such as the founders, the original Apostles, or the members of Zion's Camp. Throughout the world Mormons regularly celebrate July 24, when Brigham and Heber entered the Valley in 1847, as Pioneer Day.

The real beginning of the trek of 1847 and the whole trans-Missouri Mormon migration to follow was at 7:30 on the morning of Monday, April 19. The company moved out from their staging area west of Winter Quarters and the grand adventure began. Kimball's pioneer journal for that day reads, "The morning fine and pleasant. At half past 7 we continued our journey, the wagons traveling in double file by way of experi-

ment . . . our route lay beside of a number of small lakes, where there were many ducks. The brethren shot some of them ... at 6 p.m. formed our encampment in a semicircle, on the banks of the river, where we have a pleasant view of the majestic 'Nebraska' or Platte river, which at this place appears to be a mile wide but very shoal . . . the evening was fine and very pleasant."

During the "nooning" of that same day, Orrin Porter Rockwell, who had been sent back to Winter Quarters to pick up some presents, arrived in camp. The gifts (perhaps the same mentioned in Heber's letter to Vilate) were from Colonel Thomas L. Kane, who had visited the Mormons in Winter Quarters, to the Twelve and a few others. Kane's list of these gifts has survived, and from it we learn that he sent Heber a medical chest containing cinchona and morphia, the standard drugs for the treatment of fever and pain. Other gifts to the Twelve included whips, scientific instruments, pictures, fishing tackle, maps, guns, compass, stomach pump, gun cotton, and thirty bottles of brandy. 3

The Platte River, rising in Colorado and one of the largest branches of the Missouri, is very broad and shallow, a meandering, braided river which oldtimers used to say "flowed upside down," a reference to the many visible sandbars. One disgruntled pioneer remarked that it would make a pretty good stream if it were turned on its side. Travelers seemed to

enjoy thinking up insults for the Platte. The consensus regarding this river was that it was a mile wide, six inches deep, too thick to drink, too thin to plow, hard to cross because of quicksand, impossible to navigate, too yellow to wash in, and too pale to paint with.

For hundreds of miles the Pioneers hauled themselves across its flat,

monotonous plain in present-day eastern Nebraska. During this phase of the trip, their journals are full of undramatic references to creeks, bits of wood they found, fish, birds, and game.

Heber's journal reveals clearly the high adventure of the Pioneer crossing of the plains. His positive reaction accords well with others who had similar experiences. A study of 135 Pioneer journals written between 1847 and 1S66 found "that none contained a negative assessment of the Great Plains as a region . . . but all diarists commented positively on the entire plains area they traversed." 4 After it was over, Heber said, "It was pretty hard and laborious, I admit; but it was one of the pleasantest journeys 1 ever performed." 5

Heber's journal during the trek, from which much of the following was taken, should really be called the Kimball-Clayton Journal, for at Heber's request, William Clayton kept a journal for him which unfortunately reads very much like Clayton's own famous journal, expressing few of Heber's private thoughts. From it, however, we do learn of Heber's great zest for life and adventure as they went along, of his sensitivity to nature and his love of the land. He went hunting, riding, fishing, exploring, he investigated caves, climbed vertiginous promontories, rolled stones down steep mountains, stood guard, scouted, fought quicksand and prairie fire, was chased by a she-bear, amused himself by naming several creeks, and became acquainted with the Indians and the buffalo — "the poetry and life of the prairie," as John C. Fremont noted. This journal recounts the music, singing, dancing, and horseplay in camp and the varied diet of game. We know little of the evening, the nights, or the sidereal splendors which, without modern haze and artificial light, must have been awesome. Characteristically, if Heber had any worries or troubles on the trail he did not record them. He seems to have enjoyed the trek.

There is some evidence that the Pioneers knew in advance that they were going into the Great Basin somewhere near its eastern rim, along the western slope of the Wasatch Mountains. As early as 1842, for example,

Joseph Smith indicated that the Saints would go there, and as noted above, Brigham Young and Heber had studied Fremont's account and maps of the area. But into which of the several unclaimed valleys? En route, Brigham Young and Heber consulted with everyone they could about the area, in-

eluding some famous mountain men — Moses Harris, Jim Bridger, and Miles Goodyear. It appears that as they moved toward and into the Great Basin they gradually decided to settle in the Valley of the Great Salt Lake. The camp moved deliberately, casually, about two miles an hour, and under little pressure. Their best distance for one day was twenty-three and three-quarters miles, but they averaged only ten miles a day. There was no need to get to the mountains before winter snows had melted.

The Mormons did very little trailblazing along the entire road from Nauvoo to the Valley. Wherever possible they followed existing roads and trails; most of their real pioneering was earlier, in western Iowa. West of Winter Quarters they followed generally what is sometimes called the Great Platte River Road, which from prehistoric times was known as the most advantageous approach to the easiest crossing of the Rocky Mountains, a trail which had been blazed by Indians, trappers, fur traders, and other emigrants. The Mormons were not looking for a place in history books. They had a job to do and they wanted to do it as simply, expeditiously, and conveniently as possible.

The first section of the Mormon Trail from Winter Quarters was generally along the north bank of the Platte River to near present-day Kearney, Nebraska. Up to this point in Nebraska the Mormon Trail and Oregon Trail were entirely separate. Along the second portion of the Mormon Trail, from Kearney to Fort Laramie, Wyoming, the Mormons remained on the north bank of the Platte and the Oregonians on the south. Since in

the 1 840s the commonly used route to Oregon and California was along the south bank of the Platte, it might appear that the Mormons had pioneered the less frequently used north bank trail, but actually during the 1 820s and 1830s the north bank had been the preferred way used by fur trappers and missionaries. And the improvements the Mormons made on the north side by the 1850s made it again a popular route.

The third section of the trail was across modern Wyoming from Fort Laramie to Fort Bridger. Here the Mormons followed the Oregon Trail proper for 397 miles. The fourth and final section was from Fort Bridger, where the Oregon Trail turned north to the Pacific Coast *and where the Mormons left the Oregon Trail and picked up the year-old Reed-Donner track through the Rockies into the Salt Lake Valley.

Topographically the trail led across the Central Lowlands, over the Great Plains into the Wyoming Basin, through the middle Rocky Mountains, into the Great Basin. The Mormons passed along river valleys, across plains, deserts, and mountains, several oceans of grasslands, sagebrush steppes, and through the western forests of Douglas fir and scrub

oak. The modern traveler can still find many parts of the old trail. Much of the plains, deserts, mountains, steppes, and forests remain, but the Tallgrass Prairie is almost all gone, a victim of the white man's plow.

On April zi along the Loup River, the Pioneers had their first meeting with a group of Great Plains Indians. Nomadic, warlike, mounted, powerfully built, and given to body paint and unusual hairstyles, they lived generally in graceful tepees rather than in permanent earthen lodges or flimsy bush wickiups. By the mid-nineteenth century, unlike most of the eastern Indians, who were already only a memory, those of the Great Plains were

simultaneously at full flower and on the edge of extinction, for they lay across the path of Manifest Destiny, in the way of the white man's rule from sea to shining sea.

On this April day the Mormons met a band of Pawnees, the largest indigenous tribe in Nebraska, numbering as many as 10,000 people. The nation was centered on the Loup River near Fullerton and habitually demanded gifts from white travelers near Shell Creek. Its braves were easily identifiable by their plucked eyebrows, painted faces, and heads shaved except for a narrow strip of hair from forehead to scalp lock, which stood up like a horn. Relatively trustworthy, they were often hired as guides.

The Pioneers, who would meet other groups of Great Plains Indians such as the Sioux and the Crow, were entering the Great Plains at a time of great disorder and intertribal warfare. The inexorable push of the white man west had driven a jumble of eastern Indians onto the Great Plains, where they were considered invaders by the natives. During the period of the early Mormon migration, Indian life was further changed by military movements, the Mexican War, massive migration to Oregon and California, the forty-niners, disease, and the deliberate extermination of the great buffalo herds.

The Indian leader, Chief Shefmolan, rode up to Heber and demanded a gift. Wishing to be friendly and to establish good relations, Heber gave the chief some tobacco and salt. Whites usually considered the Indians to be beggars, but the Indians believed themselves to be merely extracting a sort of toll for permitting emigrants to cross their lands and disturb their game. The Plains Indians, furthermore, were open and generous with what they had and expected others to be.

The vast expanse of the plains permitted excellent astronomical observation. On the night of April 24, Orson Pratt set up his telescope and showed Heber and many others Jupiter's moons and probably the few celestial bodies mentioned in the Bible: Arcturus, Orion, and the Pleiades.

Perhaps the brethren debated which of all the visible stars might be Kolob, which, according to Mormon belief is one of the great governing stars, closest to the throne of God, so important that its revolutions determine "the reckoning of the Lord's time" at the traditional ratio of 1,000 years of earth time to one day with the Lord. 6

Alternating with the beauty and majesty of the nights were the mundane realities of the days. Shortly after the astronomy lesson, when they were "scanted for wood," the Pioneers tried dry buffalo dung, euphemistically termed bois de vache, meadow muffins, or chips, for fuel.

When properly managed, the chips served as a very good substitute for wood. The main objection to them, other than the aesthetic one, was that they burned too fast. Collecting chips was considered woman's work and was commemorated (along with romance) in at least one trail song.

There's a pretty little girl in the outfit ahead

Whoa Haw Buck and Jerry Boy

1 wish she were by my side instead

Whoa Haw Buck and Jerry Boy

Look at her now with a pout on her lips

As daintly with her fingertips

She picks for the fire some buffalo chips

Whoa Haw Buck and Jerry Boy.

Heber invented a new furnace for burning these chips more slowly. He first dug a hole in the ground about 15 inches long and 8 inches deep, into which the dried chips were piled. Then at each end and about 8 inches from this he dug another hole about the same size and depth, and at the bottom of the partition made a hole about 3 inches in diameter, which made a good draft.

On May 1 just west of what is today Kearney, Nebraska, the Pioneers sighted a herd (or, to pedantically use the proper noun of assembly, an obstinacy) of buffalo. Originally the animal had ranged from the Appalachians to the Rockies, but by 1820 had been driven west of the Missouri River. In 1847 the Mormons found them 200 miles farther west, along the Platte and Sweetwater rivers. A hunt was quickly organized and Heber decided to test his skills. According to one eyewitness:

About this time Elder Kimball seemed to be inspired with the idea of chasing the buffalo and he immediately called for Egan's fifteen shooter and started with it on full gallop. . . . Heber joined just as the herd discovered them and commenced galloping off.

At this time I got my glass and rested it on Brother Aaron Farr's

shoulder, determined to see as much of the chase as possible. . . . The hunters closed in on the first party and commenced their fire, especially at one cow which they finally succeeded in separating from all the rest, and determined to keep to her until they killed her. . . . The cow was now in close quarters and after she had been shot

through two or three times, Elder Kimball rode close to her with his fifteen shooter and fired over his horse's head, she dropped helpless and was soon dispatched. At the report of the gun which was very heavy loaded, Elder Kimball's horse sprang and flew down the bluff like lightning and he having let go the lines to shoot, her sudden motion overbalanced him and his situation was precarious to the extreme. . . . However, being a good horseman, he maintained his position in the saddle and soon succeeded after some time in reining in his horse and returned to the rest unharmed and without accident. 7

The Mormons usually boiled, fried, or roasted their buffalo meat or made it into jerky (Spanish charqui) by cutting the meat into thin strips and drying it for future use.

A few days later, on May 5, the Pioneers experienced another of the great natural phenomena of the plains — prairie fire, usually caused by dry lightning or Indians, a scourging wall of flame that, wind-driven, could reach a height of twenty feet, overtake a horse, and easily engulf a slow-moving ox train. Nebraska country was a great sea of grass which summer sun and winter frost regularly dried or killed, leaving it tinder to great fires every fall and spring. There are only two ways of fighting such a fire: with firebreaks or backfires. The Pioneers had time for neither. Heber, along with the others, quickly led his six wagons to a convenient island in the Platte and let the fire pass harmlessly by. The next day, although they may not have noted it, they passed the 100th meridian, beyond which there is insufficient rainfall for unirrigated farming, and entered the anteroom of the Great American Desert.

West of Ash Hollow, a famous camping site on the Oregon Trail, the Mormons entered the Broken Lands of the Upper Missouri Basin, and the terrain became increasingly more interesting and varied. For eighty miles to Scotts Bluff the Pioneers traveled through what might be loosely called a monument valley. Along this stretch on both sides of the river are some of the most famous and dramatic topographical features of the Mormon and

Oregon trails. Courthouse Rock, Chimney Rock, and Scotts Bluff guarded the Oregon Trail while Indian Look Out Point and Ancient Ruins Bluff sentineled the Mormon Trail.

About twenty-one miles west of Ash Hollow, Heber killed two wolves, and the brethren found what they thought was the shoulder blade of a

mammoth. They may have been right, for remains of both mammoths and mastodons were later found in many parts of Nebraska. The Pioneers were probably capable of recognizing the distinctive mammoth shoulder bone when they saw it, since some of them, including Heber, had visited St. Louis and may have seen Dr. Albert C. Koch's famous mammoth skeleton on exhibit there.

On May 22 they made camp near the most impressive topographic site along the entire Mormon Trail, a place the Mormons called Ancient Ruins Bluff, located about eight miles northeast of present-day Lisco, Nebraska, on U.S. Highway 30. On Sunday, May 24, Brigham Young and others climbed the main bluff. While there, they wrote their names on a buffalo skull and left it on the southwest corner. Although not of a philosophical or reflective nature, Heber may well have stood at that corner, from which one can look farther yet see less than at any other site along the trail, and mused on what had brought him to that place, on his family in Winter Quarters, on the desolation of the country in which he must find a new home, and above all, on the mind and will of God and his relationship to Him.

Later that Sabbath, Heber and Clayton walked about a quarter of a mile away from camp, where Heber looked over the journal Clayton was keeping for him. Then, as they kneeled down and prayed, a gust of wind

carried Heber's hat away, but rather than interrupt their prayer, the devout Heber let it go. Afterwards, he had to chase it for nearly a mile.

Along this same portion of the trail they engaged in some mock trials and elections. James Davenport, for example, was accused of "blocking the highway and turning ladies out of the way," and "Father" Chamberlain was voted the most even-tempered man in camp — always cross and quarrelsome. 8

On May 24, at their camp opposite Courthouse Rock, so named from its fancied resemblance to the St. Louis Courthouse, the Pioneers were visited by a party of Sioux, certainly the largest of the Great Plains tribes and perhaps the most dominant. Proud, ferocious at times, the Sioux had developed more than other tribes that system of "feather heraldry" by which eagle plumes proclaimed a brave's achievements; the shaping of a single eagle feather could denote any of seven different brave acts.

"They all appeared well-dressed," noted the Kimball-Clayton Journal, "in blankets and robes, variously ornamented with beads and paintings. All look clean and neat and are very noble looking men. Some had nice large shells suspended from their ears, and all w r ell-armed with rifles, muskets, etc. Their moccasins are very neatly made, clean, sit tight to the

foot and ornamented with beads, and to view them from head to foot, for neatness and cleanness they will vie with the most tasteful whites."

On May 26 they passed Chimney Rock — a principal milestone which (though only 425 miles from Winter Quarters) came to be considered sort of a halfway mark. This most familiar sight on the Oregon Trail was an eroded tusk of Brule clay jutting some 500 feet above the Platte. No one is

known to have successfully climbed it, but there is one legend that an Indian Brave, to win a bride, did reach the top, only to plunge to his death.

On Friday, May 28, while opposite the massive formations of clay and sandstone called Scotts Bluff, Heber walked around the wagons of his division and was disturbed by the levity, gambling, and profane language he witnessed. By the time he had reached Appleton Harmon's wagon he had had enough. Calling the men together, he dressed them down "in language not to be misunderstood" and persuaded them "to conduct themselves like men of God, or they would be sorry for it." 9

Upset and not feeling well, Heber retired early. Later on, Brigham Young sent for him. Heber arose, dressed, and went over to Young's wagon, where Brigham told him of a revelation he had had in which he had been constrained by the Spirit "to call the camp to repentence." 10 Heber then told Brigham what he had just done, and they discussed the matter until after midnight. They decided to call the whole camp to repentence on the morrow. Then they slept.

The next day the two leaders remonstrated with those brethren who were giving way to trifling, dancing, and card playing and warned them in the name of the Lord against the spirit which many of the camp possessed, and called upon them to cease their folly and turn to the Lord their God with full purpose of heart to serve him. 11 Thereafter a more saintly atmosphere prevailed in camp. These typical old-time Mormons could take, even thrive on, chastisement from the proper authority.

The following day was Sunday and, just east of today's Wyoming state line near Henry, Young convened a special meeting of the Council of Fifty, of which at least eighteen of the Pioneers were members. They went out on the bluffs, clothed themselves in their temple robes and held a prayer circle to pray for guidance.

That same day they spotted the pyramidal bulk of Laramie Peak

looming regally above the "Black Hills" today's Laramie Mountains — the first mountains seen by westering Americans. A day later they passed out of present-day Nebraska and came upon a wagon track which led them to Fort Laramie thirty miles farther west.

NOTES

i. H. C. Kimball to Vilate Kimball, Apr. 16, 1847. Original in possession of Mrs. Elwood G. Derrick. Used by permission.

2. Stegner, The Gathering of Zion, 12.

3. "For Whom of My Friends Each Intended," T. L. Kane Papers, Church Archives.

4. Richard Jackson, "Mormon Perception and Settlement of the Great Plains," paper read at Images of the Plains Conference, Apr., 1973, University of Nebraska, Lincoln.

5. Journal of Discourses, vol. 5 (Aug. 2, 1857), 132.

6. Pearl of Great Price, rev. ed. (Salt Lake City: Deseret Books, 1952), Abraham 3 : 4. Cf. 2 Peter 3 : 8.

7. William Clayton's Journal (Salt Lake City: Clayton Family Association, 1921), 118-21.

8. Ibid., 176.

9. H. C. Kimball Journal, May 28, 1847, Church Archives.

10. Fred C. Collier, comp., Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints (Salt Lake City: Collier's Publishing, 1979), 109.

11. Watson, ed., Manuscript History ofBrighant Young: 1846-4-/, 555-56.

CHAPTER 14

And on to the Valley

Fort Laramie has had at least three names. Founded in 1834 as Fort William, later called Fort John, by which name Heber knew it, it finally in 1849 became Fort Laramie, after a French trapper, Jacques LaRamie. Thus far the Pioneers had suffered no deaths, little illness, and the loss of only four horses, two to the Indians and two accidentally killed – one was shot (loaded firearms kept in jolting wagons or held while on horseback claimed many a life needlessly on the frontier), the other fell into a ravine while tethered and broke its neck.

While there in 1847 they rested their animals and themselves and prepared to pick up the Oregon Trail. This famous trail, the longest wagon road in history, the Main Street to the West, stretching over 2,000 miles from Independence, Missouri, to the Columbia River, had been blazed by Indians, trappers, and traders between 181 1 and 1839, by which time there were about 100 Americans in Oregon; by 1843 there were perhaps

1, zoo. Thereafter, tens of thousands used the trail annually on the way to Oregon and California — perhaps as many as 3 50,000 to the coming of the railroad in 1869. Those going to California left the Oregon Trail at Soda Springs (in present-day Idaho).

While at the fort the Pioneers were joined by seventeen advance members of the "Mississippi Saints" from Monroe County, Mississippi, who had been waiting for them for two weeks. Among this advance group were six females: Elizabeth Crow and her five daughters, four of them married. Their arrival probably pleased Hebefs wife Ellen. From these Mississippi Saints it was learned that most of their group and the soldiers of the Mormon Battalion too sick to pursue the march any farther (commonly called the Sick Detachment) were still at Fort Pueblo in modern Colorado. To help this group join the Pioneers in the Valley, Young dispatched four men to Fort Pueblo. This meant a net gain of thirteen individuals, bringing the number of the Pioneer group to 1 61 people and seventy-seven wagons.

163

164 THE PIONEERING INTERLUDE

On Saturday, June 5, the Pioneers were ready to leave for the continental divide at South Pass and Fort Bridger, which was 397 miles west. For a little over one month the Pioneers would be on the Oregon Trail along with several other "Gentile" companies with whom they would vie for the best campgrounds, feed, and priority in fording rivers. They would pass Mexican Hill, Register Cliff, Warm Springs Canyon, Laramie Peak, Red Buttes, the Avenue of Rocks, Independence Rock, Devil's Gate, Split Rock, the Ice Slough, Rocky Ridge, South Pass, Pacific Springs, and Church Butte (so named because Mormons are said to have held church services there). They would help deepen the now-famous trail ruts near Gurnsey, Wyoming, pass by the sites of the future handcart tragedies of

1856, improve the road, and establish ferries on the Platte River at modern Casper and on the Green River.

On their first day out from Fort Laramie they came to what is now called Mexican Hill. Heber may have been familiar with the frontier hyperbole regarding this steep cut down the bluffs to the river. While descending, so the story went, if a tin cup fell out of a wagon it would land in front of the oxen. Two days later, near Horseshoe Creek, Heber discovered a large spring which he named after himself. 1 On Sunday, June 13, while at their ferry on the Platte (frequently referred to as "Last Crossing"), they established a permanent ferry, for the Saints who would follow and as a money-making venture. Ten men were left behind to operate and maintain what soon became known as Mormon Ferry.

When the Pioneers left on June 19, they quit the Platte for good. From the Elk Horn to Last Crossing they had generally followed its gentle valley for more than 600 miles. The easy part of the trek was over, as the next fifty miles would prove. The stretch from Last Crossing through Emigrant Gap to the Sweetwater River near Independence Rock was the worst section of the whole trail between Nauvoo and Salt Lake Valley: a "Hell's Reach" of few and bad campsites, bad water, little grass, one steep hill, swamps, and stretches of alkali flats. The cattle had poor purchase; their tender hooves cracked, and some, including the ox of Mary Fielding, almost gave out in 1848 on this part of the trail, where desiccated oxen carcasses soon became a familiar sight. But the Pioneers endured and lived to enjoy refreshing draughts of the Sweetwater River, which acquired its name either from American trappers because of its contrast with the other brackish streams in the vicinity, or from French voyageurs, who called it the Eau Sucree because a pack mule loaded with sugar was lost in its water. This small, gentle, beneficent river, which all Oregonians and Mormons followed for 109 miles to South Pass, made it possible for travelers

to reach their destination in one season, avoiding a winter in such hostile country.

Like all travelers before and after them, the Pioneers stopped to climb the huge turtle-shaped Independence Rock; some carved or painted their initials or names into and on it.

Four and a half miles west was the equally famous Devil's Gate, another popular resting place on the trail. Its name derives from the notion that the formation bears the profiles of twin petrified genii. It is a 1,500-foot-long, 370-foot-deep gap in a rocky spur through which flows the Sweetwater. Heber tried to ride his horse through it but the current was too fast. He humorously commented that the devil would not let him. According to Shoshoni and Arapahoe legend, the gate was formed by an evil spirit in the form of a tremendous beast with tusks which, when trapped by the Indians, ripped open the gate and fled. (An earthquake is the more probable and prosaic cause.)

Emigrant children, including the Mormons, had great fun here, climbing to the top of the gate and tumbling rocks down into the river, firing guns to hear the marvelous reverberations, or leaning over the side and trying to see the bottom. This last feat was particularly dangerous — to do so several individuals had to form a human chain holding hands, permitting the end person to hang over the precipice at a perilous angle.

On June 27 they crossed the flat, almost imperceptible 7,750-foot-high continental divide at South Pass, the "Cumberland Gap" of the Far West. Travelers had to reach this pass by July 4 in order to get to their destination in Oregon before winter. At Pacific Springs, immediately west of South Pass, the Pioneers refreshed themselves and their animals. These famous springs, so named because their waters flowed to the Pacific Ocean, were the recognized beginning of the sprawling and ill-defined

Oregon Territory. A few miles farther on the aptly named Dry Sandy, they met the first of the mountain men, Moses Harris, with whom they consulted about their destination. Harris, who had roamed the West for twenty-five years, did not think much of the country around the Great Salt Lake; he said it was barren, sandy, and destitute of timber and vegetation except wild sage. Heber learned quickly to approach most mountain men upwind, for they generally considered cleanliness as bad as godliness; their idea of a bath was to place their clothing on an anthill and let the ants eat off the lice and nits. On the next day, still on the Dry Sandy, the Pioneers met the famous Jim Bridger, who was on his way to Fort Laramie, and spent some time with him discussing the Valley of the Great Salt Lake. The great scout, who had gone west in 1824, could neither read nor write, and

was so "likered up" he could hardly sit on his horse. The Pioneers could no: make much out of what he tried to tell them. Literally and figuratively in good spirits. Bndger undoubtedly told Heber and others one or more of his ramous tall tales, like the one about the glass mountain strewn about wuh the corpses of animals which had killed themselves running into it headlong, or the one about petrified birds singing in a petrified forest, perhaps the one about a stream which ran so fast it cooked the trout in it, or about the day he threw across the Sweetwater a rock which just kept on growing until it became Independence Rock, and maybe the story of the time some Indians chased him up a narrow canyon closed at the head by a icc-foot-high waterfall. "And how did you escape. Jim?" the Mormons may have asked. "I didn't." he'd have answered, "they scalped me."

This camp was also the setting of Bridgets well-known challenge that he would give a thousand dollars for a bushel of corn raised in the Great Basin. For his help Youns save Bridser a pass for the Mormon fern* on the Platte.

June 29 was a banner day: the Mormons made the best distance of the whole crossing — twenty-three and three-quarters miles, against an overall average of ten miles per day. Such a distance was covered only because there was no water between the Dry Sandy and the Sandy.

By July 5 at the Green River camp. Heber had seen enough of what they called "camp or mountain fever" to become alarmed. He rushed a letter of warning and advice back to the Second Division, where he assumed some members of his family were. "It affects." he wrote, "the eyes, back and in short the whole system with aches and pains, in most cases accompanied with a sickness at the stomach: it has no appearance of being fatal, and only lasts generally from 1 to 5 days: as far as we can judge it is brought on or caused mainly by the sudden change from hot to cold and rrom too hot to cool, against which we have not been sufficiently on our guard." 1 Heber himself was spared, but not Bngham Young. "This dreaded rever was almost undoubtedly Colorado tick fever — an acute infection bringing on chills, fevers to 104 degrees, pains in the muscles and joints, and the eruption of a rash of livid spots — and not the more serious Rocky Mountain spotted fever.

On July 1 the number of Pioneers was reduced by another five men, who returned to help guide the other companies which were following into the Valley. For some reason, probably haste, it appears that the Pioneers did not celebrate the Glorious Fourths On the next day they were joined by thirteen members of the Mormon Battalion Sick Detachment — bringing the total to 159 souls.

Finally, on the afternoon of July -. they arrived at Fort Bndger. a

And on to the Valley 167

poorly built ramshackle adobe establishment on Blacks Fork of the Green River put up in 1842 to service emigrants on the Oregon Trail. The Pioneers tarried at this straggling place just long enough to do some trading and repair their wagons, especially the running gear and wheels. Heber "chored around," carefully checking for loose tires, cracked or broken spokes and felloes, weakened axles, loosened bolsters, broken braces and chains, worn hubs and brakes, and broken bows and torn tops. He also exchanged two rifles for twenty buckskins, which he considered a good trade.

At 8:00 a.m. on Friday, July 9, the Pioneers quit the Oregon Trail, which there turned north, and began the last leg of their journey, following Hastings Cutoff, the barely visible track left through the Rockies by the Reed-Donner party of 1846, which perished in the Sierra snows. Even with the trailblazing done by the Reed-Donner party, it took the Pioneers sixteen days and ten camps to traverse the it6 miles between Fort Bridger and the Salt Lake Valley.

Their second day out of Fort Bridger they met a third mountain man, Miles Goodyear, passed a pure-water spring, a sulphur spring, and an oil spring. (All that this oil meant to Heber was something with which to lubricate his wagon wheels – the commercial use of black gold lay some dozen years in the future.) Then they entered the beginning of a ninety-mile-long natural highway, a chain of defiles (including Coyote Creek Canyon, Cache Cave Creek Draw, Echo Canyon, Weber River Valley, Main Canyon, East Canyon, Little Emigration Canyon, and finally Emigration Canyon) which meandered through the forbidding Wasatch Range of the Rockies into the Valley as if an ancient Titan had dragged a stick through the area.

By noon on July 12, they had made midday camp along Coyote Creek, about one mile east of a prominent and strange formation of conglomerate rocks called the Needles, or Pudding Rocks, and about one and a half miles east of the present Wyoming-Utah border. Here Young was

suddenly stricken with tick fever. He remained ill for nearly two weeks, during which time Heber took over the direction of the Pioneer camp. In the hope that Young would be well enough to travel the next day, Heber and a few others remained at the Coyote Creek camp and sent Parley Pratt and the main company on. On July 13, however, it was obvious that Young was worse, not better. Heber then rode forward to the main camp six and three-quarters miles ahead near Cache Cave and suggested that Pratt drive on to hunt out and improve a road.

For the rest of the journey the Pioneers split into three groups — Pratt's vanguard blazing the trail, the main portion following, and a rear

guard which stayed with Brigham and Heber. Pratt's company sighted the Valley on July 19 and scouted it on the 21st; on the 22nd at about 5:30 p.m. the main company arrived in the Valley via what came to be called Emigration Canyon. Early the next morning the group moved about two miles northwest and made camp on the south fork of City Creek, in the area of today's City Hall Park. There they dammed up the water and began plowing, planting potatoes, and irrigating.

Meanwhile, back on Coyote Creek, Heber and a few others went to the top of the Needles and offered up prayers for the sick, and on July 1 5, Young was well enough to travel in Wilford Woodruff's carriage. Shortly thereafter they crossed Hog's Back at the summit of Main Canyon (west of present-day Henefer) and caught the traveler's traditional first view of the continent's backbone, the Wasatch Range of the Rocky Mountain Cordillera. Despite this disheartening assurance that the worst of the mountain passes still lay ahead, Heber probably thrilled at this awesome sight of nature in her western majesty and realm, this view of light playing on distant peaks.

On the morning of July 23, the Young-Kimball detachment left Mormon Flats on East Canyon Creek and began the final section of the trail — up Little Emigration Canyon and over Big Mountain Pass, over Little Mountain, and down Emigration Canyon. The Kimball-Clayton Journal noted, "The road [up Little Emigration Canyon] in some places is rough and rocky and on side hills which makes bad traveling. The road lays through many thickets of underbrush, and forests of hemlock and poplar trees. After traveling 4V4 miles we arrived at the summit of the mountain [Big Mountain] from whence we had a fine view of the snowy mountains and the valley of the Salt Lake in the distance south west."

As Heber crossed the 7,400-foot-high Big Mountain pass he entered his new homeland, the Great Basin — a vast and forbidding area of over 200,000 square miles lying generally between the crests of the Sierra Nevada and the Wasatch Mountains, including parts of Utah, Nevada, California, Oregon, and Idaho, and inhabited only by various tribes of Great Basin Indians. It is a natural basin. What streams and rivers there are, such as the Humboldt, Jordan, Provo, and Weber, have no access to the sea. They flow into the Great Salt Lake, into sinks, or disappear by evaporation and percolation. The area is spotted with such unattractive places as Salt Marsh Lake, Little Salt Lake, Fossil Lake, and the Humboldt Sink.

Until the Mormons arrived this region had never known a white master. Imperial Spain, which had claimed it by right of discovery, had done nothing with it for centuries. England and France had never even fought

for it. The Mexicans, who took it from Spain in 1821, generally considered it a worthless waste separating more desirable lands. For perhaps four billion years the Great Basin had bent all to its inexorable will — adjust or

perish. In 1847 the Mormons decided to make the Great Basin serve them, and they did it on ancient principles worked out in Mesopotamia and among the Incas — centralized organization, division of labor, and a chain of command, all on an agricultural basis with controlled irrigation at its heart.

Roughlocking their rear wheels with chains and attaching drag shoes (wagon brakes were not then in general use), the Pioneers slid down Big Mountain and a few hours later ascended Little Mountain. At 5:00 that afternoon, suffering much from heat and dust, they were in Emigration Canyon, at Last Camp.

The next day was July 24 — the second most important day in the Mormon calendar — the marking of the official entrance into the Valley. (The first is April 6, the day Joseph Smith formally organized the church and the day on which Mormons believe Christ was born.) Of this day the Kimball-Clayton Journal recorded: "Saturday 24. We started early this morning and found the road very rough and uneven to the mouth of the Kanion which is 4^/4 miles from where we started . . . we beheld the Great Valley of the Salt Lake spreading before us ... we arrived amongst the brethren at a quarter past 12 having traveled today i2y 4 miles ... we found the brethren very busy stocking and preparing plows, and several plows to work."

Young's own journal entry was equally prosaic. "I started early this morning," he wrote, "and after crossing Emigration Kanyon Creek eighteen times emerged from the kanyon. Encamped with the main body at 2 p.m.*** Likewise Wilford Woodruff, an indefatigable diarist, noted only that "President Young expressed his full satisfaction in the appearance of the Valley as a resting place for the Saints, and was amply repaid for his journey/' 4 It was a few days, however, before the final decision was made to settle where they were. On July 25 William Clayton noted in his journal, "We shall go tomorrow if Brigham is well enough, in search of a better location — if indeed such can be found — if not we shall remain here." Brig-

ham Young's illness prevented any further searching and by July 28 Clayton recorded, "The brethren are more and more satisfied that we are already on the right spot," and Norton Jacob noted in his journal that Young said, "I know this is the right spot. I knew this spot as soon as I saw it." Thirty-three years later, after Young was dead, during the excitement of Mormonism's fifty-year jubilee in 1880, Woodruff embellished the events of July 24, 1847, with the following afterthought: President Young

"was enwrapped in vision for several minutes. He had seen the Valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: 'It is enough. This is the right place, drive on.'" 5 Such was the origin of the most famous single statement in Mormon history (but little known in Young's day): "This is the place."

The event is commemorated today by a large granite monument at the mouth of Emigration Canyon honoring the Pioneers and pre-Mormon explorers and trappers. Atop a huge shaft thrusting from the center of the base stand larger-than-life-sized figures of Brigham Young, Heber C. Kimball, and Wilford Woodruff, serenely and eternally contemplating their work.

July 24, 1847, is the traditional pivot in Mormon history — everything is related to and from this date. The return trip to Winter Quarters, the winter there, and especially the 1848 trek west are usually ignored in Mormon historiography. But Heber and Brigham and most of the original Pioneers spent only thirty-three days in the Valley in 1847. This biography must follow Heber for another fourteen months before the Utah part of his story can properly begin.

Place of revelation or not, the Valley was the first site suitable for Kingdom-building which the Pioneer leaders had seen since Nauvoo. It was vast, isolated, and fertile enough to look like the "Promised Valley" of twentieth-century Mormon lyric theatre. They were impressed with its beauty, streams, and vegetation, and they set about earnestly and immediately to tame it. At least two women (and perhaps some of the men), however, had a different reaction. They saw only a wilderness, a reptile's paradise. "I have come 1,200 miles to reach this valley and walked much of the way," Clara Decker said, "but I am willing to walk 1,000 miles farther rather than remain here." 6 Her mother, Harriet, echoingly said, "We have traveled fifteen hundred miles over prairies, desert and mountains, but, feeble as I am, I would rather go a thousand miles farther than stay in such a place as this." 7 Nevertheless, they stayed. From their disappointed reactions, however, originated the enduring misconception that the Valley was desolation. There is also some evidence that in order to persuade later emigrants of the feasibility of settling the drier parts of southern Utah, church leaders consciously or unconsciously fostered the impression that the Wasatch oasis, which had "been made to blossom as the rose," had originally been a desert. *

Since Young was still sick with mountain fever, it was Heber who assembled the camp on July 25 to give thanks for their safe arrival and the good prospects of the Valley. From the back of Brigham Young's wagon,

drawn up in some shade, Heber again exhorted the Pioneers to be faithful and obey counsel. Afterward he called his "family" together around his wagon and advised them to help each other, to be prudent and take care of all things entrusted to their care, and suggested that some should go back to the Sweetwater to kill some buffalo and dry the meat for winter consumption. He advised them to build an enclosure for the horses and cattle,

watch out for Indians, keep the Sabbath day holy, plant peach stones and apple seeds, and make clothing out of the buckskins he had purchased at Fort Bridger. 9

On July 26 Brigham Young was better, and along with Heber and a few others he rode and walked to the summit of a low mountain north of their camp. Despite recurrent and persistent rumors, however, no U.S. flag was hoisted that day. Heber, probably remembering Isaiah's prophecy regarding an "ensign to the nations," did say that someday an ensign would be flown there, but on that particular day all that was left fluttering in the breeze was one of his yellow bandanas. (The promontory, of course, was immediately designated Ensign Peak.)

The best way to visualize what the Valley looked like to Heber in 1847 is from this same summit. Heber described it as an

extensive, level looking valley . . . which lays about 25 miles to the west, and runs south about 40 miles . . . bounded by high mountains. . . . The valley looks exceedingly rich, of a loose black soil. . . . There are a number of small creeks . . . from the mountains on the East watering the valley. . . . On these creeks there is a little timber, but the valley itself looks bare of timber. . . . The part of the valley which lays on the north is mostly naked ... is not calculated for cultivation except for a few miles north of the camp. At the edge of the mountain running north from here there are many warm sulphur springs. 10

Heber was a little off in his estimation of distances. The Valley is oblong, closer to fifteen miles wide by twenty long, bounded on the west by the Great Salt Lake and the Oquirrh Mountains, pinched off in the south by Point of the Mountain, and defined on the north and east by the Wasatch Front. Geologically it is a sagebrush plain delimited by mountains.

While the Mormons were the first to settle the Valley, they were far

from being the first whites to see or visit it. The famous Spaniards, Fathers Escalante and Dominguez, got as far north as Utah Lake in 1776. The Valley itself had been explored and traversed since the 1820s by mountain men and explorers.

Thereafter, the days of Heber and Brigham were crowded with the

supervision of laying out a city, planting potatoes, corn, beans, peas, buckwheat, and other crops, assigning building lots, dealing with the Indians, building homes, a fort, a bowery, and fences, repairing equipment, and exploring. They worked in a little recreation by bathing in the warm springs at the base of Ensign Peak and at a place they called Black Rock by the Great Salt Lake. The warm springs (today's Wasatch Springs) have a temperature of 109 degrees and are quiet evidence of Utah's early volcanic history. Black Rock was later developed as a beach resort and the formation still stands. (Heber eventually built a ranch house there — see below, p. 222.)

On July 29 the rest of the Sick Detachment of the Mormon Battalion and the Mississippi Saints arrived in the Valley and swelled the population to about 400.

On the first Sabbath following the arrival of these two companies, some overall plans and rules were formulated. "Elder Kimball . . . rose to lay before the brethren some items of business, whereupon it was decided that the three companies [the Pioneers, the Battalion, and the Mississippi Saints] form into one camp and labor together, that the officers be a committee to form the corral. . . . That horses and mules be tied near the camp at nights . . . that we go to work immediately putting up houses . . . that the houses form a stockade or fort to keep out the Indians; that our

women and children be not abused and that we let the Indians alone." n

Subsequently the Pioneers renewed their religious covenants by being rebaptized in City Creek and then set to work building the fort and their homes. By August 12 seventeen homes were under construction, five of which belonged to Heber. The fort was built of adobe and covered ten acres — where Pioneer Park is today. Its walls were nine feet high and twenty-seven inches thick. The houses were roughly fourteen by sixteen square feet, built next to the wall facing a common green.

Heber's four rooms (one of which was a good-sized storeroom) were built in a row on the east side of the stockade (on the west side of today's Second West Street between Third and Fourth south streets). His complex was for years the largest structure in the Valley and was used as a school, for religious meetings, and for nearly all civic and legislative meetings until at least August, 1853.

By Sunday, on a hot August 22, it was time to return to Winter Quarters to prepare for the final migration the following year. On this Sunday a special conference was held in the Bowery, a temporary shelter which had been erected on the block Young had designated for building a temple. Brigham presided, but Heber conducted the extensive business which remained to be transacted. While the assembly sat quietly on rude benches,

he said, "These are matters for your consideration — if the brethren have any interest, we want an expression of it — if they have not, be silent and [we] will transact the business" — a typical example of Mormon democracy.

Fanning himself with his hat, Heber then gave the faithful a pep talk to forge them into a cooperative unit and to steel them for the rigors of the

forthcoming winter. "I wish to God we had not got to return," he said, 'if I had my family here, I would give anything I have. This is a paradise to me. It is one of the most lovely places I ever beheld." I2

Before the meeting was over it was decided to fence part of the crops, to call the community the Great Salt Lake City, and to name a number of streams. Heber is credited with the felicitous thought of naming the river to the west (which connected fresh-water Utah Lake with the dead Great Salt Lake) the Jordan.

The people were then organized into wards and a stake. (A ward, a term borrowed from politics, is a congregation; a stake, a reference to the wooden stakes which supported the tents and tabernacle of ancient Israel [Isaiah 33 : 20, 54 : 2], is a group of wards; cf. diocese.) John Smith, uncle to Joseph Smith, who was then en route to the Valley, was named and sustained as stake president. (After he arrived in the Valley that September he selected Charles C. Rich and John Young as counselors and organized a twelve-man High Council. This organization cared for the approximately 1,600 who were in the Valley by that winter and formed the basis for government in Utah until January, 1849.)

Five days later Heber bade farewell to Ellen Sanders, then four months pregnant. Undoubtedly he arranged for Harriet, who was also pregnant, and Clara Young to look after Ellen as her time drew near. (Ellen survived that first winter in the Valley, but her son did not, and Heber never saw the child.) That same day Heber turned his affairs in the Valley over to the stewardship of Edson Whipple, saddled up and left with Young and 106 others for Winter Quarters. Over 100 Pioneers, including all the women, remained in the Valley. Since William Clayton had already departed (with the ox teams), Horace Whitney kept Heber's journal on the return trip.

Heber's return was much the same as coming out except that the newness had worn off, and his party, unencumbered with slow-moving oxen,

made the journey in only sixty-six days. En route they met each of the ten companies and 1,553 Saints of the Second Division heading for the Valley. At Pacific Springs Heber met the three members of his family who had followed him west. How he reacted to the fact that so few had followed his advice is unknown.

On September 9 the Pioneers encountered a party of Crow Indians, far to the south of their homeland along the Yellowstone River. It was a raiding party willing to risk stealing horses even from the ferocious Sioux. Once they saw the Mormons, however, they promptly forgot the Sioux and stole forty to fifty head from the Pioneers. Although the Mormons gave chase, only five were recovered, and Heber lost his own chestnut.

The wealth and prestige of the Red Knights of the Plains was measured by horses: they paid debts with horses, bought wives with horses, made war on horseback, ate horses if necessary, and would risk their lives to steal horses. An armed, mounted Plains Indian was the perfect horseman, the ultimate fighting machine of his age. At full gallop he could carry and shoot up to 100 shafts, over or under his horse's neck, fast enough to keep one or more in the air at all times and powerfully enough to kill a buffalo. For fun and under ideal circumstances he could keep as many as eight arrows aloft at one time.

While the Mormons seldom fought the Plains Indians, they were certainly briefed on this formidable foe. The wisest course of action was always to avoid conflict or outrun it if possible, but once a fight commenced, they were advised to fight to the end, never surrender, never retreat, and save the last bullet for themselves, for many Indian tribes had raised torture to a fine art to honor the bravery of their captives.

Two weeks later, the Sioux stole eleven more horses from the seemingly careless Pioneers. This time Heber and Brigham were among those racing across the sage-covered plains in pursuit. They soon discovered that the horses had been stolen by the same band of Sioux they had met on their outward journey and that they knew the chief. The chief returned the eleven horses and then bragged that his braves had recently stolen forty-five horses from some Crows. Whether the old chief knew that these were the Mormon horses is not known.

In an attempt to regain more animals, Heber went to see the chief again. In front of the chief's tepee the unsmiling Heber demanded more horses – and got them. "I verily believe," he later commented, "that if I had had a few men with me of sufficient energy and resolution while at their camp, I could have secured all of the stolen horses." M

In between these Indian troubles Heber and Brigham had a run-in with Ursus horribilis, a grizzly bear, the most dangerous animal in western America. (Once in the early days of San Francisco some "sports" arranged a contest between a tiger and a grizzly. The bear cuffed and bit the great cat to death in less than a minute.) While they and a few others were walking along Deer Creek, just east of today's Glenrock, Wyoming, searching for veins of coal, they flushed a sow and her two cubs. One of the party, rather

unnecessarily it appears, shot three times at her. The rifle misfired but drew the attention of the bear, which charged the company. By the time Heber and Brigham got off two ineffective rounds the bear was within about thirty feet of them. They quickly scrambled up the high rocky bank of the creek to safety. Seeing them out of reach, the sow ambled off. 14 Luckily for Heber, the grizzly is the only member of the bear family that is a poor climber.

At Fort Laramie they met Commodore Robert Field Stockton of the U.S. Navy. He and his men, who had recently fought in the Mexican War, joined the Mormons and traveled with them to six miles west of Chimney Rock, where he crossed the Platte to the Oregon Trail.

The remainder of the return proceeded without incident. On October 31, about one mile from home, Young called the men together and gave them well-deserved praise, which could be as sweet as his chastisement was sharp: "Brethren ... I wish you to receive my thanks for your kindness and willingness to obey orders; I am satisfied with you; you have done well. We have accomplished more than we expected. Out of one hundred forty-three men who started, some of them sick, all of them are well; not a man has died; we have not lost a horse, mule, or ox, but through carelessness; the blessings of the Lord have been with us. . . . You are dismissed to go to your own homes." 15

About sunset they drove triumphantly into town, to streets crowded with people, and many happy reunions were effected. A journey of over 2,200 miles and nearly seven months was successfully and finally completed. A road had been charted and a colony planted. Heber could now spend a relatively quiet fall and winter in Winter Quarters before making the return trip the following summer.

NOTES

1. Heber's Spring, known locally as "Mormon Spring," is located in the extreme southeast corner of section }6, nine miles west of Glendo on Horse Shoe Creek Road, between the creek and the road. The spring still appears as it did in Heber's day — covered with scum and alive with frogs.

2. James Smithies Diary, 41, typescript in author's possession.

3. Watson, ed., Manuscript History of Brigham Young: 1846-47, 564.

4. Wilford Woodruff Journal, July 24, 1847, Church Archives.

5. From Woodruff's sermon, July 24, 1880, as cited by Preston Nibley in Brigham Young, the Man and His Works (Salt Lake City: Deseret News, 1937), 98-99.

176 THE PIONEERING INTERLUDE

6. William E. Berrett, The Restored Church (Salt Lake City: Deseret Book

Co., i944)> 383-

7. Orson F. Whitney, "Pioneer Women of Utah," The Contributor, vol. 1 1 (Sept., 1890), 405. These statements are so similar it may be that only one of the two women actually voiced this sentiment.

8. See Richard H. Jackson, "Mormon Perception and Settlement," Annals of the Association of American Geographers, vol. 68 (Sept., 1978), 317—34.

9. H. C. Kimball, Journal, July 25, 1847, Church Archives.

10. Ibid., July 24, 1847.

1 1 . William Clayton s journal, 336-37.

12. H. C. Kimball, Journal 94, Aug. 22, 1847, Church Archives.

13. Ibid., Sept. 21, 1847.

14. Ibid., Sept. 18, 1847. Deer Creek is located immediately east of Glenrock, Wyoming. The rocky heights, about a quarter-mile south of the main highway, are clearly discernible.

15. Ibid., Oct. 30, 1847.

CHAPTER 15

The Return

During Heber's absence there had been three deaths in his family — Helen's infant, Helen Rosabelle, Sarah Ann Whitney's little David, and Vilate's brother William, who had died while working in Missouri. When Sarah Ann's child was dying, Vilate's loving generosity revealed itself: her Solomon was ill at the same time and both infants appeared near death. Sarah Ann's grief for her firstborn was such that Vilate, mother of seven living children, prayed that if God required one, he would take hers and spare Sarah Ann's. Such were the bonds of love which could exist between "sister wives" in the Mormon system of plurality. Even so, Vilate's child lived and Sarah Ann's died of the dread cholera. 1

During his absence Heber's wives had not only generally tended to their own material wants — Vilate had earned a little money by renting her dining room to two non-Mormon merchants from Nauvoo who had freighted out a line of goods, groceries, and fine wines and liquors — but also to their spiritual needs. They had held meetings with each other and enjoyed several spiritual experiences. On at least one occasion Vilate and Presendia were present when the gift of tongues was manifest. At least

twice, several of them, including Vilate, Presendia, and Laura, administered to sick babies. From the beginning Mormons believed that the sick could be healed by the laying on of hands and the giving of blessings, or "administering," as this act is still called. On the frontier and especially under polygamy, Mormon women were much more engaged in such spiritual acts than today. They were not only permitted but encouraged to pray with their families and to administer to the sick.

These women were convinced that the "destroyer'* was present and waiting to snatch infants away. Once they believed they saw the face and shoulders of Satan through a window. To them such trials were necessary to fit them for the highest degree of post-mortal exaltation, and they practiced humility, prayer, and fasting to overcome the adversary.

177

178 THE PIONEERING INTERLUDE

On the first Sunday after the return, Orson Pratt was assigned to give an account of the Pioneer journey and to describe for all their new home. Thereafter many meetings were held to bring the Twelve up to date on past and present problems. All kinds of things demanded their attention — looking after the poor in Winter Quarters, especially the families of the Mormon Battalion; consolidating scattered graves into one central cemetery; petitioning the Iowa legislature for a post office and county government; supervising the activities of the church trustees in Nauvoo, especially the disposition of the temple; directing the activities in the four mission fields of that day— England, the Pacific Islands, the southern states, and the eastern states; and, above all, preparing for another winter.

In the midst of all these and other activities one long-delayed act of church organization finally took place. Since the death of Joseph Smith,

Brigham Young had led the church in the capacity of president of the Quorum of the Twelve Apostles. This had worked well; few questioned his authority. Indeed, some considered the Quorum of the Twelve enough leadership. In December, 1847, however, the First Presidency was reorganized. There seems to have been neither revelation nor pressing need for this move, and the sources do not make it clear why the reorganization took place when it did. In a forthcoming dissertation, however, Ronald Esplin has pointed out that Young had said, since leaving the Valley of the Great Salt Lake, that the spirit had whispered to him repeatedly that the presidency must be organized and the Twelve dispersed throughout the world on missions – which they were during February 1849. One other reason, perhaps, was that for the first time since the death of the Prophet the Saints were enjoying relative peace and security. No one was threatening them, a new home had been found and colonized, and church leaders were able to concern themselves with less pressing matters.

Brigham Young first suggested forming a separate First Presidency in October, and the proposal was discussed formally in a November meeting of the Quorum of the Twelve Apostles. Several were against it. They believed that a First Presidency could not be appointed without revelation. There was also the feeling that the creation of a separate First Presidency might diminish the role of the Quorum of the Twelve. Orson Pratt, one of the main dissenters, complained that the subject "has been thrown in incidently in conversation." 2 After several more discussions, a final meeting was held on December 5 at the home of Orson Hyde, leader of the Iowa Saints, a few miles south of Kanesville. In Hyde's comfortable living room, Young again presented the question of reorganization to the nine Apostles present. When the question of power and authority came up, sitting back in his chair and glancing around the room at Orson Pratt, Heber com-

merited, "I don't consider it would give any more power [to Young, Richards, and himself] than they have now," and ingenuously added, "I have all the power I can handle. 1 ' ' After thorough discussion, the proposal passed unanimously. Hyde, who would later succeed Young as President of the Quorum of the Twelve, then moved that Young be sustained as President of the church. To the surprise of few, Young promptly selected Heber as his First Counselor and Willard Richards as his second. On the following December 27, this reorganization was sustained by the general membership of the church in that area during a general conference held in Kanesville. After three and a half years the Saints again had a First Presidency, and Young, the dynamic, pragmatic "Lion of the Lord," led as chief executive.

There were certainly more capable and better educated administrators Young could have chosen for a first counselor than Heber — Wilford Woodruff and John Taylor, for example, who eventually did head the church. If one accepts the imperative in Heber's 1842 patriarchal blessing — "Thou shalt attain to the honor of the three" — and the principle of revelation, then his selection can be considered providential. Moreover, Young knew Heber from years of totally dependable friendship, proven loyalty, well-tried faith, compatability, spiritual energy, and unquestioning obedience to authority. As already noted, Brigham, Heber, and Willard had been functioning as a sort of executive committee since 1844. In any event, never did Young seem to have regretted his choice. Heber remained loyal until death.

As a cousin and convert of Young, longtime Apostle, secretary of the Quorum of the Twelve, and Heber's companion during the first British mission, Willard Richards was close to Brigham Young and to Heber, and was thoroughly conversant with church affairs. He was also relatively well educated, a superb recorder and secretary, and the essence of obedience and submission.

Prior to his conversion in 1836, Richards toured with his "Electro

Chemistry" show in the 1820s, became interested in herbal medicine, and in 1833 joined the Friendly Botanic Society. The following year he went to Boston to take a six-week course with Samuel Thompson, founder of the Thompsonian method of herbal medicine, and became "Doctor" Willard Richards — the title is invariably used in Mormon literature. (Several "Botanic Family Physicians" were attracted to Mormonism and rose to positions of influence. Besides Willard there was his brother Levi, who became Joseph Smith's personal physician; Frederick G. Williams, a counselor to Joseph; Sampson Avard, leader of the unauthorized Danite Band; Isaac Galland, a land speculator from whom Joseph purchased the site of Nau-

voo; and John C. Bennett, one-time mayor of Nauvoo. 4 Probably Mormons were attracted to these men for their use of herbs rather than drugs.)

Thereafter Richards served the church faithfully in many assignments as a clerk. He kept Joseph Smith's private journals and was with the Prophet at the time of his assassination in the Carthage jail. He became church historian in 1842, and even while a member of the First Presidency, he was primarily occupied with the business of record-keeping, continuing to serve as Church Historian, Church Recorder, and, later in the Great Basin, as editor of the Deseret News. Perhaps it was for these skills that Young chose him as Second Counselor. Certainly it was not for executive assistance: Young delegated few of his executive prerogatives and responsibilities to anyone.

Most of the late winter and early spring was spent in preparation for going west, relocating in Kanesville those who would not or could not go, and "setting in order the things of the kingdom." At the general conference of April 6 Elders Orson Hyde and George A. Smith were appointed to remain in charge of the Saints in Kanesville. Heber's father-in-law Alpheus

Cutler may have been appointed to supervise the winding down of Winter Quarters. He became disaffected, never went west, founded the "Cutler-lite" church, and his two daughters, wives of Heber, remained with him.

Sometime during this spring, Heber called a meeting of all the male (mostly adopted) members of his family. They all came together in his two-story log home, where, after the usual exhortations to be faithful, obedient, and industrious, he encouraged them all to go west with him. He regretted that he was in debt himself and could not help them much, but said he would do what he could, even to sending his teams back to pick them up once he had reached the Valley. "In five years," he promised them, "you will [be] better off than when in Nauvoo. ... I hope ... to see Israel gathered, Zion established, the Saints settled in peace. I can then lie down for a season. I want my family to gain riches, be honorable and . . . independent." 5

By May the Saints had been divided into three great companies totaling 2,408 people to be led by Young, Kimball, and Richards and Amasa Lyman. On May 26 Young left Winter Quarters to join his company, which had left previously and was waiting for him west of the Elk Horn River; this company consisted of 1,220 people, 397 wagons, and 2,251 horses, mules, and cattle.

Heber left Winter Quarters May 29, with his company of 662 people, 226 wagons, and 1,253 horses, mules, and cattle, plus sheep, pigs, chick-

ens, cats, dogs, goats, geese, doves, a squirrel, and some beehives. (Richards's and Lyman's company of 526 left in July.) The sources indicate that Heber had about sixty-six members of his family with him – at least twenty-six wives, nine children, some grandchildren, a number of adopted

sons and their wives, a niece, and several children of his wives by previous marriages. As in 1846, his daughter Helen and his wife Sarah Ann Whitney were pregnant. 6 Winter Quarters was soon lost to view. Heber hardly looked back; the rest of his destiny lay to the west.

The 1848 trip west was not made by a hand-picked group of skilled men as in 1847, but by a congress of old and young men and women and children. It was more like the companies which had left Nauvoo in 1846. Still, as a result of experience and discipline, the three companies made the trek surprisingly well and fast. Heber's section took 1 14 days to make the journey, only three days over what the unencumbered Pioneers had required. Young arrived in the Valley September 20, Heber on the 2.4th, and Richards on October n. It appears that Heber followed the route of 1847 with but one exception — on July 1 7, six miles west of Chimney Rock at an old buffalo ford, he crossed the Platte and followed the Oregon Trail to Fort Laramie via Robidoux Pass just south of Scotts Bluff, saving about ten miles. Even though each company was assigned one or more blacksmiths, he may also have taken this route to visit the smith the Robidoux family maintained in the pass. Maybe it was simply an attempt to find better feed for his animals.

It was only natural, with a larger company including many women and children, that there would be more deaths, accidents, loss of cattle, and Indian troubles than in 1847. While Heber's company had still been on the Elk Horn, some Otos and Omahas drove off a few head of cattle. Later, many of the oxen gave out, some falling dead in their yokes. More than thirty, for example, expired along the Big Dry Sandy, just beyond Pacific Springs.

Heber, protective, concerned, and perhaps a little officious, carefully looked after the women in his company. He scolded some of them for bathing in the Platte at a late hour (with little brush or timber lining its banks, when else could they have bathed?), and admonished them not to "ramble away from camp," or go visiting from wagon to wagon, but to

stay home and keep themselves clean and their children and wagons clean.

Of the four recorded female deaths on the 1848 trek, the saddest was along the Loup River. Six-year-old Lucretia Cox in Heber's company fell off the wagon tongue and was crushed by the fore wheel of the wagon. Her pitiful screams brought her parents, but she died quickly. Heber came as

soon as he was informed and tried to comfort the parents. Unfortunately such deaths were not uncommon. Children, probably including Heber's, could not resist the temptation to ride between the oxen, balancing on the wagon tongue. Heber, shaken by this tragic loss so soon after his admonition to the women, on the following Sunday scolded, "It is better for mothers to tie up little children in the wagons than bury them. Mothers don't half the time know where their children [are]." 7

Perhaps he was a bit unfair. Some of the women were as busy as the "dear brethren." Heber's wife Mary Fielding (widow of Hyrum Smith) and her stepdaughter Jerusha drove their own wagon, for example. And somewhere along that dreadful stretch between Last Crossing and the Sweetwater was where Mary's renowned ox lay down in its yoke and refused to move. But after being administered to, it got up and pulled the wagon of this famous early Mormon widow safely into the Valley. 8

There were also births, at least ten in Heber's group. Sarah Ann Whitney gave birth to David Orson on August 26 along the Sweetwater River, and Heber's daughter Helen had a son, William Howard, on August 17, also on the Sweetwater one mile west of Sage Creek. But William died five days later at 9 p.m. on August 22 on Helen's twentieth birthday, and was buried the next day in a curve of Spring Creek one mile west of the Sweetwater near South Pass. This infant's death was Heber's greatest trial

during the 1848 trek, indeed one of the greatest trials of his life. Helen had already lost an infant daughter at Winter Quarters while her husband was with the Pioneers of 1847. Another loss, so soon after her first, prostrated her with grief and with what Priddy Meeks, still another botanic doctor, diagnosed as a prolapsus uteri, a fallen uterus. There was so much concern over Helen's condition that the whole camp laid over August 24. On that day Helen's husband Horace and Heber even took the extreme measure of disinterring the infant to determine whether it might have been prematurely buried. It had not been. 9

Helen herself was convinced she was dying. As she lay in her wagon in the August heat and dust she gave parting kisses to her husband, mother, and father, and told her mother not to mourn for she would soon follow. This shook Heber out of his cocoon of sorrow and he cried out, "Vilate, Helen is not dying!" 10 He then administered several times to the prostrated daughter and her distraught mother and somehow, largely through will and faith, got them to the Valley, where they both eventually recovered in mind and body.

It was a Sunday, September 24 when Heber's company finally reached the Valley. Brigham Young and many others were on hand to greet them.

Church services had been held up pending their arrival. After a 3:00 p.m. meeting at which "Brother Brigham spoke until nearly dark," Heber and six wives — Vilate Murray, Christeen Golden, Lucy Walker, Harriet Sanders, Francis Swan, and Mary Ann Shefflin — "partook of a most excellent supper" prepared by the two wives who had come west in 1847, Ellen Sanders and Mary Ellen Harris. Heber's pioneering days were over for good. 11

NOTES

1. H. M. Kimball, Woman's Exponent, vol. 14 (Jan. 1, 1881), 118.

2. Brigham Young Papers, Council Minutes, Nov., 1846, Church Archives.

3. Ibid., Dec. 5, 1846.

4. See Robert T. Divett, "Medicine and the Mormons: A Historical Perspective," Dialogue: A Journal of Mormon Thought, vol. 12 (Fall, 1979), 16-25.

5. H. C. Kimball Papers, Church Archives. The date has been torn off this document.

6. The best source for this 1848 trek is William Thompson, clerk of Heber's division, "Journal of the travels of H. C. Kimball's Division, from Winter Quarters to Salt Lake, 1848," H. C. Kimball Papers, Church Archives, and "Journal History of the Church, Church Emigration Second Division, First Counselor Heber C. Kimball in Charge," May 29-Sept. 24, 1848, Church Archives.

7. Brigham Young Papers, Council Minutes, June 18, 1848, Church Archives. Some women likewise perished or were injured. Their totally inappropriate clothes caused them to fall or be dragged under the wagon wheels — such was the force of fashion and modesty. Several brave souls wore the safer "bloomers."

8. The most famous of all Mormon widows was, of course, Emma Smith, wife of Joseph, but she refused to go west. In spite of all the inducements and offers from Brigham Young and Heber she preferred to remain in Nauvoo and make the best of things. She eventually married a non-Mormon in 1847, applied for membership in the Methodist Episcopal Church (her pre-Mormon faith) in 1848, and her eldest son, Joseph Smith III, became the first president of the Reorganized

Church of Jesus Christ of Latter Day Saints. See Almon W Babbitt to H. C. Kimball, Jan. 31, 1848, H. C. Kimball Papers, Church Archives.

The traditional heroic view of Mary Fielding as a lone widow left to her own devices from Nauvoo to the Valley is not quite correct. In the first place she was no longer a widow but a wife of Heber; furthermore she traveled with her brother Joseph. Both Heber and Joseph (and others) provided her with a great deal of help and encouragement along the trail.

9. Daniel Davis Diary, Aug. 24, 1848, Church Archives. It was most unusual to stop even small companies, let alone the great company Heber was leading, for deaths.

10. Crocheron, Representative Women, 111-11. Helen lost her first four children.

11. Daniel Davis Diary, Sept. 24, 1848, Church Archives. Mary Ellen recorded a pretty little incident when she entered the Valley with the Second Company. "I found Ellen Sanders with supper ready. How charming to walk into a house and sit down to a table once more. . . . She told of her travels and 1 told mine until a late hour, but we finally slept and rejoiced together that so goodly a number of our friends had arrived safely." Mary Ellen Able [Harris], Kimball Pioneer History, 2.8. Church Archives.

PART IV

THE KINGDOM-BUILDING AND FIRST PRESIDENCY YEARS 1848-68

I know you will prosper, and live in peace in the mountains of the Great Salt Lake, and be perfectly independent.

Journal of Discourses, Aug. 13, 1853

CHAPTER 16

A New Beginning in Deseret

With Heber's second arrival in the Valley in 1848 a new and final phase of his career and life began. He never again left the Mountain West, and only once during the last twenty years of his life did he leave the area of present-day Utah. From his baptism in 1832 Heber had been generally an independent missionary and Apostle, but after he became First Counselor to Brigham Young in 1846 he went on no more missions. All of his zeal and energy were gradually funneled into devoted support of Young and di-

rected toward the building of what twentieth-century Mormon historian Leonard Arrington called the Great Basin Kingdom.

While he became a devoted counselor, he instinctively realized that friendship in the fullest sense can exist only between peers; furthermore, Heber had no intention of becoming lost in Brigham's shadow. He succeeded in maintaining his independent spirit, rugged individuality, and parity through his increasingly powerful and outspoken preaching style and his penchant for prophecy — two traits which made Heber nearly as well known as Brigham.

In Utah Heber became as important and as influential as it is possible in the Mormon Church for anyone, other than the Prophet, to become. It could be argued that of all the men who have ever served as counselors to the various presidents of the Mormon Church, Heber is the most well known; certainly he is among the best remembered.

To 1848 there had been many rifts in his life, created by his various missions and the troubles which had caused him to move from state to state. Once in the Salt Lake Valley, however, these ceased, and his life became more routine and predictable — and harder to chronicle. The sources are scantier: he stopped keeping journals and wrote fewer letters to Vilate detailing his activities. For the rest of his life he devoted his energy and talents to building what he considered to be the earthly kingdom of God (to him Salt Lake City was to become the center of a worldwide kingdom

directed by the First Presidency and the Quorum of the Twelve Apostles), caring for his enormous family, helping settle the thousands of emigrants

who flooded into the Valley annually, and looking after a host of ecclesiastical and political duties.

This last phase of his life does, however, divide conveniently into three political periods: (i) the State of Deseret, 1849-51; (2) the Territory of Utah I, 1851-58 (to the end of the "Utah War" and Brigham Young's governorship), and (3) the Territory of Utah 11, 1858-68 (from the beginning of the non-Mormon governorships to Heber's death). Throughout these periods he engaged in many simultaneous political, economic, social, and cultural activities, making it difficult to present his life in a strictly chronological manner.

The members of the First Presidency, the troika of Mormon leadership, shared some features: all were in the prime of life and clean-shaven. But they differed in other respects. Heber was balding with sideburns, while Young's and Richards's collar-length hair was scrolled under or curled at the ends. And while Heber and Young were powerfully built, Richards was a twinkle-eyed, roly-poly, double-chinned cherub.

In the Great Basin Young stamped his personality and will on everything – all political, social, economic, and cultural life. As chief executive he delegated little decision-making to others. The power of the ancient formula "Verily, verily, thus saith the Lord" was stated or implied by Young in most of his public utterances. Richards, probably due to lingering palsy and dropsy, remained a clerk and recorder, a man behind the scenes, inconspicuous, retiring, but powerful with the pen, the drafter of most of Young's church and state papers, and editor of the church-owned Deseret News. Heber, a modern Jonathan, was as loyal a friend, follower, and supporter as any man could be, and was clearly the second in command.

During the first few years in the Great Basin the members of the First Presidency were paternalistic, authoritarian, and not only tried to do everything all at once, but succeeded rather well. They addressed themselves to cultural and social problems as well as to the more pressing and imme-

diate economic and administrative necessities. Authority was concentrated in a few hands.

When the members of the First Presidency arrived for the second time in the Valley, they found about 5,000 people living there, and there were shops, mills, bridges, and more than 1,000 acres of land under cultivation. There had been 15 deaths (including Heber's son Samuel Chase, who died February 3, 1848) and 120 births. The church organization had worked well and had provided adequate civil and religious leadership.

The now-famous cricket scourge and the seagulls which had eaten the

crickets and saved some of the crops had occurred during the preceding May and June. Curiously, despite the miraculous nature of this event in current Mormon thought, it was not commented on much at the time and was hardly mentioned in the First General Epistle of the First Presidency of April, 1849. Cricket and grasshopper plagues were common terrors for many years in Utah. (One invasion took place on the day of Heber's funeral.)

Among the initial activities of Heber and Brigham Young was distribution of additional city and farm lots. In 1847 they had already allotted 114 ten-acre blocks. By October they had organized an additional sixty-three ten-acre blocks and had apportioned over 11,000 acres by lot to 863 applicants for city and farm sites. Among the first lots thus distributed were the prized "inheritances" around the temple block that had been reserved since August, 1847, for the First Presidency and other prominent Pioneers. Heber, perhaps because of his large family, received the largest portion — almost the entire ten-acre block northeast of the temple block.

The First Presidency encouraged farming, animal husbandry, even bee- and poultry-keeping, and pushed to the limit all activities which would maximize self-sufficiency — not only to supply the basic needs of those already in the Valley and the anticipated thousands of emigrants to come, but to preserve their independence from the Gentiles and to save the cost of freighting.

It was also necessary to formulate policies for the natural resources in the area and to begin their development. There would be no private ownership of water and timber (and later minerals). These were to belong to all. No one would be allowed to carve out huge cattle baronies, as later happened in Colorado or Wyoming, simply because the early settlers first gained control of the few water resources.

Water was also harnessed for grist, linseed oil, molasses, and saw-mills; coal, lead, plaster of paris, and sulphur were mined and dug; salt was refined; lime was burned for mortar and cement; carding machines, tanneries, a pottery, blacksmithies, a foundry, a blast furnace, a printing press, and several machine shops were set up. A number of consumer goods were manufactured: combs, cutlery, shingles, nails, paper, cloth, hats, cordage, brushes, soap, crockery, locks and hinges. The Saints built bridges, canals, miles of walls, fences, ditches, and roads; surveyed a rail-road; built chapels, schools, and shops, a council house, bathhouse, state-house, tithing storehouse, Seventies' Hall, Tabernacle, social hall, endow-ment house, arsenal, courthouse, warden house, and penitentiary. To hasten the erection of some of these necessary buildings, and to give work

to the needy, a public works program was set up under the general direc-tion of Daniel H. Wells — a dynamic personality who later became a mem-

ber of the First Presidency.

The Mormons even printed their own paper money and coined some gold pieces from the gold dust brought into the Valley by the Mormon Battalion. Between January 2 and 5, 1849, Young, Kimball, and Newel K. Whitney signed 1,565 notes (in denominations from fifty cents to five dollars) and reissued 256 Kirtland Safety Society Bank notes with a total face value of $5,529.50.

But food, clothing, and shelter were in short supply during the extremely harsh winter of 1848-49. When a gaunt Heber stood up in a gathering of men whom he knew to be feeding their families on beefhides, wolves, dogs, even skunks and dead cattle and said, "Never mind, boys, in less than one year there will be plenty of clothes and everything that we shall want sold at less than St. Louis prices," even he considered it "a very improbable thing." Charles C. Rich told him that he "had done up the job at prophesying that time." 1 (Heber and Charles must have forgotten 2 Kings, where there is described, at the time of the Syrian Wars, a famine so terrible that people ate asses' heads, doves' dung, even their own children. At the height of this crisis, Elisha prophesied a miraculous end to the famine, and the next day the Syrians, leaving behind all their stores, fled before the rumor of approaching Hittite and Egyptian mercenaries.)

Heber's daring prophecy was fulfilled, not quite so dramatically, by the Gold Rush, when some 50,000 gold-seekers went overland to California in 1849. From 15,000 to 20,000 passed through Salt Lake City in need of fresh supplies, ground grain, wagon and harness repair, and help in lightening their loads. The Mormons were in a position to provide the necessary goods and services, and the rate of exchange greatly favored them, as they were able to trade at one-fifth to one-half of eastern market value. Three heavy wagons went for one light one, and sometimes a team of oxen would be thrown into the deal; a wagon could be bought for half what the iron would cost in St. Louis; horses and mules rose to $200 a head.

The Saints benefitted not only from forty-niners hastening to the gold fields, but also from merchants rushing goods to California. Near Salt Lake City many merchants, hearing that goods were being sent to California in ships, feared the market would be glutted before they got there and sold out cheaply to the Mormons. Some of these travelers gave up the quest and stayed over in the Salt Lake Valley, some even joining the church.

To dissuade the Saints from joining this mad rush, leaders told them that the proper use of gold was for paving streets and making culinary

dishes(!), that gold was a good servant but a terrible master, and that when they had preached the Gospel and built up the Kingdom, God would give them all the gold they wanted. Few went; most stayed to build.

To facilitate the immigration and settling of thousands of annual converts from Europe which this expanded missionary program generated, and to help bring the remaining impoverished Saints from Iowa, the Perpetual Emigration Fund was organized. Heber was one of its founders and original directors. During the October, 1849, conference, he reminded the people that in the Nauvoo temple they had convenanted "that they would not cease their exertions until the poor were gathered, " and urged them to contribute of their means to this end. 2

The fund, formally created in September, 1850, was raised by voluntary subscriptions and based on the idea that money advanced to immigrants would be repaid by them after they settled in the Valley and thus the fund would be perpetuated. The fund accomplished its main purpose well. Between 1850 and 1859 the society brought to Zion 4,769 immigrants at a cost of $300,000/ and in forty years at least 80,000 came.

As thousands of new converts from all over the world inundated the Valley, Heber and Brigham Young were busy overseeing the work of exploring the area, colonizing, and settling the new arrivals. The actual locating and planting of colonies was delegated to the Apostles, but Brigham Young and Heber spent much time supervising and visiting the established colonies.

Very little was left to chance. After the sites had been carefully selected, equal attention was given to the choice of the leaders, and the first settlers of these colonies themselves were often "called." For the last twenty years of Heber's life, colonizing continued unabated. It was part of the basic doctrine of the "gathering/ 1 Within five years eight counties and forty-nine wards were organized, and during the first decade ninety-nine colonies had been planted in the Great Basin throughout an area extending 1,000 miles from north to south and 800 miles from east to west. Settlements ranged from Fort Lemhi (then in Oregon Territory, now Idaho) on the north to Parowan on the south and as far west as San Diego. The first major settlement after Salt Lake City was Brownsville (now Ogden), thirty-eight miles north of Salt Lake City, originally settled by Miles Goodyear before the Mormons arrived. In 1849 Brigham, Heber, and others planned the city and organized the second stake in Utah. The next large settlement was Provo, about forty-five miles south of Salt Lake City, which Brigham and Heber established during the spring of 1 849.

By the time of Heber's death in 1 868, 237 colonies had been planted,

and he had made over forty visits to these settlements. The shortest was a one-day trip to Farmington, Davis County, in 1866, and the longest was a thirty-three-day trip to Fort Lemhi, 380 miles north of Salt Lake City, in

1857.

Some of these many trips provided rest, relaxation, adventure, and a change of pace and scenery. As in 1847–48 while crossing the plains, Heber was greatly interested in the flora, fauna, mineral deposits, topography, and indigenous population of his new homeland. He usually traveled without members of his family, but occasionally he would take a son or wife along. Some of the expeditions were rather large. The June, 1857, trip to Fort Lemhi, for example, included 142 men, women, and children, 54 wagons, 168 horses and mules, and 2 boats. Another trip to Cache Valley in June, i860, totaled 116 men, women, and children.

The Deseret News frequently printed glowing accounts of the good done for the scattered Saints by these visits. A typical one of August 21, 1852, reported rather tendentiously that the First Presidency "enjoyed a very pleasant trip, . . . realizing that the Saints have learned wisdom and truth, and observed an increased desire in them to do better. ... In every place visited, they rejoiced for the privilege of receiving instruction and manifested by their works that they would live accordingly. 1 '

On one such trip in 1851, Heber encountered the practice of Indian slavery. This evil had been going on since before 1 800 and was so lucrative that the Indians even preyed on one another to acquire captives, mainly children, to sell to the Mexican traders for horses and mules. On November 3, near Manti, Heber and the Mormons came across Pedro Leonard and a small party of Mexican slavers from Santa Fe with a license from Governor Calhoun to carry on such traffic. They were buying Indian children from Chief Walkara's band of Utes. Young was disgusted, and by his authority as governor of Utah Territory and superintendent of Indian affairs he pointedly forbade the practice and declared their licenses invalid in Utah Territory. But despite his opposition the trade continued into the 1860s.

Up to 1848 Heber and the Mormons had been acquainted mainly

with Plains Indians; the Great Basin Indians were much more primitive. Those near the early Mormon settlements were Utes, Gosiutes, and Paiutes, short-legged and dark-skinned desert gatherers of Shoshonean stock. The Gosiutes, who lived closest to the Mormons, were commonly and pejoratively called Diggers by the Whites because they grubbed for roots. Collectively they were desperately poor, weak, and peaceful. They lived in

the most primitive of dwellings, flimsy brush wickiups, and existed chiefly on seeds, berries, roots, greens, grasshoppers, and lizards.

In Winter Quarters and along the trail west Heber had urged and Young had decreed only peaceful and fair dealing with the Indians. This was done for a variety of reasons, mainly to help insure the safe passage of the thousands of Saints who would follow. Before the Saints ever arrived in the Great Basin, the basic policy of Mormon-Indian relations — "it is cheaper to feed them than to fight them" — had been well established.

The First Presidency also urged compassion, not heavy-handed treatment, a slow process of civilization, and a gradual change prompted by good example and patience to demonstrate a superior way of life the Indians could imitate. Mormons were advised that the "Lord had a purpose to subserve by these long degraded, and often much abused descendents of Abraham," that the church "could hardly send missionaries to the ends of the earth and neglect . . . our immediate brothers," and that "we have in our very midst a people just as worthy and intelligent, just as capable, and everyway as much entitled to receive the Gospel" as anyone in the world. 4 The Saints were to become Kiilturtr'dger , not conquerors.

Mormon-Indian relations in Utah generally remained good and peaceful, but there were intermittent troubles for about twenty years —

from some horse-stealing in 1849 through the Black Hawk War of the 1 860s. By some force and great patience, however, the First Presidency was able to keep such trouble to a minimum. Their adoption of some Indian ways may also have helped. When occasion demanded, Heber, Brigham, and others would sit cross-legged in a circle with the chiefs, discuss problems, come to an understanding, and then smoke the pipe of peace. Heber participated in this unsanitary — to the white man — but now highly romanticized Indian ceremony, for to do otherwise would have offended the Indians.

Throughout the early Utah period Mormons would take Indian children into their homes— especially rescued or ransomed slaves — and some Indians played on their heartstrings. They would offer a captured child for a rifle or money, and if refused, would torture the child until the Mormons could stand it no longer and would agree to the trade. The Kimball family raised several such children. William, for example, ransomed five young Indians. Once for $50 he bought from the Shoshones a little Ute boy whom he named David Eagle Kimball. Many years later he returned to his people in Skull Valley west of Salt Lake City and became a chief. A daughter-in-law, Caroline (Mrs. David Patten Kimball), reared a young Piede Indian girl named Viroque, whom her father had ransomed, to become an

expert housekeeper, and Heber himself employed Chief Tabby to oversee his horses on Kimball (or Stansbury) Island in the Great Salt Lake. Tabby (Tabiyuna or Tabinaw) was a Ute chieftain and brother to the more important leaders Arapeen and Walkara. The latter, called Walker by the whites, was an authentic Indian hero of the caliber of Sitting Bull, Crazy Horse, Geronimo, and Chief Joseph and deserves to be better remembered. He was certainly the most important Indian with whom Heber dealt.

Heber also had at least one Indian woman, named Kate, working in his home. "She lived in the big house," noted one of his wives, "would help the folks when needed, but did not have to work hard, was treated kind by all." 5 She was eventually buried in the family graveyard.

Sometimes such considerate treatment of the Indians paid surprising dividends. In September, 1858, Heber 's son David Patton (whose wife had adopted an Indian girl) was returning to Salt Lake City from freighting on the Humboldt River when his party was attacked by Indians. As soon as the Indians discovered the party was Mormon they became friendly. "They said they liked the Mormons, but not the gentiles. Upon being asked the reason why they did not like the gentiles, said they called them hard names such as damned sons of bitches which the Mormons never did." 6 The Indians also introduced the Saints to wild artichokes, segoes, and other palatable roots, pinenuts, serviceberries, chokecherries, and other wild fruits and thereby made a contribution to Utah larders in times of poor harvests.

Although the Mormon policy of peace and friendship worked well, it did not entirely prevent Indian troubles. During the summer of 1853, for example, the Walker War broke out, during which at least nineteen white men lost their lives, including William Hatton at Fillmore. (Later his widow, Adelia Wilcox Hatton, became a plural wife of Heber.)

About ten months after the Walker War began, the Indians were ready to discuss peace. During May, 1854, Brigham and Heber visited the Ute camp to talk with Chief Walkara, who was also a Mormon Elder. The chief's daughter was sick, and he had ordered that if the child died, an Indian woman must be killed to accompany her spirit to the next world. This was no idle threat, for Walkara, on at least one previous occasion, had had two captive children killed in the hope of relieving his own pain. At times the Utes even buried live children with a corpse to keep it company and to be servants in the next life. When Walkara did die eight months later, two Indian women, three children, and twenty horses were

slain and entombed, along with one live boy, as Walkara's companions to the Happy Hunting Ground." Under considerable pressure, then, Dr. S. D.

Spraguc, close companion of Brighani Young and an official camp physician, attended to the child, and Heber, kneeling down in the dirt in the wickiup, laid his hands on the girl's head and gave her a blessing. After her recovery, the old chief softened and the Utes were less troublesome thereafter. But Indian troubles did not end. There were difficulties in 1855 near Moab, the Tintic Indian War in the Utah, Cedar, and Tintic valleys in 1856, and finally the Black Hawk War of 1865-68.

NOTES

1. journal of Discourses, vol. 10 (July 19, 1863), 247.

2. Second General Epistle, Oct. 12, 1849, Millennial Star, vol. 12 (Apr. 15, 1850), 1 18-22.

3. According to a report by John T. Cave, Feb. 1, i860, to Governor dimming, U.S. State Department, Territorial Papers, Utah 1853-73, Mi 2, roll 2, 477, National Archives, Washington, D.C. The Saints, however, were slow in paying back their advances. By 1877 $1,000,000 was owing the fund. Many of these debts were written off during the Jubilee Year of 1880,

4. General Epistles 10, 11, and 13; Journal of Discourses, vol. 1 (July 31, 1853), 171. As Howard A. Christy has pointed out, however, in practice this initially enlightened Mormon attitude toward the Indians was not successful in the long run and the Mormons offered mailed fists as well as open hands. "Open Hand

and Mailed Fist: Mormon-Indian Relations in Utah, 1847-52," Utah Historical Quarterly, vol. 46 (Summer, 1978), 216-35.

5. Adelia Almira Hatton Memoirs, 23, in author's possession. Typescript copy in Church Archives.

6. "A Sketch Pioneer History: A Sketch of Our History in This Valley by M. E. Kimball, September 26, 1858," typescript, 34, Mary Ellen Kimball Papers, Church Archives,

7. Thomas Bullock Journal, May 12, 1854, Church Archives; Journal of Brighatn Young, Jan, 29, 1855, 3.

CHAPTER 17

Administering the Kingdom

When the Mormons entered the Salt Lake Valley in July, 1847, they were in territory claimed by both Mexico and the United States. Temporarily, for self-government purposes and to hasten the orderly extension of civilization in the Great Basin, they simply and naturally extended their priesthood organization much as had been done previously in Nauvoo and in Winter Quarters in the form of a social contract. Civil authority was held by the First Presidency but was generally administered through the Bishops and the High Council. From July 24, 1847, through March, 1849, a theo-democracy existed. Leaders were appointed, but always subject to a vote of approval by the people. Revenue came from tithes and offerings; lawmaking power was vested in the High Council; the courts were admin-

istered and formed by Bishops, the High Council, the Quorum of the Twelve, and the First Presidency; and the law was executed by the Nauvoo Legion. This fusion of church and state, anathema in American history and tradition, came naturally to the Mormons. Their task was to build the Kingdom of God on earth: what better leaders than God's anointed, and what better system than God's own Priesthood? The Mormons, furthermore, had found little justice from regularly elected state and federal officers. What is more, their theo-democracy worked. Justice was done and the mundane affairs of the Kingdom were administered. This system was to be of short duration, however; it lasted only until the Mexican War was ended and a regular territorial government could be set up.

By the time of Heber Kimball's second entrance into the Valley, the treaty of Guadalupe Hidalgo had been signed on February 2, 1848. This ended the Mexican War and transferred the Great Basin to the United States. The 1 848 treaty and the discovery of gold in 1848 placed the Mormons squarely in the path of the surge to the west, and Mormon and Gentile ways were to continue to clash. However strong the Mormon desire to

live their religion in peace, they had no intention of establishing a separate nation. As soon as possible the First Presidency commenced preparation to gain statehood and enter the Union.

By January 6, 1849, a constitution had been drafted, a delegate to Congress selected, and a petition for statehood prepared. Without waiting for Washington's response to this petition, the First Presidency opted to move ahead and create their own provisional State of Deseret (which they in no way intended to become an independent Mormon republic in the

Texas manner). It was just as well they did, for President Zachary Taylor, who succeeded Polk in 1 849, temporized. He worried over the rumors about Mormon "sedition" and polygamy and the larger issue of a balance between slave and free states. A year later the Compromise of 1850 was hammered out, which admitted California into the Union as a free state, but granted only territorial status to Utah and New Mexico, a situation that continued for Utah until 1896, after thirteen other territories had preceded her into the Union. Utah's admission was finally effected after the 1890 Manifesto ended Mormon polygamy and broke the deadlock between the church and Washington. Only three of the first forty-eight states came into the Union after Utah: Oklahoma, Arizona, and New Mexico.

The First Presidency drew the boundaries of their proposed state rather generously — including what came to be Utah, most of northern Nevada and Arizona, much of Wyoming, Colorado, and New Mexico, and a small portion of Oregon, Idaho, and southern California (to secure access to the sea at San Diego) — an empire of about 490,000 square miles, or an area the size of today's France, Germany, Italy, Belgium, and Holland combined. The name they chose, Deseret, is from the Book of Mormon and means honeybee, suggesting industriousness. The Mormons were not unique in their attempt to independently create a state: at least five other such attempts are recorded — Texas, Franklin (Tennessee), Oregon, Jefferson (Colorado), and California.

A political convention was scheduled to meet in Salt Lake City during March, 1849, and a notice was sent to "all citizens of that portion of Upper California lying east of the Sierra Nevada mountains." This convention adopted a constitution, provided for a bicameral legislative body, and conducted elections. It was hardly democratic by any American standards — out of a total of nearly 5,000 persons only 674 voted, and they voted for only one slate of candidates. This seems to have caused little if any disturbance — Mormons were used to authority and rule by the priesthood.

Predictably the three top offices were filled by the First Presidency:

Young became governor; Kimball, chief justice; and Richards, secretary of

state. The government lasted just two years and most of its deliberations were held in Heber's home in the original fort.

Heber and his associate justices, Newel K. Whitney and John Taylor, served as the Supreme Court of Deseret and the main conservators of the peace for one year, after which they turned over their duties to Daniel H. Wells, Daniel Spencer, and Orson Spencer, who were somewhat better qualified. During his one year on the bench Chief Justice Kimball had little to do, as the Mormons were generally law-abiding and were encouraged to use their own ecclesiastical or bishop's courts. Only one known case came before Heber — the case of the kidnapping of a daughter of Orrin Porter Rockwell in 1849. The results of this action are unknown.

Even non-Mormons, especially passing emigrants, appealed to the Mormon courts, and found their decisions for the most part remarkably fair and impartial. In those days territorial justices were not held in high repute; since no minimal standards for appointments existed, many bumblers, drunkards, and flamboyant eccentrics were appointed to office. It is not surprising that the Mormon judiciary was considered exemplary.

The provisional legislature was duly established. At the first meeting of the general assembly, held July 2, 1849, the previous elections were recognized and one oversight was corrected by electing Heber to the vacant office of lieutenant governor. In this capacity he also served as ex-officio president of the senate. If he had little to do as chief justice, his responsibilities as president of the senate were more demanding. He supervised the division of the state into counties; the incorporation of cities; the establishment of county courts with judges, clerks, justices, constables, and

sheriffs; the creation of a state militia and the University of the State of Deseret (later the University of Utah). He was also concerned with mail service, roads, bridges, ferries, taxes, prisons, the chartering of companies, and a host of similar social needs.

Another immediate concern of the First Presidency was church organization and administration. They completed the reorganization of the Quorum of the Twelve and the First Quorum of Seventies, called patriarchs, increased the number of wards outside Salt Lake City, built a suitable bowery for public worship services, and established a satisfactory way of collecting and distributing tithing donations.

Four additions to the Quorum of the Twelve were necessitated by the creation of the First Presidency and the disfellowshipping of Lyman Wight for apostasy. The new apostles chosen were Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin Dewey Richards. Immediately following their appointment and while they were glowing with pride and plea-

sure and receiving felicitations, Heber stepped forward and in his typically blunt manner announced, "I'll tell you one thing [you] don't know the difference between [a] Dutch Penn harness from [and] a light harness. You were free men before, but you will get heavy harness on [now]. . . .' M

The charge to take the Gospel unto every kindred, tongue, and people weighed heavily on the First Presidency. Within a short time they had selected, interviewed, set apart, instructed, and sent missionaries to many places in the United States, Europe, the Pacific Islands, Australia, South Africa, Thailand, Ceylon, Malta, Iceland, India, China, the West Indies, and British Guiana. By 1856 the Book of Mormon had been translated into Danish, 2 German, French, Italian, Welsh, and Hawaiian, and church

newspapers published in St. Louis (The Luminary), New York City (The Mormon), San Francisco (Western Standard) as well as Salt Lake City (Deseret News).

In addition to his normal share of organizing and administering this expanded proselytizing program, Heber, as "Father of the British Mission," generally supervised all missionary efforts in that, the largest of all missions. He sent eight of his sons (three natural and five adopted) there on missions; other British missionaries sent him reports and letters; members wrote to him requesting various favors; and many British immigrants sought him out upon their arrival in the Valley.

A major part of Heber's church administration was presiding over all temple ordinances in Utah until his death in 1868. Throughout his life in the church he was closely connected with temple work. Prior to the Great Basin period he had contributed money to and worked on the Kirtland temple, had helped dedicate the Far West (Missouri) temple site, and had helped build and officiate in the Nauvoo temple. In February, 1853, he participated in ground-breaking for the Salt Lake City temple, offered the prayer consecrating the site, and on April 6 of that same year gave the dedicatory prayer for the main or southeast cornerstone.

During Heber's lifetime in the Great Basin, temple work was done in Young's office, in the new Council House, and in the Endowment House on the northwest corner of Temple Square. The first real temple in Utah (in St. George) was not dedicated until 1877, nine years after Heber's death, and the Salt Lake City temple was not dedicated until 1893.

Heber usually spent from one to three days a week giving instruction and administering the ordinances to as many as zoo individuals a week. The work was demanding and tiring. "Through my labors," he once said, "in giving the brethren and sisters their endowments and superintending the labors from the different Wards, in addition to seeing to those affairs more directly personal, my body is considerably wearied. . . ." '

To lessen the work he requested the bishops of the various wards to take care of all the preliminary work of calling and interviewing appropriate candidates and arranging for their presence with letters of recommendation and temple clothing at the Endowment House at the proper times. "These men and women," he wrote the bishops in 1856, "who you recommend for their endowments must be individuals who pay their tithing from year to year; who pray in their families; and do not speak against the authorities of the Church and Kingdom of God; nor steal; nor lie; nor interfere with their neighbors wife, or husband; who attend strictly to meetings and prayer meetings and those who pay due respect to their presiding officers and Bishops and those who do not swear." 4 As strict as these standards were, modern Mormons will note that today's stringent health requirements are not mentioned. 5

Heber must have wondered how much attention was paid to his instructions. "I have a great chance to learn the state of the people," he noted in 1866; "out of one company of thirty-five men there were only seven that prayed; this company were well recommended by their Bishops. . . . This tells you how some live when they are here in Zion." 6

In those days it was possible to receive one's endowments at the age of fourteen. As early as 1855 Heber said to the young men, "Take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham. . . ."" He urged young people to get married and do their courting afterward, for the money spent on pleasing the young lady beforehand would go far toward outfitting a new home. Couples were also advised to keep romance alive after marriage. Then, as now, great emphasis was placed on marrying within the church. Heber is supposed to have said,

"An Elder or saint that honors his place will never marry a wife out of the church. A man that marries out of the church is a fool. . . . Let men be Baptized & prove themselves four years before a sister marries him." 8

Heber saw to it that his own children went for their temple ordinances early. "I desire to refer back to a time when I was about thirteen years of age," one son recorded, "when Heber C. Kimball sent word to me and my brother Joseph Kimball ... to come to his office. When we arrived there, mere boys, he said to us: 'If you want your father's blessing you be at the Endowment House in the morning and have your endowments.'"

"Of course we were frightened nearly to death," he added. "1 do not know how people feel when they are going to be executed, but 1 suppose that is the sort of feeling I had, not knowing and having no conception of what it all meant. However, we were there, and we had our endowments. I did not remember much that transpired, but 1 was awed, and the impres-

sion was burned into my soul of the sacredness of that place, and the sacredness of the covenants which I entered into when almost a child." v To Heber the giving of endowments to such young people was "like catching a calf while we could catch it." w

In addition to Heber's temple concerns in Salt Lake City, two stories are recorded about him of the future Manti and St. George temples. In 1850, when the site for the settlement of Manti was being selected, he predicted that a temple would be built on a nearby hill. Some did not think anything would ever be built in that area. "Well it will be so," he declared, "and more than that, the rock will be quarried from that hill to build it with, and some of the stone from that quarry will be taken to help complete the Salt Lake Temple." And so it came to pass. And during May,

1855, while in Harmony in southwestern Utah, on one of his many trips among the settlements, "Bro. Kimball tried to avoid prophesying," it was reported, "and twisted to get around it, but out it would come, and at length it came forth that soon we would [have] thousands of the Indians around us at Parowan." n While the spirit of prophesying was upon him he also revealed "that a wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Rio Virgin, to which Lamanites would come from the other side of the Colorado and would get their endowments in it." 12 At the time the building of such a road was considered impossible, but eventually the road was built, the site of the St. George temple on the Rio Virgin was dedicated in 1871, the temple itself was dedicated in 1877, and many Indians have attended its sessions.

In connection with his temple work he was consulted in reference to plural marriage. In 1857, for instance, John S. Fuller of Spanish Fork wrote to him for permission "in obtaining more wives," and offered his fifteen-year-old daughter Adelaid as a wife to Heber's son William, assuring him that it was agreeable with Adelaid and her mother. 1 ' (William eventually took five wives, but Adelaid was not one of them.) And in 1861 Heber wrote John A. West of Parowan, "The letter you wrote me requesting the privilege of yourself and wife receiving your endowments and also taking another wife, has been submitted to Pres. B. Young. He has given his permission; for you [to] take another wife; and I also privilege you and them to receive their Endowments. Be here some Friday as the Endowments are given on Saturdays. Be there by 7 a.m. with clothing and oil." '

In spite of the awesome responsibility of seeing after the temporal and spiritual needs of the people, the First Presidency promoted cultural and educational affairs, especially those useful in Kingdom-building. Heber

was fond of the theater and music. He loved parties and especially dancing "to the Lord, to His glory," ad majorem Dei gloriam as it were. Sometimes he took his combined families to the production of the Deseret Dramatic Association in the Social Hall, the first theater west of the Missouri. For one opening night he was given fifty complimentary tickets. Three of his favorite plays were Still Waters Run Deep, Pizarro, and The Honeymoon. Generally he preferred comedies, believing that there was enough tragedy in real life.

Education was encouraged. It stretches credibility to learn that during the winter of 1848-49, English, Greek, Latin, Hebrew, French, German, and Tahitian were taught in the Great Basin. Later, Spanish and Indian dialects were also offered. Since there were few books available, classes must have been taught by the rote method. Aside from the cultural advantages of these languages, some, of course, had direct proselytizing value.

Among the first buildings erected were common schools in each of the wards, and Heber and others also built private schools for their large families. By 1854 there were 226 schools of various kinds in the territory, and Mormon illiteracy was probably the lowest in the West. A university was chartered and adult education was fostered by evening lectures and language classes.

Under such leadership, by 1863 Utah not only had more than 200 schools, and scattered choirs and bands, but also a social hall, the Salt Lake Theatre, a musical and dramatic society, the Deseret Academy of Fine Arts, the Salt Lake Tabernacle Choir, the Seventies' Hall of Science, a horticultural society, the Universal Scientific Society, the Deseret Philharmonic Society, the Deseret Typographical Union, the Deseret Theological Institute, and the 5,000-volume Utah Library. (One visitor to Utah claimed to have met Heber in the Utah Library and discussed at length with him Homer, Plato, Phidias, Praxiteles, Cicero, Virgil, Dante, and Goethe. If such an encounter ever took place, the visitor surely must have confused

him with someone else, such as Orson Pratt or John Taylor, 15 since there is no evidence that Heber ever studied the classics.)

Not all cultural and intellectual efforts succeeded. One student of early Utah culture has concluded, "Frontier Utah had little respect for the ivory tower intellect, male or female . . . the arts, except for the easy diversion of the theatre, were not useful in kingdom building." 16

Some of the leaders seem especially to have downgraded female intellectual organizations. In 1850 a group of Mormons organized the Elocution Society. Heber, for one, could see no practical or positive good in such activity and was disturbed when some of his wives joined. He much pre-

ferred that they learn practical skills. His forthright solution was simply to ask one of the leaders to resign. "Elder Kimball," Martha Heywood sadly recalled, "called here on Monday to express to me his wish that 1 would withdraw from the Elocution Society, that it might be the means of breaking up the Society or drawing away his wives. . . ." 1? That seems to have been the effective end of the society.

The Polysophical Society for the advancement of cultural and intellectual life organized in 1854 was another casualty. Even though Heber's favorite daughter Helen was a member, it succumbed to the religious and intellectual retrenchment of the Reformation. Heber is reported to have considered it a "stink in his nostrils," and believed that there was an "adultrous spirit in it" 18 — a curiously strong reaction. Was it thought to be merely a waste of time or were some of the members putting on airs, creating more class distinction than was wanted in the church? Were "undesirable" works of literature discussed? Whatever the reasons, the society was disbanded.

This selective zeal for culture and education drew the First Presidency into an attempt in 1853 to reform English orthography – a thankless and impossible job that no one before or since has ever come close to accomplishing. The First Presidency, never daunted by any task, sponsored the strange experiment known as the Deseret Alphabet. Perhaps the most unusual assignment in Heber's life was to serve on this committee along with Parley P. Pratt and George D. Watt. Although Heber had studied phonography (shorthand phonetics) with Watt in 1845, he had no special talents for this sort of endeavor, and his appointment to the committee as a representative of the First Presidency only suggests the importance Young gave to this project.

The Deseret Alphabet was an attempt to make the reading and writing of English simple for the hordes of European immigrants gathering in Utah and to facilitate their complete assimilation into a western American milieu.

No one knows the origin of its strange characters, but certainly Watt's knowledge of phonography was fundamental. After the thirty-eight-character alphabet (including the Latin letters C, D, L, O, P, S, W) was devised, the committee had a type font cast in St. Louis and some printing was done with it. A First Reader, in an edition of 1 0,000 copies, was published, as well as 1 0,000 copies of a Second Reader, and 8,000 copies of part of the Book of Mormon were also printed. The experiment was finally abandoned in 1869, a year after Heber's death. There is no evidence that Heber ever learned the alphabet. ,y

2.04 THE KINGDOM-BUILDING AND FIRST PRESIDENCY YEARS

NOTES

i. Brigham Young Papers, Council Minutes, Feb. iz, 1849, Church Archives.

z. This translation was made by KimbalPs adopted son Peter Hansen in 1 85 1. He was so proud of this that when he died in 1895 ' n Manti his tombstone commemorated this achievement.

3. Journal of Discourses, vol. 3 (Mar. Z3, 1856), z68.

4. H. C. Kimball Papers, May 19, 1856, Church Archives.

5. Many sources indicate that while Heber was generally against the use of "hard" liquor, neither he nor his family regarded the proscriptions of tea, coffee, tobacco, or "soft" liquor as absolute. In his day Mormon standards of health had not become today's sine qua non of orthodoxy. It was not until the administration of President Heber J. Grant (1918–45) that compliance with this principle of health became a formal prerequisite to advancement in the church and entrance to the temple.

Unfortunately the only thing too many people know about Mormonism is the Word of Wisdom, that good members are not supposed to use tea, coffee, liquor, tobacco, or drugs. Often the weightier matters of the faith are overlooked. This is not likely to change, so perhaps it will not be amiss to explain what the salutary Word of Wisdom really is. Officially it is known as Section 89 of the Doctrine and Covenants, a revelation given to Joseph Smith Feb. zj, 1833, in Kirtland, Ohio. It consists of three parts. One stresses the use of herbs, fruit, grain, vegetables, and meat (but sparingly); the second warns, "in consequence of evils and designs, which do and will exist in the hearts of conspiring men in the last days," wine, strong drink, tobacco, and hot drinks [interpreted to mean tea and coffee] "are not for the body or belly." The third part contains the promise to the obedient: "And all saints who remember to keep and do these sayings . . . shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary,

and shall walk and not faint."

Originally in 1833 the revelation came "not by way of commandment or constraint," and many from that day to the 19ZOS considered its observance optional. More zealous Mormons from that day to this, stressing the fact that the revelation also showed "forth the word and will of God in the temporal salvation of all saints in the last days," and that the principle was "adapted to the capacity of the weak and the weakest of all saints, who are or can be called Saints," have regarded the revelation as law. Joseph's brother Hyrum was among the earliest to do so. As late as 1 86 1 Brigham Young said, "Some of the brethren are very strenuous upon the 'Word of Wisdom' ; and would like to have me preach upon it, and urge it upon the brethren, and make it a test of fellowship. I do not think that I shall do so, I have never done so" (Journal of Discourses, vol. 9 [Apr. 7, 1861], 35). He never did. In time, however, the Word of Wisdom slowly evolved into a test of fellowship, which it remains to this day. See Leonard J. Arrington, "An Economic Interpretation of The Word of Wisdom,'" Brigham Young University Studies (Winter, 1959),

37-49, and Paul H. Peterson, "An Historical Analysis of the Word of Wisdom" (unpublished M.A. thesis, Brigham Young University, 1972.).

6. H. C. Kimball to Brigham and Isaac Kimball, Dec. 7, 1866, Millennial Star, vol. 24 (Jan. 26, 1867), 59.

7. Thirteenth General Epistle, Oct. 29, 1855, Millennial Star, vol. 28 (Jan. 26, 1856), 49-55.

8. John Pulsipher Scrapbook, Feb. 3, 1855, Church Archives.

9. Claude Richards, /. Golden Kimball (Salt Lake City: Deseret News Press,

1934), 274-75.

10. H. C. Kimball to David Kimball, July 17, 1865, H. C. Kimball Papers, Church Archives.

11. Thomas D. Brown, Journal of the Southern [Utah] Indian Mission: Diary of Thomas D. Brown, ed. Juanita Brooks (Logan: Utah State University Press,

197^35-

12. James G. Bleak, "Annals of Southern Utah Mission," vol. 1 (Book A),

typescript, 14-15, copy in Utah State Historical Society, Salt Lake City.

13. John S. Fuller to H. C. Kimball, Mar. 10, 1857, H. C. Kimball Papers, Church Archives.

14. H. C. Kimball to John A. West, Mar. 27, 1861, H. C. Kimball Papers, Church Archives.

15. Austin and Maria N. Ward, Husband in Utah (London: James Blackwood, 1857), 185-86.

16. Maureen Ursenbach, "Three Women and the Life of the Mind," Utah Historical Quarterly, vol. 43 (Winter, 1975), 40.

17. Ibid., 31.

18. Ibid., 32.

19. Contrary to popular belief, the Deseret Alphabet was not a device for the keeping of Mormon "secrets." Such an attempt at that time in the Great Basin seemed so bizarre that some non-Mormons sought a deeper meaning. Except for their sacred temple ceremonies, Mormons really do not try to keep secrets, in fact

they expend enormous time and treasure trying to share their "secrets" with the world.

Some wags have commented that a printed page in the Deseret Alphabet resembles a Turkish tax list more than anything else. More serious observers have guessed that it may derive from Isaac Pitman's Stenographic Soundhand of 1837 or his Phonographic journal of 1 842, or from an Ethiopian alphabet, or even from the Book of Mormon "reformed Egyptian."

CHAPTER 18

Defending the Kingdom

In September, 1850, Millard Fillmore and Congress established the Territory of Utah. Because of Utah's remote location, however, the territorial government was not effected until March 26, 185 1. According to law, when a territorial government was set up, Washington appointed the executive and judicial officers (the governor, secretary of state, three judges, a marshal, and an attorney), and the people of the territory elected the members of their legislature and their one delegate to Congress. The Mormons felt justified, however, in sending President Fillmore their own proposed list of territorial officers — Brigham Young for governor, Willard Richards as secretary of state, Zerubbabel Snow ' for chief justice, Heber C. Kimball and Newel K. Whitney for associate justices, Joseph L. Heywood for marshal, and Seth M. Blair for attorney.

Fillmore was surprisingly agreeable and accepted four of the seven — Young, Snow, Blair, and Heywood. Broughton D. Harris was appointed as

secretary of state and Joseph Buffington as chief justice, with Snow and Perry G. Brocchus as his associates. Heber, lacking any formal training in jurisprudence, received no appointment of any kind.

Fillmore had considerable trouble with his justice appointees, as these positions were not popular. In all there were six chief justices and seventeen associate justices appointed to serve in Utah between 1850 and Heber's death in 1868. 2 Heber, however, was never appointed to any of these many vacancies, although on at least one occasion he formally petitioned for one.

Although no longer chief justice, Heber did remain politically active. He served as a councilor (senator) representing Salt Lake County in the territorial or legislative council (senate). Through 1858 he also served as president of this thirteen-man body and worked on two of its standing committees — the judiciary and the committee on herding.

The first session of the new territorial legislature convened September

23, 1 85 1, in the Social Hall in Salt Lake City and immediately got off to a bad start with the departure for Washington, four days later, of Brocchus, Harris, and Lemuel G. Brandebury, who replaced Buffington as chief justice when the latter refused to serve, all three of whom returned to Washington. They promptly announced that they had been compelled to leave Utah because of the illegal and seditious acts of Governor Young, that Young was wasting federal funds, and that the Mormons were immoral and polygamous. This was the beginning of many years of misunderstandings between the Mormons and Washington-appointed territorial officers.

Heber's typical response to their departure was to rise in the Social Hall and propose to the council that "we the Elders of Israel, agree to deliver the United States officers now about to leave the Territory into the hands of Satan that he may have power to buffet them until they shall be devoid of reason and have no power to injure any one." J This motion, of course, carried unanimously.

Heber took his position as a councilor and as president of the council seriously and had no intention of being a mere figurehead, tolerated simply because he was a member of the First Presidency. "I want to speak," he insisted, "and not be here like a dumb dog. 1 am ignorant of many technicalities, but ... 1 know the truth. . . ." 4 On a freezing January 13, 1852, he spoke sternly against a bill requiring code commissioners to be learned in the law and argued that any good man could be a lawyer in Utah, not just those with training. "I am not learned in the law, and I want to get a

salary and sit on my h s [harse?] the same as other men, let us not

make laws that will prohibit ourselves from such privileges. . . ." He went on to add, "Now the most of these learned lawyers are as ignorant as I am, and I tell you, if I sat upon the bench, and they treated me as they treat Judge [Zerubbabel] Snow 1 would knock them down. He is learned in the law and must submit to have the nasty curses shame him and they will call him a nasty shit. Then I say let us poor ignorant fools have a chance to get salaries." 5

Although he took political life seriously, Heber was not loath to take advantage of his positions as a member of the First Presidency and president of the council to preach to either that body or the house when he felt the need to. When someone fussed over his insistence on prayer and the role of the Priesthood in the legislature he let it be known that the "brethren were to be brethren," that if the Priesthood were not present and honored he would leave. To him the legislators were to "make the laws for

Israel," like the Seventy selected by Moses and the Council of Fifty chosen by Joseph Smith. 6 Heber was especially insistent during the Reformation of the mid- 1 850s. On December 30, 1855, for example, he advanced a res-

olution to the general assembly: "This is a day of reformation and we of the Council cannot do business until the work of the reformation goes through and all repent and are baptized for the remission of sins, that we may have the Holy Ghost to be in us and over us."^ On the next day he had John 15 read to the group to buoy them up spiritually.

A year later Heber made a speech to the council, calling every member to repent of his sins and be baptized for the same, whereupon the group adjourned to the Endowment House. 8 Two weeks later on New Year's Eve, he addressed a joint session of the legislature regarding order, discipline, and righteousness: "I would positively motion that every house that is not a House of God should be removed destructively, as Hosea says . . . 'If there is not a known tribunal to put these things into force there should be a tribunal unknown to do it.'. . . We should be organized precisely after the order of God." He further charged them to be different in preventing wickedness. "We are minute men, all of us, from this time henceforth and forever, to spy out the liberties of our enemies in our midst, upset their nastiness, upset their wicked combinations, and cast out their nuisances." 9

This reference to a "tribunal unknown" may have been a veiled allusion to the Council of Fifty. Such statements may be one source of non-Mormon rumors of "avenging angels" and the like. Certainly his citing the fiery minor prophet Hosea was strong language to men who knew their Old Testament. In this same joint session of December, 1856, which was one of his last, he let all the delegates know in unequivocal terms that the church ruled the legislature. "Ain't we got authority," he said, "to cut

you off the Church here just as much as in a Church capacity? Why Gentlemen I can turn this assembly into a [church] Council in a moment."

In 1854 Willard Richards, Second Counselor to Young in the First Presidency, died. Young, feeling the burdens of administration, replaced the clerk and recorder with an executive, the young, dynamic, thirty-nine-year-old Jedediah Grant, who, despite a broken nose, somewhat resembled Andrew Jackson in appearance. Grant had joined the church when only eighteen, had participated in Zion's Camp, had fulfilled several successful missions, had been ordained in Nauvoo as one of the Seven Presidents of Seventy, and had led a company across the plains in 1847. In Utah he had served as major general of the Nauvoo Legion (the territorial militia), speaker of the house in the legislature, and superintendent of public works in Salt Lake City, and was an obedient polygamist with three wives. Grant's great promise remained largely unfulfilled, however; two years and eight months later he died — a death generally ascribed to exhaustion.

His major accomplishment in the First Presidency was directing a reform among the Saints. The Reformation movement commenced in 1855 and swept throughout the church. There was much need for a moral and spiritual awakening by that time. For ten years the Saints had not lived under normal conditions; soldiers, merchants, travelers, and emigrants were spreading "Gentile wickedness." Regularity and discipline needed to be reintroduced. The practice of plural marriage was also reemphasized. Heber, to lead the way, took his last five wives during this period; President Young took two.

The Reformation resulted in more than just widespread repentance and rebaptism and cultural retrenchment. Some unusual doctrine emerged also. It is clear, for instance, that Heber sometimes used the word "God"

to refer to superior human beings (a usage justified by John 10:34–35); he also seems to have thought that "Adam" was one of the proper names of God the Father. 10 Such ideas may be part of the misunderstanding which led listeners to suppose that he and Brigham Young believed that the Adam of the Garden of Eden was God the Father.

In 185 z Heber stated, "Some have said that I was very presumptuous to say that Brother Brigham was my God and Saviour; Brother Joseph was his God; and the one that gave Joseph the keys of the kingdom was his God, which was Peter. 11 In a moment of reverie Heber said, "Brother Brigham, I have an idea that Adam is not only our Father, but our God. 12 In 1856 he added, "Brother Brigham is my President; he is my Governor, he is my prophet, he is my apostle, he is my Priest, and if you please he is my God. . . ," 13 Apparently this was still considered by some as presumptuous, for about two weeks later Heber somewhat backtracked: "I have called Brother Brigham a God to me – well, he is a son of God. I won't do so any more, or if I do I will take it back again." 14 Seven years later he confided in a private memorandum book, "April 20, 1862, The Lord told me that Adam was my father and that he was the God and father of all the inhabitants of this Earth." 15

Precisely what was meant by these allusions is not known, but he certainly did not believe or teach that God the Father (Elohim) and the Adam of the Garden of Eden were the same being (see p. 274). Heber and other individuals, in and out of the church, recognized this as incorrect doctrine, and it never became widely taught or accepted.

The Reformation also produced statements which might imply the widely decried doctrine of "blood atonement." A close reading of the sources makes it clear that while Brigham Young accepted the Old Testament doctrine that under certain circumstances the shedding of one's own

blood might contribute to complete atonement, he emphatically taught that by sincere repentance the ultimate violence could be avoided. Certainly he did not advocate the practice of blood atonement — a distortion that some writers continue to propagate.

Most of Heber's printed sermons for that period are free of sensational doctrine. They were calculated, rather, to raise the spiritual tone of the whole church. "You will be tested," he warned, "as to whether you are of the religion of Christ or not. ... I have said that the scarcity of bread was nothing in comparison to what is coming: and for this reason the Lord wants this people to repent, reform, and live their religion; to learn to be punctual, true, and humble; and those who do not will go overboard." 16 He reproached lax priesthood leaders for not trimming their quorums. "Wake up ye Elders of Israel, and purge youselves, and purge out the filth that is in your Quorum, for we will not countenance unrighteousness in our midst. Why pursue this course? To cleanse Israel and qualify and prepare them, for there is going to be a test, A Test, A TEST: and if you do not forsake your wickedness you will see sorrow, as the children of Israel did in Jerusalem." I7

Another important event of 1856 was the arrival on September 26 in the Valley of the first of the handcart companies. Although the Mormons did not invent this method of crossing the plains, some gold-rushers had used wheelbarrows and handcarts as early as 1850; their development of this method is considered to be the most remarkable travel experiment in the history of the Old West. As soon as it became possible in 1856 to travel by rail from the East Coast to Iowa City, that railhead became the point of departure for the Valley. By 1858 it was possible to take trains as far west as the Missouri. In both places the Mormons secured handcarts from emigration agents and pushed and pulled them to Zion.

The first company to arrive was Captain Edmond Ellsworth's, which

had made it successfully from old Winter Quarters in no days, support-
ing the sanguine hopes of the First Presidency that this mode of migration
would be faster, better, and cheaper than by the usual slow ox-team
method. Brigham and Heber went by coach up Emigration Canyon to the
foot of Little Mountain to greet this company, which came in singing "The
Handcart Song":

Ye Saints that dwell on Europe's shores,
Prepare yourselves with many more
To leave behind your native land

For sure God's Judgements are at hand.

Defending the Kingdom 21 1

Prepare to cross the stormy main
Before you do the valley gain
And with the faithful make a start

To cross the plains with your hand cart.

CHORUS

Some must push and some must pull

As we go marching up the hill,
As merrily on the way we go

Until we reach the valley, oh.

Three days later Heber spoke eloquently of this accomplishment and
expansively predicted that "millions would come by hand-carts." 18 As a

matter of fact the handcart era lasted only five years, but during that period ten companies brought a grand total of about 3,000 Saints to the Valley that way. (Thereafter until the coming of the railroad most emigrants were brought into the Valley in great church wagon trains. 19 Eight of these handcart companies arrived safely with minimal difficulties along the trail. Two companies in 1856, however, the fourth and the fifth, started too late and suffered terrible hardships in Wyoming snows. Nearly zoo people perished along the frozen Sweetwater.

During these two tragedies there was a protest and criticism of the First Presidency. Heber vigorously defended the handcart policy. "Let me tell you, most emphatically," he said once, "that if all who were entrusted with the care and management of this year's immigration had done as they were counseled and dictated by the First Presidency of the Church, the sufferings and hardships now endured by the companies on their way here would have been avoided. Why? Because they would have left the Missouri river in season and not been hindered until late September."

Because of their murmuring, he said threateningly, using the full power of his ecclesiastical position against them, "The heavens are closed against you. ... I cannot account for the barrier that is between you and the Lord in any other way, only that there is quite a sympathy at work against br. Brigham and his Council. . . . We have to acknowledge the hand of God in all things; and that man or woman that feels to murmur and complain is in the gall of bitterness and the hands of iniquity, and does not know it. May God have mercy on you. Amen." 20 As would be expected, this silenced most critics. Those who censured him or his leader found they had picked up a two-edged sword which Heber skillfully turned back on them. Recourse for dissenters was to leave the church or remain silent; open dissent was inconsistent with membership in a society based on acceptance of authority.

Early in 1857, following the death of Grant, Young selected as his Second Counselor the forty-three-year-old Daniel Hanmer Wells, another able executive. Young was fond of saying Heber was the prophet and Wells his statesman. A craggy, full-maned, Lincolnesque figure, with jutting chin whiskers and a cast eye, Wells had been a pre-Mormon resident of Nauvoo. He joined the church in 1846 and during the 1848 trek west served as Young's aide-de-camp, becoming a favorite of the President.

In Utah, before becoming a member of the First Presidency, Wells served in the territorial legislature, as attorney general of the State of Deseret, major general of the militia, superintendent of church public works, and member of the city council. He was also a polygamist who eventually had six wives and thirty-seven children.

In the same year that Wells became a member of the First Presidency the "Utah War" commenced. This trouble broke out partly as a result of anti-Mormon furor following the public announcement of polygamy in 1852, but more directly it arose out of an attempt to weaken the power of the church in the territory. It may even have been a ruse to get the nation's mind off the growing slavery problem. Whatever the reasons, the new administration of James Buchanan (as of March 4, 1857), receiving many unfavorable reports about affairs in Utah, decided to send a military expedition to install a new governor and to insure obedience to federal laws.

The following July 1 8, 2,500 troops, led first by General W. S. Harney and later by Colonel Albert S. Johnston, began to march secretly to Utah from Fort Leavenworth, Kansas Territory, along the Oregon Trail. This figure, swelled by civilian employees and camp followers, grew to nearly 5,000 by the time Utah was reached.

By July 24, however, Young had already learned of the army's approach. Mormon mail-carriers in Independence, Missouri, divining the

army's intention, had rushed the message to Salt Lake City. The First Presidency immediately ordered a total defense movement against what they considered to be a declaration of war. Wells, still commanding officer of the Utah militia even after he became a member of the First Presidency, was placed in charge of all military operations, and all Saints were ordered to be prepared to protect themselves. Wells ordered his men to avoid bloodshed at all costs, to harass and burn the army's supply trains, and to build breastworks at the mouth of Little Emigration Canyon and along the narrow parts of Echo Canyon (the Mormon Thermopylae) — breastworks that are still visible.

Heber participated fully in defense preparations, but he did manage to keep cool, inject a little grim humor into the situation, and even see

some possible advantages for the Saints. In his many recorded sermons of that time he said such things as "I have about a hundred shots on hand all the time; three or four fifteen shooters, and three or four revolvers right in the room where I sleep." 2 ' He advised the Saints to "go and get your butcher-knives, your bovvie knives and sharpen them,' 1 or to "buy ... a good dirk, a pistol, or some other instrument of war," and "to get a good blanket, a gun or a sword." He admonished the ladies to provide themselves "with weapons ... be ready to defend" themselves. In derision of the army he announced, "Good God, I have enough wives to whip out the U.S. army for they shall whip themselves." 22

Echoing Heber's disdain are two Mormon songs of the period, the first based on Stephen Foster's "Camp town Races," the second "A Song of 1857."

Doo-Dah-Day

Come brethren listen to my song, Doo-dah doo-dah,

1 don't intend to keep you long, Doo-dah doo-dah day,

'Bout Uncle Sam I'm going to sing, Doo-dah, doo-dah,

He swears destruction on us he'll bring, Doo-dah, doo-dah day

Then let us be on hand, by Brigham Young to stand,

And if our enemies do appear, We'll sweep them from the land.

Chorus:
I'se gwuine to run all night,
Tse gwuine to run all day,
Til bet my money on a bobtailed nag,
Who dar bet on de bay.

So here's long life to Brigham Young, Doo-dah, doo-dah,

And Heber too, for they are one, Doo-dah, doo-dah day,

May they and Daniel live to see, Doo-dah, doo-dah,

This people gain their liberty, Doo-dah, doo-dah day

Then let us be on hand, by Brigham Young, to stand,

And if our enemies do appear, We'll sweep them from the land.

A Song of 1857

When Uncle Sam, he first set out his army to destroy us:

Says he, "The Mormons we will rout, they shall no longer annoy us,"
The force he sent was competent to "try" and "hang" for treason,
That is I mean it would have been, but don't you know the reason?

Chorus:

There's great comotion in the East, about the Mormon Question,
The problem is to say the least, too much for their digestion.

As they were going up the "Platte" singing many a lusty ditty,
Saying well do this and we'll do that, when we get to Salt Lake City,
And sure enough when they got there, they made the Mormons stir Sir.
That is I mean they would have done, but oh, they didn't get there.

Chorus:

When they got within two hundred miles, the old boys they were saying,
"It will be but a little while, till the Mormons we'll be slaying
We'll hang each man who has two wives, we've plenty of rope quite

handy. 11
That is I mean they would have had, but Smith burned it on "Sandy."

Chorus

Then on "Ham's Fork" they camped a while, saying we'll wait a little

longer,
"Till Johnston and his crew come up, and make us a little stronger.
Then we'll go on, take Brigham Young, and Heber his companion,"

That is, 1 mean they would have done, but were afraid of Echo Canyon.

Chorus

In a more serious mien, Heber declared that the government would have "to pay all the debts of the trouble that they had brought upon the innocent from the days of Joseph to this day, and they cannot get rid of it." 2 ' Characteristically he prayed that the Almighty would "curse such men, and women and every damned thing there is upon the earth that opposes this people." 24 Of those who opposed the First Presidency in their preparations and policy, he wrathfully declared, "1 wish there was a magazine in you, and we could touch you off. You are not fit to live in hell. . . ." 2 '

In reference to how the government might pay for all the wrongs it had laid on the Saints in the past, he said shrewdly, "Will we have manna? Yes. The United States have 700 wagons loaded with about two tons to each wagon with all kinds of things, and then 7,000 head of cattle; and there are said to be 2,500 troops, with this, and that, and the other. That is all right. Suppose the troops don't get here, but all these goods and cattle come; well, that would be a mighty help to us. . . ." 26 (For a close approximation of this circumstance, see below, p. 263.)

Defending the Kingdom 21 5

The Utah militia was so successful in its bloodless guerilla tactics that it forced the army to winter 1 1 5 miles short of Salt Lake City in Wyoming, near Fort Bridger, which the Mormons had first bought, then burned. This respite gave cooler heads in Washington time to reconsider. It also gave the church an opportunity to send a "memorial" to Congress. While the army was in its winter quarters, Heber and others drafted the memorial, denouncing the sending of the expedition, interference with the eastern mails, and the appointment of officers without reference to the wishes of

the people of Utah. The memorial pointed out Mormon service in the war with Mexico, Mormon efforts in suppressing Indian hostilities and maintaining peaceful relations with the native tribes, and asked that the Saints be treated as friends and citizens and not as "alien enemies." The Mormons claimed "that we should have the privilege as we have the constitutional right, to choose our own rulers and make our own laws without let or hindrance." The memorial closed, "Withdraw your troops, give us our constitutional rights, and we are at home." 27

As a reult of Mormon military determination, this memorial, an on-the-spot investigation, the work of the territorial delegate John M. Bernhisel, a report of Colonel Thomas L. Kane, who visited Utah in February, 1858, and the peaceful acceptance of the new governor, Alfred W. dimming, actual war was averted. Also favoring a peaceful solution was a growing public opposition to the expedition. A letter from Vilate's sister-in-law Laura in Rochester reflected public opinion. "Be assured," she wrote, "we have stood appalled and trembled for your safety at the near approach of so formidable a foe as this blood thirsty government having at their command the U.S. Army and Navy." 2K

The new governor, who had spent an unpleasant winter with the army in Wyoming, arrived in Salt Lake City on April 1 2, and was accorded all due respect. Shortly thereafter Buchanan's peace commission arrived in Utah and arrangements were made to end officially the Utah War, by that time termed "Buchanan's Blunder." In the end the Mormons agreed to accept a "pardon," receive a Gentile governor, and allow the army to enter the Valley peacefully.

To show their determination, however, and to insure that the army would in no way molest the people, the First Presidency threatened the army with a scorched-earth policy. The Saints were instructed to prepare their homes to be burned if necessary and to move south into Utah Valley. This policy required nearly 30,000 people once more to abandon their homes and farms. Another diaspora commenced. From April 1 through

the end of May Heber Kimball moved his family south along the State

Road and resettled them variously in American Fork, Provo, and Springville.

When all was in readiness, the people safely in the south, and homes prepared for the torch, the troops were allowed to pass through the abandoned city on June 26. The passage was without incident. Their camp in Cedar Valley, adjacent to the hamlet of Fairfield thirty-five miles southwest of Salt Lake City, was named in honor of John B. Floyd, secretary of war. Camp Floyd and Fairfield grew to a community of nearly 7,000 soldiers, camp followers, and civilian employees. It became the third largest city in the territory (after Salt Lake City and Provo) and the largest military installation in the country until it was abandoned at the beginning of the Civil War.

A woman's version of this Mormon exodus was recorded by one of Heber's wives, Adelia Wilcox.

The Winter passed by without anything of note occuring to disturb the people, but along in April [1858] President Young told the Saints to vacate the City before the army came in. Mr. Kimball loaded up some of the members of his family and sent them to Provo. I was one of the first that went. Christeen [Golden] and I had a room in Brother Redfields house. Here we lived for several weeks until he moved all of his family and rented a place called The Grove.' 1 was then moved there and lived with some of the other members. The time passed slowly by and it always seems long when a person is not settled down and doesn't know what they are going to do and this was the condition we were in until along in July when the glad and joyful word

came, 'Saints return to your homes.' And it was a welcome sound to all for they had been deprived of this blessing just long enough to know how to appreciate it. 24

Thousands of Saints then began to trudge back to their abandoned homes and fields, back to a new era of Gentile governors. In a pointed reference to the many times the Saints had been driven from their homes, Heber humorously remarked to Brigham Young that in the future they should build their homes on wheels so they could flee their enemies more readily.'

NOTES

1. A brother of Apostle Erastus Snow, former member of Zion's Camp: he drifted away from the church, remained in Ohio, was reactivated in 1 850 by Erastus, and had some legal training.

2. Records Relating to the Appointments of Federal Judges, Attorneys, and Marshals for the Territory and State of Utah: 185^-1901, M680, roll 1 , National Archives, Washington, D.C.

3. "Speech in Legislative Council," Sept. 27, 1851, H. C. Kimball Papers, Church Archives.

4. Historian's Office Journal, Dec. 20, 1854, Church Archives.

5. "Speech in Legislative Council," Jan. 13, 1852, H. C. Kimball Papers, Church Archives. It would be unfair to judge Hcber's irate frontier language among a group of close associates by our own standards of what is appropriate.

Heber once complained to this same Council that he "could not preach half to the Saints in the Tabernacle." He was much more at liberty in such Council meetings. Thomas W. Ellerbeck Diary, Dec. 28, 1852, Church Archives.

6. Historian's Office Journal, Dec. 20, 1854, Church Archives.

7. Resolution in the General Assembly, Dec. 3, 1855, H. C. Kimball Papers, Church Archives.

8. Gustive O. Larson, "The Mormon Reformation," Utah Historical Quarterly, vol. 26 (Jan., 1958), 59-

9. "Remarks by Prest. Heber C. Kimball," Dec. 31, 1855, H. C. Kimball Papers, Church Archives. This quote is not found in Hosea.

10. Wilford Woodruff Journal, Apr. 9, 1852, Church Archives.

11. Ibid,

32. T. B. H. Stenhouse, The Rocky Mountain Saints: A Full and Complete History of the Mormons (New York: D. Appleton, i 873), 561 .

13. Brigham Young Addresses (unpublished), Dec. 18, 1856, Church Archives.

14. Ibid., Dec. 30, 1856.

15. Private Memorandum Book, Apr. 20, 1862, H. C. Kimball Papers, Church Archives.

16. Journal of Discourses, vol. 4 (Dec. 21, 1856), 139, 141, 143.

17. Ibid., vol. 4 (Dec. 21, 1856), 141.

18. Ibid., vol. 4 (Dec. 28, 1856), 106.

19. As would be expected, sometimes Heber's utterances did not come to pass (or at least have not yet come to pass). In anger over Buchanan sending an army to Utah, he predicted that the President would die an "untimely death." Buchanan, however, lived until he was seventy-seven, dying in 1 868, the same year as Heber. Heber also believed that the Saints would be "blessed, and you will see the day when President Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson County, Missouri laying out your inheritances. In the flesh? Oi course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies can not prevent it. Brother Wells, you may write that: You will be there, and Willard will be there, and also Jedediah, and Joseph and Hyrum Smith and David, and Parley: and the day will be when I will see those men in the general assembly of the Church of the First-Born, in the great council of God in Jerusalem, too." Mormons may one day return to Missouri, but none ot Heber's

generation did. There is no evidence, however, that these prophetic "misses" affected the Saints adversely. Next to Joseph Smith, Heber made more recorded prophecies than any other major Mormon leader. Some of Joseph's prophecies have also yet to come true, but this has bothered few.

20. Journal of Discourses, vol. 4 (Nov. 1856), 66.

2i. Ibid., vol. 5 (Aug. 30, 1857), 164.

22. Ibid., vol. 5 (July 2.6, 1857), 95. Some members of the eastern press, ever anxious to exploit a double entendre, ran cartoons showing Brigham Young urging his wives, holding infants high, to charge the U.S. soldiers. Such cartoons were titled "Brigham's Breast-works."

23. Ibid., vol. 5 (July 26, 1857), 94.

24. Ibid., vol. 5 (July 12, 1857), 32.

25. Ibid., vol. 5 (July 26, 1857), 89.

26. Ibid., vol. 5 (July 26, 1857), 94.

27. U.S. State Department, Territorial Papers, Utah 1853-73, Mi 2, roll 1, 104-5, National Archives.

28. Laura Murray to Vilate Kimball, June 23, 1858. Original in possession of Spencer W. Kimball. Used by permission.

29. Adelia Almira Hatton Memoirs, 20. Heber later remarked, "We are richer now for moving to the south than we should have been if we had not moved. What did we save by it? It saved that difficulty that would have brought you into sorrow, probably, all the days of your life, if you had withstood that army and shed blood. But by that move you saved your blood and the blood of your enemies, and in this you did a good deed. It cost considerable, but Father booked it against them, and he will make them pay the debt." Journal of Discourses, vol. 9 (Apr. 7, 1861), 27. For a probable fulfillment of this prediction see below, p. 263.

30. John O. Ellsworth, Our Ellsworth Ancestors (privately printed, 1956), 1 1 2- 1 3 .

CHAPTER 19

Kimball's Plantation

"Nobody pays my bills nor my expenses for me," Heber wrote some absent son. "I pay or go without." l To care properly for his families' physical wants, he worked hard, protected what he had, was enterprising, and engaged in many different kinds of economic activities. Although a member of the First Presidency, he was expected to support himself. Because of his industry he was able to assure his brother Solomon back in New York that he had plenty of groceries, wheat, cheese, beef, pork, potatoes, "and almost every luxury you can obtain in the states." 2 "1 have everything here almost for my comfort and the comfort of my family that you have in that land" — flour, cornmeal, every kind of vegetable, peaches, apples, pork, beef, cakes, fritters, sugar, tea, coffee, and rice. "I can say," he added, "I am about ten times better off and more comfortable than I was in Mendon." 3

His immediate economic concern was, of course, his "plantation" (as he liked to call it), his ten-acre lot, which he developed agriculturally and industrially. He was proud of his plantation and improved it in many ways, planting shade and fruit trees and gardens, surrounding it with a cobblestone wall, and building several barns and storehouses on it." 4 Later a family cemetery was set aside. (Today this 82-by-75-foot cemetery is all that remains on this site from Heber's day.) He enjoyed showing off his industry.

Several non-Mormon visitors were impressed with Heber's garden. During the summer of 1859 Horace Greeley paid Heber a visit while en route to California. Heber proudly showed Greeley around and pressed fruit, berries, and doctrine on his guest. Greeley later wrote that it was the "most magnificent garden 1 have been invited to visit." ^ A New York writer, Fitz Hugh Ludlow, also treated to fruit and exhortations, was unsparing in his praise: "1 must confess," he wrote, "that if there ever could

be any hope of our conversion, it was just about the time we stood in Brother Heber's fine orchard, eating apples and apricots between exhortations, and having sound doctrine poked down our throats, with gooseberries as big as plums, to take the taste out of our mouths, like jam after castor-oil." 6

Ludlow left behind a detailed description of this plantation which is worth recording in full:

Mr. Kimball's city establishment (he is a large property holder elsewhere) is situated on a rise of ground but a few rods from the Temple corner and the Presidents inclosure. . . . [His house is] neat and commodious but, unostentatious, like the residence of some principal selectman in a New England village. Utah has not yet had time to grow the noble elms which shade such a residence; but everything which money, keen business tact and indomitable energy can do has been done by Heber Kimball at least, to make his place a paradise of luxuriant vegetation. In picturesquely selected places he has contrived to create pretty little groves of maple, poplar, acacia, and box elder, transplanting the young trees from the Wahsatch canons, and by plentiful irrigation making them grow so rapidly that they had already attained the respectable height of twenty-five or thirty feet.

In this matter of irrigation I noticed that both Brothers Brigham and Heber seemed to be "not under the law, but under grace." The chief water supplies of the Mormon city may without metaphor be said to run through each apostle's back yard, and no hand but their own shuts the gate on their trenches. The lower level of Heber Kimball's place, toward the city, is a garden laid out under its owner's su-

pervision by an old Mormon gardener. . . . The plan of the garden is as simple and natural as a path through the woods, the walks wandering hither and thither among intersecting rivulets, and under green arches of apricot, apple, peach, plum, and nectarine, whose pleasant-scented fruit, ripe already or mellowing to ripeness, bowed their overweighted branches together above our heads.

Heber's melons and cucumbers were very thrifty: Indeed, the soil and climate of Utah are finely suited to the cultivation of all gourd fruit. It was a week too late for strawberries, or, Heber told me, I should have seen a sight, — Brother Brigham's crop had amounted to over eighty bushels, and he had gathered an almighty lot himself. Heber was cultivating a kind of currant which he had introduced from the canons, and which by high science had been so far domesticated and improved that its fruit was very pleasant having an abundant juice, less acid, and a flavor no less pronounced, than our own large white currants at the East; furthermore, attaining the weight of a good-sized gooseberry. 7

Kimball's Plantation 221

Utilizing the power of City Creek, Heber was able to develop on this lot one of the earliest "industrial centers" in Utah. He first built an oil mill or press to make linseed oil out of flax seeds. s Heber got off a little joke in reference to this mill. "A gentleman," he related, "desired to inform me, the other day, how to adulterate my oil with lye; but as 1 did not believe in lying, I did not procure the recipe." 9

To the Deseret News this was "another step towards that social independence so much desired by all who know the blighting consequences of importing, instead of manufacturing those things that are necessary to the comfort, existence and happiness of the people." 10 This comment suggests

clearly what Mormondon's greatest economic problem was — no exports. An imbalance of imports over exports leads to a weak economy, and was the economic reason for the Isaiahan denunciations from the pulpit of female finery, as well as tea, coffee, tobacco, and all other nonessentials. Such imports drained Utah of specie.

To this oil press he later added a run of stones to grind wheat, a cane mill, and a circular saw. Ludlow described Heber's industrial complex:

We visited upon the same grounds, on the bank of one of those streams heretofore mentioned as traversing apostolic back yards, a cider-mill, a grist-mill, a feed-grinder, a workshop with lathes, belts, and shafting, and almost every conceivable mechanism for economizing human power in the management of a large estate demanding constant supplies and repairs. . . .

Among other apparatus operated by Heber's waterwheel 1 observed a carding-machine, and was told by the proprietor that he had the entire gear of a woolen factory on a small scale, and when it was set, could manufacture from the fleece excellent yarn and durable cloth, sufficient at least for all household uses. 11

Prior to the development of his mills in Salt Lake City, Heber had built in 1852 a gristmill a few miles north in Bountiful, Davis County, where much grain was then grown. In seeming contradiction to the policy that water and timber should not be privately owned, the general assembly granted him exclusive rights to North Mill Creek Canyon — the first good canyon for water and timber north of Salt Lake City. Such grants, however, gave the grantee development and regulatory rights only. This mill at the mouth of his canyon was a burr type, two stories high, and powered by an over-shot wheel. It was the largest in the territory and stood until 1 892. The ruins are located at approximately the intersection of Fourth East Street and Ninth South Street and are marked by a plaque. Also, in order to develop the timber resources of this broad and gentle canyon, in 1 849

Heber built a two-and-a-half-mile road and extracted a toll of 25 percent of all wood and poles taken out of it. (The upper canyon is known as Mueller Park today.)

In addition to the ten-acre lot and eleven building lots in Salt Lake City mentioned above, Heber acquired other land for homes, farming, and ranching. Near present-day Twenty-third South and Third East streets he owned twenty-seven acres, and north of his home he took a section of bench land, on Capitol Hill, which no one wanted. Often when poor emigrants came into the valley he permitted them to build homes on this bench property at no cost or for very little. After his estate was partially settled in 1875, deeds were issued to fifty-four individuals who had built on this and other Kimball property. 12 This part of Salt Lake City today is known picturesquely as the Marmalade District because at one time a number of short streets there were named after such fruits as apricot, plum, cherry, and peach. Heber also owned a meadow, a building lot, and a home in Provo, and part of the "Big Field" in Brigham City, fifty-five miles north of Salt Lake City.

Heber was also involved extensively in ranching. He ran cattle, horses, and sheep in Cache Valley, Grantsville, on Kimball (Stansbury) and Antelope islands in the Great Salt Lake, and at Black Rock on the shore of the Lake. He was grazing cattle near Black Rock as early as 1849. Today copper smelters give the area the look of the sixth and seventh circles of the Divina Commedia, but then meadows flourished near the springs at the base of the Oquirrh Mountains. By t86o Heber had built a substantial ranch house, bunkhouse, barns, and other buildings out of rock, all surrounded by a rock fence. (The ruins of this ranch house were destroyed by Interstate 80.)

Heber had at least two brand marks. The first, a simple H placed on the left hip, was recorded on December 29, 1849. Since other cattlemen soon had the same brand and applied it on the left shoulder, right shoulder, right hip, and left thigh, Heber may have changed brands to avoid confusion. (This heraldry of the range evolved into a near science, and there was many a bunkhouse genealogist in the Old West.) In 1852 the Deseret News pictured his brand thus ^-r^ , probably a fancy H on its side, in cowboy lingo a Lazy H, or maybe an attempt to make a monogram out of his initials.

In the mid-i850s he had about sixty head of cattle and eight horses, along with the church herds, in Cache Valley. Kimball Island, about fourteen miles north of Grantsville, Tooele County, does not seem to have been grazed extensively. More important was Antelope Island, which was reserved mainly for the benefit of the Perpetual Emigration Fund, but Heber

and Brigham also kept cattle and sheep there. The island was a particularly good winter range, for the winds blew the snow off the low mountaintops, exposing the grass. He also did some ranching in Parley's Park about twenty-five miles east of Salt Lake City. In 1855 the legislature granted him, Jedediah M. Grant, and Samuel Snyder the area as a herd ground. Heber's son William later operated a stone hotel there (which is still standing). It became a regular stop on the Overland Stage, and Horace Greeley, Walt Whitman, Mark Twain, and many others stayed there.

Heber's most extensive ranching was done seven miles south of Grantsville, about forty miles southwest of Salt Lake City. In 1856 the territorial legislature granted him and William McBride a twenty-five-square-mile herd ground. 13 Heber built a ranch house there, and two of his sons,

David Patton and Abraham, lived there at different times. By 1866, the property was pretty much run down, as Abraham quickly discovered. He had injured his lungs in his father's carding mill, and two Salt Lake City physicians had ordered a change of climate. Accordingly Heber, first observing that "he did not care what any D Doctor said, remarking if I

[Abraham] did what was right, I would live long enough any how," lent his son a wagon and team and sent him to take charge of the Grantsville property. On Sunday, April 9, Abraham, his wife, daughter, and mother-in-law saw their new home — such as it was. The two-room log cabin had been used as a stable and had manure in it six inches deep.

Abraham dug a hole in the dung, set up a stove, and, while the women prepared something to eat, began hauling off dead cattle. The hard winter had left twenty-eight carcasses around the house and stockyard. "Some of them were fearful dead and mellow," the sick man recalled, "hardly holding together long enough to haul them off." 14

In addition to farming, ranching, and milling, Heber was involved in freighting. In 1855 he became one of the several vice-presidents in the Brigham Young Express and Carrying Company (popularly known as the Y. X. Company). Later, after the U.S. Army settled in Utah, he and some of his sons kept several wagons busy carrying freight for the army. Such trafficking with the Philistines was frowned on by some, and Heber wanted it understood that he was not selling the army any locally needed supplies, especially wheat. "I have hauled wheat to the camp," he explained, "that the merchants have bought of this people, and I have got my pay for it." 15 If some of the Saints insisted in going against church policy and selling wheat to the army, then others in the church, including himself, might as well profit from the freighting as did the Gentiles.

On top of all these activities, Heber, along with a few others, in 1853

privately incorporated the Great Salt Lake Water Works Association to pipe water to homes and businesses in the city. Its shares were offered at $100 each. 16

Not only did he strive to support his own family well, but he helped and encouraged others to do likewise. A consistent advocate of self-sufficiency and "home manufacture," he believed the Saints in Utah could become self-sufficient and preached this theme often, from the pulpit and the senate. On January 6, 1852, for example, he made a powerful and enlightened speech in the council advocating home manufacture.

It is my opinion that measures can be entered into for the encouragement of home manufacture, by nourishing men that have a disposition to go into business, with public funds of either the church or state. ... I know of a great many men that seem to be anxious to do something in this way, but have nothing to help themselves with. . . . I have this disposition as well as any other man. I am trying with all my might to dispose of all of the capital I can raise to lay the foundation for my existence, and for the existence of my family, that they may be independent.

Until we take a course to assist such men, and nourish and cherish them we shall [not] accomplish anything. ... If there is anything we can manufacture ourselves let us go at it right straight and not sit here on our harses doing nothing. ... Let those who have surplus property, let us lend it to the state, and by and by the state will pay it back with usury, or lend it to the Church and the Church will turn around and pay you again.

In this same speech he not so enlightenedly criticized the sisters for insisting on expensive imports in favor of homemade items and accused them of

"teasing us all the time to buy such little nasty shitten things." r Most of the assembled brethren probably enthusiastically agreed.

He was also greatly concerned with the storing up of food stuffs, especially grain, against poor crops and famine. For years he preached preparedness. On August 13, 1853, for example, he warned the Saints to take care of their grain "for you will see hard times." 18 When a near famine did come in 1856 he had to put his own family on half-rations in order to feed the heedless.

Along with President Young, Heber pushed hard for economic self-sufficiency. All kinds of enterprises were fostered, and many men and families were called and sent on economic missions to develop lead and coal mines, to grow cotton, tobacco, figs, grapes, and other fruits, to manufacture molasses, to navigate the Colorado River, or to grow silkworms.

Some of these missions worked, some did not. Experimental farms were more successful.

Heber supported the organization of the Deseret Agricultural and Manufacturing Society which the general legislature organized in January, 1856, "to promote the arts of domestic industry, and to encourage the production of articles from the native elements." This society lasted until 1907, when it became the Utah State Fair Association. In recognition of his own economic enterprise, Heber was made an honorary member from the beginning.

NOTES

1. H. C. Kimball to David, Charles, and Brigham Kimball, Nov. 20, 1864,

H. C. Kimball Papers, Church Archives. Daniel Davis's journal makes it clear, however, that Kimball did receive supplemental help from the church. The porch on his home may also have been built from temple materials. Salt Lake Temple Stonecutters Record, 1852–57, 1870-75, March, 1855, Church Archives.

2. H. C. Kimball to Solomon Kimball, Feb. 29, 1852. Original in possession of Spencer H. Kimball. Used by permission.

3. H. C. Kimball to Solomon Kimball, Jan. 2, 1857, H. C. Kimball Papers, Church Archives.

4. He sometimes overextended himself. Once he bought 5,000 peach trees and then according to the Deseret News, Mar. 11, 1857, offered to dispose of them "at the rate of one-half less than he paid two or three years ago."

5. Horace Greeley, An Overland journey from New York to San Francisco in the Summer of 1859 (i860; reprinted New York: Alfred A. Knopf, 1964), 204-5.

6. Ludlow, The Heart of the Continent, 347.

7. Ibid., 348-49. On at least one occasion in 1855 Heber did use too much water, but Water Master Phineas W. Cook was afraid to fine him. When Heber heard of this, he told Cook he "would cuff his ears if he did not fine him, told him not to be afraid of the big men, he was Water Master and expected to act like it." Heber paid the fine. The Life and History of Phineas Wolcott Cook, n.p., n.d., 81-83. Utah State University Library.

8. Kimball said he was using the hydraulic presses "brother Taylor brought into this country, and they are performing wonders. They will each press equal to a hundred and twelve tons weight." Journal of Discourses, vol. 9 (Apr. 7, 1861), 28. These were probably the same presses which had been imported from France in an unsuccessful attempt to make beet sugar.

9. H. C. Kimball to "Brothers," May 15, 1861, Millennial Star, vol. 23 (July

27, 1861), 478.

10. Deseret News, June 20, 1 860.

11. Ludlow, The Heart of the Continent, 349-52. Heber later built a second carding machine on Fifth North between Second and Third West.

12. H. C. Kimball Estate Papers, Order Confirming Acts of Administration, Utah State Archives, Salt Lake City.

13. Journal of the Legislative Assembly of the Territory of Utah, 1856-57,

14. A. A. Kimball Journal, 334-35, in author's possession, Typescript in Utah State Historical Society, Salt Lake City.

Abraham seemed destined for bad luck. Following lung problems in Salt Lake City and the wretched experience at Grantsville, two years later he was sent to Utah's "Dixie," south of St. George. There he and his family had to contend with wind, dust, scorpions, tarantulas, rattlesnakes, and heat — heat so oppressive he declared that he would bathe at night in ditches, onions would cook in the sand, coffee and cold water placed in a canteen in the sun would steep itself, and if carrots were watered in the morning they would be so cooked by noon that their skins slipped off when they were pulled.

15. Journal of Discourses, vol. 8 (July 1, i860), 109.

16. Deseret News, Mar. 5, 1853. Nine men bought thirty-four shares, of which Heber acquired three. See Ledger A, Great Salt Lake City waterworks Assn., Church Archives.

17. "Speech by Counselor Kimball. . . ," Jan. 6, 1852, H. C. Kimball Papers, Church Archives.

18. Journal of Discourses, vol. 2 (Aug. 13, 1853), 105.

CHAPTER 20

Reluctant Polygamist

Sharing the reticence of most polygamists to speak of their family lives, Heber recorded little of it. From scattered jottings, letters, journals, and memoirs of his wives and children, however, it is possible to partially reconstruct it to get an inside view of what sensational writers like to one-sidedly exploit. Of romance and passion there is little to report. We have already noted that Heber was a reluctant polygamist in the first place, that his first choices for plural wives were two spinster sisters, and that most of his first thirty-eight wives were sealed to him immediately prior to the exodus from Nauvoo and therefore were more family wards than wives. In Utah he married five times. Two were spinsters and two were widows with small children – more wards. Only once, after his first marriage, does something more than obligation and duty seem to have surfaced. The fifth Utah bride and last of all his wives was an English teenager.

At best it is difficult to account for the number of Heber's immediate family at any given time. He was of little help. "I have a good many wives," he once said. "How much would you give to know how many? If I were to tell you, you would not believe it." At another time he said, "I have sixty to seventy subjects," or "I have twenty-three boys living and ten

dead, and lots of girls." 1 One Mormon woman, disenchanted with polygamy and therefore not an entirely credible witness, asked him once, after meeting a number of his wives, "Are these all you have got?" He allegedly replied, "Oh dear no, I have a few more at home, and about fifty scattered over the earth somewhere; but I've never seen them since they were sealed to me in Nauvoo, and I hope I never shall again." 2 This figure of fifty may be wildly incorrect, but the anecdote could be an accurate reflection of his feelings regarding the ten wives who left him and the six unaccounted for after Winter Quarters.

Prior to Utah he had been sealed to thirty-eight wives and had eighteen children. Of this total there were about thirty-seven family members

2-^7

with him in the Valley in September, 1848 — twenty-six wives and eleven children. Some wives and children had died or did not come west. After his arrival in Utah he married five more wives and sired forty-seven additional children, for a grand total of forty-three wives and sixty-five children, or 108 dependents. (For comparison's sake, Brigham Young had twenty-seven wives and fifty-seven children, John D. Lee eighteen wives and sixty children, John W. Hess, the author's maternal great-grandfather, seven wives and sixty-three children, and Christopher Layton ten wives and sixty-five children.) 3

Because of deaths, marriages, and separations, it appears that Heber never had more than seventy in his immediate family at any one time. This is the figure credited him in an i860 census. 4 In that year I can account for twenty-four wives and thirty-four under-age children with him. This means that he probably counted about twelve adopted or foster children

as part of his family. He may have considered other adopted and foster children as partly his responsibility. Ten of his wives collectively had at least fifty-three children before their marriage to him. Most assuredly he was never even partially economically responsible for more than twenty-five of these children, and only three are mentioned in the sources.

The following charts will help in understanding this complicated family. (See Appendix A for details on Heber's wives and children.)

Number of Wives

Wives who came west 28

Wives married in the West 5

Wives who died at Winter Quarters 2

Wives known to have remained at Winter Quarters 2

subtotal 37
Wives unaccounted for in Utah 6

total 43
Wives who bore Kimball children 17

Wives who left Kimball 16

Number of Children
Children by wives known to have remained in Winter Quarters 2
Children by other wives known to have left Kimball 1

Children by Kimball's "basic family" of twelve wives 57

Children by the fourteen wives Kimball partially supported

(one of these wives had the five children) 5

total 65
Number of children who lived to maturity 43

Reluctant Polygamist 229

By the mid-i85os Heber's plural family life had pretty well stabilized. A typical day would start out with early prayer, breakfast, consultation with members of his family, and an ordering of the day's work on his plantation and at his other enterprises. About nine o'clock he would walk cross-lots about 200 yards to President Young's office for council meetings, general discussion regarding the church and Kingdom, or meetings with visitors. Later he might go across the street to the Church Historian's Office (which was also a semi-official chancery) to dictate letters, sign documents, or check copies of his sermons for publication. Several times a week he would spend part of the day in the Endowment House supervising temple ordinances. At other times he might tend to some aspect of colonizing, or missionary work. Lunch was usually away from home. Evening would find him with one family unit or another and sometimes at the theatre or a party.

His immediate family consisted of a core of twelve units — twelve wives and eighteen children, or thirty individuals. In 1854, for example, he wrote a son, "I furnish the wood and fuel, bread, and vegetables, for twelve families, and the most of them their clothing. . . ." 5 On another occasion he compared his wives to "twelve teapots each holding equal quantities of good tea, yet differing in form." Just so with his wives, differing in age and exterior, yet each of equal worth. 6 In 1855 William, from England, sent greetings back to twelve of his father's wives. 7

In 1855 this basic group probably consisted of Vilate, forty-nine years

old, and her sons David, Charles, and Solomon; the thirty-six-year-old childless Mary Ellen Harris; twenty-seven year-old Ann Alice Gheen and Samuel Heber; Amanda Gheen, twenty-four-year-old mother of William and Albert; thirty-two-year-old Christeen Golden and Jonathan Golden; Sarah Peak, his forty-three-year-old first plural wife, and her children Henry and Sarah Helen; Ruth A. Reese, thirty-seven years old with Jacob; his twenty-nine-year-old Pioneer wife, Ellen Sanders with twins, Joseph and Augusta, and Rosalia; her thirty-year-old sister Harriet, whose only child had died the day it was born; and three widows of Joseph Smith, the twenty-eight-year-old Lucy Walker with John Heber and Willard Heber; twenty-seven-year-old Sarah Ann Whitney and David Heber and Newel Whitney; and the forty-four-year-old Presendia Huntington with her son Joseph Smith. In addition to this core group he apparently was also supporting nine other wives — all of whom may have been nonconnubial (i.e., wards): Laura Pitkin, Martha McBride, Mary Houston, Hulda Barnes, Mary Fielding, Theresa Morley, Rebecca Swain, Nancy Maria Winchester, and Sara Schuler. None of these bore him any children.

Of the remaining seventeen wives he had married prior to 1855, some of whom may have been nonconnubial, two had remained in Winter Quarters with their father (Clarissa and Emily Cutler) and two had died there (Abigail Pitkin and Sophronia Harmon). Eight others left him for one reason or another — Ruth L. Pierce may have left as early as 1846 and appears to have remarried; Sylvia Porter Sessions separated in 1847 and remarried; Charlotte Chase left in 1849 and remarried in California; Elizabeth Hereford apparently left in 1850 and nothing further of her is known; Mary Ann Shefflin left in 1850 and remarried; Sarah Lawrence formally divorced Heber on June 18, 185 1, and apparently died in California; Frances Swan seems to have left Utah in 1854; and Nancy Maria Winchester separated from Heber in 1865 and remarried. (Note that

Nancy Maria Winchester has been counted twice: as a wife up to 1865 and as a separatee after 1865.) The evidence suggests that such separations were agreeable and not limited to the Kimball household. Recent studies show that seventy-two early Mormon leaders collectively experienced eighty-one broken marriages and that Young granted 1,645 polygamous divorces. 8 Since the marriages were never recognized by the law of the land there was no need for divorce formalities, though ecclesiastical bills of divorce were often issued. Polygamous Mormon divorce was as easy for the wife (but not the husband) as among polygamists in the Old Testament.

Only three of these twelve wives bore Heber any children. Clarissa Cutler had one son, Abraham, and her sister, Emily, also had one son, Isaac. Both sisters remarried and apparently died in Indian Territory, now Jefferson County, Kansas, in the early 1850s. Years later both sons, raised by maternal grandparents, joined their father in Utah. Frances Swan had an infant daughter, Margaret Jane, who died at Winter Quarters.

Six other wives, Abigail Buchanan, Mary Dull, Margaret McMinn, Sarah Scott, Sarah Stiles, and Ruth Wellington, are totally unaccounted for after 1846. Perhaps they never left Nauvoo; or, after the hard winter in Winter Quarters, perhaps they returned to relatives in the East.

In Utah during the Reformation Heber married five wives, four in 1856 — two spinster sisters, fifty-four-year-old Hannah Moon and fifty-two-year-old Dorothy, daughters of one of his English converts; and two widows, the thrice-married forty-eight-year-old Elizabeth Doty and the twice-married twenty-eight-year-old Adelia Wilcox, whose husband had been killed by Indians in 1853. Finally, in 1857, he married his last wife, nineteen-year-old Mary Smithies, the girl he had blessed as an infant in England in 1837. Of Elizabeth Doty and the Moon sisters little is known. Adelia became a member of Heber's immediate household but bore him no children; and Mary gave him five children, of whom Abbie Sarah, born

in 1865, was his last. Also, during the Reformation, Heber was sealed to two deceased sisters, Charlotte and Clarissa Young, who were nieces of Brigham. 9

There is a family story that, during the Reformation, Heber preached that unmarried women who wanted to get married should seek out a good man and ask to be sealed to him. It appears that Adelia Wilcox took his advice; perhaps the Moon Sisters did also. A similar tale has Heber, when two women knock on his door, hiding in a closet for fear they have come to request that he marry them.

The governing and support of such a large family even under ideal circumstances would have greatly taxed Heber's wisdom, time, patience, and financial resources and complicated his personal relationships. Heber, a grandson noted, "was often heard to declare that the plural order of marriage, with its manifold cares and perplexities, had cost him 'bushels of tears/" 10 Part of the problem was that, while the puritanical Heber maintained a close and loving relationship with his first family (Vilate and her children), he seemed to have less close ties with his plural wives and their children. One reason for this detachment and the second part of the problem was that all concerned were called upon to compromise the most deeply held personal beliefs and strongest cultural traditions regarding marriage and family life. Not even the weight of divine revelation, approbation, even command, eased the difficult transition from monogamy to plurality. There was also the question of time and energy. With his manifold church duties he did well to keep close to one family.

Death, uncooperative wives, and disobedient children brought him much grief. Prior to 1848 four of his children had died. In Utah he lost eighteen more children and ten wives, and as just noted, eight more wives left him (bringing the total to eighteen). Others were uncooperative. As

early as 1849 he wrote to Vilate, "Your duty is to look after your children and teach your sisters [his plural wives] ... to mind thare own business and to treet thare husband with respect and let my business alone and hold thare toungs when they want to speak evil to me. . . ," n On February 3, 185Z, he confided in a private memorandum book, "The Spirit said I should devote my time to the church of Jesus Christ of Latter day Saints and I should not be under the Law of Lawless women any more in time as I have fulfilled the Law and am now free from such Spirits. . . ." l2

In some of his public sermons we find references to domestic discord. He said that he would deed his property to the church so that his family would not quarrel over it; that he was not always responsible for his wives; that wives should not rebel; that he had one or two wives he could not control; and that he was not so foolish as to quarrel with women. n

In 1857 he became convinced that Christeen Golden was "not one with him." It was Heber's custom to bless his infants and give them a name while their mothers were present. He named his children after good people and anticipated that the power and spirit of those good people would influence his children. He claimed that he could "read its [the child's] spirit when alone with the child or in company with those who were of the same spirit as himself." 14 Apparently something unfortunate happened at the time he blessed Christeen Golden's infant son, Elias, for afterward he said he had never "desired to bless his children in the presence of their mothers since; and did not believe he would should he live a thousand years. He said the observations that several of his wives made at that time wounded his feelings severely and grieved the spirit of the Lord. And the day would come when they would feel sorrowful on account of it. He said we did not realize that he was a servant of god or dictated by his spirit or we would never treat him as we often did. . . ." 1S According to family lore, Heber

blessed Elias with all the strengths of his father and none of the weaknesses of his mother. If this be true, it certainly explains the ensuing tension.

At the 1 861 April conference, he once told a story of a man who was proud of his son but whose wife pulled the son from him. Then, without explanation and perhaps unconsciously, he continued the story in the first person — "I said, God my father will take that child from you[r arms] far quicker than you took him from mine, and not more than ten days afterwards it was in its grave." 16 This story seems to be a thinly disguised incident in his own family.

Several of his sons brought their father sorrow. His eldest, William, was disfellowshipped for a time in i860 for drunkenness, 17 and in 1863 Vilate wrote to another son that she hoped he would never cause her the sorrow "that William does." 18 In 1864 Heber expressed disappointment that his son "Brigham has no interest in matters of my business and is drawn away from his studies." 19 Vilate once wrote that David was trying to "heal the wound he has made in his father's heart, and mine. . . ." 20 David was for a time inactive in the church but later served as a stake president, Isaac had problems with liquor, and Solomon took little interest in the church until he was in his mid-thirties. At the funeral of a son, Heber said on December 14, 1864, "Nineteen of my children are in the spirit world, and the parting with them has not given me as much sorrow, nor brought as many white hairs on my head, as those have done who now live." 21

However unromantic, detached, and disappointed Heber may have

been, he did his best for the physical welfare of all his dependents. During

the winter of 1848–49 and for several years thereafter his families lived in the one-room homes within the fort, with other families, in tents, wagon-boxes, and other temporary shelters. (We know, for example, that Vilate used her wagon-box as a private bedroom for four years until Heber finished his large family home. 22 She obviously preferred that privacy to the crowded cabins with only blankets for partitions.) They also lived in "adobe row," some small dwellings he built on the south side of his ten-acre lot.

During the following spring the fort was generally abandoned and the Saints began to build more substantial homes. Heber commenced a large home on the lot which took nearly three years, until February, 1852, to finish. This home, facing west, years later was officially designated 142 North Main Street. It stood until the 1920s, when it was razed and the Kimball Apartments built in its place. It consisted of a white two-story frame rectangle thirty feet wide by fifty-six feet long containing sixteen plastered and painted rooms. 23 To this core were added wash-, wood-, and storehouses. Several years later Heber added a splendid two-story porch on the west end, which commanded a full view of Temple Square, most of the city, and the Valley.

On the main floor, Vilate's quarters were in the front and Sarah Peak's in the rear. A "Girls* Parlor" opened off Vilate's rooms and there was a large dining room. In the parlor was a huge piano which, although several pianos were hauled west from Winter Quarters, Heber most likely im-ported from St. Louis to keep his promise to his daughter Helen. In the Old West a piano was as much a symbol of permanence, stability, respect-ability, and dignity as it was an instrument. On the second floor in the front was Heber's private bedroom. Opposite was a spinning room. Else-where were the storage room and several large and small bedrooms for some of his wives and children. The parlor was enormous – 18 by 40 feet. Here guests were entertained and family funerals were held.

The Kimball household was so extensive that Heber kept his own

storehouse on the premises. Later in her life one of his daughters recorded a charming little story about an incident with her father in this storehouse.

My sister Sarah was two years younger than me and one day when we were very small, father took us to his store-house where he kept supplies of shoes, drygoods and whatnot for his family. He was going to give us each a pair of shoes. Like all little girls we went in delighted with the prospect of having some pretty new shoes. Father placed us on a table or counter, and took off our old shoes. He took down from

a shelf two pairs of old ladies' shoes. I can see them now, low topped, wide soles, low heels. He put them on our feet, laced them up and tied them, then told us to walk. We were horrified. I kept a stiff upper lip but I saw that Sarah was weakening. Father gave one of his charac-teristic laughs, sat us up on the table again and took them off. Then he put on our feet some shoes that were anything but pretty but they came somewhere near fitting us, and we went home rejoicing.

This puzzled me for a long time. Why should my father who seemed to know everything take the time to put such shoes on the feet of two little girls when anyone could see that they would not do at all? It finally dawned upon me that had he, in the first place, given us the shoes that finally pleased us we would have been greatly disappointed. But after our first shock we went away happy and contented. 24

Which wives lived in the big home and how they were selected has not been recorded. We do know that in the late 1860s Vilate, Sara Peak, Ellen Sanders, Ruth Reese, Christeen Golden, Laura Pitkin, and Adelia Wilcox lived there at times. The rest of his family lived in different homes "within a rifle shot (about 200 yards)" of the big home.

In 1857, Sarah Ann Whitney, Lucy Walker, Ellen Sanders, and Martha McBride lived together in one house; Mary Ellen Harris, Mary Smithies, and Elizabeth Doty lived at one time across the street from the main home; at another time Sarah Ann Whitney, Lucy Walker, Mary Houston, and Presendia Huntington lived in another home on the Kimball block; once Hulda Barnes, Harriet Sanders, and Presendia Huntington lived together. There was, apparently, considerable shifting around. Several wives lived at a distance. Lucy Walker later lived in Provo, Amanda Gheen went to Bountiful, and the Moon sisters apparently settled in Farmington.

Since Heber was the most married man in the modern Western world, his opinions of women are noteworthy. (One must keep in mind, however, that his love for his first wife, Vilate, was unqualified and that some of his harsher comments may have been deliberate rhetorical overstatement.) Although he claimed that u No man on this earth loves women better than I do," that "I hate to have the ladies angry with me, above all things," and that "they were made for angelic beings," he could be rough and unflattering about them in his sermons. 25

Not surprisingly he stressed obedience: "I had rather have one woman that is humble than twenty that are not"; "I do not want a woman to tell me that she loves me, when she does not keep my commandments" ; "It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for her queenly right. . . ." Women were to be led,

and Heber advised the sisters to leave a man who was so weak they could lead him. 2 "

He certainly must have disturbed the sisters in general and his wives

in particular when he declared in reference to Brigham Young and Jedediah Grant, "I love these men, God knows I do, better than I ever loved a woman; and I would not give a damn for a man that does not love them better than they love women. A man is a miserable being if he lets a woman stand between him and his file leader; he is a fool, and I have no regard for him; he is not fit for the Priesthood." Or "I love brother Brigham Young better than I do any woman upon this earth, because my will runs into his, and his into mine. . . ." or "Why should I love a woman more than a man. They are no more to me than good men." He announced that if any of his wives were to object to his sustaining Young over them and threaten to leave, "I should reply, 'Leave, and be damned.' '* He would give them "all the writings [bills of divorcement] you want; and, besides that, I will give you the means to help you away." 27

Sometimes he publicly criticized a man who "had a woman straddle of his neck." Most men with only one wife could hardly have afforded such statements. The much-married Heber, however, could and did. He claimed he seldom quarreled with his wives, because "when a man begins to dispute them about nine times out of ten I get up and say, 'Go it,' and then go off about my business; and if ever I am foolish as to quarrel with a woman, I ought to be whipped; for you may always calculate that they will have the last word." 28

He criticized the sisters for their idling around the Tithing House from morning until night: "What are you lounging about there for, with your dresses and petticoats, looking as though they were sadly in want of soap and repairing?"; for their quarreling, and divorces: "Some woman will marry a man one day, and call for a divorce the next." He criticized them for their "little peevish, trifling complaints" and for their tattling, lying, and mischief-making: "You never saw a woman that is continually parading the streets, but what was a tattler," "1 can tell you there are not one-half of the women that are fit for wives when they are married. They have not been instructed in home manufacture, and some of them have scarcely learned to wash the dishes properly or to take care of things about

the house; and the young men are just as bad." 29

He was particularly critical of women's love of finery. It was hard to build the Kingdom of God "while you take a course to make slaves of your husbands through your love of finery." He mocked them: "Oh, dear, I want to know if we ain't going to have any more ribbons." He had to "pay every dime I can get for morocco shoes, for my women to wear to meet-

ing." He excoriated men for being under "pettycoat government," and considered bonnets "a cursed disgrace to the Saints." The Sisters should have been content with homespun cloth as he was. 30

Apparently he realized that he was critical. Once in full oratorical flight he stopped and asked, "Brother Brigham, am I scolding?" Young said "I don't know," and then Heber adroitly concluded, "He says he don't know; and if he don't, how is it likely that you should?" Some of the Sisters must have bristled when he said, "I will tell you one thing, and that is, all you that are ladies will not find fault [with the preaching]; but the woman that finds fault with me I can analyse her, and show you she is not a lady." On another occasion he asked, "Now, am I hard upon the sisters? No, the good woman sits here and says it is heaven to her to listen to such teachings. I do not wish to say anything to such a person; but it is these that are guilty that I am after." 31

About domineering women he said, "When you see a woman with ragged skirts, you may know she wears the unmentionables, for she is doing the man's business, and has not time to cut off the rags that are hanging around. From this time henceforth you may know that woman wears her husband's pants." 32 Later he added, "You know that I have said that the women who goes about with the lower edges of her clothes draggled

into strings and fragments are the women who rule their husbands; they are so constantly making snaps and flirts, like a whip lash." 33 His wives do not seem to have resented his sharp words. At least no surviving documents record such displeasure. Indeed some, in spite of these publicly expressed sentiments and private domestic discord, praised and admired him.

On the subject of plural marriage he made but a few characteristically blunt observations. He believed God instituted the plurality of wives "to raise up a pure posterity," that "Some of the most noble spirits are waiting with the Father to this day to come forth through the right channels and the right kind of men and women," 34 that "The Lord designs that we shall be separate and distinct from every other people and wishes to make us His peculiar people, and to raise up for himself a pure seed ... for this reason did he give the revelation on plurality of wives, as sacred a revelation as was ever given to any people. . . ," 3S and finally "The principle of plurality of wives never will be done away with although some sisters have had revelations that, when this time passes away and they go through the veil, every woman will have a husband to herself," and that it will be practiced in heaven. He told the story: "In the spirit world there is an increase of males and females, there are millions of them, and if I am faithful all the

time, and continue right along ... He [Joseph Smith] will say to us, 'Come along, my hoys . . . Where are your wives?' They are hack yonder; they would not follow us. 'Never mind,' says Joseph, 'here are thousands, have all you want.'" * h

In reference to the trouble some younger wives had with elder ones he said, "Now on the doctrine and practice of plurality, one woman will sometimes think that she is queen, and the others have no right to speak or

to do anything without her consent. If I had a case of that kind to adjudicate, 1 would be very apt to say to the woman, 'Serve her faithfully, bear with her patiently, and the day will come when you will set above her, no matter where she is now.'"

In further acknowledgment of the trials of polygamy, he once comforted a girl whose plural-wife mother sometimes "felt badly" by saying, "Pshaw . . . there is not one respectable Woman in this church but what would feel bad under such circumstances, and 1 know there is no Woman can ever feel worse than my Wife has done, and she is just as good a Woman as ever lived, and 1 never blamed her for feeling bad but loved her the more." 3 ^

Contrary to widespread belief, polygamy was never popular among Mormons. Despite the penchant of many writers to fantasize about the romantic delights of polygamy and the desires of many men to have mistresses and concubines, few in or out of the Mormon Church have ever cared much for the real and legal responsibilities of plurality. To most it appears to have been an onerous obligation, coupled with the imperative to be fruitful. There is little evidence that men became Mormons to have more than one wife. On occasion, in fact, Heber would harangue the young men to take more wives. "1 wish more of our young men would take themselves wives of the daughters of Zion," he complained, "and not wait for us old men to take them all." 3 " He did not think that taking even two wives was obeying the celestial law in full. In his view a righteous man had to have several.

In this respect neither he nor Young was successful with his own sons. Of Heber's thirty-one sons who lived to maturity only three, William, Abraham, and David Patton, took plural wives; 39 of Young's seventeen sons only four practiced polygamy. Estimates of the percentage of Mormon families involved in plural marriage in Utah vary from 2 to 20 percent, but it was probably close to 15. All estimates, however, show the Mormons woefully negligent in living this commandment.^"

To promote plurality (right after he took his young last wife), Heber even went so far as to suggest that the reason he and Young held their ages so well was because of polygamy: "I would not be afraid to promise a man

who is sixty years of age, if he will take the counsel of brother Brigham and his brethren, that he will renew his age. I noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young, and sprightly. Why is this? Because God loves that man, and because he honours His work and word. Some of you may not believe this; but 1 not only believe it — 1 also know it. For a man of God to be confined to one woman is small business; for it is as much as we can do now to keep up under the burdens we have to carry; and 1 do not know what we should do if we had only one wife apiece." 41

This statement suggests that, in spite of the economic and domestic problems of polygamy, there were definite physical and psychological benefits. Perhaps he was implying that a man with several wives could always find companionship with at least one. Heber was a good example of this argument. After he took his last wife at age fifty-six, he begot seventeen children by her and by four other wives. Some Mormons even believed that one reason the old biblical patriarchs lived so long was because of polygamy.

Some of his wives also praised the institution. "Those who have entered into the plurality with honest hearts," said Laura Pitkin, "are sure of a great glory. Some years ago he [Heber] said to me that such women were sanctifying themselves both body and spirit and that the first and greatest blessings were for them." 42

Mary Ellen Harris saw it as a test requisite to learning more of the great commandment of love. "Well, after looking at plural marriage under all its disadvantages and disgust I could think of," she said, "1 came to the conclusion that the Lord must have a tried people. What test could be given to prove us like this? If we are Saints we must love our neighbor as our self, and truly and faithfully show this love in all the walks of life. Could I love the woman whose husband I should take for my own? Could she ever love me, and forgive me for taking such a step. These feelings weighed me down for a season." 43

Adelia Wilcox, shortly before her death in 1896, wrote her brief memoirs, which included some observations regarding polygamy and Heber's family during the years 1856 through 1867. Part of her account is unique. She tells how, in 1856, as a twenty-eight-year-old widow with two children, she arranged for her future. While she and her non-Mormon husband were en route from Illinois to California in 1853, he was killed in Fillmore, Utah, during the Walker [Indian] War. Thereafter she lived for two years in Springfield as the second wife of a Gideon D. Wood. The first

Mrs. Wood, however, had resented her, so Adelia had her sealing, or marriage, cancelled and went to Salt Lake City.

Now 1 began to think seriously upon my condition, upon this state and my future state of existence and felt that 1 should choose one that would not only be able to save himself, but me also. That is one who by his daily walk and habits and good counsel would make such impressions on my mind that I would want to walk the same path that he trod. . . .

Now I could think of no person that could fill this responsible place better than Heber C. Kimball for 1 had always looked upon him as being as near perfect as man could be and live in the flesh. So 1 concluded to become his wife, but before doing so I wanted to know how sister Vilate Kimball felt to have more added to their large family.

1 did so. She seemed perfectly willing, but gave me to understand that there was a great many things to put up with in such a large family. Now this I was prepared for and made up my mind to so live that I would not be a detriment to them. So on the 9th of October 1856 Vilate went to the Endowment House with me and gave me to her husband to be his wife for time and all eternity. 44

This candid observation clarifies much about Mormon polygamy. An unqualified, unexplained commandment of God though it was, a means of raising up a righteous seed too, it was also a way of honorably guaranteeing widows and unmarried females economic security and social position on the frontier. (This comment also provides more evidence of Vilate's support of plural marriage.)

Adelia went to live with several of Heber's wives, Sarah Ann Whitney, Lucy Walker, Ellen Sanders, and Martha McBride, "all eating at the same table, but each one having their own separate rooms." The worst they had to contend with, she said, "was having so many children together for when they were all in the house they made a good deal of confusion. This we got along with as well as we could be expected for each woman tried to cultivate her share of patience. ... All trying to do their part in the good cause they were engaged in." They were very busy, mending, spinning, making clothes, and engaged in other such chores. Occasionally, she said, "when our Lord [Heber] could find time he would come in and visit us and instruct and teach us our duty and if he saw anything he thought was wrong in any one of us he was not slow to tell us."

Once Adelia suffered an infected hand and could do little. For weeks

she was waited on and cared for by the others, Ellen Sanders in particular. Whatever jealousy there may have been was submerged.

Sometime later Adelia went to live in the "big house" on North Main Street with Vilate, Mary Ellen Harris, Christeen Golden, Ruth Reese, Sarah Peak, Mary Smithies, Laura Pitkin, and nine children. "I found them all good women," she said, "each one took their share of work and everything went in order." Laura spun, knitted, and laid out dress patterns; Ruth was a good tailor and made Heber's clothes, and Christeen did his washing and saw that his clothes were kept in order. They all shared in the general housework, doing Vilate's for her as "her health was very delicate. "

During the summer of 1862 Vilate went to live with her son William at his ranch in Parley's Park and left Adelia in charge of the big house. At this time Heber's son Abraham, son of Clarissa Cutler, who had remained in Winter Quarters with her father, came to Salt Lake City. He was then a rough sixteen-year-old on his way to fortune in California. Out of curiosity he hesitatingly decided to look up the father he had never known. Tired, dirty, nearly in rags, and fearful of the Mormons, Abraham entered the Kimball yard at dinnertime. As soon as Heber learned who he was he welcomed Abraham with open arms, ordered up food, a bath, and a complete change of clothing: a lost one had returned. Such a reception ended Abraham's plans for California. He stayed. "We got to have gay times that fall," Adelia noted, "after he [Abraham] came when the boys were at home."

"Brigham and Solomon were near his age," Adelia added, and Charley would come up, and he was as much a boy as any of them. And I got to thinking sometimes they would tear the house down, they were so rough.

And, [daughter] Mary E. would lock herself up in my room to get out of their way. Abe lived with us for awhile and with Ruth and Christeen and when school commenced we were all very thankful for we had a little rest from the noise and confusion that they made." 45

The following spring, Abe, a newly baptized and ordained Elder, and his half-brother Charles went east, Charles to England on a mission and Abraham to Manti, Iowa, to bring back his half-brother Isaac, son of Emily Cutler, who had also chosen to remain in Winter Quarters with her father. 46 (Both mothers had long since died.) Abe returned with Isaac and in 1865 married Adelia's daughter Mary Eliza.

Apparently Vilate spent more than one summer with her son William; perhaps she wanted to escape the heat of the Valley floor. Ludlow records meeting her there in June, 1863, when his overland coach stopped to change horses: "I found myself," he wrote, "in a sunny, low ceiled sitting-

room, where a fine-looking matron, somewhere in her well preserved fifties, sat talking to a pair of very tidy and prepossessing young women, both under twenty-five and each holding a healthy baby." 47

As Ludlow chatted away he complimented Vilate regarding what he took to be her two daughters and grandchildren. "These babies, sir," Vilate said gravely, "are the children of my son, now abroad on the Lord's business — my son, Mr. Kimball, after whom this place is called. These young ladies are his wives, and I am the first wife of one you have often ere this heard of in the States — Heber Kimball, second President, and next to our prophet Brigham Young in the government of Utah/' Such was Ludlow's first personal contact with plural marriage. He was frankly astonished that the two young wives appeared so content. He could not under-

stand why they had not "pounced upon each other with a tigrine spring, seamed each others' faces with relentless nails, tore hair, gouged eyes, bit, maimed, killed!"

His description of Vilate is unique:

Mrs. Heber Kimball the first, though rapidly nearing her grand climacteric, was the finest-looking woman whom I saw in Utah. In the Highlands of Scotland she might have been Helen McGregor [wife of a famous eighteenth-century chief]; in Palmyra, Zcnobia; in France, Joan of Arc. . . . She was considerably above woman's middle size; her hair, slightly grizzled, was dressed neatly back beneath a plain, snow-white cap; her figure was erect, and the embodiment of strength and endurance; her eyes, which seemed a bluish gray, were fearless, and looked straightforward; her mouth was almost masculine in its firmness; her nose a finely cut aristocratic Roman. . . . her manner [was] perfectly self-poised, replete with influential and winning dignity, and expressive of a powerful will, strong for the control of her own faculties, as well as the whole nature of other people; her voice pleasant, yet commanding; her general expression that of pride without self-consciousness, and courage untainted by braggadocio. She was a woman to make you stop and look back after her in a crowded thoroughfare; she would have arrested your attention anywhere, on Broadway, the Strand, or the most thronged portion of the Parisian Boulevards." 4 "

Ludlow was not surprised, when he later met Heber, that she was "the wife to whom he most deferred, and in whose wisdom he had the most implicit confidence."

NOTES

i. Journal of Discourses, vol. 5 (July 29, 1857), 91, vol. 5 (Aug. 30, 1857), 161, vol. 4 (Dec. 21, 1856), 145.

2. Fanny Stenhouse, Tell It All {Hartford, Conn.: A.D. Worthington, 1890), 385. The title varies from edition to edition.

3. The actual number of Young's wives is debatable (he had children by six-teen), but not the number of his children. As a descendant of both Kimball and Hess, the author is related to about half the Mormons of Utah.

4. Historian's Office Journal, Nov. 26, i860, Church Archives.

5. H. C. Kimball to William Kimball, Dec. 21, 1854, Millennial Star, vol. 17 (Apr. 21, 1855), 252.

6. Mary Ellen Kimball Journal, Mar. 15, 1859, Church Archives.

7. William Kimball to H. C. Kimball, June 28, 1855, H. C. Kimball Papers., Church Archives.

8. Quinn, "Organizational Development and Social Origins of the Mormon Hierarchy," 248-91, and Campbell and Campbell, "Divorce among Mormon Po-lygamists: Extent and Explanations," 5.

9. Endowment House Sealing Records, June 17, 1856, Church Archives.

10. O. F. Whitney, Life of Heber C. Kimball, 426.

11. H. C. Kimball to Vilate Kimball, Feb. 1 2, 1 849. Original in possession of Spencer W. Kimball. Used by permission.

12. Private Memorandum Book, Feb. 3, 1852, H. C. Kimball Papers, Church Archives.

13. Journal of Discourses, vol, 2 (Apr. 2, 1854), 153, vol. 5 (Sept. 27, 1857),

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14. Mary Ellen Kimball Journal, July 5, 1857, Church Archives.

15. Ibid., 9.

16. Journal of Discourses, vol. 9 (Apr. 7, 1861), 26.

17. Journal History of the Church, Jan. 1, i860.

18. Vilate Kimball to Charles Kimball, Sept. 21, 1863, H. C. Kimball Papers, Church Archives.

19. H. C. Kimball to David and Charles Kimball, Feb. 21, 1864, H. C. Kimball Papers, Church Archives.

20. Vilate Kimball to Charles Kimball, Sept. 27, 1863, H. C. Kimball Papers, Church Archives.

21. Journal of Discourses, vol. 10 (Nov. 29, 1864), 371.

22. Vilate Kimball's obituary, Deseret News, Dec. 25, 1867.

23. H. C. Kimball to Solomon Kimball, Feb. 29, 1852. Original in possession of Spencer W. Kimball. Used by permission.

24. Alice K. Smith, "Musing and Reminiscences on the Life of Heber C. Kimball," Improvement Era (June, 1930), 559.

25. Journal of Discourses, vol. 5 (Aug. 2, 1857), 136, vol. 5 (Aug. 30, 1857), 195, vol. 2 (Apr. 2, 1854), 154.

26. Ibid., vol. 4 (Oct., 1856), 1 22, vol. 4 (Nov. 2, 1856), 165, vol. 4 (Nov. 9, 1856), 82, vol. 5 (July 12, 1857), 30.

27. Ibid., vol. 4 (Dec. 4, i 856), i 38, vol. 4 (Jan. 25, 1 857), 277, vol. 8 (June 3, i860), 87, vol. 5 (July 12, 1857), 28, vol. s (Sept. 27, 1857), 274.

28. Ibid., vol. 5 (Sept. 27, 1857), 277.

29. Ibid., vol. 4 (Dec. 21, 1856), 144, vol. 4 (Jan. 25, 1857), 277, vol. 5 (Sept. 27, 1857), 276, vol. 6 (Dec. 1 3, 1 857), 1 26, vol. 6 (Dec. 27, 1857), 1 89.

30. lbid.,\o\. 5 (July 12, 1857), 33, vol. 5 (Aug, 2, 1857), 136, vol. 5 (Aug. 2, 1857), 137, vol. 8 (Oct. 6, i860), 251, vol. 8 (July 1, i860), 1 11.

3 1. Ibid. , vol. 8 (July 1, i860), 1 1 1, vol. 5 (Aug. 30, 1857), 1 59, vol. 5 (Sept. 27, 1857), 276.

32. Ibid.,vo\. 2 (Apr. 2, 1854), 154.

33. Ibid., vol. 4 (Dec. 21, 1856), 144.

34. Ibid., vol. 5 (July 26, 1857), 92.

35. Ibid.,\o\. 11 (Apr. 4, i 866), 210.

36. Ibid., vol. 4 (Feb. 1, 1857), 209.

37. Mary Haskins Parker Diary, typescript, 31-32, University of Utah, Salt Lake City.

38. journal of Discourses, vol. 3 (Oct. 6, 1855), 125.

39. William married five wives and had twenty-six children. Abraham married three wives and had fourteen children by the first two. David had two wives. Three of Heber's adopted sons, Charles Hubbard, John Forsgren, and Hans C. Hansen, were also polygamists. At least two of Heber's daughters, Helen and Ann Alice Gheen, lived in polygamy, as did at least two daughters of Young.

40. Ivins, "Notes on Mormon Polygamy/' 230.

41. Journal of Discourses, vol. 5 (Apr. 6, 1857), 26. There is a female version of this view by the semi-official "high priestess" of early Mormonism, Eliza R. Snow — a childless wife of two prophets, Joseph and Brigham, and sister to a third, Lorenzo Snow. No other woman in Mormon history, not even Joseph's first wife, Emma, ever played a role comparable to Eliza's. She wrote, "From personal knowledge I bear my testimony that Plural Celestial marriage is a pure and holy principle, not only tending to individual purity and elevation of character, but also instrumental in producing a more perfect type of manhood mentally and physically, as well as in restoring human life to its former longevity." Spencer J. Palmer, "Eliz a
R. Snow's Sketch of My Life: Reminiscences of One of Joseph Smith's Plural Wives," Brigham Young University Studies, vol. 12 (Autumn, 1 97 1), 129 — 30.

42. Laura Pitkin Kimball Journal, Dec. 16, 1858, Church Archives.

43. Mary Ellen Kimball Journal, May 9, 1858, Church Archives.

44. Adelia Almira Hatton Memoirs, 17.

45. Ibid., 18, 19, 20, 24.

46. As noted above, Abraham was born at Nauvoo, did not go west with his father, and was reared by his grandfather, Alpheus Cutler, after his mother died when he was an infant. Cutler never did go west, but established his own church, the Cutlerite, and settled in Manti, Iowa. It was from Manti that Abraham started

out for California in iS6z. The Cutlerite church still exists in Independence, Mo., and in Minnesota, but has less than fifty adherents. This was not the first time Heber had tried to establish contact with these two distant sons. In 1855 he wrote his son William that when he returned from his mission in England, "I want you when you come to make calculation when you come to find Father Cutler, hunt up those two brothers of yours, and bring them with you if you possibly can. Write to Franklin or some of them, and find out [how] they feel about it and if you cannot get them, get some clothing for them. If you were to leave money it would be spent without their receiving the benefit." H. C. Kimball to William Kimball, May 28, 1855, H. C. Kimball Papers, Church Archives.

47. Ludlow, the Heart of the Continent, 307— 1 3.

48. Ibid., 310-11.

CHAPTER 21

Kimball at Home

Heber seems to have done his best as a father and husband in showing affection, if not love, to all of his extended family. Home and family life appears generally to have been as happy and healthy as the highly unusual circumstances would permit.

He was also very patriarchal, a benevolent dictator who insisted on order, discipline, obedience, neatness, cleanliness, good manners, and high morals. He was concerned that his children be taught "true principles," but he had little time for teaching himself. In 1855 he wrote to four of his wives, Ann and Amanda Gheen, Lucy Walker, and Sarah Ann Whitney. "I say to all my wives teach our children to pray and teach the truth plain and simple. ... I have no time to teach children. I teach you and you teach them and my head teaches me. . . . Now if I listen to my head and you listen to your head and the children to thare head how long will it take to make a heaven at home." And there was protocol. Each family member was in turn assigned to superintend routine family affairs, to act as major-domo in trying to end confusion and solve minor problems.' Vilate supervised the table, at which one's position seemed to matter. "Mother," an adopted daughter wrote an absent family member, "arranged all at the table in what she termed proper order ... I was seated next to Vira and opposite David . . . but when you return I expect to be moved away around the end of Anna." 2

Above all, the cardinal rule was that no one wife under any circumstances was to reprove, correct, or sit in judgment on another wife. That was Heber's exclusive prerogative. Little is known on the touchy subject of disciplining plural wives. One "outsider," however, recorded an informative anecdote which might be true. An Italian, Count Leonetto Cipriani, broke his 1853 overland trip to California, as did many others in those days, to take a look at the Mormons. Apparently the Count's English was not very good, for instead of meeting a member of the First Presidency, he

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ended up interviewing Apostle John Taylor — a former missionary to France — in French. On the subject of correcting polygamous wives Taylor is supposed to have said, "We correct them by admonition and with gentleness, and when that does not suffice we impose a silence, a punishment which we have found to be most effective with a woman." 1

Heber loved neatness, but did not want to see his wives "tired out, lifeless, and numb." He was orderly and disliked noise, but if necessary, "a person could come and turn the stove over and do it in order and it would not disturb him." 4

He was a stickler for cleanliness. Once at a conference in Payson in 1855 he chided the Saints, urging them to "slick up a little" and saying that their bedbugs would get him or an angel if they stayed overnight there. Two days later at a conference in Ephraim he criticized the people for having everything in a "common splather." 5 He was even more particular about personal cleanliness. "The people," he said, must learn and practice cleanliness in this life; some people think they can live all their days in filth and dirt, never even wash their bodies then die and go to heaven and be clean. But if you do not learn and practice this lesson in this life you will have to learn and practice it in the next before you will be received into the society of those who are clean and pure and holy.""

In 1868 he spoke to the brethren on personal cleanliness before going through the temple. They were to change their clothing completely to be clean in body and spirit, and to refrain from intercourse with their wives for several days preceding. Women were not to go to the temple for a week "after menses were upon them." 7

Heber's emphasis on cleanliness may have been partly religious, and partly a matter of good hygiene. He and his family suffered from sore eyes, the ague, gastroenteritis, bilious fever, head colds, liver complaints, quinsey (tonsilitis), falls, and accidents. Heber fell on the ice once and broke a finger; later he was badly hurt by being thrown from a wagon. He seems to have suffered progressively from bowel and stomach disorders. By 1865 he was afflicted with rheumatic pains, wore glasses, used false teeth, and claimed to be "naturally consumptive." Probably because of Willard Richards, Heber favored Thompsonian herbal doctors. In i860 the family physician, Dr. Hovey, prescribed four powerful emetics for him within less than two months. 8 Because of or in spite of the treatment, he survived and regained his health.

The primitive, if not barbaric, Thompsonian system was based on two principles — cleanse the body and then restore lost heat. First, the body was cleansed or purged by emetics and enemas; second, the lost heat was restored by having the patient take hot baths, eat cayenne pepper and

ginger, and drink medicines made from bayberries, sumac, and red raspberries 9 — hardly an ideal treatment for an inflamed stomach and bowel lining. Once, probably jokingly, Heber asked why people referred to good and bad health. Health could only be good; to him "bad health" was a contradiction in terms.

In later life Heber was still physically impressive — six feet tall, weighing over 200 pounds, barrel-chested (some say his chest was as thick front to back as from side to side), dark-eyed, balding, with sideburns which met under his clean-shaven cheeks and chin, and muscular, resembling the blacksmith he had been in his youth. He dressed well, probably had a flat,

high-pitched voice, and wore hats whenever possible to conceal his baldness and prevent head colds; his photographs radiate confidence.

Heber was equally strict about propriety and corrected his family if he felt they needed it. The Sabbath was to be kept holy, for instance. His children were not allowed off the property, beyond the stone walls, and decades later one of his sons admitted, "And 1 hate rock walls yet!" 10 Heber was distressed one Sabbath when he discovered a wife ironing. On another day several wives got a lecture on prudence and economy when he found some good bread thrown in the swill pail and scum on the home-made beer. A child wearing his hat in the house bothered him. "If children," he said, "are allowed bad manners at home they will practice them the same abroad and besides we always judge the character of the parents by the manners of the child." n

Sometimes his admonitions were blunt and personal. He chided Mary Ellen Harris about letting her mind wander "Mary Ellen you are a singular woman. Although a good woman, you talk too much. You are like your mother in this respect, and she is a good woman too. ... I say this for your good, for my feelings are tender towards you and you have many good qualities which are worthy of imitation. You are peaceable, kind hearted, industrious, and cheerful, but you must cultivate your mind that you may improve or you will get in dotage." Mary Ellen was then about forty, childless, and a tutor of many of his smaller children. On another occasion he wrote to Ann and Amanda Gheen, Lucy Walker, and Sarah Ann Whitney, "Now what 1 have riten fore the benifet of all, for you to lock upon when I am not with you fore when I am with you and talk it goes in one ear and out the other. . . ." 12

After morning prayer and during the evenings he freely gave advice and counsel on spiritual and practical matters, settled problems, answered questions, heard his smaller children's lessons, or discussed current topics. The family were not great readers, early Great Basin culture being more

practical than bookish. After Heber's death only thirty-one books and a few copies of the Book of Mormon were listed on the inventory of his property (and unfortunately the book titles were not given). All kinds of topics were discussed, however, from Joseph Smith's revelations to the laying of the trans-Atlantic cable, from the nature of the spirit world to the Civil War, mail and telegraphic service, the Pony Express, the prices of goods, fights, shootings, murders, buying mules, army deserters going to California, sleigh rides, the unheated Tabernacle, building a barn, the spectacular Donati's Comet of 1858, and an i860 eclipse.

He told his family of a special cane he had, one made from a plank of the rough oak boxes in which the bodies of Joseph Smith and his brother Hyrum were transported from Carthage to Nauvoo. Brigham Young and other church leaders also had similar canes. He prized his very highly, and said that when he was done with it he would hand it on to his heirs and that the day would come "when there will be multitudes who will be healed and blessed through the instrumentality of those canes in consequence of their faith and confidence in the virtues connected with them. . . ." 13 There are at least two traditions in the Kimball family regarding the subsequent history of Heber's cane: the descendants of one son, Abraham Alonzo, claim to have it; so do the heirs of another, David Patton. 14

Heber also told of an unusual rod he had received from Joseph Smith. En route to his first mission to England in 1837, he had dreamed "that the Prophet Joseph came to me while I was standing upon the forecastle of the ship, and said, "Brother Heber, here is a rod (putting it into my hands), with which you are to guide the ship. While you hold this rod you shall prosper, and there shall be no obstacles thrown before you but what you shall have power to overcome, and the hand of God shall be with

you. . . ." This rod which Joseph gave me was about three and a half feet in length. "'*

Later Joseph did give him and Brigham Young real rods, because "they were the only ones of the original twelve who had not lifted up their hearts against the Prophet." 16 When Heber wanted to find out anything that was his right to know, "all he had to do was to kneel down with the rod in his hand, and . . . sometimes the Lord would answer his questions before he had time to ask them." r At least twice in Nauvoo, for example, he had used this special rod. In September, 1844, he "went home and used the rod" to find out if Willard Richards would recover from an illness and if the church would overcome its enemies. In January, 1845, he inquired of the Lord "by the rod" whether the Nauvoo temple would be finished and if his sins were forgiven. All the answers were affirmative.'* Unlike the

cane, there are no family traditions regarding this unusual rod; it has completely disappeared. Perhaps it was an aid to guidance and revelation. There is no evidence that it was a divining stick or "water witch," popular at that time. 19

Heber never flagged in giving his family and the church practical advice. Nothing was too small for his notice. He was inclined to think that pork and fine flour were not good for the health, for instance. He admonished his family and others on everything from the use of asafetida bags to ward off illness to the saving of grain and the development of home industry. Not even fashion and tact escaped his notice and censure. One day he let loose:

I am opposed to your nasty fashions and everything you wear for the sake of fashion. Did you ever see me with hermaphrodite pantaloons

[trousers with flys] on? Our boys are weakening their backs and their kidneys by girting themselves up as they do; they are destroying the strength of their loins and taking a course to injure their posterity. . . . You may take all such dresses and new fashions, and inquire into their origin, and you will find, as a general thing, they are produced by the whores of the great cities of the world. . . . There is a new fashion that our boys have got hold of, and Spanish bits and bridles, and then with their hermaphrodite pantaloons they look ridiculous. I will speak of my own boys, for they are like the rest. . . . 20

In a less irritated manner he once wrote a friend, "The sisters of our city are commencing to bring about a reformation in regard to dress, to carry their dresses on their shoulders, instead of their hips, and they reduce the quantity from 10 and 15 yards to 6 and 7, and dispense with girting; it makes a wonderful stir with the ladies, and is a great relief in expense to the brethren." 21 This was the "Deseret Costume" introduced in 1855, but of very brief popularity.

There are many short notices about the continual round of births, blessings, deaths, sicknesses, and marriages. One wife recorded some of Heber's casual table chitchat about the third marriage of his eldest son in 1857. From this specific marriage perhaps we can generalize about other plural marriage ceremonies. During the ritual Heber placed the hand of the third wife (Lucy Pack) into the hand of the second wife (Martha Vance), who placed it in the hand of the first wife (Mary Davenport), who finally gave Lucy to William. By so doing Heber hoped to "stop the mouths" of the first two wives so that William could "keep what he has received in peace." He also said he had taken three grafts from the three families, the Davenports, Vances, and Packs, and grafted them onto his

"first young tree," William, and as with trees, only time would tell which branches would develop the best fruit. 22

Heber seems to have been very careful to take his core group of wives out in turn. He took "two to a wedding," for example, "several" out riding, visited with "various" wives, and took "seven wives and a daughter" to a party. In 1861 Brigham Young had a party to which his formal invitation to Heber generously and diplomatically read, "Invite as many of your wives as you please." Once, at such a party, he was in a droll mood and told a woman who he knew was against polygamy that he would introduce her to his wife. He then presented her to "five or six ladies of various ages, one after the other, and said: 'There now, I think I'll quit now, I'm afraid you're not too strong in the faith.' " 23

Such simple acts as being taken out to a party, wedding, dinner, or anywhere publicly were of great importance to plural wives. Their legal and social position was thereby reaffirmed and acknowledged. One wife wrote, "This may be done in many ways, sometimes by small acts of kindness at home; and again by taking you out from home and showing others that you are indeed a lawful wife and companion." 24

Other kinds of fun were not wanting in the Kimball home. There were parties, picnics, carriage rides, family outings up the canyons, to the lake, and to Antelope Island, 25 and holidays — especially the Glorious Fourth and Christmas. One Christmas morning forty-two children and grandchildren showed up for presents.

Sometimes the boys devised fun of their own. "We had a brother," Heber's most famous offspring later wrote, "who was somewhat of a general, and he trained us boys — that is, when Father was away. He would get us behind the barn, where no one could see us; then he would put a chip on one of our shoulders and tell one of the other boys to knock it off. Then we would fight. That was part of the training he gave us, and when we asked why he did it, he said, it makes you tough.'" 26 The same source

admitted to stealing fruit. "My father had a great garden, and it was fenced in by a six or eight foot stone wall. He told us we couldn't have any of the fruit; but we got it anyhow, and 1 will tell you how we got it. This same brother of ours took one of the boys and dangled him over the wall with a rope, and he loaded his shirt bosom and pockets with apples. One time, Father Tucker, the gardner, got after him with a willow and lam-basted him. Brother said that would make him tough." 27

Heber was also greatly concerned about education and regretted deeply he had not been able to do better for his older children. "I should have educated my children," he lamented in 1854, "but 1 have been poor

and penniless. Instead of helping my children who have now come to ma-turity they have been required to help me obtain an honest subsistence. This would not have been the case could I have retained my possessions: but no sooner had I accumulated a little property than it was taken from me by legalized mobs, and neither me nor my brethren could obtain re-dress." 28

To provide a better education for his younger progeny he first turned one of his rooms in the fort into a schoolroom and subsequently built three private elementary schoolhouses on his block in 1849, 1854, and i860. All the children in his neighborhood were invited to attend free. But even then some of his younger children did not take advantage of what he offered. On the wild and woolly frontier, much to his disappointment, his children did not always appreciate education; they preferred going off to play.

What his sons may have lacked in formal education they partially made up for in frontier skills, however. They could use a whip, ax, or hoe

to perfection, ride bareback like Indians, and handle their bowie knives and revolvers well. And by 1864 things were improving. Twenty-five of his children were then in "brother Doremus' school" and "brother Tripp's school." Heber's children were a striking contrast to the physical degeneracy and wretchedness which non-Mormons believed would follow a practice as pernicious as polygamy.

Heber was also proud of his sons' missionary service. Between 1849 and 1867 he sent eight sons on missions (five of his own — William, David, Brigham, Charles, and Isaac — and three adopted sons — Daniel Davis, Peter Hansen, and John Forsgren) to England, Denmark, and Sweden. After his death other sons, including Abraham, Jonathan Golden, Hyrum, Elias, and Andrew, also went on missions.

There are extant forty-four letters between these missionaries and their parents for the period 1854—66 which reveal some interesting facts about Heber as a father. With one exception the personal parts of the letters are disappointingly routine. The exception concerns the death of a grandchild, who had accidentally smothered in an undetected smoldering fire. Heber wrote the father, Charles:

A more kind mother, or a woman more attentive to a child never lived than Alvira [Charles's wife]. Her whole time was devoted to the interest and safety of that child that we could scarcely prevail on her to go to a party or to a theatre, to leave it for a few hours. Mother Free [Charles's mother-in-law] herself and a little girl were sitting in the

house when this was done: thus you can see the design of the destroyer to grab at a thing and destroy it like a thief in the night, that comes when you least expect him.

He tried to share Charles's grief by adding:

Your poor Father has buried 19 lovely children, even as that was, and 5 grandchildren, which all have felt of my heart strings and caused them to bleed; still this is a different death to what any of those died. I have no idea that the child ever suffered one particle of pain, or knew the cause until the spirit was separated from the body. . . . When those children come forth in the morning of the resurrection, we shall have much more joy in receiving them there, than we did in receiving of them here in the flesh. . . .

Now Charles don't mourn, don't lay it to heart, but be comforted; be faithful on your mission; your little one is saved, therefore save others if you can, and if you are so happy to save Charles [that is, yourself], what great joy you will have in the Kingdom of God. . . . 29

Heber wrote often of his great pride in his sons' work and faithfulness and instructed them to honor their Priesthood, magnify their membership and calling, be humble, prayerful, kind, affectionate, and merciful, keep His commandments, and listen to His voice. 30 In 1863 he wrote eloquently:

David and Charles, hear your father, for he speaketh unto you and to all whom it may concern; leave your families at home, and there let them remain, nor let your spirits reach after them when your poor bodies are in England; commit them unto the care of the Almighty and he will preserve them with your little ones. God says, "Draw near unto me and I will listen to your cries." Be humble, be meek, and not one hair of your heads shall fall to the ground unnoticed. 1 had no father or mother in the flesh to say this to my wife and little ones. Remember all these things, bear them in mind, seek to learn wisdom and get experience.

My earnest prayer to God, in the name of his Son, is, to help my

sons to honor the holy priesthood of the Son of God, which is of more value than all the world besides. I have seen sorrow, I have mourned, I have lamented, when I have seen Elders return from their missions having dishonored their calling and their Priesthood. 31

He was particularly insistent that they should be simple and direct in their teaching of the people: "Learn to be very simple in your teachings," he advised, "for the people are very ignorant they are like children. Don't learn to be artificial preachers; live near to God, and let the Holy Ghost tell you what to say. You know your father is sometimes complained of

Kimball at Home 253

because of his simplicity and plainness. ... I said but little, but what I did say went to the hearts of the honest. " u He directed them to "preach short sermons. Be sure that they are dictated by the spirit and power of the Holy Ghost; its like giving salt to sheep; if you give them all they want, they become cloyed, then they are not for the shepherd. Give just enough so they will be craving for more; then they will follow the shepherd and cry for more," 33

In 1865 he voiced a sentiment of many Mormon fathers:

My heart yearns with desire to write to you because you are ever be-fore me, and my desires and prayers for your welfare and prosperity are unceasing. . . . Do not think, however, because I thus write that 1 long for you to return. No, I wish you to stay and accomplish a good mission for it is a lengthy journey to the island of Britain. You are obtaining an experience which will be of more worth to you than all you have learned at home since you were born, and if you are humble God will make you mighty to the accomplishment of his purposes in the earth, and you will attain to every desire of your hearts in

righteousness. 34

Regarding polygamy he warned, "I never was sent forth to preach to the world the plurality of wives . . . nor to have anything to do with them in any way, but to treat them with respect." J5 Let the mysteries alone," he added, "the doctrine of plurality does not belong to the world; that belongs at home, in the sheep-fold, and no where else. This is the only place to court wives, where you can get them according to the order, with the consent of him that holds the keys." 36

He had reason to be concerned. One adopted son (Peter Hansen) not only acquired a wife and a son on his first mission to Denmark in 1852, but even considered taking a second wife after his first wife immigrated to Utah.'" Another son wrote how plentiful women were in England. Heber cautioned all missionaries, "Deseret is the bee hive and the place to get bees," he said. "Through the agency of women more of the Elders are destroyed than any other influence." "Keep hands off, and lips off, and be sure and not kiss but where you have a right to and if any woman wants kissing let her husband kiss her if she has got one, if not, let her splice out her patience until she gets one."™ He warned, "Don't grace yourselves in the eyes of women; don't let the women touch your arms, let them walk by themselves if they want to walk with you." * v Once, to make a point in his rough manner, he warned the missionaries, "You will get love sick so that you will puke. Take lobelia . . . and puke it all out." 40

Through these same sons Heber and Vilate tried to keep alive their contacts with their respective families back in New York. Whenever possi-

ble Heber had his sons look up their relatives while going to and from their missions. In 1854 William, for example, stopped over in Mendon. "I

found everything just as I expected," he reported. "Fathers house and barn and the hul plase was not altered any. Elder Weavers and J. Rodgers and the school house and Tomblinsons Plase and all was just as I left them 21 years ago." 41

Heber remained on good terms with his brother Solomon, but his sisters Melvina, Eliza, and Abigail apparently disowned him when they learned of polygamy. Vilate and her brother Roswell also remained close. Roswell was a former Presbyterian minister who, although dissatisfied with standard Christianity, could not bring himself to join the Mormons. His letters to Vilate reveal his deep and enduring love for his baby sister, his equally deep resistance to all their overtures that he join her faith, and his mortification at her "association with a people so despised as the Mormons." 42

There were occasional visitors in the Kimball home. In 1858 Colonel Thomas L. Kane, in Utah as part of the Utah War peace mission, called on Heber. He was impressed by his host's grand piano and played it. That same year Colonel Carlos A. Weight of the Fifth U.S. Infantry, "an old school fellow and playmate," also called. The following year an old Men-don friend, Ethan Allen, stayed three days with the family. He claimed to be a descendant of the revolutionary hero by the same name.

When Heber wished to impress a visitor, he first showed him his own ten-acre estate and then walked the guest up today's Capitol Hill, just north of his property, which afforded an unexcelled view of the city and Valley. There artists and photographers came to record the Mormon Mecca, which in i860 had a population of more than 8,200, and from there Heber could survey the growth of the headquarters of the Kingdom of God. Kane, Weight, Allen, and others would have seen a checkerboard of ten-acre blocks spreading out to the east, south, and west. The blocks were divided into eight lots of one and a quarter acres each; the houses, mainly simple one-storied adobe structures, were centered on each lot, set back twenty-feet, and positioned so that no two faced each other. This was

done for uniformity, to maximize privacy, and to minimize the spreading of fires. The blocks were separated by twenty-foot-wide sidewalks and 132-foot-wide streets. Visitors would have seen parks, gardens, fields, farms, cattle, chapels, schools, and business houses of all kinds — the Crossroads of the West, an oasis between the mountains and the desert.

Walking the one and a half blocks south from the Kimball home to the principal intersection of Main and Brigham (now South Temple)

streets and turning east on Brigham Street, the visitor would have passed on the left a complex of church buildings — the General Tithing Office, Bishop's Storehouse, Deseret Store, Deseret Museum, mint, and Deseret News building. Next was Brigham Young's estate and his main residences. The Lion House, where most of his wives lived, was so designated from a stone lion couchant over the entrance. Visitors usually counted the number of dormer windows (there are twenty) to try to determine the number of Young's wives in the same more or less humorous manner that twentieth-century visitors to Salt Lake City sometimes asked if the enormous Heinz 57 sign on a mountainside represented the number of his wives. Next came the Bee Hive House (crowned by a beehive, Utah's symbol of industry), the governor's office, and the Eagle Gate leading into Young's private farm. On the right was the Church Historian's Office.

Turning south on State Street, the Social Hall was to the left and the Seventies' Hall of Science on the right. On the northwest corner of State and First South streets stood the famous Salt Lake City Theatre, modeled after London's Drury Lane Theatre. Diagonally across the street was the new City Hall. Proceeding west on First South the visitor would have returned to Main Street, which was lined with small businesses — general stores, bakeries, saloons, clothing stores, pharmacies, restaurants, pho-

tographers' shops, a Masonic hall, and the territory's best hostelry, the Salt Lake House, where dignitaries stayed. One block north, on the southwest corner of Main and Brigham, stood the two-storied red sandstone Council House, the first permanent public structure in the region, which also housed the territorial library.

Across the street was Temple Square — the outdoor sanctum sanctorum of the Great Basin, a ten-acre block bounded by Main, Brigham, West Temple, and North Temple streets, eater-cornered from Heber's inheritance. Here were to be seen the Endowment House, a proto-temple until real temples could be built, and the first Tabernacle, which served for all general church meetings until the famous Tabernacle of today was completed in 1867. At the time of this hypothetical tour, all that would have been visible of the new Tabernacle w r ould have been the huge 250-by-i 50-foot oval foundation and most of the forty-six piers to support the dome.

Finally, the visitor would have stopped to admire the mighty substructure of the great Salt Lake temple, which measured 171 by 92 feet. Begun in 1853, the temple was of a gray granite from the mouth of little Cottonwood Canyon. Built to withstand earthquakes, and to stand during the Millennium, the footings are sixteen feet wide and eight feet deep, the basement walls are eight feet thick, and the upper story walls when finished were six feet thick. Inverted arches are constructed in the foundation

to distribute the enormous pressure of the great walls. Some of the stones weigh over three tons. When finished in 1893, the walls rose 107 feet and the towers were up to 210 feet high.

Forty years under construction, the temple's massiveness was and is not only uniquely and marvelously expressive of the Heroic Will of the

early church and the Great Basin's Community of Obedience, it is also a nineteenth-century example of the monumental, God-directed architecture of antiquity, the high Middle Ages, and the Baroque era. The rest of Salt Lake City was (and mid-twentieth-century temples have been) scaled more to the humanistic proportions of man in this world.

NOTES

1. H. C. Kimball to Ann, Lucy, Amanda, and Sarah Ann, Dec. 31, 1855. Original in possession of Mrs. Kenneth Huffman. Used by permission. Laura Pitkin Kimball Journal, Jan. 12, 1859, Church Archives.

2. Sarah M. Kimball to Brigham Kimball, Feb. 17, 1867. Original in possession of Spencer W. Kimball. Used by permission,

3. Ernest Falbo, ed., California and Overland Diaries of Count Leonetto Cipriani: From 1853 through i8yi (Portland, Ore.: Champeog Press, 1962), 112.

4. Mary Ellen Kimball Journal, Feb. 15, 1857, Church Archives.

5. Public Miscellaneous Minutes, May 10 and 12, 1855, Church Archives.

6. Wilford Woodruff Journal, Dec. 16, 1866, Church Archives.

7. Historian's Office Journal, Jan. 31, 1868, Church Archives.

8. Laura Pitkin Kimball Journal, Apr. 2-May 27, i860, Church Archives.

9. The English did not appreciate the Thompsonian method. There is evidence that Richards got into serious trouble in London. A London newspaper reported that he "was taken up for murder, that he had given a woman some cayenne and ginger and she lived two weeks after it." H. C. Kimball to "Dear Brethren,"

Mar. 12, 1839. Original in possession of J. Leroy Kimball. Used by permission.

10. Richards,/. Golden Kimball, 294.

11. Mary Ellen Kimball Journal, Oct. 24, 1858, Church Archives.

12. Ibid., Aug. 22, 1858. H. C. Kimball to Ann, Lucy, Amanda, and Sarah Ann, Dec. 31, 1855. Original in possession of Mrs. Kenneth Huffman. Used by permission.

13. Journal of Discourses, vol. 4 (Mar. 15, 1857), 294. He went on to add, "In England when not in a situation to go, I have blessed my handkerchief and asked God to sanctify it and fill it with life and power, and sent it to the sick; and hundreds have been healed by it; in like manner I have sent my cane. . . ."

14. The respective assertions are as follows. In 1882 Abraham Alonzo recorded in his journal, "I had been quite satisfied for a number of years that I was the proper one to act for my Father from a promise made concerning a cane, which

1 have in my possession, made from one of the boards of the boxes that the Prophets Joseph and Hyrum were brought from Carthage in, according to the statement made by Heber C. Kimball. . . ." (A. A. Kimball Journal, March 18, i88z, in author's possession.) In O. F. Whitney, Life of Heber C. Kimball, 466, we read, "This cane is now (1888) in the possession of Bishop Abram A. Kimball who testifies that healing virtues attach to it."

The cane apparently went from Abraham Alonzo to his son Abraham Alonzo, Jr., and both the son and grandson of Abraham Alonzo, Jr., have at different times assured the author that they were still in possession of it. A second claim to

possession was made at a Kimball family meeting held June 14, 1 945, in Salt Lake City. Three descendants of David Patton Kimball stated that the cane went from Heber to his son David Patton, then to David Patton's son Heber Chase Kimball. At this meeting Heber Chase Kimball himself addressed the gathering and said the following: "Since I was eight years old I have had in my possession the cane. I received it shortly after my baptism into the church. On the handle of the cane is engraved the name of Heber C. Kimball. It has all the virtues and power which have been referred to and it yet will be the means of blessing and healing thousands as it is recorded in the history of my Grandfather Kimball which was written by his grandson, Orson F. Whitney . . ." ("Minutes of a Meeting Honoring Heber C. Kimball and Thomas S. Williams, June 14, 1945/' 6-9, copy in Utah State Historical Society, Salt Lake City.)

This is the only source the author has found regarding this cane in the David Patton Kimball family. We may never know which cane, if either, is the original. Heber may very well have had several canes or walking sticks, as they were popular in his day. These particular canes were made of oak, and some, but not the one in the A. A. Kimball family, have little windows in the head of the cane behind which are hairs from the Prophet's head.

15. O. F. Whitney, Life of Heber C. Kimball, 115.

16. "Sacred History," typescript, 1, Solomon F. Kimball Papers, Church Archives. It is sometimes claimed that Apostle David W. Patten never "lifted up his heart against the prophet." During July, 1837, however, he insulted Joseph, who "kicked him out of the yard." He was later forgiven. Wilford Woodruff Diary, June 2.5, 1857, Church Archives. I would like to thank Ronald K. Esplin for drawing this to my attention.

17. "Sacred History," typescript, 1, Solomon F. Kimball Papers, Church Archives.

18. H. C. Kimball, Journal 92, Sept. 5, 1844, Church Archives; ibid., Jan. 25, 1845; letter, July 25, 1843 (incorrectly dated 1842), H. C. Kimball Papers,

Church Archives.

19. It is possible that these rods may have been in some way connected with a rod possessed by Oliver Cowdery. "You have another gift, which is the gift of working with the rod: behold it has told you things: behold there is no power save God, that can cause this rod of nature, to work in yours hands . . . whatsoever you shall ask me to tell you by that means, that will I grant you, that you shall know."

Book of Command we tits (Zion [Independence, Mo.]: W. W. Phelps, 1833), Section 7.

20. Journal of Discourses , vol. 6 (Dec. 27, 1857), 191.

21. "H. C. Kimball Discourse, March 23, 1853," H. C. Kimball Papers, Church Archives.

22. Mary Ellen Kimball Journal, Feb. 8, 1857, Church Archives.

23. Stenhouse, Tell It All, 384.

24. "A Sketch Pioneer History," 35, Mary Ellen Kimball Papers, Church Archives.

25. In 1857 this island was the scene of a romantic incident involving Heber's son David Patton and his bride, Caroline Williams. Caroline was the sixteen-year-old daughter of a wealthy merchant, Thomas S. Williams, who had been excommunicated in 1856 and was then preparing to return east. The father was thoroughly against the marriage and had his daughter guarded night and day. On April 13, however, she escaped, married David quickly and secretly, and they fled to Antelope Island. Williams was enraged and, blaming Heber, threatened to kill

him; he was finally arrested for disturbing the peace. The newlyweds did not dare to return until Williams left for the east.

26. Richards,/. Golden Kimball, 18.

27. Ibid., 18-19.

28. Journal of Discourses, vol. 3 (Mar. 19, 1854), 106.

29. H. C. Kimball to Charles Kimball, Feb. 21, 1864, H. C. Kimball Papers, Church Archives.

30. H. C. Kimball to William Kimball, June 29, 1854, Millennial Star, vol. 16 (Oct. 7, 1854), 634.

31. H. C. Kimball to David and Charles Kimball, July 27, 1863, ibid., vol.

25 (Oct. 17, 1863), 667.

32. H. C. Kimball to David and Charles Kimball, Nov. 11, 1863, ibid., vol.

26 (Feb. 6, 1864), 91.

33. H. C. Kimball to Brigham and Isaac Kimball, Dec. 7, 1866, ibid., vol. 29 (Jan. 26, 1867), 59.

34. H. C. Kimball to David, Charles, and Brigham Kimball, July 17, 1865, H. C. Kimball Papers, Church Archives.

35. H. C. Kimball to David and Charles Kimball, July 27, 1863, Millennial Star, vol. 25 (Oct. 17, 1863), 669.

36. H. C. Kimball to David and Charles Kimball, Nov. 10, 1863, ibid., vol. 26 (Feb. 6, 1864), 91.

37. Heber's displeasure over this is reflected in a remark Peter wrote to his adopted brother William, "I have never as yet been honored with a line from your honorable Father or any of his good family. . . ." Peter Kimball to William Kimball, June 20, 1854. Original in possession of Spencer W. Kimball. Used by permission.

When Peter returned he brought his wife and child and began working for Heber on Antelope Island. During Oct., 1855, he wrote Heber, "Now I am going

to ask you for one thing, which is wanting in my being fully satisfied, and that is to let me have the woman which I fetched with me, for I know she is innocent and her real desire is to be with us ... I know she will behave well towards Ann, and I think Ann would treat her well. . . ." Peter Kimball to H. C. Kimball, Oct., 1855. Original in possession of Spencer W. Kimball. Used by permission.

William also seemed to think taking a wife while he was a missionary was all right. "I hope Daniel [Davis] will come to this country," he wrote his father from England in 1855, "it will do him good and I think he will get a wife as women are so plentiful. . . ." William Kimball to H. C. Kimball, June 28, 1855. Original in possession of Spencer W. Kimball. Used by permission.

38. Historian's Office Journal, Apr. 9, 1862, Church Archives.

39. Public Miscellaneous Minutes, May 1, 1865, Church Archives.

40. General Minutes, Apr. 22, 1864, Church Archives.

41. William Kimball to H. C. Kimball, written on board the Canada, May

25, 1854. Original in possession of Spencer W. Kimball. Used by permission.

42. Roswell G. Murray to Vilate Kimball, Mar. 23 and Apr. 4, 1855, and William H. Kimball to his parents, Oct. 4, 1855. Originals in possession of Spencer W. Kimball. Used by permission. H. M. Whitney, Woman's Exponent, vol. 8 (Aug. 15, 1880), 42. Laura Murray to Vilate Kimball, June 23, 1858. Original in possession of Spencer W. Kimball. Used by permission.

CHAPTER 22

Reluctant Diplomat

The Utah War ended ten years of isolation, and the army of occupation forecast the growing number of Gentiles who would follow. When the Saints trudged back to Salt Lake City in 1858 it was some time before life resumed its normal course. The Tabernacle was closed, no public meetings were held, and the members of the First Presidency retired and were seldom seen. Heber and others routinely provided an armed escort for President Young when it was necessary for him to appear in public. Eventually, however, the people took up their usual activities where they had left off.

With the entrance of Governor Alfred Cumming into Utah, the church was put in a position where, for the rest of Heber's life and beyond, it had to learn to accommodate, if not to make compromises with, a federal regime and an increasing number of non-Mormons in the territory. Up to that time Heber's vigorous personality, total integrity, raw courage, and indomitable faith had been invaluable in spreading the Restoration, building the Kingdom, helping the church resettle several times, and steel-

ing the Saints against all kinds of opposition. The new era called for talents which Heber did not have: tact and diplomacy. To his death he continued to strengthen the Kingdom and to fight the various economic and religious challenges and political and judicial crusades in his rugged manner — a manner which grew increasingly anachronistic and ineffective.

The new governor, administering what might be called Utah's Reconstruction, tried to be just and do his job well. He was largely successful, even though some in Washington favored a punitive program. He got along well with the people and their elected legislators, gave peace, security, and order to the community, and administered justice fairly. He had little control, however, over the soldiers — isolated troops with little to do. Heber knew exactly what to expect from the Camp Floyd area. Troublesome troops had been in the Valley before. In 1854 President Franklin Pierce had ordered Lieutenant Colonel E. J. Steptoe to lead about 300 men

to Utah — 175 soldiers and 130 civilian teamsters, herders, and bureaucrats. Ostensibly Steptoe was to capture the Indian murderers of Lieutenant John W. Gunnison and seven other members of the U.S. Topographical Survey, who had been slain while surveying for possible routes for the proposed Central Pacific Railroad in 1853. His sealed orders, however, were to oust Young as governor of the territory. But after an investigation Steptoe refused to replace Young, and the troops left during the summer of 1855.

A disgusted Heber later wrote to his eldest son, on a mission in England, that the troops had been playing "with some of the skitty-wits, alias whores," that there had been trouble over women, and that some "of our

silly women" returned east with the army. The civilians with the army were not much better. "Holman, the States Attorney," he wrote, "when he went to Salt Creek, he in company with Coffman one of Kinney's clerks, stabled a squaw and caught the clap. They were under the doctor's care for several weeks in this city." 1

The troops at Camp Floyd were worse. Sometimes the soldiers bought the Indian women's favors with coats, caps, pants, or money; sometimes they got the braves drunk and took their women or simply drove the men away with bayonets. In time the braves became so demoralized they started procuring for their own wives. Nor were white women considered off limits to officers. One bragged that he was "going to make the attempt" on one of Young's daughters-in-law whose husband was away. 2 Another insisted on and claimed the right to sleep with a Salt Lake City married woman. 3 In general the army did not consider plural wives as legal wives and therefore assumed them to be approachable.

The army also beat up a few Mormons, occupied Provo for a while, and even conspired to arrest Young. In general, the troops augmented, if they did not introduce, drunkenness, prostitution, and rioting. Far worse than the troops at Camp Floyd (over whom there was some military discipline), however, were the camp followers — gamblers, procurers, prostitutes, and their like — holed up at Fairfield, or Frogtown as it was sometimes called. The entire Camp Floyd period to 1861 was a time of demoralization.

Heber believed the army would create more apostates than there had been since the difficult days at Kirtland. He was, characteristically and realistically, concerned over the women and advised them to carry weapons to defend their honor. Through i860 he excoriated the troops and some territorial officers in his sermons. They stood "ready to debauch and destroy this people," he said. The army was a "curse," it "contaminated" the Saints. The soldiers were "enemies, sharks, sawfish. ... A more wicked set of scoundrels never lived than we have got here!" "Have we not be-

come highly civilized," he sarcastically asked; "there never were such things known in these valleys until the army came. I never knew of such drunkenness, whoring, or murder, until then. . . . Every little while there is somebody shot." 4

The army did not take such criticism lightly. One of their number, Kirk Anderson, started a newspaper, the Valley Tan. From November, 1858, through February, i860, Anderson championed the non-Mormons in the territory, opposed polygamy, and attacked the "wrongful" domination of Utah by the Mormon Church. To "reflect back the pecularities of Mormonism," to "show the pitiable condition of the Mormon people, the disloyalty they are taught, and the tyranny that grinds them in the dust," the Valley Tan often quoted from Heber's outspoken public sermons.

Since Utah was technically under occupation, some of Heber's friends tried to persuade him to be less abrasive. Some of the brethren, he said, "think that I had better not say anything about the United States." Once, when cautioned to hold his tongue, he responded characteristically, "I shall when I get ready." At another time he said, "There are some people that think I am very hard . . , but I can tell you that I am not as severe as I ought to be." 5

In a public meeting at which Heber was present, Brigham Young's son Joseph admonished the poeple not to use "low vulgar or obscene expressions," and Albert Carrington, editor of the Deseret Netvs, "made a few remarks on the same strain. . . ." 6 Since Heber had long been criticized by the Gentiles for his coarseness, it is likely that he deeply resented these sentiments expressed publicly and considered them to be aimed directly at him. He did, however, change his platform manner. He gave fewer talks, and those he did give were often mild, short, bland, hortatory, full of scrip-

tural quotations (which he had hardly ever used before), and contained little of his habitual spice and ginger.

Heber then turned to another of his favorite topics — economic development. If, for whatever reason, he could not or would not continue to criticize the Gentiles, he could at least minimize their economic power over the Saints. After 1858 he added the related theme of economic independence. For example, he endlessly cautioned the Saints not to sell grain to the army even if the army did pay high prices. The people should store it up against the future.

He urged the people not to patronize Gentile merchants, to be content with homemade clothes, to be diligent in cultivating the earth, to be either independent of imports or to do their own importing. He hated "little bonnets, for they are a cursed disgrace to the Saints" — meaning they had

to be imported. If the Saints had to have certain things they should make them themselves. "Why don't you raise sheep," he asked, "and make your own dresses instead of putting on those rotten [imported] rags?" 7

At the outbreak of the Civil War in April, 1861, the troops were withdrawn from Camp Floyd, the Valley Tan ceased publication, and Governor Cumming retired to his native Georgia. The Mormons were not only glad to get rid of the troops, but they gained economically, for part of what the army did not transport back to Fort Leavenworth was auctioned off, 8 enabling the Mormons to acquire four million dollars worth of materials for approximately Si 00,000. In a way this fulfilled Heber's prophecy that the United States would have to pay for the cost of the 1857 "move South" and for the mistreatment of the church in general.

Although Utah was far removed from the scenes of combat, the Civil War greatly affected the Mormons, for they held the key position on the overland route, the vital link in uniting the North with the West. The First Presidency faced a trilemma; support the Union, support the South, or try to remain neutral or indifferent. Had the church supported the South, they might have expected the right to keep their "peculiar" institution of polygamy and to receive full statehood quickly. Moreover, the federal government had hardly protected the church in Missouri and Illinois and had recently sent an army against it. In fact many Mormons, including Heber, considered the war just punishment for the wrongs the United States had allowed them to suffer. Most Mormons, however, were from England or New England and therefore closely tied to the North. And more important was the strong Mormon conviction that the Constitution was divinely inspired. As early as April 6, 1861, Heber had declared patriotically, "We shall never secede from the Constitution of the United States." 9 The church and the territory formally declared support for the Union.

Basic Mormon loyalty to the Union was further demonstrated by the fact that, when so many states were trying to secede from the Union, the Mormons were trying to get in. During the unsettled period of the war the church thought it would be a good opportunity to prove that Utah supported the Constitution and the Union and a propitious time to re-petition for statehood. Consequently a mass meeting of January 6, 1862, in Salt Lake City chose delegates to a constitutional convention to make formal application for statehood. The sixty-seven delegates from sixteen counties convened on January 20. By the 23rd it had drafted a constitution, nominated Young for governor, Kimball for lieutenant governor, and Dr. John M. Bernhisel (Utah's legal territorial representative and another physician

among the Mormons) as representative to Congress from the proposed

State of Deseret.

A general election of March 3 both ratified the nominations and elected members to the legislature. As in 1849 the people had no choice over the nominees and could only vote for or against the slate. The following June, Bernhisel presented the constitution and a memorial requesting admission to the Union and to the House of Representatives. Although Kansas, West Virginia, and Nevada became states at this time, not only was the Mormon petition not granted, but Congress took the occasion to pass the Morrill Anti-Bigamy Act of that same year — the first of a series of measures against plural marriages which penalized polygamists, disincorporated the church, and limited the amount of real estate it could hold to $50,000. Congressional displeasure reflected in this act had been brewing since the public admission of polygamy by the church in 1852. The act was more a nuisance than a threat, and no serious anti-polygamy action took place in Utah until after Heber's death, following the Edmunds Act of 1882.

As in 1849, however, the Mormons paid little attention to Washington's refusal and went right ahead with the ghost State of Deseret, which they kept alive until 1870. The creation of the unofficial State of Deseret added one more layer to Utah's government, which already had three: the church, the military, and the civil. Not much is known of Heber's activities as lieutenant governor of this fourth government. His duties probably differed little from those as First Counselor to Young, but he never again sat in the territorial legislature.

Utah's first Civil War governor and Cumming's replacement, John A. Dawson, held office less than a month, during December, 1861, before he left in disgrace for having made improper advances to a widow. Before a new governor could be appointed the church willingly responded in April, 1862, when Lincoln requested a 120-man detachment of the Nauvoo Legion (the Utah militia) to guard the mail and telegraph service along the overland road in central Wyoming ("in or about Independence Rock") for

ninety days against Indian depredations.

At the time of this service the new governor, Stephen S. Harding, arrived in July. In spite of the guard duty, Harding was quick to criticize the people in general and Heber in particular. On August 3, 1862, only two weeks after his arrival, he reported back to Secretary of State William H. Seward that the people w r ere "not loyal." As evidence he said he had sat in the Bowery "sabbath after sabbath [he had been there only two weeks!] hearing their declamations." Harding then singled out a sermon by Heber as a prima facie example of Mormon disloyalty. "Two weeks ago tomor-

row I heard Heber C. Kimball, the second president proclaiming [word unclear] and defiantly, that he was a prophet of the living God, and what he declared to be true was true, and then went on to say that 'the Government of the United States is dead, thank God its dead.' l It is not worth the head of a pin': that 'the worst had not yet happened, that the remnant of the Gentiles that would be destroyed by pestilance, famine, and earthquake,' to which infernal sentiment the [people] around me sent up a hearty 'amen.'" 10

Partly as a result of Harding's accusations, the assignment to guard the overland road permanently was not given to the Mormons — a decision which greatly altered the evolution of church and Utah development. Washington placed Colonel (later General) Patrick Connor in charge of the Third California Volunteers and assigned them the task. It was expected by all that Connor would settle at Camp Floyd. But Connor, disliking and distrusting Mormons, insisted on building a permanent camp on elevated ground just three miles east of Salt Lake City, where he could easily control the city if necessary. Connor and his troops arrived in October, 1862, and established what came to be known as Fort Douglas. The

presence of troops permanently housed in the Valley resulted in a new anti-Mormon newspaper and a greater influx of Gentiles, especially merchants. It was Connor's avowed purpose to dilute the influence of the church in Utah. To this end he also vigorously promoted mining, hoping to start another "rush." Although much mining was undertaken the ore was not rich enough to excite many.

Connor also established a newspaper, the Union Vedette, which he published from November, 1863, through November 1867. In his desire to "give an expose of the treasonable acts of these (so called) prophets," he took his cue from the Valley Tan and Governor Harding, and soon resumed the attack on Heber. Connor knew a good target when he saw one and he was undoubtedly familiar with Heber's reputation as a "rip snorter" in the pulpit. Connor, however, had to wait a bit to find something to pillory Heber with, for during this period Heber seldom fulminated against the non-Mormons. Finally on July zo, 1864, Connor found something to seize upon and came on strong. A sermon by Heber in the Tabernacle, the Vedette announced, was the "disloyal mutterings and filthy antics of an old ape wearing a red bandanna over his senseless cranium," and it labeled "the most indelicate remarks on Polygamy unfit for publication in any respectable paper." Five days later the Vedette, describing the July zi "Sabbath at the Tabernacle," reported that Heber's "whole discourse was without one pure idea, and full of the most blatant disloyalty. In fact, it was nothing but a low coarse obscene tirade of abuse against the

Government of the United States." To the end of the war the Vedette kept up its attack on the church, quoting Heber frequently. Once Heber said something that was for him relatively mild: "We are now living in one of the most eventful days that was ever known. The Lord is now withdrawing his spirit from the face of the earth. . . . The stars and stripes are said

to be emblems of freedom and Christianity. When I read of the raids of the Union armies destroying millions of dollars worth of property and leaving women and children to starve, I say God save us from such Christianity as that." The Vedette picked this up and labeled it "balderdash, disgusting ribaldry, and filth." 11

On another occasion when Heber denounced adultery, the Vedette^ noting that he was a polygamist, complained that "the hypocrisy of this Mormon Leader would shame a criminal upon the gallows." n When Connor could find nothing current from Heber to bewail he would quote from some of Heber's vigorous 1857 sermons, from the time when Utah had been threatened by the Utah expedition.

Heber never bothered to answer the Gentile abuse. One of his few known comments regarding either the Valley Tan or the Vedette was rather mild. "General Connor," he said, "and also the Vedette are issuing their proclamations to the world, as though the mountains here are full of silver and gold, and that Connor and the troops are here to sustain the Gentiles in their rights. . . . Connor's design is to disentangle the people from under the bondage of the leaders of this people and to make a free people of them, as he says." 13

With the end of the Civil War in April, 1865, relations between Fort Douglas and the church temporarily improved. As if to symbolize the new spirit of good feeling, Mormons and Gentiles jointly celebrated Lincoln's reinauguration and the Union victory at Appomattox. The two groups united again on April 15 in memorial services for the assassinated President. Stenhouse reported that even General Connor and the Vedette expressed a desire for the feud to end, which it did for a while, although it erupted later with "the same old tune." 14

NOTES

1. H. C. Kimball to William Kimball, May 20, 1855, William H. Kimball Papers, Church Archives.

z. William Mulder and A. Russell Mortensen, Among the Mormons: Historic Accounts by Contemporary Observers (1958; Lincoln: University of Nebraska Press, 1974), 274.

3. Historian's Office Journal, Sept. 28, 1858, Church Archives.

4. Journal of Discourses, vol. 7 (Aug. 28, 1859), 234-35. It was also at this time that the Saints discovered the first ghoul in their midst. After his apprehension large piles of clothing taken from graves was discovered. Many mothers fainted at the sight of objects taken from their children's bodies. Lynch justice was harsh: the man, John Baptist, was branded, his ears were cut off, and he was exiled to Antelope Island in the Great Salt Lake. Historian's Office Journal, Aug., 1862, Church Archives.

5. Ibid.

6. C. L. Walker Journal, Aug. 18, 186 1, Church Archives.

7. Journal of Discourses, vol. 8 (July 1, i860), 111.

8. Army of Utah Records, vol. 12, July n, 1 861, National Archives, Washington, D.C. The army took back to Fort Leavenworth 165,000 pounds of clothing, 35,000 pounds of ordnance stores, 1 1,483 pounds of medical supplies, and 5,000 pounds of quartermaster stores.

9. Journal of Discourses, vol. 9 (Apr. 6, 1861), 7.

10. U.S. State Department, Territorial Papers, Utah 1853-73, Mi 2, roll 1, National Archives.

11. Union Vedette, Jan. 27, 1865.

12. Ibid., Feb. 1 1, 1865.

13. H. C. Kimball to David and Charles Kimball, Feb. 21, 1864, H. C. Kimball Papers, Church Archives.

14. Stenhouse, The Rocky Mountain Saints, 61 1 – 12.

CHAPTER 23

Brigham's Outspoken Preacher

As a church leader, Heber's main ecclesiastical assignment was to preach, to give advice, to exhort the Saints to good works, repentance, and obedience – to mold them into a new Chosen People. To this end he spoke often and deserved his reputation as a colorful and outspoken preacher.

Although most of the nineteen wards in Salt Lake City had some kind of building for school and public gatherings, almost all of Heber's preaching was done in the Old Tabernacle on the southwest corner of Temple Square. The tabernacle seated 2,000, the largest such hall on the frontier, but by 1853 was too small. The Bowery, seating 8,000, was then erected

nearby, but could only be used in good weather. Sometimes Heber also spoke in this place. The famous later Tabernacle was not finished until 1867.

More than 140 of Heber's sermons or informal homilies were recorded. They reveal his preaching to have been an unusual mixture of orthodoxy, power, and peculiarities, some of which at first seem almost quirky. 1 In Heber's day speculative theology was practiced in the church; since then Mormon theology has been pretty much standardized. He laid it on the line, minced no words. His job was to build and strengthen the Kingdom with what talents and energy he had.

Lacking formal education, he capitalized on his natural gifts. Perhaps he believed that the Saints got enough standard sermonizing from his colleagues and that it would be better for him just to be himself and let others be artful. Generally he dispensed with subtleties, knowing very well how unsophisticated many of his hearers were. If he thought they needed the message in a forthright manner that is the way they got it. He was never maudlin or sanctimonious.

He was perfectly aware of his provocative oratorical style and made little effort to tone it down. He believed he was effective and complained when he was edited, when "Brother Carrington clips out words here and

there." 2 Of his outspoken platform manner he freely admitted that "you must expect, when you see brother Heber stand before you to speak, that you will hear what is called the rough [h]etchel [a tool for breaking up flax] to this generation." He acknowledged that he was plain, definite, un-

premeditated, eccentric, rough, disjointed, hard, and severe. He also realized that he was "sometimes considered vulgar by those who are themselves vulgar." By way of explanation or apology he occasionally said, "Excuse me, I never use rough words, only when I come in contact with rough things; and 1 use smooth words when 1 talk upon smooth subjects, and so on, according to the nature of the case that comes before me," or "Well, excuse me for that language." '

Though in many ways puritanical, Heber was a humanist, full of imagination and humor. No audience ever dozed through his sermons, for they might miss his tough, personal, or witty remarks. He was also earthy. Sometimes his language offended — but no matter. The people had to be motivated to exceptional righteousness, for they were then, at last, free from the Gentiles, free to build the Kingdom, where as the hymn declares, "none could hurt or make afraid." Later, as Gentile wickedness seeped into the Mormon Arcadia, Heber denounced it harshly, and was faulted for his rough language by those in and out of the church.

Heber's theology was similar to his preaching — firmly orthodox in an unorthodox fashion, individual, and bold. Other than constantly exhorting the people to be good and obedient, he seldom presented or developed any particular theological or doctrinal themes. Many old-time Mormons felt that prepared sermons smacked too much of sectarianism. One's preaching should be "by the spirit." Quite literally did they accept the divine pronouncement, "Take therefore no thought what ye shall say. . . ." When non-Mormons quote some of Heber's provocative statements, it is difficult for Mormon apologists to claim he was quoted out of context, for he was seldom in context. He usually preached extempore without a specific subject in mind. In any given "sermon" (some of which fill ten or more printed double-column pages) he would range simply and disjointedly over a variety of topics with only an occasional sign of oratory or attempt at rhetorical effect. One auditor reported his voice was often loud and high. Another observed, "He affects the Boanerges style and does not at times distain the part of Thersites [an argumentative soldier during the

Trojan Wars] ... he prefers an everyday manner of speech, which savors rather of familarity than of reverence. The people look more amused when he speaks than when others harangue them, and they laugh readily, as al-

most all crowds will, at the thinnest phantom of a joke. Mr. Kimball's movements contrasted strongly with those of his predecessor; they consisted of a stone-throwing gesture delivered on tiptoe, then of a descending movement. . . ." 4

He seldom quoted scripture, but was fond of imagery. "Comparisons, analogies, metaphors, and the like came naturally and helped him to convey his messages with concreteness and vigor." 5 To stress repentance and obedience he often used his two favorite metaphors: the clay in the hands of the potter and the tool of the blacksmith — elements of trades he had worked at. Through the former, probably derived from Jeremiah, Isaiah, and Paul's Epistle to the Romans, Heber stressed the passivity of the clay and the potter's ability to mold it into a "vessel of honor." To him the Saints should be like that clay. Those who were "refractory and snappish" must, like brittle clay, be thrown back into the mill to be ground over again "until it becomes passive." 6

A typical example of this oft-repeated metaphor is as follows:

I do not know that 1 can compare it [the proper course in life] better than by the potter's business. It forms a good comparison. This is the course you must pursue, and I know of no other way that God has prepared for you to become sanctified, and moulded, and fashioned, until you become modelled to the likeness of the Son of God, by those who are placed to lead you. This is a lesson you have to learn as well as myself. . . . You have come from the mill, and you have been there

grinding. For what purpose? To bring you into a passive condition. You have been gathered from the nations of the earth, from among the kindreds, tongues, and peoples of the world, to the Valley of the Great Salt Lake, to purify and sanctify yourselves, and become like the passive clay in the hands of the potter. Now suppose I subject myself enough, in the hands of the potter, to be shaped according as he was dictated by the Great Master potter that rules over all things in heaven and on earth, he would make me into a vessel of honor.

There are many vessels that are destroyed after they have been moulded and shaped. Why? Because they are not contented with the shape the potter has given them, but straightaway put themselves into a shape to please themselves; therefore they are beyond understanding what God designs, and they destroy themselves by the power of their own agency, for this is given to every man and woman, to do just as they please. That is all right, and all just. Well, then, you have to go through a great many modellings and shapes, then you have to be glazed and burned; and even in the burning, some vessels crack. What makes them crack? Because they are snappish; they would not crack, if they were not snappish and wilful/

Brigham's Outspoken Preacher 271

Likewise the Saints should be like passive iron, which a blacksmith can forge into an "axe that will be as keen as a razor." Brittle and snappish iron had "to go back into the furnace again . . . because it was not passive." 8 He remarked, "When you find a man or woman snappish and fretful, and not willing to be subject, you may know there is a good deal of dross in that character. . . . That dross has got to come out." 9

Through these teachings and others using such images as the violin and the violinist, the sheep and the shepherd, the limbs and the tree, the

troops and their file leader, he continually stressed submission to church authority, becoming one of the main sources of rhetorical authoritarianism in Mormonism. And when metaphoric suggestions failed, he fostered submission to established authority in more direct language. He never wearied of insisting that the Saints do their duty, follow their leaders, listen to counsel — virtues he reiterated in every sermon. Heber continually held up Brigham Young as Joseph's sucessor, a prophet, leader, revelator, priest, governor, head, seer, holder of the keys to life and salvation, and dictator. "If I should tell you what the will of the Lord is," he once said, "it would be: do as my servant Brigham Young tells you to. Be content with your place. . . ." I0

It would be erroneous to conclude that either Heber or the church tried to keep people under thoughtless subjection or desired a servile following. To Heber the road to happiness, success, blessings, and ultimate exaltation was one of virtue and obedience, submission to God, and doing right. All people should aspire for the best, for the highest. If you will all honor the place you are now in," he said, "you will be raised higher as soon as you are ready." n

Heber taught a very positive and humanistic view of God. To him God was "a lively, social and cheerful man." He reasoned, "I am perfectly satisfied that my Father and my God is a cheerful, pleasant, lively, and good-natured Being. Why? because I am cheerful, pleasant, lively, and good-natured when 1 have his spirit. . . . That arises from the perfection of His attributes; He is a jovial, lively person, and a beautiful man." A God without a sense of humor was inconceivable to Heber. In his straightforward manner he said, "The Lord looks upon us as a good father looks upon his boys who are in the field at work. . . . That is the way my Father feels, and 1 feel so, when I have His Spirit and that is the reason I can comprehend Him when I have his spirit. You have heard me say that 1 felt joyful, funny, and jocular, according to the portion of the Spirit of the Lord I enjoyed . . . and that makes me think that my Father in heaven felt so before me."' 2 (No biographer, editor, compiler, copyist, or translator has

ever permitted the biblical Father or Son even to smile: the New Testament

God of Love is always grave. Not so in the Book of Mormon account of Christ's New World ministry. There the Son of Man smiled not once, but twice [3 Nephi 19 : 25, 30]. Heber may have noticed this.)

Heber helped promulgate the unusual Mormon belief that "our Father in heaven was once as I am, if faithful I shall be as he is now." 11 This fundamental doctrine in Mormon theology was first publicly enunciated by Joseph Smith, and in spite of Heber's well-turned phrase, it lives today in the words of Lorenzo Snow: "As man is God once was; as God is man may become." 14

Heber passed on a few other observations about Joseph Smith somewhat at variance with the usual, almost mythic, view of a serene, completely confident Prophet of God. According to Heber, Joseph's legs sometimes "trembled when speaking." Joseph would "hold men up to see whether this people would worship them, to see whether they had discernment enough to know the difference between a righteous man and a wicked one. . . ," and if the people preferred the latter, "he was perfectly willing that we should have the opportunity to prove ourselves." Heber appreciated the difficulties the young, sensitive, and kind Prophet had in communicating with the Saints and controlling them. At times Joseph felt his mind closed because there was no room "in the hearts of his people for the glorious truths." Joseph "used to say in Nauvoo that when he came before the people he felt as though he were enclosed in an iron case, his mind was closed by the influences that were thrown around him; he was curtailed in his wishes and desires to do good; there was no room for him to expand, hence he could not make use of the revelations of God as he would have done. . . ." 15

Though authoritarian himself, Heber did not see Joseph Smith in that light. "Joseph could not so thoroughly control the people," he said, "for they were wild like bulls; but when he could not make them do what he wanted them to do, he suffered them to do what they pleased." Heber thought a bishop in Utah had more influence over his ward than Joseph had over the church in his day. 16 Joseph would sometimes test men in unusual ways, especially to see if they were obedient. Once Joseph ordered Heber to drive his team between two trees where even one horse could not go. Heber said he could not. Joseph stared at him, and said again, "Drive through." Heber jerked his reins out and popped his whip. "There," said Joseph, "that will do. I only wanted to see you try." 17

As would be expected, to Heber there was nothing mysterious about man's relationship to the Deity: our spirits are literally God's children and we are watched over by Him or His agents. Once Heber asked rhetorically, "Did God produce us? He did, and every son and daughter of Adam upon

the face of this earth; and he produced us upon the same principle that we produce one another." Whether the Father himself monitored every act and thought of the Saints was immaterial to Heber. "Some may think that the Almighty does not see their doings, but if He does not, the angels and ministering spirits do. They see you and your works and, 1 have no doubt but they occasionally communicate your conduct to the Father, or to the Son, or to Joseph. . . ." He, of course, did not accept the Virgin birth of orthodox Christianity. "According to the scripture," he insisted, "he [Christ] is the first begotten of his father in the flesh, and there was nothing unnatural about it." 18

To Heber life had a clear and vital purpose: it was a time to do what

had to be done and could only be done in the flesh. "If we make good use of our lives, and of our bodies, and of our talents, it will be well with us, but if we do not, we have to give an account of the deeds done in the body." This was the time to overcome passions. He chided the Saints for thinking that they were "going to step right into the presence of God when you leave this state of mortality." Our emotional instincts had to be tamed – if not here, then there – before the Last Judgment. 19

Closely related to his understanding of the purpose of this life was Heber's eschatology, his ideas regarding the resurrection and life after death. He fully accepted the Mormon doctrine of a literal and universal resurrection (even of animals). He believed, however, that many, through sin, would be resurrected only to a second death, a form of annihilation. He reasoned ontologically that some "men will sin so that they will be damned spiritually and temporally. There will be a dissolution of the natural body and of the spirit, and they will go back into their native elements, the same as the chemist can go to work and dissolve a five-dollar gold piece " 20

He seems to have believed that many, through the dishonoring of their God-given spirits and bodies, would not be worthy to continue this existence beyond resurrection, that their bodies and spirits would have to be annihilated and they would have to start existence all over again as "an intelligence." All that they had gained and learned as spirit children of God and as mortals would be taken from them and they would regress to whatever type of existence they had had before they became spirit children of God. 21

He also taught that after death "we . . . have to pass by sentinels that are placed between us and our Father and God"; no one, however important, could lead another into the celestial world, "because Justice sits at the door, and will not admit a single soul until he has paid the uttermost farthing." 22

Heber had the interesting, plain, and sensible cosmology of a man in harmony with nature. As to the origin of the earth he answered, "From its parent earths . . . the earth is alive. If it was not it could not produce." Everything upon the earth grew before it came here." In fact, Adam and Eve "actually brought from heaven every variety of fruit, of the seed of vegetables, the seed of flowers, and planted them in this earth on which we dwell." 23

He accepted and taught the unique Mormon belief that this earth is not only our home now, but will be the location of our heaven and hell after death, after the Last Judgment, and after the earth itself has been perfected and cleansed by fire.

When we escape from this earth, we suppose we are going to heaven: Do you suppose you are going to the earth that Adam came from? that Elohim [God the Father] came from? where Jehovah the Lord [the pre-mortal Christ] came from? No. When you have learned to become obedient to the Father and God of this earth, and obedient to the messengers He sends— when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves. Not one soul of you will ever leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth; and you will not find it anywhere else. 24

Not only was heaven to be on this earth, but, according to Heber, very much like this earthly life: all the good things of this existence would be elevated to the ultimate degree. Even the church organization would be similar. In the next life we would "see the church organized just as it is here, and you will find all the officers down to the Deacon," and see that

Joseph "calls and sends Elders to preach the Gospel to the spirits in prison." 25

To Heber, angels were "men who stood fast through tribulations; they are prophets and apostles and patriarchs who once lived upon the earth, and bore testimony of the truth of the Gospel of the Son of God," and he apparently believed that the "Holy Ghost is a man; he is one of the sons of our father." In reference to Judas he taught a gruesome end. "Judas lost that saving principle, and they took him and killed him. It is said in the Bible that his bowels gushed out; but they actually kicked him until his bowels came out." 26

Heber claimed, as did a few other Mormons of his day, that Christ was married — indeed that Christ was married to both Mary and Martha and that the famous wedding of Cana was in reality Christ's own wedding. 27

In his own mind Heber was not only a follower of Christ, but a literal descendant. In his last public sermon, two months before his death, he said, "You do not know who Heber C. Kimball is, or you would do better." 28 If one can accept the possibility of Christ's marriage, then such a descent is possible.

Perhaps the most unusual theological point the witty Heber ever voiced an opinion on was on the "burning issue" of whether or not resurrected bodies would leave a hole in the earth when they were called forth. He did not believe they would. 29 Such questions amused early Mormons in the same way some twentieth-century Mormons argue with mock gravity such profundities as whether the Pearly Gates swing in or out.

Possessing a balanced sense of humor, Heber could joke of things about which most men are overly sensitive — his bald head and his lack of formal education. "All my lazy hairs were gone," he said, because on his first mission he quickly found out how unlearned he was. "I began to study the scriptures . . . and I had so little knowledge that the exercise of study began to swell my head and open my pores in so much that the hairs popped out." He said on another occasion that "my hair was not burnt off by the sun; it came out by the roots, through studying and labouring in the great Latter-day work." He may also have been jesting when, in reference to prophecy, he advised people to "prophesy, but be sure to prophesy right." In reference to his rough style and lack of education he said, "I can make grammar faster than you can swallow it; and my grammar is just as good as anybody's, if their's is not better than mine." 30

Alternating with his serious sermons and his humor were Heber's bluntness and saltiness. Even Mormons winced sometimes at what he said. In 1857 President Young commented publicly, "He is very careless in the use of language — I will liken brother Heber's language to the conduct of some of this people. He talks just as ideas happen to come into his mind; and some of the people act just as it happens at the moment, not thinking what they do. . . . He has so long been in the habit of making his own dictionary and using his words out of it, that it would be difficult for him to change his style now." 31 In the late 1850s when he lambasted the U.S. troops stationed in Utah, some Saints cried out, "Heber! don't for God's sake! All the world will be upon us!" To which he replied, "Damn the world." 32

Once in the Tabernacle, as Heber warmed up to criticizing the U.S. Army and federal officers, he asked Utah's delegate to Congress, John M. Bernhisel, "Are these Federal officers our masters?" By that time, however, the embarrassed Bernhisel had left the stand. Whereupon Heber "com-

manded in a tone of authority, 'Come in here, Bro. Bernhisel, out of that vestry. You always run when I get at it.'" 33 His style was effective withal. The Saints listened and many reformed.

As a missionary he seems to have been a plain and simple preacher. This brusqueness began to appear in Nauvoo after the assassination of Joseph Smith, and as he began to feel the weight of authority and responsibility as a church leader. After 1846, as a member of the First Presidency, he became more forceful still. By 1852 he was publicly "damning" enemies of the church and sending people "to hell cross lots." To sinners in and out of the church he thundered, "For God's sake cease this course; for your sake, for my sake, and for Christ's sake. . . ." Once in 1857 he announced, "There are poor, miserable curses in our midst . . . may God Almighty curse such men and women, and every damned thing there is upon the earth that opposes this people." To those who raised his ire he might say, "I wish I had some stones! I want to pelt your cursed heads, for you lie like hell." On one occasion he said, "If men don't stop stealing and saying that I uphold them I will kill them with my own hands, so help me God." 34

By the mid-i850S he had become fearful of Gentile contamination and lasciviousness, and there is a direct relationship between the earthiness of his language and the amount of sin and contamination he attributed to the growth of a non-Mormon population, especially federal troops and territorial appointees. As uncompromising as the old apostle Jude, he would thunder publicly, "There are men now sitting close by this stand as wicked as hell, who associate with apostates, with whoremasters, and with whores . . . ;" and regarding the wicked: "Do I love the wicked? Yes, I love them in so much that I wish they were in hell . . . that's loving the wicked, to send them there to hell to be burnt out until they are purified." 35

When some women left or threatened to leave Utah with the soldiers he said, "The women will be damned that will go; she shall dry up in the

fountain of life . . . but they ain't any a going unless they are whores." Easterners would surely have been stunned by "If I am not a good man, I have no right in this church to a wife or wives, or to the powers to propagate my species. What, then should be done with me? Make a eunuch of me, and stop my propagation." 36

Heber was so outspoken that many visitors to Salt Lake City made it a point to meet him, or at least to hear him preach. To reporters he was good "copy," to tourists he was an attraction as big as Brigham Young. For years he was carefully monitored by Gentiles, garnering condemnation as well as adulation.

For a decade after the inauguration of the first regular and commercial stagecoach service from the Missouri River to San Francisco in 1859

and the coming of the railroad in 1869, Salt Lake City became a popular and welcome stopover. By that time patrons of the Russell, Majors & Waddell, Ben Holladay, and Wells, Fargo &: Company stages were usually exhausted after ten or more days and nights of rough coach travel, indifferent food, and fear of banditti and Indians. Among those non-Mormon visitors who both heard and recorded Heber were four newspapermen, two military men, two professional humorists, several adventurers and travelers, an artist, and a governor and his lady. Some who criticized Heber were rather snide and brief, suggesting that neither they nor their readers could or should take him seriously; after all he was a Mormon of little formal education and many wives. Furthermore, Victorians of Heber's day — a day when prudery became absurd, when almost all words referring to the covered parts of the body, to specifically male or female animals, to garments such as trousers, breeches, shirt, corset, or to the biblical ass and cockatrice, were avoided, when Lady Gough decreed in her

Etiquette (1863) that "the perfect hostess will see to it that the works of male and female authors will be properly separated on her bookshelves. Their proximity, unless they happen to be married, should not be tolerated" — could abide no public references, however oblique, to female anatomy or to procreation. Heber, although very conservative and puritanical in many respects, was totally unconcerned about such conventions. He saw nothing wrong in discussing what was natural, legal, and engaged in by his own God. But to proper easterners, some of Heber's language was unforgivable.

One of the earliest recorded negative views was filed by a special correspondent of the New York Herald. Captain Jesse A. Gove, a member of the Utah expedition of 1857-58, was indignant when Heber was so "vulgar" as to say the following:

In our city there are a great many poor women. 1 am aware of that, and they will be eternally poor, for they waste everything they can get hold of, and they are nasty and filthy, for 1 see them dragging their dresses behind them; and though they are so poor that they cannot get up in the morning and wash their faces and hands before breakfast, yet they have got about eighteen or twenty inches of their dresses dragging in the mud. Now you look, when you go out of this meeting, and see if you do not see several of them. . . .

1 was speaking to a lady, the other day, about long dresses, and, said she, "That's the fashion Queen Victoria established"; says I, "What the hell has Queen Victoria to do over here?". . . .

1 remarked to Dr. Lorenzo, a few days ago, when it was tremendous

muddy, and a woman was walking through the mud with her dress whopping over, and then stretching out, and then whopping over on the other side, you follow that woman home, and you find she has muddied her feet clear up to — her legs. 37

In 1863 Fitz Hugh Ludlow, a young and sophisticated member of New York City's literati traveling overland to California, broke his journey at Salt Lake City to inspect the Mormons. Ludlow was impressed enough with Heber to devote to him in his book In the Heart of the Continent more than eighteen pages, most of which was favorable. (Although in an appendix Ludlow destroyed his objectivity by telling, or retelling, one of the wildest anti-Mormon tales of corruption and revenge in print.) But Ludlow reported that Heber misquoted scripture to suit his purposes and talked a long time without saying anything. And like other proper people, he disapproved of some of Heber's topics of conversation, which "by the common consent of civilized communities in this age, are wholly with-drawn from the currency of talk, [but which] were his most favorite and habitual topics of conversation. . . . Heber's favorite audience is one largely consisting of 'the beloved sisters/ and to this end he expatiates by the hour after a fashion; which would crimson the cheeks of an assembly of Camilles, not utterly lost to the memories of pure home childhood." '

In 1865 Heber was scrutinized by two editors and an adventurer. Samuel Bowles, editor of the Springfield (Massachusetts) Republican, and a few friends went west that summer to get better acquainted with the post-Civil War country. They stayed in Salt Lake City for eight days. After meeting Young, Bowles concluded, "Of his companions, Heber C. Kim-ball is perhaps the most notorious from his vulgar and coarse speech. He ranks high among the 'prophets' here and is as unctuous in his manner as Macassar hair oil, and as pious in phrase as good old Thomas a Kempis."* 9

Bowles's companion, Albert D. Richardson, editor of the New York Tribune, dismissed Heber as "a large man, with an oily sensual face, and a

bald head, which he protects by wearing his hat on nearly all occasions ... [he is] one-third Aminidam Sleek, one-third John C. Calhoun (in disloyalty, not ability), and one-third circus clown." 40

That same year James Knox Polk Miller, a young, rather self-righteous eastern adventurer, went west, with $3,500 in cash and aspirations to fame and fortune. For a season he tried merchandising in Salt Lake City. On one bleak, snowy April Sabbath he went to a general conference of the church just to hear Heber talk. "In person," Miller noted — rather incor-

rectly it seems — "he is of the Abe Lincoln order, tall, gaunt and boney; his manner of speaking is a sort of vulgar talking, rambling discourse in the course of which he often starts in a sentence at a terrible yell and delivers the last three or four words in a voice so low that it is unaudible at a distance of 20 feet. He is decidedly uneducated, and 1 presume, owing to the realization of the fact, he confines himself mostly to remarks, or rather to attacks, not particularly characterized by either moderation or decency." But most upsetting to Miller, as it had been to the good Captain Gove, was Heber's reference to female anatomy. According to Miller he said, "I went a courting in those days. I wanted to court my wife in proper style so I bought her a dress before I married her. It took 5 yards in those day. A man could tell what he got in those days. Now you can't tell how much is under there (motions)." 41 Apparently it was the "motions' 1 that offended most.

One of the earliest positive opinions about Heber came from a Jewish artist. Solomon Nuries Carvalho came west as an artist-photographer with Fremont's expedition in 1854. Because of illness he left the expedition and spent some time in Salt Lake City. He met Heber and recorded perspicaciously that he was a "noble looking man over six feet and well propor-

tioned, he speaks fluently, his language is inornate, and indicates an original mind without cultivation." 4 -

In 1858, at the conclusion of the Utah War, Colonel Thomas L. Kane, who had first visited the Mormons at Winter Quarters in 1846, was among them again. He and Heber had always liked each other, and Kane was not stinting in his praise. "Mr. Kimball," he declared, is "a man of singular generosity and purity of character." 4 ' At the same time, Utah's new governor, Alfred Cumming, described Heber as "a fierce, brave, unflinching, unchangeable man ... a fine man." He discovered that the members of the First Presidency "were three exceedingly fine, intellectual men," and admitted he had been deceived in what he had heard of them.^

In 1859 Horace Greeley, founder and editor of the New York Tribune, made his famous overland journey to San Francisco, which included a week's stopover in Salt Lake City. While there he heard sermons in the Tabernacle. He did not like them, observing that they were "intensely and exclusively Mormon," and much more Judaic than Christian. He must have been delighted, however, to have heard Heber in top form, and he never forgot a typical Kimballism, "1 do pray for my enemies: I pray that they may all go to hell."

On the afternoon of July 13 Greeley met President Young "in the sec-

ond-story parlor of the largest of his houses, "where he was also introduced to Heber and D. H. Wells. Afterwards he wrote that the members of the First Presidency were "plain men, evidently born and reared to a life of labor, and looking as little like crafty hypocrites or swindlers as any body of men I ever met," and that most Mormons he had met were "pure-minded, well-meaning people." 4S

In 1861 Sir Richard Burton, the famous orientalist, spent three weeks in Salt Lake City, and though he minutely recorded almost all he saw and heard, he wrote nothing titillating about Heber. "It is only fair to both sides," he did record, "to state that Mr. Kimball is accused by Gentiles of calling his young wives from the pulpit, little heifers,' of entering into physiological details belonging to the Dorcas [Welfare?] Society, or the clinical lectureroom, rather than the house of worship, and of transgressing the bounds of all decorum when reproving the sex for its penchants and ridicules" He then added, "At the same time I never heard, nor heard of, any such indelicacy, during my stay at Gt. S. L. City. The Saints abjured all knowledge of the 'fact,' and — in this case ... so gross a scandal should not be adopted from Gentile mouths." 4 *

The young Samuel Clemens, who had not yet become Mark Twain, spent two days in Salt Lake City in 1861. His brother Orion had been ap : pointed secretary to the territorial governor of Nevada, and Sam was to be his assistant. Ten years later he wrote of some of his experiences in Roughing It. To him Heber was "a shrewd Connecticut Yankee," a saint of "high degree," and a "mighty man of commerce." Regarding polygamy, Sam allowed as how he was willing to enter it

until saw the Mormon women. Then I was touched. My heart was wiser than my head. It warmed toward those poor, ungainly and pathetically 'homely' creatures, and as I tried to hide the generous moisture in my eyes I said, 'No — the man that marries one of them has done an act of Christian charity which entitles him to the kindly applause of mankind, not their harsh censure — and the man [Heber?] that marries sixty of them has done a deed of open-handed generosity so sublime that the nations should stand uncovered in his presence and worship in silence. 4 "

Three years later another humorist was among the Saints. Charles Farrar Browne, better known as Artemus Ward, an eastern newspaper re-

porter turned lecturer, spent part of the fall of 1 864 in Salt Lake City. Prior to this visit he had published an imaginary and unflattering Visit to Brigham Young, which concluded with his well-known words, "I girded up my Lines and fled the Seen. I packt up my duds and Left Salt Lake, which is a

2nd Soddum & Germorrer, inhabitid by as theavin & unprincipled set of retches as ever drew Breth in any spot on the Globe." 48 In Salt Lake City some Gentiles fully expected that he would end up wearing a wooden overcoat or having his throat nicely slit from ear to ear. Instead, Ward stayed over for two weeks with no unpleasant incident.

On the basis of that visit Ward developed an extremely popular lecture on the Mormons, tickets to which read "Admit The Bearer And One Wife, Yours Trooly, A. Ward." 49 This lecture, which probably seemed hilarious to contemporaries but seems only ridiculous today, included the following parody about Heber and polygamy.

Mr. [Heber] Kimball is the first vice-president of the Mormon church — and would — consequently — succeed to the full presidency on Brigham Young's death.

Brother Kimball is a gay and festive cuss of some seventy summers — or some-eres thereabout. He has one thousand head of cattle and a hundred head of wives. He says they are awful eaters.

Mr. Kimball had a son — a lovely young man — who was married to ten interesting wives. But one day — while he was absent from home — these ten wives went out walking with a handsome young man — which so enraged Mr. Kimball's son — which made Mr. Kimball's son so jealous — that he shot himself with a horse pistuel.

The doctor who attended him — a very scientific man — informed me that the bullet entered the inner parallelogram of his diaphragmatic thorax, superinducing membranous hemorrhage in the outer cuticle of the basiliconthamaturgist. It killed him. I should have thought it would.

I hope his sad end will be a warning to all young wives who go out walking with handsome young men. Mr. Kimball's son is now no more. He sleeps beneath the cypress — the myrtle — and the willow. This music is a dirge by the eminent pianist for Mr. Kimball's son. He died by request.

I request to say that efforts were made to make a Mormon of me while I was in Utah.

It was a leap year when I was there — and seventeen young widows — the wives of a deceased Mormon — offered me their hearts and hands. I called on them one day — and taking their soft white hands in mine — which made eighteen hands altogether — I found them in tears.

And I said — "Why is this thus? What is the reason of this thusness?"

They hove a sigh — seventeen sighs of different size — They said —

"Oh — soon thou wilt be gonested away!"

I told them that when I got ready to leave a place I wcntestcd.

They said — "Doth not like us?"

I said – "I doth – I doth!"

I also said – "I hope your intentions are honorable – as I am a lone child – my parents being far-far away."

They then said – "Wilt not marry us?"

I said – "Oh – no – it cannot was."

Again they asked me to marry them – and again I declined. When they cried –

"Oh – cruel man! This is too much – oh! too much!"

1 told them that it was on account of the muchness that I declined. 50

Ludlow, the above-mentioned New York City bohemian who had criticized Heber's language, also recorded some positive observations. 51 One day in June 1863, Ludlow was visiting the Salt Lake Theatre and was introduced to several prominent men of the territory. "Out of all present," he observed, "I recognized one man as the ruling spirit the moment I set my eyes on him, and it required but small discrimination of character to do so. He more fully met my preconceived ideal than any of the Saints I saw on that or any other time. He might have stood for a full-length statue of "The Mormon.'"

Ludlow continued, "He was a man apparently somewhat over sixty, but showing none of the infirmity of years. He was erect, portly, full-chested, broad-shouldered, powerfully made, about six feet high, and weighed two hundred pounds. . . . Everything about him spoke of rude animal vigor. His face was very striking; a compound of keen wit, finesse, insight into character. . . . His bright eyes were small and twinkling; his well proportioned nose regular, but coarse ... his chin was double and

shiny, from the twin effect of good living and close-shaving."

Ludlow summed up this character sketch by writing, "His toute ensemble spoke a man who, to the utmost, relished and possessed the seventh heaven of bodily bliss; unalloyed by the slightest complication with poetic fantasies, undisturbed by the least intrusion of metaphysical obstacles or problems ... the man who had climbed to the second place in the nation of one hundred thousand people, was one of the most energetic apostles of the Latter-day faith, and shared Brigham Young's most intimate friendship, must have possessed very strong qualities whereby to accomplish these things. . . ."

Then followed a full description of Heber's dress:

His dress is not a sectarian uniform, nor is it absolutely eccentric; still it is curious. One would not like to dress in such fashion anywhere out of Salt Lake City, nor even there, unless he were an apostle. The costume consists (beginning as is proper from the base), im-

primis, of a pair of plain but well blackened and polished cowskin shoes, with simple galloon strings running through two holes each in flaps and upper; next, a pair of pantaloons, fashioned out of the identical buff and apparently cotton fabric, which twenty-five years ago was worn in the nursery by the author's contemporaries, under the agreeably Shemitic-sounding name of nankeen (and which he may say, fascinated by its clean look, no less than its cool and pleasant memory, he has often sought for in the shops of adult experience); thirdly, of a vest identical in material with the pantaloons; next, of an alpaca coat, whose pattern, though ecclesiastical, the ungodly call "shadbelly," but which, to unconverted ears, will be familiar as a

"cutaway" or "clawhammer jacket." . . . The aperture of the nankeen vest is cut to a medium depth, and discloses a faultless frill of delicately hand-stitched linen, white as a snowflake fresh caught on the apostolic bosom. A narrow black stock, of silk, loosely holds the turn-down collar about a throbbing, manly throat; while, last of all exterior embellishments, a sugar-loaf hat, of the finest yellow leghorn, puts the top finish on my statue of Heber Kimball.

Like many others, Ludlow made it a point to hear Heber in the pulpit and devoted four pages of small type to what he heard. He was, quite frankly, disappointed – 'it was not indecent." All he heard from the celebrated haranguer were some "disloyal" remarks about the U.S. troops stationed in Utah. "I confess," he claimed, "that I felt my curiosity disappointed while my good taste and ethical sense were relieved, for I had braced my self to stand any amount of deviation from the line usually followed by preachers." 52

In balance, Heber comes off well. Perhaps the key to these contradictory views lies in the sensitive observations of a woman – Elizabeth dimming, wife of Governor Cumming. After an extended period in Utah, she concluded, "In H. Kimball's reported speeches, he is coarse, vulgar, denunciatory. In conversation he is plain, sensible, straight forward and gentlemanly – full of humor, sometimes witty but nothing coarse or disagreeable as I saw him.""

Heber also seemed to have some special talent, perhaps a spiritual gift, for prophecy, and he eventually gained the reputation among Mormons as a prophet. He did not profess to be one, but he came to think he might be, because, as he said, "people all the time are telling me that I am." Brigham Young, a pre-eminently practical man, admitted on several occasions, "I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on brother Heber – he is my Prophet, he loves to prophesy, and I love to hear him.""

Heber's gift was not to reveal the mind and will of God to His people, for that was the exclusive prerogative of the chief "Prophet, Seer, and Revelator," that is, the President of the Church— Brigham Young. But Mormon theology holds that all members of the First Presidency and the Quorum of the Twelve Apostles are "Prophets, Seers, and Revelators," so Heber had the right to his gift in expressing inspired promises, warnings, and predictions, running from minor, offhand remarks to utterances of major import. Mormon historians have suggested that he prophesied more than any other Mormon leader save Joseph Smith. Certainly he touched the minds and souls of Mormon followers during the first thirty-eight years of their history as few others have done.

Here are samples taken from various sources of such statements which came to pass. One of the first on record is a prediction to Parley Pratt that he would go on a mission to Canada and that his invalid wife would bear him a son. On Heber's first mission to England in 1837 he told his companion Willard Richards, "I baptized your wife today"; Richards later married this woman. In England in 1840 he told a Sister not to marry a certain young man she was engaged to, as he would apostatize and leave the church; she was to wait, for her future husband had not at the time joined the church.

Prior to the exodus from Nauvoo he promised the people that in five years they would be better off than they were then. He also said they would have twenty-dollar gold pieces. Just before quitting Winter Quarters he predicted that two infant sons who remained behind with their mothers would eventually come to Utah. In 1853, at the laying of the first cornerstone of the Salt Lake temple, he said the power of evil would rage and the Saints would suffer persecution when the "walls reached the square."

He continually warned the people to store up grain against hard times. He said the army would not enter Utah in 1857, that they would not have to burn their homes or cut down their orchards, but would eventually prosper and live in peace. After the army came in 1858 he proclaimed in 1859 that it would leave the next year. In 1857 he predicted that it would be but a few years before the states would be divided. The North, the South, and California were to be separate. In Provo in 1863 he took dinner with a man who had six sons and told him his seventh should also be a son. He told a rich man, William Godsby, "William, you are a man of affluence and wealth, but you are desserting the truth, and if you do not repent and turn to the Lord, you will see the day that you will beg for your flour."

Brigham's Outspoken Preacher Z85

During one of the trying economic times of John Taylor, who later became president of the church, Heber boldly prophesied that Taylor would yet live in the largest and best house in Salt Lake City.

Some of his prophecies were insignificant, offhand utterances. Once he gave a man a half-dollar and told him to keep it and he would never want for money. At another time his hat blew off on Main Street and as he gave chase, one of a group with whom he had been speaking laughed at him. "Never mind," he told that person, "your hat will blow off some day, but your head will be in it."

Shortly before Heber's death he had a long conversation with Amanda H. Wilcox, who went straight home afterward and recorded that he had told her that most of the buildings on Main Street would be replaced with others three to six stories high, and had specified that a six-story building would be built on the southeast corner of Main and South Tem-

ple, that on the northeast corner of the same intersection a building would rise that would "be a credit and honor to the inhabitants of this whole intermountain region," and that on the southwest corner a "large fire-proof building will be erected with an addition to it on the west." He added that because of polygamy "our brethren would be imprisoned until the penitentiary shall be full." (The truthfulness of this account has been questioned. For some of Heber's prophetic misses, see chapter 18, note 19.)

NOTES

1. Mormons have seldom worried about being considered "peculiar." They simply refer to 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." Some Mormons seem to pride themselves on being peculiar. In my youth I was fortunate enough to hear a little old lady once declare, "Yes, we are peculiar, but please, let us not be too damn peculiar." The uniqueness of Mormonism has given the faith few natural allies.

2. Journal of Discourses, vol. 5 (Aug. 2, 1857), 99-100, an indication that Heber's printed sermons have been edited.

3. Ibid., vol. 6 (Nov. 8, 1857), 34. While Heber may have been unusually free in his language, he was not the only churchman to be so. The General Council Minutes of his day reveal a great deal of rough language.

4. Richard F. Burton, The City of the Saints, ed. Fawn M. Brodie (New York: Alfred A. Knopf, 1963), 289.

5. Davis Bitton, "Heber C. Kimball's Authoritarian Imagery," paper read at Conference on the Language of the Mormons, Provo, Utah, 1974.

6. Journal of Discourses, vol. 1 (Oct. 9, 1852), 161.

7. Ibid.

8. Ibid., vol. 5 (Aug. 2, 1857), 131.

9. Ibid.

10. John Pulsipher Scrapbook, Apr. 2, 1854, Church Archives.

11. Ibid.

12. Ibid., vol. 5 (Aug. 23, 1857), 180, vol. 4 (Feb. 8, 1857), 222.

13. Public Minutes, Aug. 8, 1864, Church Archives.

14. In the famous King Follett funeral sermon of Apr. 7, 1844 in Nauvoo, Joseph Smith said, "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens" (Roberts, ed., History of the Church, vol. 6, 305). This may have been the first public mention, but there is evidence that the belief was held privately earlier. In 1839 Lorenzo Snow is supposed to have had this insight regarding man's relation to the Deity. He related it to Brigham Young, who thought it was true but told Snow to "lay it on the shelf" and in due time it would be taught publicly by Joseph Smith. Thomas C. Romney, The Life of Lorenzo Snow: Fifth President of the Church . . . (Salt Lake City: Nicholas G. Morgan, Sr., 1955), 46-47.

15. Journal of Discourses, vol. 2 (Sept. 17, 1854), 220, vol. 3 (Oct. 6, 1855), 124, vol. 10 (June 27, 1863), 233.

16. Ibid., vol. 4 (May 31, 1857), 330.

17. John Zimmerman Brown, Autobiography of Pioneer John Brown (Salt Lake City: Stevens & Wallis, 1941), 76.

18. Journal of Discourses, vol. 6 (Nov. 29, 1857), 101, vol. 3 (Mar. 2, 1856), 228, vol. 8 (Sept. 2, i860), 211.

19. Ibid., vol. 5 (July 11, 1852), 34, vol. 3 (Apr. 18, 1852), 22.

20. Ibid., vol. 5 (July 26, 1857), 95, vol. 5 (Sept. 27, 1857), 271.

21. No one has ever defined the Mormon use of the term "an intelligence," but it seems to be close to "character," "personality," or an eternal something with the capacity to learn. The expression derives from Section 93 of the Doctrine and Covenants, the most philosophical of Joseph's revelations: "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be."

22. Journal of Discourses, vol. 1 (Nov. 4, 1852), 356.

23. Ibid., vol. 10 (June 27, 1863), 235. Cf. Genesis 2:5.

24. Loc. cit.

25. Ibid., vol. 4 (June 29, 1856), 4.

26. Ibid., vol. 10 (Feb. 6, 1862), 102, vol. 6 (Dec. 13, 1857), 125-26, vol. 5 (Aug. 23, 1857), 179.

27. Mary Ellen Kimball Journal, 54, Church Archives.

28. The author has in his possession a letter from J. Golden Kimball, a son of Heber, stating that Heber believed he was descended from Christ.

29. Stenhouse, The Rocky Mountain Saints, 560.

30. Journal of Discourses, vol. 4 (Sept. 28, 1856), 197, vol. 5 (July 12, 1857), 31, vol. 5 (Apr. 6, 1857), 23, vol. 4 (June 21, 1857), 366.

31. Ibid., vol. 6 (Nov. 8, 1857), 34.

32. Ibid., vol. 5 (Aug. 23, 1851), 181.

33. Valley Tan, Sept. 14, 1859.

34. Journal of Discourses, vol. 4 (Sept. 28, 1856), 109, vol. 5 (July 12, 1857), 32; John Pulsipher Scrapbook, Aug. 13, 1854, Church Archives; Journal of Discourses, vol. 5 (Aug. 23, 1857), 178.

35. Ibid., vol. 4 (Dec. 21, 1856), 140, vol. 4 (Feb. 8, 1857), 223.

36. /£?/</., vol. 5 (Aug. 2, 1857), 132, vol. 5 (July 12, 1857), 29.

37. As reprinted in Otis G. Hammond, ed., The Utah Expedition, 185 7-1S5S; Letters of Captain Jesse A. Gove . . . Special Correspondent of the New York Herald (Concord: New Hampshire Historical Society, 1928), 209.

38. Ludlow, The Heart of the Continent, 342.

39. Samuel Bowles, Across the Continent (Springfield, Mass.: Samuel Bowles, 1866), 87.

40. Hirshson, The Lion of the Lord, 267. "Aminidam Sleek" does not appear to be a known pseudonym or a fictional character. Someone, perhaps Richardson himself, seems to have been imitating the neologistic habit of Dickens by joining

Aminidam (Aminidab of the Old Testament?) with Sleek (from slick, city slicker?).

41. Andrew F. Rolle, ed., The Road to Virginia City: The Diary of James Knox Polk Miller (Norman: University of Oklahoma Press, i960), 53, 55, 56.

42. Solomon Nunes Carvalho, Incidents of Travel and Adventure in the Far West (1854; reprinted New York: Jewish Publishing Society of America, 1954), 244.

43. Thomas L. Kane, The Mormons: A Discourse Delivered before the Historical Society of Pennsylvania, March i6 y 1850, 2nd ed. (Philadelphia: King and Baird, 1850), 871.

44. Historian's Office Journal, Apr. 15, 1858, Church Archives.

45. Horace Greeley, Neiv York Daily Tribune, Aug. 20, 1859, as cited in Mulder and Mortensen, Among the Mormons, 327.

46. Burton, The City of the Saints, 290.

47. Mark Twain, Roughing It (Hartford, Conn.: American Publishing, 1872), 1 17-18. Bowles is quoted in the Vedette of Dec. 4, 1865, as having observed, "The second president and favorite prophet of the church, Heber C. Kimball, who in church and theatre, keeps the cold from his bare head and the divine afflatus in, by throwing a red bandanna handkerchief over it, is even less fortunate in the beauty of his wives. . . ."

48. Artemus Ward, The Complete Works of Artemus Ward (New York: G. W. Dillingham, 1887), 63. Ward, the "dean of American humorists," was only superficially funny, relying too much on unnatural dialect and typographical oddities. Twain, on the other hand, was deeply and seriously humorous. Had Ward not died at the early age of thirty-three he might have developed his humor more fully.

49. Ward's ticket was a burlesque, but there were similar announcements in

Utah which were real. "Tickets: $5.00 per couple, and $1.00 for each Additional Lady." Deseret News, July 10, 1867.

50. Ward, Complete Works, 282-84.

51. Ludlow, The Heart of the Continent, 342.

52. Ibid., 509. While General William B. Hazen was in Utah in 1866 to determine whether a larger military force was needed in the territory to protect the people from the Indians, he concluded that the Saints were "probably the most law abiding people on the continent" and that Heber was an "able and indefatigable" man. Daily Union Vedette, Apr. 8, 1867.

53. Elizabeth Wells Randall Cumming to her sister Sarah, Great Salt Lake City, June 17, 1858, as cited in Mulder and Mortensen, Among the Mormons, 310.

54. Journal of Discourses, vol. 1 (Apr. 6, 1853), 133, vol. 5 (Apr. 30, 1857), 167.

CHAPTER 24

The Last Years

During Heber's last four years the church and Utah continued to grow and develop, but his greatest contributions to Kingdom-building were behind him. This period in his life is very sketchily documented. It appears that he was often ill, that he traveled and spoke less, that he spent much time with Vilate in her parlor by a maplewood fire, "occasionally looking at . . . Shadows" (silhouettes) of his absent children, and was saddened by certain events beyond his control. 1

We may assume that he was involved with such important developments as the reorganization of the Sandwich Islands (Hawaii) mission, the organization of the Netherlands mission, the organization of the four new stakes which were established within a year of his death, bringing the total to eight, the completion of the great Tabernacle, the revitalization of the Sunday School and the Relief Society, and the calling of hundreds of missionaries. He also remained in charge of the Endowment House.

Thousands were brought to Utah by great church ox-team trains and the Perpetual Emigration Fund Company, and the Kingdom was expanded by thirty new colonies on Utah's borders and in Idaho and Nevada. Economic self-sufficiency, always one of Heber's deep concerns, moved forward. Within a year of his death the Zion's Cooperative Mercantile Institution (ZCM1) was in operation.

By 1865 Heber had devoted seventeen years in Utah building the Kingdom until it was so strong that it could withstand all efforts to topple it. He had participated fully in meeting two great challenges to the Kingdom in Utah: nature and the military. The Mormons had not only tamed part of the desert and withstood the U.S. Army, but had blunted most other attacks emanating from Washington.

Heber was also to be involved until his death (although few specifics about his activities have been preserved) in the third great crisis facing the church in Utah during his lifetime — a crisis so severe that by 1869 Con-

289

290 THE KINGDOM-BUILDING AND FIRST PRESIDENCY YEARS

gress seriously considered completely dismembering Utah by giving parts of it to adjoining territories. Between 1861 and 1868 Utah Territory had already been whittled down to one third its original size. When organized in 1850 it had extended from the California line on the west to the Colorado Rockies on the east with north and south borders much as they are today. In 1861, 1862, and 1866 Nevada Territory was created and enlarged, and in 1868 the northeast section of Utah was given to Wyoming, making that territory a rectangle and giving Utah its distinctive shape.

Meanwhile the good feelings between the Mormons and the Gentiles immediately following the Civil War deteriorated. The unexplained murders of two Gentiles in 1866 precipitated the new crisis. The first was in April, when S. Newton Brassfield, a Nevada freighter who had induced a plural wife to leave her absent husband and marry him, was murdered. Brassfield's assassin was never apprehended, but many chose to believe the Mormons as a group were responsible. The following October Dr. J. King Robinson was beaten to death by an unknown assailant. The motive for this crime was never determined, but many believed Mormons had killed him because he had tried to take from the city an important piece of municipal property, the Warm Springs. Rumors spread alleging Mormon intimidation, and all the old tensions between Mormons and Gentiles reasserted themselves. The political and economic crusade against the church continued, this time backed by a new element, other religious denominations. "It was as though," Andrew Neff has noted, "the thread of controversy had been picked up where it had been dropped when the Saints abandoned the field in Nauvoo." 2

During the mid-i86os two new antipolygamy bills were introduced

into Congress. The Wade bill of 1866, aimed at the destruction of local self-government, and the Cragin bill of 1867 were harsher still. Although neither was enacted into law, they caused much trouble for the church, working against the domestic tranquillity of Heber and many others and giving Utah Gentiles ammunition to use against the church. Of the legislation to eliminate the "twin relic of barbarism" Heber said, "Plurality is a law which God established for his elect before the world was formed, for a continuation of seeds forever. It would be as easy for the United States to build a tower to remove the sun as to remove polygamy, or the Church and Kingdom of God." 3

In mid- 1 865 General Connor started anew his negative comments on the Mormon scene. The Vedette began relatively mildly. In June, according to the Vedette (the sermon is otherwise unrecorded), Heber told the "sisters how they ought to form hymeneal unions to advantageously fulfill their chief aim in life, to wit — 'breed the biggest children/ That they

should 'sour' on their custom of smallest women marrying husky husbands. . . ." Connor's paper called this a harangue "of unusually heavy style."

The following September, when Heber was in Tooele, he apparently preached one of his old-style sermons. According to the Vedette (again in an otherwise unrecorded and unverified sermon) Heber asserted, "The Gentiles are our enemies; they are damned forever; they are thieves and murderers, and if they don't like what I say they can go to hell, damn themr Connor, understandably, considered this treason. Whatever good feelings he may have had toward the church faded.

In November the Vedette gave full play to Albert D. Richardson's in-

tensely critical view of the Mormons which he published in the New York Tribune and which featured a full Kimball sermon (a likewise unrecorded and unverified one of September 2.7, 1865). In December the Vedette also featured Samuel Bowles's criticism of the Mormons and Heber, which Bowles printed in the Springfield (Massachusetts) Republican. Connor's animus toward Heber became such that when he could find nothing current to criticize him for, he again ransacked some of Heber's strong sermons of 1857. Heber's reference to polygamy in heaven was ridiculed as "Heaven a Harem"; his innocuous remark that, when he had on occasion blessed his handkerchief, cane, or cloak and sent them to the sick and the sick had recovered, was seized upon and blown up to "blasphemous arrogance," "infamous pretension," a "most odious doctrine," and an act of "criminal design."

At the rime of the Brassfield murder Connor printed a scurrilous rumor that while Heber was officiating in the Endowment House he was so smitten by a young lady he was supposed to seal in marriage to another man that he dismissed the groom and married her himself.

Not all the troubles of Heber's last years were caused by his family and the Gentiles. The Black Hawk Indian War broke out in 1865 and raged until 1868, taking the lives of between 100 and 150 whites and Indians and the abandonment of twenty-five settlements in central and southern Utah. Also greatly affecting Heber's happiness were some acts by several churchmen which he construed to be an attempt to ease him out of the First Presidency and his position as successor to President Young. This situation, which may have existed only in his own mind, seems to have represented, for Heber, a final trial of his Job-like faith. In the cause of his faith he had suffered much and long and had every right to expect that his last years would be ones of consummation and harvest. For some reason he felt this was denied him. He lived long enough to endure what he considered

to be a maneuvering to reduce his influence, and he realized a sense of inadequacy. After more than thirty years of total devotion and dedication to the Restoration he felt himself bypassed, a champion of an outdated manner of Kingdom-building. Heber and the rough, impetuous Galilean Peter were somewhat alike. Both had been essential in the beginning of the movements to which they devoted their lives, but both lived to be overshadowed by better-educated Pauline types. It was not for Heber to stand before Agrippa or to preach on Mars' Hill.

What offended Heber may have been simply carelessness or thoughtlessness. It is also possible, given the realities of the all-out crusade against the Mormons, especially the anti-polygamous bills, that some church leaders actually were trying to neutralize Heber's abrasiveness by bringing into his place someone more diplomatic and adept at negotiating with Gentiles and by arranging for Heber not to succeed Brigham Young as President of the church.

The 1 8 50s have been called by Mormon historian Charles Peterson an era of Mormon nationalism, characterized by militant rhetoric and a strain of uncompromising independence, an attitude well exemplified by Heber. By the 1860s, however, it became clear that this stance was counterproductive, and most church leaders became more practical and conciliatory toward Washington and the Gentiles. In any event, as is often the case, what a person thinks to be true is as painful as if it were true.

With all of his humor and saltiness, Heber was an unusually sensitive man — it was part of his sincere nature. He was almost always kind, even-tempered, and humble, and ordinarily did not respond publicly to slights. Years earlier in Nauvoo he had been refused credit for some merchandise and "went home and cried like a child." 4 At another time, after his second British mission, he "felt he was treated rather cooly and went home and wept." 5 Once, in 1846, when Parley Pratt and John Taylor asked the

Quorum of the Twelve not to let Heber speak publicly "for he was so simple," and treated him as if "he was not a man of sense," Heber kept his peace. 6 But sometimes he could not keep his hurt feelings to himself.

By the mid-iSjos he was becoming defensive and cantankerous — defensive because of his lack of education and sophistication, cantankerous because of age, illness, and disappointment. He had been at his best as a missionary and Pioneer. As the Kingdom grew and matured he must have realized that he was becoming increasingly anachronistic and incapable of making the significant contributions he had made in its early days.

In 1854 he announced in the territorial legislature, "I want to speak and not be here like a Dumb Dog. I am ignorant of many technicalities, but when you come to the truth I know that as well as Professor [Albert]

Carrington, Professor [Orson] Pratt, Professor [George A.] Smith, or Professor [Wilford] Woodruff." 7 This statement has been used to suggest that he took political life seriously; but it is possible to read more into it. Carrington, Pratt, Smith, and Woodruff were all better educated than Heber and his unnecessary use of the title "Professor" before each of their names seems sarcastic, reflecting his suspicion that they looked down on his lack of education.

Admittedly this is only supposition, but there is further supportive evidence. Although, as already noted, Fanny Stenhouse was not an unbiased commentator on the Mormon scene, there is no particular reason to discount totally her views on Heber vis-a-vis the educated. She claimed that, although "naturally Heber was a kind-hearted man," he sometimes poked fun at people who pretended to be educated. According to her account Heber once said, "Here are some edicated men jest under my nose. They

come here and they think they know more than I do, and then they git the big head, and it swells and swells until it gits like the old woman's squash – you go to touch it and it goes ker-smash; and when you look for the man, why he aint thar. They're jest like so many pots in a furnace – yer know I've been a potter in my time – almighty thin and almighty big and when they're sot up the heat makes 'em smoke a little, and then they collapse and tumble in, and they aint no whar." 8

On one occasion in 1856, when Heber was in the Deseret (tithing) Store, he concluded that A. P. Rockwood had not properly noticed or greeted him. Heber was offended and reportedly said, "As I pass you by 1 cannot even get your eye. You do not speak to me. You are as dry as an old Cabbage leaf wilted up. You have not the spirit of God and you have tried to ride me for years and if you do not wake up and do your duty I will ride you and that too with Sharp spurs." 9

In i860 Heber publicly said, "You need not try to step in between me and my President, for you cannot do it without hurting yourselves. . . . My name is Faithful – my name is Integrity!" 10 This is a surprisingly defensive statement from one who had been a member of the First Presidency since 1847. Also in i860 Heber confided in Wilford Woodruff that "Many . . . [who] occupy high positions in the Church . . . feel as though the whole Church depends upon them and such think as to Brother Heber, He is of no account, he has been a good man in his day, but his usefulness is about over, he is like an old horse that has lost his teeth and it is time to turn him out to grass. . . ." He went on to add that he had to "carry around many people by the ass of their Breeches that want to trample upon me, but I shall live to see the ass of their Breeches come off and they will go down while 1 shall rise." 11

During 1864 Brigham Young ordained three of his sons, John Willard, Joseph Angell, and Brigham, Jr., as Apostles, giving some credence to the supposition that Young wished a son, not Heber, to succeed him. Later that year, in August, Young conferred upon Brigham, Jr., "all the power 1 hold as one of my counselors." 12 This seemed further to suggest that Brigham, Jr., was becoming the heir apparent to the Presidency. Reinforcing this supposition was the opinion of the Utah correspondent of the Neiv York Times y who reported (immediately following Heber's death):

The Young dynasty, however, has been strengthening itself of late years, in such a way as to indicate very plainly that it did not mean to permit the supreme power to pass out of its own ranks. . . .

As regards his [Brigham Young's] own successor his designation would be unquestionable and final, and as regards his purpose of confining the succession within his own family there was a good deal known before the death of Kimball [italics added]. Until very recently it was believed his eldest son was meant for the leadership when it became vacant, but, for some reason unknown outside of the wall that incloses his headquarters, this individual is understood to have been set aside in favor of another member of the dynasty, Brigham Young, Jr., who is pronounced to be possessed of the peculiar talents required in the head of the Mormon Church and State.

Heber was not told of these 1864 ordinations for four months and was terribly offended when he did learn of them. n He told a son that "the power of the Priesthood" placed on the head of John W. Young "would not stick" and that Apostle "George Q. Cannon was among those who were trying to get between him and President Young. . . ." 14 Whatever Brigham Young meant by these acts of 1864, the shadow of dynastic pretensions which they cast mortally offended his First Counselor, his most loyal of all followers, and his friend of more than thirty years. Research to date has failed to turn up any comment by Brigham Young regarding the matters which so perplexed and hurt his longtime friend and counselor.

He apparently made no effort to explain or excuse himself to Heber.

Again, in September, 1864, the Deseret News, whose editor was the same Albert Carrington who had already (in 1861) indirectly criticized Heber's language, printed an editorial rebuking members of the community who "resorted to swearing and obscenity in language." It is doubtful that this was directed at Heber, but the Vedette of September 28 gleefully insisted that it was, and labeled it an official rebuke of Heber by his own people. In anguish Heber appealed to his God. "In the evening of January 12, 1865," he confided in a private memorandum book, "I was told by the Lord that I should not be removed from my place as first counselor to Pres-

ident Young, and those who had oppressed me when it was in their power to do me good, shall be removed from their places. That Daniel H. Wells, Albert Carrington, Jos. A. Young and others were among that number." '
In 1866 Brigham Young again bypassed his First Counselor. He ordained Joseph F. Smith (one of Hcber's foster sons) an Apostle and set him apart as a counselor in the First Presidency. Heber was not consulted, present at the ordination, or officially told of it until some time later. 16 Although he never was supplanted as First Counselor, Heber must have felt insecure in his position in the Kingdom. "Those were days of sorrow for father," a son wrote, "and he became so heart broken towards the last that he prayed to the Lord to shorten his days." 17 Whatever the reality of Heber's fears and suspicions, he remained loyal to the last. There is no recorded work of his in criticism of Brigham; Heber chose to place the blame for his sorrow on others.

The greatest sorrow of his life, however, was the death the following year of Vilate, his companion of forty-five years. Vilate had led an incredibly difficult life and her sufferings undermined her health. In 1864 one son

tactlessly wrote her, "Yours and father's photographs came safe. Father looks well, but 1 never saw any change as you have. You look poor, care-worn, and nearly gray." 18 Toward the end she failed rapidly. When she died at age sixty-one on October 22., 1867, it was recorded that "she had been out of her mind for many months." 19 Her death took away much of Heber's zest for life.

In April, five months after Vilate's death, he preached his last record-ed sermon in Bountiful, As he looked out over his co-religionists his hurts began to show. He became unusually, unnaturally somber. He seemed de-fensive and exceptionally critical. Never before had he begun a sermon by saying, "I have not the least disposition to talk to you if you do not wish me to, and if you say you do not want me, I will say good morning and go home." He continued, "It is difficult for many here even to hold my name sacred; and when I have heard of what some men here would do, I have asked myself what manner of men they were. . . . Do you doubt that I am one of the Lord's anointed. . . ? Some of you would like me to present the truth clothed in a fine dress and with hoops rather than that I should pre-sent it stark naked; but I speak this for your good. . . . The office of an apostle is to tell the truth, to tell what he knows."

He advised the people to behave themselves, to read the Bible and the Book of Mormon. He accused them of sitting in judgment on their neigh-bors. He urged a reformation in Bountiful, for some of its residents were not honest, would not pray unless seen by others, and "if some of you were

going to my mill here, and should find a chain, you would look around to see if any person saw you, and if not, you would hide the chain at once. . . . There are many here today who, unless they repent, will never see my face again after my eyes are closed in death."

He paused, then in a strange afterthought announced, "I am inclined to think that pig meat is not good, and that fine flour is not good, and the finer the flour we eat the shorter will be our lives. It would be better for us to eat coarse bread, such as the Graham bread." Another pause, then he gave what he may have felt was, and was indeed, a final benediction. "I now feel to say peace be with you, peace rest upon you, and 1 say my peace shall rest upon you. Amen." 20 With that Heber slowly and heavily took his seat.

Six weeks later, eight months from the day Vilate died, Heber was dead. In late May, 1868, he had traveled to Provo to visit a wife, Lucy Walker, who lived there. 21 Arriving after dark, and forgetting that he had instructed one of his sons to deepen a ditch near his home, he drove his horse into the excavation. The animal's lunging threw him violently to the earth, where he lay for some time before being found. After A. F. McDonald, a local Saint, found him, he suggested sending for Brigham Young, who was then in Provo, to administer to him. Heber declined, saying, "I command you to administer to me and anoint me with oil in the name of the Lord; do not be in the least afraid; you hold the same Priesthood and authority from God as President Young or myself, and God hears and answers the prayers of His humblest servants and people." 22 In the "household of faith" it is considered a lack of faith to prefer one good man's administrations over another's; Heber was making this point.

He quickly revived, did not appear to be seriously injured, and was soon well enough to return to Salt Lake City, where for a while he seemed to recover, attending services and speaking in the Tabernacle on June 7." But on June n he suffered a paralytic stroke and began to fail rapidly. Facing for the first time the immanence of death, Heber called to his bedside Lucy Walker, who had married Joseph Smith about a year before his martyrdom. Heber told her he had appreciated her example as a wife and mother of nine of his children, that none had excelled her in home life, and thanked her for every kind word and act. Then, concerned about how well

he had treated a wife of Joseph's and about the fact that he would soon be seeing Joseph, he weakly squeezed her hand and asked plaintively, "What can you tell Joseph when you meet him? Cannot you say that I have been kind to you as it was possible to be under the circumstances?" 24 (Early Mormons seem to have been as concerned about meeting Joseph Smith after death as about meeting their Maker.) Heber may have called other

widows of Joseph to him, for of the nine whom Heber had married, five — Lucy, Presendia Huntington, Martha McBride, Sarah Ann Whitney, and Mary Houston — were still alive and married to him in 1868. The other four had separated from him for various reasons. No records exist, however, of any parting words to anyone else. Perhaps he did not have the time, for after June 12 he was able to utter only an occasional sentence.

By June 21 Heber was in great pain. He requested President Young and members of the Quorum of the Twelve to administer to him, and that much relieved him. That evening he rallied, opened his eyes, and for some time was conscious and appeared to recognize those who stood around him. The next day, Monday, in his hot upstairs bedroom surrounded by family and church authorities, and with Brigham Young sitting on the edge of the bed fanning him with his right hand, Heber C. Kimball lapsed into unconsciousness, and gradually passed away without a contortion of countenance or the slightest movement of limb. It appears likely that Heber died of a subdural hematoma. When he was thrown to the still-frozen earth by the lunging horse, the blow to the head had jarred the brain violently, tearing blood vessels and producing blood clotting and paralysis. Medically, only a surgical operation to open the skull could have saved his life, and such operations were not performed in his day. 25

As Heber died, those present were aware of the absence of gloom and

despair. One called it a "scene of victory and triumph." Another found his death calm and peaceful, and reflected on the joyous time when Heber would be reunited in the spirit world with David Patten, Willard Richards, Jedediah Grant, Parley Pratt, and "the thousands of others who have gone before, and like them have been faithful." Brigham Young was thinking that he did not feel one particle of the spirit of death and, because of all Heber had done in life, that his "death was far better to him than the day of his birth." 26 Such sentiments are typical of the Mormon thanatopsis. To the "righteous" death is positive, a step up, a return. The personality remains intact, reunions are real, families remain together, and a rejoining of body and spirit in the resurrection is awaited.

The day of the funeral, Wednesday, June 24, was observed throughout Utah Territory as an official day of mourning. Though the rain fell, the new Tabernacle, draped in black, was packed with more than 8,000 bereaved Saints, the largest funeral ever held in the territory. Twelve men bore the coffin from the Kimball home to the Tabernacle, accompanied by many of the First Presidency and Quorum and a band playing the unusually poignant "Dead March" from Handel's oratorio Saul.

The cortege proceeded south on North Main Street, west on North

Temple Street, south on West Temple Street to the west gate of Temple Square, and finally entered the Tabernacle from the north. The closed coffin, covered with silver-trimmed black velvet, was deposited upon a draped bier surrounded with seven elegant vases of roses and other flowers. President Young called the meeting to order and the choir sang a new hymn written for the occasion by Eliza R. Snow:

Be cheer'd O Zion — cease to weep:

Heber we deeply loved:
He is not dead — he does not sleep —

He lives with those above

His flesh was weary: let it rest

Entombed in mother Earth,
Till Jesus comes — when all the bless'd

To life will be brought forth.

Let wives and children humbly kiss

The deep afflicting rod:
A Father to the fatherless,

God is the widow's God.

Apostle George Q. Cannon offered the opening prayer.

John Taylor, George A. Smith, and Daniel H. Wells eulogized Heber's life, devotion to the church, and missionary work. President Young ended his remarks by saying:

I will relate to you my feelings concerning the departure of Bro. Kimball. He was a man of as much integrity I presume as any man who ever lived on the earth. I have been personally acquainted with him forty-three years and I can testify that he has been a man of truth, a man of benevolence, a man that was to be trusted. Now he has gone and left us. . . .

For this family to mourn is perhaps natural; but they have not

really the first cause to do so. How would you feel if you had a husband or a father that would lead you from the truth? I would to God that we would all follow him in his example in our faithfulness, and be as faithful as he was in his life. To his wives, his children, his friends, his brethren and sisters, to this family whom God has selected from the human family to be his sons and daughters, I say let us follow his example. He has gone to rest. We can say of him all that can be said of any good man. The Lord selected him and he has been faithful and this has made him a great man. . . . We pay our last respects unto Brother Kimball. 27

Afterward the band played the "Doxology" and the choir sang "O My Father," a favorite Mormon funeral hymn. Bishop Edwin D. Woolley offered the benediction, and a procession, with the band playing the ''Belgian Dead March," accompanied the coffin to the family cemetery on Heber's property, where he was buried next to Vilate. 28 He was survived by at least twenty-one wives and forty-one children, most of whom lived in or near Salt Lake City.

Some eastern newspapers paid Heber high tribute. On June 25 the Omaha Daily Herald noted that "since Mr. Kimball had been one of the principal and leading men of the Mormon faith, nearly since its organization, an extended notice may not be without interest to the general reader," and then printed a biographical sketch. It observed that Heber "was probably the most popular man in the community with Jews, Gentiles and Mormons" and that "his death is probably the greatest affliction to the people of Utah since the death of their first Prophet, Joseph Smith."

On the same day the New York Times commented, "The Mormons, by the death of Heber Kimball, have lost their most prominent man next

to Brigham Young. He illustrated in himself all the more striking peculiarities of the Mormon leaders — their energy and astuteness, their self-sacrifice and selfishness [selflessness?], their devotion to the Church and their power over its devotees ... in every way he was fitted, and fitted himself, for his destined position as Young's successor."

As the New York Times suggests, Heber's life did demonstrate fully the weaknesses and strengths, if not of the faith, then of the flock. His life illustrates an authoritarianism, paternalism, lack of sophistication and professionalism, and the subordinate role of meditation and contemplation seen often in Mormon life. But he was a larger-than-life Mormon with a deep personal testimony of and commitment to the Restoration, an example of self-sacrificing devotion to building the Kingdom and promulgating the message. He was the archetypical missionary and polygamist. He represented integrity, faithfulness, simplicity, fearlessness, and dynamism at its best. Without strong pioneering leaders like Heber, a despised faith and people would not have been able to make the Mormon Kingdom flower in the wilderness.

NOTES

1. H. C. Kimball to David, Charles, and Brigham Kimball, Nov. 20, 1864, H. C. Kimball Papers, Church Archives.

2. Andrew Love Neff, History of Utah: 184-7-1869, ed. Leland Hargrave Creer (Salt Lake City: Deseret News Press, 1940), 865.

3. H. C. Kimball to David, Charles, and Brigham Kimball, Jan. 28, 1866,

H. C. Kimball Papers, Church Archives.

4. Historian's Office Journal, Jan. 2, i860, Church Archives.

5. Wilford Woodruff Journal, Feb. 23, 1859, Church Archives.

6. Brigham Young Papers, Council Minutes, Nov. 16, 1846, Church Archives.

7. Historian's Office Journal, Dec. 20, 1854, Church Archives.

8. Stenhouse, Tell It All, 388.

9. Wilford Woodruff Journal, Oct. 3, 1856, Church Archives.

10. Journal of Discourses, vol. 8 (June 3, i860), 276.

11. Wilford Woodruff, Historian's Private Journal, Mar. 14, i860, Church Archives.

1 2. Manuscript History of Brigham Young, Apr. 24, 1864. Church Archives.

13. Stenhouse, The Rocky Mountain Saints, 66}.

14. Solomon F. Kimball, "Sacred History," typescript, 2, Church Archives.

15. Private Memorandum Book, Jan. 12, 1865, H. C. Kimball Papers, Church Archives.

16. Joseph Fielding Smith, Life of Joseph F. Smith (Salt Lake City: Deseret News Press, 1938), 227.

17. Solomon F. Kimball, "Sacred History," typescript, 2, Church Archives.

18. David Kimball to Vilate Kimball, June 15, 1864. Original in possession of Spencer W Kimball. Used by permission.

19. Historian's Office Journal, Oct. 22, 1867, Church Archives. I wish to thank Maureen U. Beecher for drawing this to my attention. There is a family story about Vilate's death which refers to evil spirits, a typical explanation at that time for mental disorders:

"When she first fell sick, on going into her room to administer to her, he [Heber] saw, standing at the head of her bed, an evil spirit, a female. Kneeling down he prayed, and then rebuked the apparition in the name of Jesus. It disappeared, but soon returned with a host of fallen beings.

"He then called in several other Elders, and unitedly they rebuked the evil spirits, when they departed, and he saw them no more at that time.

"Thus, he struggled on, hoping and praying to the end that she might be spared. Sometimes, in his yearning for the continuance of their companionship here a while longer, it seemed as though he would prevail with the Lord. But the last hope of this at length faded, the end came and he bowed in resignation to the inevitable." O. F. Whitney, Life of Heber C. Kimball, 472-73.

20. Journal of Discourses, vol. 12 (Apr. 29, 1868), 188-89.

21. A search in the Utah County Courthouse has failed to reveal exactly where the house stood. There is some evidence, however, for placing it near the northeast corner of the intersection of University Avenue and First North Street.

Officially Heber was in Provo to organize the School of the Prophets, sort of an

adult education program.

22. O. F. Whitney, Life of Heber G Kimball, 448.

23. There was a brief mention of this sermon in the Deseret News of June 10, 1868. "President H. C. Kimball spoke at some length on the power and order of the Priesthood, instructing the congregation upon various things connected therewith. He pointed out the blessings flowing from obedience to the authority which the Lord has conferred upon His servants on the earth; and the evil results which follow disobedience and rebellion; for the Lord governs and rules in all worlds, and we cannot, if we would, get to any place where His power is not." This sounds like the old Heber preaching. Evidently he had recovered from whatever was bothering him in Bountiful, or perhaps he felt death near and wanted once more to reiterate his standard message of obedience.

24. "Statement of Mrs. L. W. Kimball," n.d., typescript, p. 7, Lucy Walker Kimball Papers, Church Archives.

25. Following a stroke in 1979, Heber's grandson Spencer W Kimball, the eighty-four-year-old President of the Mormon Church, subsequently underwent surgery twice to drain a subdural hematoma.

26. Deseret News, June 24, 1868.

27. Ibid.

28. In this graveyard thirty-two Kimballs, thirteen Whitneys, and eleven friends were eventually buried: a total of fifty-six. Of Heber's forty-three wives, seven were buried here: Vilate, Sarah Peak, Laura Pitkin, Sarah Ann Whitney, Ann Gheen, Theresa Morley, and Ellen Sanders. Two Indian women, Kate and Mobie Vance, were also interred here. Since that time many individuals have been re-buried elsewhere.

Epilogue

After Heber's death his family broke up and scattered. "None of his sons had trades," his first biographer wrote. "Realizing that city life was no longer their lot, they resolved to separate . . . but few remaining in the city of their birth, and, at the expiration of fifteen years, many had become almost strangers to each other." ' A son recalled, "When I was fifteen years old, our father passed away, and we were left, as many children are left, to wander and fight our battles as best we could." 2

William remained at his ranch at Parley's Park, south and east of Salt Lake City; Abraham was in southern Utah; Solomon went to Arizona; and eleven sons, including Jonathan Golden, Elias, Isaac, and David Patton, went to the Bear Lake country on the Utah-Idaho border; others went to California. Among the few who remained in Salt Lake City, Heber Parley occupied the big house on North Main Street. Heber C. Kimball's younger children remained with their mothers.

It would appear that most of Heber's thirteen inheriting wives remained in Salt Lake City, living in the big house and others throughout the city. Various Salt Lake City directories list them into the early years of the twentieth century.

In 1887 the Kimball family began to reunite. One of their number, Solomon, returning to Salt Lake City from Arizona in 1886, was dismayed with the lack of family unity and the "disgraceful" condition of the family cemetery, where his father and fifty-five other members of the family were interred. Solomon called a family meeting at the old cemetery on the Kimball block and several decisions were made: to organize a Family Association, to do genealogy work, to fence and landscape the cemetery and erect thereon a suitable monument, and to appoint a Committee on Reunion to

plan a family gathering in Salt Lake City for June 14, 1887, the eighty-sixth anniversary of Heber's birth.

About 300 attended that reunion, including nineteen sons, six daugh-

ters, and several widows. Buoyed up with their success, the family organized, appointed a five-man Committee on Publication, which set aside several thousand dollars of undivided estate property for the cemetery project, and engaged a grandson, Orson F. Whitney, a son of Helen, to prepare Heber's biography, which was published the following year. This family organization still has annual reunions, at which strawberry shortcake, "grandfather's favorite dessert," is invariably served.

NOTES

1. O. F. Whitney, Life of Heber C. Kimball, xi-xii.

2. Richards,/. Golden Kimball, 275.

APPENDIXES

APPENDIX A. THE WIVES AND CHILDREN OF

The standard source regarding the number and names of Kimball's wives and children is Orson F. Whitney, The Life of Heber C. Kimball (Salt Lake City: The Kimball Family, 1888), pp. 430-36. Whitney, a grandson of Heber, made his compilation when many of Heber's wives and children were still alive and it therefore should be accurate and complete. He lists forty-five wives and sixty-five children. He does seem to have made two mistakes: he listed Sarah Buckwalter and Sarah Schuler as two individuals, which they were not, and he counted Martha McBride and Martha Knight as two, which they were not. Sarah's first husband was John Buckwalter. Her full name should be Sarah Schuler Buckwalter Kimball. Martha's first husband was Vinson Knight and her second was Joseph Smith. Her full name should be Martha McBride Knight Smith Kimball. Kimball, therefore, had or was sealed to forty-three wives, not forty-five. It should also be remembered that many of these "wives" were not connubial; they were "wards" whom Heber agreed to support and protect. He had children by seventeen of his wives.

Kimball married between 1822 and 1857 and sired children (including two sets of twins) between 1823 and 1868. He had forty-five sons (sixteen named Heber) and twenty daughters. He married five sets of sisters. (Some Mormons hoped sororal polygamy would lead to greater domestic harmony.) Fourteen of his wives had been married previously. At the time of marriage, nine of his wives were in their teens, seventeen in their twenties, five in their thirties, nine in their forties, and three in their fifties. Sixteen wives separated from him during his lifetime for various reasons, but none of his widows remarried after his death. Forty-one children and at least twenty-one wives survived him. His wives were generally long-lived – thirty lived to be over sixty, fifteen over seventy, seven over eighty, and one lived to be ninety-two. The last survivor among his children, Rosalia, died in 1950. This listing is as complete and accurate as a study of temple, endowment house, patriarchal blessing, family genealogical, and cemetery records – as well as obitu-

aries, memoirs, journals, autobiographies, and biographies — can make it. Since many variant dates, places, and spellings are found in the sources, however, the vital statistics of Heber's family may never be known with complete accuracy.

1. Hulda Barnes, born Oct. 1, 1806, New Ashford, Berkshire County, Massachusetts, parents unknown, died Sept. 2, 1898, Holden, Utah. Married and sealed to HCK Feb. 3, 1846. No children. Apparently came to Utah in 1853.

307

308 Appendix A

2. Abigail Buchanan, born Jan. 9, 1802, Waltham, Middlesex County, Massachusetts, parents and date and place of death unknown. Married and sealed to HCK Feb. 7, 1846. No children.

3. Charlotte Chase, born May n, 1825, Bristol, Addison County, Vermont, daughter of Ezra and Tirzah Wells Chase, died Dec. 15, 1904, Lewisville, Idaho. Married HCK Oct. 10, 1844, sealed to HCK Feb. 7, 1846. No children by HCK. Separated from HCK in 1849, married Thaddeus C. Hix (or Hicks) in California, Dec. 13, 1850, by whom she had six children. After his death in 1868 married William W. Dixson ot Harnsville, Utah, in 1869, whom she divorced in 1876 and then married Dr. Tyrus Hurd of Ogden, Utah.

4. Clarissa Cutler, born Dec. 23, 1824, Silver Creek, Chautauqua County, New York, daughter of Alpheus and Lois Lathrop Cutler, died 1 8 5 2 in Kansas Territory, on the Grasshopper River near present-day Thompsonville, Jefferson County, Kansas. Married HCK Feb. 29, 1845, sealed to HCK Feb. 2, 1846. One child by HCK: Abraham Alonzo Kimball, Apr. 16, 1846-Sept. 25, 1889. Separated from HCK in 1848, married Calvin Fletcher in 1849 and had one daughter, Mary Alzina Fletcher, born Mar. 12, 1850, Silver Creek, Mills County, Iowa, died Feb. 14, 1859, Manti, Iowa. Abraham entered polygamy taking three wives, Mary Eliza

Hatton Wilcox, Lucy Adell Brown, and Laura Moody. He had fourteen children by the first two. (The author is a descendant of this wife.)

5. Emily Trask Cutler, born Feb. 23, 1828, Hanover, Chautauqua County, New York, daughter of Alpheus and Lois Lathrop Cutler, died 1 852 in Kansas Territory, on the Grasshopper River near present-day Thompsonville, Jefferson County, Kansas. Married HCK during Dec, 1845, sealed to HCK Feb. 2, 1846. One child by HCK: Isaac Kimball, Oct. 13, 1846-June 24, 1914. Separated from HCK in 1848, married Franklin Pratt in 1849, and had one daughter, Emily Miranda Pratt, born Mar. 15, 1852, on the Grasshopper River in present-day Jefferson County, Kansas.

6. Elizabeth Doty (Cravath, Murray, Brown), born Apr. 29, 1808, Fairfield, Herkimer County, New York, daughter of Ira and Betsy Murray Doty, died Jan. 21, 1889, Kamas, Utah. Married HCK for time only Apr. 11, 1856. No children by HCK. She bore her first husband, Austin Cravath, four children. He died in 1844 and she was sealed to him for eternity the same day she married HCK for time. In 1846 she married William Murray. In 1848, after his death, she married Alfred Brown and bore him one son, who died the same year. She is usually referred to as Elizabeth Cravath in the sources.

7. Mary Dull (Duell), born Nov. 23, 1807, Quinard Township, Montgomery County, Pennsylvania, daughter of Christian and Elizabeth Dull (Duell), date and place of death unknown. Sealed to HCK May 21, 1848. No children.

8. Mary Fielding (Smith), born July 21, 1801, Honidon, Bedfordshire, England, daughter of John and Rachel Ibbotson Fielding, died Sept. 21, 1852, Salt

Lake City. Married HCK Sept. 14, 1844, sealed in the Nauvoo temple for time to HCK Jan. 15, 1846. No children by HCK. Married her first husband, Hyrum

Smith, brother of Joseph Smith, Dec. 24, 1837, and bore two children. Also mothered the four surviving children of the six Hyrum had by his first wife. Hyrum was assassinated with his brother June 27, 1844, at Carthage, Illinois. Her son Joseph F. Smith became the sixth President of the Mormon Church; her grandson Joseph Fielding Smith became the tenth. HCK preached her funeral sermon, Journal of Discourses, vol. 8, (Sept. 23, 1852), 246-47.

9. Amanda Trimble Gheen, born Jan. 18, 1830, East Whiteland, Chester County, Pennsylvania, daughter of William Atkins and Esther Ann Pierce Gheen, died Nov. 4, 1904, Salt Lake City. Married HCK during Dec, 1845, sealed to HCK Feb. 2, 1846. Children by HCK: William Gheen, Mar. 3, 1 851 -Mar. 24, 1924; Albert Heber, Sept. 13, 1854-Mar. 2, 1944; Jeremiah Heber, Aug. 15, 1857-May 25, 1887; and Moroni Heber, May 23, 1861-May 23, 1887.

10. Ann Alice Gheen, born Dec. 20, 1827, West Whiteland, Chester County, Pennsylvania, daughter of William Atkins and Esther Ann Pierce Gheen, died Oct. 12, 1879, Salt Lake City. Married HCK Sept. 10, 1844, sealed to HCK Jan. 7, 1846. Children by HCK: Samuel Heber, Dec. 9, 1851-Apr. 18, 1943; Daniel Heber, Feb. 8, 1856-Apr. 26, 1936; Andrew (a twin), Sept. 6, 1858-Aug. 31, 1924; Alice Ann (a twin), Sept. 6, 1858-Dec. 19, 1946; and Sarah Gheen, May 31, 1861-Feb. 8, 191 3. The daughter Alice Ann Kimball divorced her first husband, David Patten Rich, in 1882. She later became the fifth wife of Joseph F. Smith, President of the Mormon Church, on Dec. 6, 1883, and bore him four children. Her twin brother, Andrew, is the father of Spencer W. Kimball, twelfth President of the Church of Jesus Christ of Latter-day Saints.

11. Christeen Golden, born Sept. 20, 1822, Mercer County, New Jersey, daughter of Jonathan and Mary Golden, died Jan. 30, 1896, Utah. Married and sealed to HCK Feb. 3, 1846. Children by HCK: Cornelia Christeen, June 7, 1850-Dec. 23, t 8 5 3 ; Jonathan Golden, June 9, 1853-Sept. 2, 1938; Elias Smith, May 30, 1857-June 13, 1934; and Mary Margaret, Apr. 30, 1861-Sept. 28, 1937. Jonathan Golden is the best known of all of HCK's children; he later became senior president of the First Council of Seventy. Elias became the first Mormon chaplain in the U.S. Army; his wife, Luella Whitney, was the last of HCK's daugh-

ters-in-law to die.

12. Sophronia Melinda Harmon, born Apr. 5, 1824, Conneaut, Erie County, Pennsylvania, daughter of Jess Perse and Anna Barnes Harmon, died Jan. 26, i 847, Winter Quarters. Married and sealed to HCK Feb. }, 1 846. No children.

13. Mary Ellen Harris, born Oct. 5, 181 8, Charleston, Montgomery County, New York, daughter of Mathias and Sarah Harris Able, died Oct. 28, 1 902, Salt Lake City. Married HCK Oct. 1, 1844, sealed to HCK Jan. 26, 1846. One child by HCK: Peter Kimball, Dec. 19, 1855-Sept. 27, 1 860. She is sometimes called Mary

Ellen Able. Apparently her father was named Harris. Mathias Able may have been her stepfather.

14. Elizabeth Hereford, born July, 1789, Asenor, Herefordshire, England, parents and date and place of death unknown. Sealed to HCK Feb. 7, 1846. No children by HCK. Apparently separated from HCK in 1850.

15. Mary Houston, born Sept. 11, 18 18, Jackson, Syark County, Ohio, daughter of James and Mary Ettlemann Houston, died Dec. 24, 1896, Salt Lake City. Sealed for time to HCK Feb. 3, 1846. No children by HCK. Also sealed for eternity to Joseph Smith Feb. 3, 1846.

1 6. Presendia Lathrop Huntington (Buell, Smith), born Sept. 7, 1 8 10, Watertown, Jefferson County, New York, daughter of William and Zina Baker Huntington, died Feb. 1, 1892, Salt Lake City. Married and sealed for time to HCK Feb. 4, 1846. Children by HCK: Presendia Celestia, Jan. 9, 1849-May 9, 1850 (drowned); and Joseph Smith, Dec. 22, 1851-Mar. 29, 1836. She married Norman Buell about 1827 and bore him seven children. He left the church in 1839 and she married Joseph Smith Dec. 11, 1841, and was sealed to him for eternity the same day

she married HCK for time. She was a sister of Brigham Young's wife, Zina Huntington, and served as a midwife in the Kimball family.

17. Sarah Lawrence (Smith), born May 13, 1826, Pickering Township, Ontario County, Canada, daughter of Edward and Margaret Lawrence, died in California, date unknown. Married HCK Oct. 12, 1844, sealed to HCK for time Jan. 26, 1846. No children by HCK. She married Joseph Smith c. May 11, 1843. $ ne apparently did not go west until 1 8 5 o. Of the sixteen women who left HCK, she is the only one known to have sought a formal divorce, which was granted June 18, 185 1. She then moved to California. HCK may have become acquainted with her when she did sewing for his family.

18. Martha McBride (Knight, Smith), born Mar. 17, 1805, Chester, Washington County, New York, daughter of Daniel and Abigail Mead McBride, died Nov. 20, 1 89 1, Ogden, Utah. Married HCK Oct. 12, 1844, sealed for time to HCK Jan. 26, 1 846. She bore HCK one son who died in infancy. She married Vinson Knight July 26, 1 826, and bore him six children. Knight became the presiding bishop of the church until he died July 21, 1842, in Nauvoo. Later that year she married Joseph Smith.

19. Margaret McMinn, born Apr. 7, 1829, Philadelphia, Pennsylvania, daughter of Robert and Mary Dull McMinn, date and place of death unknown. She may have married HCK Feb., 1846. Nothing further is known about her except that during the summer of 1844 HCK roomed with a "Sister McMinn and daughter" in Philadelphia and "took a ride with Sister McMinn's daughter."

20. Dorothy Moon, born Feb. 9, 1804, Eccleston, Lancashire, England, daughter of Matthias and Alice Plumb Moon, died in Utah probably in the 1870s.

Married and sealed to HCK Mar. 14, 1856, Salt Lake City. No children by HCK.

One of HCK's five Utah wives. Also one of HCK's English converts, immigrating to Nauvoo in the 1840s.

zi. Hannah Moon, born May 29, 1802, Eccleston, Lancashire, England, daughter of Matthias and Alice Plumb Moon, died Dec. 4, 1877, buried in Farmington, Utah. Married and sealed to HCK Mar. 14, 1 856, Salt Lake City. No children by HCK. Sister of Dorothy Moon. One of HCK's five Utah wives. Also one of HCK's English converts, immigrating to Nauvoo in the 1840s.

22. Theresa Arathusa Morley, born July 18, 1826, Kirtland, Geauga County, Ohio, daughter of Isaac and Lucy Gunn Morley, died Oct. 7, 1855, Salt Lake City. Married and sealed to HCK Feb. 3, 1846. No children.

23. Vilate Murray, born June 1, 1806, Florida, Montgomery County, New York, daughter of Roswell and Susannah Fitch Murray, died Oct. 22, 1867, Salt Lake City. Married HCK Nov. 22, 1822, sealed to HCK Jan. 7, 1846. Children by HCK: Judith Marvin, July 29, 1823-May 20, 1824; William Henry, Apr. 10, 1826-Dec. 29, 1907; Helen Mar, Aug. 22, 1828-Nov. 15, 1896; Roswell Heber, June 10, 1831-June 15, 1831; Heber Parley, Jan. 1, 1835-Feb. 8, 1885; David Patton, Aug. 23, 1839-Mar. 28, 1883; Charles Spaulding, June 2, 1 843 —July, 1897; Brigham Willard, Jan. 29, 1 845— July 23, 1867; Solomon Farnham, Feb. 2, 1847-Feb. 7, 1920; and Murray Gould, Jan. 20, 1850-June 29, 1852. Vilate was Heber's first wife. William, one of only three sons of Kimball to enter polygamy, had five wives and twenty-six children. William's wives were Mary Marion Davenport, Melissa Burton Coray, Martha Jane Vance, Lucy Amelia Pack, and Naomi Eliza Redden. David Patton married Caroline M. Williams and later Juliette Merrill. Helen Mar was one of the two daughters of Kimball to enter polygamy. She was first the wife of Joseph Smith and later of Horace K. Whitney. Horace also married Lucy Amelia Bloxum and Mary Cravath. Through her writings, Helen became one of the outstanding female defenders of plurality. Heber Parley had a daughter, Winifred, who first married a Mr. Shaughnessy (and later Richard Hudnut of cosmetics fame). Her daughter, Winifred Shaughnessy, took the stage name of Natacha Rambova and was the second wife of Rudolph Valentino. One of Helen's sons committed suicide in 1886, the only known case in the Kimball

family.

24. Sarah Peak (Noon), born May 3, 181 1, Old Staunton, Strafordshire, England, parents unknown, died Dec. 3, 1873, Salt Lake City. Married HCK during 1842, sealed to HCK Jan. 15, 1846. Children by HCK: Adelbert, 1842/43-1843; Henry, c. 1844-died before 1868; Sarah Helen, July 1, 1845-Dec. 1, i860; and Heber, 1849-50. She first married William S. Noon in England and had two daughters, Harriet Frances (born Dec. 5, 1830) and Elizabeth (born Apr. 19, 1 83 1). Noon deserted her in Nauvoo and returned to England. She was HCK's first plural wife and he assumed responsibility for her two daughters. In a letter dated

Aug. i, 1854, she reveals how concerned she was over what her family in England thought about her polygamous marriage. Edward Martin Correspondence, Church Archives.

25. Ruth L. Pierce (Cazier), born Feb. 11, 18 18, Oswegotchie, St. Lawrence County, New York, daughter of Rev. Isaac and Elizabeth Taylor Pierce, date and place of death unknown except that it was after 1 861 . Married and sealed to HCK Feb. 3, 1846. No children by HCK. She first married Monroe Cazier Apr. 29, 1838, and bore him six children. After his death she married HCK, but separated from him early. There is some evidence that she came to Utah in 1852. On Aug. 14, 1 861, she married John Harrington.

26. Abigail Pitkin, born July 17, 1797, Hartford, Windsor County, New York, daughter of Paul and Abigail Lathrop Pitkin, died May 15, 1847, Winter Quarters. Married and sealed to HCK Jan. 7, 1846. No children by HCK. She was one of the two spinsters with whom HCK hoped to enter polygamy in an effort to spare Vilate's feelings. Abigail was a friend of Vilate.

27. Laura Pitkin, born Sept. 10, 1790, Summers, Tollane County, Connecti-

cut, daughter of Paul and Abigail Lathrop Pitkin, died Nov. 16, 1866, Salt Lake City. Married and sealed to HCK Feb. 3, 1846. No children by HCK. She was a friend of Vilate and one of the two spinsters with whom HCK hoped to enter polygamy in an effort to spare Vilate's feelings. She often served as a midwife in the Kimball family.

28. Ruth Amelia Reese, born May 10, 1817, Beaver, Crawford County, Pennsylvania, daughter of John and Susannah Owen Reese, died Nov. 26, 1902, Salt Lake City. Married and sealed to HCK Feb. 3, 1846. Children by HCK: Susanna R., July 10, 1 85 1, died same day; Jacob Reese, Apr. 15, 1853-May 30, 1875; an d Enoch Heber, Sept. 29, 1855-Aug. 20, 1877.

29. Ellen Sanders (nee Aagaat Ysteinsdatter Bakka), born Apr. 11, 1823, Atraa, Telemark, Norway, daughter of Ystein Sondresen and Aase Olsdatter Rommerasen Bakka, died Nov. 22, 1871, Salt Lake City. Married HCK Nov. 5, 1844, sealed to HCK Jan. 7, 1846. Children by HCK: Samuel Chase, Feb. 13, 1848-July, 1848; Joseph Smith (twin), June 2, 1850-Nov. 29, 1864; Augusta (twin), June 2, 1850-Oct. 5, 1861; Rosalia, Nov. 25, 1853-Feb. 22, 1950; and Jedediah Heber, Mar. 10, 1855-June 24, 1927. She was one of the three women of the 1847 first Pioneer company. Her twins were the first set in the Kimball family. Rosalia was the last of HCK's sixty-five children to die.

30. Harriet Sanders (nee Helga Ysteinsdatter Bakka), born Dec. 7, 1824, Atraa, Telemark, Norway, daughter of Ystein Sondresen and Aase Olsdatter Rommerasen Bakka, died Sept. 5, 1896, Meadowville, Rich County, Utah. Married and sealed to HCK Jan. 26, 1846. Children by HCK: Harriet, May 8, 1852, died same day; Hyrum Heber, July 6, 1855-June 4, 1943; and Eugene, Jan. 15, 1863-Aug.

14, 193 2. She was a sister of Ellen and at one time worked in the HCK home to help Vilate with her four small sons.

31. Sarah Schuler (Buckwalter), born May 1 5, 1801, Chester County, Pennsylvania, daughter of William and Sarah Crull Schuler, died Jan 25, 1879, Salt Lake City. Married HCK for time Feb. 7, 1846. No children by HCK. She married her first husband, John Buckwalter, Feb. 21, 1828, and bore him eight children. He died Mar. 1, 1841. She did not come west until 1852 and never lived with HCK.

32. Sarah Scott, born Oct. 25, 181 7, Belfast, Ireland, daughter of Jacob and Sarah Warnock Scott, date and place of death unknown. Married and sealed for time to HCK Feb. 3, 1846. No children by HCK. Also sealed for eternity to Joseph Smith Feb. 3, 1846.

33. Sylvia Porter Sessions (Lyon), born July 31, 181 8, Newry, Oxford County, Maine, daughter of David and Patty Bartlett Sessions, died Apr. 13, 1882, Bountiful, Utah. Married for time to HCK Jan. 26, 1846. No children by HCK. She married her first husband, Dr. Winsor Palmer Lyon, in 1838 and bore him six children, most of whom died in infancy. While her first husband was living and with his permission, she married Joseph Smith for eternity Jan. 26, 1 846, and married HCK for time. She separated from HCK in 1847 and married Ezekiel Clark Jan. 1, 1850. She bore him one child in Iowa City, Iowa. She apparently returned to Kimball in 1854.

34. Mary Ann Shefflin, born Oct. 31, 181 5, Speedwell, New Jersey, daughter of Hugh and Margaret Brown Shefflin, died Sept. 26, 1869, Salt Lake City. Married and sealed to HCK Feb. 4, 1846. She bore HCK one child, Mary Ann, dates unknown. She separated from HCK about 1850 and later married Alfred Walton, Nov. 1, 1855, Salt Lake City, The separation must have been amicable for she was buried in the Kimball family cemetery. In reference to this matter Heber wrote a son on Dec. 21, 1854: "Mary Ann Kimball has taken upon her her original name, Mary Ann Shefflin, as she could not endure any longer without having a man to herself, there were no tears on the subject; but the matter took its natural course. This is quite a relief to your father." (Historian's Office Letterpress copy-

books, vol. 1, pp. 45-57.)

35. Mary Smithies, born Oct. 7, 1837, Barshal Eves, Lancashire, England, daughter of James and Nancy Ann Knowles Smithies, died June 8, 1 880, Salt Lake City. Married and sealed to HCK Jan. 25, 1857, Salt Lake City. Children by HCK: Mary Melvina, Aug. 29, 1858-May 8, 1933; James Heber, Apr. 9, 1860-June 2, 1866; Wilford Alfonzo, Oct. 6, 1863-Nov. 15, 1928; Lorenzo Heber, Feb. 6, 1866-JuIy 2, 1929; and Abbie Sarah, Jan. 15, 1868-Feb. 23, 1943. She was the first child born to Mormon parents in England. Heber blessed her as an infant and promised her she would be a mother in Zion. She was his last wife. Lorenzo Heber was HCK's last son and Abbie Sarah his last child.

36. Sarah Stiles, born Mar. 5, 1893, Suffield, Hartford County, Connecticut, daughter of Daniel O. and Sarah Buckland Stiles, died about 1899, place unknown. Married and sealed for time to HCK Feb. 3, 1846. No children by HCK. She may have been sealed for eternity to Joseph Smith Jan. 26, 1846. She may also have later married Alanson Barney.

37. Rebecca Swain (Williams), born Aug. 3, 1798, Loyalsack, Lycoming County, Pennsylvania, daughter of Isaac and Elizabeth Hall Swain, died Sept. 25, 1 861, Cache Valley, Utah. Married and sealed for time to HCK Feb. 7, 1846. No children by HCK. She married her first husband, Frederick Granger Williams, one-time counselor to Joseph Smith, Dec. 25, 181 5, and bore him four children. He died Oct. 25, 1842. She was sealed to him for eternity Feb. 7, 1846.

38. Frances Jessie Swan, born June 20, 1822, Edinburgh, Scotland, daughter of Douglas and Margaret Craig Swan, date and place of death unknown. Married HCK Sept. 30, 1844, sealed to HCK Feb., 1846. One child by HCK: Margaret Jane, Apr. 9, 1846-Aug. 10, 1846. In 1851 she separated from HCK and went to California, where she married a Mr. Clark.

39. Lucy Walker (Smith), born Apr. 30, 1826, Peacham, Caledonia County, Vermont, daughter of John and Lydia Holmes Walker, died Oct. 1, 1910, Salt Lake City. Married HCK Feb. 8, 1845, sealed for time to HCK Jan. 15, 1846. Children by HCK: Rachel Sylvia, Jan. 28, 1846-Dec. 22, 1847; John Heber, Dec. 12, 1850-Nov. 28, 1918; Willard Heber, Jan. 25, 1853-Dec. 5, 1854; Lydia Holmes, Jan. 18, 1856-Apr. 15, 1928; Ann Spaulding, Mar. 18, 1857-Nov. 27, 1932; Eliza, May 14, 1859– May 18, 1906; Washington Heber, Oct. 22, 1862-after 1863; Joshua Heber, Oct. 22, 1862, died in infancy; and Franklin Heber, Aug. 28, 1864-65. She married her first husband, Joseph Smith, May 1, 1843, anc ^ was later sealed to him for eternity.

40. Ruth Wellington, born Mar. 11, 1809, Waltham, Middlesex County, Massachusetts, parents, date, and place of death unknown. Married and sealed to HCK Feb. 7, 1846. No children. She may have been married to HCK in Phila-delphia July 23, 1844.

41. Sarah Ann Whitney (Smith), born Mar. 22, 1825, Kirtland, Ohio, daughter of Newell Kimball and Elizabeth Ann Smith Whitney, died Sept. 4, 1873, Salt Lake City. Married HCK Mar. 17, 1845, sealed for time to HCK Jan. 12, 1846. Children by HCK: David, Mar. 8, 1846-Aug. 18, 1847; David Orson, Aug. 26, 1848-Apr. 16, 1849; David Heber, Feb. 26, 1850-after 1868; Newel Whit-ney, May 19, 1852-after 1868; Horace Heber, Sept. 3, 1855-after 1868; Sarah Maria, 1858-Aug., 1902; and Joshua Heber, Feb. 23, 1861-Apr. 6, 1925. She married Joseph Smith July 27, 1842. Most records give only the date Sarah Ann was sealed to HCK in the Nauvoo temple, raising the question of the legitimacy of their first child, David. One sensational account of this marriage is H. Michael Marquardt, The Strange Marriages of Sarah Ann Whitney to Joseph Smith the

Mormon Prophet, Joseph C. Kingsbury and Heber C. Kimball (Salt Lake City: Modern Microfilm, 1973). What Marquardt failed to find, however, was the rec-

ord of the March 17, 1845, marriage of Heber to Sarah in the Newel K. Whitney 1841-45 Account Book Sc Diary, Special Collections, Brigham Young University, Provo, Utah. (Newel was father to Sarah Ann). By the time the Nauvoo temple was finished sufficiently for marriage ceremonies Heber had married at least thirteen other wives, and all his marriages were subsequently solemnized (some for time, some for eternity) in the temple during January and February, 1846. The situation with Sarah Ann was by no means unusual. There are other suggestions of a March marriage in Heber's journal on Feb. 6, March 27, April 15, April 19, and May 22, 1845.

42. Adelia Almira Wilcox (Hatton, Brown), born Mar. 29, 1828, Bloomfield, New York, daughter of Eber and Catherine Noramore Wilcox, died Oct. 1 9, 1896, Kanosh, Utah. Married and sealed to HCK Oct. 9, 1856, Salt Lake City. No children by HCK. She married her first husband, William Hawthorne Hatton, May 15, 1844, and bore him three children. One daughter, Mary Eliza Hatton, married Abraham Alonzo Kimball, one of HCK's sons. After Hatton was killed by Indians Sept. 13, 1853, at Fillmore, Utah, Adelia became a plural wife of Gideon Durphy Wood on May 25, 1854. There was friction with the first Mrs. Wood, so Adelia got her sealing or marriage cancelled Oct. 5, 1856, and went to Salt Lake City, where she eventually married HCK. She was one of the five Utah wives.

43. Nancy Maria Winchester, born Aug. 19, 1828, Black Rock, Erie County, Pennsylvania, daughter of Stephen and Nancy Case Winchester, died Mar. 17, 1876, place unknown. Married HCK Oct. 10, 1844, sealed for time to HCK Feb. 3, 1846. No children by HCK. Also sealed for eternity to Joseph Smith Feb. 3, 1846. She separated from HCK in 1865 anc ' married Amos George Arnold Oct. 12, 1865. She bore him one child.

It is possible that Heber was sealed to other women. More than one woman requested that this be done. In addition to the above-mentioned account of Adelia Wilcox, there is evidence that a Jane Benson had made a similar application. Nevertheless, she married James Bonsall. Kimball "told him to take good care of her for him." (Historian's Office Journal, May 21, 1856, Church Archives).

Kimball may have had still other wives sealed to him posthumously. While this practice has long since been discontinued, it did exist for a period after 1844.

According to the Endowment House Sealing Records, on June 15, 1874, Sarah Boothman, on Oct. 1 2, 1 876, Diadama Hare, and on Oct. 1 9, 1 876, Rebecca Ann Scott were sealed to Heber. In 1882 Heber's son Abraham Alonzo sealed Elizabeth Parkinson to Heber (A. A. Kimball Journal, 234, in author's possession).

Michael Quinn of Brigham Young University has found evidence of still another possible wife of HCK. In an entry in Endowment House Record, 1851-51, #65, under date of June 8, 1851, James Goff was sealed to a woman named Lydia,

about whom the following notation was made: "Sealed by R. Cahoon to H. C. Kimball in 1844 in R. Cahoon's house in presence of sister Johnson who was sealed to R. Cahoon."

This wife appears to be Lydia Kenyon, born Dec. 11, 1799, Benson, Rutland County, Vermont, daughter of Daniel and Mary Tanner Kenyon, date and place of death unknown.

She first married Simeon Daget Carter Dec. 2, 181 8, and bore him three children; eventually she moved to Nauvoo, where she was sealed to HCK. She apparently came to Utah and married James Goff in the Endowment House in 1 8 5 1 . Her marriage to HCK seems to have been a sealing to become effective only after her

death.

APPENDIX B. THE ESTATE

For all of Heber Kimball's prudence, and despite his threat to leave all his property to the church, he died intestate. He was survived by thirteen inheriting wives, forty-one inheriting children, at least eight other wives who had not formally separated from him, and an undetermined number of adopted and foster children. Ten of his inheriting wives had children; the other three were entirely dependent on him. The eight other wives appear to have been living with relatives and friends elsewhere, mainly in Utah. (The following information comes from Heber's estate papers in the Utah State Archives and the Utah Historical Society.)

The gross value of his estate was figured at $100,580 (or the equivalent of more than $2,000,000 in 1980), less debts of $15,255, leaving a net of $85,324, or approximately $1,600 per heir.

The estate procedures were very complicated and were not finally completed until 1876. In fact some undistributed property was discovered in 1887, and there was a question about one city lot which came up as late as 1938.

A general inventory of his estate at his death follows:

Personal property $20,150

in main home
in homes of other wives
at Grantsville ranch

Real estate 7^,750

Salt Lake City lots, houses, gristmill,

carding mill
San Pete Valley farm and ranch
Provo house, lot, meadow
Davis County farm and flour mill
Richfield farm
Cache Valley farm
Grantsville herd ground and house

Livestock $5*955

Grantsville
Salt Lake City

Accounts receivable I »7 2 -5

$100,580

317

3 i8

Appendix B

The first act of the court was to order an inventory of his property. This ex-

tremely detailed document reveals much about the life and economics of his family. The listing of personal property in his main home, for example, includes several copies of the Book of Mormon, thirty-one other assorted books, furniture, carpeting, pens, needles, stamps, lamps, belts, bolts, hinges, tools, brooms, lobelia, tea,

coffee, and a spitoon, for a total value of $5,052.

The personal property used by his thirteen inheriting wives was retained by them in 1868 and accounted as part of their inheritance.

The distribution of Kimball's property to wives in 1868 and 1875 and to children in 1876 was as follows:

1868
(retained
personal
property)

1875

1876

Total

1 . Lucy Walker

```
2. John H.

3. Lidia H.

4. Ann S.

5. Eliza

6. Washington


456


5,850


i,355


7,i34


7. Ann Gheen

8. Samuel H.


333


5,900
```

9. Andrew

10. Daniel H.

11. Alice A.

12. Sarah

1,172

7,405

13. Sarah Ann Whitney

14. David H.

15. Newel W

16. Horace H.

17. Sarah M.

18. Joshua W.

394

5,300

1,440

7,i34

19. Amanda Gheen

20. William C.

zi. Albert H.

22. Jeremiah H.

23. Moroni H.

355

5,775

3i5

6,445

24. Mary Smithies

25. Malvina

297

4,400

Appendix B

319

26. Wilford

27. Lorenzo

28. Abbie

1,697

6,396

29. Christeen Golden

30. Jonathan G.

31. Elias S.

32. Mary M.

806

2,825

661

4,292

33. Harriet Sanders

34. Hiram H.

```
35. Eugene



310



i>9*5



484



3,72.o



36. Ruth Reese

37. Jacob R.

38. Enoch H.



364



3,000



264



3,628
```

39. Presendia Huntington

40. Joseph

448

825

3 2

1,305

(plus home occupied by his mother)

41. Ellen Sanders

42. Jedediah H.

264

1,92-5

1,189

43«

Mary Houston

44. Sarah Peak

45. Mary Ellen Harris

46. Heber P. Kimball (Vilate)*

47. Helen M. Whitney (Vilate)

48. David R Kimball (Vilate)

49. William H. Kimball

(Vilate)

50. Rosalia Edwards

(Ellen Sanders)

51. Abraham A. Kimball

(Clarissa Cutler)

52. Solomon F. Kimball

(Vilate)

53. Isaac A. Kimball

(Emily Cutler)

54. Charles S. Kimball (Vilate)

55. Daniel Davis (adopted)

121

200

(plus
home)

32-1

309

200

```
509

147

200

347

2,090

2,090

1,500

470
```

```
i,970




1,500

225

1,72.5




1,500

178

1,678



900

550

700

600
```

```
300
500



12.7



395



232



190



2-37



1,027
945

790

537
500
```

*Children 46 through 54 were of age. The names of their mothers are given in parentheses.

Daniel Davis was the sole adopted child to inherit. It is clear from Davis' diary that he was

very close to Heber and was treated like a member of the family.

32-o Appendix B

At the final distribution in 1876 the gross breakdown was:

Total value of the estate $100,580

Less estate debts 15,2.55

Distributed to wives 5°?35 2

Distributed to children 12,194

Living expenses 1868-75 2.2., 799

Balance 00

From these figures it appears that his ten inheriting wives and their thirty-two minor children were treated equally, similarly the three childless wives. Apparently family responsibility and the amount of property previously received from Kimball determined the distribution to his ten married children.

Heber C. Kimball's posterity includes scores of missionaries, bishops, stake and mission presidents, and individuals as varied as great-granddaughter Natacha Rambova (nee Winifred Shaughnessy), the second wife of Rudolph Valentino; a

son, Jonathan Golden Kimball, who held a high church position and is regarded as the Mormon Will Rogers; a daughter, Alice, who became a plural wife of Joseph F. Smith, the sixth President of the church (1901-18) and Heber's foster son; and a grandson, Spencer W. Kimball, who became the twelfth President of the Church of Jesus Christ of Latter-day Saints in 1973.

APPENDIX C. HEBER C. KIMBALL DOCUMENTS

A Typical Page from H. C. Kimball's Journal, June 4, 1837, Kirtland, Ohio.

This is a portion of the first page of his first extant journal and describes his call to England. (Courtesy Historical Department, Church of Jesus Christ of Latter-Day Saints.)

fi^ ^^ysji erf- ffii ^Ciry-J ^cZ *->

>C^?^i^w. 'J-tx^Lx. -/a_<.«-^-c -^^-h-^J ->-»-». .->^~y ~**tM'

3 21

322 Appendix C

A Page from H. C. Kimball's First Extant Letter to Vilate, June 27, 1837, New York City. (H. C. Kimball Papers, Church Archives.)

This letter was written the day before he sailed for England.

■^-^•— y ^- Si^^Mi^ " •* w ~ i ^^ -/**»• ^~>* *«<l»*w ^w ****

****** • ^"***)£&v ^/m? -/"

t04 y^ w jL *C*+* •++**+£■ **$k*+'* «A<V&- *f-^««V|V>.*.w^ ** ^^<. <#Um

Appendix C 323

New York June 27 1837
My Dear Wife

Having this opetunity to comunicating a few words to you I improve it, on tuesday the thirteenth I toock the parting hand with you in whom I Love So dear, we got to buffalow the next morning we stade till most night wating for brother talor [Taylor] he did not come we twock a line boat and went on our journy got to rochester Elder Hide twock packet boat so as to guit to new york at the time pointed brother richards and my self Stade in Rochester 16 hours I se[e] Miss Mack gloplin [?] and Sent word to [word unclear] She was thare few days before

they was all well, I rote a leter and put in the ofice at lobby not nowing that I should see annyone in Rochester, they sed that they should gow thare in about a weack, from thare we went to utica, thare we twock the Rale Rode to Albany then I went to Richford with brother Richards to see his friends we got thare in the morning; and left the next morning; we left thare and go to New York the zi. In the Afternoon at [word missing] oclock and found our brethren all thare, some of the inglish brethren, the brethren ware hiring thare bord, 1 hireed mine one day it cost one dollar a day we thought best to hire a room; and bord our selves we obtained a small room of Eliger fordham in a store house he let us have it for six cents

a weack, so that we could have our own hird hous, so that the law would protect us, we take our blackets and sleep on the flower I have not slep in a bed but fore nights sens I left home, I was taking with a relax when I got to Albany and held me three or fore days; and run me down qute weack, it was in changing my food I had [word missing] four warm meals since I left Kirtland and dont Expect to till we quit to Europe = the first day that we got to keeping hous thare was a prest come and pitched [preached] fowl abus [abuse ?] 1 went with brother fordham to see a widdow that was believing and thare was a baptist prest come to see me and we converssed to gether about tow or three hours it was the means convinsing one that set by for he denide the word so we warn them of the truth, thare is three wimmen that are waiting to Recieve the truth one of them wants to gow to Zion, and may [the] lord heft [help] him to gow

An Example of H. C. Kimball's Eloquence, from a letter to his brother Solomon, January 2, 1857. (H. C. Kimball Papers, Church Archives.)

I am happy my family are happy. They do not murrner nor complain, but praise and thank the Lord our God for his goodness to us that we are away here in the tops of the mountains a thousand miles from the Christian nations, and I thank God for this, and that and everything that God Almighty has seen fit in the last days to bring about.

You may think strange of my making these remarks, it is these very Christians that have driven me from Ohio, &: Missouri & Illinois and from the Iowa Territory, and robbed me of my goods and of my homes, and habitations, and perse-

cuted me in old Mendon, and every other place where I have ever been. These are the kind of Christians that I rejoice before God that I am delivered from them. They are the ones that killed Joseph Smith, and Hyrum, and David Patten, and hundreds of others, and these Christian armies were led by Methodist and Baptist Priests, and Presbyterian Priests, and my house that I built and lived in and lands are still standing there in Kirtland, Ohio. I have one of the best houses in the city of
Nauvoo standing there now that belongs to me with several other places: my habitation that I erected in Mo. I have lands there, my houses were burned with my goods within them. In Nauvoo when I left there, I left my looking glasses hanging up, my bureaus my bedsteads, tables, stand, stoves and almost everything else and I [was] driven out in the month of Feb., to take my shelter in the wilderness with defenseless women and children.

This done by a Christian people. Is that nation satisfied with their hellish designs upon us, no! no! There are men right in our midst every day declaring that if they can't have the privilege of seducing our daughters they will bring the U.S. troops on us. I can say in the name of Israel's God that that Christian nation that has served me and my brethren and driven us from State to State, and from town to town, and from synagogue to synagogue, and from Territory to Territory, and from the Territory into the tops of the mountains in to an inland country 1,000 miles from everybody, that this same thing that they have heaped upon me and upon my brethren, I say in the name of Israel's God, and by that virtue that God Almighty has placed in me, that Christian nation in which you dwell shall receive the same back on to their heads, which they have heaped on to us, and it shall be doubled on to them, for the nation of the U.S. have shed innocent blood, and shed

the blood of prophets and the rest of that nation has consented to it, and he that consents to an evil on his fellow is the same as the administrator, and that is according to the law of the land, and this has all been done by those that you consider to be an enlightened Christian nation, for to exceed the light that existed in the days of Jesus and the Apostles, for you call this an enlightened age and full of new invention, true as to that, but have turned their ears to Fables, and are running

after Baal, and lifted up in the pride of their hearts, and heaped to themselves teachers having itching ears, for the paltry sum of a little gold or silver, and when

they can get a little more gold or silver in a Railroad station of or a Canal, they w ill

leave their sanctum sanctorums for the paltry sum of a little gold that will

soon corrode and vanish away. Jesus says, lay up your treasures in heaven where moth nor rust can't corrupt and thieves break through and steal.

BIBLIOGRAPHIC NOTE

This work is based on all the pertinent primary and secondary sources I could locate over a period of nine years' research. All the major sources — all of Kimball's personal papers and speeches and the hundreds of other Kimball family papers in church and non-church collections, other church, county, state, national, Masonic, British, and private archival materials, newspapers, magazines, journals (including all Mormon publications printed during Kimball's lifetime), theses, dissertations, pamphlets, monographs, histories, travel accounts, newsletters, and other Mormon and non-Mormon materials have been cited in the notes. Many official and little used church minute books and office journals were also consulted. Especially valuable is R. B. Thompson, ed., Journal of Heber C. Kimball (Nauvoo, 111.: Robinson and Smith, 1840) and President Heber C. Kimball's Journal . . . (Salt

Lake City: Juvenile Instructor OiRce, 1882), and a five-part "Synopsis of the History of Heber C. Kimball," Deseret News, Mar. 31- Apr. 28, 1858.

Most of the recent research by professional historians of the Mormon History Association which has been presented at their past fifteen annual meetings and published in such journals as the Journal of Mormon History, Brigbam Young University Studies, Dialogue, Sunstone, The Ensign, and the Utah Historical Quarterly, and in many monographs has been studied and cited in the notes. All pertinent non-Mormon and "anti-Mormon" works have also been used and cited.

The main printed secondary sources on Kimball are Orson F. Whitney's Life of Heber C. Kimball, 2nd ed. (Salt Lake City: Stevens & Wallace, 1945). first Polished in 1888; the Kimball Family Newsletter, 1945-present; biographical sketches in Andrew Jenson, Latter-Day Saint Biographical Encyclopaedia. . . , 4 vols. (Salt Lake City: Andrew Jenson History Co., 1901-36); Frank Esshom, Pioneers and Prominent Men of Utah (Salt Lake City: Utah Pioneers Book Publishing Co., 191 3); Preston Nibley, Stalwarts of Mormonism (Salt Lake City: Deseret Book, 1954); Edward W. Tullidge, Life of Brigham Young . . . (New York: Tullidge and Crandall, i 876); Lawrence R. Flake, Mighty Men ofZiou (Salt Lake City: Karl D. Butler, 1974); Matthias F. Cowley, Prophets and Patriarchs (Chattanooga, Tenn.: Ben E. Rich, 1902); and Kate Carter, ed., Heber C. Kimball: His Wives and Children (Salt Lake City: Daughters of Utah Pioneers, 1967). Many articles on Kimball appeared in older Mormon publications such as the Improvement Era, the Utah Genealogical and Historical Magazine, and the Contributor.

Davis Bitton read a paper, "Heber C. Kimball's Authoritarian Imagery," be-

3^5

3 z6 Appendix C

fore the 1974 Conference on the Language of the Mormons, and James F. O'Connor even wrote a 1978 thesis at Brigham Young University on "An Analysis of the Speaking Style of Heber C. Kimball." There is also an amateur readers' theater musical, "Heber C!"

INDEX

Adam, 209

Adam-God Theory, xiv, 209

Adam-ondi-Ahman, Missouri, 55, 56

Adoption, Law of, 14011

Aitken, Rev. Robert, 48-49, 74

Aitkenites, 48-49, 74

Alburn, James, 74

Allen, Ethan, 255

Allen, James, 139, i42n

Allgood, Mrs. William, 72

American Fork, Utah, 216

Ancient Ruins Bluff, 159, 160

Anderson, Kirk, 262

Angell, Mary Ann, 27

Antelope Island, 222, 250, 25 8n,

267n
Anti-bigamy bills, 264, 290
Anti-Masons, 13
Anti-Mormon agitation: in Ohio, 27,

28, 29; in Missouri, 29, 31, 32,

55 – 62 passim; in Illinois, 107,

115, 116, 119 – 20, 124
Anti-polygamy bills. See Anti-bigamy

bills
Apple Creek, Illinois, 99, 103
Arapahoe, 165
Arapeen, 194
Arkansas, 58

Ash Hollow, Nebraska, 159
Atlas, Illinois, 30, 103
Australia, 199
Avard, Sampson, 179
Avon, New York, 20

Bands in Utah, 202

Baptists, 14, 18, 21, 22n, 24n, 32,

104
Barns, Hulda. See Kimball's wives
Bear Lake country, 303
Bedford, England, 77

Bedfordshire, England, 41

Bee Hive House, 255

Bellevue, Nebraska, 145

Bennett, John C, 103, 179

Benson, Ezra T., 95

Benson, Jane, 315

Bernhisel, John M., 215, 263, 264,

275-76
Big Elk, 145

Billings, George W., 14m, 147
Birmingham, England, 71
Bishop, Gladden, 95
Black Hills, 161

Black Hawk War, 193, 195, 291
Blacks, 148, i49n
Blair, Seth M., 206

Blood Atonement, 209-10
Bloxum, Lucy, 31 1
Boggs, Lilburn W., 58
Bonney, Edward, 120, i24n
Book of Commandments, 33
Book of Mormon, xii, 15, 16, 18, 20,

2-3"> 33> 43 n > 46, 49, 73, 7^-77,

89, 138, 145, 197, 199, 205n, 295,

318
Boothman, Sarah, 315
Boston, Massachusetts, 104
Botanic medicine, 179 — 80
Bountiful, Utah, 221, 234, 295, 30m
Bowles, Samuel, 278, 287^ 291
Bowman, William, 61
Boynton, John F., 12, 35, 36, 53, 60
Brandenbury, Lemuel G., 207
Brassfield, S. Newton, 290
Bridger, James, 156, 165-66
Brigham City, Utah, 222
Brigham Young Express and Carrying

Co., 223
Britannia , 78
British Guiana, 199

3*7

Index

Brocchus, Perry G., 206, 207
Brotherton, Elizabeth, 97
Brotherton, Martha, 94, 97
Browne, Charles Farrar (Artemus

Ward), 280-82, 28711
Buchanan, Abigail. See Kimball's

wives
Buchanan, James, 212, 215, 21 7n
Buckwalter, Sarah. See Sarah Schuler
Buffalo, xii, 156, 158-59, 171
Buffalo, New York, 38, 39
Buffington, Joseph, 206, 207
Burslem, England, 71
Burton, Sir Richard, 280

Cache Cave, 167

California, 120, 134, 137, 153, 156,

163, 190, 197, 219, 238, 244n,

248, 276, 278, 279, 284, 290
California Trail, 153

Camp Floyd, 84, 216, 260-66

passim
Camp of Israel, 131, 150
Canandaigua, New York, 9, 12
Canada, 4, 6, 36, 41, 45, 64, 284,

310
Cannon, George Q., 78, 294, 298
Carlin, Thomas, 103
Carrington, Albert, 262, 268, 293,

2-94, 2.95
Carthage, Illinois, 108
Carvalho, Solomon Nunes, 279
Ceylon, 199
Chapin, Heman, 38, 39
Chariton River, 133
Chartist Movement in England, 71
Chase, Charlotte. See KimbalPs wives
Chase, Mr., 4, 5
Chatburn, England, 52
Chattenham, England, 71
Chimney Rock, Nebraska, 159, 161,

181
Choirs in Utah, 202
Cholera, 32, 66, 76, 177
Church Historian's Office, Church of

Jesus Christ of Latter-day Saints,

180, 229, 255
Cincinnati, Ohio, 104

Cipriani, Count Leonetto, 245

City of Joseph, 115, 14m. See also

Nauvoo
Civil War, 248, 263, 290
Clay, Henry, 106
Clayton, William, 51, 53, 95, 133,

144, 160, 173; writes "Come,

Come, Ye Saints," 134; keeps Kim-
ball journal, 156
Clemens, Orion, 280
Clemens, Samuel L. (Mark Twain),

16, 223, 280
Cleveland, Ohio, 27
Clinton, Indiana, 30
Cock Pit, 52, 70
Colonizing, 153, 191-92
Colorado, 154, 163, 189, 197, 290
Columbia, Pennsylvania, 19
Columbus, 44

"Come, Come, Ye Saints," 134-35
Commerce, Illinois, 65. See also

Nauvoo
Committee on Removal, 60, 61
Compromise of 1850, 197
Connor, Gen. Patrick, 265, 266, 290

Cook, Phineas W, 225n
Coray, Melissa, 311
Council Bluffs, Iowa, 133-39 passim
Council House, 199, 255
Council of Fifty, 114- 15, 161, 207,

208
Counterfeiting, 121
Court House Rock, Nebraska, 159,

160
Cowdery, Oliver, 35, 36, 38, 60, 257n
Cox, Lucretia, 181
Cragin Bill, 290

Crane, Professor of Phrenology, 83
Cravath, Mary, 311
Crooked River, Battle of, 57-58
Crosby, Oscar, i49n
Crosby, Martha, i49n
Crow, Elizabeth, 163
Crow Indians, 157, 174
Cumming, Alfred W, 215, 260, 263,

264, 279
Cumming, Elizabeth, 283
Cushing, Hosea, 14m, 147
Cutler, Alpheus, 68, 95, 140, 180,

243n, 244n

329

Cutler, Clarissa. See Kimball's wives
Cutler, Emily. See Kimball's wives
Cutler, Franklin, 1441)
Cutler's Park, Nebraska, 140

Dancing in Utah, 202

Danes. See Denmark

Daughters of American Revolution,

136

Daughters of Utah Pioneers, 154

Davenport, Mary, 1 29, 160, 249, 3 1 1

Davis, Daniel, 14m, 146, 147, 225n,
251, 259n, 319

Dawson, John A., 264

Dayton, Ohio, 30

Decker, Clara, 150, 170, 173

Decker, Isaac, 150

de Smet, Father Pierre Jean, 146, i48n

Denmark, 135, 14m, 251, 253

Deseret Academy of Fine Arts, 202

Deseret Agricultural and Manufacturing Society, 225

Deseret Alphabet, 203, 205n

Deseret costume, 249

Deseret Dramatic Association, 202

Deseret News, 23 n, 180, 188, 192, 199, 221, 255, 262, 294, 30m

Deseret Philharmonic Society, 202

Deseret Theological Institute, 202

Deseret Typographical Union, 202

Devil's Gate, Wyoming, 165

Dickens, Charles, 50, 287n

Dilworth, Harriet, 147

Divorce, 94, 95, 230, 310

Doctrine and Covenants, 27, 34, 35,

43", 95
Dominguez, Father, 171
Doty, Elizabeth. See Kimball's wives
Douglas, Stephen A., 106-7
Dull (Duell), Mary. See Kimball's

wives
Dymock, England, 71

Eames, Ellis, 152
Education in Utah, 202–3
Egan, Howard, 95, 14m, 147
Elder's Journal, 54n
Elk Horn River, 164, 181

Ellsworth, Capt. Edmond, 210

Elocution Society, 202, 203

Emigrants. See Emigration

Emigration, 77, 78, 82, 132, 156,
168, 191–92, 21 1, 289

Endowment House, 199, 202, 208,
255, 289, 291

England, xi, xiv, 4, 6, 64, 65, 66, 68,
93,95, 114, 115, 121, 137, 150,
168, 178, 248, 251, 261, 263, 284,

292, 308, 3 io, 311, 313; Puritans
and Separatists, 4; Kimball's first
mission in, 44-53 passim; tem-
perance movement in, 45, 52, 73;
conditions of working class in, 46,
49, 50, 51, 71; converts in, 48-52,
77; emigration from, 48, 77, 78,
188, 198; Industrial Revolution in,
50-51, 70-71; Kimball's second
mission in, 70-78; Millennial Star,
70, 77, 195, 205, 242, 258; Shake-
speare, 71; Chartists Movement,
71; Queen Victoria, 72, 73, 277;
Sherlock Holmes, 77; cities in:
Bedford, jj; Bedfordshire, 41;
Birmingham, 71; Burslem, 71;
Chatburn, 52; Chattenham, 71;
Dymock, 71; Herefordshire, 70;
Hull, 71; Ipswich, 77; Lancashire,
45-53 passim, 71, 8on; London,
71-77 passim, 8on; Longridge, 48;
Manchester, 70, 71, 73, 77, 78;
Penwortham, 51; Preston, 41,
45 — 53 passim, 60, 70, 73; Staf-
fordshire, 70; Surry, 71; Walker-
fold, 48; West Bromwich, 71;
Woolrich, 77; Yorkshire, 71. See
also Ireland, Isle of Man, Scotland,
and Wales

Ephraim, Utah, 246

Erie Canal, 21

Escalante, Father, 171

Europe, 41, 199, 326

Evening and Morning Star, 33

Explorers, 171

Extermination Order, 58

Fairfield, Utah, 261
Farmington, Utah, 192, 234

Index

Farr, Aaron, 158

Far West, Missouri, 55-56, 60, 137;
attacked, 58-59; sacked, 61; tem-
ple site dedicated, 62, 199

Female intellectual societies in Utah,
202-3

Fielding, James, 41, 45, 46, 49

Fielding, Joseph, 41, 45, 53, 60

Fielding, Mary. See Kimball's wives

Fillmore, Millard, 206

Fillmore, Utah, 102

Finney, Charles G., 14

First General Epistle of the First Presi-
dency, 1849, 189

First Presidency of the Church of
Jesus Christ of Latter-day Saints,
xiii, 82, 188-299 passim;
organized, 178-79

First Quorum of Seventies of the
Church of Jesus Christ of Latter-
day Saints, organized, 198

First Vision, 3, 17, 46

Flake, Green, i49n

Florence, Nebraska, 140

Ford, Thomas, 107

Fosgren, John, 139, 14m, 243^ 251

Fosgren, Mary, 147

Fort Bridger, Wyoming, 156, 164,
166, 167, 171, 172, 173, 215

Fort Des Moines, Iowa, 66

Fort Douglas, Utah, 265, 266

Fort Laramie, Wyoming, 151, 156,
161, 163, 175

Fort Leavenworth, Kansas, 137, 139,
212, 263, 267n

Fort Lemhi, Idaho, 191, 192

Fort Pueblo, Colorado, 163

Fowler, Orson, 9on

France, 6, 9, 55, 138, 168

Frazier, Jacob, 14m

Fremont, John C, 120, 156

French. See France

Frogtown. See Fairfield, Utah

Fulmer, John, 201

Fur traders, 156

Galland, Isaac, 65, 179

Garden Grove, Iowa, 135, 136
Garrick, 42, 44, 53

Gem, 15

Genesee, New York, 20

Gentiles (non-Mormons), 116, 164,

194, 196, 209, 215, 223, 260, 262,

265, 266, 269, 276, 280, 281, 290,

291, 292, 299
Gheen, Amanda. See Kimball's wives
Gheen, Ann Alice. See Kimball's wives
Gifford, Alpheus, 16-17, 18, 19, 23n
Gift of tongues, 39, 117- 18
Glasgow, Illinois, 103
Godsby, William, 284
Golden, Christeen. See Kimball's

wives
Gold Rush, 190-91, 196, 210
Goodson, John, 41, 46
Goodyear, Miles, 156, 167, 191
Gove, Capt. Jesse A., 277, 279
Grant, Heber J., 204n
Grant, Jedediah M., 208, 212, 2i7n,

223, 235, 297
Grantsville, Utah, 222

Great Basin, xiii, 77, 84, 116, 132,

J 33> M7> J 56, 166, 167, 168, 187,

188, 191, 196, 199, 205n, 247,

Great Basin Indians, 168, 192-95,

215, 261, 288n, 291
Great Platte River Road, 153, 156
Great Salt Lake, 146, 165, 171
Great Salt Lake Water Works, 224,

226n
Greeley, Horace, 219, 223, 279—80
Greene, John P., 19, 65
Greene, Mrs. John P., 23n
Green River, 164, 166, 167
Grover, Thomas, 95
Guadalupe Hidalgo, Treaty of, 196
Gunnison, Lt. John W., 261

Hall, William, 14m
Handcarts, 210- 11
"Handcart Song," 210- 1 1
Hansen, Hans C, 14m, 147, 243n
Hansen, Peter O., 135, 14m, 251,

2-53
Harding, Stephen S., 264-65
Hare, Diadama, 315
Harmon, Appleton, 161

33i

Harmon, Sophronia. See Kimball's

wives
Harney, Gen. W. S., 212
Harris, Broughton D., 206, 207
Harris, Martin, 35, 60
Harris, Mary Ellen. See KimbalFs

wives
Harris, Moses, 156, 165
Hastings, Lansford W., 120
Hatton, Mary Eliza, 240, 315
Hatton, William, 194, 315
Haws, Peter, 133
Hazen, Gen. William B., 288n
Heber's Spring, 164, i75n
Hedlock, Reuben, 69
Hereford, Elizabeth. See Kimball's

wives
Herefordshire, England, 70
Hess, John W, 228
Hess, Sister, 147
Heywood, Joseph L., 120, 206
Heywood, Martha, 203

"History of the Church," 1 1 5
"History of Joseph Smith," 1 15
Holmes, Sherlock, 77
"Honeymoon, The," 202
Houston, Mary. See Kimball's wives
Horticultural Society, 202
Hubbard, Charles, 14 m, 243n
Hudnut, Winifred, 3 1 1
Hull, England, 71
Humboldt River, 194
Huntington, George, 143
Huntington, Presendia. See Kimball's

wives
Hyde, Orson, 35, 41, 46, 47, 52, 60,

72, 95, 105, 120, 178, 180

Idaho, 48

Illinois, xii, 30, 58, 59, 61, 64-69
passim , 74-76 passim, 81-124
passim, 137, 143, 150, 156, 170,
191, 208, 238, 248, 263, 284, 326

Illinois River, 30

Independence, Missouri, 131, 137,
163, 212

Independence Rock, Wyoming, 164,
165, 166, 264

India, 199

Indiana, 30, 67

Indianapolis, Indiana, 30

Indian agents, 137, 138

Indian missions, 137

Indians, xii, 29, 116, 135, 140,
151-59 passim, 163, 165, 166,
171, 174, 19^-95 Passim, 215,
261, 277, 28 8n, 291, 315; slavery
among, 192-93; Black Hawk War,
193, 195, 291 ; Walker War, 194,
195; attend Mormon temples, 201;
tribes: Arapahoe, 165; Crow, 157,
174; Diggers, 192; Flatheads, 146;
Gosiutes, 192; Great Basin Indians,
168, 192-95, 215, 261, 288n,
291; Omaha, 139, 140, 181;
Otoes, 140, 181; Paiutes, 192;
Pawnees, 157; Plains Indians, 157,
160, 174, 192; Potawatomi, 132,
139, 14m; Shoshone, 165, 192;
Sioux, 160-61, 174; Utes, 192,
194-95

Indian territory, 59, 230

Iowa, 58, 59, 65, 66, 84, 107, 118,
123, i24n, 129-42 passim, 178,

240, 243n, 326

Ipswich, England, 77

Ireland, 73, 313

Isle of Man, 71, 73

Jacksonville, Illinois, 103
Jacob, Norton, 169
Jefferson City, Missouri, 60
Jefferson, Thomas, 6
Jews, 51,72,84, 299
Johnson, Benjamin F., 195
Johnson, Luke S., 12, 35, 53
Johnson, Lyman E., 12, 35, 53, 60
Johnston, Gen. Albert Sidney, 212
Johnston's Army, 212-16
Jonas, Abraham, 84, 85

Kane, Col. Thomas L., 1 54, 215, 254,

2-79
Kanesville, Iowa, 139, 180
Kansas Territory, 212
Kearny, Nebraska, 156, 158
Kenyon, Lydia, 3 16
Keytesville, Missouri, 30

33*

Kimball, Heber Chase:

— personal life: Character, xi, xii, xvn, 4311; journals, xii, 2311, 4211, 79", 135, 155, J 73; saltiness, xii, xiii, 114, 207, 214, 2i7n, 235, 253, 262, 268, 269, 275-77, 278, 279, 280, 283, 285n, 293; hears of Book of Mormon, 1, 15, 23n; first hears of Mormonism, 3, 4, 17-19; description of, 3, 11, 188, 246, 247, 278-79, 280, 281, 282-83; humor, 3, 26, 221, 234, 250, 271, 275, 283; schooling, 5, 8, 33, 37; early religious life, 5, 13; service in New York militia, 8, 9; potter, 10- 1 1, 28, 37, 82; involvement in Masonry, 12-13, 64;) oms ^ a P' tists, 14; meets Brigham Young, 15; accepts Mormonism, 18, 19, 23n; reads Doctrine and Covenants, 34; gift of tongues, 39, 117; phrenol- ogy, 82, 83, 9on, 9m; estate, 222, 225n, 317-20; opinions on women, 234-36; sickness, 246; special cane and rod, 248, 249, 256n; views on fashion, 249; opin- ions of others regarding, 277-83, 287n; final illness and death, 296,

297; funeral, 297–99

– family life and polygamy: Polygamy, xi, xvn, 117; trials of polygamy, xii, 93, 96, 97, 98, 99-100, ioi, 102-3, 123, 144-45, 237, 245-46; number of wives, xii, xvn, 228, 307-16; family life, xvn, 93-103, 122, 123, i25n, 129, 227-41, 243n, 249-50, 253, 254, 258n, 265, 266, 290; in Vermont, 3-6; ancestry, 4; birth, 5, 7n; named, 5; childhood, 5-6, in New York, 8-21 ; meets first wife, 10- 1 1 ; marries first wife, 1 1 ; in Ohio, 27-42, 42n; in Missouri, 55-62; in Utah, 77, 103, 201, 209, 216, 227-41, 243n, 245-56 passim, 258n, 265, 266, 290, 296-97, 298; introduced to polygamy, 86, 93, 94; takes first plural wife, 95, 97; explains polygamy to daughter,

97-98; explains polygamy to first wife, 99-102; defends polygamy, 103, 236; in Nauvoo, 113-24; takes other wives, 122-23, I2 5 n > 129, 230; across Iowa, 129-40 passim; at Winter Quarters, 143-47 passim, 177, 180, 181; across plains in 1847, 150-52; across plains in 1848, 181-83; economic

life and philosophy (farming, ranching, milling, freighting), 219-25, 225n, 262-63; visitors, 254; death of first wife, 295

-missionary work: Preston, xiv, 45-535 fi rst mission, to New York, in 1832, 20; second mission, to eastern states, in 1835, 36-37; third mission, to New York and Vermont, in 1836, 38-39; heals woman, 38, 48; feat of strength, 39; preaches in German, 39; fourth mission, to England, in 1837-38, 44-53; hostility of Satan, 47-48; first converts, 48; opposition, 48-49; success, 51-53; spiritual experience in Chatburn, 52; fifth mission, to England, in 1840-41, 67-69* 70-78; back in Preston, 70; London, 71-74, 77; success, 77; sixth mission, to Southern Illinois, in 1842, 99, 103; defending the church, 103; seventh mission, to eastern states to collect tithing, in 1843, 96, 98, 104-5; eighth mission, to Washington, D.C., to stump for Joseph Smith, in 1844, 106-7, 108-9

-pioneer: Buffalo, xii; Indians, xii; across Iowa in 1846, 123-24; at Sugar Creek, 123-24, 129-30; across Iowa, 135, 137, 138-40; at

Garden Grove, 135 – 36; at Mt.
Pisgah, 136-37; at Council Bluffs,
137-40; at Winter Quarters, 145;
across the plains, 150-83 passim
(see also 192-95); trek of 1847,
150–75; serves as scout, 152; letter
to Vilate, 152 – 53; enjoys experi-
ence, 155; meets Pawnees, 157; in-

vents furnace, 158; hunts buffalo,
158-59; prairie fire, 159; meets
Sioux, 160–61; remonstrates with
Pioneers, 161; at Ft. Laramie,
163-64; meets Jim Bridger, 165-
66; at Ft. Bridger, 166-67; illness
of Young, 167-68; enters Valley,
168 – 69; in tne Valley, 170-73; de-
scription of Valley, 171; advises Pi-
oneers to kill buffalo, 171; returns
to Winter Quarters, 173-75; meets
Crow and Sioux, 174; chased by
grizzly bear, 174-75, i76n; trek
west in 1848, 180-83, i83n; leads
one company, 180; attacked by

Otos and Omahas, 181; death in
his company, 181-82; Mary Field-
ing's famous ox, 182; illness of
daughter, 182; reunion in Valley, 183

-CHURCH LEADER: ApOStle, xi,

34-35, 36, 37-178 passim; do-
nates to church, 20; in Ohio,
27-42, 68; member of Zion's
Camp, 28-35 passim; works on
temple, 29; present at Zelph inci-
dent, 30-31; mob attack at Fishing
River, 31-32; attacked by cholera,
32; returns to Kirtland, 33; attends
school, 33, 37; reads Doctrine and
Covenants, 34; called as Apostle,
35; at dedication of temple, 37; and
Kirtland Safety Society, 40; return
from England, 53; in Missouri,
55-62; encounters slavery, 55-56;
at Far West, 56-62 passim; at
Adam-ondi-Ahman, 56; Battle of
Crooked River, 57-58; attack on
Far West, 58-59; letter of appoint-
ment from Joseph Smith, 59-60;
sends family to Illinois, 60; works
to free Joseph Smith from jail,
60-61; receives revelation, 61-62,
63n; and dedication of Far West
temple site, 62; in Nauvoo, 64-69,
81-90, 93-124; meets with Joseph
Smith, 65; attends Hebrew class,
65; given new responsibilities as

Apostle, 81-82; temple work,
85-86, 116-19, 199-201; intro-

duced to polygamy, 86-87 (see
also Polygamy); organizes the
Young Gentlemen and Ladies Relief
Society of Nauvoo, 103-4; stumps
for Joseph Smith, 106-7; becomes
de facto first counselor to Young,
114; directs missionary work, 115;
helps direct church after death of
Joseph Smith, 1 13-24 passim;
prophecies, 120, 187, 190, 201,
211, 2i7n, 283-85; member of the
First Presidency, reorganized,
178-79, 180-299 passim; colo-
nizer, 191-92; work with Great
Basin Indians, 192-95; smokes
pipe of peace, 193; on Indian slav-
ery, 193-94; family adopts Indi-
ans, 193-94; and Walker War,
194-95; political life, 196-98,
206-7, 260-66; Chief Justice,
State of Deseret, 197-98; Lieuten-
ant Governor, State of Deseret, 198,
264-66 passim; president of the
Senate, 198; directs cultural affairs,
201-3; and Deseret Alphabet, 203;
member of the Senate, Territory of
Utah, 206-8; Reformation,
207-10; Adam-God doctrine, 209;
handcart companies, 210-11; Utah

War, 212-16; style, 253, 268-70, 279, 280, 283; and U.S. Army, 260-66; preacher, 268-85; his theology, 270-75; metaphors, 270-71; authoritarianism, 270-71, 272, 299

-spiritual LIFE: Spiritual experiences, xiii; spiritual gifts manifested, 17; sign in heavens, 18; receives gifts of Holy Ghost, 19-20; Zelph incident, 30, 31; Zion's Camp delivered, 31-32; in Kirtland temple, 37, 86; heals woman, 38, 48; gift of tongues, 39, 1 17; with Satan, 47-48; in England, 52, 54n; revelation to, 61—62, 63n; en route to Kirtland, 67-68; at Young's transfiguration, 113; with special cane, 248; at death of Vilate, soon

Index

-KIMBALL FAMILY:

Kimball, Abbie Sarah (daughter),

2.31, 3i3

Kimball, Abigail (sister), 5, 254

Kimball, Abraham Alonzo (son),
14m, 143, 146, 223, 226n, 230,
240, 243n, 248, 251, 256n,
25711,303,308,315,319

Kimball, Albert (son), 229, 309

Kimball, Alice Ann (daughter), 309,
320

Kimball, Andrew (son), 251, 309

Kimball, Anna Spaulding (mother),
4, 5, 12, 22n

Kimball, Augusta (daughter), 251,
312

Kimball, Brigham Willard (son),
107, 146, 232, 240, 251, 311

Kimball, Caroline Williams (daugh-
ter-in-law), 193

Kimball, Charles (brother), 5, 8,
10, 14

Kimball, Charles Spaulding (son),

103, 229, 240, 251, 252, 311,

3i9
Kimball, David (son), 133, 146,

177
Kimball, David (brother), 5
Kimball, David Eagle (adopted

Ute), 193
Kimball, David Heber (son), 229,

3M
Kimball, David Orson (son), 182,

3M
Kimball, David Patton (son), 66,
75-76, 194, 223, 232, 243n,
248, 251, 256n, 257n, 303, 311,

3i9
Kimball, Elias (son), 232, 251,

309
Kimball, Eliza (sister), 5, 254
Kimball, Ethan (cousin), 79n
Kimball, Heber Chase (grandson),

2-57
Kimball, Heber Parley (son), 66,

67,303, 3i9
Kimball, Helen (daughter), 12, 28,
,58,66, 67,76, 87, 89-90,95,

97,98, 106, i09n, 113-14,

121-22, 129, 131, 136, 143,

144, 177, 182, 203, 233, 243n,
304, 311, 319

Kimball, Henry (son), 229, 311
Kimball, Hiram (cousin), 75, 79n,

152, 251
Kimball, Hyrum (son), 251
Kimball, Isaac A. (son), 143, 146,

230, 232, 240, 251, 308, 319
Kimball, Jacob (son), 229, 312
Kimball, James (grandfather), 4
Kimball, John Heber (son), 229,

3i4
Kimball, Jonathan Golden (son),

88, 137, 200-201, 229, 250-51,

286n, 303, 309, 320
Kimball, Joseph (son), 200, 229,

312
Kimball, Judith Marvin (daughter),

12,311
Kimball, Margaret Jane (daughter),

23o,3M
Kimball, Melvina (sister), 5, 254
Kimball, Meribah (grandmother),

4
Kimball, Phineas (cousin), 79n
Kimball, Rachel (daughter), 146,

. 4I3
Kimball, Richard (ancestor), 4

Kimball, Rosalia (daughter), 229,

307, 3 12 -, 3 l 9
Kimball, Roswell Heber (son), 12,

3ii
Kimball, Samuel Chase (son), 150,

188, 312
Kimball, Sarah Helen (daughter),

143, 146, 229, 311
Kimball, Solomon (brother), 5, 12,

209
Kimball, Solomon F. (father), 4, 5,

6, 7n, 9, 12
Kimball, Solomon Farnham (son),

145, 146, 177,2.29, 232, 240,

303, 311, 3i9
Kimball, Spencer W. (grandson),

8on, 30m, 309, 320
Kimball, Ursula Scott (ancestor), 4
Kimball, Willard Heber (son), 229,

3i4

Index

335

Kimball, William Henry (son), 12,
66, 81, 129, 136, 143, 144, 146,
147, 193, 201, 223, 229, 232,
240, 24311, 248, 250, 251, 254,
2-59", 303> 3* 1 * 3 J 9

— KIMBALL'S WIVES:

Barnes, Hulda, 229, 234; and fam-
ily, 307

Buchanan, Abigail, 230; and family,
308

Chase, Charlotte, 122, 230; and

family, 308

Cutler, Clarissa, 117, 122, 129,
133, 146, 180, 230, 240; and
family, 308

Cutler, Emily, 117, 122, 129, 143,

146, 180, 230; and family, 308
Doty, Elizabeth, 147, 230, 234; and

family, 308

Dull (Duell), Mary, 230; and fam-
ily, 308

Fielding, Mary, 122, 143, i83n,
229; and her ox, 14m, 164, 182;
and family, 308

Gheen, Amanda, 102, 122, 143,

147, 229, 234, 245, 318; and
family, 309

Gheen, Ann Alice, 102, 122, 143,
147, 229, 245, 30m, 318; and
family, 309

Golden, Christeen, 129, 143, 144,
147, 183, 216, 229, 232, 234,
240, 319; and family, 309

Harmon, Sophronia, 230; and fam-

ily, 309

Harris, Mary Ellen, 122, 143, 144,
146, 147, 183, 18311, 229, 234,
238, 240, 247, 319; and family,
309

Hereford, Elizabeth, 230; and fam-
ily, 310

Houston, Mary, 122, 143, 229,
234, 297, 319; and family, 310

Huntington, Presendia, 122, i25n,

143, 144, 147, 177, 229, 234,
2-97, 3 X 95 an d family, 310

Lawrence, Sarah, 122, 129, 143,

144, 147, 230; and family, 310
McBride, Martha, 122, i25n, 229,

2-34, 2.39, 2-97, 307; and family,
310

McMinn, Margaret, 230; and fam-
ily, 310

Moon, Dorothy, 230, 231, 234;
and family, 310

Moon, Hannah, 230, 231, 234;
and family, 311

Morley, Theresa, 229, 3 ion; and
family, 3 n

Murray, Vilate (first wife): youth,
10– 11, 22n; meets Kimball,
10– 1 1; marriage and family life,
10, 11-12, 15, 36, 57, 64-65,
66-67,74-76, 81, 103,
121-22, i43-44> 145. x 77> 2.33,
234, 240, 245, 289, 311, 319;
joins Baptist church, 14; joins
Mormon church, 19; contacts
with relatives in New York, 21,
39, 107, 215, 253, 254; letters
from Kimball, 41, 42, 49 – 50, 68,
74, 99-100, 104, 105, 106-7,
152-53, 187, 231, 326; in Mis-
souri, 57, 58, 60; in Illinois,
64-65; in Nauvoo, 66, 67,
74-76, 81; letters to Kimball,
68, 74, 75, 76, 79n, 96, 97,
100-101, 104, 107, 108, 154;
poems, 75, 101, 145-46; temple
ordinances, 86, 105; and polyg-
amy, 93, 94, 95-97, 99, 100,
101, 102, 229, 231, 237, 239,
241; revelation on and support of
polygamy, 96, 102, 231, 239;
center of Kimball's emotional life,

99, 101-2, 231, 234; harmony

with Kimball's other wives, 95,

100, 177, 239, 240; comments
on Joseph Smith's death, 108;
across Iowa, 1 29, 131; at Winter
Quarters, 143, 146, 147, 150; Pi-
oneer trek of 1848, 182; in Utah,
183, 229, 232, 289, 187-295
passim; spends summers with
son, 240; Ludlow's description
of, 240—41; death and burial,
295, 30on, 30m

Peak, Sarah (first plural wife), 95,

Index

97, ioo, 103, 104, 105, 107,
129, 136, 143, 146, 229, 233,
234, 240, 30m, 319; and family,

Pierce, Ruth L, 230; and family,
312.

Pitkin, Abigail, 76, 95, 230; and
family, 312

Pitkin, Laura, 76, 95, 144, 177,
234, 238, 240, 30m; and family,
312.

Reese, Ruth, 143, 229, 234, 240,
319; and family, 312

Sanders, Ellen, 122, i24n, 129,
134, 143, 146, 147, 150, 152,
163, 183, i83n, 229, 234, 239,
30m, 319; and family, 312

Sanders, Harriet, i24n, 129, 136,
143, 147, 150, 152, 183, 229,
234, 319; and family, 312

Schuler, Sarah, 229, 307; and fam-
ily, 3i3

Scott, Sarah, 122, 230; and family,

Sessions, Sylvia Porter, 122, 230;

and family, 313
Shefflin, Mary Ann, 143, 144, 147,

183, 230; and family, 313
Smithies, Mary, 52, 143, 230, 231,

234, 240, 318; and family, 313
Stiles, Sarah, 122, 230; and family,

Swan, Frances, 122, 129, 143, 144,

183, 230; and family, 314
Swain, Rebecca, 122, 229, 251;

and family, 314
Walker, Lucy, 97, 99, 11 in, 122,

123, i25n, 129, 143, 144, 146,

183, 229, 234, 239, 245, 297,

318; and family, 314
Wellington, Ruth, 230; and family,

3i3
Whitney, Sarah Ann, 95, 102, 122,

i25n, 129, 133, 143, 146, 177,

182, 229, 245, 297, 30m, 318;

and family, 314
Wilcox, Adelia, 194, 206, 21 8n,

230, 231, 234, 239, 240; and

family, 315

Winchester, Nancy Maria, 122,
i25n, 229, 230; and family, 315
Kimball Family Association, 7n,

303-4
Kimball Family Cemetery, 219, 299,

30m, 303, 313
Kimball Island, 194, 222
KimbalPs wives. See Kimball, Heber

C.
King, Austin A., 61
King, William A., 14m, 147
Kirtland, Ohio, 3, 4, 20, 23n, 27-42

passim, 53, 55, 82, 118, 204n, 326
Kirtland Temple, 29, 30, 37-38, 53,

118
Knight, Martha. See Martha McBride

under Kimball's wives
Knight, Vinson, 307, 310
Koch, Albert C, 160
Kolob, 158
Kotzebue, Augustus von, 105

Lake Champlain, 4
Lamanite, 31, 43n
Lancashire, England, 45 — 53 passim,

71, 8on
LaRamie, Jacques, 163
Laramie Peak, Wyoming, 161
Law, William, 97, 108
Lawrence, Sarah. See Kimball's wives

Lay, Hark, i49n
Layton, Christopher, 228
Ledbury, England, 71
Lee, John D., 228
Lee, Robert E., xi
Leigh, England, 71
Leonard, Pedro, 192
Lewis and Clark, 137
Liberty, Missouri, 32, 59, 61, 83
Liberty Jail, 59, 61
Lima, Illinois, 67, 103, 104
Lincoln, Abraham, 64, 266
Lion House, 255
Liverpool, England, 44, 70, 73
Livesey,J., 49
Livesey, Richard, 49
Locust Creek, Iowa, 133-34
London, England, 71-77 passim, 8on
London Times, 71

Index

337

Longridge, England, 48
Lost Ten Tribes, 72
Louisiana, Missouri, 30, 31, 59
Loup River, 157

Ludlow, Fitz Hugh, 219-20,

240-41, 278, 282-83
Luminary, The, \y<)
Lyman, Amasa, 180, 181
Lyonstown, New York, 20

McCarey, William, 145

McDonald, A. R, 291

McLellin, William E., 12, 33, 35, 36,

58-59, 60
Maine, 36, 37

Major, William M., 123, i25n
Malta, 199

Mammoth bones, 160
Manchester, England, 70, 71, 73, 77,

78
Manifesto, 197
Manti, Iowa, 240, 243n
Manti Temple, 201
Manti, Utah, 204n
Marks, William, 113
Marriage (temple marriage), 88, 92n,

93-94,97
Marsh, Thomas B., 35, 36, 60
Martin, Priscilla Whitney, 38-39
Maryland, 30

Masonry and Mormonism, 12-13,

21, 22n, 64, 83-85, 9m, 105, 255
Massachusetts, 4, 104, 108
Meeks, Priddy, 182
Mendon, New York, 10-21 passim,

36,68, 219, 254, 327
Mercantile and Mechanical Associa-
tion, 116
Merrill, Juliette, 31 1
Methodism, 15, 18, 22n, 45, 49,

i83n, 327
Mexicans. See Mexico
Mexican War, 139, 14m, 157, 196
Mexico, 169, 196, 214; Mexican

slavery, 192
Michigan, 31
Millennial Star y 70, 77, 195, 205,

242, 258
Miller, George, 133

Miller, James Knox Polk, 278-79
Miller, Melinda, 147
Mississippi, 163
Mississippi River, 31, 123, 124,

131
Mississippi Saints, 151, 163, 172

Missouri, 20, 28-33 passim, 48,

55-62 passim, 83, 104, 106, 131,

i33> *37> i3 8 > M* n , M^> 163,

199, 212, 263, 326, 327
Missouri River, 29, 31, 137, 143,

158, 210, 276
Mitchell, Robert B., 138
Montrose, Iowa, 65, 84, 107, 123,

i24n
Moon, Dorothy. See Kimball's wives
Moon, Hannah. See Kimball's wives
Morgan City, Illinois, 103
Morley, Theresa. See Kimball's wives
Mormon, The, 199
Mormon Battalion, 139-40, 14m,

146, 150, 163, 166, 172, 178
Mormon courts, 198
Mormon Trail, xiii, 156, 159. See also

chapters 11, 13, 14
Mountain men, 171
Mt. Pisgah, Iowa, 131, 133, 137, 139
Murray, Carlos, 68, 145, 147
Murray, Jennette, 68, 143, 147, 152
Murray, Laura, 21 5
Murray, Roswell, 10, 23n, 67, 75,

3ii

Murray, Roswell G., 254, 259
Murray, Susannah Fitch, 22n, 311
Murray, Vilate. See Kimball's wives
Murray, William E., 22n, 68, 143,

177
Music in Utah, 202

National Road, 30

Nauvoo, Illinois, xii, 13, 64–67 passim, 74-76 passim, 81-109 passim, 113-24 passim, 137, 143, 150, 156, 170, 191, 208, 248, 284; drama in, 105

Natwoo Expositor, 107

Nauvoo Legion, 82; in Utah, 196, 208, 212, 215, 264

Nauvoo Library, 1 16

338

Index

Nauvoo Manufacturing Association,

116

Nauvoo Neighbor, 116, 121

Nauvoo Temple, 38, 64, 86, 1 14-19,
199, 248

Nauvoo Trades Committee, 116

Nebraska, 101, 132, 133, 140,
143-48 passim, i48n, 150,
155-61 passim, 170, 172, 175,
178, 180, 181, 193, 230

Neibaur, Alexander, 5 1

Nephite. See Lamanite

New England, 29, 53

New Hampshire, 4, 36

New Mexico, 192

New Portage, Ohio, 30

New York, xiii, 6, 6n, 7n, 8 — 21 pas-
sim, 23n, 27, 36, 38, 39, 48, 68,
75, 107, 134, 215, 219, 253

New York City, 41—42, 53, 69, 78,
104, 326

New York Times, 294, 299

New York Tribune, 279, 291

Noble, Joseph Bates, 95

Noon, Elizabeth, 143, 311

Noon, Harriet Frances, 143, 311

Norway, i24n, 150, 151, 312

Norwegians. See Norway

Noyes, John, 87

Ogden, Utah, 191

Ogdensburg, New York, 38

Ohio, xiii, 14, 20, 27, 29, 33-41 passim, 30, 40, 48, 65, 66, 104, 132, 326

Old Fort, 172

Omaha Daily Herald, 299

Omaha, Nebraska, 140

Ontario Messenger, 9

Oregon, 116, 120, 121, 131, 137, 153, 156, 163, 164, 165, 197

Oregonians. See Oregon

Oregon Trail, xiv, 133, 153, 156,
159, 161, 163, 164, 167, 181,
212

Orphan of Geneva, 105-6

Osprey, 106

Overland Road, 263, 264, 265,
276-77

Overland Stage, 223
Oxteamology, 131

Pacific Islands, 178, 199

Pacific Springs, 165, 173

Pack, Lucy, 249, 311

Page, John E., 62

Palmyra Freeman, 1 5

Palmyra, New York, 20

Panic of 18 19, 9

Panic of 1837, 40

Paris, Illinois, 30

Parowan, Utah, 201

Patrick Henry, 69

Patten, David W., 12, 35, 36, 57-58,
66, 2i7n, 252, 257n, 297

Patten, Phoebe Ann, 58

Payson, Illinois, 103

Payson, Utah, 246

Peak, Sarah. See Kimball's wives

Pennsylvania, 16, 19, 27, 96, 98, 104,
106, 1 13

Penwortham, England, 51

Perpetual Emigration Fund, 191,
i95n, 222, 289

Peter, the Apostle, 37

Philadelphia, Pennsylvania, 96, 104,
106

Phonography, 115

Phrenology, 64, 82, 9on, 9 in

Pioneers: across Iowa in 1846,
129-40; west of Winter Quarters
in 1847, 150-70; renew covenants,
172; Second Division of 1847, 147,
166, 173; return to Winter Quar-
ters in 1847, 172-75; of 1848,
181-83

Pierce, Franklin, 260

Pierce, Ruth L. See Kimball's wives

Pitchforth, Ann, 121

Pitkin, Abigail. See Kimball's wives

Pitkin, Laura. See Kimball's wives

Pitt, William, 129-30, 138

Pittsburgh, Pennsylvania, 98, 104, 113

Pittsfield, Illinois, 67, 103

Pizarro, 105

Plains Indians, 157, 160, 174, 192

Platte River, 150, 154, 155, 157, 158,
161, 164, 181

Platte River Ferry, 164, 166

Pittsburgh, New York, 38

Pleasant Grove, Indiana, 67

Polk, James K., 139, 197

Polygamy, xvn, 52, 138, 14 m, i84n,
197, 202, 203, 208, 245, 246,
258n, 262, 277, 285, 291; Kimball
and, xi, xii, 52, 62, 64, 86-87,
92n, 93-103, 117, 122-23, I2 -5 n ,
151, 201, 209, 213, 227-41, 250,

265, 266, 277, 291, 296-97, 30m,
303-4, 307-20; trials of, xii, 93,
^6, 97, 98, 99-100, ioi, 102-3,

123, M4-45. ^3°, ^3 X , 2 37,
245-46; Kimball's revelation re-
garding, 62, 95; in Nauvoo, 64,
86-90, 92n, 93-103, 105, 117,
121, 122-23, i25n, 151; in Utah,
77, 103, 201, 209, 216, 227-41,
243n, 245-56 passim, 258n, 265,

266, 270, 296 – 97, 298; in Ohio,
86-87; revelation regarding,
86-87; Joseph Smith and, 86-87,

93, 95, 97, 98-99, ^37, 3n; Old
Testament and, 88-89, 90, 102,
238; Book of Mormon and, 89;
Helen Kimball's support of and
poem regarding, 89-90, 98, i09n;
Belinda Marden Pratt's support of,
89, 92n; Brigham Young and, 94,
95, 103, 209, 230, 242n; Doctrine
and Covenants and, 95; Vilate Kim-
ball's vision regarding and support
of, 96, 102, 231, 239; Lucy
Walker's manifestation regarding,
97; Mary Ann Pratt's vision regard-
ing, 975 across Iowa, 129, 135-36;
at Winter Quarters, 143-47, 177,
181, 183; number of Kimball's
wives, 227, 228, 307–16; Kim-
ball's children and, 237, 243^
258n; Kimball's wives' views on,
238-39; anti-polygamy legislation,
264, 290; Mark Twain's comments
on, 280; Artemus Ward's comments
on, 281-82

Polysophical Society, 203

Pony Express, 248

Potash, 5

Potawatomi, 132, i39n, 14m

Prairie fire, 159

Pratt, Mary Ann, 96

Pratt, Orson, 35, 60, 62, 69, 70, 85,

97, 105, 150, 157, 178, 202, 293
Pratt, Parley P., 35, 60, 69, 70, 85, 95,

109, 113, 120, 133, 136, 167-68,

203, 2i7n, 284, 292, 297
Prayer circle, 137, 161
Presbyterianism, 5, 18, 327
Preston, England, 41, 45-53 passim,

60, 70, 73
Prophetic Warnings, 42
Prostitution, 261
Provo, Utah, 191, 216, 222, 234,

261, 296
Public Works Program, 190, 208, 212
Puritans, 4, 131

Queen Victoria, 45, 72-73, 277
Quincy, Illinois, 59, 61, 64, 65, 67
Quorum of the Twelve Apostles, 12,

33, 35, 36, 37, 70, 78, 178-79,198

Railroads, 153, 154, 163, 210, 211,

261, 277
Rambova, Natacha. See Winifred

Shaughnessy
Rappites, 87
Redden, Naomi, 311
Reed-Donner Party, 156, 167
Reese, Ruth. See Kimball's wives
Reformation in Utah, 203, 207-10

passim, 230, 231
Relief Society, Church of Jesus Christ

of Latter-day Saints, 289
Religious Revival in western New

York, 14
Rich, Charles C, 95, 173, 190, 198
Richards, Franklin Dewey, 198
Richards, Willard, 41, 53, 70, 86, 95,

105, 113, 115, 133, 139, 179-80,

197, 206, 208, 210, 2i7n, 246,

248, 284, 297
Richardson, Albert D., 278, 291
Richmond, Indiana, 30
Richmond, Missouri, 30, 61
Rigdon, Sidney, 41, 60, 65 — 66, 85,

113, 114

340

Index

Robinson, Ebenezer, 60

Robinson, J. King, 290

Rochester, New York, 14, 15, 215

Rochester, 78

Rochester Daily Advertiser, 15

Rockwell, Orrin Porter, 143, 154, 198

Rockwell, Merrit, 143

Rockwood, A. P., 293

Rocky Mountains, 4, 122, 146, 156,

167, 168

Ross, William, 69n

Ross, Mrs. William, 64, 103

Roubidoux smithy, 181

Russell, Isaac, 41,52

Sackett's Harbor, New York, 38
St. Albans, Vermont, 38
St. George Temple, 199, 201
St. Louis, Missouri, 55, 59, 104, 106,
137, 138, 14211, 146, 160, 190,

2-33
Salem, Massachusetts, 108
Salt Lake City, Utah, 15, 144,

187-299 passim
Salt Lake Tabernacle Choir, 202
Salt Lake Temple, 199, 255-56
Salt Lake Theatre, 202, 255
Sanders, Ellen. See Kimball's wives
Sanders, Harriet. See Kimball's wives
San Diego, California, 191, 197
San Francisco, California, 276, 279
Sangamon Journal, 103
Sanitation on western trails, 132
Santa Fe, New Mexico, 192
School of the Prophets, 30on
Schools in Utah, 202-3
Schuler, Sarah. See Kimball's wives
Scotland, 70, 73, 314
Scott, Rebecca Ann, 315
Scott, Sarah. See Kimball's wives
Scott, Ursula, 4

Scotts Bluff, Nebraska, 159, 161
Second Endowment/Anointing, 92n,

105
Separatists. See Puritans
Sessions, Patty Bartlett, 132
Sessions, Sylvia Porter. See Kimball's wives
Seward, William H., 264

Shakers, 87

Shakespeare, 71

Shaughnessy, Winifred, 311, 320

Shefflin, Mary Ann. See Kimball's wives

Sheldon, Vermont, 4, 5, 6, 6n, jn, 37, 38

Sheridan, 44

Sheridan, Richard, 11 in

Sierra Nevada, 197

Slavery, 55-56, 148, i49n, 192, 193, 197, 212

Social Hall, 202, 207

Smith, Alice K., 242n

Smith, Elijah, 27

Smith, Emma, 59, 98-99, i83n

Smith, George A., 62, 69, 70, 71,
104, 113, 180, 293, 298

Smith, Hyrum, 82, 83, 113, 122, 141,
204n, 2i7n, 248, 309, 315, 327

Smith, Jerusha, 182

Smith, John, 173

Smith, Joseph: 41,46, 51, 53, 56,71,
76, 113-23 passim, i25n, 143,
178, 204n, 2i7n, 2i8n, 243n, 248,
271, 274, 327; character, xi, xvn;
meets Young, 3; meets Kimball, 3;
in New York, 14-17 passim; in
Kirtland, Ohio, 27, 29, 33 – 41 pas-
sim; and Zion's Camp, 27, 29,
33–41 passim; revelations, 3-4,
33-34; and Kirtland Safety Society,
40; in Missouri, 58-61; in Nau-
voo, 64-69 passim, 81-109 pas-
sim; and Masonry, 83 – 85, 9m;
and temple ordinances, 85-86,
105; and polygamy, 86, 87, 95, 97,
98-99, 237, 311; runs for the pres-
idency, 106; and the Nauvoo Ex-
positor, 107; death, 108, 11 in;
widows of, 122, i25n, i83n,

^-97> 307, 308, 310, 313, 314;
Kimball's views of, 272-73

Smith, Joseph, III, i83n

Smith, Joseph E, 295, 309, 320

Smith, Joseph Fielding, 309

Smith, Samuel, 15, 19

Smith, William, 35, 60

Snow, Eliza R., 243n, 298

Index

34i

Snow, Erastus, 95, zi6n

Snow, Lorenzo, xvn, 77, 198, 243 n,

272, 286n
Snow, Zerubbabel, 206, 207, 2i6n
Smithies, James, 52, 14m, 143, 313
Smithies, Mary. See Kimball's wives
Smithies, Nancy Knowles, 52

Snyder, John, 41, 223
Sons of Utah Pioneers, 154
South Africa, 199
South America, 44
Southcott, Joanna, 73
South Pass, Wyoming, 164, 165, 182
Spain, 168, 169
Spaulding, Anna (mother), 4
Spencer, Daniel, 198
Spencer, Orson, 198
Sprague, S. D., 194
Springfield, Illinois, 30, 99, 103
Springfield, Ohio, 30
Springfield Republican, 291
Springville, Utah, 216
Staffordshire, England, 70
State of Deseret, 188, 197-98,212,

264
Stenhouse, Fanny, 293
Steptoe, Col. E. J., 250
Stiles, Sarah. See Kimball's wives
Still Waters Run Deep, 202
Stockton, Comm. Robert E, 175
Strang, Jesse J., 95
Sugar Creek, 123, 129, 130, 133
Sunday School, 289
Surry, England, 71
Swain, Rebecca. See Kimball's wives
Swan, Frances Jessie. See Kimball's

wives
Swan, Margaret Jane, 143
Sweden, 251

Sweetwater River, 158, 164, 182, 211
Swiss emigrants, 117

Tabernacle, 189, 255, 260, 268, 289,

2-97
Tabiyuna, 194
Taylor, John, 62; in England, 70, 113;

and polygamy, 95; indicted for

counterfeiting, 120, 133, 150, 179,

198, 202, 225n, 246, 285

Taylor, Zachary, 197

Teetotalism, 45

Temperance movement in England,

45, 5*, 73
Temple ordinances, 85-86, 92n
Temple Square, 232, 255
Temples, 29, 30, 37 — 3 8 » 53> 64, 86,

114-19, 199, 201, 248, 255-56
Temple work, 199-201, 229
Terre Haute, Indiana, 67
Thailand, 199
Theatre in Utah, 202

Theo-democracy, 196
Thompson, Robert B., 79n
Thompsonian medicine, 246
Times and Seasons, 42n, 103, 115,

116, 121
Tooele, Utah, 291
Toronto, Joseph, 14 in
Three Nephites, 76
Three Witnesses, 35, 60
Traders, 163
Trappers, 156, 163
Turley, Theodore, 72
Turnpikes, 6, 10

Union Vedette, 265, 266, 28 7n, 28 8n,

290, 291, 294
United States Army, 223, 260-66

passim, z6jn, 275, 283, 289, 327
Universal Scientific Society, 202
University of the City of Nauvoo, 82
University of Deseret, 198
University of Utah, 198
"Upper California, The," 130
Utah, xiii, 48, 101, 103, 114, 117,
118, 119, 140, 14m, i48n,
187-304 passim
Utah Library, 202, 255
Utah Militia, 212, 215. See also Nau-
voo Legion
Utah State Fair Association, 224
Utah Territory, 187–304 passim

Utah War, 188, 212-16, 260
Utah War Songs, 213-14
Utes, 192, 194-95

Valentino, Rudolph, 311, 320
Valley of the Great Salt Lake, 1 31,

A Note on the Author

Stanley B. Kimball is a great-great-grandson of Heber C. Kimball. He spent his early childhood in Utah. In 1959 he received his Ph.D. from Columbia University and is currently professor of history at Southern Illinois University at Edwardsville, where he has taught for twenty-one years.

Professor Kimball has written four books of Mormon history, four books of East European history, and over sixty articles on these subjects; belongs to every major professional society in both fields; and currently serves as historian of the Mormon Pioneer Trail Foundation. He served as a guide for the National Geographic study of the Mormon Trail. For his work on the Mormon Trail, the Department of the Interior in 1974 awarded him the Outdoor Recreation Achievement Award. He and his wife Violet have four children.

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Points of Interest

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History of George Franklin "Frank"Edwards
Written By
His Son, Clifford H. Edwards

Frank Edwards was born 24 December 1906 in Carterton, Wairarapa, New Zealand. He was the second child of Edwin Sildon Edwards and Alice Hermina Franklin. Alice was born 25 Sept 1885 in Mauriceville, Wairarapa, New Zealand. Edwin was born in Taita, Wellington, New Zealand 8 April 1876. They were married in Kopuaranga, Wairapa, New Zealand, 4 April 1904. Frank had one sister, Ruberta Mary and five brothers, Rubin Douglas, Edwin Clarence (Casey), Felix Henry, Allan Joseph, and Leland Sildon.

As a special remembrance Frank's Aunte Ruby tells how she went to live with her sister Alice and brother in law Edwin in Kopuaranga while she attended secondary school there. Frank, she says, called her in the mornings. He would say, "Up time, Auntie Rube, up time." He would then say "Porridge." He had a very fascinating chuckle when he was going to laugh, just like his father. Ruby further tells of how kind Edwin was in disciplining the children. He was very kind and thoughtful with much patience and love. On one occasion when the children had been naughty, he gathered them around him and talked very quietly to them explaining how hurt Heavenly Father would be when they were naughty and how hurt he was . It just made him want to cry. They all cried and said, "I won't do it again, I won't do it again."

The family spent their early years in the Wairarapa area of New Zealand. Alice's grandfather, Gunder Heinrich Gunderson emigrated from Denmark and settled in the Mauriceville West area. Before shipping out to New Zealand Gunder and his wife Hermine Benedicte Bahn spent a year in England becoming familiar with the language. Agnes Marie Gunderson, their oldest daughter was one of three children born in Denmark. The remaining nine children were born in New Zealand. Mauriceville West was an area that was subdivided into large agricultural tracts, used primarily for raising sheep. It was settled almost exclusively by Scandinavian immigrants. Gunder's section of land was located in the center of the area. The Kopuaranga River and the Mangapakihi Stream intersected in the center of his property. His land was located next to the educational reserve where the school and cemetery had been built. The Lutheran Church was located on his property as was a community recreation hall where dances and other activities were held. His property was flatter than the other settlers in the area so they were able to build a large platform on which to hold dances. In a family history trip I took to New Zealand I visited the cemetery and saw Gunder and Hermine's grave marker and saw the Gunderson residence. On a second trip I discovered they had torn the house down. All that was left was a pile of bricks. I retrieved a piece of brick as a memento. The area is a typical New Zealand farming area with large areas of grassland cleared of primitive forests many years earlier. On the margins were giant ferns and cabbage trees and various other native trees. The topography was gently rolling hills. Mauriceville West is located west of the town of Mauriceville.

Kopuaranga where Edwin and Alice were married and lived initially is located about five milies south of Mauriceville. It is here that their first child Ruberta was born, 7 September 1905. Later they moved to Carterton about 25 miles south of Mauriceville where my dad, Frank was born, 24 December 1906. As a child he had beautiful blue eyes and a unusually beautiful face. They called him the "little fairy." The day before dad was born, Edwin was baptized a member of the Church. Owing to her condition, Grandmother was not baptized until 3 February 1907. This important step in joining the Church set the family on a course which would not have taken place otherwise. The initial result was to be rejected by their families.

Their next stop was Greytown five miles south of Carterton where Douglas was born, 26 August 1908. They next moved to Masterton five miles north of Carterton where Casey (7 February 1910) and Felix (2 July 1911) were born. From here the family moved to Auckland the largest city in New Zealand located about 300 miles north of Mauriceville.

While the family lived in the Wairarapa district Edwin worked at a Maori pa (village) for a rich Maori. During this time Ruberta and Frank went to an all Maori school. They were the only pakeha (white) children enrolled. Dad used to tell of how he would go with the other Maori children into the bush to hunt for rotting logs which they would break open and take the grubs out and cook them and eat them. Ruberta remembers others trying to persuade her to eat the grubs, but she refused. She also remembers how well they were treated by the Maori people. She also remembers the Mormon missionaries coming to the pa and teaching the people. Ruberta tells of how her father taught her to thread a needle and sew when she was a small child and then gave her instruction on how to cook. He was a good cook. Later both Frank and Ruberta enrolled in the school in Kopuaranga in the Wairarapa district.

Edwin was a builder by trade, as was his father and grandfather before him, and was involved in building the railway from Wellington north into the Wairarapa District. In Auckland he was involved in building the Civic Theater. While in Auckland their last two children were born. Allan Joseph was stillborn 20 May 1913 and Leland made his arrival, 15 April 1914, two and one half months after Edwin died. At the time he died, he was working on the Auckland Exhibition Building. Edwin was stricken with pneumonia. At the same time his daughter, Ruberta was also very ill with pharyngitis. Both were hospitalized in critical condition. Ruberta was operated on twice and informed by 7 doctors that she would soon die. The Mormon elders administered to her and promised her that she would be a mother in Zion. After being hospitalized for 3 weeks she was released. It was the family's practice to frequently have the missionaries stay with them. Edwin was buried in the Waikumete Cemetary in Auckland. In their poverty Alice didn't have sufficient money to pay for the cemetery plot. I discovered this fact on a family history research trip I took to New Zealand in about 1985. The grave had no marker so I bought a marker and arranged to have it placed on my grandfather's grave. Several months later the company wrote and informed me that they could not set the marker in place due to the fact that there was still burial fees owing. Later my cousin Ruberta, on a subsequent trip to New Zealand succeeded in getting a headstone placed on the grave.

After Edwin's death Alice moved her family to Kopuranga to live with her parents for a period of a year. She then arranged to move her family to America to settle. Her parents and other relatives tried to persuade her not to go, but she persisted. It was a plan that she and Edwin had made before his death. She contacted Church authorities in America and asked whether she should stay in New Zealand until after the children were older or come to America then. They sent back word that she should immediately come to America. There appeared to be little family support, but the Church not only provided her transport to America, it help establish her in a new land. In a benefit held for her by the community in Kopuaranga 100 pounds ($500) was raised to help her. A similar amount was raised in the Whitney Ward in America after she arrived there. During the time she lived with her parents her grandmother, Mary Anne Hurren Cooper Franklin Douglas, lived in a room in the house. Ruberta tells of how they used to get dressed up and go and visit her in her room where she served them treats and talked to them.

In a letter dated 11 February 1915 Alice writes of her emigration experiences after having been settled in Salt Lake City in the Forest Dale Ward at 826 Wilmington Ave. She explains how the passage went well. They were only seasick for a couple of days. Leland, the baby, did very well. It took them only three weeks (Ruberta says 2 weeks) to travel from New Zealand to Portland, Oregon (Ruberta says it was Vancouver, Canada) and then on to Salt Lake City. They came on the H.M.S. Monkura. They were met in Salt Lake City by President O. D. Romney, former New Zealand Mission President, and spent four days with him at 401 D Street. The family then spent several weeks in a cottage before being settled in a furnished four room house with a basement. She was able to occupy the house rent free and receive $10 a month along with other assistance from the Church. She states that she was much better off than she was in New Zealand. Her new home was much more comfortable than any other

house she had earlier occupied. She also loved the climate. There had been three heavy snow storms shortly after she arrived, but she claims not to feel the cold at all. She explains it is a dry cold. Meat she says is more expensive, but other food items are reasonable. Flour she says is just two dollars a half a hundred and fruit is cheap. Wages are much better. Carpenters earn 6 dollars a day. Grandmother was very much impressed with the Hotel Utah and the Mormon Tabernacle which she explains is the second largest in the world, and a choir which is the largest in the world. She really loves America and claims she would never go back to New Zealand. The people in Utah are very friendly and not cliquish like they are in New Zealand. She goes on to explain that the children are doing better than when they were in New Zealand. She concludes by proclaiming how her testimony has been strengthened and that she has been greatly blessed. It would be eleven years before the family became naturalized citizens.

While in New Zealand, times with the Maori's were not always peaceful. Years earlier, Dad's great grandmother, Mary Ann Huren, had barely escaped death by befriending a Maori tribesman. She had taken care of him and fed him a day before a raid was planned. He told her that if she stayed in her house all day long the following day no one would harm her. A Maori war party did come to the house and after entering, poked around in the cupboards and bedrooms. They were particularly interested in, but frightened of what might be in an old steamer trunk they discovered. Finally they went away, leaving the house intact and great grandmother unharmed. At neighboring homes people were killed and their property destroyed or stolen.

A Maori tahunga (medicine man) once befriended Dad's mother, Alice Hermina when she was a young woman. She had taken some sheets of paper to hold against the fireplace to create a more effective draft for the fire she had just made. In the process, her dress ignited. Before the blaze could be extinguished, she had suffered severe burns on the front of her body. She was near death when an old Maori heard of her plight. He came with herbs retrieved from the bush which he made into a poultice and spread over her burned flesh. The healing was miraculous.

Dad's progenitors came to New Zealand in five different ships. Edwin Sildon's father came on the *Olympus* with his parents John Edwards and Mary Jones as a 7 year old child. His sister Jane (8 years) and brothers William (3 years) and Robert (3 months) were also on board the ship. They left Gravesend on 16 June 1842 on the *Olympus*. The ship was 500 tons and the master was a Captain Whyte. There were 138 passengers. It arrived in Nelson, New Zealand, 28 October 1942. The family first lived on Nile Street East. They remained there until May 1847 when lack of work forced John to move to Wellington. In 1852 his family joined him and they settled at Taita in the Hutt Valley near Wellington.

Edwin's mother, Mary Ann Grey came to New Zealand as an adult. It is likely she was accompanied by her sister as a Miss Gray is listed on Mary Ann and John's marriage record as a witness.

Alice's mother, Agnes Marie Gunderson, was born in Denmark and came with two sisters, Betty Emily and Jenny Henriette and a brother, Thor Johan along with her parents Gunder Gunderson and Hermione Benedicte Bahn. They sailed on the *Crusader* which left London 10 October 1872 and arrived in Christchurch, New Zealand 6 January 1873. Her brother Thor Johan who was just 7 or 9 months old died on the voyage and was buried at sea.

Alice's paternal grandmother, Mary Ann Huren came as an adult to New Zealand on the *Fifeshire*. After landing her passengers including Mary Ann in Nelson Harbor, the *Fifeshire* was carried on to some rocks while trying to get out of port and fell broadside and wrecked. This took place 27 February 1842. Mary Anne was just 18 when she arrived in New Zealand. She later married the first mate of the *Fifeshire*, George Cooper. George was drown in a ill-fated maiden voyage of the schooner *Phoenix*, a ship he had built himself. Mary Anne and George had three children, one of which she was carrying at the time of the disaster. The *Phoenix* sailed from Nelson on the northern tip of the South Island 21 November 1846 and was headed for Wellington on the southern tip of the North Island. Along with himself as captain,

there were six others accompanying George Cooper on the voyage. The wreck took place somewhere between Stephen and D'Urvill Islands with the loss of all hands. Belongings to Alexander Perry, a prominent merchant, washed up on shore along with various other articles and some of the timbers belonging to the vessel. Mr. Perry was owner of the schooner and her dimensions were length 48.8 feet, bream 13.6 feet and depth 7.7 feet.

Two years later Mary Ann Hurren Cooper married Alice's paternal grandfather, Robert Benjamin Franklin. Robert came out from England in 1842 at the age of 13 on the *Lloyds*. He was in company with his mother, Mary Ann Goodsall Franklin Maund, two sisters Maria Emily (17 years) and Sarah Ann (15 Years), and two brothers, Thomas (11 Years) and Alex (9 years). Thomas was among 65 unfortunate children on the ship who died on the passage. The voyage of the *Lloyds* represents an experiment by the shipping company. There were only women and children on board along with the crew. The men were transported in another ship. The experiment was considered a failure when some of the women became inappropriately involved with members of the crew.

Dad was baptized 27 Nov 1915 in the Salt Lake Temple by Wilford Gee. He was confirmed 5 December 1915 by Eugene M. Cannon. Not long after this it was decided that the family should be moved to Whitney, Idaho. This rural setting was more like the area they came from in New Zealand. Bishop Joseph Duncan met them at the train. At the time the children were all coming down with a contagious disease. This resulted in the family having to stay in an empty house next to the Whitney store for a few days. Mattress were brought in to accommodate them. Later they were settled in a home next door to Bert Winward.
When they arrived on the train from Salt Lake City they had to stand for several hours at the side of the highway waiting for Bishop Duncan to pick them up. Ruberta tells of how uncomfortably hot it was and how she had to repeatedly chase after her younger brothers who periodically ran out onto the highway. She has never forgotten the croaking of the frogs among the cattails at the side of the road.

In Whitney they were also neighbors to Ezra Taft Benson (Later President of the LDS Church) and his family. The Edwards family had a photo taken of them in which the boys were wearing the Benson boys' suits. They remained in Whitney at least until Dad graduated from elementary school. Ruberta had moved to town a year earlier to enroll in the 7th grade at the Jefferson School which had just opened in 1914. She stayed with the Briant Mecham (former New Zealand missionary) family until her family moved to town. When the family moved into Preston they lived in a little rock house on the corner of Second East and Fourth South. Dad then enrolled in junior high school at the Jefferson School.

The family remained active in the Church with Dad being ordained a deacon by James R. Bodly 20 July 1919. He was ordained a teacher by Joseph E. Ward, 19 Jan 1922, a priest by Ralph Perry, 4 March 1928 and an elder by O. Preston Merrill, 23 September 1930. The family served as janitors in the Preston First Ward church. This was Grandmother Edwards' way to pay back the Church for the help she received.

Dad enrolled in Preston High School the fall of 1920. He attended school in the Oneida Stake Academy. Later on he played on the Preston High School basketball team. He also played on the church team and played teams from Logan, Franklin, Wellsville and other locations in the valley. He was about 5' 10" tall. No doubt my brothers and I played on the same basketball court in the old Nelson gymnasium where he played. Dad's brothers always told us he was a very good basketball player. This harkens back to the interest in athletics of his father who played on a championship football team in New Zealand. Among Dad's best friends was Kermit Hurd, a man who later became my Teachers' Quorum advisor. He seemed to me to take a special interest in me during those and subsequent years. Kermit along with Dad and his brother Doug sang in a quartet. Both Kermit and Dad played ukeleles. Dad sang lead while Kermit sang tenor. Dewey Olsen, the music teacher from the school coached them. His reading teacher was Claud Hawks and his seminary teacher was Lynn S. Richards, son of Apostle Steven L. Richards. My Aunt Helen reports that Dad, Uncle Doug and Kermit used to

sing for hours underneath the street light across the street from their home. Dad also sang duets with his sister, Ruberta, all around the area. Ruberta played the guitar to accompany them. She said that Dad had an unusually beautiful voice. Kermit recalls being a frequent visitor to the Edwards home. He reports how hospitable Grandmother Edwards was. She always got out the bread and milk when he came over. He also says he never heard her speak a cross word in all the time he knew her. One night my brother Glen and I found tangible evidence of our father's presence at Preston High School. We discovered his name written on the wooden girders in the attic of the Oneida Stake Academy. Lots of students had written their names there and we added our own.

Dad graduated from Preston High School in the spring of 1924. That summer he took a job along with Kermit Herd on the Austin Ranch southeast of Soda Springs, near the Blackfoot river. The ranch was about six miles long and two miles wide. He spent the summer cutting, raking, and hauling hay. They had nine mowers and nine rakes on the farm and it took 30 days to cut, rake and stack one crop of hay. In the evenings after work, Dad would play cards. He was excellent at poker. They played for beans. In addition to Kermit, Ivan Cordingly and Jim Christensen worked with Dad on the farm along with his brother Casey. After this he took a year long teacher training course at Idaho State University (Also reported as Idaho Technical College) and began teaching high school in Virginia (Also reported as Aberdeen) just north of Preston. He was younger than some of his students. Kermit Herd says Dad was a very good teacher. He was excellent at math and English and had exceptional penmanship. It is reported that Dad was a practical joker. He liked nothing better than playing a trick on someone. Kermit said Dad never swore and talked at length about how much he missed his father. Every one says that Dad was an unusually intelligent person. Kermit related that he often engaged in very intellectual discussions about many different subjects.

Dad's stint at teaching didn't last long, just a year. He went to Colorado and worked on the west portal of the Moffit Tunnel. After a while he returned to Preston and became involved as a carpenter. This was an occupation held by his father, grandfather and great grandfather before him. Among other projects, he helped to build the family life building on the quad at Utah State University. He also was involved in erecting buildings along Preston, Idaho's main street. He helped with the Corner Café and J. C. Penneys. Howard Schow and his brother were individuals with whom he most often worked.

During this time Dad's brother, Doug, died. He was just 22 ½ years old. He had a very weak heart, but he loved to dance. He worked at a hamburger café near offices of the Preston Citizen newspaper and frequently attended dances at the Pershiana Dance Hall. One night at the dance after dancing with 5 or 6 young women he collapsed with a severe heart attack and died. He was dancing with Mary Clarinda Done at the time. She later married my Uncle Alfonzo.

Dad's sister, Ruberta, left school a year early and got a job selling magazines and candy. After this she worked at Preston ZCMI for a while. She also worked in Dan Swainston's, barbershop as a hair stylist and then for Harley Greaves making baby bonnets. Eventually she took up her life's occupation of sewing. She made clothing for the high school operettas, wedding dresses and dresses for the Miss Idaho pageant. In her prime she could make three dresses a day. Uncle Casey finally became a baker, while both Uncle Fee and Lee became shoe repairmen.

Dad married my mother, Thelma Comish Larsen in the Logan Temple, 24 September 1930. They lived kitty-corner from one another in Preston and of course attended the same ward at church. Before they were married Aunt Helen reported that Mum had a date with

she fell ill with a virulent streptococcal pneumonia and died. It was 15 November 1933. Alice was a precocious child. She could listen to a song once as it played on the radio and sing it back perfectly. Her passing was very difficult for both Mother and Dad. Aunt Ruberta and Uncle Von's little boy Douglas died of the same illness two weeks after Alice. They played with one another daily at the time. Both families lived in the same house that was located next to the milk factory in Preston. At the time Mother was pregnant with their second child George Norman. He was born 3:30 on a Tuesday morning, 1 May 1934. On 20 March 1935 Grandmother Edwards married Joseph Thomas Taylor and moved on to his farm in Winder, Idaho, just a few miles north of Preston. Our family occupied the rock house much of the time during those early years. We used the south side of the house while grandmother lived there. On 14 October 1935, at 10:30 PM, Glen Lyman was born. Five months later 30 November 1936 Grandmother Edwards died. Her second marriage had lasted only a year and a half. But it did give us children a second grandfather. We delighted in meeting him downtown and often went there just to find him. He always fished out a nickle or a dime from his pocket and gave it to us. On the 21 of February 1937, 8:00 PM, I was born. Mother was not well after my birth and I was sent off to live with my Aunt Esther and Uncle Earl who had just been married. For a while I became their little boy. Ever since we've had a soft spot on our hearts for one another.

For the next year and a half the family moved a number of times. For a while we lived in Trenton, Utah, just a few miles south of Preston. We also lived in the Sixth Ward area of Preston, in a house near the milk factory, and in Boise, Idaho. While we were in Boise, Dad and Mother took us often to see the ducks on a nearby pond. Dad loved to fish. All of us boys were too young to go with him, but no doubt he looked forward to the time he could take us. Kermit Hurd reports that Dad played a lot with us boys. He recalls us frequently playing ball on the lawn with Dad.

This period of time was during the great depression. Dad had a difficult time finding enough work to support his family. On one occasion he had been employed by a local family to build a three hole seat for an outdoor privy. He worked all day on the project, and earned just 50 cents, hardly honest compensation. Aunt Ruberta reports that Dad sometimes walked the streets at night, full of worry about how to provide for his family. They frequently had to borrow a few items from his mother.

One day in the late summer of 1938 Dad was sent to Boise to repair a leaky crypt of a mausoleum his employer had built. There apparently were leaky pipes in the facility. Dad had to crawl into the crypt to make repairs. The person who had been interred there had died of typhoid fever. Dad contracted the same disease and became very ill. This infection had come before he had fully recovered from another illness. Uncle Von Taylor reports that the disease came on Dad slowly. He and Dad had gone fishing up Cub River. Dad gradually became very sick and they had to go home to get it taken care of. At first his illness was not properly diagnosed. Dr. Ed Vincent, a chiropractor-naturopath was the individual who was unable to determine what the problem was. Later they had Orvid Cutler come and he discovered Dad had typhoid fever.

At the same time Glen was also very sick. In fact, doctors feared both of them would die. One night while mother was praying, she received an impression that she had to let one of them go. When she reconciled herself to this, Dad died almost immediately. It was 11 November 1938. Glen began to make an immediate recovery. Glen was also under Dr. Ed Vincent's care and helped him make a miraculous recovery.

Mother was left with the enormous burden of raising three small boys alone. Within a very short time she had moved into the family home at 206 East 4th South with her Father, Almartin Larsen. Grandmother Larsen had died three weeks before I was born. Uncle Casey and Aunt Helen moved in at the same time, and along with Mother assumed ownership of the house and property.

History of Thelma Comish Larsen (Edwards, Inglet)
Compiled By Her Son
Clifford H. Edwards

Thelma Comish Larsen was born 26 June 1908 to Almartin Larsen and Ellen Francis "Nellie" Comish at their ranch at the base of Rocky Peak in the foothills east of Preston, Idaho. This place was referred to as "Egypt" because a crop failure was avoided in that area, but devastated surrounding farms. At that time the family also ran a farm in Whitney, Idaho. Thelma was the 8th in a family of twelve, 6 brothers and 5 sisters. Almartin's Father, Christian John Larsen, immigrated to the United States from Denmark and settled in the Ogden, Utah area. After a crop failure due to a grasshopper infestation, he moved to Spring City in Sanpete County and then to Logan, Utah where he settled in an area referred to as "The Island," bounded approximately by Canyon Road on the North, Logan River on the East, Third South on the South and Second East on the West." Almartin's mother, Inger Margarethe Peterson Ellefsen was the third of four wives and ran the toll bridge over the river near the mouth of Logan Canyon. Christian John Larsen was her second marriage. She had been married to Christian Ellefsen who died in Risor, Norway before she immigrated to the United States. Ellen's parents were John Comish of Onchan, Isle of Man and Esther Elizabeth Stanford of Portslade, Sussex, England. They settled in Cove, Utah when they came to the United States. Like Christian John Larsen and Inger Margarethe Peterson they joined the Mormon Church and came to Utah to build up Zion.

Mother's parents were married in the Logan Temple 25 October 1893. The following are her brothers and sisters along with the year of their birth: Fenton (1894), Ivan (1896), Verner (1898), Alberta (1900), Pearl (1901), Loretta (1904), Denzil (1905), Alfonzo (1911), Eugene (1913), Ellen [Helen] (1915), and Esther (1918). Almartin and Nellie first lived in Cove where Fenton, Ivan, and Verner were born. They later moved to Mapleton, Idaho where Alberta was born. The next move was to the ranch at the base of Rocky Peak where Pearl, Loretta, Denzil and Mum were born. Alfonzo, Eugene, and Helen came along after they settled on the farm in Whitney. Esther was born after the move to 206 East 4th South in Preston.

Mum loved the ranch and as a young woman often cooked for the harvesting crews. Her father and neighbors shared equipment and labor during the harvest season. In particular she loved her association with the Oliverson family. After her work was completed Mum often forded the creek north of the house and walked across the foothills to where she could look out across Cache Valley and admire the patchwork of farms that lay before her. She also like to admire the spectacular sight of the shimmering waters of Blackers Reservoir, sometimes referred to as Johnson's Reservoir. From here she could look up at the towering mountains to the east where Rocky Peak jutted up in majestic prominence. She periodically climbed to its summate to enjoy the view. From there she could see the communities of Weston and Clifton next to the western hills and beyond Little Mountain to the south near Franklin. She could also observe the gentle rolling hills to the north created by the pounding waters of ancient Lake Bonneville which had 15,000 years before dried up. The ranch consisted of the soil washed down in alluvials from the mountains. Rocky Peak was the most eye-catching geological-feature in the area. Mum had only to walk from the house up across the fields to get to its base. From there, an hour or so of hiking would bring her to the summit. Along way she would always stop by the spring to quench her thirst. At the top, Rocky Peak gave an appearance of giants at work. It appeared as though the huge pile of rocks had been deliberately plopped atop this elevation. Amid the rocks was a

natural chimney, a place, no doubt, nomad Indians had stopped to build fires to cook their meals and warm themselves in the cool evenings.

Scattered here and there around the ranch were chokecherry trees. They were particularly prevalent along the creek. Mum routinely picked chokecherries and made delicious chokecherry jelly from them. Throughout her life Mum continued to make chokecherry jelly and it would always remind her of the ranch and the many days she spent there. These days were the most memorable in her life. In later years, when she went there, her mind would travel back through time and remembrances surface which added much to her life. She delighted in telling her children of these experiences and how much they meant to her. She much preferred life at the ranch, helping with the harvest, than on the farm in Whitney. The tradition of making chokecherry jelly has been transferred to me. While Mum was alive, she often engaged me in the process of cooking the chokecherries and then extracting the juice. We both thought there was nothing more wonderful on pancakes than chokecherry jelly.

Mum also liked to gather watercress along the creek. There was a big patch of it not more than 50 yards from the house. This was eaten along with the common fare of bread and milk for their evening meal. Chokecherry jelly was also delicious with bread and milk. The house at the ranch was very small. After the move to the Whitney farm, it was only needed for the spring planting and the fall harvest and a few family members to look after the herd of cows along with pigs and chickens that required care. The dry farm crops of wheat and hay that were routinely planted on the gently slopping hills took very little attention. Water could be obtained from the creek but a well was eventually dug to obtain more safe drinking water. Next to the creek, outbuildings were eventually erected to shelter the animals that were eventually brought in.

Bathing sometimes took place at the reservoir where blankets were erected to shelter the individual while they scrubbed themselves clean from the inevitable grime associated with work on the ranch. Otherwise bathing had to take place in a small tub filled with water from the creek that had been heated on the stove. In the summer, storm clouds sometimes gathered late in the afternoon in the northeastern sky. The pelting rains which followed were usually a welcome sight. The crops depended on them and these events often signaled a much needed respite from farm labor. And there were also the delicious smells that followed in the wake of these storms. The parched earth soaked up the life-giving gift from the sky and in return released the most wonderful odors.

Mum was at the ranch when her dad drove the first tractor he had ever owned up the dug-way to the house. Everyone stood and waved as he came by. They anticipated he would stop, but he continued on past the house and up into the fields where he made a sharp turn and steered the tractor back toward the house. As he passed the gathered spectators again, it became evident that he didn't know how to stop the big machine. As he flew by, he was shouting "whoa you son of a bitch whoa" while he pulled back on the steering wheel as hard as he could. One of the boys had to run after him to tell him how to get the tractor stopped.

Grandmother Larsen bottled an enormous amount of fruit and vegetables every year. Mum's help as a young girl was usually enlisted to accomplish this important task. When they lived in Preston, many bottles of preserves were placed on the shelves in the cellar. The bottles used were of the type which had glass lids held in place by wire bands. As a child, aside from pictures and her grave marker in the cemetery, these bottles of fruit and vegetables were the only evidence I had of her existence. She had died just a month or so before I was born. They sat on the self-same shelves where she had put them, slowly disintegrating. No one seemed willing to use any of them. They continued on as a reminder of her efforts to provide for her family and

attested to the work Mum had helped accomplish. Setting on shelves adjacent to the steps which descended into the cellar were several large pickle jars, about a five-gallon size. In earlier years Mum had helped her mother fill them with pickles and sauerkraut. During my childhood they always stood empty. Also on the shelf was an old butter churn used while I was growing up to prepare the butter we used.

Mum was an unusually bright person and was very interested in the world around her. She graduated from Preston High School in 1926. She always read a lot and was involved in taking classes at the institute in Logan when she lived there. She had a particular interest in the gospel and devoted much time to study, particularly regarding some of the deeper doctrines. During her high school years, and for some years afterward, her best friend was Martha Schow. During my teenage years she also had Lillian Fritzen as a close personal friend. From Lillian Mum learn to tell fortunes with playing cards. Lillian also brought a ouija board to our house and gave it a try. She claimed to be able to find out things one could not ordinarily know without this special assistance. There seemed to be no awareness that such things were connected to the occult. Mum was somewhat interested in such things and did ply her fortune telling skills with us. Occasionally she did visit a fortune teller. I don't know how seriously she took such things, but of course the possibility of knowing the future is an enticing thing.

Mum married my dad, George Franklin Edwards, 24 September 1930. Dad and his family had immigrated from New Zealand when he was about 8 years old. He was born 24 December 1906 in Carterton New Zealand. The family moved around a bit. His Dad was a also a carpenter as was his father and his father's father before him. They lived not only in Carterton, but also in Kopuaranga where his sister Ruberta (1905) was born, in Greytown where his brother Douglas (1908) was born, Masterton where Clarence (1910) and Felix (1911) were born and in Auckland where Allen (1913) and Leland (1914) were born. Allen was stillborn. After they joined the Mormon Church the family rejected them. My grandfather Edwin Sildon Edwards died just a short while before my grandmother Alice Hermina Franklin Edwards immigrated to the United States. They first settled in Salt Lake City but soon moved to Whitney, Idaho were they lived for a time as neighbors to Ezra Taft Benson a future president of the Church. After living for a few years in Whitney the family moved into a small rock house in Preston, located "kitty-corner" from where my mother was living.

Before his death Grandfather Edwards helped to build the railroad from Wellington, New Zealand north into the Wairarapa area which had earlier been settled by immigrants from Scandinavia. Some of our relatives were among these settlers. My Grandmother Edwards' family settled in West Mauriceville in the Wairarapa district. In Auckland my Grandfather Edwards was involved building the big civic theater.

At first Mum and Dad lived in Preston. The Great Depression was in full swing and times were hard. On one occasion Dad earned a mere 50 cents for work that took him an entire day. During this time all of us children were born in the old rock house where the Edwards family had settled in Preston. Alice was the first. She was born 15 September 1931. Perhaps the most difficult time in Mum's life was when Alice died. She was only two. Alice was an unusually bright child. In later years Mum periodically made comparisons between Alice and other children she knew who were very bright. Alice could listen to a song on the radio once and then sing it completely. A day before she was stricken with a virulent streptococcus infection she climbed up on Mum's lap and said, "Mummy I'm going to die pretty soon." Mum, of course, didn't take this declaration seriously until Alice lay near death. It was then she realized that Alice either had a very unusual premonition or had possibly entertained a heavenly messenger. It is

incredible that she was aware of the timing of her own death and that she shared what she knew with Mum the way she did. Alice's little playmate, Doug, Aunt Ruberta little boy, died at the same time from the same disease. It was a double blow to the family. All her life Mum claimed never to have gotten over Alice's death. It was very difficult for her. Others tried to help by suggesting that the baby she was carrying at the time would perhaps be a girl who could take Alice's place. Mum was pregnant with my brother Norm at the time. This, of course, was foolishness. Norm filled his own space in Mum's heart. None of us children ever filled the place that had been occupied by Alice. In loving tribute and hopeful reconciliation with heaven Mum penned these lines:

Little Alice dear ones called her
Since the night that the angels
Took the light of the laughing stars
And framed her in a smile so bright
Of her hair they made a golden halo
And her eyes a deep sea blue
And they brought her to me in a solemn night.

In a solemn night of summer
When my heart in gloom
Blossomed up to greet this comer
Like a rose in bloom.
Then all foreboding that distressed me
I forgot as joy caressed me
A burning joy that now has ended all too soon

Only spake my little lisper
In an angel's tongue
Songs are only sung here below
That they may tease you
Tales are told you to deceive you
So must little Alice leave you
While her love is young

But she leaves the sweetest memory
God did not withhold
And to know her was to love her little heart of gold
Now every heart but mine seems lifted
And with a voice of prayer was gifted
To where my precious one had drifted
To the angel's care.

Norm was born 1 May 1934. Glen came along 14 October 1935 and I was born 21 February 1937. Dad's work took him to various places. He had to go where he could find work during these difficult years. For a while we lived in Trenton, Utah and then later we moved to

Boise, Idaho. While in Boise I suffered a strangulated inguinal hernia and required an operation. Later Glen got deathly sick and was spared death due to priesthood blessings and the excellent treatment of Dr. Ed Vincent a naturopathic doctor and chiropractor. The other doctors in town had given up on him. During the time of Glens Illness I came down with pneumonia and Dad contracted typhoid fever. I was sent of to live with my Aunt Esther and Uncle Earl who had just been married a few months earlier. I stayed there for quite a long time while Glen and Dad were being treated. During one particularly long vigil and constant prayer it was revealed to Mum that she had to give up either Glen or Dad. When she reconciled herself to losing one of them Dad died immediately and Glen began to make a quick recovery. Dad had gone to do some repair work on a mausoleum in Boise. The individual in whose crypt he worked had died of typhoid fever. Dad became infected. He died 11 November 1938.

Three weeks later on 2 December 1938 Grandpa Larsen signed the house in Preston over to Mum along with Uncle Casey and Aunt Helen. My Uncle Gene and Aunt Marcelle had occupied the house earlier but had moved. The condition for the sale was to take over the mortgage payments and taxes and for Grandpa to always have a room in the house. He had a large bedroom upstairs that overlooked the back yard. Casey and Helen and their family lived the house with our family until 8 June 1942 at which time they signed the house over to Mum entirely. They moved to Logan where Casey had obtained a job at the Royal Bakery. Before Helen and Casey moved, all us kids had our tonsils removed. It was considered appropriate in those days. Dr. Daines came to the house and performed these surgeries on the kitchen table. There were seven of us taken care of that day. To some degree medial practice at the time consisted of taking various potions or wrapping poultices around sore and infected body parts. One thing given to us both for prevention as well as a cure was powdered rhubarb root. It was the nastiest concoction imaginable and it took considerable effort to get it into us. If you were sick, it was good idea to keep it a secret, for it meant that the entire lot of us would soon be receiving a dose of rhubarb.

The Preston house sat on about five acres. It consisted of 12 building lots in the Oneida Park Subdivision addition to the city of Preston. The house had a kitchen, front room, parlor and one bedroom down stairs and five bedrooms upstairs in addition to a cellar. Norm, Glen and I occupied one bedroom and Mum one other. The rest belonged to Helen and Casey. We commonly exited the upstairs from a doorway at the top of the stairs that led to a second set of stairs on the outside of the house. Surrounding the house were large gardens and orchards. There was fruit of all kinds along with berries and a variety of vegetables. Grandpa also routinely planted an acre of sugar beets or alfalfa. Both gardens and orchards were expanded when some of the outbuildings were removed. A large barn was torn down and another burned to the ground. A chicken coop and pigpen were retained along with corals for goats and a cow. There were also a coal shed and a woodshed. There was no running water in the house and no toilet facilities. Water had to be retrieved from a hydrant located about 20 yards west of the house and connected to a well that was located beneath the house. Some years the well overflowed into the cellar and filled it almost to the top step. The outhouse was located thirty or forty yards south of the house.

In about 1949 Grandpa decided to get water in the house along with the sewer system. Norm, Glen, and I dug the trench with picks and shovels. He also had a water jacket put in our kitchen range so that water for bathing could be heated whenever the stove was in use. Before that we took our baths in a tup in front of the kitchen stove. Early on we also didn't have a refrigerator. We got this addition near the time we were connected to the city water and sewer systems.

Mum engaged in the usual housekeeping chores of the time and allocated chores for us boys to do. We had the responsibility of bringing in coal and wood and chopping wood. We also spent many hours weeding the garden and picking produce. Mother did the washing in an old wringer washer and hung the clothes out on the line in the back yard. One day while doing the washing her hand got caught in the wringer and was pulling her into the wringing mechanism. I happened to be there to shut it off. She had repeatedly tried to trip the release mechanism without success. It was pretty scary business. When the clothes were dry, she would dampen them and roll them and place them in a basket in preparation for ironing. Mum did the ironing in front of the kitchen stove. The iron had to be put on the stove to heat it up.

Mum bottled much of what we raised. Also every year she purchased peaches to can that were brought in from Brigham City. One thing Mum had difficulty bottling, was tomatoes. They always spoiled. She said her body chemistry made it impossible. Every few days Mum would bake four loaves of bread. If we could talk her into it, she would also make us some scones. Our meals were quite simple. With Dad gone the entire responsibility fell on Mum, to care for us and make ends meet. She discovered she could get some beef hearts and liver from the butcher for next to nothing. And we occasionally had some hamburger. Grandpa also periodically butchered a pig. When he sold the ranch to Uncle Ray, the contract stipulated that he was to get 2 pigs a year and 100 bushels of wheat. After Casey and Helen moved, one of the upstairs bedrooms was used to store flour he obtained from milling the wheat as well as a side of bacon. Along with the food Mum bottled every year there was not much we had to purchase from the store. We had chickens and a cow along with goats that supplied some additional food. We made our own butter. Mum usually did the churning. Just a short time before Helen and Casey moved to Logan he brought home the first margarine we had ever seen. It was pure white and looked like lard. No one seemed interested in eating any of it. But Casey mixed in a capsule of coloring material and it did indeed look like butter. It took some getting used to.

One of the chores Mum usually took care of until we were older was making the fires each morning. In the winter it was extremely cold before the stoves had been burning for awhile. I later learned that the house had been insulated with sawdust, which of course is a relatively poor insulator. In winter we wore flannel pajamas along with heavy robes. We covered ourselves with several thick quilts and usually took a hot rock to bed with us. Each morning we called down stairs to see if it was warm yet. The coal burning stoves eventually blackened the wall paper. Periodically Mum would bring in scaffolding and climb up on it and wipe the grime off with a dough like cleaning material.

Groceries had to be hauled from town in our arms. This was a walk of about 5 or 6 blocks. Sometimes we pulled them home in a wagon. After Dad's death we no longer had an automobile and anywhere we went we walked unless neighbors or relatives gave us a ride.

Keeping us from making fires was a challenge for Mum. On one occasion Norm and Glen burned one of the barns down while playing with matches. On another occasion Glen had started a fire in the house, and when he was unable to put it out, went to bed and left it. Mum immediately had a fire extinguisher installed. It consisted of a glass jar with a long neck that could be broken to release the fire retarding liquid inside. We made short work of the fire extinguisher with our bean-blowers. It made an excellent object for target practice. So Mum had the usual difficulties trying to raise three small boys without a father to help her. Though Grandpa was there, he did very little in the way of disciplining. Mum's disciplining was sometimes a threat, and sometimes the stick she retrieved from the wood-box behind the stove was used to redirect us. On one occasion I was late coming home from school. I had received

strict instructions to be home before dark. But I was winning at marbles and so came home much later than expected. Mum met me on the front lawn with a switch in her hands. Instead of taking my "medicine" as I ordinarily did, I ran from her. She chased me around the yard for a while and then suddenly sunk down on the lawn and began to laugh hysterically. As I recall, that was the last time she ever attempted to spank me. Mother's other way of disciplining was to leave the house with the threat of never coming back. At first these episodes terrified me and led to promises of reform. Then I learned that Mum would eventually come back. Despite this questionable procedure, Mum had a way of empowering us early in life. Part of this came about as a result of our taking serious responsibility for earning our own way. We went to work in the sugar beet fields when we were about 8 years old. From then on we earned most of the money we needed for clothes and other things. She also consulted us regarding some of the problems she encountered and asked for our recommendations. I remember one time when she wanted our opinion about expanding the garden to an area near the front of the house. Grandpa had begun to sell of some of the building lots for others to build on. We suggested that additional garden space be created. She went ahead with our recommendation. Mum was also very trusting of us at an early age. We were allowed to determine our own hours and rarely followed up when we were out too late. In fact I only remember two instances, one where Norm was going out at night to attend movies without telling her, and the other when Glen was very late at his girl friend's house.

One of Mum's most earnest obligations was the annual trip to the cemeteries on memorial day. She called it decoration day. On the morning of this momentous day she would gather the cans she had been saving, fill buckets of water and begin picking bouquet after bouquet of flowers. She always knew exactly which flower she wanted for each grave and created each bouquet to fit the person. Adults received bouquets of peonies, flags, snowballs and the like while the children's graves were decorated with pansies and bachelors buttons. We routinely went to cemeteries in Preston, Whitney and Franklin. We had relatives in all three places.

With Dad dead, Mum had to find work to support the family. The first job she took was at Hanna's Sweet Shop. She worked in the kitchen, preparing hamburgers, hotdogs, and meat pies. When I was in school I loved to go down town at noon and get one of the meat pies she had prepared.

Mum's second job was at the school cafeteria. I ate regularly at the cafeteria during this time. On one occasion a pressure cooker blew up in the kitchen and scalded Mum badly. It was a sobering experience for the whole family.

Mum's third job was at Hunt's Dairy. It was located across the street from the seminary on the high school campus. The dairy also served as a marketplace and a place where students could come for hamburgers, milkshakes and snacks.

Teaching the boys in primary was the one thing bishops ordinarily called Mum to do in the Church. She obviously did an excellent job. She was able to handle groups of boys that many others had tried to work with and failed. Eventually she was called to serve as the Primary President. Her good friends and counselors were Nida Cutler and Dora Beverage. She seemed to really hit it off with these two women. They not only worked in the Church together they got together socially as well.

Mum indulged our desire to have pets. On one occasion a little white stray dog came to our door. Mum let us keep her. Later in trying to deliver a litter of pups she died. When another stray dog came to our house, we kept him as well. He was a medium sized dog with white and

brown spots and a doughnut shaped tail. Mum even let us keep him inside the house. He slept behind the front room stove and went everywhere with us. When we went to the reservoir, about the time we had finished our swim, our old dog, Pal, would show up. We'd throw him in the water and leave for home in an effort to try to get him to stop following everywhere we went. When we went to school or a movie, he would sneak along, hiding behind trees and peeking out to see when he could run to another tree. We also tried to get him to stop chasing cars. This bad habit finally led to his demise. We buried him beneath plum trees in the orchard. We also had one other dog we called trouper, and a cat.

One day when we were about junior high school Glen won a pigeon at a carnival sponsored by Clair Bosen. He collected pigeons. We were immediately taken with idea of making our own collection. We started collecting pigeons from all around the area, the Oneida Stake Academy, Walton's chicken coop, and a bunch of barns. Before we were done, we had more than a hundred birds. To house them, we built a pigeon loft. Once we had kept them for awhile we allowed them to fly wherever they wished. Our roof became whitewashed with hundreds of pigeon droppings. I'm sure that took a lot of patience on Mother's part. We had pigeons flying around our house all day and scores of bats in the evening. The bats spent the daylight hours inside several chimneys on top of our roof. They led to rooms in the upstairs that no longer had stoves attached. Mum indulged us in our pigeon raising completely.

Mum also let us build a hut out near the road in front of the house. We hauled a stove from the junk yard to heat it with and spent many enjoyable hours there. On one occasion we found some of Dewey Olsen's beehives that had been vandalized and the honeycombs scattered all around the area. We took a few pieces home and tried to extract the honey. We thought all we had to do was melt the honeycomb and scoop off the wax from the top. We ended up eating quite a lot of beeswax.

In the summer our neighbors, Andra's and Warner's came by with loads of peas which they were transporting to the pea vinery. Mum always let us run out and pull down arm loads of peas, which we sat on the front lawn and consumed. On the corner across the street from the front of the house was a water hydrant. Many days in the summer one of the city employees would come by and fill a large truck with water which he sprinkled along the road in front of the house to keep the dust down. Some of the roads in Preston were still gravel at the time.

During times when we were not getting milk either from the cow or goats we got it from Willard Warner, who lived a couple of blocks to the east. We would place the handle of the milk can on a stick and two of us carry the milk home. Besides Warners and Andras, we had other neighbors who lived around us including Nuffers, Winns, Campbells, Fackerells, Palmers, Condies, Olsens, Dunbars, Cutlers, Nashes, Maughans, Wingers, Craners, Porters, Clefts, Bunker, Crocketts, Hamptons, Doneys, Sharps, Mannings, Byingtons, Kenningtons, Rusts, Petersons, Hanceys, and Barfuses.

Mother was also close friends with Clarence and Emily Bennett from Riverdale. It was during this time that Mum had a nervous breakdown and had to spent time in the hospital in Blackfoot. At the onset off her illness the family gathered and with the assistance of Bishop Eberhard tried to decide how our situation should be handled. At first there was a decision that Mum would be committed to the hospital and that Norm, Glen, and I would be shipped off to an orphanage. Clarence Bennett also happened to be in the meeting. Upon hearing the intentions of Mum's brothers and sisters he stood up and rebuked them strenuously. The result was for them to back down and agree to help by having the three of us live with them temporary and for Mum to be placed in the hospital but not committed. No doubt, the effort by Clarence to keep our

family from being broken up was extremely significant. After nearly a year mum came home and we took up life together as before. In the mean time I spent time with Uncle Ray and Aunt Pearl as well as Uncle Von and Aunt Ruberta. Glen stayed with Uncle Marve and Aunt Alberta for a time before moving in with me at Von and Ruberta's. Norm stayed at first with Uncle Fenton and Aunt Clara and later moved in with Clarence and Emily Bennett.

When we went back to our house, most of our bottled fruit and vegetables along with our piano were missing, taken by relatives for payment apparently. This necessitated our planting a garden and in addition to temporarily receive welfare assistance from the Church. Mum work cleaning the church house as payment for the help we received. Not long after getting out of the hospital Uncle Marve and Aunt Alberta took Mum on a trip to Yellowstone and Glacier National Parks. It was one of the most memorable experiences of her life.

Not long after this Mum met Artel Inglet from Fairview. They married 12 November 1948. When he moved into the house, he brought with him an old Ford pickup. We had a car when Dad was alive, but we had gone without transportation during the 10 years since his death. Mum never did learn to drive a car. Our new dad began working for Abe Hansen running his farm. He mostly raised potatoes. Later Abe hired him to work as a brick layer's helper. He did this until about 1953 at which time Mum and Dad moved to Logan and Dad began working for Logan City.

After moving to Logan Mum and Dad first lived in an apartment at about 1st West and 1st South. They had a very short stay there before moving into Ern Sorenson's upstairs apartment located at 353 West 4th North. This was a one bedroom apartment, so when any of us boys were living at home we either slept on the couch in the front room or pulled a mattress out of the closet to sleep on.

When Mum and Dad moved to Logan, Glen and I still had not finished high school. He had a half year left and I had a year and a half. Mum and Dad decided that we should stay in Preston and finish school. We stayed in our old house with Mum and Dad coming up regularly to check on us. We kept the house for few years after we had all moved to Logan. It was put up for sale but the only offer made during this time was such a paltry one it was not accepted.

After I graduated from high school I enrolled at Utah State Agricultural College, later called Utah State University. Glen had already spent a year there and Norm had also studied there for a while. By the time I arrived in Logan, Norm was already in California working to prepare to serve a mission. During the summer after I finished high school he left for the New Zealand Mission.

Glen and I attended school that year, traveling back and forth in the old Chevy he had bought from Dad. With our limited resources we managed to keep the old car in serviceable tires by picking a few up at the junk yard. Even though they were bald, we managed to climb the hill to the university on the slick roads during the winter. Each night Glen slept on the couch while I pulled the mattress out of the closet to make my bed.

The whole family was involved in the 17th ward. I was called as the assistant scout leader and Glen and I coached the girls' softball team. Later I taught the 11-year-old Sunday school class. Mum was also involved teaching in the Sunday school. We got very close to some of our neighbors. We were especially befriended by Roy and Hud Larsen. Bea Larsen was also a special friend to Mum. We also were good friends with Walt and Selma Lindhart. Walt worked in the supply room in the Chemistry Department at Utah State University and helped me get a job there. We also had a friendship with John and Lorna Follett and family and a host of others. Mum was particularly fond of John and Irma McKoy with whom Glen and I spent untold hours.

Mum was particularly fond of the bishopric in the ward. William Sorenson was the bishop with LaMar Larsen as First Counselor and Dean Smith as Second Counselor.

About a year after Norm left for his mission Glen also received a call to the New Zealand Mission. Obviously there was considerable excitement. Having two sons called to serve missions in New Zealand, the country of Dad's birth, was especially satisfying to Mum. She had to double her effort to supply each of them with extra things they needed like film and various items of clothing. Finding out what was needed and sending it off became her quest. She was also a prolific writer. But she was a little indignant when her missionary sons were not as diligent as they should have been in responding to her letters. The way the mail worked legislated against regular weekly letter delivery. Instead letters written and mailed a week apart routinely arrived the same day. No doubt this was the cause of some of Mum's frustration.

Not long after Glen left for his mission Mum suffered another nervous breakdown. I had come to know the telltale signs. I could see it in her face even before she spoke. She went to bed one night appearing to be perfectly alright and woke up the next morning tormented. During the next six or eight months I spent many hours in consultation with her trying in my naivety to somehow help her. It was unfortunate that I didn't know then what I later learned. I could have been more successful. While I was counseling Mum I was carrying a full load of classes at the university. I was taking a good share of my science courses which involved extensive laboratory work. My days were full with attending classes and my evenings crowded to overflowing with counseling. I often wondered how I survived.

About a year after Glen left for New Zealand I turned in my missionary papers. As Mum and I talked about where I might be called to go we both repeatedly felt that it would be New Zealand, although it was hard to assume our feelings could be valid. But that was in fact where I was called to go. Of me also receiving a mission call to New Zealand Mum penned these poetic words:

At the crossroads of life with head bowed low
She knelt in humble prayer.
Dear Lord she said, I bring to you
Results of no talent rare.

For you see it is sure, I cannot paint
Nor carve an image fair.
The stroke of the brush in the artist's hand
Or the landscape, I wouldn't dare.

The opera song, the trill of the note
Others have made superb.
The swing of the band in the Orchestra's hand
Tis sure I only have heard

Acting you see is foreign to me
I have built no castles of stone.
The bridges so tall and the skyscrapers all
Are the arts of man alone.

I boast no art in this world of renown
Only a heart laid bare.
Your gift to me was these sons three
The stars that grace my crown.

But I tended and shaped and molded
These lives as best I could.
Their downy heads on their trundle beds
Tucked in as a mother should.
We played the games of robbers and all
Our kites we surely did send.
Our ships you see did sail the seas
There were countless wounds to mend.

Now time has flown and to manhood they've grown
Again they have sailed the sea.
Not for gold alone, nor precious stones
But to answer a call from thee: One, two, *not three*

This one with me dear Lord I pray
Will also answer the call.
The ocean between as the others have been
Is the prayer and hope of us all.

For you see dear Lord
I boast of lives that are pure and clean and true.
My heart is glad for service they've had
As I give them back to you.

Now the measure of time is the measure of love
If given by angel hands.
The desire of our hearts was granted again
In the call from that foreign land.

For we know it is time they are gathered in one
Your sheep of another fold.
The love you gave was to all mankind
A soul is more precious than gold.

I ask you see that blessed they'll be
As they struggle with others you love
And when it is done, happily they'll come
As you send them back to me: *One, two, three*

With all three of us on missions, Mum had a real adjustment to make. It was evident in her letters how much she missed and depended on us. In one letter she wrote to me she said:

"You know, I really depend on you a lot. When I read something or hear something, I think I'll ask Cliff what he thinks about that when I get home, but there is no Cliff."

In another letter she said, "Well my dear one, I'm so happy that you are where you are. I'm so proud of you and your attitude. You have always been real choice and so close to my heart and so much a part of me that I thought I couldn't stand it for awhile after you left, but the Lord has been so kind in giving me comfort that I have been really blessed and it is so comforting to know that the desire of your heart has been fulfilled to this great extent." In a third letter Mum said that she had never been so happy in all her life, "But I miss you like I never missed anyone before. When you left, it was as if my right arm was gone. I don't think there was anyone than understood that, but you have always been so much a part of me. You all have. When I talk to people, I can see that I just love you more than most parents do. I mean that there is a difference. But the Lord gave me something fine and beautiful after he took you away. It must be something like he gave to Peter after he left him. I just can't explain. Anyway I know that I'm about the most blessed person in the world and when I know what you are doing, I know it isn't a bed of roses and that it takes strength and character. I can at least see a reason for some of our trials and heartaches and can even see some reason for my sickness, which has always seemed so senseless to me....Well my son, on Christmas morning I'll do like you did in the rain. I'll close my eyes and imagine you are here and it will almost be so. We will be so close in Spirit like you were when you were a little boy and my heart was empty and you became so much a part of my dreams that I have never been lonely since. Knowing that I have you and that I will always have you."

Later she wrote: "I guess I depended on you more that I should. But you always seemed so close to me and I guess it was hard for me to have children. It seemed like my body was so constricted that it was so hard before and also after you were born and I suppose the more one suffers for someone, the more they love them and I have been able to tell that as I have seen people as they have gone through life. I know that I have loved you more than most people do so there is nothing that will ever fill that gap or take your place in my heart."

Part of Mum's lonesomeness seemed to be countered by frequent association with Kerry Fackrell, the daughter of her niece Francis. She frequently remarks in her letters how much Kerry is like my sister Alice. They become very close. She also cuts hair for her brother-in-law Casey and his sons, Ted, Doug, Jack and Mike and spends many hours talking with them to resolve the various problems they have. They must get considerable help from her because they come frequently.

Mum was also comforted when my brother Norm sent a letter to the Kendrick family in Logan where he explains how positive he feels about our stepfather. She took particular satisfaction when it appeared that her nephew Ted was becoming active in the Church. He had been called to serve in the elder quorum presidency in his ward and was preparing to go to the temple. These encouraging events were cut short when Ted fell in love with a young woman who disappointed him by becoming involved with another man.

During all the time Grandpa Larsen was in Lava Hot Springs (From about 1950 on) Mum and Dad made frequent trips to visit him and to bring him to Logan for extended visits. They also took him to California and to Los Vegas on trips to visit relatives. Of all her family, Mum was the one who consistently administered to Grandpa's needs. She was overwhelmingly much more involved than my aunts and uncles. To me Grandpa seemed like a part of our family and only marginally involved with the others. Mother made sure he was well-taken care of. She frequently

consulted with Mrs. Ramsey, the owner of the Whitestone Hotel, where Grandpa stayed. She saw to his needs conscientiously and sincerely loved him.

Shortly after leaving on my mission, some of my good friends began leaving on missions. Mum made it her business to make contact with them and attend their farewell testimonials. She also made sure that I had a way of making contact with them and sharing our missionary experiences.

Mum continued having a garden when she and Dad moved into the apartment on 4th North. In Preston she had huge flower gardens full of peonies, flags, roses and other flowers, along with a vegetable garden and fruit trees and berry bushes. Now she focused on raising a few vegetables. She raised a prolific crop of tomatoes and cucumbers which she frequently shared with the neighbors.

Not only did Mum write regularly to Norm, Glen and I, she also wrote to Aunte Ruby who had just joined the Church at the time I arrived in New Zealand. She also wrote to the Howes who were baptized by Norm and lived on the Northshore in New Zealand. She was prolific in her encouragement for my aunt and uncles to correspond with Aunte Ruby. Mum reported that our mission president Ariel Ballif was persuaded to leave Norm in Auckland for 10 months at the beginning of his mission at the request of Bryan Meacham, a member of our ward in Preston who had served three missions to New Zealand, so he might perhaps have an opportunity to teach some of our relatives the gospel. Also within three weeks of my arrival he sent me to Whangarei so that I might look after my Great Aunte Ruby. There was some hope that the gospel might be carried to our family. The only other one to join the Church that I am aware of was Isla Coombs a second cousin who met me at the boat on my arrival in New Zealand.

Along about this time Mum became distressed about not having a calling in the Church. She even went to the bishop and told him. When he asked her where she would like to work she told him, “In the Sunday school.” Then she received a letter from me and made the following response: “Your letter made everything right. Christmas was so wonderful, I thought I would burst. Before this I had felt like a let down balloon, but when your letter came it seemed to take care of it all. We are grateful and happy to share these experiences with you, they came just in time. It gives one the most wonderful feeling. You go along hugging something to your heart that no one else knows, and you don’t feel alone anymore. In fact for quite a while I have been feeling like I am walking with my hand in the Lord’s.” A short time later the bishop called her to work in the boys in the Primary, not the Sunday school. Of this she said. “I must be doomed like Sister Nash in the Preston First Ward, always boys. But you know, I like that better than teaching the girls.”

Norm got home from his mission toward the end of January 1958. This necessitated a trip to California to report his mission. They took Grandpa with them, but dropped him off in Las Vegas to stay with Aunt Reat and Uncle Harris. Not only did Norm report his mission while they were in California, he broke up with his girlfriend Roxanne and decided to come back to Utah. He had originally planned to stay in California. Mum was happy about Norms decision. From this time on for the next few months Mum was very much concerned about the girlfriends Norm had. In her letters to me, she expressed considerable dismay about the behavior of some of them. Eventually Norm got past all the difficulties and enrolled in chiropractic school in Los Angeles.

In May 1958 Mum wrote a letter in which she says they had an offer on the house in Preston for $1500. She decided not to take it. She said houses like ours were going for five times that much in Logan.

Mum continued to express her affection to me in her letters. In one she says: "I am really proud of you as I have always had cause to be. There is no one that has been quite the same to me as you have. It seems that you have always filled your own place and something else too. I guess something that I have always needed and never had but through you. And I am very blessed and grateful that you are my son. No mother could be more blessed than I have been." I find it remarkable that Mother was so positively outspoken about her love for her children as this shows.

Mum had an unusually close relationship with Hud and Roy Larsen and Bea Larsen. Mum and Dad were involved every Sunday evening roasting hotdogs after church at Hud and Roy's just like we did before we left on our missions. These friendships were not as tranquil as one would hope. Bea preferred Mum have no friends but her and often behaved cold and detached when he thought Mum had other attachments. During this time, Mum continued to maintain friendships with Nida Cutler and Dora Beverage from Preston.

On 21 July 1958 Mum informed me that she and Dad had bought a house at 736 East Center, in Logan. At the same time they put the house in Preston up for sale again and eventually sold it for $3,000. She had offered to deed the house back to Grandpa, but he refused to let her. Mum described the new place as the house of her dreams. She was so happy with it. She could look up at the mountains and it was only a short walk through the back yard to reach the Logan River. Now she exclaimed she doesn't have to suffer with the summer heat like she did in the upstairs apartment they moved out of.

Mum and Dad moved into the Logan 7th Ward. Her grandfather Christian John Larsen was the bishop of the ward many years before, and some people still remember him. He had three houses in the area where his three families lived.

My cousin Ted was able to get a position as a policeman in Logan. On one occasion while Mum was watching, Doug went after Ted with a gun because he had forced him out of the pool hall despite letting other kids his age remain there. Later, while Ted and a companion were transporting two juvenile law offenders to Ogden, one of them reached over the steering wheel and forced the squad car into oncoming traffic, killing both Ted and the other officer. This was very hard on Mum because she had great hope for Ted and had spent long hours trying to help him straighten out his life. He had been coming every day to visit her. His opportunity on the police force seemed to be just the thing that might help him. But these efforts were cut short.

During this time Mum continued to have considerable attachment to Kerry Fackrell. She frequently declared how she reminded her of Alice. On one occasion Kerry observed Mum watering the flowers and asked her why she did it. Mum told her it was to make them grow. Later Kerry's mother heard Kathy, her younger sister, crying and ran to where she observed Kerry pouring water on her. When asked why she had done it she responded, "To make her grow."

Shortly after this Richard Edgley (now 1st counselor in the Presiding Bishopric) one of Glen's close friends came by. Gene Hawkes and Reed Condie also visited her. She reveled in maintaining associations with our friends. Of Glen's homecoming she said: "First my joy in Glen's coming has been his being with us again. That was really great. His adjustment hasn't seemed so hard on me at least to start. I know it is hard for him. He is still my sweet son, but he seems so grown up and his testimony is something to behold. I'm so proud of him." Of me she said in a letter near this same time: "I'm happy the stork brought you along to me 23 years ago. You were such a cute little bundle from heaven, but oh so hard to get, but what a blessing you have been to me. In fact I don't know if I could have got along in this old world without you."

My friends also came by. Owen Harris and Stanton Nuffer along with one of our childhood friends, Reed Crockett, came to visit Mum. They got an outpouring of her affection. She continued to call them her boys. Mum also got involved in trying to help the son of one of her neighbors, Sister Taggart. He was on a work mission in New Zealand and Mum often wrote to me exhorting me to somehow help him. He was an older fellow and had been divorced from his wife.

In March of 1960 I returned home from the mission field and enrolled at Utah State University. Not long after this Norm met and Married Norma Park from Granger, Utah. They had met in California while he was in school there. They produced Mum's first grandchild, Cindy, whom Mum loved very much and doted on continually. In the meantime Glen and I both received our bachelors degrees from the university. We graduated the same day. At the same time I received a commission in the army. I was delayed in going on active duty and so started a master degree program at Utah State University. During this time I met and courted Deanna. A year later we were married. Norm's daughter Christy was born at that time. I had an opportunity to give her a father's name and blessing just before Deanna and I left on our honeymoon.

Not long after I returned from my mission Grandpa Larsen fell ill. Mum and Dad went to Lava and brought him home to Logan. He had considerable pain in his legs and frequently asked that we rub them to give some comfort. One night Mum awakened Glen and I and requested that we give Grandpa a blessing. He was dying. We blessed him and he rallied and seemed pretty good the next day. The following night Mum again roused Glen and I from sleep and requested we give Grandpa another blessing. As soon as we placed our hands on his head he reached up and took them off indicating that he didn't want to remain in mortality any longer. During this episode Mum saw her mother standing nearby waiting to escort Grandpa to the other side.

During the time I was working on my master's degree, I was also teaching full time at Logan High School. I taught physiology, genetics, and biology. At the conclusion of the year I entered the service. My first assignment was to go through the officer's basic course at Ft. Sill, Oklahoma. After completing this I was assigned to Ft. Lewis, Washington as my permanent duty station. While we were there Mum made a visit. We had a wonderful time showing her around and taking her to see Mt. Rainier. We were able to arrange a ride in a small plane and fly around part of the mountain. It was spectacular.

After working in the Sunday school for a time Mum was called to serve as speech and drama director. She loved this experience as well as the new friends she had made. Among them was Afton Corbridge and ReNae Henry. ReNae came from Preston and had occasionally tended us when Norm, Glen and I were children. Mum loved these two women dearly and often spoke of her friendship with them. It was with considerable sorrow that Afton's health began to fail her. She had a faulty heart valve and at the time was also delivering a baby. Not long after the baby was born she had heart surgery.

During my time in the service I received a letter from Mum in which she again expressed her love for me. It said, "Sunday is your birthday. Twenty-eight years isn't it. A long time to remember, but as I think back down the years, I'm very proud of the memories that I have, and I can't think of one problem or heartache that you have caused me. And I think that is very wonderful don't you? I have thanked the Lord so many times for you. As I look back I have had a very hard life or path to trod, but the Lord always seems to give us something to compensate. No matter what problems, you were always there even so far back that you can't remember. You have caused me to drop to my knees many times in thanksgiving to my God. They say we choose our parents, and that in itself to me is a very wonderful thought and if we do, I am glad that you

chose me. I think about you and wonder what I can say on this anniversary. Nothing flowery or flattering, and then I realize that no matter how much that way it might sound, that it will be a plain positive fact. I truly am grateful to you Cliff and to our maker that he brought us together in a mother and son combination. This is my greatest blessing. You have taught me many things in your good straightforward way and through the love you have for her Heavenly Father. Last night I was talking to Tup and she said, 'Last night I was standing here ironing. I was thinking about Cliff and I hoped that my girls could all marry someone like Cliff—all of them.' And it made me think of myself many times as I had you all tucked away in bed and I was there by myself and used to dream for you and I thought that was quite a tribute to you. And also in my dreams of the part made manifest in you. Son I love you with all my heart. You have become even more than I dared dream. We had so little of this world's goods to do anything with to bring about those dreams, but the Lord has been good to us and I suppose the harder it is the better we do."

After we got out of the service I enrolled in a doctoral program at the University of Utah. After being there a year our first son, Shon, was born. Norm and Norma had their third child, Danny, about this same time. Mum came to Salt Lake to help us after Shon was born, and was of indispensable assistance. No grandparent could have loved a grandson more.

During this time Norm finished his degree in Chiropractics and set up a practice in Fresno, California. It had been a hard journey for him and he was duly relieved to be starting his profession. Glen was also in Los Angles attending school at the Art Center. After finishing his B.S. degree at Utah State University, he worked for the Thiocol Chemical Corporation near Tremonton for a period of time. He left Thiocol to attend the Art Center. After his experience at the Art Center he finished a master degree at Utah State University and took over the graphics department there. Later he was hired as a professor and created one of the most successful commercial art departments in the country. I think it is a singular tribute to Mum for all of us to have become educated at a high level and pursued useful occupations.

At the very time I was to sit my final oral examinations for my doctorate our son, Steven, was born. Shortly thereafter I accepted a position at Illinois State University. I went out first to get a place for us to live and get settled and Deanna flew out later with the children. In one trip out to visit us, Mum became acquainted with a friend of ours, Gene Williams, who occasionally sang with Deanna. She took a particular liking to Gene. As a stake missionary, I had taught Gene the gospel and he had accepted it, but his wife had threatened to kill herself and the children if he was ever baptized. Gene believe she would and consequently backed out. Mum took Gene in as an adopted son. She even created a marvelous memory book for him which he really treasured. To become so involved with another person like this was part of Mum's way. She even renamed Mt. Logan after him. She called it Mt. Williams.

For a period of time Mum worked skinning mink. This was a smelly job but it brought in some extra money that was needed. Later she sold Amway products. She didn't get as actively involved in this. I don't think Mum had much of an inclination for selling.

Mum and Deanna had an unusually good relationship. They often went shopping together and explored many ideas about life and Mormon theology. At one time they were so taken by the work of N. B. Lundwall that they visited him at his home. In one letter to Deanna she said, "Your letter was very encouraging and gave me hope and I took it out in my garden and read it and cried. Yes God talks to me out there and I behold the wonders that he causes to be and I realize that he knows all that I am worrying about and knows the outcome of it all and I tell him that because he knows the end and also the beginning I want what I should for things that are

right and not just because it is my wish and if I think wrongly about these things that he will take this feeling from me....Deanna you are a very wonderful person and you make my heart glad. You understand so well the things of the soul. I think no one has seen into the recesses of my soul like you have, or have understood so well what they have seen. The language of the soul is a wonderful thing and you seem to be so much at home there. There are so few people that can grasp the depth of life like you do and sometimes it is hard to take the time for people who can't grasp these things, but I guess that's the way life is."

This is indicative of the relationship Deanna and Mum had. I was also repeatedly a beneficiary of Mum's good will and complements. In one letter in response to what I assume were flattering statements to Mum by Deanna she said regarding me as well as Norm and Glen, "Yes I know these things about Cliff. He seems to have this wonderful influence everyone can feel that is around him. And one feels that love he has for his Heavenly Father and it makes for peace and happiness. Wherever he is and everything he does or undertakes to do has the touch of this Heavenly feeling with it. His priesthood means so much to him that he truly lives it and that can make a home a heaven and your meaning and purpose to everything you do. The Lord loves him so and works through him to such an extent that you can really feel it. I have found it so when he has blessed me. It has always been that way with Cliff. Anyone who knows him feels this in him, young and old alike. It is something precious that he has always had. It has always been so. We are lucky to have him. I have always worried about him that he would find someone that could understand this tender nature of his and yet he is very commanding. He demands ones respect at all times. But I am sure Deanna that you are aware of these things in his nature and you find them very uplifting and precious. You too are like that. So I have no worries where you and Cliff are concerned. It is like you say. You will grow together, cementing very precious ties. I am sure that is the way our Heavenly Father started and when one looks into the distant future as best we mortals can, there seems to be no end to what we can do. The horizons are very distant but very real and worthwhile and with the priesthood nothing is impossible, when it has as the goal that distant star, the one from where we came. This life is but a moment, but so important. Norm and Glen also know these things as well. I have been periodically concerned, but they have always come through. For this is the ultimate end of my life. For this I was born and have lived. As long as I live it will be so.

In another letter she said, "Cliff I love you so much for being you and what you stand for. You can't know how that upholds and the comfort I receive from you especially at this time. I don't know what I'd do without you, but it has been that way all our lives and the sweet little girl that you have married. You are having a wonderful life. And life is as we make it, but it takes some doing just the same, but it is so worth it."

Then in another letter: "I bore my testimony yesterday in relief society and told them about you kids. I'm real proud of you. I really needed that visit and to know you needed me. It has done something for me, gave me something new to live for. I can hardly explain it. I seemed to be drifting and I found myself and my most beautiful thing again. But I guess it's not good to talk about it too much. We can only hug it to one's heart and cherish it and nurture it, but I'm most grateful for it."

The following is a letter Mum sent to me on my birthday. It illustrates again how much she loved and depended on her children. "Dear Son. It is with pride in my heart that I say these few words to you. I'm so grateful to my Heavenly Father that he gave you into my keeping for this while that he sent you to earth. I have had a life that has been full of trials, but you have been his precious gift to me that has been the thing that has enabled me to endure. As I have looked

back there have been times I couldn't have endured without you. A wise and just Heavenly Father knew this and so he gave me you. I love you with everything there is in me to love. Sometimes this hasn't seemed so to you and you have seen my hard exterior. But knowing I had to be a father and mother to you, this had to be so and I think you understand. As far as you are concerned there is nothing to be desired as far as I'm concerned. If you have faults I don't know what they are. I think it wouldn't be too far fetched if I should say I feel somewhat the same as Mary the mother of Jesus must have felt. Need I say more. Mother."

I wanted to appraise the reader of the deep spiritual nature of Mum and the great appreciation she had for us children and the women we married. I don't have in my possession letters she wrote to Norm and Glen, but I assume she wrote some of the same sentiments to them as well. For myself I was always greatly appreciative of the encouragement and love provoked words she wrote. I never in my life had any question about Mum's devotion to me. In my patriartical blessing I was told that she would give her life for me. I have no doubt she would. She showed her love and concern in many ways. It was a joy to see how much she loved her grandchildren. When she was able, she sewed many of our children's clothes and lovingly tended them and looked after their needs.

Mum also had a fiery side. Part of this came out of her love for us. When she perceived we were facing trouble she was a tigress. There may have been times when it may have been better for her not to become involved, but she did. Later she sometimes confessed she may have gone too far, but I always thought her zeal was born of love and concern and if there were excesses they should be excused. In the letters I received both in the mission field as well as in later years, she often reported her current concerns and some of what she had done. In retrospect, I believe that in every case she acted in concert with what was right and true. If we were involved with girls of low-character she let us know. Time always bore out the fact she was right even though at the time none of us had much assurance.

Mum also had a sense of humor. It was fun to see it erupting periodically. In one letter she gave the following account: "The other night a big tree blew over down to Casey's in the electric wires. Teal was down there. He and Casey were there alone. Casey went out to turn the water and could see this big tree coming down. Cliff, it was the one across the street that is in the corner of Casey's lot. Roy said it was about 7 feet in diameter. Teal was in the house and Casey came running in yelling, 'call the cops! Call the cops!' Teal said 'what for' and Casey said, 'just call the cops!' Teal tried to turn on the lights to find the number and of course there were no lights. Teal said, 'how can I call the cops with no lights,' and Casey said, 'call them anyway! Call the cops! Call the operator!' So Teal got the operator and she got him the cops, and Teal said, 'get down to Casey Edwards as fast as you can.' And they said, 'what for.' And Teal said, 'Hell I don't know, just get down here.' And they came helling. Max Jones said to Teal 'I think call the cops. We don't want another lawsuit on our hands.' The fire was flying in every direction. It lit up the whole sky. The electric wires were down and the telephone wire was on the fence and the fence was hot clear through the lot. I guess there was quite a lot of excitement. There was only one cop at first so he sent Teal to guard one end of the street while he guarded the other one."

Mum has a very strong testimony of the gospel. It comes out in many ways. She always wanted to have a calling in the Church or she was dissatisfied. Awhile after she and Dad moved into the Logan 7th ward she is called to be the primary president. No one could take this calling more serious than Mum did. At this time in one of her letters she indicated that Glen was

counseling her and that she believes he was right. It is interesting that she so willingly took counsel from her children. I believe it had the result of empowering us in our lives.

On one trip from Illinois to Logan we found Mum to be very ill. After our visit we took her back to Illinois with us with the hope of nursing her back to full health. When she had been there a while we made an appointment for her with a neurologist in Peoria. After examining Mum he concluded she had Parkinson's Disease. It was a disease she most feared after seeing her brother Verner as he suffered with it. Actually she never proved out to have Parkinson's Disease. However, this trauma seemed to precipitate another nervous breakdown. I left Mum on the street in front of the doctor's office and went to get the car. When I returned, the telltale signs were written all over her face. It was a long time before she recovered. These episodes were hard on all of us. I found myself deep in counseling her with little knowledge of how to do it. It wasn't until three or four years later that I found out how to successfully deal with this kind of illness.

In April 1970 our third son, Jeff, was born. We sent a picture to Mum to which she responded as follows: "It was good to get your letter and we sure did enjoy the pictures. That tiny doll sitting on Cliff's lap. I felt like I'd just like to take him off that picture and hold him myself. He sure is sweet and real beautiful and sounds like a real good one. When they sleep all night, that is really something." At that time Mum told us that Glen had been out to Kansas for an interview with Hallmark Cards. They wanted him to come and indicated they would make adjustments to accommodate him, but he decided to stay at Utah State University.

In July of that year Mum, Dad, and Glen came out to Illinois for a visit. We took them to Carthage, Nauvoo, the Sacred Grove, the Joseph Smith farm and Niagra Falls. Mum was really taken with this experience. When we went to Nauvoo we met S. Dilworth Young an Assistant to the Twelve Apostles just outside Brigham Young's house and had fun visit.

In 1978 I accepted a position at Brigham Young University. Just as we were preparing to come out for our annual visit to Logan, we got word that Dad was near death. When I had been out for an interview, he was just beginning to show the symptoms of advanced stomach cancer. Now we hurried to try to get home before he died. We didn't make it. He died 17 May 1978. We did make it for the funeral at which Deanna sang a song that he had composed for him. With Dad gone, Norm, Glen, and I took Mum into our homes on a rotating basis. While she was living with us in Provo, she began experiencing transient ischemic attacks (TIAs). Fearing the worst we arranged to have her live in a nursing home for awhile. She had been there for only a short time when she had a massive stroke and died instantly. She died on 20 September 1979 and was buried 22 September 1979. With Mum's passing an enormous gap was left in the lives of her children and grandchildren. My children missed both her and their grandpa acutely. It was not easy for them. Now all we have is memories, which are rich and varied. This history has been written in order not only to chronicle Mum's life with its noteworthy events, but to give posterity some flavor of her life and concerns along with her joys and satisfactions. Mum was a complex, intelligent human being. Her life was one of enormous challenge. But it was also one of enormous achievement along with rich social interactions and religious contributions.

Gmail **Shon Edwards <sre.1966@gmail.com>**

How my grandparents met

1 message

Shon Edwards <sre.1966@gmail.com> Sun, Apr 28, 2024 at 9:00 PM
To: Shon Edwards <sre.1966@gmail.com>, Seth Edwards <seth.edwards.2001@gmail.com>, Jared Edwards <jared.edwards.2001@gmail.com>, James Edwards <james.edwards.1998@gmail.com>, Brynia Edwards <brynia.edwards.2004@gmail.com>, Isaac Edwards <Isaac.Edwards.20022@gmail.com>, roya edwards <roya.edwards@gmail.com>, Elizabeth Jones <epearlbom@gmail.com>, Jeff Edwards <jeffrey_edwards@byu.edu>, Steven Edwards <steve@healthcircles.org>

Hi guys! Here's another family story from dad about how his parents met, from dad (Cliff). One evening, grandma, Thelma Larsen, was to go out with a young man from the neighborhood named Adolph Spattig. His house had flooded and he had several centimeters of water in the front yard. Just then, Thelma came walking by. Then, grandpa George Franklin "Frank" Edwards also came by. Adolph called out to grandpa and said, "Frank, how would you like to take my date, Thelma, out tonight? Because there's no way I'm going to walk across this swamp to do it!" Grandpa and grandma both said yes and the rest is history!

Love,

Dad

Shon R. Edwards
1039 N 2575 W
Layton, UT, 84041-7709
USA
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Cell phone: +1 (208) 406-0444
E-mail: sre.1966@gmail.com
or kk1jx@arrl.net
FCC Call: KK1JX

Histories of the Voyages of Immigrants to New Zealand
Who Were Ancestors of Clifford H. Edwards
Most of This Document Was Prepared By
Ruby Franklin Holbeck My Great Aunt
I Have Taken the Liberty of Making a Few Additions
By
Clifford H. Edwards

The following is an excerpt from *New Zealand Shipwrecks: 1795-1960* by C.W.N. Irgram and P. O. Wheatley:

Phoenix— Schooner: The vessel sailed from Nelson for Wellington on November 21, 1846 with a complement of seven persons, including a Mr. Perry, a merchant, and was wrecked somewhere between Stephen and D'Urvill Islands, with the loss of all hands. The weather was very foggy at the time of the casualty, and the first intimation of the disaster was the finding of a paper parcel belonging to Mr. Perry, several other articles and the timbers of a vessel about the size of the *Phoenix* near Rangitoto. In August 1847 it was reported that the keel of a vessel of about 40 Feet in length was seen off Port Gore, and was thought to be a part of the hull of the *Phoenix*. The Phoenix, registered No. 5 of 1846 Port of Nelson, was a schooner of 37 tons register, built at Nelson in 1846 by Alexander Perry and her dimensions were length 48.8 feet, beam 13.6 feet, depth 7.7 feet. She was owned by Alexander Perry of Nelson, merchant and was commanded by Captain George Cooper.

Captain George Cooper was a former mate of the *Fifeshire*. The Captain of the *Phoenix* has left a wife and young family for whom a subscription will be opened at the custom house.

The following is a brief outline of the history of the Cooper–Hurren, Franklin–Hurren, Douglas–Hurren and Franklin–Gunderson families as told by Ruby Franklin:

In 1841 when the first settlers and surveyors were leaving England there was one man who cam out on either the *Whitby* or *S. Fifeshire* who perhaps had a considerable influence on the history of these people. His name was Richard Maund. But more about him later.

It was in the year 1842 on the 1st of February that the *S Fifeshire* arrived at Nelson, bringing out from England the main body of the first settlers to Nelson. After landing her passengers, she was trying to get out of the port, but was carried onto the rocks by the tide and fell broadside onto the arrow reef now know as Fifeshire Rock. She was wrecked on 27 February 1842.

Many of the people who traveled from England in the *Fifeshire* settled at Motueka and one will find in the English Church burial ground many graves of those original passengers of the *Fifeshire.* The font in use at St. Thomas' Anglican Church was made from the mast of this ship.

Mary Anne Hurren was a passenger on this ship and I believe, was born in Kent, England in the year 1824 according to what she had told me, Being 18 years of age at that time. She must have had her first birthday in New Zealand shortly after her arrival here as her birthday was on the 14th of February.

Shortly after arrival in Nelson, Marry Anne Hurren was married to George Cooper, who came out as mate on the *S Fifeshire*. They lived at first in Nelson in Have Road, I believe. George Cooper was later in 1846, Captain of the schooner *Pheonix* which was also built by him, and three others whose names are unknown to me although my cousin Mand Slatter thinks one of them was a Mr. Lightbrand.

The *Phoenix* sailed out on her maiden voyage, on November 21 1846 and was wrecked with seven persons on board. There was one passenger, a Mr. Perry of Nelson, who was also the owner of the boat. George Cooper, Captain of the boat, left a wife and two young daughters, Maria who later married Captain Robert McNabb and Francis who married George Boyce. A third child, another daughter, was not born until about 7 months after this sad happening. Her

name was Mary Ann and she married John William Slatter in 1861. (note: It was thought that the *Phoenix* may have struck a rock.)

In 1848 on the 19th day of October, Mary Ann Hurren Cooper married my paternal grandfather, Robert Benjamin Franklin, who arrived in Nelson from England in the year 1842. He came out on the *S. Lloyds* which arrived on the 15th of February at the Haven Nelson. He and two brothers, James and Alex were listed under the name of Maund, and two sisters under the name of Franklin. They traveled out with Mrs. Mary Ann Maund who was listed as their mother. The names of the girls were Maria Emily aged 17 years and Sarah Ann aged 15 years. Robert Benjamin was listed as 13 years and Alex 9 years and I believe Thomas was 11 years. But his name (Thomas) was struck off the list so presume he must have been one of the unfortunate children who died on the voyage out from England. In the ship's report, it was stated that no less than 65 children died on the passage. Shortly after their arrival in New Zealand, Robert Benjamin and Alex went back to the name of Franklin.

Mary Ann Maund may have been Mary Ann Franklin before her marriage to Richard Maund. Mary Ann Franklin's name was Godsall.

Robert Benjamin Franklin and Mary Ann Hurren Cooper Franklin had a family of eight, four sons and four daughters. The sons were Robert, Benjamin, Thomas, and George Reuben. The daughters were Alice Maud, Ellen Jane, Agnes, and Jessie.

On 16 July 1867 my grandfather (Paternal) died and once more Mary Anne Hurren was left to morn the loss of a husband, and father of her children. He was only 39 years of age and my grandmother 43. Very young to have been widowed twice.

During the time of one of the disturbances between the Maoris and the white settlers, my grandmother was befriended by a Maori who had evidently some influence. At this time many of the settlers were massacred, but my grandmother and her young family were spared as a result of the intervention of this Maori. He came to her and told her of what was going to take place (he could speak a little English) but told her that if she wold do as he told her she would be safe, also her children. She was living quite a distance from any of the other settlers and was alone with her children and so was naturally terrified of what might happen to them. But the Maori had told her to stay in the house and keep the children in the house with her and they would be safe. As time went on, she became more anxious and almost decided to take the children outside and try to hide amongst the trees. But then she thought of what the Maori had said to her, that she would be safe provided she stayed in the house with the children. So she stayed and when the raiding party came they went through the house but when they came to her cabin trunk they became very suspicious as they thought it large enough for a man to hide in it. She could not speak any Maori, but tried to tell them, by raising both her hands to lift the lid. This she did several times. Then one of the party understood what she was trying to convey to them. He went over to the trunk, but made several attempts before finally raising the lid, as he was still afraid of what might be hidden inside. This trunk contained many of grandmother's cherished possessions which she had brought out from England with her. These she gave to the Maoris hoping and praying that they would take them and leave her and her children in safety. This they did after a final look around.

When her family was grown up she used to go over to visit her neighbor whose property adjoined hers so I have been told as she would be worried as to whether he was in good health or she could have had an accident. Her neighbor was Mr. William Douglas and was a widower. He too was left alone as his family were married and had homes of their own. If he did not see my grandmother about, he would be over to see if she was alright. In 1880 they decided to get married and so help each other. William Douglas was born in Jedburg Scotland in 1819 and married Mary Dixon at North Shids Scotland in 1841 at the age of 22 and came to New Zealand in 1843. He died on 20 Jan 1901 leaving Mary Anne Hurren a widow for the third time. He also left a family of five sons and three daughters by his first marriage.

My grandmother Mary Ann Hurren lived until the 5th of October 1916. Many of her decedents learned to love and honor this wonderful old pioneer as did many others who came in contact with her. She spent many of her last years at our home in Kopuaranga and she was sadly missed when she died there in 1916. She was buried in the Gunderson family plot along side her son (My father) George Reubin Franklin who had preceded her on 18 July 1901. (This being her

wish). At the Mauriceville West Lutheran Cemetery, Wairarapa, New Zealand.

The house where my father was born and where he spent his boyhood days and later when he was ill came to stay with his mother in hopes of recovering in some small measure his health, overlooked Ruby Bay. I had often wondered why I was given the name of Ruby, but it was not until 1934 when I was staying with my brother Alex and his wife, formerly Catherine Drummond, at Braeburn Moutere that I found out. My brother took us for a motor trip around to place he thought that I might be interested in seeing. He pointed out the place where the house my father was born in once stood. It had been destroyed by fire, I understand, but the trees were still there and part of the garden was still in evidence. There is a beautiful view from this place of Ruby Bay. My brother told me that my father named me Ruby after this bay which he loved so much.

My mother was born in Copoenhagen Denmark on the 12th of March 1866 and came to New Zealand with her father Gunder Heinrich Gundersen and her mother Hermione Benedicte Bahn Gunderson and her sisters Betty Emile and Jenny Henriette. Also an Aunt Johanne Bahn per the *S Crusader* which left from London October 10, 1872 and arrived in Christchurch, New Zealand on 6 January 1873. Her only brother at that time was Thor Johan who died on the voyage out. His age was one year and some months.

My grandfather Gunder Heinrich Gundersen left Denmark for London England 12 months before they embarked for New Zealand, as he wished to learn more of the English language and more of the English customs before coming out here. My grandmother had spent some time in England before her marriage. Hermione, or (Hermine) Benedicte Gundersen and her sister Johanne Bahn stayed in Christchurch for some time with the family after Gunder Heinrich Gundersen had left en rout to Maruriceville. They opened up a laundry there and waited until it was possible for them to travel to their destination in the Wairarapa. The roads were little more than tracks in those days. Their first house was built from rough sawn timber and slabs to shingle the roof. The shingles were hand cut.

There is a story told about the fact that in Mauriceville at the Gunderson's place there was a wooden platform built upon which they held dances.

Robinson, Lynda, E-mail from Lynda Robinson, 2001-09-12, 12 Sep 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Hi Shon,
Thanks for your emails, we have been watching the live coverage from New York and Washington, it's been on T.V. continuous over the last 30 or so hours and is just unbelievable. We can only hope that something like this never happens again.
Just been going through my notes and thought some of this maybe helpful to you. These are some stories passed down by Auntie Hilda (Franklin - Alice and Ina's sister) - I quote:-
We know Hermione married beneath her, she had something to do with the Danish royal court. Gunder Gundersen was to be made the Danish equivalent to an English baron. He refused the title and emigrated with his little family to get away from protocol etc. He didn't like the way the ordinary people were treated. There is a story that Agnes Marie was born in the bed that Queen Victoria slept in when she visited Denmark. Uncle George (Franklin) thought Gunder was an agricultural pharmacist in Denmark and also worked somewhere in the palace (may have been the case, for him to have met Hermione).
When they left Denmark, the Gundersens and Johanne Bahn went to England and lived in London for a year, this allowed Gunder to learn the English language and learn their customs. They arrived in Lyttleton, Christchurch, South Island, and while there Gunder was approached by either government or immigration

18 Aug 2020

Family Group Record

Husband **Thor GUNDERSEN**
Wife **Emilie Caroline RØDEL**

Sources (Continued)

officials and was asked to go to Mauriceville, in the Wairarapa where there were a number of Danish and Norwegian settlers. They needed an interpreter, as neither could speak the others language and Gunder understood all of them. He agreed to go and left his wife, children and sister in law in Christchurch until such time as he could send for them. The family started a laundry business there, whilst they waited for news that they could rejoin Gunder. Gunder and Hermione did not wish anyone to know their origins as they felt it would have created a barrier between them and other settlers. They said the past was past, and they had left it all behind them, Granny Franklin (Agnes Marie Gundersen) said the same thing. The fact that they were educated could have created a barrier, however anyone with an education was useful to the community as it was essential to have someone to deal with the local administration.

Gunder would write letters home for those settlers who could not read or write and read replies to them.

Agnes Marie ran the store and post office from her home (that little cottage I sent you a photo of, and raised 12 kids there !) after her husband, George Reuben Franklin, died of diabetes in 1901. She was also a midwife, often having

her patients stay with her in her own home. She smoked and cured her own ham and bacon, and also for some of the Danish farmers and they gave her joints of meat for herself and family. She had a small orchard, bottled and pickled her own fruit and vegetables as well as making jam etc. She starched the stiff collars of the best shirts for some of the men who worked at the timber mill. She also found time to crotchet and sew for her large family. The kids had to do most of the housework while Agnes was busy. Hilda says there was one time in

her early teens when she was taking the outgoing mail to the train and collecting the incoming mail. There were Maoris standing on the platform and she was very scared of Maoris because she had listened to stories of the recent

Maori wars. No way was she going to meet the train. That was one day the mail was missed.

Agnes Franklins home in Kopuaranga (the photo) was burnt down while she was away - the fire was caused by a hole in the chimney which was never repaired. Auntie Nell (Ellen) and her husband Charles Wright were living there at the time. Upstairs in the " dark room" were all Agnes's papers, so goodness knows what stories went up in smoke.

Hopefully, this is of interest to you, have you got Auntie Ruby's notes on the early days of Mary Anne Hurren ? I'll send them if you haven't. Think thats about all for now - it's a beautiful day here today, so I'm off outside to clear up branches etc of the pine trees we've had cut down.

Look forward to hearing from you.

Regards, Lynda.".

Individual Summary for
Agnes Marie GUNDERSEN-312[1,2]

Event	Date(s)	Place	Description
Born	12 Mar 1866	København, København amt, Danmark	
Christened			
Died[3]	7 Jan 1953	Otaki Railway, Otaki, W, New Zealand	
Buried[4,5]	9 Jan 1953	Mauriceville West, Wellington, New Zealand	
SealPar	26 Jul 1967	NZEAL	
Baptized	22 Oct 1960	NZEAL	
Confirmation			
Initiatory			
Endowed	12 Dec 1960	NZEAL	

Nickname:		AKA:	Married Name:
Sex:	F	ID:	
Created:	29 Aug 2007	Last Changed: 08 Feb 2024	FSID: KLYV-RPP

Parents

MRIN	Father	Mother
79529	Gunder Heinrich GUNDERSEN-456	Hermine Benedicte BAHN-457

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
33	George Reuben FRANKLIN-311	26 Feb 1885	LC, Mauriceville, W, New Zealand	19 Oct 1963	NZEAL

Notes

!M 1885 NZ Gen. Reg. cert. # 1457, issued 19 OCT 1959.
D 1953 NZ Gen. Reg. cert. # 6924, issued 19 OCT 1959.

Sources

1. Robinson, Lynda, E-mail from Lynda Robinson, 2001-09-12, 12 Sep 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Hi Shon,
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Look forward to hearing from you.

Regards, Lynda.". Info about her life.

2. Shon R. Edwards, 12 Sep 2001. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre-genealogy@juno.com, (801) 444-3445.
3. *Obituary and bereavement notice of Agnes Marie Gundersen*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Electronic scan in pos. of Shon R. Edwards.
4. *Tombstone of Agnes Marie Gundersen*, Lynda Robinson, P. O. Box 137, Masterton, New Zealand. Electronic scan of color copy in pos. of Shon R. Edwards.
5. *Obituary, photo, and other misc. newspaper articles of Agnes Marie Gundersen*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Electronic scan in pos. of Shon R. Edwards.

Individual Summary for
Alice Hermina FRANKLIN-43[1]

Event	Date(s)	Place	Description
Born[2,3]	25 Sep 1885	Mauriceville, Wellington, New Zealand	
Christened			
Emigration[4]	5 Aug 1915	Sydney, New South Wales, Australia	
Died[5,6,7]	30 Nov 1936	Winder, Franklin, Idaho, USA	Diabetes
Buried	8 Dec 1936	Preston Cemetery, Preston, Franklin, I, USA	
SealPar	19 Oct 1963	LOGAN	
Baptized	3 Feb 1907	New Zealand	
Confirmation	Feb 1907	New Zealand	
Initiatory			
Endowed	7 Sep 1916	SLAKE	

Nickname: AKA: Pinkie Married Name:
Sex: F ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: KWZC-K2V

Parents

MRIN	Father	Mother
33	George Reuben FRANKLIN-311	Agnes Marie GUNDERSEN-312

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
27	Edwin Sildon EDWARDS-42[8,9,10]	4 Apr 1904	PC, Dreyerton, W, New Zealand	7 Sep 1916	SLAKE
32	Joseph Thomas TAYLOR-916	20 Mar 1935	of, Winder, Franklin, Idaho, USA	Sub 11 Nov 2008	

Notes

Alice Hermina Franklin Edwards Taylor
Born 25 September 1885 in Mauriceville, Wairarapa, New Zealand
Married Edward Sildon Edwards 4 April 1904
Married Joseph Taylor 20 March 1935
Died 30 November 1936 in Winder, Franklin, Idaho
Children include: Ruberta Mary, George Franklin, Rubin Douglas,
Edwin Clarence, Felix Henry, Allen Joseph, and Leland Sildon

Compiled by a Grandson, Clifford H. Edwards

The following is an outline and transcript of my Grandmother Edwards funeral:

Choir .....Oh My Father
Prayer.....William A. Swenson
Choir.....I Need Thee Every Hour
Remarks..... President W. K. Barton

Notes (Continued)

Remarks.....President O.D. Romney
Remarks.....Brother Melbourne Romney
Vocal Solo.....Brother Alma Johnson
Remarks.....Brother Joseph Dunkley
Remarks.....Brother Palmer
Remarks.....Brother Bryant Meecham
Trio— The Bennett Brothers.....Whispering Hope

Remarks.....David G. Eames
Remarks.....Brother Ingram Smith
Closing Song.....God Be With You
Closing Prayer.....Charles Taylor
Gravesite Dedication.....J. Green Taylor

Remarks by President W. K. Barton

I sincerely trust and pray that the few minutes I stand before you that I may be guided by the Spirit of the Lord and I am sure I will because I believe it is your desire as well as it is mine. I am pleased to respond to the request to say a few words at these services, to pay respect to Sister Alice Edwards Taylor, for in my heart there is a feeling of love and gratitude by my long association with her.

A good many years ago while I was acting as Second Counselor in the Oneida Stake, I was requested by the Presidency of this stake to visit the Whitney Ward and ask the Bishopric to arrange to care for, and assist a widow with six small children. This was brought about by the fact that in a few wards there were so many who were unable to secure work and provide for themselves that it was taking more funds than the ward had, both in fast offering and tithing. Brother Joseph Dunkley and Counselors answered immediately that they would be ready.

Later on after her children had matured and passed through the grade schools, she had a desire to come to Preston, where they could enjoy the privileges of High School. Between the presidency of this stake and the bishop of the First and Whitney Wards, arrangements were made by which their home in Whitney was disposed of and funds obtained from the members of the Whitney Ward, to secure a home for the widow. She was placed in the home and lived there until her marriage to Brother Taylor.

During her lifetime in Preston she worked for us in the stake office and I came in almost daily contact with her. She brought to me at times letters from her mother and let me read them. Time will not permit me to tell you all of the experiences I have had with Sister Taylor, but during it all I found a real Latter Day Saint, and that is saying a lot. A woman whose faith was unshattered, a woman whose integrity, honesty, and sincerity I had no reason to question. And the same with her children. They were all real honest, sincere members of the church.

Sister Edwards Taylor was born in New Zealand, September 25, 1885. Her father was George Reuben Franklin and his father was Robert Benjamin Franklin, who immigrated to New Zealand from England, being one of the first white settlers there. Her mother was Agnes Gunderson, who came to New Zealand from Denmark when she was eight years of age.

It seemed that Sister Taylor was preserved for a great mission. At certain periods of her life, even at birth her life was despaired of. When she was eighteen and just before her marriage to Edwin S. Edwards, she had her clothes burned off and lay for months between life and death. Later in life she contracted the ailment that finally brought an end to a beautiful life.

She was the eldest of a family of twelve, eight girls and three boys. Her mother, her brothers, and all but one of the sisters survive her. Her father died when she was fifteen and she was required to support herself. This she did until her marriage.

Soon after they were married, they came in contact with the Mormon missionaries and were thoroughly enthused with the gospel.

They were baptized into the Church at the time of the birth of their second child. Their

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faith never wavered from that time on, even though they were the only members of either family to become members of the church, and met with a great deal of opposition. Unto them were born six children, the last, three months after the death of Brother Edwards, in April of 1913. They had a burning desire to immigrate to this country and after his death the desire became strong in Sister Edwards, even though her family was against it. It was finally accomplished eighteen months after the death of her husband when she set sail with her six children for man unknown land, leaving behind home and country, relatives and friends, all for the sake of a great faith. Her one big desire was to be accomplished—to be sealed to her husband and children in the Temple of the Lord, and to raise her children in the Gospel and in Zion. During the last two or three years of her life she often remarked how blessedly happy she was to see her children all married in the Temple.

Two years ago when she became the wife of Brother Joseph Taylor, she undertook another great mission— the raising of his small children, left motherless through the death of Sister Taylor. Her influence was felt and is left impressed upon this family. She was very happy through this union and expressed herself many times as being devotedly attached to Brother Taylor and family.

She was always a willing worker and has filled responsible position in the Church. Her life has been one of faithful service and she always inspired faith in others.

"What more can he say than to you he has said, you who unto Jesus for refuge have fled," says the song we so often sing in meetings and church gatherings. What more can Sister Taylor say. What more can she do than she has done? She has done here best. Can you do more than that? Your best. God knows her heart, God knows her life. He knows what she would think. He knows by her experience the message she has left for the rest of us, for both she and Brother Taylor have told me of their happy union.

Brother Taylor is called upon now to part with his second loving companion. May God bless him and comfort him. This body of Sister Taylor's will be laid away in Mother Earth, there to remain until it shall be called forth by her husband in the resurrection. This body which is a part of the souls which God permitted to come here, will take, it's place among the older bodies nevermore to die. Just let me read a little statement from President Brigham Young. "And when we look in the grave and realize that this body will be absorbed by Mother Earth and afterwards there will be little there to indicate that it has been laid there." It would seem from that stand pont, that it would be impossible to be again assembled into a body. But it will be. Sister Taylor will be the mother of these children again, the wife of her husband and they will go on through eternity together. And what a satisfaction it will be and what a satisfaction there should be to those who love her and are dear to her. Like President Young said about our bodies, they are only a partner to us and though they may be old and withered, broken and bent with age, death is sown in our mortal bodies. The food and drink we partake of are consecrated with the seeds of death, yet we partake of them to extend our life until our allotted work is finished.

When our tabernacle is in a state of righteousness, it is sown in the earth to produce an immortal fruit. Yet if we live our holy religion, it will not become dull and stupid, but as the body approaches disillusionment the body will take a firmer hold on that spirit. Behind the veil sparkles gems of intelligence, frail and shining. As far as I know, the Mormon Church is the only denomination that makes a claim of a resurrection so complete as is illustrated here. What a horrid thought that this shall be the end of our association and acquaintance with Sister Taylor. God forbid that his shall come to anyone.

May he plant in our hearts a feeling that all is well with Sister Taylor, and that if we who are left behind are faithful as she has been, we too shall be taken into that paradise of happiness where she has gone. There to live in peace under the direct guidance of our beloved Savior, Jesus Christ.

My God console Brother Taylor, who is left now the second time, that he may gladden those children's hearts; that they may be reconciled, and edified and strengthened through their faith in God. May the Lord console us and help make us understand that we are heir to that throne.

I ask for these blessings, and all others that may be proper at this time, in the name of Jesus Christ, Amen.

Notes (Continued)

Remarks by President O. D. Romney

It seems to me that I am making your acquaintance and becoming more and more familiar with the little town of Preston through the many funerals I have attended here since my return from New Zealand.

I am sure Brother Taylor will pardon me if I speak of this good woman as Sister Edwards, for I have always known her by that name. I am satisfied that I have had the longest acquaintance with Sister Edwards of anyone here, and I do wish with all my heart that I had known her longer.

When I went on my first mission to New Zealand, she was just a small girl. And while speaking of my mission, I am reminded of my leaving home my young wife with a girl three years old and a baby ten weeks ole to go on my mission. I was gone from them three and a half years. While in New Zealand, I formed a love and acquaintance for Sister Edwards and her people which has lasted with me til this day. I am sure that it will be with me a long as I live, and I really believe it will go into the next world with me.

Sister Edwards, I think, knew what I thought of her, for we often corresponded with each other. Let me tell you, as Brother Barton has reminded you in his splendid talk, of what I did in getting Sister Edwards to this country.

Having lost her husband and being left with a family of six children, I knew how anxious she was to come to Zion. She wrote, "Oh isn't it going to be possible for me to come to Zion? Won't you do what you can for me, Brother Romney?" Her pleadings were so strong that I did all I could and I finally succeeded in talking with President Lund (note: most likely Anthon H. Lund, First Counselor in the First Presidency with President Heber J. Grant). I told him of this good woman, way off in the islands of the sea with six little children, wanting to come here. He said, "President Romney, it will be quite necessary to see that they are not paupers and that there will be no objection to their coming into this country. I took upon myself the responsibility of having them come and live in our home. It was two weeks before we could get them located in the little home in Forest Dale were they lived a short time. Like Brother Barton said, they weren't being taken care of just as we would have liked, for in a crowded city there are so many poor. I took up the labor with Joseph Miller and asked him what he thought about getting a home for Sister Edwards and her family somewhere in the country. Not that we wanted to get rid of this beautiful woman, but we loved her so dearly that we did not like to see her go without so many necessities of life. We succeeded in getting her a home here in Whitney, and afterwards she came to your city. I used to come this way once in a while and visit with her. Each year I wrote many letters, and I received some very nice ones from her in return also some from these good boys.

I want to tell you that I love this family. I wired back to Frank when he said that the family wanted me to come her and speak, and I told him that we loved his mother and would come.

I sympathize with all my heart, as I have said, with this good man Brother Taylor. What a blessing that he came into her life as he did. How deserving she was of such a man as this. Think of the sacrifices that she made in taking care of this young family all alone in New Zealand, and then to make that trip of 10,000 miles across the sea, not knowing what she would meet with here. Bravely and courageously she stood it all. I want to tell you children that one of richest treasures in life came to you in having such a mother.

"Mother is the sweetest word, in all the world to me. Wherever I may wander, wherever I may be, the very thought of Mother— her loves unfailing cheer, will always be a comfort , though she be far or near."

I thought of these words because you see I lost my Mother years ago, and I know what you are going though exactly. But you have been blessed through it all, and you are not going to be forgotten, even though Mother is gone. She will think of you more than ever, and this good man Brother Taylor will still be with you.

"She never closed her eyes in sleep, till you will all in bed: On party nights till you came home she often sat and read. You little thought about it then, when you were young and gay. How much the Mother worried when you children were away, you only knew she never slept when you were out at night. And that she waited just to know that you'd come home alright.

Notes (Continued)

Why sometimes when you'd stayed away till one, two, or three. It seemed to you that mother heard the turning of the key. For always when you stepped inside she'd call and you'd reply, but were all too young back then to understand just why. Until the last one had returned she always kept a light. For Mother couldn't sleep until she'd kissed you all good night. She had to know that you were safe before she went to rest. She seemed to fear the world might harm the little ones she loves the best. And once she said when you were gown to women and men. Perhaps I'll sleep the whole night through: I may be different then. And so it seemed that night and day you know a mother's care. That always when you got back home you'd find her waiting there. Then came the night that you were called together round her bed. 'The children all are with you now,' the kindly doctor said. And in her eyes there gleamed again the old-time tender light. That told she had been waiting just to know you were alright. She smiled the old familiar smile and prayed to God to keep, us safe from harm throughout the years, and then she went to sleep."

I understand this is just about the way Sister Edwards closed her life—she went to sleep. How often we find it better to go to the house of mourning rather than the house of feasting, for there our very souls are fed and broken hearts are healed, in a measure—may it prove so upon this occasion. The profusion of flowers, this large gathering of friends show the high esteem you have for Sister Edwards, the departed one, and your appreciation for her contribution to your ward. I think we are often too reserved in giving praise and credit where and when it is due. "There are more people in this world hungering for kindness, sympathy, comradeship, and love than are hungering for bread." We often refrain from giving a hearty word of encouragement and praise, or congratulations to someone, even where we realize that our feelings are not known for fear of making them conceited or over-confident. There is a saying "There is more chiseled flattery on tomb-stones than was ever heard in life by the dead those stones now guard." Death often makes us conscious of many virtues overlooked while in life. If Sister Edwards had only heard the words of praise this day honestly spoken of here while she was living, what an inspiration to her when weary, worn and worried. At any rate let us speak well of the dead. Remember their strength and forget their weakness and give expressions of honor, love and sorrow that fill our hearts for them. God bless sister Edwards' memory.

Now Ruberta, you are young, but you have had wonderful training. These boys are younger than you and will look upon you as their guiding star. Let it shine that they may be willing to listen to you in the absence of their dear mother. You know it isn't every family Frank and you the boys, that is blessed with such a beautiful, sweet, lovely mother as you have been. God has not blessed all women with such a beautiful face and charming disposition as she had. Don't forget them, don't forget her, and remember she is still watching which way you are going. My dear friends, you will be good, you will remember what the Gospel has done for your mother. Have the good old-fashioned faith that she had. Once in awhile drop me a line and you will not go short of an answer. God bless you and take care of you and Brother Taylor, I am really delighted in having met you, how fortunate Sister Edwards was in meeting such a fine companion. God strengthen your back and prepare you for the load you are called upon to bear. I pray in the name of Jesus Christ Amen.

Remarks by Brother Melbourne Romney

I hardly know what I can add to what my father has said. I came here today to join the mourners and not to occupy this position.

I was but a young boy back in the year 1911 when I first met Sister Edwards in New Zealand. Later I came home and filled another mission in the Northeastern States. I was forbidden of knowing her very well in New Zealand as I spent my time with the Maori speaking people. But having lived in my father's home, I came to know her very well and have visited with her on many occasions.

These boys do not remember me, but I remember them and Rubetra. I know the love this woman had for her family. I marveled at her accomplishments too, for her nerve, let alone her fortitude. She must have had the Spirit of God behind her, more than that, the power of God, to come 10,000 miles from her native land to a place she knew nothing of. But in all

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due respect to Sister Taylor, I believe that she knew that my father would be here to help her out. He has devoted weeks, months, and years to helping of her good family. And I have always heard, where much is given much is expected, and my father has fulfilled this bill.
One thing that I am happy for is the Spirit and faith that God has given unto me. The Lord has said, "Blessed are the pure in heart for they shall see God." I don't know of a woman with the suffering, cares, and hardships that Sister Taylor had to come through, that is entitled to the blessings of the Lord as she is. There are blessings coming to all that try to do what she has done.
If these children will only understand and try to remember that the sacrifices that this woman has gone through for them, is an exaltation of God. You have read of great men and women, who have had the very best, but none of them are going on to Heaven with a finner cortege than this woman. She is dressed in the holy robes of the priesthood that leads to heaven.
"For in my Father's house there are many mansions." Sister Edwards has gone to dwell in her mansion on high. As far as I know, she is entitled to the mansion that God has promised to prepare for us, and she is preparing a place for you too. I am sure that if each and every one of you will try to attain the height reached by your mother that you can rest assured that she will prepare your mansion and I pray that you will be worthy to step over the threshold that she is preparing for you.
I trust that the Lord will bless each and everyone of us and that we will do good to those less fortunate than we. With these blessings asked, I do it in the name of Jesus Christ, Amen.

Remarks by Brother Joseph Dunkley

I can truthfully say that I feel honored in being asked to say a few words in behalf of the family on this occasion. I trust the few minutes I may occupy that I may enjoy the same good spirit enjoyed by those who preceded me.
My acquaintance with Sister Edwards and her family dates back to 1916 when I first met her and her small children. I well remember the night when she arrived in the Whitney Ward. We were having a singing practice that night, in the school house, and my counselors were away so I asked Brother Fred Rallison to go with me to get Sister Edwards. About eight o'clock she got off the train and the conductor helped the little children off. She stood there with a baby in her arms and five little children by her side. It was there my heart went out in sympathy to her, and I felt she had made more sacrifices than I had ever made or probably ever would. She had come from a far away land, not knowing a single person in this community except Brother Bryant Meecham and possibly Sister Meecham.
Like Brother Romney has said, if I call her Sister Edwards you will forgive me, for it comes natural to call her that. To make the meeting more sad to me, when we had arranged for them to come to our home and remain there until we had prepared a home for them, we noticed by the light of the moon that one of these children had broken out with a rash and we figured it was small-pox. Most of the people were frightened of the family that evening, but they offered bedding and rugs, and it was not very long until they had comfortable sleeping quarters. The picture of this good Sister, landing in this strange land among a strange people, has lasted in my mind all these years. It seems to me that I have known no one who has made greater sacrifices for the gospel than has Sister Edwards, and she had accepted her mission and kept her faith.
Good Brethren and Sisters, if anyone is entitled to a crown in Heaven, she is. I believe she will have more stars in her crown than any of us. We are born under the covenant, and I feel proud that I have been.
I want to say, Brethren and Sisters, before Brother Joseph Taylor, this is one person who came into may life that I was well acquainted with whom I never heard say a bad word against another person. All the while she lived in Whitney, six or eight years, there wasn't a week passed that she wasn't visiting in our home, and I never heard her speak one disrespectful word of anyone.
She was wonderful, my Brethren and Sisters, and I feel that Brother Taylor was blessed in

Notes (Continued)

having her in his home. And I am thankful that she had this experience, of going into his home and being the mother of those small children. I am sure she enjoyed it, because she told me so. I met her on the street and asked her how she liked it, and she said, "Oh, "Bishop, I am enjoying life, I have one of the best men I have ever known. He couldn't be better to me than he is. I enjoy working with these little children and being a mother to them."

Who could perform a greater work than Sister Edwards has performed? Who would be willing for the Gospel's sake to make that long journey from a far-away land, without a husband, and with six little children, come here a stranger among strangers?

I feel that I have taken up enough of your time, I pray that the Spirit of the Lord may comfort Mr. Taylor, and he will be a comfort to these little children. I pray for the boys and Ruberta, one of the sweetest girls I ever knew. I hope they will emulate the spirit of their mother's life. She was devote to each and every one of you and her desire was that you would continue serving the Lord.

I pray that you may continue the example and beautiful life this woman has lived. I ask it in Jesus' name, Amen.

Remarks by Brother Palmer

My dear Brethren and Sisters, I am honored this afternoon to be asked to say a few words in these beautiful and unusual services. I say unusual because we are honoring an unusual sister here today. As it has been stated, we did appreciate this good Sister and while it has been my privilege to know her only since the time she married (Apparently a page missing)

May you have strength and courage to withstand earths trials and temptations, that you may surmount any obstacles that my enter your path which will deprive you of his great blessing that awaits you if you live the Gospel. You shall meet your mother and father and give an account of your earthly labors, and our Heavenly Father , who is Father of all and who destined for you your earthly mission. We consented gladly to come here to partake of these blessings which earth has to offer us.

I am sure that you will remember your mother always, that she will be a light unto you. I am sure that Brother Taylor will not forget her. The short time she has been in his home she has left a stamp worthy for them to remember, a wonderful influence to these little girls who needed a mother so badly. She has no doubt fitted into their lives very well those two years.

I pray that the Lord will bless them and comfort Brother Taylor and make him equal to the tasks and responsibilities given to him.

God is kind. May the Lord bless one and all of us, my brethren and sisters, that we may appreciate the gospel, that we may appreciate the testimonies that have come to us. May the life of this good sister give us courage and a greater desire to live and to fulfill our mission in life to the best of our abilities so that when our time comes it cane be said of us that we fought a good fight, that we have finished our work and are deserving of the crown that is in store for the faithful.

This is my prayer and I ask it in the name of Jesus Christ, Amen.

Remarks by Brother Bryant Meecham

My brethren and sisters, there have been a lot of good things said here this afternoon and I feel it would be almost useless to try to say more than what has been said as this meeting has been an incident in itself. There have been no formalities gone through here. It has been one that has bespoken the love, respect, and gratitude in the hearts of these people of one who has been faithful in the Lord's service and I do wish, if wishes could be granted, that one more person could be here today. That is the mother of Mrs. Edwards, Mrs. Franklin. Brother Romney referred to Mrs. Franklin and his acquaintance with her.

It was about 23 or 24 years ago that I became acquainted with Sister Edwards and her good

Notes (Continued)

family, then but small children. Only a short time after becoming acquainted with them in New Zealand, at Auckland, Brother Edwards was stricken with sickness and passed away. She became a widow, left alone. She didn't know what to do. She wanted to migrate to America and her going was talked of pro and con. She asked the advice of the Elders, and to my knowledge none of them encouraged her to come to Zion with the thought that the road was all roses, that nothing was wrong. I know that many times as I talked with her I told her not to come here with the idea that the people were all perfect. That there were trials. and temptations here as well as over there. It mattered not what was said—Zion was her goal. Her desire was to bring her children here to grow up under the influence of the gospel. That was her prime objective, her soul was given to her children, and she wanted only to see her children grow up under the influence of the gospel. During this time Mrs. Franklin her mother and even Mr. Franklin, her father, were saying, with a spirit of criticism, that she should not go. If Mrs. Franklin were here I would be pleased to ask if she now regretted the migration of her daughter and her grandchildren. I see her in her home only a few days hence receiving a letter that will tell of the passing of her daughter. I can picture in my mind the spirit that will prevail in that home with her brothers and sisters. They have a fond love and affection for Sister Taylor and her children. And if Sister Franklin could be here on this occasion it would be a joy to me and a satisfaction for her to hear the words of praise that have been given here today for her daughter, for the life that she had led, and the esteem and love that she has held in this community and among these people—to know that we have the love for her that she has not been cast adrift. I believe from the bottom of my soul that these things would be a convincing testimony to Mrs. Franklin, Sister Edwards' mother.

Brother Taylor, I have always known her by that name, and I have a habit of calling her Sister Edwards. Habit is sometimes a strong thing in life. It seems to me there are many kinds of heroes in the world, in war and life. But, can you imagine a greater heroine than one who starts out as she did and cross the many waters, not knowing what she would find here. All this has been pictured to us today by Brother Barton as well as Brother Romney. To me it has always been a picture of heroism. And what moved her to be a heroine? And what was the spirit or influence to make her do it? Her mother appealed to her and asked her not to come here. Her husband had gone, he had left her with a small family. She didn't know where her bread and butter was coming from. Her mother said to her, "Alice come down here where we are and we will provide for you. You shall not want. We shall care for you, but please don't go to America." And so she pled in word and letter for her not to go. All those pleadings were in vain. They had no effect on her. So remembered the sayings, "Those who do not heed to me and will not leave mother and father, sister and brother, are not worthy of me." These were great considerations I asked myself and the question so embodied in my mind, if my parents and brothers and sisters would come out and plead to me under such conditions, whether I would yield to the Spirit of God and the Gospel or not. I think it was a marvelous thing. I remember the time when President Grant stood by Elder Widsoe's mother's grave. She too had been converted into Mormonism. She had two boys whom she cherished. And she gave her whole life for them. That was her whole objective and aim in life, to take them to Zion and have them grow up under the influence of the gospel. President Grant made reference to this as one of the greatest heroines of life. What a heroine Sister Edwards was with her live, her devotion, and her faith in the gospel. She didn't come here for life's pleasures. She didn't leave father, mother, sister, brother, friends, and relatives there to come here for the pleasure of making a living. She came here for the gospel, for its principles, for its benefits, and for her family to have the benefits of the gospel. Here sits before me five of the family that migrated. Six of them came and one passed on before her. Five are here and they are all married and married in the temple. They have taken upon themselves the covenants that they could not receive in any other place. The blessings which will come from that are theirs. What more could she do as Brother Romney asked. Her life's work has been consecrated along that line.

I do pray for these children, that the Spirit of the Lord will direct them. That they will always be faithful to the memory of their mother and remember her lessons and the example she set. She has gone to the Great Beyond where there is a great work for her to perform.

Notes (Continued)

She has may relatives that have passed on, but she is the only one belonging to the Church. She has a wonderful mission to perform as she has many to convert.
May God help us to live a live to be worthy of the blessings in the hereafter as Sister Edwards is, I ask in the name of Jesus, Amen.

Remarks by David G. Eames

Brethren and Sisters, as these splendid services draw to a close, I am reminded of the statement, "It is sorrow that builds our shining ladder of golden rounds." In the parting of this Sister and wife, I would like to say a few words of sincere sympathy to the family in behalf of the stake presidency and the members of the stake. We know of her devotion and integrity through long years of experience with her as a officer of the church.
If the life of this sister is an indication of the stability of her family of her mother, her brothers and sisters that are yet in foreign land, we would like to say to them, "seek your Father in Heaven, for the testimony of the divine work of the church, commonly known as Mormonism, that at a future day you might enjoy the association of this daughter who has been outstanding in faith, devotion, courage, and in motherhood, to her children, church, and community.
So Brethren and Sisters, I have enjoyed and appreciated the testimony of my brethren, the splendid songs, and music that have been rendered in honor of motherhood, faith, and devotion this woman has given to her church and to those two groups of children. I believe that I can express their thoughts in the words of another when he said, "God bless her sacred memories. Oh, may my footsteps ever tread, the path she chose for me, that when I meet her fact to face she will gladly welcome me." May that be your desire, may it be your preservative in the future and mine, and all of us may better qualify for our usefulness and service from our acquaintance and association with this good woman, is my prayer in the name of Jesus Christ, Amen.

Closing Remarks by Brother Ingram Smith

My Brethren and Sisters, I believe that a bishop of a ward feels the loss of a faithful supporter much more than you realize. You really lose a lot when you lose a good supporter such as Sister Taylor. She has completed a wonderful mission on this earth. She left the islands and came her with six children. Her greatest ambition and desire were to have her children and her husband sealed to her, and she wanted each and everyone of them to marry in the temple. This has been done. And near the end of her life it seems to me the Lord was to present a guardian to counsel these children. Brother Joseph Taylor was chosen as this guardian. Sister Taylor has been married around a year and a half, and now she has finished a wonderful work.
There is one thing that has not been mentioned in this meeting today, that is the love that exists among those two families and the love those boys and Ruberta have for Brother Taylor. The night Sister Taylor died, Brother Winger and I were called to the home about seven o'clock and we thought she would get along splendidly. At eleven-thirty I was told she had passed away and we found the family at the home of Ruberta. Ruberta asked Brother Taylor to spend the night with them, but no, Joseph said he would go home to his little girls, that he felt they needed his comfort. Ruberta said, "Father, I am going home with you."
One of Sister's Edwards' boys accompanied us out to the car, and he said "When you speak to Brother Palmer tell him that he can't say anything too good about Brother Taylor, and tell him we love him more than anybody knows."
The Sunday before her death we organized our genealogical work and she was put in secretary. We really thought we would get a lot of help from her.
I ask the blessings of the Lord to be with Brother and Sister Taylor's families and I do so in the name of thy Son, Jesus Christ, Amen.

In behalf of the family I wish to thank all those who have helped them since they came to

Notes (Continued)

this country. The dedicational prayer will be offered by Brother J. Green Taylor, Brother of Joseph.

!M 1904 NZ Reg. Gen. Registration: cert #12355 issued 27 MAR 1961.
D There is a complete copy of funeral in my Book of Remembrance - SRE. Gives valuable life history information also.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. *Vital Records - New Zealand - Civil Registry*, Registration number/Te Tau ā-Motu 1885018534, Levin House. "Alice Franklin, female, born 25 Sep 1885 in Mauriceville. Mother: Agnes Marie Franklin, née Gunderson, age 19 born in Copenhagen, Denmark. Father, George Reuben Franklin, age 23, born in Motueka, Nelson, New Zealand."
3. New Zealand Government, *Civil Registration - New Zealand - Te Tari Taiwhenua - Internal Affairs* (Wellington), Order # 1885/18534., Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. https://www.bdmhistoricalrecords.dia.govt.nz/.
4. *Emigration record of Alice Hermina Franklin Edwards and family*, 5 Aug 1915, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Scanned copy in pos. of Shon R. Edwards.
5. *Headstone for Alice Hermina Franklin* (photo in possession of: Shon R. Edwards), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Alice E. Taylor, 1885-1936.".
6. *Report of death of Alice Hermina Franklin*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Electronic copy in pos. of Shon R. Edwards.
7. State of Idaho, *Civil Registration - USA, Idaho* (1933: Idaho), 1936, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Death certificate.
8. *Marriage certificate of Edwin Sildon Edwards and Alice Hermina Franklin A of B*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Scanned copy in pos. of Shon R. Edwards.
9. *Marriage certificate of Edwin Sildon Edwards and Alice Hermina Franklin, B of B*, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Scan in pos. of Shon R. Edwards.
10. New Zealand Government, *Civil Registration - New Zealand - Te Tari Taiwhenua - Internal Affairs*, Order # 1904/2482. Note that groom's surname is spelled Edward.

Individual Summary for Anne MARBURY-24854[1]

Event	Date(s)	Place	Description
Born	1591	Alford, Lincoln, England, United Kingdom	
Christened	20 Jul 1591	Alford, Lincoln, England, United Kingdom	
Died	20 Aug 1643	New Amsterdam, Westchester, NY, USA	
Buried		Pelham Park, New York City, NY, USA	
SealPar	8 Mar 1944	SGEOR	
Baptized	21 Mar 1931		
Confirmation			
Initiatory			
Endowed	6 May 1931		

Nickname:		AKA:		Married Name:	
Sex:	F	ID:			
Created:	29 Aug 2007	Last Changed: 08 Feb 2024		FSID:	

Parents

MRIN	Father	Mother
9630	Francis MARBURY [Reverend]-24972	Bridget DRYDEN-24974

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
9619	William HUTCHINSON-24853	9 Aug 1612	L, L, England, United Kingdom	29 Sep 1952	LOGAN

Notes

!NOTE: Anne Marbury was born in Alford, Lincolnshire, England and christened there in the Church of England, 20 July 1591. She was the third of fifteen children born to Reverend Francis Marbury and Bridget Dryden, second cousin to the poet John Dryden. Her mother's ancestry traces to families of English nobility and to Royal lines, even back to Alfred the Great and Charlemagne.

Anne's father was a minister in the Church of England in Alford and in London. He was once put on trial for his unorthodox teachings, but he made peace with the church. His grandfather was Mayor of Lincoln (d. 24 may 1565).

In 1612 Anne Marbury married William Hutchinson in London. During the next twenty-two years they resided in Alford where fourteen children were born. Two daughters and a son died there.

To flee religious persecution, Anne and William decided to emigrate to America. This wealthy family was willing to give up the ease and safety of England for the barren wilderness of the New World in order to follow the exiled minister of their choice, John Cotton. It took great courage, a trait of character Anne displayed throughout her life. Anne was high minded, charitable, and a devout Christian. She displayed early an independence of thought and a firmness of conviction in religious matters, for which she would

Notes (Continued)

later have to pay a penalty. But in time she would be honored as the most conspicuous woman in the Eastern Colonies, and she has been called "the most intellectual woman of her century in all America."

On the 18th of September, 1634 Anne and William arrived in Boston Massachusetts Bay Colony on the ship "Griffin," with ten children. The 15th child was born there two years later. Life in the hardy village of Boston, particularly for women, was hard, monotonous and depressing in 1634. In these grim surroundings Anne Hutchinson brought new light and new life, dispensing medicine, wisdom and cheer in ample proportions, beloved by some, respected by all. Indeed, Governor Winthrop, whose wise benevolence was tempered with harsh Puritan justice and suspicion of female "meddling," complained that "Mrs. Hutchinson, a woman of ready wit and bold spirit," who "brought over with her dangerous errors" of religious belief, was more sought out "for counsel and advice than any of the ministers."

Anne Hutchinson was not deterred by the growing resentment among the Elders of the colony against her views and outspokenness. New suspicions and jealousies were stirred when she founded the first "woman's club in America--a meeting in her home for women to discuss the previous Sunday's sermon. Wives and daughters, excluded from the similar discussion traditionally held by the men and bored by their harsh week of labor, flocked to her house. As Anne expounded more and more of her own views, the crowd of women--and men, too--who came to hear this new gospel and enjoy her warm hospitality became increasingly large.

When Governor Winthrop and other Elders rejected her beloved brother-in-law, John Wheelwright, as assistant to John Cotton, the suspicions and jealousies were intensified. Anne stated publicly that only Cotton and Wheelright, of all the ministers in the colony, were worthy of attention. Her brilliant analysis of prevailing theological doctrine cut behind the accepted words and phrases of the other ministers, bringing fear and anger to their hearts as well as increased numbers to her meetings. What right had this mere woman, never ordained as a minister, to preach a divisive gospel? By what authority did she stress the grace of a believing heart over outwarad evidence, canon laws and church attendance?

An attack on the church was an attack on the state under the Puritan theocracy governing Massachusetts. John Wheelwright was censured, then tried and later banished for sedition and contempt. His friends who signed a petition on his behalf were deprived of their weapons. The "Hutchinsonians" who held public office were then defeated in the May 1637 elections. And finally Anne Hutchinson herself was brought to trial before the General Court.

The woman who stood trial, head unbowed, before the General Court of the Massachusetts Bay Colony on that raw winter's day in 1637, was indeed dangerous, according to the charges presented: "One of those who have troubled the peace of the Commonwealth and the churches". . . "not fit for our society". . . the "cursed fountain" of "all the mischief and all those dastardly things which have been overthrowing" law and order in the colony. The great and good Governor John Winthrop himself presided over the court and tongue-lashed the defendant with accusations and contempt. With him, their manner as stern as the rocky shores of New England on which they had carved out a new beachhead of civilization, the magistrates, deputies and ministers of the Colony sat with rigid scowls, determined to punish and humiliate this evil source of criticism and heresy.

The defendant before them--enfeebled in body, depressed in mind but invincible in spirit--did not fit the picture of a dangerous criminal being tried by a great state in an historic trial. Anne Hutchinson was a forty-six-year-old housewife and mother of fifteen children and expecting another, incapable of violence, disloyalty or duplicity. She stood, weary and alone, in

Notes (Continued)

open court to face her accusers, denied the right of counsel or even the steadying presence of a friend. She knew she had no prospect whatsoever of persuading the court or governor of her innocence, and very little prospect of being treated with the leniency her sex, her high standing in the community, and her gentle nature might otherwise deserve. Yet, rather than recant and throw herself upon the mercy of the court, Anne Hutchinson not only defended but reiterated even more strongly the religious views she was accused of preaching to others.

Legend had it that the trial was held in an unlighted, unheated church in Newtown, in order to discourage Anne's friends from crossing the Charles River and marshes to support her. The weather was raw; the ice was already piling up on the banks of the Charles. In this gloomy courtroom the fundamental right of free worship, which someday all Americans would enjoy, was being defended by a lonely woman.

Ruthlessly and unfairly cross-examined by the openly antagonistic civil and religious authorities she had challenged, Mrs. Hutchinson replied with determination and candor to those who sat in biased judgment on her. More than once she clearly had the better of the argument with her more-learned judges. She had even the temerity to ask that the ministers who were witnesses in their own case (as well as judges) be required to take an oath to tell the truth! She was given every opportunity to repent, to back down, to discard her dangerous beliefs and teachings, but she would not. And so the official journal of the Massachusetts Bay Colony records that one "Mrs. Hutchinson, wife of William Hutchinson, being convicted of traducing the ministers and the ministry of this country, (was) thereupon banished."

Later, Anne's youngest sister, Katherine, because of her religious views, was imprisoned in Boston and cruelly whipped. Thus these Marbury sisters were among those leaders who fought for the right of religious freedom, an ideal which became, over a century later, one of the fundamental guarantees of the American Constitution.

Expelled from Boston, excommunicated from the church, pursued for the rest of her life by the wrath of the elders, she helped to found a new settlement of religious freedom in the wilderness of Rhode Island.

It was in the Spring of 1638 when Anne joined her beloved Will, who had earlier gone to find a home in the settlement of Aquidneck, later called Rhode Island. With her went many of her followers and the following nine children: Francis, age 17, Bridget, Samuel, Anne, Maria, and Katherine, together with the small ones, William, Susanna, and two-year-old Zuryell. Edward, the eldest son, was one of the first settlers of Newport, Rhode Island but then returned to Boston for business; he died of wounds incurred during the King Phillips War. Richard is supposed to have stayed behind in Boston; he is next heard of in London.

Persecution followed Anne to Rhode Island. It appeard that Massachusetts would claim jurisdiction over the colony there. Her husband died in 1642, and without his loyalty and protection, his widow moved, with six of her children, into the New York wilderness. She and her family sought a haven near the Dutch settlement of New Amsterdam, in Westchester County, New York. She built the first house in this area.

On August 20, 1643 the settlement was attacked by Indians. They at first appeared to be friendly, but when the dogs were tied the Indians cruelly tomahawked the devoted mother and all her children, save one, the nine-year-old daughter Susanna. They burned the house and carried Susanna into captivity. she remained with her captors four years and was finally ransomed by the Dutch and returned to her relatives in Boston.

Susanna, alone, was spared to become our ancestor. She eventually married John Cole and had eleven children, leaving a numerous posterity including the

Notes (Continued)

five Pratt brothers, sons of Jared Pratt and Charity Dickinson, her fourth-great granddaughter.

A bronze tablet placed on "Split Rock" in Westchester County, New York marks the place of the untimely death of Anne Hutchinson. This tablet reads, "Anne Hutchinson, banished from the Massachusetts Bay Colony in 1638 because of her devotion to religious liberty. This courageous woman sought freedom from persecution in New Netherland. Near this rock in 1643 she and her household were massacred by Indians. This tablet is placed here by the Colonial Dames of the State of New York, Anno Domini MCMXI."

In front of the State House in Boston there is a majestic statue of Anne Hutchinson wrought by Cyrus E. Dallin. With head held high, lips proudly curved, poised, erect and imperious, one hand holding a Bible and the other resting on the shoulder of her young daughter, she stands as when she paused on the threshold of the church that had rejected her, and proclaimed, "Better to be cast out of the church than to deny Christ." She was unafraid. It is an interesting example of the irony of history that her statue should now occupy a place of honor in front of the present meeting place of the General Court of Massachusetts, which cast her out of their jurisdiction so many years before.

-- Trial of Anne Marbury Hutchinson
"The Examination of Mrs Anne Hutchinson at the Court at Newton. 1637

[The General Court, highest in authority in Massachusetts Bay Colony, consisted of the Governor as Chair of the Court, the Deputy Governor, 5 assistants, and 5 deputies. Several other ministers were in attendance including Rev. John Cotton, Mrs. Hutchinson's minister, and the person who inspired her basic theological position. Anne Hutchinson appears as the accused in this trial].
Mr. [John] Winthrop, Governor: Mrs Hutchinson, you are called here as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are the cause of this trouble, and to be nearly joined not only in affinity and affection with some of those the court had taken notice of and passed censure upon, but you have spoken divers things, as we have been informed, very prejudicial to the honour of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable nor comely in the sight of God nor fitting for your sex, and notwithstanding that was cried down you have continued the same. Therefore we have thought good to send for you to understand how things are, that if you be in an erroneous way we may reduce you that so you may become a profitable member here among us. Otherwise if you be obstinate in your course that then the court may take such course that you may trouble us no further. Therefore I would intreat you to express whether you do assent and hold in practice to those opinions and factions that have been handled in court already, that is to say, whether you do not justify Mr. Wheelwright's sermon and the petition.
Mrs. Hutchinson: I am called here to answer before you but I hear no things laid to my charge.
Gov.: I have told you some already and more I can tell you.
Mrs. H.: Name one, Sir.
Gov.: Have I not named some already?
Mrs. H.: What have I said or done?
Gov.: Why for your doings, this you did harbor and countenance those that are parties in this faction that you have heard of.
Mrs. H.: That's matter of conscience, Sir.
Gov.: Your conscience you must keep, or it must be kept for you.
Mrs. H.: Must not I then entertain the saints because I must keep my conscience.
Gov.: Say that one brother should commit felony or treason and come to his brother's house, if he knows him guilty and conceals him he is guilty of the same. It is his conscience to

Notes (Continued)

entertain him, but if his conscience comes into act in giving countenance and entertainment to him that hath broken the law he is guilty too. So if you do countenance those that are transgressors of the law you are in the same fact.
Mrs. H.: What law do they transgress?
Gov.: The law of God and of the state.
Mrs. H.: In what particular?
Gov.: Why in this among the rest, whereas the Lord doth say honour thy father and thy mother.
Mrs. H.: Ey Sir in the Lord.
Gov.: This honour you have broke in giving countenance to them.
Mrs. H.: In entertaining those did I entertain them against any act (for there is the thing) or what God has appointed?
Gov.: You knew that Mr. Wheelwright did preach this sermon and those that countenance him in this do break a law.
Mrs. H.: What law have I broken?
Gov.: Why the fifth commandment.
Mrs. H.: I deny that for he [Mr. Wheelwright] saith in the Lord.
Gov.: You have joined with them in the faction.
Mrs. H.: In what faction have I joined with them?
Gov.: In presenting the petition.
Mrs. H.: Suppose I had set my hand to the petition. What then?
Gov.: You saw that case tried before.
Mrs. H.: But I had not my hand to [not signed] the petition.
Gov.: You have councelled them.
Mrs. H.: Wherein?
Gov.: Why in entertaining them.
Mrs. H.: What breach of law is that, Sir?
Gov.: Why dishonouring the commonwealth.
Mrs. H.: But put the case, Sir, that I do fear the Lord and my parents. May not I entertain them that fear the Lord because my parents will not give me leave?
Gov.: If they be the fathers of the commonwealth, and they of another religion, if you entertain them then you dishonour your parents and are justly punishable.
Mrs. H.: If I entertain them, as they have dishonoured their parents I do.
Gov.: No but you by countenancing them above others put honor upon them.
Mrs. H.: I may put honor upon them as the children of God and as they do honor the Lord.
Gov.: We do not mean to discourse with those of your sex but only this: you so adhere unto them and do endeavor to set forward this faction and so you do dishonour us.
Mrs. H.: I do acknowledge no such thing. Neither do I think that I ever put any dishonour upon you.
Gov.: Why do you keep such a meeting at your house as you do every week upon a set day?
Mrs. H.: It is lawful for me to do so, as it is all your practices, and can you find a warrant for yourself and condemn me for the same thing? The ground of my taking it up was, when I first came to this land because I did not go to such meetings as those were, it was presently reported that I did not allow of such meetings but held them unlawful and therefore in that regard they said I was proud and did despise all ordinances. Upon that a friend came unto me and told me of it and I to prevent such aspersions took it up, but it was in practice before I came. Therefore I was not the first.
Gov.: ...By what warrant do you continue such a course?
Mrs. H.: I conceive there lies a clear rule in Titus that the elder women should instruct the younger and then I must have a time wherein I must do it.
Gov.: All this I grant you, I grant you a time for it, but what is this to the purpose that you Mrs. Hutchinson must call a company together from their callings to come to be taught of you?...
Mrs. H.: If you look upon the rule in Titus it is a rule to me. If you convince me that it is no rule I shall yield.
Gov.: You know that there is no rule that crosses another, but this rule crosses that in

Notes (Continued)

the Corinthians. But you must take it in this sense that elder women must instruct the younger about their business and to love their husbands and not to make them to clash....
Mrs. H.: Will it please you to answer me this and to give me a rule for then I will willingly submit to any truth. If any come to my house to be instructed in the ways of God what rule have I to put them away?.... Do you think it not lawful for me to teach women and why do you call me to teach the court?
Gov.: We do not call you to teach the court but to lay open yourself....
[They continue to argue over what rule she had broken]
Gov.: Your course is not to be suffered for. Besides that we find such a course as this to be greatly prejudicial to the state. Besides the occasion that it is to seduce many honest persons that are called to those meetings and your opinions and your opinions being known to be different from the word of God may seduce many simple souls that resort unto you. Besides that the occasion which hath come of late hath come from none but such as have frequented your meetings, so that now they are flown off from magistrates and ministers and since they have come to you. And besides that it will not well stand with the commonwealth that families should be neglected for so many neighbors and dames and so much time spent. We see no rule of God for this. We see not that any should have authority to set up any other exercises besides what authority hath already set up and so what hurt comes of this you will be guilty of and we for suffering you.
Mrs. H.: Sir, I do not believe that to be so.
Gov.: Well, we see how it is. We must therefore put it away from you or restrain you from maintaining this course.
Mrs H. If you have a rule for it from God's word you may.
Gov.: We are your judges, and not you ours and we must compel you to it.
Mrs. H.: If it please you by authority to put it down I will freely let you for I am subject to your authority.... Deputy Governor, Thomas Dudley: I would go a little higher with Mrs. Hutchinson. About three years ago we were all in peace. Mrs Hutchinson, from that time she came hath made a disturbance, and some that came over with her in the ship did inform me what she was as soon as she was landed. I being then in place dealt with the pastor and teacher of Boston and desired them to enquire of her, and then I was satisfied that she held nothing different from us. But within half a year after, she had vented divers of her strange opinions and had made parties in the country, and at length it comes that Mr. Cotton and Mr. Vane were of her judgment, but Mr. Cotton had cleared himself that he was not of that mind. But now it appears by this woman's meeting that Mrs. Hutchinson hath so forestalled the minds of many by their resort to her meeting that now she hath a potent party in the country. Now if all these things have endangered us as from that foundation and if she in particular hath disparaged all our ministers in the land that they have preached a covenant of works, and only Mr. Cotton a covenant of grace, why this is not to be suffered, and therefore being driven to the foundation and it being found that Mrs. Hutchinson is she that hath depraved all the ministers and hath been the cause of what is fallen out, why we must take away the foundation and the building will fall.
Mrs. H.: I pray, Sir, prove it that I said they preached nothing but a covenant of works.
Dep. Gov.: Nothing but a covenant of works. Why a Jesuit may preach truth sometimes.
Mrs. H.: Did I ever say they preached a covenant of works then?
Dep. Gov.: If they do not preach a covenant of grace clearly, then they preach a covenant of works.
Mrs. H.: No, Sir. One may preach a covenant of grace more clearly than another, so I said....
Dep. Gov.: When they do preach a covenant of works do they preach truth?
Mrs. H.: Yes, Sir. But when they preach a covenant of works for salvation, that is not truth.
Dep. Gov.: I do but ask you this: when the ministers do preach a covenant of works do they preach a way of salvation?
Mrs. H.: I did not come hither to answer questions of that sort.
Dep. Gov.: Because you will deny the thing.
Mrs. H.: Ey, but that is to be proved first.

Notes (Continued)

Dep. Gov.: I will make it plain that you did say that the ministers did preach a covenant of works.
Mrs. H.: I deny that.
Dep. Gov.: And that you said they were not able ministers of the New Testament, but Mr. Cotton only.
Mrs. H.: If ever I spake that I proved it by God's word.
Court: Very well, very well.
Mrs. H.: If one shall come unto me in private, and desire me seriously to tell them what I thought of such an one, I must either speak false or true in my answer.
Dep. Gov.: Likewise I will prove this that you said the gospel in the letter and words holds forth nothing but a covenant of works and that all that do not hold as you do are in a covenant of works.
Mrs. H.: I deny this for if I should so say I should speak against my own judgment....
Mr. Hugh Peters: That which concerns us to speak unto, as yet we are sparing in, unless the court command us to speak, then we shall answer to Mrs. Hutchinson notwithstanding our brethren are very unwilling to answer.
[The Governor says to do so. Six minsters then testify to the particular charges and that she was "not only difficult in her opinions, but also of an intemperate spirit"]
Mr Hugh Peters:.... [I asked her] What difference do you conceive to be between your teacher and us?... Briefly, she told me there was a wide and broad difference.... He preaches the covenant of grace and you the covenant of works, and that you are not able ministers of the New Testament and know no more than the apostles did before the resurrection of Christ. I did then put it to her, What do you conceive of such a brother? She answered he had not the seal of the spirit.
Mrs. H.: If our pastor would shew his writings you should see what I said, and that many things are not so as is reported.
Mr. Wilson:...what is written [here now] I will avouch.
Mr. Weld: [agrees that Peters related Hutchinson's words accurately]
Mr. Phillips: [agrees that Peters related Hutchinson's words accurately and added] Then I asked her of myself (being she spake rashly of them all) because she never heard me at all. She likewise said that we were not able ministers of the New Testament and her reason was because we were not sealed.
Mr. Simmes: Agrees that Peters related Hutchinson's words accurately
Mr. Shephard: Also to Same.
Mr. Eliot: [agrees that Peters related Hutchinson's words accurately]
Dep. Gov.: I called these witnesses and you deny them. You see they have proved this and you deny this, but it is clear. You say they preached a covenant of works and that they were not able ministers of the New Testament; now there are two other things that you did affirm which were that the scriptures in the letter of them held forth nothing but a covenant of works and likewise that those that were under a covenant of works cannot be saved.
Mrs. H.: Prove that I said so.
Gov.: Did you say so?
Mrs. H.: No, Sir, it is your conclusion.
Dep. Gov.: What do I do charging of you if you deny what is so fully proved?
Gov.: Here are six undeniable ministers who say it is true and yet you deny that you did say that they preach a covenant of works and that they were not able ministers of the gospel, and it appears plainly that you have spoken it, and whereas you say that it was drawn from you in a way of friendship, you did profess then that it was out of conscience that you spake....
Mrs. H.:....They thought that I did conceive there was a difference between them and Mr. Cotton.... I might say they might preach a covenant of works as did the apostles, but to preach a covenant of works and to be under a covenant of works is another business.
Dep. Gov.: There have been six witnesses to prove this and yet you deny it. [and then he mentions a seventh, Mr. Nathaniel Ward]
Mrs. H.: I acknowledge using the words of the apostle to the Corinthians unto him, [Mr.

Notes (Continued)

Ward] that they that were ministers of the letter and not the spirit did preach a covenant of works.
Gov.: Mrs. Hutchinson, the court you see hath laboured to bring you to acknowledge the error of your way that so you might be reduced, the time grows late, we shall therefore give you a little more time to consider of it and therefore desire that you attend the court again in the morning. . [The next morning]
Gov.: We proceeded... as far as we could... There were divers things laid to her charge: her ordinary meetings about religious exercises, her speeches in derogation of the ministers among us, and the weakening of the hands and hearts of the people towards them. Here was sufficient proof made of that which she was accused of, in that point concerning the ministers and their ministry, as that they did preach a covenant of works when others did preach a covenant of grace, and that they were not able ministers of the New Testament, and that they had not the seal of the spirit, and this was spoken not as was pretended out of private conference, but out of conscience and warrant from scripture alleged the fear of man is a snare and seeing God had given her a calling to it she would freely speak. Some other speeches she used, as that the letter of the scripture held forth a covenant of works, and this is offered to be proved by probable grounds....
Controversy--should the witnesses should be recalled and made swear an oath, as Mrs. Hutchinson desired, is resolved against doing so
Gov.: I see no necessity of an oath in this thing seeing it is true and the substance of the matter confirmed by divers, yet that all may be satisfied, if the elders will take an oath they shall have it given them....
Mrs. H.: After that they have taken an oath I will make good what I say.
Gov.: Let us state the case, and then we may know what to do. That which is laid to Mrs. Hutchinson charge is that, that she hath traduced the magistrates and ministers of this jurisdiction, that she hath said the ministers preached a covenant of works and Mr. Cotton a covenant of grace, and that they were not able ministers of the gospel, and she excuses it that she made it a private conference and with a promise of secrecy, &c. Now this is charged upon her, and they therefore sent for her seeing she made it her table talk, and then she said the fear of man was a snare and therefore she would not be affeared of them....
Dep. Gov.: Let her witnesses be called.
Gov.: Who be they?
Mrs. H.: Mr. Leveret and our teacher and Mr. Coggeshall.
Gov.: Mr. Coggeshall was not present.
Mr. Coggeshall: Yes, but I was. Only I desired to be silent till I should be called.
Gov.: Will you, Mr. Coggeshall, say that she did not say so?
Mr. Coggeshall: Yes, I dare say that she did not say all that which they lay against her.
Mr. Peters: How dare you look into the court to say such a word?
Mr. Coggeshall: Mr. Peters takes upon him to forbid me. I shall be silent.
Mr. Stoughton [assistant of the Court]: Ey, but she intended this that they say.
Gov.: Well, Mr. Leveret, what were the words? I pray, speak.
Mr. Leveret: To my best remembrance when the elders did send for her, Mr. Peters did with much vehemency and intreaty urge her to tell what difference there was between Mr. Cotton and them, and upon his urging of her she said "The fear of man is a snare, but they that trust upon the Lord shall be safe." And being asked wherein the difference was, she answered that they did not preach a covenant of grace so clearly as Mr. Cotton did, and she gave this reason of it: because that as the apostles were for a time without the spirit so until they had received the witness of the spirit they could not preach a covenant of grace so clearly.
Gov.: Don't you remember that she said they were not able ministers of the New Testament?
Mrs. H.: Mr. Weld and I had an hour's discourse at the window and then I spake that, if I spake it....
Gov.: Mr Cotton, the court desires that you declare what you do remember of the conference which was at the time and is now in question.
Mr. Cotton: I did not think I should be called to bear witness in this cause and therefore

Notes (Continued)

did not labor to call to remembrance what was done; but the greatest passage that took impression upon me was to this purpose. The elders spake that they had heard that she had spoken some condemning words of their ministry, and among other things they did first pray her to answer wherein she thought their ministry did differ from mine. How the comparison sprang I am ignorant, but sorry I was that any comparison should be between me and my brethren and uncomfortable it was. She told them to this purpose that they did not hold forth a covenant of grace as I did. But wherein did we differ? Why she said that they did not hold forth the seal of the spirit as he doth. Where is the difference there? Say they, why saith she, speaking to one or other of them, I know not to whom. You preach of the seal of the spirit upon a work and he upon free grace without a work or without respect to a work; he preaches the seal of the spirit upon free grace and you upon a work. I told her I was very sorry that she put comparisons between my ministry and theirs, for she had said more than I could myself, and rather I had that she had put us in fellowship with them and not have made that discrepancy. She said, she found the difference....
This was the sum of the difference, nor did it seem to be so ill taken as it is and our brethren did say also that they would not so easily believe reports as they had done and withal mentioned that they would speak no more of it, some of them did; and afterwards some of them did say they were less satisfied than before. And I must say that I did not find her saying that they were under a covenant of works, nor that she said they did preach a covenant of works.
[more back and forth between Rev. John Cotton, trying to defend Mrs. Hutchinson, and Mr. Peters, about exactly what Mrs. Hutchinson said]
Mrs. H.: If you please to give me leave I shall give you the ground of what I know to be true. Being much troubled to see the falseness of the constitution of the Church of England, I had like to have turned Separatist. Whereupon I kept a day of solemn humiliation and pondering of the thing; this scripture was brought unto me--he that denies Jesus Christ to be come in the flesh is antichrist. This I considered of and in considering found that the papists did not deny him to be come in the flesh, nor we did not deny him--who then was antichrist? Was the Turk antichrist only? The Lord knows that I could not open scripture; he must by his prophetical office open it unto me. So after that being unsatisfied in the thing, the Lord was pleased to bring this scripture out of the Hebrews. he that denies the testament denies the testator, and in this did open unto me and give me to see that those which did not teach the new covenant had the spirit of antichrist, and upon this he did discover the ministry unto me; and ever since, I bless the Lord, he hath let me see which was the clear ministry and which the wrong. Since that time I confess I have been more choice and he hath left me to distinguish between the voice of my beloved and the voice of Moses, the voice of John the Baptist and the voice of antichrist, for all those voices are spoken of in scripture. Now if you do condemn me for speaking what in my conscience I know to be truth I must commit myself unto the Lord.
Mr. Nowel [assistant to the Court]: How do you know that was the spirit?
Mrs. H.: How did Abraham know that it was God that bid him offer his son, being a breach of the sixth commandment?
Dep. Gov.: By an immediate voice.
Mrs. H.: So to me by an immediate revelation.
Dep. Gov.: How! an immediate revelation.
Mrs. H.: By the voice of his own spirit to my soul. I will give you another scripture, Jer [emiah] 46: 27-28--out of which the Lord showed me what he would do for me and the rest of his servants. But after he was pleased to reveal himself to me I did presently, like Abraham, run to Hagar. And after that he did let me see the atheism of my own heart, for which I begged of the Lord that it might not remain in my heart, and being thus, he did show me this (a twelvemonth after) which I told you of before.... Therefore, I desire you to look to it, for you see this scripture fulfilled this day and therefore I desire you as you tender the Lord and the church and commonwealth to consider and look what you do. You have power over my body but the Lord Jesus hath power over my body and soul; and assure yourselves thus much, you do as much as in you lies to put the Lord Jesus Christ from you, and if you go on in this course you begin, you will bring a curse upon you and your

Notes (Continued)

posterity, and the mouth of the Lord hath spoken it.
Dep. Gov.: What is the scripture she brings?
Mr. Stoughton [assistant to the Court]: Behold I turn away from you.
Mrs. H.: But now having seen him which is invisible I fear not what man can do unto me.
Gov.: Daniel was delivered by miracle; do you think to be deliver'd so too?
Mrs. H.: I do here speak it before the court. I look that the Lord should deliver me by his providence.... [because God had said to her] though I should meet with affliction, yet I am the same God that delivered Daniel out of the lion's den, I will also deliver thee.
Mr. Harlakenden [assistant to the Court]: I may read scripture and the most glorious hypocrite may read them and yet go down to hell.
Mrs. H.: It may be so....
Gov.: I am persuaded that the revelation she brings forth is delusion.
[The trial text here reads:] All the court but some two or three ministers cry out, we all believe it--we all believe it. [Mrs. Hutchinson was found guilty]
Gov.: The court hath already declared themselves satisfied concerning the things you hear, and concerning the troublesomeness of her spirit and the danger of her course amongst us, which is not to be suffered. Therefore if it be the mind of the court that Mrs. Hutchinson for these things that appear before us is unfit for our society, and if it be the mind of the court that she shall be banished out of our liberties and imprisoned till she be sent away, let them hold up their hands.
[All but three did so]
Gov.: Mrs. Hutchinson, the sentence of the court you hear is that you are banished from out of our jurisdiction as being a woman not fit for our society, and are to be imprisoned till the court shall send you away.
Mrs. H.: I desire to know wherefore I am banished?
Gov.: Say no more. The court knows wherefore and is satisfied." -- Taken from http://personal.pitnet.net/primarysources/hutchinson.html.

https://en.wikipedia.org/wiki/Anne_Hutchinson, Wikipedia

Anne Hutchinson
From Wikipedia, the free encyclopedia
Jump to navigationJump to search
Anne Hutchinson
A woman standing before a table behind which are seated several men, with several other men occupying seats against the walls of the room
Anne Hutchinson on Trial by Edwin Austin Abbey
BornAnne Marbury
baptised 20 July 1591
Alford, Lincolnshire, England
DiedAugust 1643 (aged 52)
New Netherland (later The Bronx, New York)
EducationHome schooled and self-taught
Occupationmidwife
Known forRole in the Antinomian Controversy
Spouse(s)William Hutchinson
ChildrenEdward, Susanna, Richard, Faith, Bridget, Francis, Elizabeth, William, Samuel, Anne, Mary, Katherine, William, Susanna, Zuriel
Parent(s)Francis Marbury and Bridget Dryden
RelativesGrandmother of Governor Peleg Sanford
Great great grandmother of Governor Thomas Hutchinson
Ancestor of U.S. Presidents Franklin D. Roosevelt, George H. W. Bush and George W. Bush
Anne Hutchinson (née Marbury; July 1591 – August 1643) was a Puritan spiritual adviser, mother of 15, and an important participant in the Antinomian Controversy which shook the infant Massachusetts Bay Colony from 1636 to 1638. Her strong religious convictions were at odds with the established Puritan clergy in the Boston area, and her popularity and

Notes (Continued)

charisma helped create a theological schism that threatened to destroy the Puritans' religious community in New England. She was eventually tried and convicted, then banished from the colony with many of her supporters.

Hutchinson was born in Alford, Lincolnshire, England, the daughter of Francis Marbury, an Anglican cleric and school teacher who gave her a far better education than most other girls received. She lived in London as a young adult, and there married her old friend from home William Hutchinson. The couple moved back to Alford where they began following dynamic preacher John Cotton in the nearby port of Boston, Lincolnshire. Cotton was compelled to emigrate in 1633, and the Hutchinsons followed a year later with their 11 children and soon became well established in the growing settlement of Boston in New England. Anne was a midwife and very helpful to those needing her assistance, as well as forthcoming with her personal religious understandings. Soon she was hosting women at her house weekly, providing commentary on recent sermons. These meetings became so popular that she began offering meetings for men as well, including the young governor of the colony Henry Vane.

She began to accuse the local ministers (except for Cotton and her husband's brother-in-law John Wheelwright) of preaching a "covenant of works" rather than a "covenant of grace," and many ministers began to complain about her increasingly blatant accusations, as well as certain theological teachings that did not accord with orthodox Puritan theology. The situation eventually erupted into what is commonly called the Antinomian Controversy, culminating in her 1637 trial, conviction, and banishment from the colony. This was followed by a March 1638 church trial in which she was put out of her congregation.

Hutchinson and many of her supporters established the settlement of Portsmouth with encouragement from Providence Plantations founder Roger Williams in what became the Colony of Rhode Island and Providence Plantations. After her husband's death a few years later, threats of Massachusetts taking over Rhode Island compelled Hutchinson to move totally outside the reach of Boston into the lands of the Dutch. Five of her older surviving children remained in New England or in England, while she settled with her younger children near an ancient landmark called Split Rock in what later became The Bronx in New York City. Tensions were high at the time with the Siwanoy Indian tribe. In August 1643, Hutchinson, six of her children, and other household members were massacred by Siwanoys during Kieft's War. The only survivor was her nine year-old daughter Susanna, who was taken captive.

Hutchinson is a key figure in the history of religious freedom in England's American colonies and the history of women in ministry, challenging the authority of the ministers. She is honored by Massachusetts with a State House monument calling her a "courageous exponent of civil liberty and religious toleration." She has been called the most famous—or infamous—English woman in colonial American history.

Contents

1Life in England
1.1Childhood
1.2Adulthood—Following John Cotton
2Boston
2.1Boston Church
2.2Home Bible study group
2.3Antinomian controversy
2.3.1Tensions build
2.3.2Ministerial confrontation
2.3.3Events of 1637
2.3.4Civil trial: Day 1
2.3.5Civil trial: Day 2
2.3.6Civil trial: Verdict

Notes (Continued)

2.3.7Detention
2.3.8Church trial
3Rhode Island
3.1Final pregnancy
3.2Dissension in government
4New Netherland
4.1Death
5Historical impact
6Memorials and legacy
6.1Literary works
6.2Namesakes
6.3Pardon
7Family
7.1Immediate family
7.2Descendants
7.3Ancestry
8See also
9References
9.1Bibliography
10Further reading
11External links

Life in England

Childhood

A three-story building with three men standing in front having a conversation, and one or more other people near the building.

Marshalsea Prison, London, where Hutchinson's father was detained for two years for "heresy"

Anne Hutchinson was born Anne Marbury in Alford, Lincolnshire, England, and baptised there on 20 July 1591, the daughter of Francis Marbury and Bridget Dryden.[1][2] Her father was an Anglican cleric in London with strong Puritan leanings, who felt strongly that clergy should be well educated and clashed with his superiors on this issue.[2] Marbury's repeated challenges to the Anglican authorities led to his censure and imprisonment several years before Anne was born. In 1578, he was given a public trial, of which he made a transcript from memory during a period of house arrest.[3] He later used this transcript to educate and amuse his children, he being the hero and the Bishop of London being portrayed as a buffoon.[3] For his conviction of heresy, Marbury spent two years in Marshalsea Prison on the south side of the River Thames across from London.[4] In 1580, at the age of 25, he was released and was considered sufficiently reformed to preach and teach. He moved to the remote market town of Alford in Lincolnshire, about 140 miles (230 km) north of London.[5]

Anne's father was soon appointed curate (deputy vicar) of Saint Wilfrid's, the local church in Alford, and in 1585 he also became the schoolmaster at the Alford Free Grammar School, one of many such public schools, free to the poor and begun by Queen Elizabeth.[6] About this time, Marbury married his first wife Elizabeth Moore, who bore three children, then died.[7] Within a year of his first wife's death, Marbury married Bridget Dryden, about ten years younger than he and from a prominent Northampton family.[7] Bridget's brother Erasmus was the grandfather of John Dryden, the famous playwright and Poet Laureate.[8] Anne was the third of 15 children born to this marriage, 12 of whom survived early childhood.[9] The Marburys lived in Alford for the first 15 years of Anne's life, and she received a better education than most girls of her time, with her father's strong commitment to learning, and she also became intimately familiar with scripture and Christian tenets.[2] Education at that time was almost exclusively offered to boys and men. One possible reason why Marbury taught his daughters may have been that six of his first seven children were girls. Another reason may have been that the ruling class in Elizabethan England began realising that girls could be schooled, looking to the example of the queen, who spoke six foreign languages.[10]

Notes (Continued)

The family moved from Alford to the heart of London in 1605 when Anne was 15, where her father was given the position of vicar of the Church of Saint Martin's in the Vintry.[11] Here his expression of puritan views was tolerated, though somewhat muffled, because of a shortage of pastors.[11][12] Marbury took on additional work in 1608, preaching in the parish of Saint Pancras, several miles northwest of the city, travelling there by horseback twice a week.[13] In 1610, he replaced that position with one much closer to home and became rector of Saint Margaret's on New Fish Street, only a short walk from Saint Martin in the Vintry.[13] He was at a high point in his career, but he died suddenly at the age of 55 in February 1611, when Anne was 19 years old.[13]

Adulthood—Following John Cotton
The year after her father's death, Anne Marbury, aged 21, married William Hutchinson, a familiar acquaintance from Alford who was a fabric merchant then working in London.[14] The couple was married at St Mary Woolnoth Church in London on 9 August 1612, shortly after which they moved back to their hometown of Alford.[1][14]

Soon they heard about an engaging minister named John Cotton who preached at Saints Botolph's Church in the large port of Boston, about 21 miles (34 km) from Alford.[14] Cotton was installed as minister at Boston the year that the Hutchinsons were married, after having been a tutor at Emmanuel College in Cambridge.[15] He was only 27 years old, yet he had gained a reputation as one of the leading Puritans in England.[15] Once the Hutchinsons heard Cotton preach, the couple made the trip to Boston as often as possible, enduring the ride by horseback when the weather and circumstances allowed.[14] Cotton's spiritual message was different from that of his fellow Puritans, as he placed less emphasis on one's behaviour to attain God's salvation and more emphasis on the moment of religious conversion "in which mortal man was infused with a divine grace."[12] Anne Hutchinson was greatly attracted to Cotton's theology of "absolute grace", which caused her to question the value of "works" and to view the Holy Spirit as "indwelling in the elect saint".[16][17] This allowed her to identify as a "mystic participant in the transcendent power of the Almighty"; such a theology was empowering to women, according to Eve LaPlante, whose status was otherwise determined by their husbands or fathers.[18]

A painting of a man with long curly hair and a slight smile, wearing the bib of a colonial-era minister.
Reverend John Cotton was Hutchinson's mentor and her reason for emigrating to New England.
Another strong influence on Hutchinson was closer to her home in the nearby town of Bilsby. Her brother-in-law, the young minister John Wheelwright, preached a message like that of Cotton.[12] As reformers, both Cotton and Wheelwright encouraged a sense of religious rebirth among their parishioners, but their weekly sermons did not satisfy the yearnings of some Puritan worshippers. This led to the rise of conventicles, which were gatherings of "those who had found grace" to listen to sermon repetitions, discuss and debate scripture, and pray.[19] These gatherings were particularly important to women because they allowed women to take on roles of religious leadership that were otherwise denied them in a male-dominated church hierarchy, according to some modern scholars.[19] Hutchinson was inspired by Cotton and by other women who ran conventicles, and she began holding meetings in her own home, where she reviewed recent sermons with her listeners, and provided her own explanations of the message.[20]

The Puritans wanted to do away with the ceremony of the Church of England and govern their churches based on a consensus of the parishioners. They preferred to eliminate bishops appointed by the monarchs, choose their own church elders (or governors), and provide for a lay leader and two ministers—one a teacher in charge of doctrine, and the other a pastor in charge of people's souls.[21] By 1633, Cotton's inclination toward such Puritan practices had attracted the attention of Archbishop William Laud, who was on a campaign to suppress any preaching and practices that did not conform to the practices of the established Anglican Church.[22] In that year, Cotton was removed from his ministry, and he went into

Notes (Continued)

hiding.[22] Threatened with imprisonment, he made a hasty departure for New England aboard the ship Griffin, taking his pregnant wife. She gave birth to their child during the voyage to the colonies, whom they named Seaborn.[23]

When Cotton left England, Anne Hutchinson described it as a "great trouble unto her," and said that she "could not be at rest" until she followed her minister to New England.[15] Hutchinson believed that the Spirit instructed her to follow Cotton to America, "impressed by the evidence of divine providence".[19] She was well into her 14th pregnancy, however, so she did not travel until after the baby was born.[22] With the intention of soon going to New England, the Hutchinsons allowed their oldest son Edward to sail with Cotton before the remainder of the family made the voyage.[24] In 1634, 43-year-old Anne Hutchinson set sail from England with her 48-year-old husband William and their other ten surviving children, aged about eight months to 19 years. They sailed aboard the Griffin, the same ship that had carried Cotton and their oldest son a year earlier.[24]

Boston
William Hutchinson was highly successful in his mercantile business and brought a considerable estate with him to New England,[25] arriving in Boston in the late summer of 1634. The Hutchinson family purchased a half-acre lot on the Shawmut Peninsula, now downtown Boston.[26] Here they had a house built, one of the largest on the peninsula, with a timber frame and at least two stories.[26] (The house stood until October 1711, when it was consumed in the great fire of Boston, after which the Old Corner Bookstore was built on the site.)[27] The Hutchinsons soon were granted Taylor's Island in the Boston harbour, where they grazed their sheep, and they also acquired 600 acres of land at Mount Wollaston, 10 miles (16 km) south of Boston in the area that later became Quincy.[28] Once established, William Hutchinson continued to prosper in the cloth trade, and made land purchases and investments. He became a town selectman and deputy to the General Court.[19] Anne Hutchinson likewise fit into her new home with ease, devoting many hours to those who were ill or in need.[29] She became an active midwife, and while tending to women in childbirth, she provided them with spiritual advice.[30] Magistrate John Winthrop noted that "her ordinary talke was about the things of the Kingdome of God," and "her usuall conversation was in the way of righteousness and kindnesse."[30]

Boston Church
The Hutchinsons became members of the Boston church, the most important church in the colony.[31] With its location and harbour, Boston was New England's centre of commerce, and its church was characterised by Winthrop as "the most publick, where Seamen and all Strangers came."[31] The church membership had grown from 80 to 120 during Cotton's first four months there. In his journal, Winthrop proclaimed, "more were converted & added to that Churche, than to all the other Churches in the Baye." Historian Michael Winship noted in 2005 that the church seemed to approach the Puritan ideal of a Christian community.[31] Early Massachusetts historian William Hubbard found the church to be "in so flourishing a condition as were scarce any where else to be paralleled." Winship considers it an exceptional twist of fate that the colony's most important church also had the most unconventional minister in John Cotton.[32] The more extreme religious views of Hutchinson and Henry Vane, the colony's young governor, did not much stand out because of Cotton's divergence from the theology of his fellow ministers.[32]

Home Bible study group
Hutchinson's visits to women in childbirth led to discussions along the lines of the conventicles in England. She soon began hosting weekly meetings at her home for women who wanted to discuss Cotton's sermons and hear her explanations and elaborations.[29] Her meetings for women became so popular that she had to organise meetings for men, as well, and she was hosting 60 or more people per week.[15] These gatherings brought women, as well as their husbands, "to enquire more seriously after the Lord Jesus Christ."[33]

Notes (Continued)

As the meetings continued, Hutchinson began offering her own religious views, stressing that only "an intuition of the Spirit" would lead to one's election by God, and not good works.[29] Her theological interpretations began diverging from the more legalistic views found among the colony's ministers, and the attendance increased at her meetings and soon included Governor Vane.[29] Her ideas that one's outward behaviour was not necessarily tied to the state of one's soul became attractive to those who might have been more attached to their professions than to their religious state, such as merchants and craftsmen.[29] The colony's ministers became more aware of Hutchinson's meetings, and they contended that such "unauthorised" religious gatherings might confuse the faithful. Hutchinson responded to this with a verse from Titus, saying that "the elder women should instruct the younger." [34]

Antinomian controversy
Main article: Antinomian Controversy
Tensions build
Hutchinson's gatherings were seen as unorthodox by some of the colony's ministers, and differing religious opinions within the colony eventually became public debates. The resulting religious tension erupted into what has traditionally been called the Antinomian Controversy, but has more recently been labelled the Free Grace Controversy.

A painting of a man with a white moustache and small beard. He is wearing a skull cap and the bib of a colonial-era minister.
Reverend John Wheelwright was an ally of Hutchinson during the Antinomian Controversy, and both were banished.
The Reverend Zechariah Symmes had sailed to New England on the same ship as the Hutchinsons. In September 1634, he told another minister that he doubted Anne Hutchinson's orthodoxy, based on questions that she asked him following his shipboard sermons.[35] This issue delayed Hutchinson's membership to the Boston church by a week, until a pastoral examination determined that she was sufficiently orthodox to join the church.[36]

In 1635, a difficult situation occurred when senior pastor John Wilson returned from a lengthy trip to England where he had been settling his affairs. Hutchinson was exposed to his teaching for the first time, and she immediately saw a big difference between her own doctrines and his.[37] She found his emphasis on morality and his doctrine of "evidencing justification by sanctification" to be disagreeable. She told her followers that Wilson lacked "the seal of the Spirit."[37] Wilson's theological views were in accord with all of the other ministers in the colony except for Cotton, who stressed "the inevitability of God's will" ("free grace") as opposed to preparation (works).[38] Hutchinson and her allies had become accustomed to Cotton's doctrines, and they began disrupting Wilson's sermons, even finding excuses to leave when Wilson got up to preach or pray.[39]

Thomas Shepard, the minister of Newtown (which later became Cambridge), began writing letters to Cotton as early as the spring of 1636.[40] He expressed concern about Cotton's preaching and about some of the unorthodox opinions found among his Boston parishioners. Shepard went even further when he began criticising the Boston opinions to his Newtown congregation during his sermons.[40] In May 1636, the Bostonians received a new ally when the Reverend John Wheelwright arrived from England and immediately aligned himself with Cotton, Hutchinson, and other "free grace" advocates. Wheelwright had been a close neighbor of the Hutchinsons in Lincolnshire, and his wife was a sister of Hutchinson's husband.[41] Another boost for the free grace advocates came during the same month, when the young aristocrat Henry Vane was elected as the governor of the colony. Vane was a strong supporter of Hutchinson, but he also had his own ideas about theology that were considered not only unorthodox, but radical by some.[42]

Hutchinson and the other free grace advocates continued to question the orthodox ministers in the colony. Wheelwright began preaching at Mount Wollaston, about ten miles south of the

Notes (Continued)

Boston meetinghouse, and his sermons began to answer Shepard's criticisms with his own criticism of the covenant of works. This mounting "pulpit aggression" continued throughout the summer, along with the lack of respect shown Boston's Reverend Wilson. Wilson endured these religious differences for several months before deciding that the affronts and errors were serious enough to require a response.[32] He is the one who likely alerted magistrate John Winthrop, one of his parishioners, to take notice. On or shortly after 21 October 1636, Winthrop gave the first public warning of the problem that consumed him and the leadership of the Massachusetts Bay Colony for much of the next two years.[43] In his journal he wrote, "One Mrs. Hutchinson, a member of the church at Boston, a woman of a ready wit and a bold spirit, brought over with her two dangerous errors: 1. That the person of the Holy Ghost dwells in a justified person. 2. That no sanctification can help to evidence to us our justification."[44] He went on to elaborate these two points, and the Antinomian Controversy began with this journal entry.[44]

Ministerial confrontation

On 25 October 1636, seven ministers gathered at the home of Cotton to confront the developing discord; they held a "private conference" which included Hutchinson and other lay leaders from the Boston church.[35][45] Some agreement was reached, and Cotton "gave satisfaction to them [the other ministers], so as he agreed with them all in the point of sanctification, and so did Mr. Wheelwright; so as they all did hold, that sanctification did help to evidence justification."[35] Another issue was that some of the ministers had heard that Hutchinson had criticised them during her conventicles for preaching a covenant of works and said that they were not able ministers of the New Testament. Hutchinson responded to this only when prompted, and only to one or two ministers at a time. She believed that her response, which was largely coaxed from her, was private and confidential.[46] A year later, her words were used against her in a trial that resulted in her banishment from the colony.[47]

A painting of a man with a virile face and long dark hair; he is wearing a dark red robe-like outfit, and his demeanour conveys elegance and importance.
Governor Henry Vane strongly supported Hutchinson during the colony's difficulties.

By late 1636, as the controversy deepened, Hutchinson and her supporters were accused of two heresies in the Puritan church: antinomianism and familism. The word "antinomianism" literally means "against or opposed to the law"; in a theological context, it means "the moral law is not binding upon Christians, who are under the law of grace."[48] According to this view, if one was under the law of grace, then moral law did not apply, allowing one to engage in immoral acts.[29] Familism was named for a 16th-century sect called the Family of Love, and it involved one's perfect union with God under the Holy Spirit, coupled with freedom both from sin and from the responsibility for it.[49] Hutchinson and her supporters were sometimes accused of engaging in immoral behaviour or "free love" in order to discredit them, but such acts were antithetical to their doctrine.[29][48] Hutchinson, Wheelwright, and Vane all took leading roles as antagonists of the orthodox party, but theologically, it was Cotton's differences of opinion with the colony's other ministers that was at the centre of the controversy.[50]

By winter, the theological schism had become great enough that the General Court called for a day of fasting to help ease the colony's difficulties. During the appointed fast-day on Thursday, 19 January 1637, Wheelwright preached at the Boston church in the afternoon. To the Puritan clergy, his sermon was "censurable and incited mischief."[51] The colony's ministers were offended by the sermon, but the free grace advocates were encouraged, and they became more vociferous in their opposition to the "legal" ministers. Governor Vane began challenging the doctrines of the colony's divines, and supporters of Hutchinson refused to serve during the Pequot War of 1637 because Wilson was the chaplain of the expedition.[39][52] Ministers worried that the bold stand of Hutchinson and her supporters began to threaten the "Puritan's holy experiment."[39] Had they succeeded, historian Dunn believes that they would have profoundly changed the thrust of Massachusetts history.[53]

Notes (Continued)

Events of 1637
By March, the political tide began to turn against the free grace advocates. Wheelwright was tried for contempt and sedition that month for his fast-day sermon and was convicted in a close vote, but not yet sentenced. During the election of May 1637, Henry Vane was replaced as governor by John Winthrop; in addition, all the other Boston magistrates who supported Hutchinson and Wheelwright were voted out of office. By the summer of 1637, Vane sailed back to England, never to return. With his departure, the time was ripe for the orthodox party to deal with the remainder of their rivals.[54]

The autumn court of 1637 convened on 2 November and sentenced Wheelwright to banishment, ordering him to leave the colony within 14 days. Several of the other supporters of Hutchinson and Wheelwright were tried and given varied sentences. Following these preliminaries, it was Anne Hutchinson's turn to be tried.[55]

Civil trial: Day 1
Hutchinson was brought to trial on 7 November 1637, with Wheelwright banished and other court business taken care of. The trial was presided over by Governor John Winthrop, on the charge of "traducing [slandering] the ministers". Other charges against her were laid out by Winthrop, including being one who "troubled the peace of the commonwealth and churches", promoting and divulging opinions that had caused recent troubles, and continuing to hold meetings at her home despite a recent synod that had condemned them.[56]

They found it difficult to charge her because she had never spoken her opinions in public, unlike Wheelwright and the other men who had been tried, nor had she ever signed any statements about them. Winthrop's first two lines of prosecution were to portray her as a co-conspirator of others who had openly caused trouble in the colony, and then to fault her for holding conventicles. Question by question, Hutchinson effectively stonewalled him in her responses,[57] and Winthrop was unable to find a way to convert her known membership in a seditious faction into a convictable offence. Deputy governor Thomas Dudley had a substantial background in law, and he stepped in to assist the prosecution. Dudley questioned Hutchinson about her conventicles and her association with the other conspirators. With no answer by Hutchinson, he moved on to the charge of her slandering the ministers.[58]

A painting of a man with a stern expression on his face, wearing very dark clothing so that his pale hands show boldly. His hands are placed in front of him, separately, one above the other.
John Winthrop presided over Hutchinson's trial in 1637 as both accuser and judge.
The remainder of the trial was spent on this last charge. The prosecution intended to demonstrate that Hutchinson had made disparaging remarks about the colony's ministers, and to use the October meeting as their evidence.[58] Six ministers had presented to the court their written versions of the October conference, and Hutchinson agreed with the substance of their statements. Her defence was that she had spoken reluctantly and in private, that she "must either speak false or true in my answers" in the ministerial context of the meeting.[58] In those private meetings, she had cited Proverbs 29:25, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."[58] The court was not interested in her distinction between public and private statements.[59]

At the end of the first day of the trial, Winthrop recorded, "Mrs. Hutchinson, the court you see hath labored to bring you to acknowledge the error of your way that so you might be reduced. The time now grows late. We shall therefore give you a little more time to consider of it and therefore desire that you attend the court again in the morning."[60] The first day had gone fairly well for Hutchinson, who had held her own in a battle of wits with the magistrates.[60] Biographer Eve LaPlante suggests, "Her success before the court may have astonished her judges, but it was no surprise to her. She was confident of herself and her intellectual tools, largely because of the intimacy she felt with God."[61]

Notes (Continued)

Civil trial: Day 2
During the morning of the second day of the trial, it appeared that Hutchinson had been given some legal counsel the previous evening, and she had more to say. She continued to criticise the ministers of violating their mandate of confidentiality. She said that they had deceived the court by not telling about her reluctance to share her thoughts with them. She insisted that the ministers testify under oath, which they were very hesitant to do.[59] Magistrate Simon Bradstreet said that "she would make the ministers sin if they said something mistaken under oath", but she answered that if they were going to accuse her, "I desire it may be upon oath."[62] As a matter of due process, the ministers would have to be sworn in, but would agree to do so only if the defence witnesses spoke first.

There were three such witnesses, all from the Boston church: deacon John Coggeshall, lay leader Thomas Leverett, and minister John Cotton.[63] The first two witnesses made brief statements that had little effect on the court, but Cotton was grilled extensively. When Cotton testified, he tended to not remember many events of the October meeting, and attempted to soften the meaning of statements that Hutchinson was being accused of. He stressed that the ministers were not as upset about any Hutchinson remarks at the end of the October meeting as they appeared to be later.[64] Dudley reiterated that Hutchinson had told the ministers that they were not able ministers of the New Testament; Cotton replied that he did not remember her saying that.[64]

There was more parrying between Cotton and the court, but the exchanges were not picked up in the transcript of the proceedings. Hutchinson asked the court for leave to "give you the ground of what I know to be true."[65] She then addressed the court with her own judgment:

You have no power over my body, neither can you do me any harm—for I am in the hands of the eternal Jehovah, my Saviour, I am at his appointment, the bounds of my habitation are cast in heaven, no further do I esteem of any mortal man than creatures in his hand, I fear none but the great Jehovah, which hath foretold me of these things, and I do verily believe that he will deliver me out of our hands. Therefore take heed how you proceed against me—for I know that, for this you go about to do to me, God will ruin you and your posterity and this whole state.[66]

—?Anne Hutchinson at trial
This was the "dramatic high point of the most analyzed event of the free grace controversy", wrote historian Michael Winship.[63] Historians have given a variety of reasons for this seemingly impulsive statement, including an "exultant impulse", "hysteria", "cracking under the strain of the inquest", and being "possessed of the Spirit".[67] Winship, citing the work of historian Mary Beth Norton, suggests that Hutchinson consciously decided to explain why she knew that the divines of the colony were not able ministers of the New Testament. This was "not histrionics, but pedagogy," according to Winship; it was Hutchinson's attempt to teach the Court, and doing so was consistent with her character.[67]

Civil trial: Verdict
Hutchinson simplified the task of her opponents, whose prosecution had been somewhat shaky.[68] Her revelation was considered not only seditious, but also in contempt of court. Cotton was pressed by Dudley on whether or not he supported Hutchinson's revelation; he said that he could find theological justification for it. Cotton may have still been angry over the zeal with which some opponents had come after the dissidents within his congregation.[69] Winthrop was not interested in this quibbling, though; he was using Hutchinson's bold assertions to lead the court in the direction of rewriting history, according to the historical interpretations of Winship. Many of the Puritans had been convinced that there was a single destructive prophetic figure behind all of the difficulties that the colony had been having, and Hutchinson had just become the culprit.[70] Winthrop addressed the court, "if therefore it be the mind of the court, looking at

Notes (Continued)

[her] as the principal cause of all our trouble, that they would now consider what is to be done with her."[71]

The Bostonians made a final effort to slow the proceedings. William Coddington rose, asserting, "I do not see any clear witness against her, and you know it is a rule of the court that no man may be a judge and an accuser too," ending with, "Here is no law of God that she hath broken nor any law of the country that she hath broke, and therefore deserve no censure."[72] The court wanted a sentence but could not proceed until some of the ministers spoke. Three of the ministers were sworn in, and each testified against Hutchinson. Winthrop moved to have her banished; in the ensuing tally, only the Boston deputies voted against conviction.[73] Hutchinson challenged the sentence's legitimacy, saying, "I desire to know wherefore I am banished." Winthrop responded, "The court knows wherefore and is satisfied."[74]

Hutchinson was called a heretic and an instrument of the devil, and was condemned to banishment by the Court "as being a woman not fit for our society".[75] The Puritans sincerely believed that, in banishing Hutchinson, they were protecting God's eternal truth.[76] Winthrop summed up the case with genuine feeling:

Thus it pleased the Lord to heare the prayers of his afflicted people ... and by the care and indevour of the wise and faithfull ministers of the Churches, assisted by the Civill authority, to discover this Master-piece of the old Serpent.... It is the Lords work, and it is marvellous in our eyes.[76]

Detention

Following her civil trial, Hutchinson was put under house arrest and ordered to be gone by the end of the following March. In the interim, she was not allowed to return home, but was detained at the house of Joseph Weld, brother of the Reverend Thomas Weld, located in Roxbury, about two miles from her home in Boston.[77] The distance was not great, yet Hutchinson was rarely able to see her children because of the weather, which was particularly harsh that winter.[78] Winthrop referred to Hutchinson as "the prisoner" and was determined to keep her isolated so that others would not be inspired by her, according to LaPlante.[78] She was frequently visited by various ministers, whose intent, according to LaPlante, was to reform her thinking but also to collect evidence against her.[78] Thomas Shepard was there to "collect errors", and concluded that she was a dangerous woman.[79] Shepard and the other ministers who visited her drew up a list of her theological errors and presented them to the Boston church, which decided that she should stand trial for these views.[80]

Church trial

Hutchinson was called to trial on Thursday, 15 March 1638, weary and in poor health following a four-month detention. The trial took place at her home church in Boston, though many of her supporters were gone. Her husband and other friends had already left the colony to prepare a new place to live. Her only family members present were her oldest son Edward and his wife, her daughter Faith and son-in-law Thomas Savage, and her sister Katherine with her husband Richard Scott.[81]

Sketch of a man with long flowing hair who is wearing the bib of a colonial-era minister.
Reverend John Wilson had been ridiculed by Hutchinson; he made the final pronouncement of excommunication during her church trial.

The ministers intended to defend their orthodox doctrine and to examine Hutchinson's theological errors.[81] Ruling elder Thomas Leverett was charged with managing the examination. He called Hutchinson and read the numerous errors with which she had been charged, and a nine-hour interrogation followed in which the ministers delved into some weighty points of theology.[82] At the end of the session, only four of the many errors were covered, and Cotton was put in the uncomfortable position of delivering the admonition

Notes (Continued)

to his admirer. He said, "I would speake it to Gods Glory [that] you have bine an Instrument of doing some good amongst us… he hath given you a sharp apprehension, a ready utterance and abilitie to exprese yourselfe in the Cause of God."[83] The ministers overwhelmingly concluded that Hutchinson's unsound beliefs outweighed all the good which she had done, and that she endangered the spiritual welfare of the community.[83] Cotton continued,

You cannot Evade the Argument… that filthie Sinne of the Communitie of Woemen; and all promiscuous and filthie cominge togeather of men and Woemen without Distinction or Relation of Mariage, will necessarily follow . Though I have not herd, nayther do I thinke you have bine unfaythfull to your Husband in his Marriage Covenant, yet that will follow upon it. [83]

Here Cotton was making a link between Hutchinson's theological ideas and the more extreme behaviour credited to the antinomians and familists.[84] He concluded:

Therefor, I doe Admonish you, and alsoe charge you in the name of Ch[rist] Je[sus], in whose place I stand… that you would sadly consider the just hand of God agaynst you, the great hurt you have done to the Churches, the great Dishonour you have brought to Je[sus] Ch[rist], and the Evell that you have done to many a poore soule.[85]

With this, Hutchinson was instructed to return in one week on the next lecture day.[85]

Cotton had not yet given up on his parishioner. With the permission of the court, Hutchinson was allowed to spend the week at his home, where the recently arrived Reverend John Davenport was also staying. All week, the two ministers worked with her and, under their supervision, she wrote out a formal recantation of her unsound opinions that had formerly brought objection.[86] Hutchinson stood at the next meeting on Thursday, 22 March and read her recantation in a subdued voice to the congregation. She admitted to having been wrong about the soul and spirit, wrong about the resurrection of the body, wrong in prophesying the destruction of the colony, and wrong in her demeanour toward the ministers, and she agreed that sanctification could be evidence of justification (what she called a "covenant of works") "as it flowes from Christ and is witnessed to us by the Spirit".[87] Had the trial ended there, she would likely have remained in good standing with the Boston church, and had the possibility of returning some day.[88]

Wilson explored an accusation made by Shepard at the end of the previous meeting, and new words brought on new assaults. The outcome of her trial was uncertain following the first day's grilling, but her downfall came when she would not acknowledge that she held certain theological errors before her four-month imprisonment.[88] With this, she was accused of lying but, even at this point, Winthrop and a few of the ministers wanted her soul redeemed because of her significant evangelical work before she "set forth her owne stuffe".[89] To these sentiments, Shepard vehemently argued that Hutchinson was a "Notorious Imposter" in whose heart there was never any grace. He admonished the "heinousness of her lying" during a time of supposed humiliation.[90]

Shepard had swayed the proceedings, with Cotton signalling that he had given up on her, and her sentence was presented by Wilson:

Forasmuch as you, Mrs. Hutchinson, have highly transgressed and offended… and troubled the Church with your Errors and have drawen away many a poor soule, and have upheld your Revelations; and forasmuch as you have made a Lye…. Therefor in the name of our Lord Je [sus] Ch[rist]… I doe cast you out and… deliver you up to Sathan… and account you from this time forth to be a Hethen and a Publican…. I command you in the name of Ch[rist] Je[sus] and of this Church as a Leper to withdraw your selfe out of the Congregation.[91]

Notes (Continued)

Hutchinson was now banished from the colony and removed from the congregation, and her leading supporters had been given three months to leave the colony, including Coddington and Coggeshall, while others were disenfranchised or dismissed from their churches.[72] The court in November had ordered that 58 citizens of Boston and 17 from adjacent towns be disarmed unless they repudiated the "seditious label" given them, and many of these people followed Hutchinson into exile.[92]

Rhode Island
A document with some hand-written and difficult to read text at the top, followed by 23 signatures, some of which are also difficult to read, with some washed-out text appearing in the margins. The document appears old and fragile.
Portsmouth Compact
During Hutchinson's imprisonment, several of her supporters prepared to leave the colony and settle elsewhere. One such group of men, including her husband Will, met on 7 March 1638 at the home of wealthy Boston merchant William Coddington. Ultimately, 23 men signed what is known as the Portsmouth Compact, forming themselves into a "Bodie Politick" and electing Coddington as their governor, but giving him the Biblical title of "judge". Nineteen of the signers initially planned to move to New Jersey or Long Island, but Roger Williams convinced them to settle in the area of his Providence Plantations settlement. Coddington purchased Aquidneck Island (later named Rhode Island) in the Narragansett Bay from the Narragansetts, and the settlement of Pocasset was founded (soon renamed Portsmouth). Anne Hutchinson followed in April, after the conclusion of her church trial.[93]

Hutchinson, her children, and others accompanying her travelled for more than six days by foot in the April snow to get from Boston to Roger Williams' settlement at Providence.[94] They took boats to get to Aquidneck Island, where many men had gone ahead of them to begin constructing houses.[95] In the second week of April, she reunited with her husband, from whom she had been separated for nearly six months.[95]

Final pregnancy
Hutchinson went into labour in May 1638, following the stress of her trial, her imprisonment all winter, and the difficult trip to Aquidneck Island. She delivered what her doctor John Clarke[96] described as a handful of transparent grapes. This is known now as a hydatidiform mole, a condition occurring most often in women over 45, resulting from one or two sperm cells fertilising a blighted egg.[97] Hutchinson had been ill most of the winter, with unusual weakness, throbbing headaches, and bouts of vomiting.[97] Most writers on the subject agree that she had been pregnant during her trial. Historian Emery Battis, citing expert opinion, suggests that she may not have been pregnant at all during that time, but displaying acute symptoms of menopause.[96] The following April after reuniting with her husband, she became pregnant, only to miscarry the hydatidiform mole.[96] A woman could have suffered severe menopausal symptoms who had undergone a continuous cycle of pregnancies, deliveries, and lactations for 25 years, with the burdens of raising a large family and subjected to the extreme stress of her trials.[98]

The Puritan leaders of the Massachusetts Bay Colony gloated over Hutchinson's suffering and also that of Mary Dyer, a follower who suffered the premature and stillbirth of a severely deformed infant. The leaders classified the women's misfortunes as the judgement of God.[93] Winthrop wrote, "She brought forth not one, but thirty monstrous births or thereabouts", then continued, "see how the wisdom of God fitted this judgment to her sin every way, for look—as she had vented misshapen opinions, so she must bring forth deformed monsters."[99] Massachusetts continued to persecute Hutchinson's followers who stayed in the Boston area. Laymen were sent from the Boston church to Portsmouth to convince Hutchinson of her errors; she shouted at them, "the Church at Boston? I know no such church, neither will I own it. Call it the whore and strumpet of Boston, but no Church of Christ!"[92]

Notes (Continued)

Dissension in government
Less than a year after Pocasset was settled, it suffered rifts and civil difficulties. Coddington had openly supported Hutchinson following her trial, but he had become autocratic and began to alienate his fellow settlers.[100] Early in 1639, Hutchinson became acquainted with Samuel Gorton, who attacked the legitimacy of the magistrates.[101] On 28 April 1639, Gorton and a dozen other men ejected Coddington from power. Hutchinson may not have supported this rebellion, but her husband was chosen as the new governor. Two days later, over 30 men signed a document forming a new "civil body politic". Winthrop noted in his journal that at Aquidneck,

the people grew very tumultuous and put out Mr. Coddington and the other three magistrates, and chose Mr. William Hutchinson only, a man of very mild temper and weak parts, and wholly guided by his wife, who had been the beginner of all the former troubles in the country and still continued to breed disturbance.[44]

Coddington and several others left the colony, establishing the settlement of Newport at the south end of the island. The freemen of Pocasset changed the name of their town to Portsmouth. They adopted a new government which provided for trial by jury and separation of church and state.[93] The men who accompanied Coddington to Newport tended to be the strongest leaders; several became presidents or governors of the entire united colony after 1646, such as Coggeshall, Nicholas Easton, William Brenton, Jeremy Clarke, and Henry Bull.[102] On 12 March 1640, the towns of Portsmouth and Newport agreed to re-unite peacefully. Coddington became governor of the island, and William Hutchinson was chosen as one of his assistants. The towns were to remain autonomous with laws made by the citizens.[93]

During her tenure in Portsmouth, Hutchinson developed a new philosophy concerning religion. She persuaded her husband to resign from his position as a magistrate, as Roger Williams put it, "because of the opinion, which she had newly taken up, of the unlawfulness of magistracy."[93]

Hutchinson's husband William died some time after June 1641 at the age of 55, the same age at which Anne's father had died.[103][104] He was buried in Portsmouth. No record of his death exists because there was no established church, which would have been the customary repository for such records.[103]

New Netherland
A photograph of a very large rock, about the size of a small truck, that has a large fissure in the middle. The rock is surrounded by trees and other vegetation.
Split Rock, near where the Hutchinson family was massacred
Not long after the settlement of Aquidneck Island, the Massachusetts Bay Colony made some serious threats to take over the island and the entire Narragansett Bay area, causing Hutchinson and other settlers much anxiety. This compelled her to move totally out of the reach of the Bay colony and its sister colonies in Connecticut and New Haven and move into the jurisdiction of the Dutch.[105] Hutchinson went to New Netherland some time after the summer of 1642 with seven of her children, a son-in-law, and several servants—16 total persons by several accounts. There they settled near an ancient landmark called Split Rock, not far from what became the Hutchinson River in northern Bronx, New York City.[105] Other Rhode Island families were in the area, including the Throckmortons and the Cornells. By one account, Hutchinson bought her land from John Throckmorton (for whom Throggs Neck is named) who had earlier been a settler of Providence with Roger Williams, but was now living in New Netherland.[105]

The Hutchinsons stayed temporarily in an abandoned house while a permanent house was being built with the help of James Sands, who had married Katherine Walker, a granddaughter of William Hutchinson's brother Edward.[106] Sands later became a settler of Block Island (later New Shoreham, Rhode Island), and the Reverend Samuel Niles, another early settler of

Notes (Continued)

Block Island, recorded the following about Sands' experience in New Netherland:

Mrs. Hutchinson... removed to Rhode Island, but making no long stay there, she went further westward to a place called Eastchester, now in the eastern part of the province of New York, where she prepared to settle herself; but not to the good liking of the Indians that lived back in the woods, as the sequel proves. In order to pursue her purpose, she agreed with Captain James Sands, then a young man, to build her house, and he took a partner with him in the business... there came a company of Indians to the frame where he was at work, and made a great shout and sat down. After some time, they gathered up his tools, put his broad axe on his shoulders and his other tools into his hands, and made signs for him to go away. But he seemed to take no notice of them, but continued in his work.[107]

Thus the natives gave overt clues that they were displeased with the settlement being formed there. The property had supposedly been secured by an agent of the Dutch West India Company in 1640, but the negotiation was transacted with members of the Siwanoy people in distant Norwalk, and the local natives likely had little to do with that transaction, if they even knew of it at all.[108] Hutchinson was therefore taking a considerable risk in putting a permanent dwelling at this site.[108][109]

The exact location of the Hutchinson house has been a source of great interest for several centuries. LaPlante hints in her biography of Hutchinson that the homestead was near the Indian Trail that went through modern-day Pelham Bay Park, on the east side of the Hutchinson River. Lockwood Barr offers another hypothesis, citing the extensive land title research of Otto Hufeland published by the Westchester Historical Society in 1929. He concluded that the site of the homestead was on the west side of the Hutchinson River in Eastchester.[110] A map in Barr's book that appeared in the 1929 work shows the property bordering the river in an area that is now called Baychester, between two creeks called Rattlesnake Brook and Black Dog Brook.[111] This area of the Bronx is now highly developed; Rattlesnake Brook is extant, mostly in underground culverts,[112] but Black Dog Brook is defunct.[113]

Death

The Hutchinsons' settlement in this area coincided with the local unrest between the Colonists and the Indians. Governor Willem Kieft had aroused the ire of the Indians with his inhumanity and treachery, according to the opinion of some modern writers.[105] Mrs. Hutchinson had a favorable relationship with the Narragansetts in Rhode Island, and she may have felt a false sense of safety among the Siwanoy of New Netherland.[105] The Hutchinsons had been friendly to them, but the Indians destroyed the New Netherland colony in a series of incidents known as Kieft's War. The fate of the Hutchinson family was summarized by LaPlante:

Sketch of a crouched woman who is sheltering a small child, with four other children nearby. The children are being attacked by seven native Americans wielding tomahawks and knives, near the doorway of a dwelling house. There is a dead or dying young man lying on the ground in the foreground.

Massacre of the Hutchinsons

The Siwanoy warriors stampeded into the tiny settlement above Pelham Bay, prepared to burn down every house. The Siwanoy chief, Wampage, who had sent a warning, expected to find no settlers present. But at one house the men in animal skins encountered several children, young men and women, and a woman past middle age. One Siwanoy indicated that the Hutchinsons should restrain the family's dogs. Without apparent fear, one of the family tied up the dogs. As quickly as possible, the Siwanoy seized and scalped Francis Hutchinson, William Collins, several servants, the two Annes (mother and daughter), and the younger children—William, Katherine, Mary, and Zuriel. As the story was later recounted in Boston, one of the Hutchinson's daughters, "seeking to escape," was caught "as she was getting over a hedge, and they drew her back again by the hair of the head to the stump of

Notes (Continued)

a tree, and there cut off her head with a hatchet."[114]

The warriors then dragged the bodies into the house, along with the cattle, and burned the house to the ground.[114] During the attack, Hutchinson's nine year-old daughter Susanna was out picking blueberries; she was found, according to legend, hidden in the crevice of Split Rock nearby.[115] She is believed to have had red hair, which was unusual to the Indians, and perhaps because of this curiosity her life was spared. She was taken captive, was named "Autumn Leaf" by one account,[116] and lived with the Indians for two to six years (accounts vary) until ransomed back to her family members, most of whom were living in Boston.[117]

The exact date of the Hutchinson massacre is not known. The first definitive record of the occurrence was in John Winthrop's journal, where it was the first entry made for the month of September, though not dated.[118] It took days or even weeks for Winthrop to receive the news, so the event almost certainly occurred in August 1643, and this is the date found in most sources.[118][115]

The reaction in Massachusetts to Hutchinson's death was harsh. The Reverend Thomas Weld wrote, "The Lord heard our groans to heaven, and freed us from our great and sore affliction…. I never heard that the Indians in those parts did ever before this commit the like outrage upon any one family or families; and therefore God's hand is the more apparently seen herein, to pick out this woeful woman".[119] Peter Bulkley, the pastor at Concord, wrote, "Let her damned heresies, and the just vengeance of God, by which she perished, terrify all her seduced followers from having any more to do with her leaven."[120]

Wampage claimed to have slain Hutchinson, and legend has it that he assumed her name after the massacre, calling himself "Anne Hoeck" to be honored by using the name of his most famous victim.[105] Eleven years after the event, he confirmed a deed transferring the Hutchinsons' property to Thomas Pell, with his name on the document being given as "Ann Hoeck alias Wampage."[105]

Historical impact
Hutchinson claimed that she was a prophetess, receiving direct revelation from God. In this capacity, she prophesied during her trial that God would send judgment upon the Massachusetts Bay Colony and would wipe it from existence.[121] She further taught her followers that personal revelation from God was as authoritative in a person's life as the Bible, a teaching that was strongly antithetical to Puritan theology. She also claimed that she could identify "the elect" among the colonists.[122] These positions ultimately caused John Cotton, John Winthrop, and other former friends to view her as an antinomian heretic.[122]

According to modern historian Michael Winship, Hutchinson is famous, not so much for what she did or said during the Antinomian Controversy, but for what John Winthrop made of her in his journal and in his account of the controversy called the Short Story. According to Winship, Hutchinson became the reason in Winthrop's mind for all of the difficulties that the colony had gone through, though inaccurately portrayed and, with her departure, any other lingering issues were swept under the carpet.[123] Winthrop's account has given Hutchinson near legendary status and, as with all legends, what exactly she stood for has shifted over the centuries.[123] Winthrop described her as "a woman of ready wit and bold spirit".[124] In the words of Winship, to Winthrop, Hutchinson was a "hell-spawned agent of destructive anarchy".[123] The close relationship between church and state in Massachusetts Bay meant that a challenge to the ministers was quickly interpreted as challenge to established authority of all kinds.[124] To 19th century America, she was a crusader for religious liberty, as the nation celebrated its new achievement of the separation of church and state. Finally, in the 20th century, she became a feminist leader, credited with

Notes (Continued)

terrifying the patriarchs, not because of her religious views but because she was an assertive, highly visible woman.[123] According to feminist Amy Lang, Hutchinson failed to understand that "the force of the female heretic vastly exceeds her heresy".[125] Lang argues that it was difficult for the court to pin a crime on her; her true crime in their eyes, according to Lang's interpretation, was the violation of her role in Puritan society, and she was condemned for undertaking the roles of teacher, minister, magistrate, and husband.[125] (However, the Puritans themselves clearly stated that the threat which they perceived was entirely theological, and no direct mention was ever made to indicate that they were threatened by her gender.)[126]

Winship calls Hutchinson "a prophet, spiritual adviser, mother of fifteen, and important participant in a fierce religious controversy that shook the infant Massachusetts Bay Colony from 1636 to 1638",[127] upheld as a symbol of religious freedom, liberal thinking, and Christian feminism. Anne Hutchinson is a contentious figure, having been lionized, mythologized, and demonized by various writers. In particular, historians and other observers have interpreted and re-interpreted her life within the following frameworks: the status of women, power struggles within the Church, and a similar struggle within the secular political structure. As to her overall historical impact, Winship writes, "Hutchinson's well-publicized trials and the attendant accusations against her made her the most famous, or infamous, English woman in colonial American history."[127]

Memorials and legacy
In front of the State House in Boston, Massachusetts stands a statue of Anne Hutchinson with her daughter Susanna as a child. The statue, dedicated in 1922, has an inscription on the marble pediment that reads:

Photograph of historical plaque affixed to a rock describing Anne Hutchinnson property now in Quincy, Massachusetts
Anne Hutchinson historical plaque at Hutchinson Square, Quincy, Massachusetts, near where the Hutchinsons had a farm
A photograph of a metal statue of a woman standing upright with her head tilted upward and her eyes looking up. She is dressed in a full dress, and beside her is a young girl who is clinging on to her.
Anne Hutchinson Memorial at Massachusetts State House by Cyrus Edwin Dallin
IN MEMORY OF

ANNE MARBURY HUTCHINSON

BAPTIZED AT ALFORD

LINCOLNSHIRE ENGLAND

20 JULY 1595 [sic]

KILLED BY THE INDIANS

AT EAST CHESTER NEW YORK 1643

COURAGEOUS EXPONENT

OF CIVIL LIBERTY

AND RELIGIOUS TOLERATION [128]

The memorial is featured on the Boston Women's Heritage Trail.[129]

Notes (Continued)

Another memorial to Hutchinson was erected south of Boston in Quincy, Massachusetts, at the corner of Beale Street and Grandview Avenue. This is near the location where the Hutchinsons owned a 600-acre farm with a house, and this is where they stayed for several days in early spring 1638 while making the trip from Boston to their new home on Aquidneck Island.[94]

Anne Hutchinson was inducted into the National Women's Hall of Fame in 1994.[130]

Literary works
According to Hutchinson biographer Eve LaPlante, some literary critics trace the character of Hester Prynne in Nathaniel Hawthorne's The Scarlet Letter to Hutchinson's persecution in the Massachusetts Bay Colony.[131] Historian Amy Lang wrote that Hester Prynne was the embodiment of a fictional Anne Hutchinson—a Hutchinson created by the early Puritan chroniclers.[132] Lang notes that Hester was what orthodox Puritans said Hutchinson was, either in reality or at least spiritually.[132] The parallel is that Hutchinson was the heretic who metaphorically seduced the Puritan community, while in Hawthorne's novel Hester Prynne literally seduced the minister of her community.[133]

Anne Hutchinson and her political struggle with Governor Winthrop are depicted in the 1980 play Goodly Creatures by William Gibson. Other notable historical characters who appear in the play are Reverend John Cotton, Governor Harry Vane, and future Quaker martyr Mary Dyer.[134] In January 2014, Dan Shore's opera Anne Hutchinson, with libretto by William A. Fregosi and Fritz Bell, was performed twice in Boston, Massachusetts by the Intermezzo Opera Company.[135] In February 2015, researcher Claire Bellerjeau discovered and positively identified a tribute poem to Anne Hutchinson written in 1770 by Jupiter Hammon, the first published Black American poet.[136]

Namesakes
photograph of a multi-coloured carved wooden sign which reads "Anne Hutchinson/Mary Dyer Memorial Herb Garden," behind which is a scenic small waterfall surrounded by green foliage.
Anne Hutchinson/Mary Dyer Memorial Herb Garden at Founders' Brook Park, Portsmouth, Rhode Island
In southern New York, Hutchinson's most prominent namesakes are the Hutchinson River, one of the very few rivers named after a woman, and a highway, the Hutchinson River Parkway.[137] Elementary schools are named for her, such as in the Westchester County towns of Pelham and Eastchester.[138][139]

In Portsmouth, Rhode Island, Anne Hutchinson and her friend Mary Dyer, the Quaker martyr, have been remembered at Founders Brook Park with the Anne Hutchinson/Mary Dyer Memorial Herb Garden, a medicinal botanical garden set by a scenic waterfall and historical marker for the early settlement of Portsmouth.[140] The garden was created by artist and herbalist Michael Steven Ford, who is a descendant of both women. The memorial was a grass roots effort by a local Newport organisation, the Anne Hutchinson Memorial Committee headed by Newport artist Valerie Debrule. The organization is called Friends of Anne Hutchinson; it meets annually at the memorial in Portsmouth on the Sunday nearest to 20 July, the date of Anne's baptism, to celebrate her life and the local colonial history of the women of Aquidneck Island.[141] Hutchinson Hall, an underclassmen residence hall at the University of Rhode Island, is named in her honor.[142] Hutchinson is honoured together with Roger Williams with a feast day on the liturgical calendar of the Episcopal Church in the United States of America on 5 February.[143]

Pardon
In 1987, Massachusetts Governor Michael Dukakis pardoned Anne Hutchinson, revoking the order of banishment by Governor Winthrop 350 years earlier.[144]

Notes (Continued)

Family
Immediate family
Anne and William Hutchinson had 15 children, all of them born and baptized in Alford except for the last child, who was baptized in Boston, Massachusetts.[145] Of the 14 children born in England, 11 lived to sail to New England.[145]

Painting of a balding man with grey hair. The man is wearing a highly decorated coat, and he is holding a staff of sorts.
Major Thomas Savage married Hutchinson's daughter Faith
The oldest child Edward was baptized 28 May 1613. He signed the Portsmouth Compact and settled on Aquidneck Island with his parents, but he soon made peace with the Massachusetts authorities and returned to Boston.[145] He was an officer in the colonial militia, and died from wounds received during King Philip's War. Susanna was baptised 4 September 1614 and died in Alford during the plague in 1630. Richard (baptized 8 December 1615) was admitted to the Boston church in 1634, but he returned to England and no further record has been found.[145] Faith (baptized 14 August 1617) married Thomas Savage and lived in Boston, dying about 1651.[145][146] Bridget (baptised 15 January 1618/9) married John Sanford and lived in Portsmouth, Rhode Island, where her husband was briefly governor of the island; she died by 1698.[145][146]

Francis (baptized 24 December 1620) was the oldest of the children to perish in the massacre in New Netherland. Elizabeth (baptized 17 February 1621/2) died during the plague in Alford and was buried there on 4 October 1630.[145] William (baptized 22 June 1623) died during infancy. Samuel (baptized 17 December 1624) lived in Boston, married, and had a child, but left behind few records.[145] Anne (baptized 5 May 1626) married William Collins, and both of them went to New Netherland and perished in the massacre with her mother.[145] Mary (baptized 22 February 1627/8), Katherine (baptized 7 February 1629/30), William (baptized 28 September 1631), and daughter Zuriel (baptized in Boston 13 March 1635/6) were all children when they went with their mother to New Netherland, and were killed during the Indian massacre in the late summer of 1643.[145] Susanna was the 14th child of the Hutchinsons and the youngest born in England, baptized 15 November 1633. She survived the Indian attack in 1643, was taken captive, and eventually was traded to the English, after which she married John Cole and had 11 children with him.[146]

Of Hutchinson's dozen or more siblings who survived childhood, only one other came to New England; her youngest sister, Katherine, the wife of Richard Scott, came to Boston and then Providence. With her husband, Katherine was a Puritan, Baptist, and then Quaker, and was whipped in Boston for supporting her future son-in-law Christopher Holder who had his right ear cut off for his Quaker evangelism.[147]

Descendants
Photograph of a man with longish dark hair; he is wearing formal attire which consists of a dark vest, a white shirt, and a tie of the style worn in 1860.
Stephen A. Douglas was descended from Hutchinson
A number of Anne Hutchinson's descendants have reached great prominence. Among them are United States Presidents Franklin D. Roosevelt, George H. W. Bush, and George W. Bush,[148] as are presidential aspirants Stephen A. Douglas, George W. Romney, and Mitt Romney.[149] Her grandson Peleg Sanford was a governor of the Colony of Rhode Island and Providence Plantations.[150] Other descendants include Chief Justice of the United States Supreme Court Melville Weston Fuller and Associate Justice Oliver Wendell Holmes, Jr.; Lord Chancellor of England John Singleton Copley, Jr., who was the first Lord Lyndhurst; and President of Harvard University Charles William Eliot. One descendant bearing the Hutchinson name was her ill-fated great-great-grandson Thomas Hutchinson, who was a loyalist Governor of the Province of Massachusetts Bay at the time of the Boston Tea Party, an event leading to the American Revolutionary War.[149]

Notes (Continued)

Ancestry
In 1914, John Champlin published the bulk of the currently known ancestry of Anne Hutchinson, showing her descent on her father's side of the family from Charlemagne and Alfred the Great.[151] Gary Boyd Roberts and others have published her line of descent on her mother's side from Edward I of England, thus connecting her with Edward's great grandparents, Henry II of England and his wife, Eleanor of Aquitaine.[152][153] Most of the material in the following ancestor chart is from Champlin, except for the Williamson line which was published in The American Genealogist by F. N. Craig in 1992.[154]

Ancestors of Anne Hutchinson
See also
Christian egalitarianism
Christian views about women
List of colonial governors of Rhode Island
Mary Dyer
References
Part of a series on
Calvinism
Portrait of John Calvin, French School.jpg
John Calvin
Background[show]
Theology[show]
Documents[show]
Influences[show]
Churches[show]
Peoples[show]
Largest groups[show]
Kreuz-hugenotten.svg Calvinism portal
vte
Anderson 2003, p. 479.
Bremer 1981, p. 1.
LaPlante 2004, p. 19.
LaPlante 2004, p. 26.
LaPlante 2004, p. 27.
LaPlante 2004, pp. 29–30.
LaPlante 2004, p. 31.
Winship 2005, p. 9.
Colket 1936, pp. 33–34.
LaPlante 2004, pp. 31–32.
LaPlante 2004, p. 34.
Bremer 1981, p. 2.
LaPlante 2004, p. 37.
LaPlante 2004, p. 85.
Hall 1990, p. 5.
LaPlante 2004, p. 86.
Hall 1990, p. x.
LaPlante 2004, pp. 86–87.
Bremer 1981, p. 3.
LaPlante 2004, p. 87.
Winship 2005, p. 7.
Champlin 1913, p. 3.
Champlin 1913, pp. 3–4.
Champlin 1913, p. 4.
LaPlante 2004, p. 156.
LaPlante 2004, p. 154.
LaPlante 2004, p. 257.

Notes (Continued)

LaPlante 2004, pp. 155-156.
Bremer 1981, p. 4.
Winship 2005, p. 33.
Winship 2005, p. 35.
Winship 2005, p. 39.
Winship 2005, p. 34.
LaPlante 2004, p. 39.
Hall 1990, p. 6.
Winship 2002, p. 41.
Battis 1962, p. 105.
Bremer 1995, p. 66.
Bremer 1981, p. 5.
Winship 2002, pp. 64-69.
Winship 2002, pp. 44-45.
Winship 2002, pp. 6-7.
Anderson 2003, pp. 481-482.
Anderson 2003, p. 482.
Winship 2002, p. 86.
Winship 2002, pp. 86-89.
Winship 2002, p. 90.
Hall 1990, p. 3.
Winship 2002, p. 22.
Hall 1990, p. 4.
Bell 1876, p. 11.
Winship 2002, p. 116.
Dunn 1981, p. 143.
Winship 2002, pp. 126-148.
Winship 2002, pp. 167-168.
Winship 2002, p. 170.
Winship 2002, pp. 170-171.
Winship 2002, p. 172.
Winship 2002, p. 173.
Morris 1981, p. 60.
LaPlante 2004, p. 68.
Winship 2002, pp. 173-174.
Winship 2002, p. 175.
Winship 2002, p. 176.
Morris 1981, p. 62.
Adams 1894, p. 175.
Winship 2002, p. 177.
Winship 2002, p. 178.
Winship 2002, p. 180.
Winship 2002, pp. 181-182.
Winship 2002, p. 182.
Morris 1981, p. 63.
Winship 2002, pp. 182-183.
Winship 2002, p. 183.
Crawford 1970, pp. 144-146.
Morgan 1981, p. 57.
LaPlante 2004, p. 158.
LaPlante 2004, p. 159.
Winship 2005, p. 122.
Winship 2002, p. 197.
Battis 1962, p. 235.
Battis 1962, p. 236.
Battis 1962, p. 242.

Notes (Continued)

Winship 2002, p. 202.
Battis 1962, p. 243.
Battis 1962, p. 244.
Winship 2002, p. 203.
Winship 2002, p. 204.
Winship 2002, p. 206.
Winship 2002, pp. 207–208.
Battis 1962, pp. 246–247.
Morris 1981, p. 64.
Rothbard 1975, p. 22.
LaPlante 2004, p. 208.
LaPlante 2004, p. 212.
Battis 1981, p. 16.
LaPlante 2004, p. 217.
Battis 1981, p. 17.
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LaPlante 2004, p. 243.
In Puritan thinking, any prophecy that did not come true was a false prophecy, and therefore could not have come from God. The Puritan teachers and ministers in Boston would have been outraged by Hutchinson's false prophecies.
Humpherey 1919, pp. 18–29.
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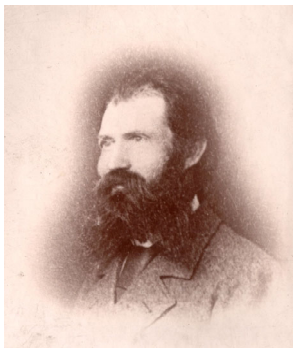
Wikiquote has quotations related to: Anne Hutchinson
Trial and Interrogation of Anne Hutchinson (1637)
statue info Background on the Anne Hutchinson statue; while this source gives a dedication year of 1915, most other sources give the year as 1922.
Hutchinson massacre
Sermon about Hutchinson The perspective of a modern female minister
Hutchinson marker in Quincy
Harvard's Midwife Hutchinson's connection with Harvard College
Michals, Debra. "Anne Hutchinson". National Women's History Museum. 2015.
Anne Hutchinson was inducted into the National Women's Hall of Fame in 1994, and the Rhode Island Women's Hall of Fame in 1997:

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.

Individual Summary for Gunder Heinrich GUNDERSEN-456[1,2,3]



Event	Date(s)	Place	Description
Born[4]	23 Dec 1835	Slagelse, Sorø, Danmark	
Christened	28 Apr 1835	Skt. Mikkel, Slagelse, Sorø, Danmark	
Burial	2 OKT 1898	Mauriceville, LC, Wairarapa, , New Zealand	
Occupation			Postmaster
Baptism	28 Apr 1835	Slagelse, St. Mikkel K, Sorø H	
Died[5,6]	30 Sep 1898	Mauriceville, Wellington, New Zealand	
Buried[6,7,8]	2 Oct 1898	Lutheran Cemetery, MW, W, New Zealand	
SealPar	18 Apr 1928	SLAKE	
Baptized	19 Sep 1916	SLAKE	
Confirmation	19 Sep 1916	SLAKE	
Initiatory	29 Sep 1916	SLAKE	
Endowed	29 Sep 1916	SLAKE	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: KNC9-B5N

Parents

MRIN	Father	Mother
339	Thor GUNDERSEN-5595	Emilie Caroline RØDEL-5594

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
79529	Hermine Benedicte BAHN-457	17 Jul 1865	Frederiksberg, K, K, Danmark	3 Aug 1985	NZEAL

Notes

```
!B  Slagelse par rec. (FHL          ).  IGI.
C  IGI:  C200503;147.
M  Family information.  (check Garnisons sogn)
D  1898 NZ Reg. Gen. Registration, cert # 7802, issued 8 Feb 1960.
Bur  Tombstone reads "Gunder Gudnerson J.P. born at Slagelse, Denmark Dec. 23, 1835.  Died
at Mauriceville, N.Z. Sep. 30th 1898.  Public, spirited, upright, faithful, and
sympathetic.  This stone is erected by his fellow settlers in grateful remembrance of many
a kindly deed."

--Note one little problem with the information given below as the first note in the log and
compare it with the document given just below this note.  We show in family records that
Thor Johan Gundersen died at sea in 1872.  however, he shows up alive 3/4 years old (i.e.,
June 1872 is when he was born.  Be certain of dates before cementing this, however.  here
is the information:
Navn:Gundersen, Betty E.Stilling:Barn
```

Notes (Continued)

Alder:05Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?
Skibsnavn:Indirekte
IDkode:I7273G0405

_____
Navn:Gundersen, Gunder H.Stilling:Landmand
Alder:36Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?
Skibsnavn:Indirekte
IDkode:I7273G0402

_____
Navn:Gundersen, Jenny H.Stilling:Barn
Alder:03Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?
Skibsnavn:Indirekte
IDkode:I7273G0406

_____
Navn:Gundersen, Hernina B.Stilling:Hustru
Alder:34Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?
Skibsnavn:Indirekte
IDkode:I7273G0403

_____
Navn:Gundersen, T. J.Stilling:Barn
Alder:00 3/4Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?
Skibsnavn:Indirekte
IDkode:I7273G0407

_____
Navn:Gundersen, Agnes M.Stilling:Barn
Alder:06Bestemmelsessted:Ny Zeeland
Kontrakt nr.:550300Forevisningsdato:21-09-1872
Fødesogn:?
Sidste oph.sogn:KøbenhavnSidste oph. amt:København
Sidste oph.sted:Kjbhvn.Bestemmelses land:New Zealand
Bestemmelses by:?Bestemmelses stat:?

Notes (Continued)

Skibsnavn:Indirekte
IDkode:I7273G0404

Name: Bahn, J. K.Occupation: Pige
Age: 23Destination: Ny Zeeland
Contract no.: 550400Registration date: 9/21/1872
Birth place: ?
Last res. parish: KøbenhavnLast res. county: København
Last residence: Kjbhvn.Destination country: New Zealand
Destination city: ?Destination state: ?
Name of ship: Indirekte
IDcode: I7273B0809
==========
this is the shipping account transcribed by the LDS church in Hamilton years ago : -
==========
Passenger List

Name of Ship "Crusader"
Date of Departure 21 September 1872 from Copenhagen Denmark
Port of Departure 12 Oct 1872 from London, England
Date of Arrival 5 January 1873
Port of Arrival Lyttleton, New Zealand
Total Cost of Passage £ 13-0-0
Amount Paid by Family
Promissory Notes £ 5-0-0
Total Cost to Government £ 8-0-0
Number of Souls on Board
Details
County/Country Copenhagen, Denmark
Occupation
Name and Age Bahn, Johanna K 23
!NOTES/LOG:
-- Family moved from Copenhagen to London and lived for 1 year before embarking to New Zealand. They left on the SS Crusader for Canterbury, NZ and arrived 10 October 1872. Gunder Gundersen listed as 36 years old, Hermine,
34, Agnes, 6, Betty, 5, Thor, 1. Passage #52, cash 2# 10s, promissory note, 35#, present government cost, 49# 10s, ultimate government cost, 14# 10s.
-- Johanna K. Bahn, sister to Hermine, age 23 servant was also on board. Total cost of passage 13#, promissory note 3#, present cost to gov't, 13#, ultimate cost to gov`t 8#.
-- FHLC - NZ, Wairarapa (under city). The only stuff for Wairarapa is:

!Appellate land court minute book 1898-1904
FHL 450,771 (SLC) (Maori genealogies).
Land court minute book (maori genealogies again)

!NZ - Wairarapa Valley (one record)
Church records (1) LDS record of members 1886-1950.

SURNAME: Also shown as Gunnersen

GIVEN NAMES: Also shown as Gunner Heinrich

BIRTH: Also shown as Born Slagelse B, Sorø H.

DEATH: Also shown as Died Mauriceville, Wairarapa, New Zealand.

Notes (Continued)

Histories of the Voyages of Immigrants to New Zealand
Who Were Ancestors of Clifford H. Edwards
Most of This Document Was Prepared By
Ruby Franklin Holbeck My Great Aunt
I Have Taken the Liberty of Making a Few Additions
By
Clifford H. Edwards

The following is an excerpt from New Zealand Shipwrecks: 1795-1960 by C.W.N. Irgram and P. O. Wheatley:
Phoenix- Schooner: The vessel sailed from Nelson for Wellington on November 21, 1846 with a complement of seven persons, including a Mr. Perry, a merchant, and was wrecked somewhere between Stephen and D'Urvill Islands, with the loss of all hands. The weather was very foggy at the time of the casualty, and the first intimation of the disaster was the finding of a paper parcel belonging to Mr. Perry, several other articles and the timbers of a vessel about the size of the Phoenix near Rangitoto. In August 1847 it was reported that the keel of a vessel of about 40 Feet in length was seen off Port Gore, and was thought to be a part of the hull of the Phoenix. The Phoenix, registered No. 5 of 1846 Port of Nelson, was a schooner of 37 tons register, built at Nelson in 1846 by Alexander Perry and her dimensions were length 48.8 feet, beam 13.6 feet, depth 7.7 feet. She was owned by Alexander Perry of Nelson, merchant and was commanded by Captain George Cooper.

Captain George Cooper was a former mate of the Fifeshire. The Captain of the Phoenix has left a wife and young family for whom a subscription will be opened at the custom house.

The following is a brief outline of the history of the Cooper-Hurren, Franklin-Hurren, Douglas-Hurren and Franklin-Gunderson families as told by Ruby Franklin:
In 1841 when the first settlers and surveyors were leaving England there was one man who cam out on either the Whitby or S. Fifeshire who perhaps had a considerable influence on the history of these people. His name was Richard Maund. But more about him later.
It was in the year 1842 on the 1st of February that the S Fifeshire arrived at Nelson, bringing out from England the main body of the first settlers to Nelson. After landing her passengers, she was trying to get out of the port, but was carried onto the rocks by the tide and fell broadside onto the arrow reef now know as Fifeshire Rock. She was wrecked on 27 February 1842.
Many of the people who traveled from England in the Fifeshire settled at Motueka and one will find in the English Church burial ground many graves of those original passengers of the Fifeshire. The font in use at St. Thomas' Anglican Church was made from the mast of this ship.
Mary Anne Hurren was a passenger on this ship and I believe, was born in Kent, England in the year 1824 according to what she had told me, Being 18 years of age at that time. She must have had her first birthday in New Zealand shortly after her arrival here as her birthday was on the 14th of February.
Shortly after arrival in Nelson, Marry Anne Hurren was married to George Cooper, who came out as mate on the S Fifeshire. They lived at first in Nelson in Have Road, I believe.
George Cooper was later in 1846, Captain of the schooner Pheonix which was also built by him, and three others whose names are unknown to me although my cousin Mand Slatter thinks one of them was a Mr. Lightbrand.
The Phoenix sailed out on her maiden voyage, on November 21 1846 and was wrecked with seven persons on board. There was one passenger, a Mr. Perry of Nelson, who was also the owner of the boat. George Cooper, Captain of the boat, left a wife and two young daughters, Maria who later married Captain Robert McNabb and Francis who married George Boyce. A third child, another daughter, was not born until about 7 months after this sad happening. Her name was Mary Ann and she married John William Slatter in 1861. (note: It was thought that the Phoenix may have struck a rock.)

Notes (Continued)

In 1848 on the 19th day of October, Mary Ann Hurren Cooper married my paternal grandfather, Robert Benjamin Franklin, who arrived in Nelson from England in the year 1842. He came out on the S. Lloyds which arrived on the 15th of February at the Haven Nelson. He and two brothers, James and Alex were listed under the name of Maund, and two sisters under the name of Franklin. They traveled out with Mrs. Mary Ann Maund who was listed as their mother. The names of the girls were Maria Emily aged 17 years and Sarah Ann aged 15 years. Robert Benjamin was listed as 13 years and Alex 9 years and I believe Thomas was 11 years. But his name (Thomas) was struck off the list so presume he must have been one of the unfortunate children who died on the voyage out from England. In the ship's report, it was stated that no less than 65 children died on the passage. Shortly after their arrival in New Zealand, Robert Benjamin and Alex went back to the name of Franklin.
Mary Ann Maund may have been Mary Ann Franklin before her marriage to Richard Maund. Mary Ann Franklin's name was Godsall.
Robert Benjamin Franklin and Mary Ann Hurren Cooper Franklin had a family of eight, four sons and four daughters. The sons were Robert, Benjamin, Thomas, and George Reuben. The daughters were Alice Maud, Ellen Jane, Agnes, and Jessie.
On 16 July 1867 my grandfather (Paternal) died and once more Mary Anne Hurren was left to morn the loss of a husband, and father of her children. He was only 39 years of age and my grandmother 43. Very young to have been widowed twice.
During the time of one of the disturbances between the Maoris and the white settlers, my grandmother was befriended by a Maori who had evidently some influence. At this time many of the settlers were massacred, but my grandmother and her young family were spared as a result of the intervention of this Maori. He came to her and told her of what was going to take place (he could speak a little English) but told her that if she wold do as he told her she would be safe, also her children. She was living quite a distance from any of the other settlers and was alone with her children and so was naturally terrified of what might happen to them. But the Maori had told her to stay in the house and keep the children in the house with her and they would be safe. As time went on, she became more anxious and almost decided to take the children outside and try to hide amongst the trees. But then she thought of what the Maori had said to her, that she would be safe provided she stayed in the house with the children. So she stayed and when the raiding party came they went through the house but when they came to her cabin trunk they became very suspicious as they thought it large enough for a man to hide in it. She could not speak any Maori, but tried to tell them, by raising both her hands to lift the lid. This she did several times. Then one of the party understood what she was trying to convey to them. He went over to the trunk, but made several attempts before finally raising the lid, as he was still afraid of what might be hidden inside. This trunk contained many of grandmother's cherished possessions which she had brought out from England with her. These she gave to the Maoris hoping and praying that they would take them and leave her and her children in safety. This they did after a final look around.
When her family was grown up she used to go over to visit her neighbor whose property adjoined hers so I have been told as she would be worried as to whether he was in good health or she could have had an accident. Her neighbor was Mr. William Douglas and was a widower. He too was left alone as his family were married and had homes of their own. If he did not see my grandmother about, he would be over to see if she was alright. In 1880 they decided to get married and so help each other. William Douglas was born in Jedburg Scotland in 1819 and married Mary Dixon at North Shids Scotland in 1841 at the age of 22 and came to New Zealand in 1843. He died on 20 Jan 1901 leaving Mary Anne Hurren a widow for the third time. He also left a family of five sons and three daughters by his first marriage.
My grandmother Mary Ann Hurren lived until the 5th of October 1916. Many of her decedents learned to love and honor this wonderful old pioneer as did many others who came in contact with her. She spent many of her last years at our home in Kopuaranga and she was sadly missed when she died there in 1916. She was buried in the Gunderson family plot along side her son (My father) George Reubin Franklin who had preceded her on 18 July 1901. (This being her wish). At the Mauriceville West Lutheran Cemetery, Wairarapa, New Zealand.
The house where my father was born and where he spent his boyhood days and later when he

Notes (Continued)

was ill came to stay with his mother in hopes of recovering in some small measure his health, overlooked Ruby Bay. I had often wondered why I was given the name of Ruby, but it was not until 1934 when I was staying with my brother Alex and his wife, formerly Catherine Drummond, at Braeburn Moutere that I found out. My brother took us for a motor trip around to place he thought that I might be interested in seeing. He pointed out the place where the house my father was born in once stood. It had been destroyed by fire, I understand, but the trees were still there and part of the garden was still in evidence. There is a beautiful view from this place of Ruby Bay. My brother told me that my father named me Ruby after this bay which he loved so much.
My mother was born in Copoenhagen Denmark on the 12th of March 1866 and came to New Zealand with her father Gunder Heinrich Gundersen and her mother Hermione Benedicte Bahn Gunderson and her sisters Betty Emile and Jenny Henriette. Also an Aunt Johanne Bahn per the S Crusader which left from London October 10, 1872 and arrived in Christchurch, New Zealand on 6 January 1873. Her only brother at that time was Thor Johan who died on the voyage out. His age was one year and some months.
My grandfather Gunder Heinrich Gundersen left Denmark for London England 12 months before they embarked for New Zealand, as he wished to learn more of the English language and more of the English customs before coming out here. My grandmother had spent some time in England before her marriage. Hermione, or (Hermine) Benedicte Gundersen and her sister Johanne Bahn stayed in Christchurch for some time with the family after Gunder Heinrich Gundersen had left en rout to Maruriceville. They opened up a laundry there and waited until it was possible for them to travel to their destination in the Wairarapa. The roads were little more than tracks in those days. Their first house was built from rough sawn timber and slabs to shingle the roof. The shingles were hand cut.

There is a story told about the fact that in Mauriceville at the Gunderson's place there was a wooden platform built upon which they held dances.

Robinson, Lynda, E-mail from Lynda Robinson, 2001-09-12, 12 Sep 2001, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Hi Shon,
Thanks for your emails, we have been watching the live coverage from New York and Washington, it's been on T.V. continuous over the last 30 or so hours and is just unbelievable. We can only hope that something like this never happens again.
Just been going through my notes and thought some of this maybe helpful to you. These are some stories passed down by Auntie Hilda (Franklin - Alice and Ina's sister) - I quote:-
We know Hermione married beneath her, she had something to do with the Danish royal court. Gunder Gundersen was to be made the Danish equivalent to an English baron. He refused the title and emigrated with his little family to get away from protocol etc. He didn't like the way the ordinary people were treated. There is a story that Agnes Marie was born in the bed that Queen Victoria slept in when she visited Denmark. Uncle George (Franklin) thought Gunder was an agricultural pharmacist in Denmark and also worked somewhere in the palace (may have been the case, for him to have met Hermione).
When they left Denmark, the Gundersens and Johanne Bahn went to England and lived in London for a year, this allowed Gunder to learn the English language and learn their customs. They arrived in Lyttleton, Christchurch, South Island, and while there Gunder was approached by either government or immigration
18 Aug 2020
Family Group Record
Husband Thor GUNDERSEN
Wife Emilie Caroline RØDEL
Page 14 of 15
Sources (Continued)

Notes (Continued)

officials and was asked to go to Mauriceville, in the Wairarapa where there were a number of Danish and Norwegian settlers. They needed an interpreter, as neither could speak the others language and Gunder understood all of them. He agreed to go and left his wife, children and sister in law in Christchurch until such time as he could send for them. The family started a laundry business there, whilst they waited for news that they could rejoin Gunder. Gunder and Hermione did not wish anyone to know their origins as they felt it would have created a barrier between them and other settlers. They said the past was past, and they had left it all behind them, Granny Franklin (Agnes Marie Gundersen) said the same thing. The fact that they were educated could have created a barrier, however anyone with an education was useful to the community as it was essential to have someone to deal with the local administration.
Gunder would write letters home for those settlers who could not read or write and read replies to them.
Agnes Marie ran the store and post office from her home (that little cottage I sent you a photo of, and raised 12 kids there !) after her husband, George Reuben Franklin, died of diabetes in 1901. She was also a midwife, often having her patients stay with her in her own home. She smoked and cured her own ham and bacon, and also for some of the Danish farmers and they gave her joints of meat for herself and family. She had a small orchard, bottled and pickled her own fruit and vegetables as well as making jam etc. She starched the stiff collars of the best shirts for some of the men who worked at the timber mill. She also found time to crotchet and sew for her large family. The kids had to do most of the housework while Agnes was busy. Hilda says there was one time in her early teens when she was taking the outgoing mail to the train and collecting the incoming mail. There were Maoris standing on the platform and she was very scared of Maoris because she had listened to stories of the recent Maori wars. No way was she going to meet the train. That was one day the mail was missed.
Agnes Franklins home in Kopuaranga (the photo) was burnt down while she was away - the fire was caused by a hole in the chimney which was never repaired. Auntie Nell (Ellen) and her husband Charles Wright were living there at the time. Upstairs in the " dark room" were all Agnes's papers, so goodness knows what stories went up in smoke.
Hopefully, this is of interest to you, have you got Auntie Ruby's notes on the early days of Mary Anne Hurren ? I'll send them if you haven't. Think thats about all for now - it's a beautiful day here today, so I'm off outside to clear up branches etc of the pine trees we've had cut down.
Look forward to hearing from you.
Regards, Lynda.".

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre-genealogy@juno.com, (801) 444-3445.
2. Jensen, Viggo, *GEDCOM-fil fra Viggo Jensen*, 26 Mar 2012, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. Shon har Viggos GEDCOM-fil, som gives 24.03.2012. Fra Viggo Jensens GEDCOM-fil, som sendtes 24.03.2012.
3. Jensen, Viggo, *GEDCOM-fil fra Viggo Jensen*, 28 Mar 2012, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A.
4. Cyclopedia Company Limited, *Cyclopedia of New Zealand, The* (The Cyclopedia Company, Limited, 1897, Wellington), 15 Jun 2009, Internet. http://www.nzetc.org/tm/scholarly/tei-corpus-cyclopedia.html. " Mr. Gunder Gundersen, J.P., Postmaster, Mauriceville, was born in Denmark in 1835, and came to New Zealand in

Sources (Continued)

1873. He possesses a farm of forty-six acres and a general store at Mauriceville. He is chairman of nearly all the local public bodies, and holds offices in the remainder. He is married and has eight children and twenty-three grandchildren.... Gunderson, Gunder, General Storekeeper, Mauriceville. This business has been conducted by Mr. Gunderson since 1880, in which year it was established by him. A good stock is kept, and in addition to his general business, Mr. Gunderson conducts the post-office and telephone bureau...Mauriceville Cemetery Trust controls the local cemetery, which is situated near the Mauriceville West public school. The members of the Trust are Messrs. G. Gundersen (chairman), F. Yagerhorn and J. Yespersen. The cemetery is ten acres in extent.

Mauriceville Athletic Club holds an annual gathering on the Sports Ground. Mauriceville, when a capital programme is submitted. The principal event is the Mauriceville Handicap, of three distances. There are thirty-two members in the Club, and the annual subscription is 5s. The Club's officers for 1895-96 are: President, Mr. Gunder Gunderson; vice-presidents, Messrs. J. F. Heckler and C. H. Smith; secretary, Mr. George Franklin; treasurer, Mr. GunderGunderson; judges, Messrs. J. Gleeson, C. Brooks, C. H. Smith, P. Gleeson, H. C. Petersen, Fritz Kummer, R. Carroll, J. Cottiss, G. Gundersen; handicappers, Messrs. R. Carroll. P. and J. Gleeson; starter, Mr. R. Brooks; auditors, Messrs. Quin and Kennedy.

Mauriceville Settlers' Club is a unique institution. It is established for debating and social purposes, and possesses a fine building in which meetings are held weekly on Wednesday and Saturday evenings. There are sixty members. The entrance fee is 5s., and the subscription 2s. 6d. quarterly. The Club's officers for 1896 are: Messrs. Jno. Youngson (president), G. Gundersen and T. Hellis (vice-presidents), and Jno. Kay (secretary)." http://www.nzetc.org/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d92-d4.html

http://www.nzetc.org/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d92-d19.html

http://www.nzetc.org/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d92.html.

5. Lutherske Kirke, Church Records - New Zealand, Mauriceville - Parish Records, 30 Sep 1898, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. "Gunder Henrick Gundersen 62 Aar dode i Mauriceville den. 30 Sept. 1898. Ligger begravet paa den Lutherske Kirkegaard.".
6. New Zealand Government - Te Kāwanatanga o Aotearoa, *New Zealand - Civil Registration - Death Certificates*, Internet - Govt.nz - BMD certificates, Dept. of Internal Affairs, PO Box 10526, Wellington 6143, New Zealand.
7. Lutherske Kirke, Church Records - New Zealand, Mauriceville - Parish Records, 30 Sep 1898.
8. Tombstone of Gunder Heinrich Gundersen, Hermine Benedicte Bahn, Edith M. Gundersen, Lynda Robinson, P. O. Box 137, Masterton, New Zealand. Electronic scan in pos. of Shon R. Edwards.

Individual Summary for Inger Margarethe (Alfsen) PETERSEN-336[1]

Event	Date(s)	Place	Description
Born	7 Jul 1836	Risør, Aust-Agder, Norge	
Christened			
Died	19 Aug 1910	Logan, Cache, Utah, USA	
Buried		Logan, Cache, Utah, USA	
SealPar	13 Feb 1956	LOGAN	
Baptized	22 Jul 1862		
Confirmation			
Initiatory			
Endowed	12 Dec 1863		

Nickname: AKA: Married Name:
Sex: F ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: L5J3-PQ1

Parents

MRIN	Father	Mother
253	Alf PETERSEN-548	Åste CHRISTENSEN-549

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
252	Christian ELLEFSEN-347	8 Mar 1859	Risør, Aust-Agder, Norge	16 Mar 1993	PROVO
39	Christian John LARSEN-335	12 Dec 1863	Logan, Cache, Utah, USA	12 Dec 1863	LOGAN

Notes

!Bur Logan City Cemetery, prob. near Lot 13, Block 27, Plat A.

!Inger was previously married to Christian ELLEFSEN and had two children. These chidren were Ellef CHRISTIANSEN and Alf Martin CHRISTIANSEN.

!From Eve Ermer, evesaccount@gmail.com:
"So first, my family is not Mormon, but I live about 6 miles from Joseph Smith's birthplace, so knowing that I had a relative who "went to Utah with Brigham Young" meant more to me as a kid than it would have to some other random non-Mormon kid who was not from central Vermont.

The short version of the "family legend" is just that, that we had some relative on the Risør Norwegian side, who was Mormon and "went to Utah with Brigham Young."

My sister and I had always assumed that this relative was a man, because of this story:

When our grandmother Agathe was a little girl back in Risør (she moved to the US as an

Notes (Continued)

adult), the family had visitors from America who stayed with them. They were the aunt and uncle of Agathe's mother, Gunvor. The story from Agathe really says nothing about the aunt. Agathe was very young, and was very impressed with the uncle's big beard! Noone in Norway was wearing a beard at that time. She was so impressed that she reached out to touch it. She overheard the adults (the men?) talking and asking him if he had many wives, and he calmly told them, no, only one. In another version of the story, Agathe said to this uncle (this story was told in English with a Norwegian accent) "oh uncle! Do you have many wives?" and the uncle chuckled and said to Agathe, "no Agathe, only one." ?

Well, that is it, the whole story. So the aunt didn't really make an impression on young Agathe, she probably just blended in with the other female relatives, but this older man, coming all the way from America! and with a big beard! did. She was also comfortable enough with this stranger to reach out and touch his beard. The story was that these visitors were very nice. And this is all my sister and I knew until fairly recently when I started putting together our family tree.

Which was when I discovered that Christian Larsen, whose name we had not previously known, had not one, but several wives, and that I was related to two of them. And that I was not related to Christian Larsen.

Agathe was born in 1888, so this story must have taken place in the early 1890s, maybe when she was 3 or 4 or so. Both Inger Margaretha and Ingeborg Louisa were alive then, so I am not sure which of the aunts this was who visited. I have looked, but not too hard. Records of Norwegians LEAVING the US, and returning to Norway, are not as easy to find as those traveling the other way. But maybe there is something about them coming back to the US. Not sure what port non-immigrant Utah residents would use when traveling. Probably not New York.

But I am pretty sure that Christian Larsen was this visitor to Risør as an older man in the 1890s, and was excited to find that photo that someone had on ancestry.com, of an older man with a beard!"

History of Inger Margretta Peterson
Written BY
Clifford H. Edwards
A Great Grandson

Inger Margretta Peterson was born 7 July 1836 in Oster Risor, Christiansand, Norway, a little island off the coast of Norway. Her father died when she was a child. Not too many years after this her mother died of tuberculosis. Being an orphan at she lived with and did housework for a family by the name of Ellefsen. She fell in love with and married their son Christian Ellefsen 8 March 1959. He was a fisherman.
Their first child Ellef was born 19 June 1859 in Oster Risor, Norway. A second son, Alf Martin was born 1 August 1861 in Oster Risor, Norway. On 30 November 186, Christian Ellefsen, along with his father and brother were drown while fishing. Then on 10 March 1862 her youngest son, Alf Martin, died 11 March 1862.
A short time after the death of her husband and son she met with the Mormon missionaries. She was converted and was baptized 22 July 1862. Four months after Alf Martin's death she sold her home and most of her possessions to buy passage for herself, a Sister Torgensen, and several others to sail to America and then travel overland to Utah. They were six weeks on the ocean. She and her son Ellef managed the voyage well. She was called upon to help others, some of whom died on the voyage.
They sailed up the Mississippi River to Omaha, Nebraska. There she bought a wagon, oxen and a cow. She loaded a stove and chests containing some of her best clothing and valuable things. She walked every step of the way to Utah, letting her friend Sister Torgenson ride. On their way, the road become so impassible she had to unload her chests and discard some

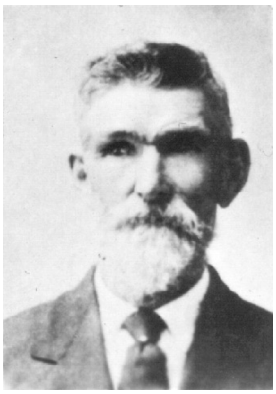
Notes (Continued)

of her possessions.
On the trail to Utah she once became very ill and had to remain behind the rest of the wagon train. During this episode nine Indian braves rode up on their horses. Initially they circled her and had a discussion about what to do. Eventually they left. Inger's prayers were answered.
When she arrived in Utah she traveled to Spring City, Sanpete County where she joined her sister-in-law, Ingerbor Ellefsen Larsen, the second wife of Christian John Larsen. She became Christian John's third wife, 9 December 1863. They were married in the Salt Lake City Endowment House. On 16 October 1864 her son Elif Eliffsen died at Spring City.
Inger was small in stature with brown hair and hazel eyes. While in Spring City she had two children. The first was a girl, Magdalene, who was born 19 September 1864 and died 4 October 1865 at the age of 11 months. The second child was a boy, David Ellef, who was born 1 July 1866. He lived until 19 July 1940 and was married to Mary Alice Smith.
Three more children were born after Christian John and Inger moved to Logan, Utah. My grandfather, Almartin was born 25 December 1868. Inger had been settled by her husband in the mouth of Logan Canyon, far away from neighbors where she ran the toll bridge. She had to be ready to operate the toll any time of day or night. She collected 35 cents for each crossing. When Almartin was born, Inger was alone. The next day she sent her 2 ½ year old son, David, to the neighbors for help.
The second child to be born after moving to Logan was Joseph Franklin. He arrived 4 October 1870. He was never married. Finally, Alexander Willard was born, 28 Jan 1877. As a toddler, Willard was saved from drowning in the Logan River while he, Almartin, and his mother were crossing a bridge. Their dog hurried to pass them and knocked Willard into the river. Almartin, who was 8 or 9 years old at the time dove into the river and saved Willard just before he went over the dam. Willard later became a patriarch in the Franklin Stake. He lived in Fairview, Idaho at the time. He gave patriarchal blessings to myself and my brothers.
In her isolated situation, Inger had to rely on her children as well as her own faith and ingenuity. On one occasion one of the children became very ill and suffered considerable pain. She laid her hands on his head and prayed for the pain to abate and for her son to be healed. Before she had finished praying the child went to sleep and slept soundly all night. In the morning he was well. She had a strong testimony and was very active in the Church. She served as a Relief Society teacher for many years. Her husband, Christian John served in various church calling. Earlier as a missionary he was a conference president in Norway as well as Denmark. After moving to Utah he served as a bishop's counselor, bishop, temple ordinance worker, and stake patriarch. At the time of his death he had given 800 patriarchal blessings. In 18 Sept 1912 Christian John, then age 81, married a fourth wife. With four families and demanding callings in the Church, each of his wives obviously had to take on many responsibilities on their own. He had 19 children plus two adopted sons.
In the spring of 1893 Inger moved her family to Cove, Utah. She remained there until about 1900 when she moved back to Logan. Christian John's first wife Barbara Dorthea had just died. During the final 10 years of her life, Inger had a more comfortable existence. Her children and grandchildren fondly remember visits by her and Christian John. They traveled by horse and buggy. It is reported they were proud of their horse with a colt running at her side. Christian John sported a mustache and small beard on his chin and usually wore a cream-colored duster over his dark suit. Inger wore a black ankle length dress and black bonnet. She was an unusually caring person and in particular gave attention and love to the children. Inger died 19 August 1910 in Logan and is buried in the Logan Cemetery.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.

Individual Summary for John COMISH-378[1,2]



Event	Date(s)	Place	Description
Born	1 Dec 1838	Onchan, Ellan Vannin	
Christened	9 Dec 1838	Kirk Onchan, Onchan, Ellan Vannin	
Died	14 May 1922	Cove, Cache, Utah, USA	
Buried	17 May 1922	Franklin, Franklin, Idaho, USA	
SealPar	9 Dec 1885	LOGAN	
Baptized	1 Dec 1846		
Confirmation			
Initiatory			
Endowed	22 Nov 1862	EHOUS	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: KWJC-WMJ

Parents

MRIN	Father	Mother
281	William COMISH-1443	Elizabeth KEGG-1444

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
40	Esther Elizabeth STANFORD-379	22 Nov 1862	Salt Lake City, Salt Lake, U, USA	22 Nov 1862	EHOUS

Notes

!Microfilm GS-106715

!CHRISTENING: Onchan Parish Register, Isle of Man, #106715
MARRIAGE: Endowment House record #103,404, Bk D, p. 178, En. #5
DEATH: Coveville Ward Record, F#025595, #111

!OCCUPATION: Farmer

History of John Comish
Information furnished by the Comish Family Organization
Published in The Herald Journal, Logan, Utah26 February 1968
Modified by Clifford H. Edwards (Great Grandson) 28 January 2018 and by his son Shpn 30 June 2022.

One of the first families to help settle the little town of Cove, Utah, was the John Comish Family. He was born on December 1, 1838, at Douglas, Isle of Man, England. He was the fifth child of William and Elizabeth Keig Comish. The oldest child was named Jane, then she was followed by William Kegg, Margaret, Elisabeth, Ellen, and Robert Nephi, who died in

Notes (Continued)

Missouri shortly after his eighth birthday. William was converted to the Gospel of Jesus Christ of Latter Day Saints and baptized on October 28, 1841 by John Taylor. His wife jointed the church in 1848 and they began making preparations to come and settle with the other saints in Utah. John Taylor later became the third president of the church. John was baptized on December 1, 1946 by James Kelley and confirmed a member by his father on the same day.

John's father, William and his oldest sister, Jane immigrated to America about two years before the rest of the family and settled in St. Louis, Missouri. Here he worked very hard to earn enough money to send for the rest of the family. They arrived in America and resided in St. Louis for the next five years. Early in 1855 the family began making preparations for the long trek across the plains. Most of the family joined the John Hindley Company and arrived in Utah on September 3, 1855. They first settled in Kaysville where John worked for Bishop Layton during the summer and herded cattle on the promontory during the winter months. John was 6 feet tall and had brown hair and light blue or grey eyes. He weighed around 150 pounds.

Late in the fall of 1855 when John was 17 years old he responded to the request by President Brigham Young to help rescue the Willy and Martin handcart companies who were snowed in by the early snowstorms in Wyoming. Many died and some had severely frozen hands and feet. Those who survived remained stalwart church members and despite the adversity they may have suffered for the rest of their lives, claimed that their painful experience was a great faith promoting one.

In 1858 John went as a Minuteman in the Horton D. Height's Company to the Salmon River to help fight the Indians. While on guard, with five other men, the Indians shot and killed Andrew Morrison. John also took part in the Echo Canyon trouble with Lot Smith and then made two more trips after immigrants. He served as an Indian Scout on many occasions and made as many as seven trips crossing the plains during his life.

In 1860 the Church Authorities called six families together and sent them North to help settle the territory of what is now known as Idaho. At the time of the settlement it was considered to be part of Utah. This group included William Comish, his wife, Elisabeth, their sons, John, Robert Nephi, and William Kegg and his wife, Hannah Cook Comish, and daughter Ellen. They arrived in Franklin, Idaho, on the 13th day of April, 1860 at 9 o'clock at night. John drove the team for his father and they were the third wagon to cross over the newly constructed bridge on Spring Creek into Idaho.

The families worked hard in getting settled and lived in their wagon boxes and make-shift shelters until the crops were in. Their hard work paid off because they were able to raise enough food to almost take them through their first winter at the settlement and help feed the Indians that came begging for food. For other needed supplies, the men had to ride horses or walk the 110 miles to and from Salt Lake City.

Hannah Cook Comish, wife of William Kegg Comish, was the first school teacher in the State of Idaho. She taught school in her home until a school house could be built.

Many times John told the story of how Brigham Young had called him into his office to tell him that it was time for him to get married and settle down. Of course, he didn't have far to look for a wife as he had already noticed a young English girl named Esther Stanford on one of his trips from Florence, Nebraska. She was almost 17 years old and was 5' 2" tall and had black hair and large brown eyes. He had taken her to the evening dances and had been with her in the evening prayer circles and knew he liked her. Esther was one of the "Buffalo Girls" who picked up buffalo chips to be used for fuel in the fires when the wagons circled at night. On one night John asked Esther to marry him. She told him yes. His jubilant response was to bend down and kiss her. She looked at him aghast and slapped his face. After that she wouldn't speak to him for 3 days. She obviously thought there should be no kissing before marriage. In the end things worked out well because John and Esther were married on November 22, 1862. They were married in the Endowment House in Salt Lake City by Wilford Woodruff who later became the fourth President of the Church. John's sister, Ellen, was married the same day to Mark Preece. It took the two couples four days to travel from Franklin, Idaho to Salt Lake City, Utah by wagon and four days back again.

Esther Elizabeth Stanford was born in Southwick, Sussex England, on February 20, 1845. She

Notes (Continued)

was the daughter of Thomas Sanford and Elisabeth Barnett. She was the youngest of seven children. The oldest child, Thomas, died in England. The next child was Ruth, then Stephen, Joseph, Barnett, Alfred and Esther. The family joined the Church in 1857 when Esther was still a young girl, but she didn't leave for America until 1862. At this time she was accompanied by her father, mother and one brother, probably Alfred. They had several harrowing experiences while crossing the ocean but feel that through the faith and prayers of the Saints their ship was guided safely to its American port. When the family reached Florence, Nebraska, they made ready to join the Henry W. Miller Company to emigrate to Utah. They placed their belongings on a handcart and prepared for the trek west. Esther walked all the way across the plains but still had the energy to attend the evening dances. When they arrived in Salt Lake City, on October 27, 1862 they were met by Esther's brother, Barnett, who took them as far as Logan, Utah where they settled.

John and Esther first settled in the Franklin area where their first seven children were born. They encountered many hardships while living there and they worked very hard for what they had as did all the Saints. When land was allotted to the settlers, John, his father, William and his brother, Robert Nephi, were each given five acres of land in the area of what is known as Whitney, Idaho and thus became the first group of land owners in Idaho.

John watched the Battle Creek fight between Government soldiers and the Indians on January 29, 1863. He was with Porter Rockwell and was able to see the horror of the fight through Rockwell's telescope. It was thought that all the Indians were killed during this massacre but one of the few that managed to escape came to John for help a few weeks later. He had jumped into the river and tried to swim to freedom. He had raised his gun above the water and someone shot him through the hand. He had submerged to get away but by the time he was able to get aid from someone he trusted, his hand was terribly infected. It took weeks for it to heal and the children could vouch for that, as he appeared every few days to have the wound dressed. The name of the Indian was Chief Sagewick and he and John became very good friends.

John helped build the first railroad into Idaho by way of Franklin, Idaho. He carried rails from the Worm Creek bridge to the railroad. This was the old Norther Utah Railroad.

John and his brother Robert Nephi, were two of the first settlers called by the Church Authorities to homestead Cove, Utah in the spring of 1875. They settled along the northern part of the Mountain Home Road and next to the Idaho border. Here John and Esther had eight more children. This giving them a total of 15 children. Two of these were twins and four children died in infancy. Eleven lived to adulthood and ten of these married and had families of their own. No one was ever turned away from John and Esther's door. They loved company and everyone was treated well when they came to visit. During the polygamist raids, their home became a sanctuary for several people in flight for their lives. On one occasion one of the polygamist women, who was hiding there, gave birth to twins. John was not a polygamist himself, but was always ready to help anyone in need.

In the last year before her death, Esther suffered a lot with swollen legs and as very miserable. John was always there to attend to her. In letters that she had written to their granddaughter, she said that he never complained but was always there to help. However, with all the love he had for her he was unable to prevent her passing away. On March 15, 1916 she died of pneumonia and was buried in the Franklin Cemetery in Franklin, Idaho. She was 62 years old.

John had to make a life for himself now and he turned to his garden and fish pond where he spent many enjoyable hours.

The following statement was taken from a newspaper clipping in which it states:
"The good folk of Coveville and level headed and warm hearted. No one is more so that John Comish, who gave your correspondent a warm welcome and showed him around. He has three well stocked fish ponds, of which he is justly proud. Last year several carp, weighing from 12 to 14 pounds were taken from one pond. He estimates that his ponds contain between twelve and fifteen thousand fish. F. J. M."

In the last years of John's life he turned the homestead over to his daughter Fay and her husband and moved to a small home that was built especially for him. This home was located

Notes (Continued)

on the Main Street of Cove and is still standing. Here he was close to his daughter, Ruth, and the church house. His love and faith in his church never faltered even when he had many sad and troubling experiences. He said that the misunderstandings were caused by the weaknesses of men and not the church. He saw to it that each one of his children were baptized into the church because he wanted them to have every chance for a good life. He spent the remainder of his days attending his beloved church and doing genealogy and temple work in the House of the Lord.

John Comish was 83 years four and a half months old when he died. He died at Cove, Utah, on May 14, 1922 of old age, and was buried in the Franklin Cemetery at Franklin, Idaho next to his beloved wife and by four of his children and his parents.

At the present time only two of the children are living. They are Parl Comish Holliday, who lives in Ogden, Utah, and Fay Comish Allen who lives in Roy, Utah.

Following is a list of their children and their spouses. Also the number of children each had.

John Alfred and Celestia Adelaide Crockett Comish - 5 children
Elizabeth Esther and William Charles Ormond — 8 children
Thomas William and Byron Emma Bille Braley Comish — 7 children
Ruth Susannah and (1) Erastus Snow Larsen — 5 children; (2) David William Rainey — 0 children
Karleen Stanford and Hyrum Christopher Larsen — 11 children
Franklin Stanford — unmarried
Joseph Francis — Unmarried
Ellen Francis and Almartin Larsen — 12 children
Nephi Stanford — child
Albert Stanford (twin) and Mary Emma Champion Comish — 4 children
Alberta Stanford (twin) — child
Jane (Stillborn)
Pearl Stanford and George Wallace Holliday — 10 Children
Fay Stanford and Robert Lowe Allen — 8 children
Leo Sanford and (1) Hazel Blair Comish — 1 child; (2) Ethel Lowe Allen Comish — 5 children

There are 76 grandchildren and the list of great and great-great grandchildren has not been completed. Leonard Ormond is the oldest grandchild and he is still living in Bancroft, Idaho.

Following is a list of John and Esther’s grandchildren that still live in the Cache Valley area:

Barbe Larsen Murry — Richmond, Utah.
Alta Larsen Alsop and Verna Holliday Johnson — Smithfield, Utah
Lt. Col. Leo S. Comish Jr., Helen Larsen Edwards, Dorothy Larsen Eppick, Thelma Larsen Inglet — Logan
Lee Larsen, Collingston, UT
Esther Larsen Cole — Banida, Idaho
Alberta Larsen, Denzel Larsen, Fenton Larsen — Preston, Idaho.
Verla Comish Harris — Fairview, Idaho

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Edwards, Clifford, *John Comish History* (Logan : Rock Canyon Music Publishers), Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A. John Comish' history.

Individual Summary for Ondřej Václav MARX-29585[1]

Event	Date(s)	Place	Description
Born[2,3,4,5]			
Christened[6]	27 Nov 1744	Číhaň, Zp, Kso, Čechy, Česká republika	
Occupation[7,8]	1754	ZZp, Klatovy, Čechy, Česká republika	Teacher
Died			
Buried			
SealPar	Sub 16 Oct 2019		
Baptized	26 Oct 2019	BOUNT	
Confirmation	26 Oct 2019	BOUNT	
Initiatory	15 Oct 2022	BOUNT	
Endowed	19 Apr 1997	PROVO	

Nickname:		AKA:		Married Name:	
Sex:	M	ID:			
Created:	29 Aug 2007	Last Changed: 08 Feb 2024		FSID: K653-423	

Parents

MRIN	Father	Mother
11799	Jakub MARX-78585	Clara -78586

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
11795	Maria KOPECKÁ-29586[9,10]	15 Nov 1768	BBp, Klatovy, Č, Česká republika	29 Jun 2002	LOGAN

Notes

1!RESIDENCE: Residence listed as Stobořic (Zdebořice), č. 21, also 28 (from daughter's, Maria's, marriage record).

!LOG/NOTES:
-- THERE MAY BE MORE OF HIS CHILDREN AFTER JOSEPHUS MARX BORN 21 JUL 1783, SINCE THE MONEY RAN OUT AT THAT POINT FOR RESEARCH - 19 Jul 1999 report.
-- ZDEBOŘICE, BEFORE BEING ITS OWN PARISH, WAS PART OF KLATOVY PARISH. IT MAY BE NECESSARY TO CHECK KLATOVY, AS RESEARCH GOES FURTHER BACK.
-- Searched for surname Marx from image 151 in index (1783) through 1797 and found nothing, SRE, 15 Oct 2019. There are earlier Marx families, however and it may be possible to find an earlier family.

!MARRIAGE: In his daughter's birth record, it says they were married in Busohin or Bicsohin.

!OCCUPATION: Ludimagistri, kantora, teacher.

!RESIDENCE: Residence listed as Stobořic (Zdebořice), č. 21, from marriage record. Also 28 (from daughter's, Maria's, marriage record.

-- Didn't find any more kids of him in Zdebořice parish records, at least in index, Zdebořice v. 5, SRE 18 Sep 2003.
-- Began searching manually (no index) from 1742 in v. 1, of Zdebořice, beginning around p. 190, forward. I will check from 1737-1749. If not found, I will work on this line later. Also, re-do the search, including all the localities in the parish. Checked 1742-1749, no Marx in Zdebořice. Looked back through 1737. Could also check later index and see if there are Marx families, and if so, which town they are in, if not Zdebořice. Found a

Notes (Continued)

Joseph. Marx b. 1763 p. 2, another child. p. 3 in 1664, both illegit, Francisca Marxová p. 79 in 1768, Maria Joanna Clara Marxová (our first one that we have record of), Anna Jos. Petron. p. 102 (also ours). I checked illegitimate children, who are listed after the index in the back. "Hradecensis" in Latin was the place the lady came from, who had the illegitimate children: Maria Magdalena Marxová, and she had two children by Martin Gerwenej (possible declensional ending on end of last name). Other child was the first. Josephus marxs bap. 20 apr 1763 and Procopius (pretty clear) on 5 July 1764. Did the Marx family come from Hradešice?, SRE 19 Sep 2003.
-- In index to Hradešice, found in index a Dorota Marxová, b. p. 66 in 1754. Nothing way ahead or behind that for Ondřej, though. Calling this a dead-end for now. Checked in Zdebořice, but didn't find anything, SRE 19 Sep 2003.
-- Also am trying Běšiny parish, where he was married. Interestingly, the wife, Maria Kopecká, was not born in Běšiny, but maybe Ondřej could have been. Check this out next, SRE 4 Mar 2017.

-- Found him on the Internet as being a teacher at Zdebořice and taking in many students from the surrounding area into his own home to teach for 16 years. Here is the story and a translation:

"Úvod
I. Vývoj pùvodce archivního fondu
Kdy přesnì vznikla škola ve Zdebořicích není možné zjistit, protože při požáru v roce 1754 vyhořel kostel i škola a všechny knihy byly zničeny. Na novou školu nebyly peníze, a tak se vyučovalo v soukromé chalupì. V roce 1774 byl ustanoven učitelem ve škole Ondřej Václav Marx ze Zdebořic, který vyučoval ve vlastní chalupì. Ke škole byly přiškoleny obce: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. Nová školní budova byla postavena až v roce 1790 a zapsáno bylo 115 žáků. V roce 1794 byla vyškolena obec Chlistov a v roce 1816 obce Kocourov a Lhůta. V roce 1864 byla stará školní budova zbourána a postavená nová č. 38.". http://www.inventare.cz/pdf/soap-kt/soap-kt_ap0498_01416_zds-zdeborice.pdf, Státní okresní archiv Klatovy Základní devítiletá škola Zdebořice, 1789-1961, Inventář". = ""Introduction
I. Development of the archive fond originator
When exactly the school was established in Zdebořice it is impossible to find out, because during the fire in 1754 the church and the school burnt down and all books were destroyed. There was no money for the new school, so it was taught in a private cottage. In 1774, Ondřej Václav Marx from Zdebořice was appointed teacher at the school and taught in his own cottage. Students fed into his school from the following municipalities: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta and Chlistov. The new school building was not built until 1790 and 115 pupils were enrolled. In 1794 the village Chlistov was ? and in 1816 the villages Kocourov and Lhůta. In 1864, the old school building was demolished and a new one, Zdebořice No. 38 was erected. 1789-1961, Inventory."

-- Found birth of Ondřej Václa Marx!!! 27 Nov 1744 in Číhaň, Zdebořice parish, Klatovy soudní okres, Čechy (Bohemia), Česká republika!!!!, SRE, 1 Oct 2019.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Římsko-katolická církev (Roman Catholic Church), *Church Records - Austria, Böhmen, Klatovy, Zdebořice - Parish Records* (Parish Registers), vol. 6, p. 20., 25 Jan 1796, Státní oblastní archiv v Plzni, Sedláčkova ul. 44, PSČ 306 12 Plzeň, Czech Republic. Information from archival report dated 27 Jun 1995. Listed in grandchild's birth record as being grandfather (Marya Moutvicová-Marie Johanna Clara Marxová-Ondřej Vacl. Marx). Listed as living at Zdebořice č. 28.

Sources (Continued)

3. Římsko-katolická církev (Roman Catholic Church), *Church Records - Austria, Böhmen, Klatovy, Zdebořice - Parish Records*, vol. 2, p. 91., 17 Feb 1770. Information from archival report dated 26 Mar 1997. From daughter`s, Maria`s birth record.
4. Římsko-katolická církev (Roman Catholic Church), *Church Records - Austria, Böhmen, Klatovy, Zdebořice - Parish Records*, vol. 6, p. 6, 27 Jan 1805. Information from archival report dated 26 Mar 1997. Connection made from daughter`s, Maria`s marriage record.
5. Římsko-katolická církev (Roman Catholic Church), *Church Records - Austria, Böhmen, Klatovy, Zdebořice - Parish Records*, vol. 6, p. 20., 25 Jan 1796. Information from archival report dated 27 Jun 1995. Listed in grandchild's birth record as being grandfather (connection between Marya and Ondřej: Marya Moutvicová-Marie Johanna Clara Marxová-Ondřej Vacl. Marx). Listed as living at Zdebořice č. 28.
6. Internet, SOA v Plzni, snímek 111, p. 213. http://www.portafontium.eu/iipimage/30070495/zdeborice-01_1110-n?x=479&y=500&w=527&h=184.
7. Eva Ulrichová, *Archive records - Česká republika, Čechy, Klatovy, Klatovy - Základní devítiletá škola Zdebořice* (Klatovy [Česká republika]: Státní okresní archiv Klatovy, 2012), str. 3, 2012. "Úvod
   I. Vývoj původce archivního fondu
   Kdy přesně vznikla škola ve Zdebořicích není možné zjistit, protože při požáru v roce 1754 vyhořel kostel i škola a všechny knihy byly zničeny. Na novou školu nebyly peníze, a tak se vyučovalo v soukromé chalupě. V roce 1774 byl ustanoven učitelem ve škole Ondřej Václav Marx ze Zdebořic, který vyučoval ve vlastní chalupě. Ke škole byly přiškoleny obce: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. Nová školní budova byla postavena až v roce 1790 a zapsáno bylo 115 žáků. V roce 1794 byla vyškolena obec Chlistov a v roce 1816 obce Kocourov a Lhůta. V roce 1864 byla stará školní budova zbourána a postavená nová č. 38. = Introduction
   I. The development agency of the archival fond
   When exactly the school began in Zdebořice is not known, because of the fire in the year of 1754. Both the church and the school, along with all the books were destroyed. There was no money for a new school, and so school was taught in a private cottage. In 1774 a teacher was hired for the school, Ondrej Vaclav Marx from Zdebořice, who taught from his own private cottage. At the school were Přiškoleny village: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. The new school building was built in 1790 and 115 pupils were enrolled. In 1794 the village Chlistov was ... and in 1816 the municipality Kocourov a Lhůta. In 1864, the old school building was demolished and built anew, Zdebořice no. 38." Found as electronic file online: http://www.inventare.cz/pdf/soap-kt/soap-kt_ap0498_01416_zds-zdeborice.pdf. Also in pos. of Shon Edwards. See Multimedia subdirectory: Statni okresni archiv Klatovy - Ondrej Vaclav Marx.

   ENTIRE TEXT OF DOCUMENT (11 pp. of Word text):

   Státní okresní archiv Klatovy

Sources (Continued)

Základní devítiletá škola Zdebořice

1789-1961

Inventář

EL NAD č.: 1416 AP č.: 498

Eva Ulrichová Klatovy 2012

Obsah

Úvod:
I.Vývoj původce archivního fondu3
II.Vývoj a dějiny archivního fondu3
III.Archivní charakteristika archivního fondu3
IV.Stručný rozbor obsahu archivního fondu4
V.Záznam o uspořádání archivního fondu a sestavení archivní pomůcky4
Seznam použitých pramenů5
Příloha: Seznam použitých zkratek5
Inventární seznam6

Úvod

I.Vývoj původce archivního fondu
Kdy přesně vznikla škola ve Zdebořicích není možné zjistit, protože při požáru v roce 1754 vyhořel kostel i škola a všechny knihy byly zničeny. Na novou školu nebyly peníze, a tak se vyučovalo v soukromé chalupě. V roce 1774 byl ustanoven učitelem ve škole Ondřej Václav Marx ze Zdebořic, který vyučoval ve vlastní chalupě. Ke škole byly přiškoleny obce: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. Nová školní budova byla postavena až v roce 1790 a zapsáno bylo 115 žáků. V roce 1794 byla vyškolena obec Chlistov a v roce 1816 obce Kocourov a Lhůta. V roce 1864 byla stará školní budova zbourána a postavená nová č. 38.
Od roku 1869 byla na základě školské reformy přeměněna triviální škola na školu obecnou. Ve školním roce 1874/75 byla rozšířena na dvoutřídní. Do školy chodilo 200 dětí a v roce 1882 238 dětí. V roce 1893, kdy byla vyškolena obec Číhaň a Nový Dvůr, zůstalo ve škole 180 žáků.
Výnosem zemské školní rady ze dne 19. 12. 1921 bylo povoleno zřízení třetí třídy, která

Sources (Continued)

Výnosem zemské školní rady ze dne 19. 12. 1921 bylo povoleno zřízení třetí třídy, která byla otevřena od 1. ledna 1922. Z důvodu nedostatku místa ve školní budově byla tato třída umístěna v sále místního hostince. Tak tomu bylo až do 14. 10. 1923, kdy byla ukončena první část přestavby školní budovy, které však přecházelo mnoho jednání, protože představitelé MŠR přiškolených obcí s tuto přestavbou zpočátku nesouhlasili. Byla vybudována další třída a nové záchody z bytu pro řídícího školy. Nový byt byl dokončen 12. srpna 1924. Na jaře 1927 bylo vytvořeno na jižní straně školní budovy letní cvičiště. Rovněž byla zřízena na školní zahradě ovocná školka. V roce 1938 bylo ve škole zapsáno 100 žáků ze Zdebořic, Křížovic a Bystrého, kteří se pravidelně účastnili vlastivědných vycházek po okolí a školních výletů. Ve škole byl také instalován školní rozhlas, který žáci téměř pravidelně poslouchali.
Z důvodu snížení počtu žáků na 87 byla škola od roku 1941 organizována jako dvoutřídní. Dne 26. dubna 1945 byli ve školní budově umístěni němečtí uprchlíci. Žáci byli vyučováni v hostinci.
Od roku 1946 byla škola jednotřídní s 36 žáky. V roce 1948 se stala škola obecná školou národní dle nového zákona č. 95/1948 Sb. V školním roce 1960/61 byla škola změněna na základní devítiletou školu zákonem č. 186/1960 Sb. Ve školním roce 1960/61 navštěvovalo školu pouze 14 žáků.

Základní devítiletá škola ve Zdebořicích byla zrušena 1. 7. 1961. Žáci byli převedeni do ZDŠ Plánice.

II.Vývoj a dějiny archivního fondu
Vývoj a dějiny archivního fondu před předáním archiválií do archivu se nepodařilo zjistit. Archiválie školy byly předány do archivu 30. 1. 1968 - přír. č. 47/68 Základní devítiletou školou v Plánici.
V roce 1969 fond zhruba uspořádal J. Beránek.

III.Archivní charakteristika archivního fondu
Časový rozsah archivního fondu je 1789-1961. Jazyk archiválií je český, fyzický stav archiválií je převážně dobrý. Rozpadlé jsou knihy inv. č. 1-3,7-10, 21, 25, 27, 57, 58 a 141.

V archivním fondu se nedochovaly knihy zápisů z porad před rokem 1893 a po roce 1941.
Dále chybí třídní výkazy před rokem 1898 a podací protokoly před rokem 1942 a po roce 1958.

Ve fondu byla ponechána matrika žáků z let 1926-1931, u které je evidentní, že byla vedena ve škole řídícím učitelem, nikoliv místní školní radou.

Původně bylo mezi listiny chybně zařazeno vysvědčení z roku 1853, nyní je zařazeno mezi spis (inv. č. 143).

Veškeré spisy fondu byly před zpracováním vloženy v deskách a byly evidovány jako
kniha.

Při pořádání byly vnitřní změnou č.1/1416 ze dne 17. 10. 2011 přesunuty spisy z let 1927- 1948, celkem 0,01 bm, do archivního fondu Lidová škola zemědělská Zdebořice (EL NAD 2077).

Při pořádání fondu nebyla provedena žádná vnitřní skartace.

Pro uspořádání archiválií daného archivního fondu bylo použito následující pořádací schéma:

Sources (Continued)

I.Úřední knihy
a)Knihy zápisů a porad
b)Evidenční knihy
c)Ostatní knihy

II.Registraturní pomůcky Podací deník

III.Spisy

IV.Plány

IV.Stručný rozbor obsahu archivního fondu
Fond tvoří převážně třídní výkazy. Zdrojem informací jsou také zápisy z porad, matrika žáků a školní kroniky.

V.Záznam o uspořádání archivního fondu a sestavení archivní pomůcky
Archivní fond zinventarizovala v roce 2011 a archivní pomůckou opatřila v roce 2012 ve Státním okresním archivu Klatovy Eva Ulrichová.

V Klatovech 16. 11. 2012Eva Ulrichová

Seznam použitých pramenů

Říšský zákoník (Reichsgesetzblatt), rok 1869
Sbírka zákonů a nařízení republiky Československé, rok 1948 Sbírka zákonů ČSSR, rok 1960

Příloha: Seznam použitých zkratek
EL NAD – evidenční list Národního archivního dědictví LŠZ – lidová škola zemědělská
MŠR – místní školní rada
SOAP – Státní oblastní archiv v Plzni ZDŠ – základní devítiletá škola

Inventární seznam

Sources (Continued)

Inv. č.ObsahČasový rozsahEvid. jedn.

I.Úřední knihy

a)Knihy zápisů z porad

1Zápisy porad učitelského sboru1893-1902K 1
30. 10. 1893 - 30. 7. 1902
2Zápisy porad učitelského sboru1902-1912K 2
16. 9. 1902 - 12. 3. 1912
3Zápisy porad učitelského sboru1912-1923K 3
1. 10. 1912 - 27. 6. 1923
4Zápisy porad učitelského sboru1923-1929K 4
3. 9. 1923 - 28. 6. 1929
5Zápisy porad učitelského sboru1929-1941K 5
2. 9. 1929 - 19. 12. 1941

b)Evidenční knihy

6Matrika žáků1926-1931K 6
7Třídní výkazI. třída1898-1899K 7
8Třídní výkazII. třída1898-1899K 8
9Třídní výkazI. třída1899-1900K 9
10Třídní výkazII. třída1899-1900K 10
11Třídní výkazI. třída1900-1901K 11
12Třídní výkazII. třída1900-1901K 12
13Třídní výkazI. třída1901-1902K 13
14Třídní výkazII. třída1901-1902K 14
15Třídní výkazI. třída1902-1903K 15
16Třídní výkazII. třída1902-1903K 16
17Třídní výkazI. třída1903-1904K 17
18Třídní výkazII. třída1903-1904K 18
19Třídní výkazI. třída1904-1905K 19
20Třídní výkazII. třída1904-1905K 20
21Třídní výkazI. třída1905-1906K 21
22Třídní výkazII. třída1905-1906K 22
23Třídní výkazI. třída1906-1907K 23
24Třídní výkazII. třída1906-1907K 24
25Třídní výkazI. třída1907-1908K 25
26Třídní výkazII. třída1907-1908K 26
27Třídní výkazI. třída1908-1909K 27
28Třídní výkazII. třída1908-1909K 28
29Třídní výkazI. třída1909-1910K 29
30Třídní výkazII. třída1909-1910K 30
31Třídní výkazI. třída1910-1911K 31
32Třídní výkazII. třída1910-1911K 32
33Třídní výkazI. třída1911-1912K 33
34Třídní výkazII. třída1911-1912K 34
35Třídní výkazI. třída1912-1913K 35
36Třídní výkazII. třída1912-1913K 36
37Třídní výkazI. třída1913-1914K 37
38Třídní výkazII. třída1913-1914K 38

Inv. č.ObsahČasový rozsahEvid. jedn.

Sources (Continued)

39
Třídní výkaz
I. třída
1914-1915
K 39
40Třídní výkazII. třída1914-1915K 40
41Třídní výkazI. třída1915-1916K 41
42Třídní výkazII. třída1915-1916K 42
43Třídní výkazI. třída1916-1917K 43
44Třídní výkazII. třída1916-1917K 44
45Třídní výkazI. třída1917-1918K 45
46Třídní výkazII. třída1917-1918K 46
47Třídní výkazI. třída1918-1919K 47
48Třídní výkazII. třída1918-1919K 48
49Třídní výkazI. třída1919-1920K 49
50Třídní výkazII. třída1919-1920K 50
51Třídní výkazI. třída1920-1921K 51
52Třídní výkazII. třída1920-1921K 52
53Třídní výkazI. třída1921-1922K 53
54Třídní výkazII. třída1921-1922K 54
55Třídní výkazIII. třída1921-1922K 55
56Třídní výkazI. třída1922-1923K 56
57Třídní výkazII. třída1922-1923K 57
58Třídní výkazIII. třída1922-1923K 58
59Třídní výkazI. třída1923-1924K 59
60Třídní výkazII. třída1923-1924K 60
61Třídní výkazIII. třída1923-1924K 61
62Třídní výkazI. třída1924-1925K 62
63Třídní výkazII. třída1924-1925K 63
64Třídní výkazIII. třída1924-1925K 64
65Třídní výkazI. třída1925-1926K 65
66Třídní výkazII. třída1925-1926K 66
67Třídní výkazIII. třída1925-1926K 67
68Třídní výkazI. třída1926-1927K 68
69Třídní výkazII. třída1926-1927K 69
70Třídní výkazIII. třída1926-1927K 70
71Třídní výkazI. třída1927-1928K 71
72Třídní výkazII. třída1927-1928K 72
73Třídní výkazIII. třída1927-1928K 73
74Třídní výkazI. třída1928-1929K 74
75Třídní výkazII. třída1928-1929K 75
76Třídní výkazIII. třída1928-1929K 76
77Třídní výkazI. třída1929-1930K 77
78Třídní výkazII. třída1929-1930K 78
79Třídní výkazIII. třída1929-1930K 79
80Třídní výkazI. třída1930-1931K 80
81Třídní výkazII. třída1930-1931K 81
82Třídní výkazIII. třída1930-1931K 82
83Třídní výkazI. třída1931-1932K 83
84Třídní výkazII. třída1931-1932K 84
85Třídní výkazIII. třída1931-1932K 85
86Třídní výkazI. třída1932-1933K 86
87Třídní výkazII. třída1932-1933K 87
88Třídní výkazIII. třída1932-1933K 88

Sources (Continued)

89
Třídní výkaz
I. třída
1933-1934
K 89
90Třídní výkazII. třída1933-1934K 90
91Třídní výkazIII. třída1933-1934K 91
92Třídní výkazI. třída1934-1935K 92
93Třídní výkazII. třída1934-1935K 93
94Třídní výkazIII. třída1934-1935K 94
95Třídní výkazI. třída1935-1936K 95
96Třídní výkazII. třída1935-1936K 96
97Třídní výkazIII. třída1935-1936K 97
98Třídní výkazI. třída1936-1937K 98
99Třídní výkazII. třída1936-1937K 99
100Třídní výkazIII. třída1936-1937K 100
101Třídní výkazI. třída1937-1938K 101
102Třídní výkazII. třída1937-1938K 102
103Třídní výkazIII. třída1937-1938K 103
104Třídní výkazI. třída1938-1939K 104
105Třídní výkazII. třída1938-1939K 105
106Třídní výkazIII. třída1938-1939K 106
107Třídní výkazI. třída1939-1940K 107
108Třídní výkazII. třída1939-1940K 108
109Třídní výkazIII. třída1939-1940K 109
110Třídní výkazI. třída1940-1941K 110
111Třídní výkazII. třída1940-1941K 111
112Třídní výkazIII. třída1940-1941K 112
113Třídní výkazI. třída1941-1942K 113
114Třídní výkazII. třída1941-1942K 114
115Třídní výkazIII. třída1941-1942K 115
116Třídní výkazI. třída1942-1943K 116
117Třídní výkazII. třída1942-1943K 117
118Třídní výkazI. třída1943-1944K 118
119Třídní výkazII. třída1943-1944K 119
120Třídní výkazI. třída1944-1945K 120
121Třídní výkazII. třída1944-1945K 121
122Třídní výkazI. třída1945-1946K 122
123Třídní výkazII. třída1945-1946K 123
124Třídní výkaz1946-1947K 124
125Třídní výkaz1947-1948K 125
126Třídní výkaz1948-1949K 126
127Třídní výkaz1949-1950K 127
128Třídní výkaz1950-1951K 128
129Třídní výkaz1951-1952K 129
130Třídní výkaz1952-1953K 130
131Třídní výkaz1953-1954K 131
132Třídní výkaz1954-1955K 132
133Třídní výkaz1955-1956K 133
134Třídní výkaz1956-1957K 134
135Třídní výkaz1957-1958K 135
136Třídní výkaz1958-1959K 136
137Třídní výkaz1959-1960K 137
138Třídní výkaz1960-1961K 138

Sources (Continued)

Inv. č.ObsahČasový rozsahEvid.
jedn.

c)Ostatní knihy

139Školní kronika1888-1956K 139
140Školní kronika1940-1945K 140

II.Registraturní pomůcky

Podací protokoly

141Podací protokol1942-1958R 1

III.Spisy

142Nařízení školní1789-1821N 1
143Personální věci žáků - vysvědčení1853N 1
144Výkaz o příjmech školy1790N 1
145Matrika školní budovy1937N 1
146Plánek školní zahrady1937N 1

IV.Plány
147Technický výkres školní budovy
- návrh na zřízení III. třídy a přestavba bytu pro řídícího učitele
Hošťálek František, Plánice papír, kolorováno, 57 x 47 cm

1922N 1

Název archivní pomůcky:Základní devítiletá škola Zdebořice Značka archivního fondu:ZDŠ Zdebořice
Časový rozsah:1789-1961

Počet evidenčních jednotek:143 (140 úředních knih, 1 podací protokol, 1 karton,

1 technický výkres)
Počet inventárních jednotek:147
Rozsah v bm:1,08
Stav ke dni:16. 11. 2012 Zpracovatel archivního fondu:Eva Ulrichová Zpracovatel archivní pomůcky:Eva Ulrichová Počet stran:11
Počet exemplářů:4
Schválil:Mgr. Pavel Havlovič
dne 16. 11. 2012-č.j. SOAP/040-0769/2012.

8. Státní okresní archiv Klatovy, *Archive records - Česká republika, Čechy, Klatovy, Klatovy - Základní devítiletá škola Zdebořice*, str. 3, 2012. "Úvod
I. Vývoj původce archivního fondu
Kdy přesně vznikla škola ve Zdebořicích není možné zjistit, protože při požáru v roce 1754 vyhořel kostel i škola a všechny knihy byly zničeny. Na novou školu nebyly peníze, a tak se vyučovalo v soukromé chalupě. V roce 1774 byl ustanoven učitelem ve škole

Sources (Continued)

Chlistov. Nová školní budova byla postavena až v roce 1790 a zapsáno bylo 115 žáků. V roce 1794 byla vyškolena obec Chlistov a v roce 1816 obce Kocourov a Lhůta. V roce 1864 byla stará školní budova zbourána a postavená nová č. 38. = Introduction
I. The development agency of the archival fond
When exactly the school began in Zdebořice is not known, because of the fire in the year of 1754. Both the church and the school, along with all the books were destroyed. There was no money for a new school, and so school was taught in a private cottage. In 1774 a teacher was hired for the school, Ondrej Vaclav Marx from Zdebořice, who taught from his own private cottage. At the school were Přiškoleny village: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. The new school building was built in 1790 and 115 pupils were enrolled. In 1794 the village Chlistov was ... and in 1816 the municipality Kocourov a Lhůta. In 1864, the old school building was demolished and built anew, Zdebořice no. 38." Found as electronic file online: http://www.inventare.cz/pdf/soap-kt/soap-kt_ap0498_01416_zds-zdeborice.pdf. Also in pos. of Shon Edwards. See Multimedia subdirectory: Statni okresni archiv Klatovy - Ondrej Vaclav Marx.

ENTIRE TEXT OF DOCUMENT (11 pp. of Word text):

Státní okresní archiv Klatovy

Základní devítiletá škola Zdebořice

1789-1961

Inventář

EL NAD č.: 1416 AP č.: 498

Sources (Continued)

Eva Ulrichová Klatovy 2012

Obsah

Úvod:
I.Vývoj původce archivního fondu3
II.Vývoj a dějiny archivního fondu3
III.Archivní charakteristika archivního fondu3
IV.Stručný rozbor obsahu archivního fondu4
V.Záznam o uspořádání archivního fondu a sestavení archivní pomůcky4
Seznam použitých pramenů5
Příloha: Seznam použitých zkratek5
Inventární seznam6

Úvod

I.Vývoj původce archivního fondu

Kdy přesně vznikla škola ve Zdebořicích není možné zjistit, protože při požáru v roce 1754 vyhořel kostel i škola a všechny knihy byly zničeny. Na novou školu nebyly peníze, a tak se vyučovalo v soukromé chalupě. V roce 1774 byl ustanoven učitelem ve škole Ondřej Václav Marx ze Zdebořic, který vyučoval ve vlastní chalupě. Ke škole byly přiškoleny obce: Zdebořice, Číhaň, Nový Dvůr, Křížovice, Bystré, Kocourov, Lhůta a Chlistov. Nová školní budova byla postavena až v roce 1790 a zapsáno bylo 115 žáků. V roce 1794 byla vyškolena obec Chlistov a v roce 1816 obce Kocourov a Lhůta. V roce 1864 byla stará školní budova zbourána a postavená nová č. 38.

Od roku 1869 byla na základě školské reformy přeměněna triviální škola na školu obecnou. Ve školním roce 1874/75 byla rozšířena na dvoutřídní. Do školy chodilo 200 dětí a v roce 1882 238 dětí. V roce 1893, kdy byla vyškolena obec Číhaň a Nový Dvůr, zůstalo ve škole 180 žáků.

Výnosem zemské školní rady ze dne 19. 12. 1921 bylo povoleno zřízení třetí třídy, která byla otevřena od 1. ledna 1922. Z důvodu nedostatku místa ve školní budově byla tato třída umístěna v sále místního hostince. Tak tomu bylo až do 14. 10. 1923, kdy byla ukončena první část přestavby školní budovy, které však přecházelo mnoho jednání, protože představitelé MŠR přiškolených obcí s tuto přestavbou zpočátku nesouhlasili. Byla vybudována další třída a nové záchody z bytu pro řídícího školy. Nový byt byl dokončen 12. srpna 1924. Na jaře 1927 bylo vytvořeno na jižní straně školní budovy letní cvičiště. Rovněž byla zřízena na školní zahradě ovocná školka. V roce 1938 bylo ve škole zapsáno 100 žáků ze Zdebořic, Křížovic a Bystrého, kteří se pravidelně účastnili vlastivědných vycházek po okolí a školních výletů. Ve škole byl také instalován školní rozhlas, který žáci téměř pravidelně poslouchali.

Z důvodu snížení počtu žáků na 87 byla škola od roku 1941 organizována jako dvoutřídní. Dne 26. dubna 1945 byli ve školní budově umístěni němečtí uprchlíci. Žáci byli vyučováni v hostinci.

Od roku 1946 byla škola jednotřídní s 36 žáky. V roce 1948 se stala škola obecná školou národní dle nového zákona č. 95/1948 Sb. V školním roce 1960/61 byla škola změněna na základní devítiletou školu zákonem č. 186/1960 Sb. Ve školním roce 1960/61 navštěvovalo školu pouze 14 žáků.

Základní devítiletá škola ve Zdebořicích byla zrušena 1. 7. 1961. Žáci byli převedeni do ZDŠ Plánice.

II.Vývoj a dějiny archivního fondu

Vývoj a dějiny archivního fondu před předáním archiválií do archivu se nepodařilo zjistit. Archiválie školy byly předány do archivu 30. 1. 1968 - přír. č. 47/68 Základní

Sources (Continued)

zjistit. Archiválie školy byly předány do archivu 30. 1. 1968 - přír. č. 47/68 Základní devítiletou školou v Plánici.
V roce 1969 fond zhruba uspořádal J. Beránek.

III.Archivní charakteristika archivního fondu
Časový rozsah archivního fondu je 1789-1961. Jazyk archiválií je český, fyzický stav archiválií je převážně dobrý. Rozpadlé jsou knihy inv. č. 1-3,7-10, 21, 25, 27, 57, 58 a 141.

V archivním fondu se nedochovaly knihy zápisů z porad před rokem 1893 a po roce 1941.
Dále chybí třídní výkazy před rokem 1898 a podací protokoly před rokem 1942 a po roce 1958.

Ve fondu byla ponechána matrika žáků z let 1926-1931, u které je evidentní, že byla vedena ve škole řídícím učitelem, nikoliv místní školní radou.

Původně bylo mezi listiny chybně zařazeno vysvědčení z roku 1853, nyní je zařazeno mezi spis (inv. č. 143).

Veškeré spisy fondu byly před zpracováním vloženy v deskách a byly evidovány jako
kniha.

Při pořádání byly vnitřní změnou č.1/1416 ze dne 17. 10. 2011 přesunuty spisy z let 1927- 1948, celkem 0,01 bm, do archivního fondu Lidová škola zemědělská Zdebořice (EL NAD 2077).

Při pořádání fondu nebyla provedena žádná vnitřní skartace.

Pro uspořádání archiválií daného archivního fondu bylo použito následující pořádací schéma:

I.Úřední knihy
a)Knihy zápisů a porad
b)Evidenční knihy
c)Ostatní knihy

II.Registraturní pomůcky Podací deník

III.Spisy

IV.Plány

IV.Stručný rozbor obsahu archivního fondu
Fond tvoří převážně třídní výkazy. Zdrojem informací jsou také zápisy z porad, matrika žáků a školní kroniky.

V.Záznam o uspořádání archivního fondu a sestavení archivní pomůcky
Archivní fond zinventarizovala v roce 2011 a archivní pomůckou opatřila v roce 2012 ve Státním okresním archivu Klatovy Eva Ulrichová.

V Klatovech 16. 11. 2012Eva Ulrichová

Sources (Continued)

Seznam použitých pramenů

Říšský zákoník (Reichsgesetzblatt), rok 1869
Sbírka zákonů a nařízení republiky Československé, rok 1948 Sbírka zákonů ČSSR, rok 1960

Příloha: Seznam použitých zkratek
EL NAD – evidenční list Národního archivního dědictví LŠZ – lidová škola zemědělská
MŠR – místní školní rada
SOAP – Státní oblastní archiv v Plzni ZDŠ – základní devítiletá škola

Inventární seznam

Inv. č.ObsahČasový rozsahEvid. jedn.

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1. 10. 1912 - 27. 6. 1923
4Zápisy porad učitelského sboru1923-1929K 4
3. 9. 1923 - 28. 6. 1929
5Zápisy porad učitelského sboru1929-1941K 5
2. 9. 1929 - 19. 12. 1941

b)Evidenční knihy

6Matrika žáků1926-1931K 6
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8Třídní výkazII. třída1898-1899K 8

Sources (Continued)

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10Třídní výkazII. třída1899-1900K 10
11Třídní výkazI. třída1900-1901K 11
12Třídní výkazII. třída1900-1901K 12
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14Třídní výkazII. třída1901-1902K 14
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24Třídní výkazII. třída1906-1907K 24
25Třídní výkazI. třída1907-1908K 25
26Třídní výkazII. třída1907-1908K 26
27Třídní výkazI. třída1908-1909K 27
28Třídní výkazII. třída1908-1909K 28
29Třídní výkazI. třída1909-1910K 29
30Třídní výkazII. třída1909-1910K 30
31Třídní výkazI. třída1910-1911K 31
32Třídní výkazII. třída1910-1911K 32
33Třídní výkazI. třída1911-1912K 33
34Třídní výkazII. třída1911-1912K 34
35Třídní výkazI. třída1912-1913K 35
36Třídní výkazII. třída1912-1913K 36
37Třídní výkazI. třída1913-1914K 37
38Třídní výkazII. třída1913-1914K 38

Inv. č.ObsahČasový rozsahEvid. jedn.

39
Třídní výkaz
I. třída
1914-1915
K 39
40Třídní výkazII. třída1914-1915K 40
41Třídní výkazI. třída1915-1916K 41
42Třídní výkazII. třída1915-1916K 42
43Třídní výkazI. třída1916-1917K 43
44Třídní výkazII. třída1916-1917K 44
45Třídní výkazI. třída1917-1918K 45
46Třídní výkazII. třída1917-1918K 46
47Třídní výkazI. třída1918-1919K 47
48Třídní výkazII. třída1918-1919K 48
49Třídní výkazI. třída1919-1920K 49
50Třídní výkazII. třída1919-1920K 50
51Třídní výkazI. třída1920-1921K 51
52Třídní výkazII. třída1920-1921K 52
53Třídní výkazI. třída1921-1922K 53
54Třídní výkazII. třída1921-1922K 54
55Třídní výkazIII. třída1921-1922K 55
56Třídní výkazI. třída1922-1923K 56
57Třídní výkazII. třída1922-1923K 57

Sources (Continued)

58Třídní výkazIII. třída1922-1923K 58
59Třídní výkazI. třída1923-1924K 59
60Třídní výkazII. třída1923-1924K 60
61Třídní výkazIII. třída1923-1924K 61
62Třídní výkazI. třída1924-1925K 62
63Třídní výkazII. třída1924-1925K 63
64Třídní výkazIII. třída1924-1925K 64
65Třídní výkazI. třída1925-1926K 65
66Třídní výkazII. třída1925-1926K 66
67Třídní výkazIII. třída1925-1926K 67
68Třídní výkazI. třída1926-1927K 68
69Třídní výkazII. třída1926-1927K 69
70Třídní výkazIII. třída1926-1927K 70
71Třídní výkazI. třída1927-1928K 71
72Třídní výkazII. třída1927-1928K 72
73Třídní výkazIII. třída1927-1928K 73
74Třídní výkazI. třída1928-1929K 74
75Třídní výkazII. třída1928-1929K 75
76Třídní výkazIII. třída1928-1929K 76
77Třídní výkazI. třída1929-1930K 77
78Třídní výkazII. třída1929-1930K 78
79Třídní výkazIII. třída1929-1930K 79
80Třídní výkazI. třída1930-1931K 80
81Třídní výkazII. třída1930-1931K 81
82Třídní výkazIII. třída1930-1931K 82
83Třídní výkazI. třída1931-1932K 83
84Třídní výkazII. třída1931-1932K 84
85Třídní výkazIII. třída1931-1932K 85
86Třídní výkazI. třída1932-1933K 86
87Třídní výkazII. třída1932-1933K 87
88Třídní výkazIII. třída1932-1933K 88

Inv. č.ObsahČasový rozsahEvid. jedn.

89
Třídní výkaz
I. třída
1933-1934
K 89
90Třídní výkazII. třída1933-1934K 90
91Třídní výkazIII. třída1933-1934K 91
92Třídní výkazI. třída1934-1935K 92
93Třídní výkazII. třída1934-1935K 93
94Třídní výkazIII. třída1934-1935K 94
95Třídní výkazI. třída1935-1936K 95
96Třídní výkazII. třída1935-1936K 96
97Třídní výkazIII. třída1935-1936K 97
98Třídní výkazI. třída1936-1937K 98
99Třídní výkazII. třída1936-1937K 99
100Třídní výkazIII. třída1936-1937K 100
101Třídní výkazI. třída1937-1938K 101
102Třídní výkazII. třída1937-1938K 102
103Třídní výkazIII. třída1937-1938K 103
104Třídní výkazI. třída1938-1939K 104
105Třídní výkazII. třída1938-1939K 105
106Třídní výkazIII. třída1938-1939K 106

Sources (Continued)

107Třídní výkazI. třída1939-1940K 107
108Třídní výkazII. třída1939-1940K 108
109Třídní výkazIII. třída1939-1940K 109
110Třídní výkazI. třída1940-1941K 110
111Třídní výkazII. třída1940-1941K 111
112Třídní výkazIII. třída1940-1941K 112
113Třídní výkazI. třída1941-1942K 113
114Třídní výkazII. třída1941-1942K 114
115Třídní výkazIII. třída1941-1942K 115
116Třídní výkazI. třída1942-1943K 116
117Třídní výkazII. třída1942-1943K 117
118Třídní výkazI. třída1943-1944K 118
119Třídní výkazII. třída1943-1944K 119
120Třídní výkazI. třída1944-1945K 120
121Třídní výkazII. třída1944-1945K 121
122Třídní výkazI. třída1945-1946K 122
123Třídní výkazII. třída1945-1946K 123
124Třídní výkaz1946-1947K 124
125Třídní výkaz1947-1948K 125
126Třídní výkaz1948-1949K 126
127Třídní výkaz1949-1950K 127
128Třídní výkaz1950-1951K 128
129Třídní výkaz1951-1952K 129
130Třídní výkaz1952-1953K 130
131Třídní výkaz1953-1954K 131
132Třídní výkaz1954-1955K 132
133Třídní výkaz1955-1956K 133
134Třídní výkaz1956-1957K 134
135Třídní výkaz1957-1958K 135
136Třídní výkaz1958-1959K 136
137Třídní výkaz1959-1960K 137
138Třídní výkaz1960-1961K 138

Inv. č.ObsahČasový rozsahEvid.
jedn.

c)Ostatní knihy

139Školní kronika1888-1956K 139
140Školní kronika1940-1945K 140

II.Registraturní pomůcky

Podací protokoly

141Podací protokol1942-1958R 1

III.Spisy

142Nařízení školní1789-1821N 1
143Personální věci žáků - vysvědčení1853N 1
144Výkaz o příjmech školy1790N 1
145Matrika školní budovy1937N 1
146Plánek školní zahrady1937N 1

Sources (Continued)

IV.Plány
147Technický výkres školní budovy
- návrh na zřízení III. třídy a přestavba bytu pro řídícího učitele
Hošťálek František, Plánice papír, kolorováno, 57 x 47 cm

1922N 1

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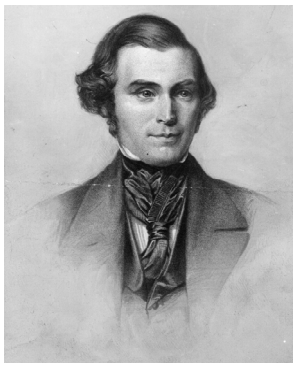
9. Římsko-katolická církev (Roman Catholic Church), *Church Records - Austria, Böhmen, Klatovy, Zdebořice - Parish Records*, vol. 2, p. 102., 29 May 1771. Information from archival report dated 19 Jul 1999. From second child`s birth record.
10. Roman Catholic (Římskokatolický) Church, *Church Records - Austria, Böhmen, Klatovy, Běšiny - Parish Records* (Parish Registers), v. 2, p. 43, Státní oblastní archiv v Plzni, Sedláčkova ul. 44, PSČ 306 12 Plzeň, Czech Republic. No appointments can be made. "Anno 1786, 15 Novemb. contrait matromonium per.. de honestus bole...us Andreas Wenseslaws Marx de Stobožici cum sponsa sua Maria Anna legitima filila Jacobi Kopetzkj, milior in Auloh [Auloch = Uloh, and is in Běšiny parish, according to Pfarrortelexikon Boehmen] domini .." Tough to read.

Individual Summary for
Orson PRATT Apostle-25155[1]



Event	Date(s)	Place	Description
Born	19 Sep 1811	Hartford, Washington, New York, USA	
Christened	29 Apr 1835	Kirtland, Geauga, Ohio, USA	
Died	3 Oct 1881	Salt Lake City, Salt Lake, Utah, USA	Diabetes
Buried	6 Oct 1881	Salt Lake City, Salt Lake, Utah, USA	
SealPar	3 Jan 1895	SLAKE	
Baptized[2]	19 Sep 1830	Canaan, Columbia, New York, USA	
Confirmation	1 Dec 1830		
Initiatory	1 Jan 1845	NAUVO	
Endowed	12 Dec 1845	NAUVO	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: KGCQ-76Q

Parents

MRIN	Father	Mother
7170	Jared PRATT-24094	Charity DICKINSON-24095

Marriages

MRIN	Spouse	Marriage Date	Marriage Place	Sealed Date	Sealed Place
7277	Sarah Marinda BATES-20677	4 Jul 1836	Henderson, Jefferson, NY, USA	8 Jan 1846	
7270	Charlatte BISHOP-20627	1844	Nauvoo, Hancock, Illinois, U, USA		
7253	Mary Ann MERRILL-20626	27 Mar 1845	Nauvoo, Hancock, Illinois, U, USA	8 Jan 1846	NAUVO
7224	Adelia Ann BISHOP-20572	13 Jan 1846	Nauvoo, Hancock, Illinois, U, USA	13 Jan 1846	
7241	Louisa CHANDLER-20573	1846	Nauvoo, Hancock, Illinois, U, USA	17 Jan 1846	NAUVO
7211	Marian ROSS (twin)-20520	19 Feb 1852	Salt Lake City, Salt Lake, U, USA	19 Feb 1852	
7207	Sarah Louisa LEWIS-20484	21 Jun 1853	B, W, England, United Kingdom	11 Apr 1877	
7206	Juliaet Ann PHELPS-20483	14 Dec 1855	Fillmore, Millard, Utah, USA		
7205	Eliza CROOKS-20482	24 Jul 1857	L, L, England, United Kingdom	2 Mar 1858	EHOUS
7194	Margaret GRAHAM-20457	28 Dec 1868	Salt Lake City, Salt Lake, U, USA	28 Dec 1868	EHOUS

Notes

Orson Pratt Writings

(1811-1838)

Source: The Orson Pratt Journals, comp. Elden J. Watson (Salt Lake City: Elden Jay Watson, 1975), pp. 7-96.

As stated in my genealogy, I was born September 19, 1811, in Hartford, Washington County, New York. When I was about three or four years old, my parents removed from Hartford to New

Notes (Continued)

Lebanon, Columbia County, where I was sent to school for several months each year, until the spring of 1822. During this interval I often had many serious impressions in regard to God and a future state. And being very young, my parents instructed me to read the Bible, which I often did, with much interest, asking a great variety of questions concerning what I found written. It was seldom that I attended any religious meetings, as my parents had not much faith in them, and were never so unfortunate as to unite themselves with any of the religious sects.

In the spring of 1822, being in my eleventh year, I went to live with a farmer whose name was Justin Jones; this was in the neighborhood of my parents. I continued at this place until the autumn of 1823. The preceding winter, I also went to school. I next engaged to labor at farming for Mr. Church at Canaan, Four Corners, Columbia County, New York, and continued with him about seventeen or eighteen months; three or four of which I went to school, and became quite familiar with all the rules in Daball’s arithmetic. In the spring of 1825, I accompanied my oldest brother to Hurlgate, Long Island, about six miles from New York City. Here I engaged myself for one year to Mr. Greenock, a farmer; three months of which I went to school, and studied arithmetic and bookkeeping. In the spring of 1826, I was recommended by Mr. Greenock to a large cabinetmaking establishment in New York City, where I intended to remain until of age; but after tarrying a few months, I was taken violently sick and brought very low, so that my recovery, for some time, was considered doubtful. When my strength permitted, I went into the country, to Hurlgate, and tarried with my brother Anson, until the spring of 1827, when I returned to Canaan, about 150 miles north of New York City, and engaged myself to labor for seven months, on a farm for Mr. Noise; at the expiration of which, I accompanied my brothers Parley and Nelson Pratt to Lorain County, Ohio. We performed the journey by canal and boat from Albany to Buffalo, and thence by schooner up Lake Erie. I boarded with Mr. Redington during the winter and went to school.

In the spring of 1828, I started east in search of employment, came to the village of Chagrin, now called Willoughby, Ohio, where I labored a few months at a hotel; the most of my time being occupied at farming. I also labored a few months at farming for Mr. Norris, a few miles east of Painesville. In the autumn of this year, I performed a lengthy journey of some six or seven hundred miles to the state of Connecticut, where I labored a short time; and then took a steamboat for New York City, and thence to Long Island, and resided, during the winter, with my brother Anson.

In the spring of 1829, I again returned to Canaan, and commenced farming for Mr. Haight. The following winter I spent four months at a boarding school or academy, during which I made myself thoroughly acquainted with geography, grammar, and surveying.

In the spring of 1830, I engaged myself to Mr. Joshua Lord, with whom I tarried and labored on a farm, until the following October. This was in Canaan only one or two miles from the old homestead of my grandfather, Obadiah Pratt.

From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding place; but through the grace of God, I was kept from many of the evils to which young people are exposed; the early impressions of morality and religion, instilled into my mind by my parents, always remained with me; and I often felt a great anxiety to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829. I then began to pray very fervently, repenting of every sin. In the silent shades of night, while others were slumbering upon their pillows, I often retired to some secret place in the lonely fields or solitary wilderness, and bowed before the Lord, and prayed for hours with a broken heart and contrite spirit; this was my comfort and delight. The greatest desire of my heart was for the Lord to manifest his will concerning me. I continued to pray in this fervent manner until September, 1830, at which time two elders of the Church of Jesus Christ of Latter-day Saints, came into the

Notes (Continued)

neighborhood, one of which was my brother Parley. They held several meetings which I attended.

Being convinced of the divine authenticity of the doctrine they taught, I was baptized September 19, 1830. This was my birthday, being nineteen-years old. I was the only person in the country who received and obeyed the message. Shortly after my baptism the elders left.

In October, 1830, I traveled westward over two hundred miles to see Joseph Smith, the Prophet. I found him in Fayette, Seneca County, New York, residing at the house of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of November, the Prophet Joseph inquired of the Lord for me, and received the revelation published in the Doctrine and Covenants, Section 1vi (now Section 34.)

"My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

2 the light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

3 Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;

4 And blessed are you because you have believed;

5 And more blessed are you because you are called of me to preach my gospel-

6 To lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming.

7 For behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory,

8 And it shall be a great day at the time of my coming, for all nations shall tremble.

9 But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and spare not, for the Lord God hath spoken. Therefore prophesy and it shall be given by the power of the Holy Ghost.

11 And if you are faithful, behold, I am with you until I come-

12 And verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen."

On the 1st day of December, 1830, I was confirmed and in accordance with the word of the Lord, I was ordained an elder under the hands of the Prophet. My first mission was to Colesville, Broome County, New York, where I commenced to open my mouth in public meetings, and teach the things of God, as the Holy Ghost gave me utterance. The same month I returned from Colesville to Fayette, accompanied by Hyrum Smith. On the 2nd of January, 1831, I attended a conference at the house of Father Whitmer; and soon after Elder Samuel H. Smith and myself commenced laboring for one of the Saints, by the name of Joseph Coe, to assist

Notes (Continued)

him in making preparations to remove to Ohio according to the revelation given at the conference on the 2nd of January. And in a few weeks, Elder Samuel H. Smith and myself started on foot for Kirtland, Ohio, a distance of several hundred miles, to which place Joseph, the prophet, had just previously moved.

During the spring of 1831, I traveled on a short mission of about one month with Lyman Wight, going about one hundred miles, west of Kirtland, preaching the gospel wherever we were led by the spirit of truth. After which I united in the ministry with my brother Parley and preached some in Rome and also in Thompson where the Saints from Colesville were temporarily located; in the latter place I tarried some five or six weeks and labored with my hands.

In June a revelation was given commanding many elders to travel two by two from Ohio to the western boundaries of Missouri, among whom my brother Parley and myself were called by name, and commanded to travel together. On our way we held about fifty meetings and baptized five in Peru, Delaware County, Missouri; the next day I was taken with the chills and fever which confined me to my bed a few weeks.

About the first of October, though still weak and feeble, I started on foot for Ohio, in company with Asa Dodds, preaching by the way, as commanded of the Lord through the Prophet.

Brother Dodds stopped in Indiana, but I continued my journey, although suffering much from the ague. Towards the close of the year I arrived in Hiram, Portage County, Ohio, where the Prophet then resided.

About the 1st of January, 1832, I went to Kirtland, attended many meetings, visited disorderly members with Elder Cahoon, called church meetings and excommunicated several. I then returned to Hiram, united in the ministry with Elder Lyman E. Johnson, and started for Lorain County, Ohio, where we preached in the regions around, until the general conference held at Amherst, Lorain County, on the 25th of January. At this conference, the Prophet Joseph was acknowledged President of the high priesthood, and hands were laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings which he had formerly received. I was appointed to preside over the elders and was set apart and ordained by Sidney Rigdon. At this conference, by the request of the priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the elders to missions, among whom, Elder Lyman E. Johnson and myself were named and appointed on a mission to the Eastern States. (See Doctrine and Covenants, Section 1xxxviii now Section 75.)

The next day after conference we left Amherst, and in a few days found ourselves in Hiram.

February 2nd, 1832. On this day, by the counsel of the Prophet, I was ordained a high priest under the hands of Sidney Rigdon.

February 3rd. Elder L. [Lyman] E. Johnson and myself started on our eastern mission, traveling, as usual, on foot, without purse or scrip, and carrying our change of clothing in our hands. We traveled in an easterly direction through Ohio, Pennsylvania, New Jersey, New York City, to Hurlgate, on Long Island, preached thirty times in towns and villages on the way, where they previously had never heard the gospel. In the town of Blakesley, Luzerne County, Pennsylvania, we baptized four, and ordained one of them, namely, Asbury Secor, a priest. At Hurlgate, near the last of March, I baptized and confirmed my oldest brother, Anson Pratt. From this place we traveled north, visited Canaan, Columbia County, New York; saw my parents. We then traveled northeast through the southern part of Vermont into New Hampshire, proceeded up the eastern shore of the Connecticut River to Bath, preaching wherever we were led by the Spirit; while journeying from Long Island to Bath held five meetings.

Notes (Continued)

We tarried twenty-six days in the regions round about Bath, held twenty-one meetings, and baptized fifteen, among whom were Orson Johnson, Hazen Aldrich, Amasa Lyman, John Duncan, and Daniel S. Miles.

May 14. We traveled north, and came to the town of Charleston in Vermont; tarried ten days; preached seven times in this region, baptized fourteen, among whom were Winslow Farr, William Snow and Zerubbabel Snow. In these parts the Lord wrought by our hands many miracles of healing.

May 25. We went about thirty miles northwest to the town of Troy; tarried nineteen days; held sixteen meetings in these regions; baptized eighteen in the town of Jay, and then started back to Charleston.

June 15. Arrived among our brethren in Charleston; tarried eleven days, held six meetings; baptized eleven, one of whom was John Badger. Then went south a few miles and held eleven meetings; here the Lord healed a lame woman whom we baptized.

July 4. Again visited Bath; tarried three days; preached twice; baptized four; ordained Hazen Aldrich an elder.

July 9. Started again for Charleston; tarried six days, attended three meetings; baptized one, ordained John Badger an elder, William Snow a priest, and Winslow Farr a teacher and then traveled to the town of Jay, and held two meetings; we next returned to Bath, held two meetings, and ordained John Duncan a teacher.

July 30. We departed from Bath and went to the town of Benson, about five days' journey; we tarried in this region about twenty-five days, held fourteen meetings in various towns and villages; baptized two, and attended a conference.

[August 10. We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two others were ordained, one an elder,and the other a priest. Brethren, O. [Orson] Pratt and L. [Lyman] Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy. Brother Collins and others from Essex County, New York, (where there are about forty disciples), were also present. (Letter from Simeon Carter to Brother Sidney, EG&MS p. 46)]

August 28. We started a journey of over one hundred miles to the south part of Connecticut where we arrived on the first of September; commenced preaching in the towns round about; tarried twenty-three days; held eleven meetings in the town of Madison, and six in the town of Killingsworth; baptized ten; and ordained one of them, namely Willard Woodstock, an elder.

September 24. Started on a return journey to Benson; arrived in five days; tarried in Benson a few days; held four meetings.

October 2. Went on board of a vessel and sailed seventy miles down Lake Champlain; landed at Port Kent on the west shore, and then traveled about thirty miles to Moerstown, New York, where we found one of our brethren, Ira Ames; held three meetings in this region.

October 8. Recrossed the lake into Vermont; the next day preached in Franklin village; two days more brought us to the town of Jay, where we held three meetings.

October 15. Started for Bath; called at Charleston and held two meetings.

October 20. Arrived in Bath, stopped five days; held six meetings in the neighboring towns;

Notes (Continued)

baptized one, and ordained John Duncan a priest; and William Snow from Charleston being present, we ordained him an elder.

October 26. I started in company with Elders L. [Lyman] E. Johnson, Hazen Aldrich, and William Snow and traveled west some three or four hundred miles a portion of which we rode on a canal boat, where I preached to the passengers.

November 8. Arrived in Spafford, Onondago County, New York, at which place there was a branch of the Church; here we tarried six days; held five meetings, one of which was a conference; eleven elders present; baptized eight, among whom were Allen Holcomb, whom we ordained an elder, Libbeus T. Coon and Mahew Hilman. Elder L. [Lyman] E. Johnson here united in the ministry with Hazen Aldrich and started for Ohio. I united in the ministry with Elder William Snow and started eastward, preached in the villages of Vesper, Tully, and Fabius, in the latter place tarried six days; baptized two, namely, Samuel and Jemima Newcomb.

November 23. Traveled eleven miles; preached twice in Casinovia; then traveled six days to the town of Day, Saratoga County, where we tarried seventeen days; held fifteen meetings.

December 20. We started for Bolton on the west shore of Lake George; here was a branch of the Church; we tarried ten days; held ten meetings; baptized ten persons.

December 31. Ordained Silas T. Gardner an elder, and then started for Benson in Vermont; held one meeting in Benson; and then pursued our journey to Bath about 100 miles distant.

January 8, 1833. Arrived in Bath; I tarried nine days; William Snow having gone to Charleston; held five meetings, then visited the church at Charleston; held one meeting; returned to Bath and held two meetings.

[January 23, 1833. The following letter was written by Orson Pratt to the editor of The Evening and the Morning Star. (E&MS p. 78)

Bath, New Hampshire, January 23, 1833.

Dear brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston, Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where Brother Lyman (Johnson) baptized eight: he then, in company with Brother Hazen Aldrich, started for Ohio; and I, in company with Brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ, Orson Pratt.]

January 28. Started for Ohio.

February 2. Arrived in Bolton; tarried four days, held three meetings; baptized two; ordained John Tanner a priest, and then pursued my journey several hundred miles west.

Notes (Continued)

Within about 150 miles of Kirtland, I fell in company with D. [David] W. Patten and Reynolds Cahoon, tarried and held four meetings with them, and then proceeded on my journey to Kirtland, where I arrived February 17, 1833, having been absent on this eastern mission one year and fourteen days, during which we traveled on foot near 4,000 miles, attended 207 meetings mostly in places where they had not heard the word; baptized 104 persons and organized several new branches of the Church.

February 18. Washed my hands and feet as a testimony unto the Lord that I had warned this wicked generation, and that my garments were clean of their blood, and on the same day I was admitted into the School of the Prophets. During my attendance at this school, I boarded with the Prophet Joseph [Smith], from whom I received much good instruction. On the Sabbath days I continued preaching in various places.

Elder Lyman E. Johnson and myself, having received a commandment, through the Prophet, to visit the churches and preach in the Eastern States, left Kirtland on the 26th of March to fill our mission. We arrived in Bath, New Hampshire, on the 7th June, having attended forty-four meetings by the way, and baptized thirteen.

June 8. Met in conference in Bath; present, high priests 4; elders, 8; priests, 2. At this conference, Elders Willard Woodstock, Harlow Redfield, William Snow and Hazen Aldrich were ordained high priests; Henry Harriman was ordained an elder, and Daniel Carter, a member, was ordained a priest, the ordinations being administered under my hands. During the next six days we held meetings in the towns round about.

June 11th, 1833. Brother Lyman Johnson and I left Bath and went to the village of Flanders, and I preached upon the subject of more revelations and miracles and the new covenant.

On the 12th preached about five miles distant in the town of Waterford upon the subject of more revelations and miracles.

On the 13th preached in the town of St. Johnsbury upon the scattering of Israel and more revelations and miracles at their gathering.

[June 14. – Elder Lyman E. Johnson went to Charleston, and continued laboring in St. Johnsbury and the adjoining towns. (MS 27:72)]

June 14th. We concluded to separate for a season. Brother Lyman [Johnson] went to Charleston and continued laboring in the adjoining towns, and I tarried at St. Johnsbury, and held a meeting in the afternoon of the same day and preached the gospel.

June 15th. I went to visit Mr. Harvey’s family and conversed with and found them some believing. A young woman was there whose name was Emily Harvey. She had been sick about 12 weeks and vomited much blood; and it was supposed by many that she could not live many days. She was desirous that I should pray for her that she might be healed, at the same time covenanting before God to obey the gospel. Therefore I prayed for and laid my hands upon her in the name of Jesus Christ and she was immediately healed.

The same day I held a meeting in St. Johnsbury, east village, and but few attended.

The 16th being the Sabbath, I held two meetings in the town of Kirby; and preached the gospel and prophecies. The same day I preached in St. Johnsbury upon the thousand years of rest.

[June 18. – I baptized six, namely, Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates, Mary Gates and Emily Harvey, the last person named having been healed three days before by the power of God. After this I held thirty-five meetings in different counties in northern

Notes (Continued)

Vermont, and baptized eight; returned to St. Johnsbury. (MS 27:72: see also HR p.163)]

On the 18th I attended a meeting in the same place. Brother Zerubbabel (Snow), having returned from the west, preached. After meeting I baptized six whose names are as follows: Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates and Emily Harvey; the last named person having been healed three days before, by the power of God.

In the evening we came together and held a confirmation meeting.

June 19th. I called at the house of Mr. Jenkins and prayed with and laid my hands upon two persons, one of whom was sick and the other lame. The same day I went to Danville and tarried with Mr. Dudley Swaysey.

June 20th. I preached at the Varney schoolhouse upon the first principles of the gospel.

On the 21st I preached at Goss's schoolhouse upon the scattering of Israel and the miracles that are to be wrought at their gathering.

June 22nd. Preached at the Varney schoolhouse upon the gifts in the Church of Christ.

The 23rd being the Sabbath, I held two meetings in Mr. Roberts' barn, and a large congregation of people attended. I preached upon the restoration of Israel and the blessings on Joseph. I was invited to tarry through the night with Mr. Kelsey, whose wife lay sick of a disease with which she had been afflicted five or six years. She covenanted to obey the gospel if the Lord would heal her. I prayed for and laid my hands upon her in the name of Jesus, and she began to recover, and a few days after was baptized.

On the 24th I preached at the Vincent schoolhouse in St. Johnsbury upon the difference between faith and knowledge. There was a priest present who opposed.

June 25th, I preached in the same place upon the 29th Chapter of Isaiah and the new covenant. I was again opposed by the priest.

On the 26th preached in Mr. Roberts' barn upon the priesthood.

June 27th. Preached at Varney schoolhouse upon the thousand years of rest.

The 28th. Preached at Goss's schoolhouse upon the new covenant. After meeting I baptized two, viz., Joseph Swasey and Dudley Swasey.

June 29th. Preached at Stephens' schoolhouse upon the first principles of the gospel.

The 30th being the Sabbath, I held two meetings at the courthouse in Danville Village, and preached upon the first principles of the gospel and the gifts.

July 1st. Preached at Leavensworth schoolhouse in the town of Wheelock upon the first principles of the gospel.

On the 2nd I preached in the town of Lindon at Squabble Hollow upon the subject of more revelations and miracles, the 29th chapter of Isaiah and the two sticks.

July 3rd. Preached at the Leavensworth schoolhouse upon the difference between faith and knowledge. After meeting I was sent for to visit the sick. I prayed for and laid my hands upon a sick person by the name of Swasey.

July 4th. I went to visit Mrs. Kelley who was sick with a disease with which she had been

Notes (Continued)

afflicted nine or ten years. After I had prayed I laid my hands upon her in the name of Jesus, and she was healed.

July 5th. Preached at Varney's schoolhouse, and one was baptized, viz., Lucena Caples. About this time Dudley Swasey denied the faith and became a great opposer.

July 6th. Preached at the Kelsey schoolhouse upon more revelations and miracles and something concerning the priesthood.

The 7th being the Sabbath, I started in company with Brother Lyman [Johnson] and went to Craftsbury Village. I preached upon the priesthood and more revelations and miracles, the 29th of Isaiah and the two sticks.

July 8th. I went to Albany Centre and Brother Lyman [Johnson] went to labor in another region.

July 9th. I preached at Albany Centre upon the first principles of the gospel.

July 10th. Preached at the Fuller schoolhouse in Irisburg upon the first principles of the Gospel.

On the 11th preached at the log schoolhouse in Irisburg upon the gifts.

July 12th. Preached at Albany Centre upon the gifts.

July 13th. Preached at the Mayfield schoolhouse in the town of Craftsbury upon the gifts.

The 14th being the Sabbath, preached in the same place upon the prophecies, expounding the 29th, 49th and last chapters of Isaiah, the 37th of Ezekiel, the blessings on Joseph, etc., also the scattering of Israel and the 11th of Romans.

July 16th. Preached at the fuller schoolhouse in Irisburg upon more revelations and miracles, the 29th and 49th chapters of Isaiah, and the 57th of Ezekiel.

On the 18th preached in Jay upon the 2nd chapter of Daniel, on the gifts and the priesthood.

[July 19. – Started for Charleston. (MS 27:72)]

July 20th. Preached in Potter (or Potten), Canada, upon the gathering of Israel and more revelations and miracles, the 29th and 49th chapters of Isaiah and the two sticks.

The 21st being the Sabbath, preached in Jay in the forenoon upon the two places of gathering, the second coming of Christ, the thousand years of rest, the new heavens and earth. In the afternoon I held a meeting with the brethren and administered the sacrament.

July 22nd. Baptized four, viz.: Samuel Hadlock, Almira Hadlock, Robert Huntress, Hulday Huntress. The same day I left Jay for Charleston and went from thence to St. Johnsbury.

[July 24. – Attended Conference at Charleston. Elder Orson Johnson and John Badger were ordained high priests. Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests; and Horace Evans was ordained a teacher, the ordinations being under the hands of Lyman E. Johnson. After attending five meetings, I left for Danville. (MS 27:72)]

[July (2)6. – Preached in St. Johnsbury and baptized Sally Snow. (MS 27:72)]

Notes (Continued)

July 26th. Preached at that place upon the difference between faith and knowledge, and baptized Sally Snow.

[The 28th, preached and baptized Susan Briant. After this held sixteen meetings in the towns around and baptized seventeen, the most of whom lived in Danville. Many were healed, through the ordinances, by the power of God. (MS 27:72)]

The 28th being the Sabbath, I preached in the forenoon at the same place upon the new covenant, and read the teachings of Christ on the gathering of Israel; and baptized Susan Briant. On the same day I went to the village at Lindon Corner and preached upon the scattering of Israel and the 29th chapter of Isaiah.

July 30th. Preached at the Varney schoolhouse in Danville upon the second chapter of second Thess., and upon the government of the Church; and one came forward and was baptized, viz., Abram Leach, a lame man.

August 1st. Preached at Danville Village upon the fulfillment of prophecy from Abram to the present day and more revelation at the gathering of Israel.

August 2nd. Preached at Stephens' schoolhouse upon the new covenant.

August 4th. Being the Sabbath preached in the forenoon at Varney's Barn upon the parable of the vineyard; and in the afternoon preached upon the necessity of a new translation of the Bible and also something concerning the priesthood; and after meeting baptized and confirmed two, viz.: Abigail Swasey and Aphia Dow. Then I was invited to go and visit a sick woman. After conversing with her and also those who were present I prayed for and laid my hands upon her and she was some better. The same hour her husband and also another man arose and we went to the water and they were baptized and confirmed. Their names were Asa Glines and Reuben Daniels.

August 5th. Preached in Barnet at the Clefford schoolhouse upon the first principles of the gospel.

August 6th. Preached at Danville Village in the courthouse upon the 29th and 49th and last chapters of Isaiah and the 37th chapter of Ezekiel.

August 7th. Prayed for and laid my hands upon a young woman who was sick, and the Lord healed her; and a few days after she was baptized.

August 8th. Preached at the Clefford schoolhouse in Barnet upon the gifts.

August 9th. Preached at the Dickson schoolhouse in Danville upon the first principles of the gospel.

August 10th. Preached at the schoolhouse near Kelseys upon the resurrection and millennium or thousand years of rest.

August 11th. Being the Sabbath preached at the Varney schoolhouse upon the future state of the righteous and the wicked, the different degrees of happiness and misery, and then went to the water and baptized eight, viz.: John Sprague, Addi Kelley, Moses Bacheldor, Abigail Randal, Martha Nichols, Philura Caples, Lucinda Sanborn, and Roxana Glines. In the afternoon I went to the Danford schoolhouse in Danville and preached upon the priesthood.

August 15th. Preached at the Dickson schoolhouse in Danville upon the subject of more revelations and miracles at the gathering of Israel and the 29th of Isaiah.

Notes (Continued)

August 16th. Preached at the Clefford schoolhouse in Barnet upon the Millennium.

August 18th being the Sabbath, held a meeting with Brother Lyman (E. Johnson) at Brother Robert's house in the forenoon. In the afternoon I preached at the Varney schoolhouse upon the two places of gathering, the Jews to gather in unbelief, the Saints at Mount Zion. After preaching baptized three, viz.: Jacob Rust, Nancy Whittle, and Matilda Caples. The next day left Danville for Charleston.

August 21st. Attended a prayer meeting in Charleston.

August 24th. Attended a conference at which there were several ordained to various offices under the hand of Brother Lyman E. Johnson. Two elders, Orson Johnson and John Badger, were ordained high priests; three priests, Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; three members, Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests, and one member, Horace Evans, was ordained teacher. In the afternoon of the same day the whole church met together and improved upon their gifts.

August 25th being the Sabbath, I preached in Charleston upon the subject of the Millennium and in the afternoon of the same day I attended a prayer meeting. August 26th. In the forenoon the Church at Charleston, with some other brethren from other towns, met together and called upon the Lord, and the Lord heard their prayers and moved upon his servant, Lyman [Johnson], by the power of the Holy Ghost, to seal them up unto eternal life, and after this the brethren arose on by one and said that they knew that their names were sealed in the Lamb's Book of Life, and they all did bear this glorious testimony save two or three. The same day we left Charleston and I traveled to the town of Wheelock.

August 27th. I held a meeting at Levensworth schoolhouse and preached upon the 29th chapter of Isaiah, the two sticks, and the blessings on Joseph.

[Aug. 31. – Ordained Jacob Rust an elder; tarried three days longer; held three meetings and baptized three, and then went to Bath; held five meetings in the adjoining towns, and baptized three. (MS 27:72)]

August 31st. Held a meeting with the church at Brother Roberts' and instructed them concerning the order of the Church; and all the brethren and sisters present seemed to be much engaged. During the meeting, after obtaining the voice of the Church, I ordained Brother Jacob Rust an elder in the Church of Christ, and then administered the sacrament.

September 1st, being the Sabbath, I preached at the Varney schoolhouse and the meeting continued upwards of three hours. I preached upon the subject of miracles being wrought for the confirmation of believers and also upon the priesthood and the necessity of the continuation of the gifts in the Church of Christ. After I got through there were one or two men arose and opposed the truth, but all the rest of the congregation were generally favorable; and the opposition of these few individuals only served to strengthen the faith of the people in the truth. There were three who came forth and were baptized, viz.: James Thompson, Marinda Ruse and Sister Kelley. We then held a confirmation meeting.

September 2nd. Went to Bath.

September 4th. Brother Lyman [Johnson] and I went to Sandoff and held a meeting and preached upon more revelations and miracles at the gathering of Israel and gifts in the Church.

September 5th. Held a meeting in the same place and preached upon the new covenant and after meeting baptized two, viz.: Sophronia Sawyer and Mary Sawyer; and in the evening held a confirmation meeting.

Notes (Continued)

September 6th. In the forenoon baptized Isaac Jones; and in the afternoon held a meeting at Mr. Spooners, and preached on the blessings of Joseph, the two sticks, the 29th chapter of Isaiah.

September 7th. Went to Bath.

[Sept. 8. – Held two meetings in Bath. Brother Horace Cowan ordained an elder under the hands of Lyman E. Johnson. (MS 27:72)]

September 8th. Being the Sabbath we held a meeting in the forenoon and also one in the afternoon, and Brother Lyman (E. Johnson) ordained Brother Horace Cowen, an elder, and laid hands upon the little children and blessed them in the name of the Lord, and administered the sacrament, and sealed up the church unto eternal life.

[Sept. 9. – I left Bath for Kirtland; held some meetings by the way. (MS 27:72)]

September 9th. I departed from Bath for Kirtland.

September 13th. Arrived at Bolton.

September 14th. Attended a prayer meeting in the evening.

September 15th. Being the Sabbath I preached upon the gathering of the Jews in unbelief, the gathering of the Saints, and baptized one, viz.: Abby Jane Smith.

September 16th. I left Bolton for Kirtland and providentially came across [brother?] ether Lyman in Utica. We both took the stage until we came near to Geneseo. We then went to visit the Church in that place and some of the brethren received not our teachings, among whom was Brother Landen, a high priest.

September 22nd. Being the Sabbath preached upon the gathering of the Jews in unbelief, the vision, etc.

September 23rd. We continued our journey.

[Arrived in Kirtland September 28th, having been absent six months, during which I travelled about 2000 miles, attended 125 meetings, and baptized upwards of 50 persons. (MS 27:72)]

September 28th. We arrived in Kirtland, having been absent six months, during which time I had traveled about 2,000 miles, attended 125 Meetings and baptized upwards of fifty persons.

September 29th. Being the Sabbath attended a meeting at Kirtland. Brother Oliver Cowdery preached.

[I remained in Kirtland about two months, labored on the house of the Lord and printing office thirty days; the most of the time boarded with the Prophet. (MS 27:72)]

I tarried in Kirtland until the twenty-seventh of November, during which time I labored 30 days upon the house of the Lord and printing office, and five and a half days for Brother Joseph, at whose house I boarded (with the exception of one week that I boarded at Father Johnson’s). I did chores night and morning for my board at Brother Joseph’s. Received one pair of cowhide boots of the committee, price $3.50. During the time that I tarried in Kirtland I attended several councils and meetings and preached once in Kirtland upon the gathering of the Jews and also Saints.

Notes (Continued)

[Nov. 27. – Elder Lyman E. Johnson and myself started to visit some of the eastern churches, having been set apart by a Council of High Priests for that purpose. (MS 27:73)]

November 27th. Brother Lyman and I, having been set apart by a council of high priests to visit the churches, accordingly took our leave of Kirtland and went to Springfield.

December 1st. Preached in Springfield upon the gospel.

December 2nd. Went to Elk Creek and attended a church meeting, Brother Zebedee being present. Two were cut off from the Church.

December 3rd. Went to Springfield.

December 4th. We attended a church meeting in Springfield and settled some difficulties among the brethren.

December 5th. Attended another church meeting in the same place and cut off from the Church Brother Tiler.

December 6th. Preached at Elk Creek.

December 8th. Being the Sabbath preached at the same place upon the two places of gathering. [Dec. 11. – Held a conference in the evening at Elk Creek; settled some difficulties between the elders; Amasa Lyman ordained a high priest–under the hands of Lyman E. Johnson. From Kirtland to this place we had held seven meetings. (MS 27:73)]

December 11th. Held a conference in the evening and regulated some difficulties existing between Henry Dighton and Harrison Sagers, and also between Zebedee Coltrin and Moses Martin.

Brothers Harrison and Moses were found to be under condemnation, but after confessing, were permitted to retain their offices. Brother Lyman E. Johnson also ordained Brother Amasa Lyman to the office of high priest.

December 12th. Brother Lyman, Amasa and I left Elk Creek and came to Westfield.

December 15th. Being the Sabbath preached unto the church in Westfield upon the Word of Wisdom; in the afternoon preached at the lake; in the evening met with our brethren and held a prayer meeting.

[Dec. 16. – We went to Silver Creek; tarried eight days; held eight meetings in the adjoining towns, then left for Geneseo, where we held a conference,and preached much in the adjoining regions. After which I went to Waterloo, near where the Church was first organized, where I arrived on the 17th of January 1834. (MS 27:73)]

December 16th. Left Westfield and traveled about one mile. We met Brother John Murdock on his return from Shenango Point, and he turned about and went with us to the east. We came to the church at Silver Creek the same day.

December 17th. Brother Lyman left Silver Creek in company with Brother Amasa for Pennisburg, and Brother John and I tarried at Silver Creek waiting for some clothes to be made.

December 18th. We preached at Fayette Village upon the first principles of the gospel.

December 19th. Preached at Stebbins’ schoolhouse upon the first principles of the gospel.

Notes (Continued)

December 20th. Preached at Forrestville Village.

December 21st. Preached at Fayette Village upon the new covenant and something concerning the priesthood.

December 22nd. Being the Sabbath we attended meeting in Fayette in the forenoon and heard a Methodist preacher by the name of I. H. Jacket preach against the Church of Christ; in the afternoon we held a meeting among the brethren and they renewed their covenants before God to be more faithful, and we administered the sacrament and held a prayer meeting in the evening.

December 23rd. Held a meeting in Fayette Village in defense of the truth in which we investigated the several arguments brought forth against it the day preceding by the Methodist priest.

December 24th. Being the Sabbath we attended a meeting with our brethren at Geneseo. We went into the schoolhouse before meeting began; but Brother Landen did not ask us to preach, but preached himself. However, Brother John did say a few words to the congregation after Brother Landen had got through. After meeting we went to visit Brother Landen and found that he still rejected the vision and said that it was of the devil. In the evening Brother Murdock preached upon the priesthood.

December 30th. Brothers Lyman and Amasa arrived.

December 31st. We met in conference at which the following official members were present, viz.: high priests: Lyman Johnson, Orson Pratt, John Murdock, Amasa Lyman; elders: Joseph Young, Roger Orton, Chester L. Heth, Oliver Granger; priests: Hiram Straten; teacher: Edward Bosley. Conference organized by appointing Lyman Johnson Moderator and Orson Pratt clerk. Opened with prayer by Brother Lyman and then proceeded to examine into the case of Brother Ezra Landen, a high priest. We had previously visited Brother Landen and endeavored to reason with him but in vain. He also had been warned to attend the conference but would not attend and treated us with contempt and ridicule. After his case was duly examined by the conference and some points of the revelations read and explained touching his situation, the conference were requested to give their decision. They unanimously gave their voices against him and he was cut off from the Church. The same day we demanded his license but he refused to give it up.

Brother Hiram Straten, a priest, was sharply rebuked by the conference for being unwise in many things. The conference decided that seven or eight of the official members present should go two by two and visit several members of the Church in this vicinity and examine into their situation and notify them to appear at the next meeting appointed on the Thursday following. The conference closed.

January 1st, A. D., 1834. This day I felt some of the effects of the fever and ague.

January 2nd. The Church met according to previous appointment. Four high priests and three elders were present. After the meeting was opened we explained the reasons why E. Landen was cut off. The following persons requested their names to be taken from the Church record of names, viz.: Lester More, Daniel More, Letitia Bosby, Aaron Clark, Rodman Clark, Polly Kelly. The Church therefore were called upon to raise their hands against them and they were cutoff.

January 3rd. Attended a meeting at the Brick Schoolhouse in Avon. Brother Amasa preached.

January 5th. Being the Sabbath, preached at the schoolhouse near Brother Orton’s upon the vision.

Notes (Continued)

January 6th. Held a church meeting and the following persons were cut for disbelieving the work and bad conduct: Hannah More, Albert More, Masy More, John Bosely, Ruby Landen, John Heth.

January 9th. Attended a prayer meeting at Brother Bosley's.

January 10th. Preached near Wadsworth Mills upon the new covenant.

January 11th. Met in church meeting. Eight were cut off, viz.: Wm. More, John B. Dicker, Christeen Dicker, Polly Clark, Mariah Clark, Elias Orton, Robert Hawes and Polly Hanes.

January 12th. Being the Sabbath preached at the schoolhouse near Mr. Beaman's upon the two places of gathering. In the afternoon attended a meeting at the schoolhouse near Brother Orton's. Brothers Lyman and Amasa preached.

January 14th. I preached at the village of Lima upon the scattering and gathering of Israel, proving from the scriptures that there must be more revelations and miracles and that the Lord would lift up a standard and set a sign among them; I also said something about the two sticks.

January 15th. Preached at Mendon village upon the first principles of the gospel and the power of godliness.

January 16th and 17th. I rode on horseback to Brother Chamberlain's near Waterloo, near where the Church was first organized.

January 18th. Preached at the schoolhouse near his house upon more revelations and miracles, and also the gifts in the Church of Christ.

January 19th. Being the Sabbath, preached again in the same place upon the two places of gathering, the Second Coming of Christ, the Millennium, and the Saints coming into possession of the earth to inherit it forever and ever.

[Jan. 20, 1834. – I started for Kirtland, preaching by the way. (MS 27:73)]

January 20th. Brother Chamberlain committed to my trust one hundred dollars to be sent to Kirtland for the assistance of the brethren, and the same day I rode to Lima. In the evening attended a meeting, and Brother John preached.

January 21st. Rode to Brother Bosleys.

January 23rd. We met in a church meeting and two were cut off at their own request, viz.: Levi Bartlet and Elizabeth Bartlet.

January 26th. Being the Sabbath we attended a meeting among the brethren at Geneseo. I preached upon the Word of Wisdom.

January 29th. I left Geneseo and came to Warsaw. Brother Isaac Whitley gave me $9.20 towards getting me a cloak.

February 1st. Left Warsaw in company with Brother Lyman and came to the Church at China, and in the evening held a meeting.

February 2nd. Being the Sabbath, presided at China.

February 3rd. Left China for the West. Arrived at Silver Creek on the 5th.

Notes (Continued)

February 6th. Brother Lyman took the stage for Kirtland. I tarried at Silver Creek and preached among the brethren the same evening.

February 7th. I preached at Stebbins' schoolhouse upon the literal fulfillment of the prophecies from the days of Abram down to the present time, upon Jew and Gentile, and also more revelations and miracles at their gathering.

February 8th. Preached at Bush's schoolhouse upon the first principles of the gospel and the fourth chapter of Ephesians. There were two or three priests present, one of whom (being a Methodist) arose up after I had got through and opposed. After he had sat down I again arose in order to expose his folly, but he being ashamed and enraged would not await for me to get through; but arose up and began to speak in order to make a noise, and thus break up the meeting. On account of this I was obliged to stop before I had answered his arguments, and nearly all the people in the house appeared to be disgusted with his proceedings.

February 9th. Being the Sabbath, I preached among the brethren upon Christ's Second Coming, the thousand years of rest, and the Saints inheriting the earth forever and ever. In the afternoon administered the sacrament; in the evening attended a prayer meeting.

February 11th. Took the stage for Kirtland.

[February 13. – Arrived in Kirtland, Elder Lyman E. Johnson having arrived a few days before me. I had been absent two months and a half, travelled about 1000 miles, and attended 37 meetings. (MS 27:73)]

February 13th. Arrived in Kirtland and attended a council the same evening. I had been absent about two months and a half; had traveled about 1,000 miles, and attended 37 meetings.

February 16th. Being the Sabbath, attended a meeting in Kirtland.

February 17th. Attended a council.

February 19th. Attended a council.

February 20th. Attended a council.

[February 20. – The high council met this evening to determine concerning the elders going out to preach.

Minutes of the High Council.

The president opened the council by prayer.

At a church meeting, held in Pennsylvania, Erie County, and Springfield township, by Orson Pratt and Lyman E. Johnson, high priests, some of the members of that church refused to partake of the sacrament because the elder administering it did not observe the Word of Wisdom to obey it. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six councilors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding office in the Church, after having it sufficiently taught him.

Notes (Continued)

Councilors Samuel H. Smith, Luke S. Johnson, John S. Carter, Sylvester Smith, John Johnson and Orson Hyde, were called to speak upon the case then before the council. After the councilors had spoken, the president proceeded to give the decision:

No official member in this church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it; which decision the council confirmed by vote.

The president then asked if there were any elders present who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the Spirit required the elders to go there. It was, therefore, decided by the council, that Lyman E. Johnson and Milton Holmes should travel together into Canada; that Zebedee Coltrin and Henry Herriman travel together into Canada; and that Jared Carter and Phineas Young travel together, if they can so arrange their affairs at home as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances would permit, and that he could travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can; and that Elder Brigham Young should travel alone, it being his own choice; also that James Durfee and Edward Marvin should travel together eastward; that Sidney Rigdon and John P. Greene go to Strongville, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held at Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, OLIVER COWDERY, CLERKS

(DHC 2:34-35)]

[February 22. – I preached about four miles east of Cleaveland [Cleveland]. (MS 27:73)]

February 22nd. Held a meeting about four miles east of Cleveland. Preached upon the first principles of the gospel.

[February 23. – Preached at Newbury Centre [Center]. (MS 27:73)]

February 23rd. Being the Sabbath preached at Newbury Centre [Center] upon the scattering and gathering of Israel and more revelations and miracles.

[February 24. – I travelled to Kirtland. This day the Prophet received a revelation, wherein Orson Hyde and myself were appointed to travel together, to assist in gathering up the strength of the Lord’s House, preparatory to the redemption of Zion. (See Doctrine and Covenants, section 101, paragraph 7.) (MS 27:73)]

February 24th. Travelled to Kirtland and found that the Lord had appointed in a revelation that Orson Hyde and I should journey together, to assist in obtaining brethren, and means for the redemption of Zion according to the revelations previously given. (See Doctrine and Covenants 103:40.)

Notes (Continued)

[February 26. – We left Kirtland; travelled eastward above two weeks, preaching by the way. Arrived in Geneseo March 15th. (MS 27:73)]

February 26th. We left Kirtland and came to Painesville and held a meeting the same evening. Orson Hyde preached.

February 27th. We left Painesville and came to Thompson. On the way we endeavored to obtain some assistance from the world for the relief of our suffering brethren in Zion, but they refused to render any assistance. We therefore washed our feet against them.

February 28th. Orson Hyde went to Painesville to fulfill some appointments which he had made there. I tarried in Thompson having a very bad cold.

March 2nd. I preached in the church at Thompson.

March 3rd. I met Orson Hyde at Centerville and we pursued our journey to Springfield, from thence to Elk Creek, from thence to Westfield, where we heard Brother Sidney preach, from thence to Villenovia.

March 9th. Being the Sabbath we preached in Villenovia upon the thousand years of rest and the reign of the Saints upon the earth forever. In the evening Orson Hyde preached in the same place.

March 10th and 11th. We came to the China church.

March 13th. Held a meeting with the brethren and laid before them the necessity of obeying the parable in the revelations and there were three or four of the middle-aged and young men who said that they would go on to Zion this spring if they could. We then left China and came to Geneseo where we arrived on the 15th and attended a council held by the elders in which they investigated the case of Mr. Landen and saw that he continued to be rebellious.

March 16th. Being the Sabbath, I attended two meetings. Brothers Sidney and Parley preached.

[March 17. – Attended council held at Father Beaman’s house, in which I was appointed to travel with Elder John Murdock. (MS 27:86)]

March 17th. We attended a council held at Father Beaman’s, at which I was appointed to journey with Brother John Murdock. In the afternoon, attended a meeting held among the brethren for the purpose of obtaining volunteers for Zion.

[On this date the Prophet Joseph Smith records: There was also the same day, March 17, a conference of elders at Avon, Livingston County, New York, at the house of Alvah Beaman, which I attended. There were present also Sidney Rigdon, Parley P. Pratt, Lyman Wight, John Murdock, Orson Pratt and Orson Hyde, high priests; and six elders. I stated that the object of the conference was to obtain young and middle-aged men to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council, that Fathers Bosley and Nickerson, Elder McWithey, and Brother Roger Orton, should exert themselves to obtain two thousand dollars, for the present relief

Notes (Continued)

of Kirtland. They all agreed to do what they could to obtain it, firmly believing that it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and then carry it with him to Kirtland, accompanied by Elders Sidney Rigdon and Lyman Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown to visit the churches in Black River country, and obtain all the means they could to help Zion. (DHC 2:44)]

[March 20. – We started westward, preaching almost every day. Baptized two in the town of Greenwood. (MS 27:86)]

March 20th. Brother John Murdock and I left Geneseo and came to the village of Dansville. About dark we called upon the family of a man by the name of Parkman for lodging during the night, but they refused to keep us. Therefore we washed our feet as a testimony against them.

March 21st. We called at a house in Arkport Village for the purpose of obtaining a meeting in that place, but the woman of the house rejected our testimony, and said that if the Book of Mormon was good she could not receive it. Therefore we washed our feet as a testimony against her.

March 22nd. We preached at a schoolhouse near Mr. Kellerson’s in the town of Hornersville. Said a few words upon the second coming of Christ and proved to the people wherein the Gentiles would stumble concerning his second coming.

March 23rd. Being the Sabbath we preached at the schoolhouse near the Brick Tavern upon the first principles of the gospel.

March 24th. We held a meeting at Mr. Rixford’s in the town of Greenwood in the afternoon and preached upon the first principles of the gospel. In the evening preached at Mr. Tenpening’s upon the gifts.

March 25th. We visited the people from house to house and conversed with them; in the evening preached at Mr. Haw’s in the town of Troopsburg.

March 26th. Brother John preached a funeral sermon and I preached again at Mr. Rixford’s upon the 29th chapter of Isaiah, the 37th of Ezekiel or the two sticks, and the 11th of Romans. After meeting one man arose and said he believed and wished to obey.

March 27th. We went to the house of Stephen Richmond and read the articles and covenants and laws of the Church and conversed with them, there being several of the neighbors present, and there were two who came forward repenting and confessing their sins, and were baptized and confirmed and received the Holy Spirit. The same day we left Greenwood and came to Androver and put up for the night at Mr. Shoemaker’s and there was a Methodist prayer meeting appointed at the schoolhouse nearby and we went in to the schoolhouse and told them we were preachers of the gospel and they requested us to preach. We therefore gave them a proclamation of the first principles of the gospel.

March 28th. We continued our journey and came a few miles west of Angelica and called for lodging at four of five houses before we could obtain it.

March 29th. Came to Farmersville.

[March 30. – Arrived in the town of Freedom; tarried in this region twelve days; held eleven meetings; baptized 22, one of whom, Heman Hyde, April 10th, we ordained a Teacher. (MS 27:86)]

Notes (Continued)

March 30th. Being the Sabbath we came to Freedom and stopped at Mr. Hyde's, and found that Brother Rich from Kirtland was preaching at the schoolhouse west of Dr. Cowdery's. We gave out an appointment for the afternoon and preached upon the priesthood unto a large and attentive congregation.

March 31st. We preached at Centreville village upon the gifts.

April 2nd. Preached at Fish Lake schoolhouse upon the 4th Chapter of Ephesians and read the Articles and Covenants and laws, and the 48th chapter of the Book of Commandments. After meeting there were four baptized, viz.: Joseph Fountain, Caroline Fountain, Amasa Cheney and Olive Cheney. In the evening we held a confirmation meeting and confirmed those mentioned above.

April 3rd. We baptized and confirmed two, viz.: Hannah Cheney and Polly Lawson. In the evening preached at Centreville upon the scattering and gathering of Israel, the 29th and 49th chapters of Isaiah, the two sticks and more miracles and revelations at their gathering.

April 4th. We visited the people from house to house and conversed with them.

April 5th. We baptized and confirmed two, viz.: Aaron Cheney and Lucy Sparkes. In the evening held a meeting and blessed the little children.

April 6th. Being the Sabbath in the forenoon we attended a meeting and heard Mr. Lock, a Methodist Priest, preach against the truth. In the afternoon we preached in the same place unto a large congregation upon the former and latter-day Kingdom of Christ, the last of Zachariah, the gathering of the Saints, etc, and after meeting we baptized four, viz.: Orson Cheney, Dimon Ferson, Lawson Smith and Margaret Smith. In the evening we went to Mr. Hyde's and had some conversation with a sectarian priest.

April 7th. Baptized one in the morning, viz.: Nehemiah Sparks. In the evening held a meeting at the Fish Lake schoolhouse for the purpose of confirming those who were baptized the day before and before we attended to the ordinance of laying on of hands there were five more who came forward and were baptized, viz.: Samuel Miles, Joel Miles, Heman Hyde, Wm. Hyde, Eunice Sawyer,and after confirming all those who had not been confirmed, we closed the meeting.

April 8th. Preached at the schoolhouse.

April 9th. Held a prayer meeting and after meeting baptized three, viz.: Mahitable Cheney, Adelia Metcalf, Delia Metcalf.

April 10th. Met with the church and confirmed the above named persons and blessed some of the little children, and ordained Brother Heman Hyde a teacher, and administered the sacrament.

[April 11. – Continued our journey towards Kirtland, occasionally preaching by the way. (MS 27:86)]

April 11th. Baptized and confirmed one, viz.: Polly Hyde, and then left Freedom and came to Father Nickerson's.

April. 13th. Being the Sabbath, held two meetings with the brethren and administered the sacrament.

April 17th. Left Father Nickerson's and came to Dunkirk where we tarried one day waiting

Notes (Continued)

for the steamboat. We then concluded that it was our duty to go by land.

April 19th. We left Dunkirk and came to Westfield.

April 20th. Being the Sabbath we preached at Westfield and administered the Sacrament.

April 21st. We left Westfield and came to Kirtland. Arrived at Kirtland the 24th, having been absent nearly two months, during which we traveled about 800 miles, attended thirty-four meetings, and baptized twenty-four persons.

[April 24. – Arrived in Kirtland, having been absent nearly two months, during which we travelled about 800 miles, attended thirty-four meetings, baptized twenty-four persons. (MS 27:86)]

[April 26. – I copied revelations for the Prophet Joseph. (MS 27:86)]

April. 26th. I copied revelations for Brother Joseph (the Prophet.)

April 27th. Being the Sabbath attended meeting in Kirtland and spoke a few words from the 20th of Ezekiel and also that as the power of God was made manifest on the one hand the power of the devil would be on the other hand.

April 28th, 29th and 30th. I was preparing myself to go to Zion.

[May 1. – Being appointed to take charge of a company of twenty persons, we started for Zion with four wagons. The Prophet overtook us in a few days with a larger company, and we continued our journey to Clay County, Missouri. (MS 27:86)]

May 1st, 1834. Being appointed to take charge of a company of twenty persons, I left Kirtland for Zion with four wagons and encamped the first night about two miles north of Aurora. We departed from Aurora and encamped about two miles south of Middleburg. The next day came to New Portage.

May 4th. Being the Sabbath we held two meetings among the brethren. I preached in the forenoon upon the Second Coming of Christ and Millennium, and the Saints inheriting the earth forever. Brother John preached in the afternoon.

May 6th. Brother Joseph [Smith] arrived with about one hundred of the strength of the Lord’s house, who had volunteered to go up to Zion. The next day the brethren consecrated their moneys and put it in a general fund. We then left New Portage and traveled a few miles west and encamped, where we were organized into small companies consisting of about thirteen each, over whom captains were appointed for the purpose of taking charge of them and purchasing provisions and seeing that all things were conducted with prudence, order and propriety. I was appointed of my brethren to take the charge of one company. After we were organized we pursued our journey and received instructions from time to time, of Joseph, who was appointed to lead the camp of Israel; and behold the presence of the Lord was with us by day and by night and his angel went before us to prepare the way. Joseph often spake unto us from the mouth of the Lord and thus we were blessed and counseled from on high throughout our journey. We continued to receive additions to our numbers almost daily of brethren who came from different branches of the Church of Christ scattered throughout Michigan, Ohio, Indiana, Illinois, and Missouri, until the camp of Israel, when we arrived in the western boundaries of the state of Missouri, amounted to upwards of 200, who were young men and middle aged, and they were indeed of the strength of the Lord’s house, well armed and equipped as the law directs and for self defense. The Lord promised that if we would keep his commandments and hearken unto the counsel of his servant, Joseph [Smith], in all things that we should be preserved from the pestilence, plague, and the

Notes (Continued)

hands of our enemies, but if not, judgment should come upon us; and behold, inasmuch as we were faithful, the promises of the Lord were verified in very deed insomuch that all of our lives were spared until we arrived in the county of Clay. Our camp was often visited by spies from Jackson County who were seeking to know our numbers and to find our leaders and take all the advantage of us possible, but the Lord gave unto us wisdom insomuch that they obtained no advantage or power over us, although they often threatened that we should be met by our enemies and destroyed by the way; yet we were preserved through the mercy of our God until we arrived at Salt River in the state of Missouri.

[July 3, 1834. The Prophet Joseph Smith records:

On the third of July, the high priests of Zion assembled in the yard of Colonel Arthurs, where Lyman Wight lived, in Clay County, and proceeded to organize a high council, agreeable to the revelation and pattern given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and William W. Phelps and John Whitmer assistant presidents. The following high priests, viz.: Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. [William] E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, and Levi Jackman, were appointed councilors; and the council adjourned to Monday. Frederick G. Williams was clerk of the meeting.

I authorized General Lyman Wight to give a discharge to every man of the camp who had proved himself faithful, certifying that fact and giving him leave to return home.

From this time I continued to give instruction to the members of the high council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and several members. After singing and prayer, I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the 3rd, should be confirmed in their appointments.

I then ordained David Whitmer, president, and W. [William] W. Phelps and John Whitmer, assistants; and the twelve councilors. The twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz.:

1 Simeon Carter,

2 Parley P. Pratt,

3 Wm. [William] E. McLellin,

4 Calvin Beebe,

5 Levi Jackman,

6 Solomon Hancock,

Notes (Continued)

7 Christian Whitmer,

8 Newel Knight,

9 Orson Pratt,

10 Lyman Wight,

11 Thomas B. Marsh,

12 John Murdock.

(DHC 2:122-124; see also HR 663)]

July 7, 1834. I was ordained one of the standing high council in Zion, under the hands of President Joseph Smith.

[July 12. History of the Church contains the following:

On the 12th the High Council of Zion assembled in Clay County, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord shall direct; but it was decided that it was not wisdom for the elders generally to hold public meetings in that region.

It was also decided that Amasa Lyman assist Lyman Wight in his mission of gathering the strength of the Lord's house, to which labor I had appointed him. [DHC 2:136)]

July 19. Bishop Partridge and myself having been appointed by the high council to visit the scattered Saints throughout Clay County, and set the Church in order, commenced our mission. We held eight meetings in different parts of the country.

July 31. We reported the results of our mission to the high council, which accepted the same. After which the council selected John Corrill, Simeon Carter, Parley P. Pratt and myself to visit the Church throughout the county and hold public meetings, which we accordingly did.

[July 31. History of the Church contains the following:

The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council.

President David Whitmer gave the council some good instructions, to the effect that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing in all cases, and avoid confusion and contention, which are offensive in the sight of the Lord. He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth and preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those whom he endeavors to instruct; and also he should be informed as to the rules and regulations of the Church of the Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them it was not wisdom for the brethren to vote at the approaching election; and the council acquiesced in the instructions of the president.

Notes (Continued)

William W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country (Clay County), as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed. Simeon Carter, John Corrill, Parley P. Pratt and Orson Pratt were appointed by the unanimous voice of the council and congregation to fill the mission.

Council adjourned on the evening of the first of August; but previous to adjourning, the council gave the following letter to the elders appointed to visit the churches in Clay County:

To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri. The high council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:

DEAR BRETHREN–We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connection with others also duly appointed, will visit you alternately for the purpose of instructing you in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ may become very prayerful and very faithful, strictly keeping all the commandments, and walking in holiness before the Lord continually; that all that mean to have the destroyer pass over them, as the children of Israel, and not slay them, may live according to the "word of wisdom," that the Saints, by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion, according to the word of the Lord.

We are sure if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, and the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, who are within, to set an example worthy to be followed by those who are without the kingdom of our God and His Christ, that peace by grace, and blessings by righteousness, may attend you, until you are sanctified and redeemed.

Dated, Clay County, August 1, 1834. (DHC 2:137-139)]

August 21. The high council gave their sanction for me to travel eastward towards Kirtland, preaching by the way. I accordingly united in the ministry with my brother, Wm. [William] D. Pratt, and in a few days left, traveling on the north side of the Missouri River. Overexertion in traveling brought on the fever and ague, which continued to afflict me at intervals for months. Sometimes I lay down upon the wet prairies, many miles from any house, being unable to travel. Wm. [William] D. Pratt stopped at Vandalia, Illinois. At Terre Haute I preached a few times, and baptized George W. Harris and his wife; about the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward, preaching in many places. In a few days we arrived at Sugar Creek, Indiana, where we found Lorenzo D. Barnes and Lewis Robbins, who had just arrived from Zion. After holding a few meetings in this region, and baptizing a few, I united with Elder Barnes to travel.

January 2, 1835. We left Sugar Creek; preached in many places for the next eighteen days.

[During the above mentioned eighteen days Elders Pratt and Barnes spoke twice in the courthouse at Brookville, Indiana. The following account was reprinted in the Latter-day Saints Messenger and Advocate:

The following is taken from the Brookville (Ia.) [Iowa]) Enquirer; and we copy it into the

Notes (Continued)

Advocate to show our friends the different feeling with which the elders of this Church are received. All we have to say now on the extract, is that the editor could not have been a sectarian–We judge him to be a Republican, and a gentleman.

[Editor.]

"The Latter-day Saints, or Mormons.

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the courthouse, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the Book of Mormon–united it with the Holy Bible, etc.

By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the throne of the Most High. He spoke for about an hour and a half to a very large audience, during which time he explained many important passages of the prophecies contained in the Old and New Testaments, and applied them according to their literal meaning. He was not lame in the attempt, and in a succinct and lucid manner imparted his belief to the audience.

He believes the Book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites, etc., whom he believes to have been the original settlers of this continent; and that an ancient prophet caused the plates from which the Book of Mormon was translated to be buried nearly two thousand years ago, in what is now called Ontario County; New York. He is also of the belief that Joseph Smith was cited to the plates by an angel from heaven, and endowed with the gift to translate the engraving upon them into the known language of the country.

This book, he is of opinion, is an event intended to prepare for the great work, the second appearance of Christ, when he shall stand on the Mount of Olives, attended by Abraham and all the Saints, to reign on the earth for the space of a thousand years.

After he had closed his discourse, on Sabbath afternoon, he remarked that if `no one had anything to say, the meeting would be considered as closed.' Reverend Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for a considerable time; taking exceptions to some of the positions of the preceding speaker–more particularly as regarded his belief as to the second appearance of Christ, and his doctrine of future rewards and punishments. An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division of the house was called for on the merits of the argument, and carried in favor of the Latter-day Saint by an overwhelming vote.

Though in some things he characterized the fanatic; yet, in the main, his doctrines were sound and his positions tenable. We would do injustice to the gentleman were we to omit stating, that in all the discourses, of the like character, that we have ever heard it has never fallen to our lot to hear so much harmony in the arrangement of quotations from the sacred book. No passage could be referred to that would in the least produce discord in his arguments. The whole of his discourses were delivered in a very clear and concise manner, rendering it obvious that he was thoroughly acquainted with the course he believed he was called upon to pursue, in obedience to his Master's will.

If a man may be called eloquent who transfers his own views and feelings into the breasts of others–if a knowledge of the subject, and to speak without fear–are a part of the more elevated rules of eloquence, we have no hesitancy in saying ORSON PRATT was eloquent; and truly verified the language of Boileau: `What we clearly conceive, we can clearly express.'" (M&A 1:77)

Notes (Continued)

January 20. Arrived in Cincinnati.

January 22. Crossed the Ohio River, visited a small branch of the Church on Licking River, tarried with them two weeks, preaching almost every evening; baptized a few.

[February 6. – Went to Cincinnati, and commenced preaching in that city and in the towns round about. Tarried one month; baptized some. (MS 27:87)]

Febrary 6, 1835. Left the small church on Licking River in Kentucky and came to Cincinnati and called on Brother Morrison with a determination to preach in the city if a house could be obtained with little difficulty. Brother Morrison obtained a large and commodious schoolhouse situated on the corner of Vine and Sixth Streets by paying $1.00 per night for the use of the same with firewood and light.

February 12th. On Thursday evening we appointed a meeting and gave general notice to several congregations. Thursday evening came and a large congregation assembled and we laid before them the order of the ancient gospel. The people listened with great attention. We left another appointment in the same house for the next week on Friday evening.

[February 16. The following letter appears in the Latter-day Saints' Messenger and Advocate:

Cincinnati, Ohio, February 16, 1835.

Brother O. [Oliver] Cowdery.

I have had the opportunity of perusing, from time to time, your interesting paper, as I have been travelling from church to church, from country to country, and from state to state, holding forth the words of eternal life–the glorious light of heaven among a people who sit in darkness and in the dominion of death, and it is with great satisfaction that I read of the success of my brethren in the ministry, in spreading light and truth, notwithstanding the opposition which they have to encounter: for notwithstanding the earth has been veiled with a thick veil of darkness for centuries and error has spread much divided "and operated unspent," till nations and kingdoms have been inundated by its overwhelming influence, yet the days have come when a light has broken forth in darkness; truth again is beginning to shine, and they who are honest in heart will behold its heavenly light and rejoice; yea, many have beheld it, and not only beheld, but embraced, and are greatly rejoicing that God is unchangeable, that his Spirit is the same today as yesterday and forever, and that the voice of inspiration is again heard in the land as in olden times. Who could have supposed five years ago that truth would have spread so rapid for whether we look to the east, or to the west, to the north or to the south, we perceive its mighty progress, upheld by the hand of Omnipotence–it moves in majesty and power, and continues its steady course, pulling down the strong holds of Babylon, and leaving her mighty towers, exposing the creeds, systems and inventions of men, exhibiting the extreme ignorance, follies and errors of all sects, which causes their priests to rage and their mighty ones to tremble.

I left Clay County, Missouri, the last of August. Since that time I have preached to many congregations, mostly in villages; however I have baptized but few–I was unable to travel and preach for several weeks last fall in consequence of sickness.

I baptized three at Sugar Creek Iowa.–the church in that place numbers nineteen. Two in the village of Terrehaut, Iowa and seven in Campbell County, Kentucky, eight miles from Cincinnati: the church in that place now numbers eighteen.

Give my respects to all enquiring brethren and especially to my aged parents, if they are

Notes (Continued)

living in that place.

I remain your brother in the gospel,

O. [Orson] PRATT (M&A 1:89)

February 18th. On Wednesday we preached at the house of Sister Muttings in the town of Fulton, three miles from Cincinnati upon the subject of the reign of Christ on the earth a thousand years.

Febrary 20th. We filled our appointment in Cincinnati. Preached upon the scattering and gathering of the house of Israel and the great manifestation of the power of God which will be shown forth at the time of their restoration. We left another appointment in the same place for the next Tuesday evening.

February 22nd. Being the Sabbath we held a church meeting in Fulton and settled some difficulties existing between some of the members of the Church in that place. In the evening we preached in the same place upon the gathering of the Jews in unbelief and also the gathering of the Saints to Zion.

February 24th. We filled our appointment in the city and preached upon the means which God would use for the restoration of the house of Israel. Said something about the blessings which were given to the tribe of Joseph and also the 29th of Isaiah.

February 25th. We preached in Fulton upon the difference between faith and knowledge and also that signs and wonders most generally served to harden the hearts of those who would not believe through the testimony of the word in testimony of which we referred the congregation to the unbelief of the Egyptians notwithstanding all the signs which they beheld, and also to the signs which would be manifested previous to the Second Coming of the Saviour; yet that that day would come as unexpectedly as the flood came upon the antediluvians even as a thief in the night when they were crying peace and safety.

February 27th. We preached in the village of Commingsville about six miles from the city upon the first principles of the gospel and something concerning the spiritual gifts.

February 28th. Preached in the same village upon the scattering and gathering of Israel and the miracles which would be wrought at their restoration.

March 1st. Being the Sabbath, preached again in the same village upon the falling away of the Church, the losing of their authority to administer ordinances, and also the restoration of the Church or gospel according to John’s revelations, 14 Chapter, and Daniel’s prophecy, 2 Chap. In the evening went to hear a Campbellite preach. At the close of the meeting, before many of the people were dispersed, I was requested to have some conversation with the preacher who was quite a talented man after that order. I answered in the presence of the congregation that I was willing to meet him or any other respectable man before the public and enter into an investigation of the subject of spiritual gifts, and I would pledge myself to prove from the scriptures that miracles, gifts of healings, prophecies, revelations, and all the spiritual gifts which were in the Church in the days of the Savior and Apostles were necessary for the Church of Christ now, and that there never was nor ever will be a true church on the earth in a state of mortality without them. He then stated in the presence of the people that he would find a man to meet me. We agreed that the place of debate should be about four miles distant in the village of Carthage, the residence of Mr. Walter Scott and Doctor Wright. He also agreed to send me a letter to Cincinnati the next day (Monday) which would inform on what day Mr. Scott or Wright or some other man would meet me at the above mentioned place.

Notes (Continued)

March 2nd. We preached in a schoolhouse on Plumb St. between Front and Colombia streets, Cincinnati, unto a large and attentive congregation upon the gospel and gifts.

March 3rd. Accordingly on Tuesday morning I went to the post office and gained the letter which reads as follows:

"Carthage, Ohio, March 2nd, 1835. Mr. Pratt:

When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed this testimony by miracles. Your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith, and it would be as far impossible for God to confirm them as it would be for him to lie.

Do you know what a miracle is? I am bold to say you do not; nor would I believe that a person guilty of such willful slander of the religion that I profess does know what a miracle is, even if he were to seem to perform one.

You may come to Carthage, or you may go to Missouri, or where you please. I have nothing to do with Joseph Smith the imposter, who palmed the imposition on you. I have nothing to do with you, who are imposed upon. I would not believe the Book of Mormon, though you would apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do. L. H. Jameson."

I must confess that I was somewhat surprised on reading this letter that Mr. Jameson, after saying publicly that he would produce a man to meet us and investigate the aforementioned subject, should then back out without producing, in his letter, so much as one reason for so doing; but filling it up with slander and statements that he cannot prove.

March 4th. Held a meeting in Fulton and two who came up from the city were baptized and confirmed, viz: Ann Morrison and Jane Bliven. In the evening we preached in Kentucky at Brother Clark's upon the gospel and gifts.

[March 4th. To the above quoted letter of February 16th, Orson Pratt adds the following postscript dated March 4th:

P. S. March 4th. Since writing the above we have preached three times in Cincinnati, three times in Fulton, and three times in the village of Commingsville, six miles from the city. We have had large congregations and many are astonished at the doctrine–some believe, many disbelieve and others obey.–We have this day baptized two who reside in Cincinnati. There are now 22 or 23 members of this church in Fulton and Cincinnati. We expect to leave this place soon for the village of Batavia about 20 miles distant.

Brother Barns and myself preached twice in the court house at Brookville, Indiana–we were kindly received by the people of that village, and were solicited to tarry longer, but we could not conveniently: it was the first time the people in that place had heard concerning the principles of our faith, and it was somewhat marvelous to them, perhaps rendered more so in consequence of a short debate which lasted about three or four hours, principally upon the Second Coming of Christ.

The debate of which I speak was between myself and a preacher of the Universalist order, (Mr. St. Johns,) the people were very well-satisfied and were desirous to know more concerning the doctrine. We obtained one subscriber for the Advocate and left the Appeal of our brethren with the Editors of Brookville Enquirer, who said they would print it–since we have been in Cincinnati we have received the above named paper and also a short letter from its editors, requesting me to return and give them another hearing, but as it will be out of my power or at least very inconvenient for me to visit that place for some length of

Notes (Continued)

time, if ever, I will insert their letter in this and you may publish it in the Advocate if you please that if it should happen that any of the elders of this church were passing through that village, they might call and preach- -and no doubt they would be kindly received.

"Brookville Feb. 1, 1835.

Mr. Orson Pratt-

Sir: there is a general wish through this country, that you would call and give us another hearing when opportunity will permit-send us a letter and we will give public notice when you will attend; and we have no hesitation in saying, that you will be heard by the largest congregation ever assembled in this country. Your expenses during your stay, will be defrayed.

Yours respectfully. (signed) Edit's of Brookville Inquirer." (M&A 1:89-90)]

[March 6.-We started for another field of labor, and commenced preaching in Newbury and in the adjoining towns; tarried about six weeks, preaching almost every day. (MS 27:87)]

March 6th. We left Fulton and came to Newtown. Preached in the evening upon the gospel and gifts.

March 7th. Left Newtown and came to the village of Batavia and in the evening in the schoolhouse belonging to a Methodist man we preached upon the first principles of the gospel.

March 8th. Preached in the same place upon the spiritual gifts.

March 10th. Preached in the evening to a small congregation in the courthouse.

March 11th. Left Batavia and came to Newbury.

March 12th. Preached in the schoolhouse near Mr. Brown's upon the first principles of the gospel.

March 13th. Preached in the same place upon the coming forth of the Book of Mormon, the falling away of the Church of Christ and its restoration in the last days. (Rev. 14. Dan. 2.)

March 14th. Preached in Newbury Village upon the first principles of the gospel, recorded in the 2nd chapter and also 8th [chapter] of Acts, and also the spiritual gifts, 16 Mark, Joel, quoted by Peter in 2nd chapter of Acts; 1 Cor. 12, 13; Eph. 4.

March 15th. Being the Sabbath preached in the schoolhouse near Mr. Brown unto a large congregation upon the prophecies, the scattering and gathering of Israel, 11 Rom. More miracles to be wrought at their restoration. In the evening preached to a large congregation in the schoolhouse near Mr. McGee's upon the coming forth of the Book of Mormon, the 20th chapter of Isaiah.

March 16th. Preached in the village of Milford unto a large assembly upon the first principles of the gospel.

March 17th. Preached at Newbury upon the means which the Lord would use for the restoration of Israel, in 16 chapter Isaiah; 49:66; Eze., 2 sticks. Read in the Book of Mormon concerning the standard raised and sign set for the gathering of Israel and also the

Notes (Continued)

prophecy of ancient Joseph, quoted by Lehi, page 65.

March 18th. Preached at the schoolhouse near Mr. Brown’s upon the new covenant.

March 19th. Attended a meeting at a schoolhouse near Mr. Kugler’s. Brother L. Barnes preached upon the first principles of the gospel.

March 20th. Preached at the schoolhouse near Mr. McGee’s upon the gathering of the Jews in unbelief; also said something about the gathering of Saints to Zion, the blessings pronounced upon the tribe of Joseph.

March 21st. Preached in Newbury upon the Second Coming of Christ to reign on earth, the resurrection. Brother Barnes went the day before to get a meeting in the neighborhood of Perscus Mills if he could.

March 22nd. Being the Sabbath, after attending Methodist preaching in Newbury I went to Milford and preached upon the spiritual gifts and gave them a history of the Book of Mormon. While I was preaching Brother Barnes came in and after meeting he told me that he had preached in the forenoon at Perscus Mills.

March 23rd. Brother Barnes left me for Perscus Mills and in the evening I preached at the schoolhouse near Mr. Kugler’s store, upon the two sticks and the blessings on Joseph, and a short history of the prophecies which had been fulfilled.

March 24th. Preached at the schoolhouse near Mr. McGee’s upon the first principles of the gospel.

March 25th. Brother Barnes returned having held two meetings, one at Perscus Mills and one at Hills Schoolhouse.

March 26th. Preached at Newbury on the Second Coming of Christ, the reign of the Saints on the earth for a thousand years, the new heavens and earth, the reign of the Saints on the earth forever. After preaching gave liberty for anyone to manifest their desires, and there was one young woman arose and said she desired to obey the gospel. We therefore left an appointment at the schoolhouse near Mr. Brown’s Saturday following.

March 28th. Saturday met a small congregation at the above named schoolhouse and after exhorting the people I read the Articles and Covenants of the Church, the laws, etc. We then went to the river Miami and immersed one, viz: Margaret Magrew.

March 29th. Being the Sabbath preached at the schoolhouse near Mr. McGee’s upon the new covenant with Israel in the last days, and after we were through we gave liberty and one, Mr. I. Denison, a Methodist, arose and after making a few observations took a newspaper which contained a slanderous report concerning Mr. Smith and Harris. One gentleman objected to his reading it in meeting. He then wanted someone of the congregation to read it. I told the people I was willing to have it read and that I would read it. I accordingly took the paper and after making a few remarks began to read, explaining some of the falsehoods contained in it. Mr. Denison seemed to be much enraged and after I had got through took the paper and began to read it over again, thinking that I had not read to suit him, but the congregation were ashamed of him and would not stay to hear, and even some of them who were opposed, took up our favor. In the evening quite a number of people collected at Mr. Magrew’s and after exhorting and speaking for a few minutes, we united in prayer, after which I laid my hands upon Margaret and confirmed the gift of the spirit upon her.

March 30th. Went about five miles to Mr. Daniel Holmes. In the evening preached at the schoolhouse near Mr. H. upon the first principles of the gospel.

Notes (Continued)

March 31st. Preached about 1 1/2 miles distant in a dwelling house belonging to Mr. Galaney upon the spiritual gifts. After we were done speaking we were asked several questions by a very bitter opposer which I answered.

April 1st, 1835. Preached in the schoolhouse near Mr. Holmes' upon the falling away of the church, a history of the coming forth of the Book of Mormon and its contents, in short the angel having the gospel, Rev. 14 chapter; the little stone hewn from the mountain, Dan. 2 chapter.

April 2nd. We went to Newbury and attended Methodist preaching. The priest read a newspaper story about the Mormons and warned them to beware of awful delusion. In the evening we preached in Newbury and a very crowded congregation came together and I preached upon the impropriety of judging a doctrine from flying reports, and after we got through speaking there were two Methodist priests who arose to contend with us, one at a time, still contending for the correctness of their newspaper story. We spoke several times between us. I challenged them or any other person to meet us on any day before the public and expose the errors of our doctrine either from scripture or reason. This they were not willing to do. Therefore after the congregation had been detained till about 11 o'clock at night they were dismissed and I had reason to believe that the people were more believing in the gospel and the things which we had spoken than they were before the opposition.

April 5th. Being the Sabbath preached at McGee's schoolhouse on the subject of the priesthood, the angel flying through the midst of heaven with the gospel, the little stone. Dan. 2nd.

April 6th. Preached at the dwelling house near Mr. Galaney's on the prophecies that have been fulfilled and on more revelation and miracles to be given wrought at the restoration of Israel. Samuel Hill, a Methodist priest, opposed us when we had finished our discourse, but his folly was made manifest.

April 7th. Preached at the schoolhouse near Mr. D. Holmes' upon the blessings given to Joseph, Gen. 49, Deut. 33, Chron. 5, Ezk. 37, and the two sticks. Read the chapter on the 66th page of the Book of Mormon; the decrees of God concerning the land, the first part of the Book of Ether.

April 9th. Preached at Mr. H. South's on the first principles of the gospel.

April 12th. Being the Sabbath, attended a meeting at the schoolhouse near Mr. Brown's. Brother L. Wight preached. We then went to the water and I baptized one, viz: Martha McGee. In the evening Brother Wight preached at Newbury.

April 13th. Preached at H. South's on the spiritual gifts.

April 14th. Preached at the house of Mr. Golding's on the subject of the means for the gathering of Israel. Isaiah 49, 40. Jer. 16; Eze. 37.

April 15th. Preached at the schoolhouse, about four miles south of D. Holmes' store.

April 16th. Preached at the same place on the gospel and gifts.

April 18th. I attended a meeting near Brown's. Brother Wight preached. In the evening Brother Wight confirmed one member.

April 19th. Being the Sabbath, Brother Wight preached in Newbury, in the forenoon. I preached in the afternoon upon the difference between faith and knowledge, and also the fruits of the kingdom among the Jews and also among Gentiles.

Notes (Continued)

[April 20.–We started for Kirtland. While in the streets of Columbus, Ohio, I saw a man passing, whom I felt impressed to speak to. He was a Saint, and the only one in the city. I stopped at his house, and there read a late number of the Messenger and Advocate. Found that I had been chosen one of the Twelve Apostles, and was requested to be in Kirtland on the 26th of April. (MS 27:87)]

April 20th. I in company with Brother Barnes, left Newbury for Kirtland. After traveling three days we stopped and preached upon the first principles of the gospel about 15 miles from Columbus. The next day we arrived in Columbus at which place we inquired of a man who I felt impressed to speak to, who was standing in the streets, the direct road to Mt. Vernon, and found that he was a brother. Therefore we tarried with him all night, at which place I saw a late number of the Messenger and Advocate; found that I had been chosen one of the Twelve Apostles, and was requested to be at Kirtland on the 26th of April.

[The above mentioned notice appears in the March number of the Messenger and Advocate and reads as follows:

We are requested to inform Elders Thomas B. Marsh and Orson Pratt, that they are desired to attend a meeting of the elders in this place on the 26th of April next. We hope that circumstances may render it convenient for them to attend, as their presence is very desirable (Editor) (M&A 1:90)]"

[April 24.–Took the stage, and arrived in Kirtland on the 26th, about 10 o'clock in the forenoon; walked into the meeting, and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. (MS 27:87)]

April 24th. Friday I left Brother Barnes at Columbus and took the stage for Kirtland at which place I arrived on the 26th of April about 10 o'clock in the forenoon. I found a large congregation collected in the stone meetinghouse; walked into the meeting and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. I was invited to take my seat as one of the Twelve. Elder Rigdon preached and after the forenoon meeting four were baptized. In the afternoon Elder Thomas Marsh and myself made a few remarks to the congregation. Oliver Cowdery and David Whitmer laid their hands upon us and ordained us to the Apostleship as two of the Twelve, and pronounced blessings upon us as they were moved by the power of the Holy Ghost. We entered into a covenant to keep the commandments of God in all things, and do the work of the ministry whereunto we were called through the grace of God assisting us.

[In a discourse delivered August 11th, 1867 in the Bowery, Great Salt Lake City, Orson Pratt recounted these events as follows:

In that early day the Prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles. A manuscript revelation to this effect, given in 1829 before the rise of this Church–was laid before me, and I read it. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying. I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence–as being almost superhuman. They were, indeed, great men–not by virtue of the flesh, nor their own natural capacities, but they were great because God called them. When Joseph told me that I would be one of the Twelve, I knew all things were possible with God, but it seemed to me that I would have to be altogether changed to occupy such a great position in the Church and Kingdom of our God.

But I will pass over the first years of the organization of the Church and come down to the

Notes (Continued)

time when the Twelve were chosen. It was in the year 1835. In the preceding year a few of us, by commandment and revelation from God, went up to the state of Missouri in company with the Prophet Joseph Smith. By the direction of Joseph I was requested to stay in Clay County for a few months, to visit the Saints scattered through those regions, to preach to and comfort them, and to lay before them the manuscript revelations, for they were not then fully acquainted with all the revelations, which had been given. After having accomplished this work and proclaimed the gospel to many branches of the Church in the western part of Missouri, I returned again a thousand miles to the state of Ohio, preaching by the way, suffering much from the chills, and the fever and ague, while passing through those low sickly countries, wading swamps and sloughs, lying down on the prairies in the hot sun, fifteen or twenty miles from any habitation, and having a hearty shake of the ague, then a violent fever, thus wandering along for months before getting back to Kirtland, Ohio, where the Prophet lived. In the meantime, however, I built up some few branches of the Church, and then started for the capital of the state of Ohio–the city of Columbus. I entered the city, a stranger, on foot, and alone, not knowing that there was a Latter-day Saint within many miles, but, while passing along the crowded streets, I caught a glimpse of the countenance of a man who passed, and whirling around instantly, I went after him, and inquired of him if he knew whether there were any people called "Mormons" in the city of Columbus. Said he: "I am one of that people, and the only one that resides in the city." I looked upon this as a great marvel. "How is it," said I, "that here in this great and populous city, where hundreds are passing to and fro, that I should be influenced to turn and accost the only Latter-day Saint residing here." I look upon it as a revelation, as a manifestation of the power of God in my behalf. He took me to his house, and, when there, presented me with a paper published by our people in Kirtland. In that paper I saw an advertisement, in which Brother Pratt was requested to be at Kirtland on such a day and at such an hour, to attend meeting in the temple, that he might be ready to take his departure with the Twelve who had been chosen. The day and hour designated were right at hand; the Twelve were chosen, and were soon to start on their first mission as a council. I had been travelling among strangers for months, and had not seen the paper.

I saw that I had not time to reach Kirtland on foot, as I had been accustomed to travel, and consequently could not thus comply with the request; but, with a little assistance, I got into the very first stage that went out, and started posthaste for Kirtland, and landed at Willoughby, or what was then called Chagrin three miles from Kirtland, to which I travelled on foot, reaching there on Sunday morning at the very hour appointed for the meeting, which I entered, valise in hand, not having had time to deposit it by the way. There I met with Joseph, Oliver Cowdery, David Whitmer, Martin Harris, and others of the witnesses to the Book of Mormon, besides several of the Twelve who had been chosen and ordained a short time previous. They were meeting on that day in order to be fully organized and qualified for their first mission as a council. And, strange to relate, it had been prophesied in that meeting, and in prior meetings, I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was. They knew I had been in Missouri, and that I had started from there, several months before, but the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting. When they saw me walk into the meeting, many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly. I look at these things as miraculous manifestations of the Spirit of God. (JD 12:85-87)]

[Heber C. Kimball records this event as follows:

Sunday morning April 5 (sic) 1835.–The Twelve had not all as yet been together, for the last three mentioned (Orson Pratt, Thomas B. Marsh and Parley P. Pratt) were not present at the time of choosing, and as the time drew near that we should travel to the East, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with

Notes (Continued)

us.–At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. (T&S 6:869)]

[April 26. –I was ordained one of the Twelve Apostles in this last dispensation, under the hands of David Whitmer and Oliver Cowdery. (MS 27:87)]

April 29th. I was blessed under the hands of Joseph Smith, Senior.

April 30th. The Twelve met at the schoolhouse at 4 o'clock in the afternoon and agreed to leave Kirtland for Fairport at 2 o'clock in the morning of May 4th for the purpose of taking a steamboat for the East to attend the several conferences appointed from Ohio to the state of Maine.

May 2nd, 1835. A large assembly of the officers of the Church of the Latter-day Saints convened at the schoolhouse in Kirtland, viz: the Presidency of the Church, the Twelve Apostles, the greatest part of the 70 disciples, and also the most of the standing High Council of Kirtland, the Bishop's Council of Kirtland and also the Bishop's Council of Zion; and many other officers of the Church. Joseph the Seer gave many instructions to the conference concerning the duties of their several offices and callings and especially the duties of the Twelve Apostles and 70 disciples. I baptized one upon the same day.

May 3rd. Sunday morning I baptized three in Kirtland. In the forenoon attended the meeting in the stone meetinghouse. Six of the Twelve Apostles spoke to the congregation and then dismissed them for one hour. In the afternoon we came together and partook of the sacrament, in remembrance of the Lord Jesus. I was called upon to confirm the four persons whom I had baptized and Elder Lyman Johnson to confirm two whom he had baptized; which after prayer we accordingly did. After the remainder of the Twelve had all spoken, Elder Sidney Rigdon made a few observations and then called upon those of the congregation who were satisfied with the choice which the Lord had made of the Twelve to manifest it by rising from their seats, which the congregation universally did. He then bade them farewell. The meeting was brought to a close.

[May 4.–I left with the Twelve on a mission through the middle and eastern states. (MS 27:87)]

May 4th. The next morning at half past 2 o'clock we (the Twelve) and two others left Kirtland for Fairport, where we arrived a little after sunrise, and went immediately on board of a steamboat which left the port a few minutes after we got on board. Thus the Lord in his mercy provided a boat for us at the very moment we arrived which was according to our prayers. We had a speedy and prosperous voyage insomuch that before sundown we landed at Dunkirk where we tarried all night.

May 5th. We left Dunkirk, two by two in order to preach in the regions around about three or four days. Elder Marsh and myself traveled west about one-half day's journey and called upon Mr. Bump whose wife belonged to the Church of the Latter-day Saints. We appointed a meeting at his house for the evening. A few came out to hear. Elder Marsh preached to them.

May 6th. We went 1 1/2 miles north to Mr. Lilley's. His wife and one of his children belonged to our society. We gave out an appointment for evening. The people came together and we preached the first principles of the gospel to them. After we had closed our discourse there was one man who opposed, calling for a sign.

May 7th. We preached at Brother Thayer's upon the subject of the gospel.

May 8th. We went to Westfield.

Notes (Continued)

May 9th. Our conference commenced. We inquired into the situation of the several branches of the Church which compassed the Westfield Conference and also into the standing of the elders from those branches. Made some arrangements for the redemption of Zion.

May 10th. Had public preaching both in the forenoon and afternoon. Elders Marsh and Patten preached. After meeting we repaired to the water and baptized five.

May 11th. The Church came together and after the council had given them some instruction relative to the redemption of Zion they (the Church) proceeded to appoint an honorable and wise man according to the revelation in whose hands they could deposit their monies for the purchasing of lands in Zion. There were several small branches in the region round about which were considered as the Westfield Conference. The church at Westfield, however, did not appoint but one man, having the branch at Vilenovia to appoint one man. The afternoon, had public preaching by B. [Brigham] Young and there were seven who offered themselves for baptism and were baptized by the hands of O. [Orson] Hyde.

May 12th. Brother Lyman Johnson and myself left Westfield and came to Laonia in the evening. Preached something concerning the first principles of the gospel and also concerning the effects of the spirit as recorded in the last chapter of Mark and in the second chapter of Acts.

May 13th. We pursued our journey to Perrisburg and tarried all night with Brother Knight.

May 14th. We continued our journey to the East and after we had gone about four (miles) I had a small turn of the ague. Notwithstanding I continued to travel but after going about two miles further the ague left me and the fever came on and I was obliged to lay by. Elder Johnson went on to Freedom which was about 35 miles distant in order to get some of the brethren to send for me with a wagon.

May 16th. I had another turn of the ague and fever in the morning and about 10 o’clock a brother in Freedom drove up in a wagon and although I was very sick I got into the wagon and rode to Freedom where I arrived in the evening and had the hands of three or four of the elders laid upon me in the name of the Lord and began to amend.

May 17th. Sunday. Elder Johnson preached in the forenoon and I in the afternoon upon the vision of Joseph and Sidney.

[May 18th. The following letter appears in the June 1835 issue of the Messenger and Advocate:

Freedom, Cateraugus County, New York May 18, 1835.

Elder O. [Oliver] Cowdery:-

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the harbingers of the Millennium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory: but no sooner do they come in contact with the elders of the Church of the Latter-day Saints, than they set up a most prodigious cry of Delusion! False Prophet! Imposture!

and almost every other evil epithet which they can invent–and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millennium Harbinger–endeavoring thereby to make the people think it must be a delusion!–But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the Church of the Latter-day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion. I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismission of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of spiritual gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the Church, in the days of the Savior and Apostles, were necessary for the Church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them. Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, etc. The congregation then broke up and returned to their homes; while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, etc. Two or three days after this, I called at the post office in Cincinnati, and took out a letter which reads as follows: “Carthage, Ohio, March 2, 1835.

MR. PRATT:–When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith–and it would be as far impossible for God to confirm them as it would be for him to lie. Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such willful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the imposter who palmed this imposition on you–I have nothing to do with you who are imposed upon–I would not believe the Book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON.”

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so

Notes (Continued)

much as one reason for so doing–but filling it up with the cry of imposition and imposter, etc. But this is nothing very marvelous, for doubtless he learned the cry from Mr. Campbell's Millennial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. [Oliver] Cowdery, Esq. (M&A 1:139-140)]

May 22nd. The Twelve met in conference according to previous appointment and proceeded to do such business as came before us. Saturday and Sunday there was public preaching.

May 25th. There were six or eight of the twelve who came to Porthee where there is a small branch of the Church and there was a general meeting given for Saturday and Sunday at Brother Wm. [William] Mark's. Previous to this meeting Elder Boynton and myself attended four meetings, two of which were held in the village of Portage and the other two in a schoolhouse near Mr. Owen's tavern. In these meetings we preached upon the first principles of the gospel and gifts and the people listened with attention. There were four of the Twelve that attended the meetings on Saturday (30th) and Sunday (June 1st). Elders P. [Parley] Pratt and J. [John] Boynton preached on Saturday.

June 1st. Sunday I preached in the forenoon upon the history of the Book of Mormon and also the prophecies which had been fulfilled upon Israel and Gentiles down to the present day and also the gathering and scattering of Israel and the power of God that would be manifested. The forenoon meeting was dismissed and two came forward and were baptized, one of which had been a Christian Brother. In the afternoon P. [Parley] Pratt preached a short discourse and called for a contribution. The people contributed $3.50, after which the Church partook of the sacrament. In the evening Elder Boynton preached to a small congregation.

June 2nd. The next day Elder Boynton and myself preached in a schoolhouse near Mr. Owen's tavern upon the falling away of the Church, the Restoration of the Gospel by an angel, the second chapter of Daniel.

June 3rd. The next day we left the place for Lyons at which place we held the conference previously appointed.

June 7th. Sunday we preached at the schoolhouse. We left Lyons for Sackett's Harbor. Went on board (a) steamboat at Oswego and landed at S. H. about 12 o'clock at night (Tuesday).

June 10th. Wednesday went out about 16 miles from S. H.

June 11th. Thursday preached at Sister Calvin's house upon the effect of the spirit.

June 12th. Friday preached at the same place to the church upon the redemption of Zion and the Word of Wisdom.

June 13th. Saturday preached at the schoolhouse near Mr. Bates' upon the corruption of the present sectarian churches.

June 14th. Sunday preached at the barn near Sister Calvin's upon the prophecies which had been fulfilled and those which remain to be fulfilled, the gathering of the Jews in unbelief, the gathering of the Saints to Zion. These subjects were discussed in two discourses, one the forenoon, the other in the afternoon.

Notes (Continued)

June 15th. Monday preached at the schoolhouse near Mr. Tifts tavern upon the first principles of the gospel.

June 16th. Tuesday preached at Tifts tavern upon the gifts and went to the water and baptized three, viz: Wm. [William] Earl, Charity Earl and Phynanda Hollenbeck.

June 17th. Wednesday preached at the schoolhouse near Wm. [William] Bates upon the Millennial reign, the Saints inheriting the earth forever, etc.

June 18th. Thursday went to S. Harbor. Brother Wm. [William] M'Lellin [McLellin] preached. After meeting I baptized one, viz: Sally M. Bates.

[June 18th, 1835. I baptized Sarah Marinda Bates, near Sacketts Harbor, whom I received in marriage upwards of one year after. During the latter part of July, the month of August, and the forepart of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland. (MS 27:87)]

June 19th. Friday. I attended the conference on Pillow Point.

June 20th. Saturday. Brother M'Lellin [McLellin] preached in the afternoon.

June 21st. Sunday. Two discourses were preached and three were baptized, the sacrament administered and four were confirmed by the laying on of hands.

June 25th. Left Pillow Point in company with four of the Twelve in a wagon which brought us to Pottsdam Village where I preached in the evening of the 26th upon the first principles of the gospel.

June 27th. The next day came to Stockholm where were a few members of the Church of L. D. S. [Latter-day Saints]. Several meetings were held in the regions round about and five were baptized. One of the brethren brought us in a wagon near to Plattsburg. From thence I crossed the lake to St. Albans, from thence to Jay where I held two public meetings and one church meeting and administered the sacrament. From thence I came to Charleston and preached once, thence to Dansville. Preached once at the Varney schoolhouse, twice at Dansville courthouse. Preached upon the Saints inheriting the earth forever. Preached once at Sheffield Hollow upon the first principles of the gospel.

July 16th. Attended a high council at Danville. Seven of the council were present.

July 17th. Attended a conference at St. Johnsbury. A large number of brethren and official members were present from all the surrounding branches. The Twelve sat in council and transacted such business as came before us. Public meetings were held in the same place the two days following. Nine came forward and were baptized. Two or three days after conference I left St. Johnsbury and came to Lebanon meetinghouse. Called upon Esq. Huntington who on the 26th inst., being the sabbath, went with me to see Mr. Hone, a minister of the Universal order. I went to hear him preach two discourses. The same day obtained leave to preach in the Methodist chapel at 5 o'clock in the afternoon a large congregation came together. I preached upon the first principles of the gospel.

July 28th. Preached at Greensborough schoolhouse in the town of Hannover upon the first principles of the gospel.

July 29th. Preached at Lebanon Village upon the coming forth of the book of Mormon, 29 chapter of Isa. Only a few attended.

July 30th. Preached at the Greensborough schoolhouse upon the spiritual gifts.

Notes (Continued)

July 31st. Preached at Mr. Danian’s tavern in the hall upon the first principles of the gospel. Some of the students of Dartmouth College attended.

August 2nd. Being the Sabbath preached at the house of Mr. Truman’s upon the spiritual gifts and different members of which the body, or Church of Christ, was composed (1 Cor. 12.). The same day by the request of some of Mr.Truman’s family I prayed for and laid my hands upon two men who had been afflicted for a great number of years.

August 3rd. Preached at the Greensborough schoolhouse. Told the people of the falling away of the Church, the coming forth of the Book of Mormon, the angel having the gospel to be preached, the destructions that awaited the gentiles unless they repented.

August 4th. Preached at a schoolhouse in the village of Norwich in Vermont upon the first principles of the gospel.

August 5th. Preached at the hall in Mr. Daman’s tavern upon the spiritual gifts (12 chap. of 1 Cor.)

August 6th. Went to attend an appointment in the hall at Lebanon Village. Some few people came round the door but in consequence of no lights being brought I did not preach to them.

August 7th. Preached at Norwich upon the coming forth of the Book of Mormon, the prophecies that have been fulfilled in the scattering of Israel and apostacy of the gentiles (Rom. 11 chap.) the grafting in of Israel in the last days, the cutting off of the gentiles, the miracles to be wrought at the gathering of Israel.

August 8th. Preached at Hannover upon the blessings on Joseph, the coming forth of the Book of Mormon, the two sticks, etc.

August 9th. Being the Sabbath preached at Norwich upon the means to be used for the gathering of Israel.

August 10th, 1835. Left Lebanon and came to Salisbury.

August 12th. Wednesday evening the 12th, preached at the Academy to a large congregation upon the first principles of the gospel.

August 13th. Preached at a schoolhouse near Deacon True’s upon the first principles of the gospel.

August 14th. Preached at the Academy upon the gifts given to the true Church.

August 15th. Preached at the schoolhouse near Mr. Schibner’s upon the gifts.

August 16th. Preached at the same place upon the coming forth of the Book of Mormon, the blessings on Joseph, 48, 49 Gen., 33 Deut., 1 Chron 5, Isaiah 29., Ezk. 37, the two sticks, read 12 chapters of 2 Nephi and the ministry of Christ to the Nephites, his teachings concerning the manner of baptism. In the afternoon of the same day preached in the schoolhouse at Salisbury, North Village, upon the first principles of the gospel.

August 17th. Went to Concord and preached at the schoolhouse near Mr. Barnet Elliot’s upon the first principles of the gospel.

August 18th. Preached in the same place upon the spiritual gifts.

August 19th. Preached in the same place upon the coming forth of the Book of Mormon and

Notes (Continued)

gave a short sketch of its history. Read the testimony of the three witnesses, explained the 29th chapter of Isaiah.

August 20th. Preached at the Academy upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah.

August 21st. Preached at the schoolhouse near Deacon True's upon the prophecies which have been fulfilled, the 11 [11th chapter?] of Romans and more miracles to be wrought at the gathering of Israel.

August 22nd. Preached at the same place upon the means for the gathering of Israel (Gen. 16, Isa. 48) Isaiah last chapter, the standard spoken of by Nephi, the sign spoken of by the Savior in the Book of Mormon. After I finished my discourse I had liberty and three Methodist priests arose one by one and opposed. I answered them one by one. After meeting the people generally were more believing than what they were before.

August 23rd. Being the Sabbath I preached in the forenoon about three hours in the meetinghouse near Deacon True's upon the regularly commissioned officers in the kingdom of God. Said something about the first principles and that there could not but one church be correct and we could not be saved and reject a servant of God. In the afternoon preached in the schoolhouse in Salisbury upon the spiritual gifts and officers in the true Church.

August 24th. Went to Mr. Elliot's in Concord. Preached in the schoolhouse near Mr. Elliot's upon the prophecies, gave a short history of those which had been fulfilled upon Israel and gentiles explained the 11th chapter of Romans, and more miracles to be wrought when Israel is gathered.

August 25th. Preached at the courthouse in Concord unto a large assembly, principally men, upon the first principles of the gospel. After I closed the meeting I told the people that I was a stranger and expected that they would keep me freely, but no one invited me to tarry with them during the night, therefore I went to the tavern.

August 26th. Preached at the schoolhouse near Mr. Johnson's tavern. Said something about the first principles of the gospel, the spiritual gifts I Corinthians 13, Ephesians 4.

August 27th. Preached at the schoolhouse near Mr. Elliot's upon the means to be used at the gathering of Israel, the sign and standard to be raised, the stick of Joseph, etc.

August 28th. Preached at the courthouse upon the spiritual gifts promised to the true Church, the officers in the Church, etc.

August 29th. Preached at the schoolhouse near Mr. Johnson's tavern upon difference between faith and knowledge, etc.

August 30th. Being the Sabbath preached at the schoolhouse near Mr. Elliot's upon the authority of administering ordinances. After meeting baptized one, viz: B. (?) Elliot.

August 31st. Preached at the courthouse upon the coming forth of the Book of Mormon, 29 chapter of Isaiah, the two sticks [of] Ezekiel.

September 3rd. Preached at Boscowen at a schoolhouse near Mr. Putney's upon the first principles of the gospel.

September 4th. Preached at the schoolhouse near Mr. Sleeper's upon the first principles and gifts.

Notes (Continued)

September 5th. Preached at the schoolhouse near Mr. Putney's upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah, etc.

September 6th. Being the Sabbath preached at the same schoolhouse both in the forenoon and afternoon upon the scattering and gathering of Israel, the more revelations to be given them as well as miracles to be wrought.

September 7th. Preached at the schoolhouse in the village of Hopkinton near Hills Bridge upon the first principles of the gospel.

September 8th. Received a letter from Elder Boynton stating that it was necessary to return to Kirtland as soon as possible, that the council had agreed to meet at Buffalo on the 24th of September at sunrise in the morning without fail. The same evening preached at the schoolhouse near Mr. Elliot's upon the Second Coming of Christ in the clouds of heaven to reign with all the raised Saints 1,000 years on the earth and also that the Saints would inherit the earth together.

September 9th. Baptized and confirmed two in the morning, viz: Eliza Stephens, Sarah Colby, and then started west. In two days came to a small branch of the Church in Andover, not far from 70 miles distant from Concord.

September 11th. Preached to a few in the evening.

September 13th. Preached at the schoolhouse in the forenoon near Mr. Blood's in Andover upon the reasons why the Jews were cut off and that the gentiles would be cut off if they did not repent, and also more miracles and revelations at the gathering of Israel. In the afternoon preached at the house of Sister Wards upon the Millennium.

September 14th. Left Andover for Kirtland where I, in company with the rest of the Twelve, met in conference on the 26th of September.

[September. 25th. – Arrived in Kirtland. (MS 27:87)]

October 1st. Commenced boarding at President Rigdon's.

[October 14th. – Started on a mission to the Ohio River, preaching by the way; tarried two or three weeks in Beaver County, Pennsylvania; held sixteen meetings; baptized a few and raised up a small branch of the Church, and ordained Dr. Sampson Avard an elder, to take charge of them, and then returned to Kirtland where I arrived on the 16th of November. (MS 27:87)]

October 14th. Left Kirtland in company with Wm. [William] Pratt and came to Huntsburg.

October 15th. Preached upon the prophecies which had been fulfilled down to this age.

October 16th. Preached at Brother Gardner's.

October 17th. Preached at Joseph Leper's upon the kingdom of Christ, Daniel 2 chapter, 44 verse, Revelation, the angel.

October 18th. Preached at the red schoolhouse upon the gathering of Israel, the means for their gathering, the power that would be manifested at that time, administered the sacrament, etc.

October 19th. The next day we left Huntsburg and went to Freedom, Beaver County, Pennsylvania. In two or three days after we arrived at Freedom, Wm. [William Pratt] left me

Notes (Continued)

and went to Kirtland but I continued in the regions round about between two or three weeks during which time I held 16 meetings, two in the village of Fallst on the gospel and gifts, the last of which I was opposed by a Methodist priest. I left another appointment but afterwards I understood the committee of the schoolhouse was not willing to have anymore meetings in the house. I therefore withdrew my appointment and went away alone, by myself, and washed my feet against all those in that village who had objected to me, and also against some others who had refused to give me food to eat and a place to lay my head while on my journey through the state of New York, in September last, and also when on my journey from Huntsburg to Beaver County, Pennsylvania. I also held three meetings in the courthouse in the village of Beaver, preached upon the first principles of the gospel, the Book of Mormon, the gathering of Jews and Saints. And also held four meetings in the village of Bridgewater. Was opposed by a Methodist Presiding Elder and Doctor Winters who pretended to be a Baptist priest, but I understood his character was bad. This meeting continued till about 12 o'clock at night. All their arguments were very slander [slanderous] and by the force of truth they vanished like the dew before the sun. Held seven meetings in Freedom. The people in this village were generally very believing and received me kindly although I was opposed in several meetings by a Methodist class leader. The last meeting I held in this village three came forward and were baptized, two of whom resided in the village of Bridgewater about two miles distant. In the evening confirmed them and ordained one (viz: Doctor Sampson Avard) to the office of an elder. He formerly had preached among the Campbellites. Parted with two Books of Mormon, four books [of] Doctrine and Covenants and obtained 14 subscribers for the Messenger and Advocate and left the people with Elder Avard to continue the work. I came to Kirtland where I arrived on the 16th of November.

November 17th. I again commenced boarding at President Rigdon's.

November 18th. Commenced going to school and also the study of Kirkham's English Grammar.

[November 18. The following letter appears in the November 1835 issue of the Messenger and Advocate:

Kirtland, Ohio, November 18, 1835.

DEAR BROTHER:

Sometime the last of October I left Kirtland, and travelled about 100 miles southeast until I came to Beaver County, Pennsylvania. There I held 16 meetings, two in the village of Fallston, three in the village of Beaver, four in the village of Bridgewater, and seven in the village of Freedom: in these villages I found many who were willing to listen to the word of life, and also many who were exceedingly opposed, but more especially the priests of Baal, and their followers. I was encountered by two Methodist priests, and one of their class leaders, and also by Doctor Winters, who had been a Baptist priest, but his character and standing in society, I was informed, was considerably below par; but their opposition only showed the weakness of their system–established the faith of some, while others were stirred up to investigate. Thus truth loses nothing by opposition, for notwithstanding the tongue of the slanderer is loosed, falsehoods circulated to the four winds, the cry of blasphemy heard among all the sects, yet, truth, remains truth still, though the prince of darkness may rage; his subjects use all their crafty inventions, yet all their efforts will be in vain, for truth is from heaven; its glory is unsullied: its light is eternal, and will shine though all their engines of wickedness may be put in operation against it. Its light cannot be quenched; its progress cannot be stayed, while it is apparently smothered in one place, it will shine forth with increased brilliancy in another. I baptized three in Freedom, one of which (Sampson Avard) I ordained an elder, he formerly had belonged to the Campbellites, and had preached among them. After parting with two Books of Mormon; four books of Revelations [Revelation], and obtaining 14 subscribers for the Messenger and Advocate, I left them with Elder Avard to continue the work. There is a prospect of many

Notes (Continued)

embracing the gospel in those parts: May the Lord bless Elder Avard and send some one of his servants to assist him.

I remain your friend and brother,

O. [Orson] PRATT

John Whitmer, Esq. (M&A 2:223-224)]

[In December I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Professor Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple. (MS 27:87)]

December 1st. Commenced boarding at Lyman Johnson's at $1.25 per week.

December 2nd. Elder Lyman Johnson and myself attended and preached the sermon of Sister Gates, the daughter of Thomas Gates. In the evening delivered a lecture upon grammar and proposed to teach an evening school for one to four evenings in a week.

December 3rd. Commenced the evening school. Taught about 15 nights when in consequence of other business of more importance I closed. During the winter I attended the Hebrew School about 8 weeks in which time I made greater progress than what I could have expected in so short a period. I obtained a certificate from J. Seixas, our instructor, certifying to my capability of teaching that language. During the winter we had some very great and glorious meetings. We were commanded to wash our bodies with pure water and to be anointed with holy oil which we accordingly did and the power of the Lord rested down upon the authorities of the Church. Many saw heavenly visions. The lower court of the House of the Lord was finished and dedicated on the 30th of March 1836. All the authorities of the Church who had been anointed came together in the House of the Lord and received the washing of feet. We received great blessings from the hand of God this day. Many saw visions; many had great and marvelous things prophesied upon their heads.

[April 6, 1836. Left Kirtland on an eastern mission, went to Canada West, preached about two months; baptized several. (MS 27:87-88)]

On the 6th of April I left Kirtland in company with several brethren. We went to Painsville [Painesville], hired a team to carry six of us to Erie. There three of the brethren took the Wersing stage and left us. They were expecting to go to Nova Scotia. The next morning Brothers F. Nickerson and P. [Parley] Pratt and myself took the stage to Buffalo. We traveled on foot, proceeded to Blackrock, there crossed the Niagara river-went to the falls. We then continued our journey to the village of Beaversville. There obtained a schoolhouse and gave out an appointment for preaching. P. P. [Parley P. Pratt] preached and left another appointment for the evening but Elder F. Nickerson and myself went on about four miles and to a small congregation. We then came to Mount Pleasant where I commenced preaching. Preached once in the schoolhouse upon the first principles of the gospel, the gospel and the order of the Church. Preached four times at Brother Stevens', once at Brother Flanner's, once at Brother Nickerson's upon the Second Coming of Christ, three times at the schoolhouse near Mr. Fairchild's upon the first principles of the gospel, the gifts and order of the Church, the falling away of the same, the two chapter of Daniel, the 6th verse of the 14th chapter of Revelation, the coming forth of the Book of Mormon, the blessings on Joseph, the two sticks, the 29th [chapter] of Isaiah. During the meantime I sent an appointment to the village of Brantford but the schoolhouse door was locked and after waiting a short time I went back to Mount Pleasant. In a few days after, Elder F. Nickerson and myself went to same village again. Saw one of the trustees of the schoolhouse, obtained permission to leave an appointment, which was generally circulated,

Notes (Continued)

for the next evening. We then returned to Mount Pleasant.

April 28th. The next evening, the 28th of April, I went alone to fill the appointment. Went to the schoolhouse, found it crowded with men, but no females. I went in to the pulpit and was about to commence the meeting when a man by the name of Lewis Burwall, a Methodist by profession and one of the trustees of the schoolhouse arose in a spirit of opposition and requested me to answer a few questions before I preached. He proceeded to ask me what church I belonged to. I answered the Church of the Latter-day Saints. He wished to know if we did not call ourselves Mormons. I answered no, but we were generally known by that name. He wished to know if I believed in the Book of Mormon. I replied, yes, with all my heart. He then said he had read the book and made some very harsh expressions and desired of me if I could speak in tongues, etc. I answered him that we professed as a church to be earnestly seeking for all the gifts of the gospel mentioned in the scriptures but he insisted on my answering him yes or no. I replied that I did not consider myself bound at that time to answer any question as I had given out that appointment on purpose for preaching and that I would endeavor if the people would listen, to tell them what we as a church believed in, and after I was through they should have the privilege of replying. But he insisted on knowing what we believed in before I preached. About this time the most part of the congregation began to stamp their feet and hiss at Burwall and the congregation began to be divided: the more part determined to hear preaching while the remainder said that I should not preach without answering the questions. I replied that I would tell them my belief in my discourse. By this time the whole house was in an uproar, some crying one thing some crying another; some crying delusion, imposture, others crying, let us hear then judge, while others were crying liberty of conscience. The congregation began to contend very sharply one with another and became very angry, that they came to blows and began to knock down. The noise was such for one or two hours that it might have been heard some distance, while I stood in the pit very calm and composed, lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt. Some threatened to lay violent hands upon me while others said they would not permit me to be hurt. At length a few gentlemen present opened one of the pulpit doors, took me by the hand and we went through the midst unhurt. The congregation soon finding that I had left the pulpit followed on after me nearly through the village, when I saw myself so thronged that I concluded the only way for me to get out of their midst would be to go into a tavern and pass out the back door, which I accordingly did, assisted by some few gentlemen. I left the village that night and traveled to Mount Pleasant. The next day great excitement prevailed throughout the village and the more part of the people were determined to have a meeting. They accordingly appointed a meeting in a very large wagon house and sent up to Mount Pleasant for me to come down. I, accordingly, in company with three or four brethren went down. A very large congregation had collected who listened with great attention. I addressed them upon the first principles of the gospel. After I got through three or four arose in opposition, but about all they could do was to call for signs and their folly was exposed before the people. In a few after I preached again in the village but few attended –preached upon the coming forth of [the] Book of Mormon and the prophecies relating to it, Isaiah 29, Ezekiel 37, the angel with the everlasting gospel. Opposed by Mr. Burwall but his arguments were easily exposed. In the meantime Brother Nickerson and myself went to visit a Baptist priest in the town of Boston. Desired to have a privilege of preaching to the people who were in that place, who were principally Baptist, but he refused and said he would take the responsibility upon his own head and suffer the consequences in the general judgment. We therefore left him and washed our feet against him. We preached five times in Scotland upon the first principles of the gospel, the gifts, the prophecies which had been fulfilled and those to be fulfilled viz: the gathering of Israel, the Second Coming of the Savior and the Millennium. Large congregations attended. I was opposed the first meeting by two priests, one Methodist, the other a Presbyterian. The meeting continued from 2 o’clock till nearly sundown. The people saw the weakness of their arguments and desired to hear more.

May 8th. Baptized 2 in Scotland viz: Cyrus Hunt and Lucinda Hunt.

Notes (Continued)

May 15th. Baptized more in the same place, viz: Charles Eddy, Noel Elsworth, John Mansfield, Mary N. Harvey, Andelia Buttch and Lucy Styles. During the meantime I went to Malihide, found the Church in that place much engaged. Preached three times upon the first principles of the gospel, the prophecies which had been fulfilled, the gathering of Israel, the power of God which should at that day be manifested. Baptized two on the 13th of May in Malihide viz: Edward Johnson and Rachel Harris. Laid hands upon three who were sick who received some benefit.

May 16th. Baptized two in Mount Pleasant, viz: Samuel Clark and Mariah Gates. While I tarried in this vicinity I laid hands upon some who were afflicted who professed to receive some benefit. I washed my feet as a testimony against Mr. Harris, a Baptist preacher who resided in the town of Boston, also against Mr. Prindle, a Methodist preacher and his son-in-law Mr. Smith; and a Presbyterian priest who opposed me in the town of Burford; and also against Mr. Burwall and several others who opposed me and against a man in the village of Hamilton who opposed, at which place I preached in the courthouse on the 19th May.

May 20th. Brother F. Nickerson and myself took the steamboat from Hamilton to Toronto at which place Elder P. [Parley] P. Pratt had been and was preaching and had baptized some. The same day we left Toronto and went into the country about nine miles where we found Elder P. [Parley P. Pratt] at which place he had baptized some. The same evening I attended a meeting to hear a Methodist preacher oppose the Book of Mormon.

May 21st. My brother preached and exposed the weakness of his arguments. After meeting several who came from the city went forward in the ordinance of baptism.

May 22nd. Being the Sabbath I preached in the forenoon. After meeting some more went forward in baptism which was administered by Elder Pratt. In the afternoon my brother preached and administered the sacrament, the members being all present both those from Toronto and those who resided in the place, and after the sacrament all were confirmed by the laying on of our hands.

[Orson Pratt is mentioned briefly in a letter from Parley P. Pratt to O. [Oliver] Cowdery which was published in the May 1836 issue of the Messenger and Advocate:

Kirtland, May 26, 1836.

Dear Brother Cowdery:

Sir, having just returned from a short mission in Upper Canada, I take the liberty of addressing a few lines to you for insertion in the Messenger and Advocate, praying that it may be edifying to the readers of that useful and interesting paper.

I left Kirtland April 5th, in company with Elders, O. [Orson] Pratt and F. Nickerson; and after a long and tedious journey, through mud and rain, we arrived in Upper Canada, where I took leave of the other two brethren, and pursued my course for Toronto, the capital of the province, at which place I arrived on the 19th of April.

. . . At 4 o’clock P.M. a multitude assembled at the barn, I then replied publicly to the Reverend gentlemen’s arguments of the preceding evening. After I closed my discourse, we went to the water and I baptized nine persons, who, apparently, came with contrite spirits, believing with all their hearts; expressing a full determination to serve the Lord to the end.–The next day being Sunday, May 22d, the numbers of those who had been baptized having increased to twenty five, and brethren O. [Orson] Pratt and F. Nickerson being present and assisting, we laid our hands upon them and confirmed them in the name of the Lord Jesus, for the gift of the Holy Ghost. In the ordinances of the day, we were blessed with joy and peace and with the powers of the Holy Ghost. Thus grew the word of God and prevailed

Notes (Continued)

mightily. May the Lord bless them and add to their numbers, daily, such as shall be saved.

Yours in the bonds of the everlasting covenant

To the Editor of the Messenger and Advocate.

P. [Parley] P. PRATT. (M&A 2:319-320)]

May 24th. I preached at Mr. Easton’s barn upon the first principles the gospel. Brother N. [Nickerson] and I laid hands on a sick person.

May 25th. I preached at the schoolhouse near Brother Fielding’s.

May 26th, Preached in Mr. Easton’s barn upon the spiritual gifts and officers necessary to constitute the Church of God. We were opposed by a Baptist preacher. The person upon whom we had laid our hands told me she felt better immediately.

May 27th. Preached in the same place upon the manner in which the plates from which the Book of Mormon was taken was found and translated and also its contents in short; read the witnesses attached to it. Spoke of the falling away of the Church and how it must be restored according to the revelations of John 14 chapter and 6th verse and 2d chapter of Daniel. I was opposed by a Methodist and Baptist preachers who did not oppose with scripture but by calling me an imposture [impostor] and calling for a miracle, etc. I replied to them both. The congregations were disgusted with their proceedings. The next morning washed my feet as a testimony against them. May 28th. Preached at the house of Brother Snyder in the city of Toronto.

May 29th. I preached at the house of Sister Walton upon the Second Coming of Christ. In the afternoon administered the sacrament. Nearly all the members sent either prayed or spoke of the goodness of God.

May 30th. Preached at Mr. Easton’s barn.

[May 30th. The following notice appears in the June 1836 issue of the Messenger and Advocate: Brother John Harvey writes us from Canada, under date of May 30th, stating that Elder O. [Orson] Pratt had been preaching in Branford, Mount Pleasant, and Mallahide, Upper Canada, and that he had baptized six in the former place, and two in Mallahide. He further adds, that there were many more believing. We knew Elder Pratt had not at that time been long, in that place, for he had been but a little time absent from this. (M&A 2:330)]

May 31st. Preached about three miles east upon the first principles of the gospel. June 1st. Preached at Mr. Easton’s barn.

June 2nd. Preached about four miles distant to the east upon the spiritual gifts and officers necessary to constitute the Church of Christ.

June 3rd. Went to Toronto.

[June 4–Took the steamer for Oswego; commenced preaching in Jefferson and the regions adjoining; baptized many, and raised up some new branches. (MS 27:88)]

June 4th. Took the steamboat in the evening and went to Oswego at which place I arrived on Sunday afternoon and traveled about ten miles to the east.

June 6th. Went to the town of Mexico where there was a small branch of the Church. Called upon a family, and took dinner, who were favorable to the Church and then proceeded on my

Notes (Continued)

journey to Henderson where I arrived on Tuesday the 7th. Went to Brother Bates. Found them all well. I was very much enjoyed to see them as I had been absent about one year, and more especially as I had previously formed an acquaintance with their daughter with whom I had held a correspondence by letter and with whom I shortly expected to enter into the sacred bonds of matrimony.

June 9th. Preached at the yellow schoolhouse near Brother Bates' upon faith and knowledge, etc.

June 10th. Elder Luke Johnson who had been laboring a few weeks in those parts came to Brother Bates. We held a meeting about three miles distant in afternoon. In the evening Elders Johnson and Dudher and myself and Brother Bates came together in order to deal with Elder Blakesly who was also present, who was guilty of some very improper conduct towards one of the sisters, such as telling her that she had won his affections and that he loved her as much as he did his own wife, requesting her break her engagements with a young man with whom she had some acquaintance and remain single saying that he did not think that his own wife would live a great while. The above I learned from the sister's own mouth who felt much disgusted at his conduct and desired that he should be dealt with. Elder Blakesly did not deny the above but at first said his motives were pure, but afterwards acknowledged that he had done very wrong. We told him that his conduct had been such that we considered him unworthy to hold a license for a period of time and that it was necessary for him to make his acknowledgment to the family whom he had offended and also to the Church and some individuals who did not belong to the Church who had resided in Mexico at which place he had not been sufficiently reserve in his conduct towards the sister mentioned; and in other branches where his conduct had not been such as becomes an elder. He agreed to do as required and the same evening made his confession to the family whom he had offended. We took his license from him until he should make satisfaction among the different branches of the Church where he had offended and also until he should be sufficiently chastened.

June 12th. Sunday. Preached at the yellow schoolhouse upon the qualification and endowment of the apostles in their preaching on the day of Pentecost. In the afternoon I preached at the meetinghouse near Henderson Village upon the spiritual gifts and officers necessary to constitute the true Church.

June 13th. Went to Sackett's Harbor at which (place) myself and Elder Johnson preached.

[June 13th. In a letter to the editor of the Messenger and Advocate Elder Heber C. Kimball makes the following mention of Orson Pratt:

Kirtland, December 8, 1836.

To the Editor of the Messenger and Advocate

Dear Sir:

I have thought fit to write a short summary of my labors in the vineyard for the season past.

I left this place on the 10th of May last; and at 11 o'clock A.M. the same day I left Fairport in a steamboat bound for Buffalo, where I arrived the next morning.

From that place I passed on to the East preaching where their doors were open; and baptizing for the remission of sins, such as believed with all the heart.

June 13th I arrived at Sacketts Harbor, where I found Brethren Luke Johnson and Orson Pratt, laboring with their mights, for the cause of God.

Notes (Continued)

Those elders who have been traveling among strangers, in distant lands, well know the strength and joy it gives to meet with our brethren, who are fellow laborers with us.

Yours, as ever

H. [Heber] C. KIMBALL (M&A 3:439-440)]

June 14th. I preached at Jerico a short discourse upon the Second Coming of Christ.

June 15th. I preached at Burville proving from the scriptures that but one church could be the true church and that church must have inspired men in it and that all mankind must receive the doctrine which they preached in order to be saved.

June 16th. Preached at LeRayville upon the first principles of the gospel.

June 17th. Preached at Antwerp upon the effects of the spirit as preached by Peter on the day of Pentecost.

June 19th. Being the Sabbath I preached in the forenoon. I preached large congregation in Rutland hollow upon the prophecies which have been fulfilled, the 11th chapter of Romans and more miracles to be wrought at the restoration of the house of Israel. Elder Johnson preached in the afternoon.

June 20th. Preached at Antwerp upon the spiritual gifts.

June 21st. Preached at Mr. Cross' barn upon the first principles of gospel.

June 22nd. I had an appointment about four miles distant from Antwerp, no one attended.

June 23rd. Preached in Antwerp Village upon the officers necessary to constitute the true church. After meeting baptized one, viz: Nancy Whitford.

June 24th. Preached at Mr. Cross' barn showing that there could not be but one true church and all must unite to that in order to be saved.

June 25th. Went to visit a sick woman and prayed for and laid hands upon her. In the afternoon went about three miles to visit Mr. Nobles, a sick man; prayed and laid hands upon him.

June 26th. Being the Sabbath preached in Antwerp Village in the forenoon and also in the afternoon upon the faith once delivered to the Saints, the falling away of the Church, the losing of the authority of the priesthood, the restoration of the Church by ministering of an angel, Revelation 4th chapter. In the afternoon at 5 o'clock the members of the Church with several others that were favorable met together. The sacrament was administered and also confirmation was administered to three.

June 27th. Elder Dutcher and myself laid hands upon Mrs. Hamlim who was sickly and then went to LeRayville. Preached in the afternoon upon the spiritual gifts. After meeting one offered herself for baptism. Elder Ducher (sic) administered the ordinance.

June 28th. Went to Rutland Hollow, from there I went to Burville, thence to Jerico at which place I arrived on the 29th and preached in the afternoon on the spiritual gifts.

June 30th. Went to Brother Bates in Henderson.

July 3rd. Preached to a crowded congregation at the yellow schoolhouse in person.

Notes (Continued)

[July 4. I was married to Sarah M. Bates, Elder Luke Johnson officiating. 27:88)]

July 4th. In the forenoon went to the water and baptized seven, four of whom from the town of Mexico, some being invited to attend a wedding at Brother Bates. In the afternoon I was married to Sister Sally M. Bates, the ceremony being performed by Elder Luke Johnson. After the ceremonies of the wedding were over in the evening, attended to the confirmation of those names (which) as follows: Johnathan Harrington, Julia Harrington, being connections of Brother Bates; Joseph Main, Martha Main, the above were from Mexico; Orsuns Bates, Phebe Mariah Bates and Mariellus L. Bates of Henderson, being the two sons and daughter-in-law of Brother Bates.

May 7th. Myself and companion rode to Jerico. I preached in the afternoon at Jerico upon the falling away of the Church and the restoration of the gospel by another angel.

July 8th. We rode to LeRayville. I preached in the afternoon at Evans Mills upon the first principles of the gospel.

July 9th. We rode to Antwerp.

July 10th. I preached in Antwerp upon the coming forth of the Book of Mormon, its contents in short, the blessings of Joseph.

July 12th. Had an appointment at the Quaker settlement. Only two attended. I did not preach.

July 13th. Preached about five miles from Antwerp in a small schoolhouse upon the first principles of the gospel.

July 14th. Preached in Antwerp upon the Second Coming of Christ.

July 15th. Preached about seven miles from Antwerp upon the first principles of the gospel.

July 16th. Preached again about five miles from Antwerp in a small schoolhouse upon the spiritual gifts.

July 17th. Being the Sabbath preached in the forenoon at Antwerp upon 11th chapter of Romans and more miracles at the gathering of Israel. In the afternoon went to LeRayville and heard Baptist priest by the name of Warner preach against new revelations and miracles, etc. After he got through I replied but he and several others did not tarry to hear the reply.

July 18th. I preached at Evans Mills upon the spiritual gifts.

July 19th. Preached at Mr. Jordan’s upon the first principles of the gospel.

July 20th. Preached at the schoolhouse in Martin St. upon the coming forth of the Book of Mormon, its contents in short.

July 21st, Preached at Mr. Hatch’s upon the falling away of the Church and its restoration, Revelation 14, 6th verse.

July 22nd. Laid hands upon a woman who had been deaf 38 years. In the afternoon preached at Mr. Jordan’s upon the spiritual gifts.

July 24th. Preached at Evans Mills upon the Second Coming of Christ, the Resurrection.

Notes (Continued)

July 25th. Preached at Martin St. upon the 29th chapter of Isaiah, the 37th of Ezekiel concerning the two sticks, the blessings of Joseph.

July 26th. Preached at Mr. Hendersons at the Hudle upon the first principles of the gospel.

July 28th. Preached at Mr. Jordan's upon the coming forth of the Book of Mormon, its contents, Isaiah 29 – Ezekiel 37, 2 sticks.

July 30th. Preached at Theresa Falls upon the first principles and gifts.

July 31st. Attended in the forenoon and heard Mr. Phelps, a Methodist preacher, preach against some principles which I had laid before the people the day before. In the afternoon preached at 2 o'clock at Parker's schoolhouse upon the Church of Christ never being built up in two different denominations. At 5 o'clock preached at Theresa Falls in which discourse I answered to the discourse of the Methodist priest and preached upon the different members which constituted the Church of Christ, 1 Corinthians 13, Ephesians 4th chapter. In the evening went again to hear Mr. Phelps, the Methodist preacher, preach against my afternoon's discourse.

August 2nd. Preached at Theresa Falls and answered the objections and exposed the misrepresentation of his, Mr. Phelps', discourse sabbath evening.

August 3rd. Preached at the Parker's schoolhouse upon Romans 11th chapter, Revelation 14th chapter 6th verse and more miracles to be wrought, revelation to be given at the restoration of Israel.

August 4th. Baptized and confirmed three at Theresa Falls, viz: Alonzo Cheesman, Minerva Cheesman and Lydia Cook.

August 5th. Started for Henderson where I arrived on the 6th.

August 9th. Left Henderson for the northern part of the country.

August 12th. Preached at a stone schoolhouse near Mr. Hunt's upon the first principles of the gospel.

August 14th. Preached at the village called the Ox-bow upon the spiritual gifts.

August 15th. Preached the schoolhouse near Mr. Cross' upon the coming of the Book of Mormon, the 29th chapter of Isaiah.

August 16th. Preached at the schoolhouse in Willny near Mr. Wright's upon the prophecy of Joel quoted by Peter.

August 17th. Preached at the Lewis schoolhouse in Willny upon the coming forth of the Book of Mormon, the angel committing the gospel, the 29th chapter of Isaiah.

August 18th. Preached at the schoolhouse near Mr. Wright's upon the gifts 12 and 13 of 1 Corinthians, Ephesians 4th. After meeting baptized two, viz: Polly Bond, Esther Wright.

August 19th. Confirmed the above two by the laying on of hands and preached at Lewis' schoolhouse upon the prophecies which have been fulfilled and the 11th chapter of Romans.

August 20th. Baptized and confirmed in Antwerp one, viz: Asahel Trumbult. In the afternoon preached at a stone schoolhouse near Mr. Hunt's upon the prophecies which have been fulfilled, the 11th chapter of Romans.

Notes (Continued)

August 21st. Preached at the same place upon the angel bringing to light the gospel, the gathering of the Jews in unbelief, the gathering of the Saints to Mount Zion.

August 22nd. Preached at Theresa Falls upon the coming forth of the Book Of Mormon, the 29th [chapter] of Isaiah.

August 23rd. Preached at the Parker schoolhouse and urged the necessity of ascertaining the divine authenticity of the Book of Mormon.

August 24th. The next day went to Henderson.

August 26th. Went to Jerico.

August 27th. Attended a conference at Blancharts Corners. The elders in Jefferson County were present, also Elder Luke Johnson. At this conference I was appointed president. There were two elders and two teachers ordained. The elders were Brother Stephens and John Park. Elder J. Patten preached in the afternoon.

August 28th. Being the Sabbath I preached in the forenoon upon the Second Coming of Christ. In the afternoon Elder Johnson preached. We administered the sacrament and confirmed by the laying on of hands 13 who had been baptized during our conference.

August 29th. I went to Henderson.

September 1st. Traveled from Henderson to Champion. Preached at Brown’s meetinghouse upon the first principles of the gospel.

September 4th. Preached at Mr. Pinkney’s meetinghouse upon the first principles of the gospel.

[September 5th. The following letter appears in the October 1836 issue of the Messenger and Advocate:

Burville, Jefferson County, New York, September 5, 1836

Brother O. [Oliver] Cowdery,

Sir, I left Kirtland on the 6th day of April after a few day’s travel through the mud and rain arrived in the province of U. C. here I commenced lifting a warning voice, testifying against their iniquities, exposing their religious systems by contrasting them with the system of the Bible which not unfrequently produced no small stir, for the craftsman, not of the great goddess Diana, but of great Babylon, brought no small gain unto themselves by making not silver shrines but religious systems by which through covetousness and feigned words they could make merchandise of the people. And when they saw their doctrines exposed by the all-powerful word of God and uncovered in the sight of men, they were ready to cry out in their hearts as their works manifest, saying we know by this our craft we obtain our wealth moreover we see and hear that not alone in Canada but almost throughout all the United States, these Mormon Elders have persuaded and turned away much people, saying, that our systems and doctrines which uninspired men have invented, are false that we ought to believe in the doctrine of the New Testament which teaches that the Church (or body) of Christ, is composed of the following members, viz: apostles, prophets, teachers, workers of miracles, discerners of spirits, speakers with tongues, interpreters of tongues, etc., so that not only this our craft is in imminent danger, but the great mystery Babylon will be ruined and come to nought whom the whole world worshipeth.

I will now give you an example of their exceeding great zeal in opposing the doctrine of

Notes (Continued)

the New Testament which they call Mormonism.

On the 27th of April last Elder F. Nickerson and myself went to the village of Brantford, U. C. and obtained the privilege from one of the trustees of the schoolhouse of leaving an appointment for the next evening, which was circulated through the town. The next evening I went down alone to Mount Pleasant to fill the appointment; went to the schoolhouse found it crowded with men but no females, I went into the pulpit and was about to open the meeting by reading a chapter in the Bible when a man by the name of Lewis Burwell a Methodist by profession arose and requested me to answer a few questions previous to preaching. He then proceeded as follows. To what church do you belong? Answer. To the Church of Latter-day Saints slanderously called Mormons. Do you believe in the Book of Mormon? Yes sir, with all my heart. He then said he had read the book and made some very harsh expressions, desiring to know of me if I could speak with tongues prophesy, etc. I replied that I had not come to boast of what I or the church to which I belonged could do, but to hold forth the gospel and the promises and blessings which it proposes to all the faithful and obedient, but he insisted on my answering him yes or no, I replied that I did not consider myself under the least obligation to answer any of his questions till after my discourse, in which I would set forth our sentiments as a society in plainness, after which he or any gentleman present should have the privilege of taking exceptions and exposing publicly every erroneous principle, but he insisted on knowing what our church believed before preaching. About this time the congregation began to stamp with their feet and hiss, they also began to be divided the more part were determined to hear, while the remainder said that I should not preach, and the whole house was in an uproar some crying one thing and some another, some not crying liberty of conscience as loud as they could hallow; while others were yelling delusion, impostor, etc., and they began to contend the one with another very sharply, becoming angry they proceeded to blows, two or three were knocked down in the schoolhouse, the noise was such for one or two hours that it might have been heard some distance, but I stood in the pulpit very much composed lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt; some threatened to lay violent hands upon me while others said they would protect me, but one man laid hands upon me who reached over the pulpit and gave me a sudden pull against the side of the same; at length some gentlemen present kindly assisted me in escaping they opened one of the pulpit doors took me by the hand and we passed through their midst. The whole congregation, however, followed us through the main street of the village and seeing myself surrounded by a multitude, part friends and part foes, I concluded the better way of escape would be to go into a tavern and pass out the back door, which I accordingly did, being accompanied with two men as guides. I travelled that night to Mount Pleasant on foot and alone pondering upon the scene through which I had passed and the corruptions of this generation, the next day the people in Brantford sent an express requesting me to come the next evening and preach with an assurance that I should be protected. I accordingly went had a crowded house and good attention, after my discourse gave liberty four arose, one at a time and brought forth their objections till they run themselves out of arguments and some of the assembly began to hiss at them, the meeting was closed and the people departed without any disturbance.

Thus we can see the zeal of the religious denominations of our land in opposing what they call Mormonism.

I tarried in the province not far from two months held 34 meetings, baptized 12 and then took my journey to Jefferson County, New York, in which vicinity I have held fifty-six meetings baptized 14 attended one conference in the same county at which there were 13 more that came forward in baptism, two elders and two teachers were ordained. The truth seems to be progressing in these parts.

ORSON PRATT (M&A 3:396-397)]

In a few days, returned to Henderson and began to make preparations to move my family to

Notes (Continued)

the West. In the meantime held two or three meetings in Henderson, three in Adam Village and several meetings in Pahermo, Oswego County.

[The forepart of October I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of October. (MS 27:88)]

Along the forepart of October, left Sackett's Harbor in a steamboat with my family and several other members of the Church for the West. Arrived in Kirtland not far from the 12th of October. Hired a room upstairs for $1 per month during fall and winter. Traded considerably in stoves and ironware. What leisure time I had I attended to my studies, viz: Algebra and astronomy. Went through Day's Algebra by course to the two last sections.

[Towards the last of autumn I commenced the study of algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra. (MS 27:88)]

[January 2nd, 1837. On this date Orson Pratt attended a meeting of the "Kirtland Safety Society." Minutes of the meeting were published in the March 1837 issue of the Messenger and Advocate. Orson Pratt's signature is one of 187 appended to that document. (M&A 3:475-477. This article is reprinted without the signatures in DHC 2:470-472.)]

In the spring and summer, planted and tilled a little upwards of one acre of corn which I gave to my parents. Also planted a garden of a little less than 1/4 of an acre.

On the 11th day of July there was born unto me a son which I called Orson. During my stay in Kirtland I preached four or five times. About the middle of August I moved myself and family to Henderson. I labored with my hands till about [the] 1st of October. In the meantime preached the funeral discourse of a small child. The most of the discourse was upon faith.

[October 2 – Having provided a home for my family, I started into the vineyard labored during the fall and winter in the counties southeast from Jefferson County, New York; baptized a few. (MS 27:88)]

October 2, 1837. Left Henderson with an intention of laboring in the vine preached the evening in the village of Mansville upon F.P.G.

October 3. The next day went east to Williamstown at which place resided Elder Truman Gillet, Jr., who had embraced the gospel in Ohio and had removed his family to this county but never had preached but once in this vicinity. He requested me to tarry and preach in the regions round about which I concluded to do. I preached two (times) in the schoolhouse near Mr. Carr's upon the first principles and also the gifts, once at Williamstown center upon the Second Coming of Christ and revelation. Appointed a meeting in the schoolhouse in the Allen district. None attended, probably in consequence of the appointment not being sufficiently circulated. There were, however, three or four young men or boys who came to make disturbance. While Elder T. Gillet and myself were returning from the schoolhouse, (we) were ridiculed and mocked by them. They also threw stones at us, perhaps not with an intention of hitting us, but we passed on as though we heeded them not. Preached once about 1/2 mile east of Williamstown Center at a schoolhouse upon the F.P.G. But a few attended, some of whom listened attentively, but others, principally all boys or young men, came to make disturbance, hallowing, cursing and swearing, throwing stones upon the schoolhouse, etc. Preached twice at the schoolhouse near Mr. Barns upon the F. P. and gifts, the prophecy of Joel cited by Peter, the Second Coming. Mr. Minison opposed saying that the affirmative had not been proved in relation to the spiritual gifts, that they were not necessary; whereas that they were called to prove the negative, that they were not necessary. I replied that the affirmative had been proved and that too by an abundance of scripture and again repeated several passages proving therein necessity. Then he arose and

Notes (Continued)

said that baptism by water was not a commandment and not necessary and not a saving ordinance and not essential to salvation. I replied by repeating several passages of scripture proving that baptism was a complete and necessary and that all ordinances instituted of heaven were saving and essential. I then closed the meeting and left another appointment which the people did not attend. None of the people were liberal enough to ask me to tarry with them at any of those three appointments, therefore I had to travel about three miles for entertainment.

Preached once at the schoolhouse about two miles from Mr. Arnold's upon the gifts. Preached eight times at the schoolhouse near Mr. Nickols upon the first principles, gifts, falling away and restoration of the Church by the ministry of another angel, the second chapter of Daniel, the history of the Book of Mormon, its coming forth and the purpose thereof, the two sticks mentioned by Ezekiel, the blessings of Joseph, the 29th [chapter] of Isaiah, the new covenants, etc., (in the meantime returned home to see my family, preached at the schoolhouse near Father Bates upon the kingdom being taken from the Jews and given to the gentiles because they had ceased to bring forth the fruits thereof–the falling away of the Church.)

November 1st. Left Williamstown and went to Palemino.

November 3rd. Preached in the schoolhouse near Mr. Haim's upon the Second Coming of Christ.

November 4th. Preached at the schoolhouse near Brother Reed's upon faith.

November 5th. Preached at the schoolhouse near Brother Harrington's upon the will of God being done on the earth as it is in the heavens, viz: that the Church must be organized with the officers and gifts. In the evening preached in the house of Mr. Kenyans upon F.P.

November 6th. Preached at the red schoolhouse one mile east of Kolos, upon F.P.

[Early in the spring I took my family and went to the city of New York, and was appointed to preside over a large branch of the Church in that city. I preached diligently among them some six or seven months; baptized many. In the meantime I again visited Henderson, left my wife at her father's, and returned to New York; (MS 27:88)]

[In May of 1838 Elder Heber C. Kimball returned from England and in his journal records the following:

We landed and went into the city of New York with several of the passengers, who purchased some refreshments, and after we returned, bade us partake with them, and we all rejoiced together; we then bowed before the Lord and offered up the gratitude of our hearts for all his mercies, in prospering us on our mission, and bringing us safely across the mighty deep, to behold once more the land of our nativity, and the prospect of soon embracing our families and friends.

Sunday, (May) 13th, we went in search of Brother Fordham, whom we found after some trouble. He was glad to see us, and immediately took us to the house of Brother Wandel Mace, where we were glad to see our beloved Brother Orson Pratt, who was then laboring in that city, and who, with his brother Parley P. Pratt, had been instrumental in bringing many into the kingdom there. And now I had the pleasure of witnessing the fulfillment of the prophecy I delivered to Brother Fordham when I started for England.

We accompanied Brother Orson Pratt to the house where the Saints assembled to worship. We found about eighty persons assembled, all of whom had recently joined the Church. After singing and prayer, I was requested to give an account of our mission to England, which I did. In the evening Elders Russell and Hyde preached, afterwards some came forward and

Notes (Continued)

offered themselves as candidates for baptism. The short time we were in New York was spent very agreeably with the Saints. (LHCK 201-202)

[On July 8, 1838, in Far West, Missouri, the following revelation was received in answer to the question, Show unto us thy will O Lord concerning the Twelve.

1. Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen.

2. Let my servant Thomas [B. Marsh] remain for a season in the land of Zion, to publish my word.

3. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; 4. And next spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name.

5. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

6. Let my servant John Taylor, and also my servant John E. Page, also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment. (D&C 118; DHC 3:46-47)]

[The following is found in the August 1838 edition of the Elders' Journal:

Far West July 9th 1838

A Council of the Twelve Apostles of the last days, assembled at Far West, agreeable to a revelation given July 8 1838.

Council called to order, T. [Thomas] B. Marsh presiding.

Persons present belonging to said quorums. T. [Thomas] B. Marsh, D. [David] W. Patten, B. Youngs [Brigham Young], P. [Parley] P. Pratt, Wm. [William] Smith.

Council opened by prayer by president. Resolved, 1st that the persons who are to fill the place of those fallen, be immediately notified, to come to Far West. Also those of the Twelve who are not present.

Resolved, 2nd that T. [Thomas] B. Marsh notify W. [Wilford] Woodruff, and P. [Parley] P. Pratt, notify O. [Orson] Pratt, and President [Sidney] Rigdon notify Willard Richards who is now in England.

And voted, that T. [Thomas] B. Marsh, publish the same in the next Journal.

President Rigdon then gave some instructions, concerning the provisions necessary to be made for the families of the Twelve, while laboring in the cause of the Redeemer; advising them to instruct their converts to move without delay to the places of gathering, and their (sic) to strictly attend to the law of God. T. [Thomas] B. MARSH, president.

G. [George] W. Robinson, Clerk. (EJ 62)]

[The following notice is published in the same issue of the Elders' Journal:

Notes (Continued)

NOTICE

Elders O. [Orson] Pratt, Wilford Woodruff, John Taylor of Canada, and John E. Page are requested to come immediately to Far West, to prepare for a great mission.

Far West, August 3rd, 1838. (EJ 62)] Source: Orson Pratt, A Interesting Account of Several Remarkable Visions, and of the Late Discovery of Ancient American Records (Edinburgh, 1840) FACTS IN RELATION TO THE LATE DISCOVERY OF ANCIENT AMERICAN RECORDS

Mr. Joseph Smith, Jr., who made the following important discovery, was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A. D. 1805. When ten years old, his parents, with their family, moved to Palmyra, New York; in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. Cultivating the earth for a livelihood was his occupation, in which he employed the most of his time. His advantages for acquiring literary knowledge were exceedingly small; hence, his education was limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the ground rules of arithmetic. These were his highest and only attainments while the rest of those branches, so universally taught in the common schools throughout the United States, were entirely unknown to him.

When somewhere about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how, or in what way, to prepare himself was a question as yet undetermined in his own mind. He perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of the same. He saw that if he understood not the way, it would be impossible to walk in it except by chance, and the thought of resting his hopes of eternal life upon chance or uncertainties was more than he could endure. If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying–This is the way, walk ye in it–while at the same time the doctrines of each were, in many respects, in direct opposition to one another.

It also occurred to his mind that God was not the author of but one doctrine, and therefore could not acknowledge but one denomination as His Church; and that such denomination must be a people who believe and teach that one doctrine (whatever it may be) and build upon the same. He then reflected upon the immense number of doctrines now in the world which had given rise to many hundreds of different denominations. The great question to be decided in his mind was–if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied in relation to this question he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty and knowledge of his own, would not satisfy the anxious desires that pervaded his breast. To decide without any positive and definite evidence on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings. The only alternative that seemed to be left him was to read the scriptures and endeavor to follow their directions.

He accordingly commenced, perusing the sacred pages of the Bible with sincerity, believing the things that he read. His mind soon caught hold of the following passage: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” [James 1:5] From this promise he learned, that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally, without being upbraided for so doing.

This was cheering information to him, tidings that gave him great joy. It was like a light shining forth in a dark place to guide him to the path in which he should walk. He now saw that if he inquired of God there was not only a possibility but a probability; yea, more a

Notes (Continued)

certainty that he should obtain a knowledge which of all the doctrines was the doctrine of Christ, and which of all the churches was the church of Christ. He, therefore, retired to a secret place in a grove but a short distance from his father's house, and knelt down and began to call upon the Lord.

At first, he was severely tempted by the powers of darkness which endeavored to overcome him. But he continued to seek for deliverance until darkness gave way from his mind and he was enabled to pray, in fervency of the spirit and in faith. And, while thus pouring out his soul, anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above; which at first, seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer, it increased in brightness and magnitude so that by the time that it reached the tops of the trees, the whole wilderness for some distance around was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed as soon as the light came in contact with them; but, perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence.

It continued descending slowly until it rested upon the earth and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately, his mind was caught away from the natural objects with which he was surrounded; and he was enrapt in a heavenly vision, and saw two glorious personages who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind, viz.-that all the religious denominations were believing in incorrect doctrines; and consequently, that none of them was acknowledged of God as His Church and Kingdom. And he was expressly commanded to go not after them, and he received a promise that the true doctrine-the fullness of the gospel-should at some future time be made known to him. After which the vision withdrew, leaving his mind in a state of calmness and peace indescribable.

Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented.

And it pleased God on the evening of the 21st of September, A. D. 1823, to again hear his prayers. For he had retired to rest as usual, only that his mind was drawn out in fervent prayer, and his soul was filled with the most earnest desire "to commune with some kind messenger who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision.

While he thus continued to pour out his desires before the Father of all good, endeavoring to exercise faith in his precious promises "on a sudden, a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment, a personage stood before him."

Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so much so, that every fear was banished from the heart and nothing but calmness pervaded

Notes (Continued)

the soul."

"The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam."

This glorious being declared himself to be angel of God, sent forth by commandment, to communicate to him that his sins were forgiven and that his prayers were heard; and also, to bring the joyful tidings, that the covenant which God made with ancient Israel concerning their posterity was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in its fullness to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God, to bring about some of his marvelous purposes in this glorious dispensation. It was also made manifest to him that the "American Indians" were a remnant of Israel; that when they first emigrated to America they were an enlightened people, possessing a knowledge of the true God, enjoying his favor and peculiar blessings from his hand; that the prophets and inspired writers among them were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness, the most part of them were destroyed, and the records (by commandment of God to one of the last prophets among them) were safely deposited to preserve them from the hands of the wicked who sought to destroy them.

He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom, as well as prophecies relating to the great events of the last days; and that to fulfill his promises to the ancients who wrote the records, and to accomplish his purposes in the restitution of their children, and etc., they were to come forth to the knowledge of the people. If faithful, he was to be the instrument who should be thus highly favored in bringing these sacred things to light; at the same time, being expressly informed, that it must be done with an eye single to the glory of God, that no one could be entrusted with those sacred writings who should endeavor to aggrandize himself by converting sacred things to unrighteous and speculative purposes. After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared and the light and glory of God withdrew, leaving his mind in perfect peace while a calmness and serenity indescribable pervaded the soul.

But before morning, the vision was twice renewed, instructing him further, and still further, concerning the great work of God about to be performed on the earth.

In the morning, he went out to his labor as usual but soon the vision was renewed–the angel again appeared–and having been informed by the previous visions of the night concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly, he repaired to the place, a brief description of which shall be given in the words of a gentleman by the name of Oliver Cowdery who has visited the spot:

"As you pass on the mailroad, from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large perhaps as any in that country.

"The north end rises quite suddenly until it assumes a level with the more southerly extremity and I think, I may say, an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges,

watercourses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by."

The north end," which has been described as rising suddenly from the plain, forms "a promontory without timber but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage. Its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing-enough to cause a shade in summer but not so much as to prevent the surface being covered with grass which was also the case when the record was first found.

"How far below the surface these records were `anciently placed' I am unable to say. But from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But they, being placed toward the top of the hill, the ground would not remove as much as at two-thirds perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered", "and the roots of the same would hold the surface. However on this point, I shall leave every man to draw his own conclusion, and form his own speculation." But, suffice to say, "a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement at the four edges of this stone were placed erect four others, their bottom edges resting the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box: the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed also that the inner surfaces of the four erect or side stones were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, and etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges, and upon these three pillars were placed the records. This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning."

When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, "a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass." From which circumstance, it may be seen, "that however deep this box might have been placed at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passerby." "After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents."

"While viewing and contemplating this sacred treasure with wonder and astonishment, Behold! the angel of the Lord, who had previously visited him again stood in his presence, and his soul was again enlightened as it was the evening before, and he was filled with the Holy Spirit, and the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God, and the power of darkness, that you

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may know hereafter the two powers, and never be influenced or overcome by that wicked one. Behold, whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not, is of that wicked one. It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record, for the commandment of God is strict, and if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. "On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at His hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record should be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure because they contain that which is sacred. . ."

"By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger, but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan. You see that there is nothing desirable in the works of darkness, that they cannot bring happiness; that those who are overcome therewith are miserable while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness, and enjoy his smiles.

Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation and also will seek to take your life, but remember this: if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. For in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that, they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more, for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church. But it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them. And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'

"But notwithstanding the workers of iniquity shall seek your destruction, the arm of the

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Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of this fullness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

[We here remark, that the above quotation is an extract from a letter written by Elder Oliver Cowdery, which was published in one of the numbers of the "Latter-day Saints' Messenger and Advocate." Although many more instructions were given by the mouth of the angel to Mr. Smith, which we do not write in this book, yet the most important items are contained in the foregoing relation.

During the period of the four following years, he frequently received instruction from the mouth of the heavenly messenger. And on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into his hands.

These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which received revelation of things distant or of things past or things future."

In the meantime, the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions and that he had discovered sacred records, began to ridicule and mock at those things. And after having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylayed by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man, and large in stature, with great exertion he cleared himself from them, and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way.

Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders, flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil designing persons. Several times he was shot at, and very narrowly escaped. Every device was used to get the plates away from him. And being continually in danger of his life, from a gang of abandoned wretches, he at length concluded to leave the place, and go to Pennsylvania; and accordingly, packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far, before he was overtaken by an officer with a search warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them.

Mr. Smith then drove on but before he got to his journey's end, he was again overtaken by

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an officer on the same business, and after ransacking the wagon very carefully, he went his way, as much chagrined as the first at not being able to discover the object of his research. Without any further molestation, he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided.

Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. In the meantime, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris, to the city of New York where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

But to return. Mr Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The part translated is entitled, "The Book of Mormon," which contains nearly as much reading as the Old Testament. . . .

. .Mormon had made an abridgement, from the records of his forefathers, upon plates, which abridgement he entitled the "Book of Mormon;" and, (being commanded of God,) he hid up in the hill Cumorah, all the sacred records of his forefathers which were in his possession, except the abridgement called the "Book of Mormon," which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us, that the Lamanites hunted those few Nephites who escaped the great and tremendous battle of Cumorah, until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states, that the Lamanites were at war one with another, and that the whole face of the land was one continual scene of murdering, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian era, when, (by the commandment of God,) he hid up the records in the hill Cumorah, where they remained concealed, until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language, by the means of the Urim and Thummim, as stated in the foregoing.

After the book was translated, the Lord raised up witnesses to bear testimony to the nations of its truth, who, at the close of the volume, send forth their testimony, which reads as follows:-

[Testimony of the Three Witnesses and the Testimony of Eight Witnesses was reproduced as printed in the Book of Mormon] . . .

Also, in the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism, from the teachings of the Savior to the ancient Nephites, as recorded in the "Book of Mormon," had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored, and while called upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them, and commanded them to baptize each other, which they accordingly did.

In the year 1830, a large edition of the "Book of Mormon" first appeared in print. And as

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some began to peruse its saced pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirement, by coming forth, humbly repenting before the Lord, and being immersed in water, for the remission of sins, after which, by the commandment of God, hands were laid upon them in the name of the Lord, for the gift of the Holy Spirit.

And on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, the "Church of Jesus Christ of Latter-day Saints" was organized, in the town of Manchester, Ontario County, state of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands. Thus was the word confirmed unto the faithful by sigsn following. Thus the Lord raised up witnesses, to bear testimony of his name, and lay the foundation of his kingdom in the last days. And thus the hearts of the Saints were comforted, and filled with great joy. In the foregoing, we have related the most important facts concerning the visions and the ministry of the angel to Mr. Smith; the discovery of the records; their translation into the English language, and the witnesses raised up to bear testimony of the same.

We have also stated when, and by whom they were written; that they contain the history of nearly one-half of the globe, from the earliest ages after the flood, until the beginning of the fifth century of the Christian era; that this history is interspersed with many important prophecies, which unfold the great events of the last days, and that in it also is recorded the gospel in its fulness and plainness, as it was revealed by the personal ministry of Christ to the ancient Nephites. We have also given an account of the restoration of the authority in these days, to administer in the ordinances of the gospel; and of the time of the organization of the Church; and of the blessings poured out upon the same while yet in its infancy.

We now proceed to give a sketch of the faith and doctrine of this Church.

First, we believe in God the Eternal Father, and in his son, Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

We believe that all mankind, by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

We believe, that through the sufferings, death, and atonement of Jesus Christ, all mankind, without one exception, are to be completely, and fully redeemed, both body and spirit, from the endless banishment and curse, to which they were consigned, by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected, without any conditions whatsoever on their part; that is, that they are not required to believe, or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse,

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without any transgression or agency of their own, and they both, alike, will be redeemed from that curse, without any agency or conditions on their part. Paul says, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." This is the reason, why ALL men are redeemed from the grave. This is the reason, that the spirits of ALL men are restored to their bodies. This is the reason that ALL men are redeemed from their first banishment, and restored into the presence of God, and this is the reason that the Savior said, John xii. 32, "If I be lifted up from the earth I will draw ALL men unto me." After this full, complete, and universal redemption, restoration, and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism, or any other works, then, all and every one of them, will enjoy eternal life and happiness, never more to be banished from the presence of God, if they themselves have committed no sin: for the penalty of the original sin can have no more power over them at all, for Jesus hath destoyed its power, and broken the bands of the first death, and obtained the victory over the grave, and delivered all its captives, and restored them from their first banishment into the presence of his Father; hence eternal life will then be theirs, if they themselves are not found transgressors of some law.

We believe that all mankind, in their infant state, are incapable of knowing good and evil, and of obeying or disobeying a law, and that, therefore, there is no law given to them, and that where there is no law, there is no transgression; hence they are innocent, and if they should all die in their infant state, they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

We believe that all mankind, in consequence of the fall, after they grow up from their infant state, and come to the years of understanding, know good and evil, and are capable of obeying or disobeying a law, and that a law is given against doing evil, and that the penalty affixed is a second banishment from the presence of God, both body and spirit, after they have been redeemed from the FIRST banishment and restored into his presence.

We believe, that the penalty of this second law can have no effect upon persons who have not had the privilege, in this life, of becoming acquainted therewith; for although the light that is in them, teaches them good and evil, yet that light does not teach them the law aginst doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them, and its penalty be inflicted, because they can plead ignorance thereof. Therefore they have been ignorantof, but by the law of their conscience, the penalty thereof being a few stripes.

We believe that all who have done evil, having a knowledge of the law, or afterwards, in this life, coming to the knowledge thereof, are under its penalty, which is not inflicted in this world, but in the world to come. Therefore such, in this world, are prisoners, shut up under the sentence of the law, awaiting, with awful fear, for the time of judgment, when the penalty shall be inflicted, consigning them to a second banishment from the presence of their Redeemer, who had redeemed them from the penalty of the first law. But, inquires the sinner, is there no way for my escape? Is my case hopeless? Can I not devise some way by which I can extricate myself from the penalty of this second law, and escape this second banishment? The answer is, if thou canst hide thyself from the all-searching eye of an Ominpresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to atone for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But, be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will atone for thy sins. Therefore, they case is hopeless, unless God hath devised some way for thy deliverance; but do not let despair seize upon thee: for though thou art under the sentence of a broken law, and has no power

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to atone for thy sins, and redeem thyself therefrom, yet there is hope in thy case; for he, who gave the law, has devised a way for they deliverance. That same Jesus, who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee, on certain conditions to be complied with on thy part.

We believe that the first condition to be complied with on the part of sinners is, to believe in God, and in the sufferings and death of his Son Jesus Christ, to atone for the sins of the whole world, and in his resurrection and ascension on high, to appear in the presence of his Father, to make intercessions for the children of men, and in the Holy Ghost, which is given to all who obey the gospel.

That the second condition is, to repent, that is, all who believe, according to the first condition, are required to come humbly before God, and confess their sins with a broken heart and contrite spirit, and to turn away from them, and cease from all their evil deeds, and make restitution to all they have in any way injured, as far as it is in their power.

That the third condition is, to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins; and that this ordinance is to administered by one who is called and authorized of Jesus Christ to baptize, otherwise it is illegal, and of no advantage, and not accepted by him; and that it is to be administered only to those persons, who believe and repent, according to the two preceding conditions.

And that the fourth condition is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles or elders, whom the Lord Jesus hath called and authorized to lay on hands, otherwise it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons, who believe, repent, and are baptized into this church, according to the three preceding conditions. These are the first conditions of the gospel. All who comply with them receive forgiveness of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process, they are born again, first of water, and then of the spirit, and become children of the kingdom–heirs of God–Saints of the Most High–the Church of the First-born–the elect people, and heirs to a celestial inheritance, eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly; and inasmuch as they have the riches of this world, to feed the hungry and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power: and besides all these things, they are required to meet together as often as circumstances will admit, and partake of bread and wine, in remembrance of the broken body, and shed blood of the Lord Jesus; and, in short, to continue faithful to the end, in all the duties enjoined upon them by the word and spirit of Christ.

“It is the duty and privilege of the Saints thus organized upon the everlasting gospel, to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short, all the gifts as mentioned in scripture, or as enjoyed by the ancient Saints.” We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

We believe that there has been a general and awful apostasy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of

Notes (Continued)

Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches has perverted the gospel; some in one way, and some in another. For instance, almost every church has done away "immersion for remissions of sins." Those few who have practiced it for remission of sins, have done away the ordinance of the "laying on of hands" upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced this last ordinance, have perverted the first, or have done away the ancient gifts, and powers, and blessings, which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in, and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances, or done them away. Thus all the churches preach false doctrines, and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul said, Galatians 1:8?, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We believe that there are a few, sincere, honest, and humble persons, who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine, because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness, as soon as they hear it.

The gospel in the "Book of Mormon," is the same as that in the New Testament, and is revelated in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. XIV 6, 7, 8: "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the Saints are guided unto all truth, that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, so long, we believe, they will enjoy the gift of revelation. And when in their immortal and perfect state–when they enjoy "the measure of the stature of the fulness of Christ:–when they are made perfect in one, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence: then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. And what more can they learn? What more can they know? What more can they enjoy? Then they will no longer need revelation.

We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, and etcetera. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

We believe that God has raised up this church, in order to prepare a people for his second

Notes (Continued)

coming in the clouds of heaven, in power, and great glory; and that then the Saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings–the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore repent, O ye nations, both Gentiles and Jews, and cease from all your evil deeds, and come forth with broken hearts and contrite spirits, and be baptized in water, in the name of the Father, Son, and the Holy Ghost, for remission of sins, and ye shall receive the gift of the Holy Spirit, by the laying on of hands of the apostles or elders of this church; and signs shall follow them that believe, and if they continue faithful to the end, they shall be saved. But woe unto them, who hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore, remember, O reader, and perish not!

-End-

//

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Internet, https://en.wikipedia.org/wiki/Orson_Pratt, 5 Mar 2017. "Orson Pratt, Sr. (September 19, 1811 – October 3, 1881) was an American mathematician and religious leader who was an original member of the Quorum of Twelve Apostles of the Church of the Latter Day Saints. He became a member of the Quorum of the Twelve of The Church of Jesus Christ of Latter-day Saints (LDS Church) and was a leading Mormon theologian and writer until his death. Church membership and service[edit]
   Pratt was born in Hartford, New York, the son of Jared Pratt and Charity Dickenson. He was the younger brother of Parley P. Pratt, who introduced him to Latter Day Saint church and baptized him on Orson's nineteenth birthday, September 19, 1830, in Canaan, New York.
   Pratt was ordained an Elder several months later, on April 26, 1831, by Joseph Smith and immediately set out for Colesville, New York, his first mission. This was the first of a number of short missions in which Pratt visited New York, Ohio, Missouri, and the Eastern States. On February 2, 1832, he was ordained a High Priest by Sidney Rigdon, whereafter he continued his missions, preaching in Pennsylvania, New York, New Jersey, Vermont, New Hampshire, Connecticut, and Massachusetts.
   Pratt was a member of the original Quorum of the Twelve Apostles, called in 1835 under the direction of Joseph Smith.[5] He was ordained to this position on April 26, 1835. He served as a member of the mission of the Twelve Apostles to the British Isles between 1839 and 1841. He contributed to the mission by preaching in Scotland, and producing an early missionary tract, "An Interesting Account of Several Remarkable Visions". This tract contains the earliest known public printing of an account of Smith's First Vision and also contains material similar to that later published as the 1842 Articles of Faith.
   On his return to America in 1841, Pratt found the church membership in contention over several issues. Rumors and gossip were rife in Nauvoo, Illinois, and Pratt found the religious principle of plural marriage difficult to accept. He rebelled against Joseph Smith when a report by disaffected Mormon John C. Bennett accused Smith of proposing marriage to Pratt's wife, Sarah Pratt, which Smith categorically denied. Additionally, a story was circulating that Sarah Pratt had been involved with Bennett himself. Pratt was torn between believing his wife or Smith, and wrote, "My sorrows are greater than I can bear!" A public meeting was held where a resolution supporting Smith's character was proposed; Pratt stated that he was unable to support the resolution, to which Smith

Sources (Continued)

replied, "Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?", to which Pratt answered no. After days of Smith and the other members of the Twelve remonstrating with Pratt, they decided that he would not yield, and thus Pratt was excommunicated on August 20, 1842. Bennett claimed that Pratt and his wife were planning to leave Nauvoo and help him "expose Mormonism"; Pratt would later publish a statement in the Nauvoo Expositor to deny this claim. Pratt reconciled with Smith a few months after their falling out and requested re-baptism. Pratt was reinstated in the Quorum of the Twelve Apostles on January 20, 1843. Smith and Pratt directly discussed Pratt's wife, with Smith stating to him, "She lied about me: I never made the offer which she said I did."[6][7]

Mission president in Britain[edit]

After the death of Joseph Smith, Pratt was among the apostles that supported the leadership of Brigham Young, who determined to move his followers from Nauvoo to the Salt Lake Valley, where the LDS Church became established. After settling there with the Mormon pioneers, Pratt was called to return to Europe as a mission administrator between 1848 and 1851, during which time he also served as editor of the Millennial Star. In 1850, as mission president of the British Mission, Pratt told his missionaries that "[e]very soul in Britain should hear the gospel this year".[citation needed] Although this goal was not achieved, by the end of the year there were twice as many church members residing in Britain as in the United States.

While presiding over this mission, Pratt received a pamphlet from Lorenzo Snow entitled "The voice of Joseph" that Snow wanted translated into French to advance his missionary efforts in northern Italy. Pratt managed to make contacts with people in Paris who were willing to do this translation.[8]

Opening the Austrian mission[edit]

In 1865, Pratt was one of the first Mormon missionaries to work in Austria. Traveling with William W. Ritter, he was there for nine months, but did not baptize anyone. The missionaries were eventually expelled by the Austrian government.[9]

Migration west[edit]

Orson Pratt in 1851

Pratt was a member of Young's initial pioneer company, the "Vanguard Company", that crossed the plains to select a western site for Mormon colonization. His journals of this trip are an important Mormon history resource. As the group made their way from Missouri to Utah, Pratt acted as the company's scientific observer. He made regular readings with the company's scientific instruments, took notes on geological formations and mineral resources, and recorded information on plants and animals. He described snow on Laramie Peak on June 7, and noted that rock found on June 10, "would make excellent grindstones, being of fine grit sandstone."[10]

As a mathematician, Pratt assisted company scribe William Clayton in the design and invention of a version of the modern odometer. Intended to compute the distance traveled per day, the design consisted of a set of wooden cog wheels attached to the hub of a wagon wheel, with the mechanism "counting" the revolutions of the wheel. The apparatus, called the "roadometer", was built by carpenter Appleton Milo Harmon, and was first used on the morning of May 12, 1847.

With Erastus Snow, Pratt entered the Salt Lake Valley on July 21, 1847, three days ahead of the main body of the Vanguard company. Several days later, he preached the first sermon in the Salt Lake Valley and formally dedicated the valley to the Lord.

Family and wives[edit]

See also: Pratt family

Pratt was married to ten women. At age 57, Pratt married his tenth wife, sixteen-year-old Margaret Graham. Graham was younger than his daughter Celestia, which caused his first wife Sarah, an outspoken critic of polygamy, to lash out in an 1877 interview, “Here was my husband, gray headed, taking to his bed young girls in mockery of marriage. Of course there could be no joy for him in such an intercourse except for the indulgence of his fanaticism and of something else, perhaps, which I hesitate to

Sources (Continued)

mention.[11]”
Pratt and all of his wives and children struggled with poverty.[12]
List of 10 wives and 45 children [show]
1842 polygamy scandal and relationship with Sarah Pratt[edit]
In 1886, Pratt's wife Sarah Pratt claimed in an interview that, while in Nauvoo, Illinois, Joseph Smith was attracted to her and intended to make her "one of his spiritual wives" while Pratt was in England on missionary service.[13] To Smith's proposal, Sarah replied, "Am I called upon to break the marriage covenant ... to my lawful husband! I never will. I care not for the blessings of Jacob, and I believe in NO SUCH revelations, neither will I consent under any circumstances. I have one good husband, and that is enough for me."[14] She issued an ultimatum to Smith: "Joseph, if you ever attempt any thing of the kind with me again, I will tell Mr. Pratt on his return home. Depend upon it, I will certainly do it."[15] After Pratt returned from England, Sarah later claimed another incident occurred between her and Smith at her home. "Sarah ordered the Prophet out of the house, and the Prophet used obscene language to her [declaring that he had found Bennett in bed with her]," according to Sarah Pratt's neighbor, Mary Ettie V. Smith.[15] Sarah told her husband about the incident; Orson took Sarah's side and confronted Smith, who denied Sarah's allegation and responded that she was John C. Bennett's lover.[12] The resulting estrangement between Smith and Pratt, who stood by Sarah in preference to the denials of Smith, led to Smith warning his disciple that "if [Pratt] did believe his wife and follow her suggestions he would go to hell".[16]
However, in the local and Mormon press, Sarah Pratt was accused of having had an adulterous relationship, not with Smith, but with John C. Bennett, and numerous affidavits were printed in local and pro-Mormon Nauvoo publications,[17][18] including the leading councils of the church and from members such as Jacob B. Backenstos, a relative of the sheriff of Hancock County.
Pratt became estranged from the church and Smith. At the time, apostle Wilford Woodruff stated that "Dr. John Cook Bennett was the ruin of Orson Pratt".[19] Van Wagoner and Walker note that, on August 20, 1842, "after four days of fruitless efforts at reconciliation, the Twelve excommunicated Pratt for 'insubordination' and Sarah for 'adultery'".[20]
Pratt soon returned to the church and denounced Bennett. Van Wagoner cites a letter written by Pratt's brother Parley P. Pratt,
“Bro. Orson Pratt is in the church and always has been & has the confidence of Joseph Smith and all good men who know him .... As to Bennett or his book [The History of the Saints (1842)] I consider it a little stooping to mention it. It is beneath contempt & would disgrace the society of hell and the Devil .... His object was vengeance on those who exposed his iniquity.[12]”
Pratt wrote a postscript to his brother's letter: "J.C. Bennett has published lies concerning myself & family & the people with which I am connected".[12]
Writer, historian and philosopher[edit]
While in Illinois, Pratt acted as an instructor at the University of Nauvoo.

Second issue of The Seer February, 1853.
In Utah, Pratt's strong skills in analysis and writing led Young to assign him to produce sermons and pamphlets dealing with religious topics. Pratt wrote sixteen pamphlets in defense of LDS Church doctrines, drawing on the works of Joseph Smith and his brother Parley P. Pratt. These include "Divine Authority, or the Question, Was Joseph Smith Sent of God?" in 1848 and "Divine Authenticity of the Book of Mormon" in 1850 and 1851. His pamphlet "An Interesting Account of Several Remarkable Visions" was the first published account of the First Vision and included a list of beliefs that is similar to Smith's 1842 "Articles of Faith". In "Absurdities of Immaterialism", Pratt defended the Mormon doctrine of materiality, with reference to science, philosophy, and theology. Although these materials were primarily used in the mission field, Pratt was also a church spokesman on the topic of plural marriage. At a special conference in

Sources (Continued)

Salt Lake City in August 1852, Pratt publicly preached a sermon announcing the doctrine of plural marriage. He later published an essay in defense of the practice in 12 monthly installments in the church periodical The Seer, which provides the most complete defense of the Mormon doctrine during this period. As part of his system of Mormon theology, Pratt embraced the philosophical doctrine of hylozoism.
Pratt's views were not always without controversy. In 1865, a majority of the First Presidency and the Quorum of the Twelve Apostles of the LDS Church officially condemned some of Pratt's doctrinal writings, including some of his articles from The Seer: "The Seer [and other writings by Pratt] contain doctrines which we cannot sanction, and which we have felt impressed to disown, so that the Saints who now live, and who may live hereafter, may not be misled by our silence, or be left to misinterpret it. Where these objectionable works, or parts of works, are bound in volumes, or otherwise, they should be cut out and destroyed."[21]
Pratt acted as Church Historian and Recorder from 1874 until his death. He edited many church periodicals and helped divide editions of the Book of Mormon and Doctrine and Covenants into verses and provided footnoted cross references.
Science publications[edit]
Pratt was known as an accomplished mathematician, and had a strong interest in astronomy. He offered science-based lectures on these topics to early Mormon audiences in Utah, and published two related books. New and Easy Method of Solution of the Cubic and Biquadratic Equations was published in 1866, and Key to the Universe was published in 1879.
Death[edit]
At age 70, Pratt died of complications from diabetes in Salt Lake City. When he died, he was the last member of the LDS Church's Quorum of the Twelve who had been an original member of the 1835 Quorum.[22]
Published works[edit]
An Interesting Account of Several Remarkable Visions (1842) Project Gutenberg Kindle, epub, html, and text editions
Absurdities of Immaterialism (1849) Project Gutenberg Kindle, epub, html, and text editions
See also[edit]
Book icon
Book: Quorum of the Twelve Apostles (LDS Church)
List of people with the most children

Grave marker of Orson Pratt.

Back view of grave marker of Orson Pratt.
Notes[edit]
Jump up ^ Teasdale and Grant were ordained to replenish the Quorum of the Twelve after the reorganization of the First Presidency and Pratt's death.
Jump up ^ Smith 1994, p. 16
Jump up ^ Journal of William Clayton - excerpts online at http://www.geocities.com/Athens/Delphi/3750/Clayton_intro.html[unreliable source?]
Jump up ^ Saints' Herald 65:1044–1045
Jump up ^ Chisholm 1911.
Jump up ^ Bushman (2005), chapter 26.
Jump up ^ This brief period of disassociation with the church had a long-term consequence for Pratt. When dealing with seniority in the council after the death of Joseph Smith, Brigham Young ruled that if a council member had been disciplined and removed from the council, his seniority was based on the date of readmission. By this ruling, both apostle Orson Hyde and Pratt were moved down in seniority in June 1875. (Bergera 1992)
Jump up ^ Homer, Michael W. (2002). "Il Libro di Mormon: Anticipating Growth Beyond Italy's Waldensian Valleys" (PDF). Journal of Book of Mormon Studies. FARMS. 11 (1):

Sources (Continued)

40–44.
Jump up ^ Deseret News Church Almanac, 2005 ed. (Salt Lake City, Utah: Deseret News, 2004) p. 293.
Jump up ^ May, p. 57
Jump up ^ Van Wagoner 1986, pp. 92
^ Jump up to: a b c d Van Wagoner 1986
Jump up ^ Smith 1971, Van Wagoner 1986, Bennett 1842, Sillito 2002
Jump up ^ Smith 1971
^ Jump up to: a b Smith 1971, Van Wagoner 1986, Bennett 1842
Jump up ^ Van Wagoner 1986, pp. 77
Jump up ^ Times and Seasons 3 [August 1, 1842]: 868–878.
Jump up ^ Times and Seasons 3 [October 1, 1842]:939–940.
Jump up ^ Watson, E.J. (1975) The Orson Pratt Journals, Salt Lake City: 180.
Jump up ^ Van Wagoner, R.S. & Walker, S.C. (1982) A Book of Mormons, Salt Lake City: Signature Books ISBN 0-941214-06-0, at 212
Jump up ^ Deseret News, Aug. 23, 1865, 373; see also B. H. Roberts, Defense of the Faith and the Saints, 2:294 (1912).
Jump up ^ William B. Smith, who associated with the Reorganized Church of Jesus Christ of Latter Day Saints, was the last of the original Quorum members to die. Smith lived 12 years longer than Pratt and died in 1893.
Attribution
Wikisource-logo.svg Chisholm, Hugh, ed. (1911). "Pratt, Orson". Encyclopædia Britannica (11th ed.). Cambridge University Press.
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Smith, Andrew F. (1971). The Saintly Scoundrel: The Life and Times of Dr. John Cook Bennett. Urbana and Chicago: University of Illinois Press. p. 141. ISBN 978-0-252-02282-1..
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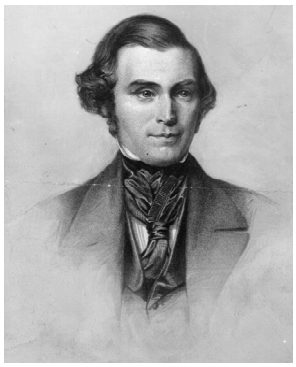
Whittaker, David J. (1994). The Essential Orson Pratt. Salt Lake City, UT: Signature Books. ISBN 0-941214-95-8." In my database, it showed Orson as being baptized live in Nauvoo, Hancock, Illinois, USA in 1830. This would have been an impossibility, since the LDS church didn´t move to Nauvoo until many years later. They would first move from New York to Ohio to Missouri, and finally Illinois, before going to Utah. This internet source from Wikipedia says Orson was baptized on his birthday in 1830 in Canaan, New York.

Individual Summary for
Orson PRATT Apostle-25155[1]



Event	Date(s)	Place	Description
Born	19 Sep 1811	Hartford, Washington, New York, USA	
Christened	29 Apr 1835	Kirtland, Geauga, Ohio, USA	
Died	3 Oct 1881	Salt Lake City, Salt Lake, Utah, USA	Diabetes
Buried	6 Oct 1881	Salt Lake City, Salt Lake, Utah, USA	
SealPar	3 Jan 1895	SLAKE	
Baptized[2]	19 Sep 1830	Canaan, Columbia, New York, USA	
Confirmation	1 Dec 1830		
Initiatory	1 Jan 1845	NAUVO	
Endowed	12 Dec 1845	NAUVO	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 08 Feb 2024 FSID: KGCQ-76Q

Parents

MRIN	Father	Mother
7170	Jared PRATT-24094	Charity DICKINSON-24095

Marriages

MRIN	Spouse	Marriage Date	Marriage Place	Sealed Date	Sealed Place
7277	Sarah Marinda BATES-20677	4 Jul 1836	Henderson, Jefferson, NY, USA	8 Jan 1846	
7270	Charlatte BISHOP-20627	1844	Nauvoo, Hancock, Illinois, U, USA		
7253	Mary Ann MERRILL-20626	27 Mar 1845	Nauvoo, Hancock, Illinois, U, USA	8 Jan 1846	NAUVO
7224	Adelia Ann BISHOP-20572	13 Jan 1846	Nauvoo, Hancock, Illinois, U, USA	13 Jan 1846	
7241	Louisa CHANDLER-20573	1846	Nauvoo, Hancock, Illinois, U, USA	17 Jan 1846	NAUVO
7211	Marian ROSS (twin)-20520	19 Feb 1852	Salt Lake City, Salt Lake, U, USA	19 Feb 1852	
7207	Sarah Louisa LEWIS-20484	21 Jun 1853	B, W, England, United Kingdom	11 Apr 1877	
7206	Juliaet Ann PHELPS-20483	14 Dec 1855	Fillmore, Millard, Utah, USA		
7205	Eliza CROOKS-20482	24 Jul 1857	L, L, England, United Kingdom	2 Mar 1858	EHOUS
7194	Margaret GRAHAM-20457	28 Dec 1868	Salt Lake City, Salt Lake, U, USA	28 Dec 1868	EHOUS

Notes

Orson Pratt Writings

(1811-1838)

Source: The Orson Pratt Journals, comp. Elden J. Watson (Salt Lake City: Elden Jay Watson, 1975), pp. 7-96.

As stated in my genealogy, I was born September 19, 1811, in Hartford, Washington County, New York. When I was about three or four years old, my parents removed from Hartford to New

Notes (Continued)

Lebanon, Columbia County, where I was sent to school for several months each year, until the spring of 1822. During this interval I often had many serious impressions in regard to God and a future state. And being very young, my parents instructed me to read the Bible, which I often did, with much interest, asking a great variety of questions concerning what I found written. It was seldom that I attended any religious meetings, as my parents had not much faith in them, and were never so unfortunate as to unite themselves with any of the religious sects.

In the spring of 1822, being in my eleventh year, I went to live with a farmer whose name was Justin Jones; this was in the neighborhood of my parents. I continued at this place until the autumn of 1823. The preceding winter, I also went to school. I next engaged to labor at farming for Mr. Church at Canaan, Four Corners, Columbia County, New York, and continued with him about seventeen or eighteen months; three or four of which I went to school, and became quite familiar with all the rules in Daball’s arithmetic. In the spring of 1825, I accompanied my oldest brother to Hurlgate, Long Island, about six miles from New York City. Here I engaged myself for one year to Mr. Greenock, a farmer; three months of which I went to school, and studied arithmetic and bookkeeping. In the spring of 1826, I was recommended by Mr. Greenock to a large cabinetmaking establishment in New York City, where I intended to remain until of age; but after tarrying a few months, I was taken violently sick and brought very low, so that my recovery, for some time, was considered doubtful. When my strength permitted, I went into the country, to Hurlgate, and tarried with my brother Anson, until the spring of 1827, when I returned to Canaan, about 150 miles north of New York City, and engaged myself to labor for seven months, on a farm for Mr. Noise; at the expiration of which, I accompanied my brothers Parley and Nelson Pratt to Lorain County, Ohio. We performed the journey by canal and boat from Albany to Buffalo, and thence by schooner up Lake Erie. I boarded with Mr. Redington during the winter and went to school.

In the spring of 1828, I started east in search of employment, came to the village of Chagrin, now called Willoughby, Ohio, where I labored a few months at a hotel; the most of my time being occupied at farming. I also labored a few months at farming for Mr. Norris, a few miles east of Painesville. In the autumn of this year, I performed a lengthy journey of some six or seven hundred miles to the state of Connecticut, where I labored a short time; and then took a steamboat for New York City, and thence to Long Island, and resided, during the winter, with my brother Anson.

In the spring of 1829, I again returned to Canaan, and commenced farming for Mr. Haight. The following winter I spent four months at a boarding school or academy, during which I made myself thoroughly acquainted with geography, grammar, and surveying.

In the spring of 1830, I engaged myself to Mr. Joshua Lord, with whom I tarried and labored on a farm, until the following October. This was in Canaan only one or two miles from the old homestead of my grandfather, Obadiah Pratt.

From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding place; but through the grace of God, I was kept from many of the evils to which young people are exposed; the early impressions of morality and religion, instilled into my mind by my parents, always remained with me; and I often felt a great anxiety to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829. I then began to pray very fervently, repenting of every sin. In the silent shades of night, while others were slumbering upon their pillows, I often retired to some secret place in the lonely fields or solitary wilderness, and bowed before the Lord, and prayed for hours with a broken heart and contrite spirit; this was my comfort and delight. The greatest desire of my heart was for the Lord to manifest his will concerning me. I continued to pray in this fervent manner until September, 1830, at which time two elders of the Church of Jesus Christ of Latter-day Saints, came into the

Notes (Continued)

neighborhood, one of which was my brother Parley. They held several meetings which I attended.

Being convinced of the divine authenticity of the doctrine they taught, I was baptized September 19, 1830. This was my birthday, being nineteen-years old. I was the only person in the country who received and obeyed the message. Shortly after my baptism the elders left.

In October, 1830, I traveled westward over two hundred miles to see Joseph Smith, the Prophet. I found him in Fayette, Seneca County, New York, residing at the house of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of November, the Prophet Joseph inquired of the Lord for me, and received the revelation published in the Doctrine and Covenants, Section 1vi (now Section 34.)

"My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

2 the light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

3 Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;

4 And blessed are you because you have believed;

5 And more blessed are you because you are called of me to preach my gospel-

6 To lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming.

7 For behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory,

8 And it shall be a great day at the time of my coming, for all nations shall tremble.

9 But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and spare not, for the Lord God hath spoken. Therefore prophesy and it shall be given by the power of the Holy Ghost.

11 And if you are faithful, behold, I am with you until I come-

12 And verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen."

On the 1st day of December, 1830, I was confirmed and in accordance with the word of the Lord, I was ordained an elder under the hands of the Prophet. My first mission was to Colesville, Broome County, New York, where I commenced to open my mouth in public meetings, and teach the things of God, as the Holy Ghost gave me utterance. The same month I returned from Colesville to Fayette, accompanied by Hyrum Smith. On the 2nd of January, 1831, I attended a conference at the house of Father Whitmer; and soon after Elder Samuel H. Smith and myself commenced laboring for one of the Saints, by the name of Joseph Coe, to assist

Notes (Continued)

him in making preparations to remove to Ohio according to the revelation given at the conference on the 2nd of January. And in a few weeks, Elder Samuel H. Smith and myself started on foot for Kirtland, Ohio, a distance of several hundred miles, to which place Joseph, the prophet, had just previously moved.

During the spring of 1831, I traveled on a short mission of about one month with Lyman Wight, going about one hundred miles, west of Kirtland, preaching the gospel wherever we were led by the spirit of truth. After which I united in the ministry with my brother Parley and preached some in Rome and also in Thompson where the Saints from Colesville were temporarily located; in the latter place I tarried some five or six weeks and labored with my hands.

In June a revelation was given commanding many elders to travel two by two from Ohio to the western boundaries of Missouri, among whom my brother Parley and myself were called by name, and commanded to travel together. On our way we held about fifty meetings and baptized five in Peru, Delaware County, Missouri; the next day I was taken with the chills and fever which confined me to my bed a few weeks.

About the first of October, though still weak and feeble, I started on foot for Ohio, in company with Asa Dodds, preaching by the way, as commanded of the Lord through the Prophet.

Brother Dodds stopped in Indiana, but I continued my journey, although suffering much from the ague. Towards the close of the year I arrived in Hiram, Portage County, Ohio, where the Prophet then resided.

About the 1st of January, 1832, I went to Kirtland, attended many meetings, visited disorderly members with Elder Cahoon, called church meetings and excommunicated several. I then returned to Hiram, united in the ministry with Elder Lyman E. Johnson, and started for Lorain County, Ohio, where we preached in the regions around, until the general conference held at Amherst, Lorain County, on the 25th of January. At this conference, the Prophet Joseph was acknowledged President of the high priesthood, and hands were laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings which he had formerly received. I was appointed to preside over the elders and was set apart and ordained by Sidney Rigdon. At this conference, by the request of the priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the elders to missions, among whom, Elder Lyman E. Johnson and myself were named and appointed on a mission to the Eastern States. (See Doctrine and Covenants, Section 1xxxviii now Section 75.)

The next day after conference we left Amherst, and in a few days found ourselves in Hiram.

February 2nd, 1832. On this day, by the counsel of the Prophet, I was ordained a high priest under the hands of Sidney Rigdon.

February 3rd. Elder L. [Lyman] E. Johnson and myself started on our eastern mission, traveling, as usual, on foot, without purse or scrip, and carrying our change of clothing in our hands. We traveled in an easterly direction through Ohio, Pennsylvania, New Jersey, New York City, to Hurlgate, on Long Island, preached thirty times in towns and villages on the way, where they previously had never heard the gospel. In the town of Blakesley, Luzerne County, Pennsylvania, we baptized four, and ordained one of them, namely, Asbury Secor, a priest. At Hurlgate, near the last of March, I baptized and confirmed my oldest brother, Anson Pratt. From this place we traveled north, visited Canaan, Columbia County, New York; saw my parents. We then traveled northeast through the southern part of Vermont into New Hampshire, proceeded up the eastern shore of the Connecticut River to Bath, preaching wherever we were led by the Spirit; while journeying from Long Island to Bath held five meetings.

Notes (Continued)

We tarried twenty-six days in the regions round about Bath, held twenty-one meetings, and baptized fifteen, among whom were Orson Johnson, Hazen Aldrich, Amasa Lyman, John Duncan, and Daniel S. Miles.

May 14. We traveled north, and came to the town of Charleston in Vermont; tarried ten days; preached seven times in this region, baptized fourteen, among whom were Winslow Farr, William Snow and Zerubbabel Snow. In these parts the Lord wrought by our hands many miracles of healing.

May 25. We went about thirty miles northwest to the town of Troy; tarried nineteen days; held sixteen meetings in these regions; baptized eighteen in the town of Jay, and then started back to Charleston.

June 15. Arrived among our brethren in Charleston; tarried eleven days, held six meetings; baptized eleven, one of whom was John Badger. Then went south a few miles and held eleven meetings; here the Lord healed a lame woman whom we baptized.

July 4. Again visited Bath; tarried three days; preached twice; baptized four; ordained Hazen Aldrich an elder.

July 9. Started again for Charleston; tarried six days, attended three meetings; baptized one, ordained John Badger an elder, William Snow a priest, and Winslow Farr a teacher and then traveled to the town of Jay, and held two meetings; we next returned to Bath, held two meetings, and ordained John Duncan a teacher.

July 30. We departed from Bath and went to the town of Benson, about five days' journey; we tarried in this region about twenty-five days, held fourteen meetings in various towns and villages; baptized two, and attended a conference.

[August 10. We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two others were ordained, one an elder,and the other a priest. Brethren, O. [Orson] Pratt and L. [Lyman] Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy. Brother Collins and others from Essex County, New York, (where there are about forty disciples), were also present. (Letter from Simeon Carter to Brother Sidney, EG&MS p. 46)]

August 28. We started a journey of over one hundred miles to the south part of Connecticut where we arrived on the first of September; commenced preaching in the towns round about; tarried twenty-three days; held eleven meetings in the town of Madison, and six in the town of Killingsworth; baptized ten; and ordained one of them, namely Willard Woodstock, an elder.

September 24. Started on a return journey to Benson; arrived in five days; tarried in Benson a few days; held four meetings.

October 2. Went on board of a vessel and sailed seventy miles down Lake Champlain; landed at Port Kent on the west shore, and then traveled about thirty miles to Moerstown, New York, where we found one of our brethren, Ira Ames; held three meetings in this region.

October 8. Recrossed the lake into Vermont; the next day preached in Franklin village; two days more brought us to the town of Jay, where we held three meetings.

October 15. Started for Bath; called at Charleston and held two meetings.

October 20. Arrived in Bath, stopped five days; held six meetings in the neighboring towns;

Notes (Continued)

baptized one, and ordained John Duncan a priest; and William Snow from Charleston being present, we ordained him an elder.

October 26. I started in company with Elders L. [Lyman] E. Johnson, Hazen Aldrich, and William Snow and traveled west some three or four hundred miles a portion of which we rode on a canal boat, where I preached to the passengers.

November 8. Arrived in Spafford, Onondago County, New York, at which place there was a branch of the Church; here we tarried six days; held five meetings, one of which was a conference; eleven elders present; baptized eight, among whom were Allen Holcomb, whom we ordained an elder, Libbeus T. Coon and Mahew Hilman. Elder L. [Lyman] E. Johnson here united in the ministry with Hazen Aldrich and started for Ohio. I united in the ministry with Elder William Snow and started eastward, preached in the villages of Vesper, Tully, and Fabius, in the latter place tarried six days; baptized two, namely, Samuel and Jemima Newcomb.

November 23. Traveled eleven miles; preached twice in Casinovia; then traveled six days to the town of Day, Saratoga County, where we tarried seventeen days; held fifteen meetings.

December 20. We started for Bolton on the west shore of Lake George; here was a branch of the Church; we tarried ten days; held ten meetings; baptized ten persons.

December 31. Ordained Silas T. Gardner an elder, and then started for Benson in Vermont; held one meeting in Benson; and then pursued our journey to Bath about 100 miles distant.

January 8, 1833. Arrived in Bath; I tarried nine days; William Snow having gone to Charleston; held five meetings, then visited the church at Charleston; held one meeting; returned to Bath and held two meetings.

[January 23, 1833. The following letter was written by Orson Pratt to the editor of The Evening and the Morning Star. (E&MS p. 78)

Bath, New Hampshire, January 23, 1833.

Dear brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston, Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where Brother Lyman (Johnson) baptized eight: he then, in company with Brother Hazen Aldrich, started for Ohio; and I, in company with Brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ, Orson Pratt.]

January 28. Started for Ohio.

February 2. Arrived in Bolton; tarried four days, held three meetings; baptized two; ordained John Tanner a priest, and then pursued my journey several hundred miles west.

Notes (Continued)

Within about 150 miles of Kirtland, I fell in company with D. [David] W. Patten and Reynolds Cahoon, tarried and held four meetings with them, and then proceeded on my journey to Kirtland, where I arrived February 17, 1833, having been absent on this eastern mission one year and fourteen days, during which we traveled on foot near 4,000 miles, attended 207 meetings mostly in places where they had not heard the word; baptized 104 persons and organized several new branches of the Church.

February 18. Washed my hands and feet as a testimony unto the Lord that I had warned this wicked generation, and that my garments were clean of their blood, and on the same day I was admitted into the School of the Prophets. During my attendance at this school, I boarded with the Prophet Joseph [Smith], from whom I received much good instruction. On the Sabbath days I continued preaching in various places.

Elder Lyman E. Johnson and myself, having received a commandment, through the Prophet, to visit the churches and preach in the Eastern States, left Kirtland on the 26th of March to fill our mission. We arrived in Bath, New Hampshire, on the 7th June, having attended forty-four meetings by the way, and baptized thirteen.

June 8. Met in conference in Bath; present, high priests 4; elders, 8; priests, 2. At this conference, Elders Willard Woodstock, Harlow Redfield, William Snow and Hazen Aldrich were ordained high priests; Henry Harriman was ordained an elder, and Daniel Carter, a member, was ordained a priest, the ordinations being administered under my hands. During the next six days we held meetings in the towns round about.

June 11th, 1833. Brother Lyman Johnson and I left Bath and went to the village of Flanders, and I preached upon the subject of more revelations and miracles and the new covenant.

On the 12th preached about five miles distant in the town of Waterford upon the subject of more revelations and miracles.

On the 13th preached in the town of St. Johnsbury upon the scattering of Israel and more revelations and miracles at their gathering.

[June 14. – Elder Lyman E. Johnson went to Charleston, and continued laboring in St. Johnsbury and the adjoining towns. (MS 27:72)]

June 14th. We concluded to separate for a season. Brother Lyman [Johnson] went to Charleston and continued laboring in the adjoining towns, and I tarried at St. Johnsbury, and held a meeting in the afternoon of the same day and preached the gospel.

June 15th. I went to visit Mr. Harvey’s family and conversed with and found them some believing. A young woman was there whose name was Emily Harvey. She had been sick about 12 weeks and vomited much blood; and it was supposed by many that she could not live many days. She was desirous that I should pray for her that she might be healed, at the same time covenanting before God to obey the gospel. Therefore I prayed for and laid my hands upon her in the name of Jesus Christ and she was immediately healed.

The same day I held a meeting in St. Johnsbury, east village, and but few attended.

The 16th being the Sabbath, I held two meetings in the town of Kirby; and preached the gospel and prophecies. The same day I preached in St. Johnsbury upon the thousand years of rest.

[June 18. – I baptized six, namely, Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates, Mary Gates and Emily Harvey, the last person named having been healed three days before by the power of God. After this I held thirty-five meetings in different counties in northern

Notes (Continued)

Vermont, and baptized eight; returned to St. Johnsbury. (MS 27:72: see also HR p.163)]

On the 18th I attended a meeting in the same place. Brother Zerubbabel (Snow), having returned from the west, preached. After meeting I baptized six whose names are as follows: Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates and Emily Harvey; the last named person having been healed three days before, by the power of God.

In the evening we came together and held a confirmation meeting.

June 19th. I called at the house of Mr. Jenkins and prayed with and laid my hands upon two persons, one of whom was sick and the other lame. The same day I went to Danville and tarried with Mr. Dudley Swaysey.

June 20th. I preached at the Varney schoolhouse upon the first principles of the gospel.

On the 21st I preached at Goss's schoolhouse upon the scattering of Israel and the miracles that are to be wrought at their gathering.

June 22nd. Preached at the Varney schoolhouse upon the gifts in the Church of Christ.

The 23rd being the Sabbath, I held two meetings in Mr. Roberts' barn, and a large congregation of people attended. I preached upon the restoration of Israel and the blessings on Joseph. I was invited to tarry through the night with Mr. Kelsey, whose wife lay sick of a disease with which she had been afflicted five or six years. She covenanted to obey the gospel if the Lord would heal her. I prayed for and laid my hands upon her in the name of Jesus, and she began to recover, and a few days after was baptized.

On the 24th I preached at the Vincent schoolhouse in St. Johnsbury upon the difference between faith and knowledge. There was a priest present who opposed.

June 25th, I preached in the same place upon the 29th Chapter of Isaiah and the new covenant. I was again opposed by the priest.

On the 26th preached in Mr. Roberts' barn upon the priesthood.

June 27th. Preached at Varney schoolhouse upon the thousand years of rest.

The 28th. Preached at Goss's schoolhouse upon the new covenant. After meeting I baptized two, viz., Joseph Swasey and Dudley Swasey.

June 29th. Preached at Stephens' schoolhouse upon the first principles of the gospel.

The 30th being the Sabbath, I held two meetings at the courthouse in Danville Village, and preached upon the first principles of the gospel and the gifts.

July 1st. Preached at Leavensworth schoolhouse in the town of Wheelock upon the first principles of the gospel.

On the 2nd I preached in the town of Lindon at Squabble Hollow upon the subject of more revelations and miracles, the 29th chapter of Isaiah and the two sticks.

July 3rd. Preached at the Leavensworth schoolhouse upon the difference between faith and knowledge. After meeting I was sent for to visit the sick. I prayed for and laid my hands upon a sick person by the name of Swasey.

July 4th. I went to visit Mrs. Kelley who was sick with a disease with which she had been

Notes (Continued)

afflicted nine or ten years. After I had prayed I laid my hands upon her in the name of Jesus, and she was healed.

July 5th. Preached at Varney's schoolhouse, and one was baptized, viz., Lucena Caples. About this time Dudley Swasey denied the faith and became a great opposer.

July 6th. Preached at the Kelsey schoolhouse upon more revelations and miracles and something concerning the priesthood.

The 7th being the Sabbath, I started in company with Brother Lyman [Johnson] and went to Craftsbury Village. I preached upon the priesthood and more revelations and miracles, the 29th of Isaiah and the two sticks.

July 8th. I went to Albany Centre and Brother Lyman [Johnson] went to labor in another region.

July 9th. I preached at Albany Centre upon the first principles of the gospel.

July 10th. Preached at the Fuller schoolhouse in Irisburg upon the first principles of the Gospel.

On the 11th preached at the log schoolhouse in Irisburg upon the gifts.

July 12th. Preached at Albany Centre upon the gifts.

July 13th. Preached at the Mayfield schoolhouse in the town of Craftsbury upon the gifts.

The 14th being the Sabbath, preached in the same place upon the prophecies, expounding the 29th, 49th and last chapters of Isaiah, the 37th of Ezekiel, the blessings on Joseph, etc., also the scattering of Israel and the 11th of Romans.

July 16th. Preached at the fuller schoolhouse in Irisburg upon more revelations and miracles, the 29th and 49th chapters of Isaiah, and the 57th of Ezekiel.

On the 18th preached in Jay upon the 2nd chapter of Daniel, on the gifts and the priesthood.

[July 19. – Started for Charleston. (MS 27:72)]

July 20th. Preached in Potter (or Potten), Canada, upon the gathering of Israel and more revelations and miracles, the 29th and 49th chapters of Isaiah and the two sticks.

The 21st being the Sabbath, preached in Jay in the forenoon upon the two places of gathering, the second coming of Christ, the thousand years of rest, the new heavens and earth. In the afternoon I held a meeting with the brethren and administered the sacrament.

July 22nd. Baptized four, viz.: Samuel Hadlock, Almira Hadlock, Robert Huntress, Hulday Huntress. The same day I left Jay for Charleston and went from thence to St. Johnsbury.

[July 24. – Attended Conference at Charleston. Elder Orson Johnson and John Badger were ordained high priests. Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests; and Horace Evans was ordained a teacher, the ordinations being under the hands of Lyman E. Johnson. After attending five meetings, I left for Danville. (MS 27:72)]

[July (2)6. – Preached in St. Johnsbury and baptized Sally Snow. (MS 27:72)]

Notes (Continued)

July 26th. Preached at that place upon the difference between faith and knowledge, and baptized Sally Snow.

[The 28th, preached and baptized Susan Briant. After this held sixteen meetings in the towns around and baptized seventeen, the most of whom lived in Danville. Many were healed, through the ordinances, by the power of God. (MS 27:72)]

The 28th being the Sabbath, I preached in the forenoon at the same place upon the new covenant, and read the teachings of Christ on the gathering of Israel; and baptized Susan Briant. On the same day I went to the village at Lindon Corner and preached upon the scattering of Israel and the 29th chapter of Isaiah.

July 30th. Preached at the Varney schoolhouse in Danville upon the second chapter of second Thess., and upon the government of the Church; and one came forward and was baptized, viz., Abram Leach, a lame man.

August 1st. Preached at Danville Village upon the fulfillment of prophecy from Abram to the present day and more revelation at the gathering of Israel.

August 2nd. Preached at Stephens' schoolhouse upon the new covenant.

August 4th. Being the Sabbath preached in the forenoon at Varney's Barn upon the parable of the vineyard; and in the afternoon preached upon the necessity of a new translation of the Bible and also something concerning the priesthood; and after meeting baptized and confirmed two, viz.: Abigail Swasey and Aphia Dow. Then I was invited to go and visit a sick woman. After conversing with her and also those who were present I prayed for and laid my hands upon her and she was some better. The same hour her husband and also another man arose and we went to the water and they were baptized and confirmed. Their names were Asa Glines and Reuben Daniels.

August 5th. Preached in Barnet at the Clefford schoolhouse upon the first principles of the gospel.

August 6th. Preached at Danville Village in the courthouse upon the 29th and 49th and last chapters of Isaiah and the 37th chapter of Ezekiel.

August 7th. Prayed for and laid my hands upon a young woman who was sick, and the Lord healed her; and a few days after she was baptized.

August 8th. Preached at the Clefford schoolhouse in Barnet upon the gifts.

August 9th. Preached at the Dickson schoolhouse in Danville upon the first principles of the gospel.

August 10th. Preached at the schoolhouse near Kelseys upon the resurrection and millennium or thousand years of rest.

August 11th. Being the Sabbath preached at the Varney schoolhouse upon the future state of the righteous and the wicked, the different degrees of happiness and misery, and then went to the water and baptized eight, viz.: John Sprague, Addi Kelley, Moses Bacheldor, Abigail Randal, Martha Nichols, Philura Caples, Lucinda Sanborn, and Roxana Glines. In the afternoon I went to the Danford schoolhouse in Danville and preached upon the priesthood.

August 15th. Preached at the Dickson schoolhouse in Danville upon the subject of more revelations and miracles at the gathering of Israel and the 29th of Isaiah.

Notes (Continued)

August 16th. Preached at the Clefford schoolhouse in Barnet upon the Millennium.

August 18th being the Sabbath, held a meeting with Brother Lyman (E. Johnson) at Brother Robert's house in the forenoon. In the afternoon I preached at the Varney schoolhouse upon the two places of gathering, the Jews to gather in unbelief, the Saints at Mount Zion. After preaching baptized three, viz.: Jacob Rust, Nancy Whittle, and Matilda Caples. The next day left Danville for Charleston.

August 21st. Attended a prayer meeting in Charleston.

August 24th. Attended a conference at which there were several ordained to various offices under the hand of Brother Lyman E. Johnson. Two elders, Orson Johnson and John Badger, were ordained high priests; three priests, Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; three members, Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests, and one member, Horace Evans, was ordained teacher. In the afternoon of the same day the whole church met together and improved upon their gifts.

August 25th being the Sabbath, I preached in Charleston upon the subject of the Millennium and in the afternoon of the same day I attended a prayer meeting. August 26th. In the forenoon the Church at Charleston, with some other brethren from other towns, met together and called upon the Lord, and the Lord heard their prayers and moved upon his servant, Lyman [Johnson], by the power of the Holy Ghost, to seal them up unto eternal life, and after this the brethren arose on by one and said that they knew that their names were sealed in the Lamb's Book of Life, and they all did bear this glorious testimony save two or three. The same day we left Charleston and I traveled to the town of Wheelock.

August 27th. I held a meeting at Levensworth schoolhouse and preached upon the 29th chapter of Isaiah, the two sticks, and the blessings on Joseph.

[Aug. 31. – Ordained Jacob Rust an elder; tarried three days longer; held three meetings and baptized three, and then went to Bath; held five meetings in the adjoining towns, and baptized three. (MS 27:72)]

August 31st. Held a meeting with the church at Brother Roberts' and instructed them concerning the order of the Church; and all the brethren and sisters present seemed to be much engaged. During the meeting, after obtaining the voice of the Church, I ordained Brother Jacob Rust an elder in the Church of Christ, and then administered the sacrament.

September 1st, being the Sabbath, I preached at the Varney schoolhouse and the meeting continued upwards of three hours. I preached upon the subject of miracles being wrought for the confirmation of believers and also upon the priesthood and the necessity of the continuation of the gifts in the Church of Christ. After I got through there were one or two men arose and opposed the truth, but all the rest of the congregation were generally favorable; and the opposition of these few individuals only served to strengthen the faith of the people in the truth. There were three who came forth and were baptized, viz.: James Thompson, Marinda Ruse and Sister Kelley. We then held a confirmation meeting.

September 2nd. Went to Bath.

September 4th. Brother Lyman [Johnson] and I went to Sandoff and held a meeting and preached upon more revelations and miracles at the gathering of Israel and gifts in the Church.

September 5th. Held a meeting in the same place and preached upon the new covenant and after meeting baptized two, viz.: Sophronia Sawyer and Mary Sawyer; and in the evening held a confirmation meeting.

Notes (Continued)

September 6th. In the forenoon baptized Isaac Jones; and in the afternoon held a meeting at Mr. Spooners, and preached on the blessings of Joseph, the two sticks, the 29th chapter of Isaiah.

September 7th. Went to Bath.

[Sept. 8. – Held two meetings in Bath. Brother Horace Cowan ordained an elder under the hands of Lyman E. Johnson. (MS 27:72)]

September 8th. Being the Sabbath we held a meeting in the forenoon and also one in the afternoon, and Brother Lyman (E. Johnson) ordained Brother Horace Cowen, an elder, and laid hands upon the little children and blessed them in the name of the Lord, and administered the sacrament, and sealed up the church unto eternal life.

[Sept. 9. – I left Bath for Kirtland; held some meetings by the way. (MS 27:72)]

September 9th. I departed from Bath for Kirtland.

September 13th. Arrived at Bolton.

September 14th. Attended a prayer meeting in the evening.

September 15th. Being the Sabbath I preached upon the gathering of the Jews in unbelief, the gathering of the Saints, and baptized one, viz.: Abby Jane Smith.

September 16th. I left Bolton for Kirtland and providentially came across [brother?] ether Lyman in Utica. We both took the stage until we came near to Geneseo. We then went to visit the Church in that place and some of the brethren received not our teachings, among whom was Brother Landen, a high priest.

September 22nd. Being the Sabbath preached upon the gathering of the Jews in unbelief, the vision, etc.

September 23rd. We continued our journey.

[Arrived in Kirtland September 28th, having been absent six months, during which I travelled about 2000 miles, attended 125 meetings, and baptized upwards of 50 persons. (MS 27:72)]

September 28th. We arrived in Kirtland, having been absent six months, during which time I had traveled about 2,000 miles, attended 125 Meetings and baptized upwards of fifty persons.

September 29th. Being the Sabbath attended a meeting at Kirtland. Brother Oliver Cowdery preached.

[I remained in Kirtland about two months, labored on the house of the Lord and printing office thirty days; the most of the time boarded with the Prophet. (MS 27:72)]

I tarried in Kirtland until the twenty-seventh of November, during which time I labored 30 days upon the house of the Lord and printing office, and five and a half days for Brother Joseph, at whose house I boarded (with the exception of one week that I boarded at Father Johnson’s). I did chores night and morning for my board at Brother Joseph’s. Received one pair of cowhide boots of the committee, price $3.50. During the time that I tarried in Kirtland I attended several councils and meetings and preached once in Kirtland upon the gathering of the Jews and also Saints.

Notes (Continued)

[Nov. 27. – Elder Lyman E. Johnson and myself started to visit some of the eastern churches, having been set apart by a Council of High Priests for that purpose. (MS 27:73)]

November 27th. Brother Lyman and I, having been set apart by a council of high priests to visit the churches, accordingly took our leave of Kirtland and went to Springfield.

December 1st. Preached in Springfield upon the gospel.

December 2nd. Went to Elk Creek and attended a church meeting, Brother Zebedee being present. Two were cut off from the Church.

December 3rd. Went to Springfield.

December 4th. We attended a church meeting in Springfield and settled some difficulties among the brethren.

December 5th. Attended another church meeting in the same place and cut off from the Church Brother Tiler.

December 6th. Preached at Elk Creek.

December 8th. Being the Sabbath preached at the same place upon the two places of gathering. [Dec. 11. – Held a conference in the evening at Elk Creek; settled some difficulties between the elders; Amasa Lyman ordained a high priest–under the hands of Lyman E. Johnson. From Kirtland to this place we had held seven meetings. (MS 27:73)]

December 11th. Held a conference in the evening and regulated some difficulties existing between Henry Dighton and Harrison Sagers, and also between Zebedee Coltrin and Moses Martin.

Brothers Harrison and Moses were found to be under condemnation, but after confessing, were permitted to retain their offices. Brother Lyman E. Johnson also ordained Brother Amasa Lyman to the office of high priest.

December 12th. Brother Lyman, Amasa and I left Elk Creek and came to Westfield.

December 15th. Being the Sabbath preached unto the church in Westfield upon the Word of Wisdom; in the afternoon preached at the lake; in the evening met with our brethren and held a prayer meeting.

[Dec. 16. – We went to Silver Creek; tarried eight days; held eight meetings in the adjoining towns, then left for Geneseo, where we held a conference,and preached much in the adjoining regions. After which I went to Waterloo, near where the Church was first organized, where I arrived on the 17th of January 1834. (MS 27:73)]

December 16th. Left Westfield and traveled about one mile. We met Brother John Murdock on his return from Shenango Point, and he turned about and went with us to the east. We came to the church at Silver Creek the same day.

December 17th. Brother Lyman left Silver Creek in company with Brother Amasa for Pennisburg, and Brother John and I tarried at Silver Creek waiting for some clothes to be made.

December 18th. We preached at Fayette Village upon the first principles of the gospel.

December 19th. Preached at Stebbins’ schoolhouse upon the first principles of the gospel.

Notes (Continued)

December 20th. Preached at Forrestville Village.

December 21st. Preached at Fayette Village upon the new covenant and something concerning the priesthood.

December 22nd. Being the Sabbath we attended meeting in Fayette in the forenoon and heard a Methodist preacher by the name of I. H. Jacket preach against the Church of Christ; in the afternoon we held a meeting among the brethren and they renewed their covenants before God to be more faithful, and we administered the sacrament and held a prayer meeting in the evening.

December 23rd. Held a meeting in Fayette Village in defense of the truth in which we investigated the several arguments brought forth against it the day preceding by the Methodist priest.

December 24th. Being the Sabbath we attended a meeting with our brethren at Geneseo. We went into the schoolhouse before meeting began; but Brother Landen did not ask us to preach, but preached himself. However, Brother John did say a few words to the congregation after Brother Landen had got through. After meeting we went to visit Brother Landen and found that he still rejected the vision and said that it was of the devil. In the evening Brother Murdock preached upon the priesthood.

December 30th. Brothers Lyman and Amasa arrived.

December 31st. We met in conference at which the following official members were present, viz.: high priests: Lyman Johnson, Orson Pratt, John Murdock, Amasa Lyman; elders: Joseph Young, Roger Orton, Chester L. Heth, Oliver Granger; priests: Hiram Straten; teacher: Edward Bosley. Conference organized by appointing Lyman Johnson Moderator and Orson Pratt clerk. Opened with prayer by Brother Lyman and then proceeded to examine into the case of Brother Ezra Landen, a high priest. We had previously visited Brother Landen and endeavored to reason with him but in vain. He also had been warned to attend the conference but would not attend and treated us with contempt and ridicule. After his case was duly examined by the conference and some points of the revelations read and explained touching his situation, the conference were requested to give their decision. They unanimously gave their voices against him and he was cut off from the Church. The same day we demanded his license but he refused to give it up.

Brother Hiram Straten, a priest, was sharply rebuked by the conference for being unwise in many things. The conference decided that seven or eight of the official members present should go two by two and visit several members of the Church in this vicinity and examine into their situation and notify them to appear at the next meeting appointed on the Thursday following. The conference closed.

January 1st, A. D., 1834. This day I felt some of the effects of the fever and ague.

January 2nd. The Church met according to previous appointment. Four high priests and three elders were present. After the meeting was opened we explained the reasons why E. Landen was cut off. The following persons requested their names to be taken from the Church record of names, viz.: Lester More, Daniel More, Letitia Bosby, Aaron Clark, Rodman Clark, Polly Kelly. The Church therefore were called upon to raise their hands against them and they were cutoff.

January 3rd. Attended a meeting at the Brick Schoolhouse in Avon. Brother Amasa preached.

January 5th. Being the Sabbath, preached at the schoolhouse near Brother Orton’s upon the vision.

Notes (Continued)

January 6th. Held a church meeting and the following persons were cut for disbelieving the work and bad conduct: Hannah More, Albert More, Masy More, John Bosely, Ruby Landen, John Heth.

January 9th. Attended a prayer meeting at Brother Bosley's.

January 10th. Preached near Wadsworth Mills upon the new covenant.

January 11th. Met in church meeting. Eight were cut off, viz.: Wm. More, John B. Dicker, Christeen Dicker, Polly Clark, Mariah Clark, Elias Orton, Robert Hawes and Polly Hanes.

January 12th. Being the Sabbath preached at the schoolhouse near Mr. Beaman's upon the two places of gathering. In the afternoon attended a meeting at the schoolhouse near Brother Orton's. Brothers Lyman and Amasa preached.

January 14th. I preached at the village of Lima upon the scattering and gathering of Israel, proving from the scriptures that there must be more revelations and miracles and that the Lord would lift up a standard and set a sign among them; I also said something about the two sticks.

January 15th. Preached at Mendon village upon the first principles of the gospel and the power of godliness.

January 16th and 17th. I rode on horseback to Brother Chamberlain's near Waterloo, near where the Church was first organized.

January 18th. Preached at the schoolhouse near his house upon more revelations and miracles, and also the gifts in the Church of Christ.

January 19th. Being the Sabbath, preached again in the same place upon the two places of gathering, the Second Coming of Christ, the Millennium, and the Saints coming into possession of the earth to inherit it forever and ever.

[Jan. 20, 1834. – I started for Kirtland, preaching by the way. (MS 27:73)]

January 20th. Brother Chamberlain committed to my trust one hundred dollars to be sent to Kirtland for the assistance of the brethren, and the same day I rode to Lima. In the evening attended a meeting, and Brother John preached.

January 21st. Rode to Brother Bosleys.

January 23rd. We met in a church meeting and two were cut off at their own request, viz.: Levi Bartlet and Elizabeth Bartlet.

January 26th. Being the Sabbath we attended a meeting among the brethren at Geneseo. I preached upon the Word of Wisdom.

January 29th. I left Geneseo and came to Warsaw. Brother Isaac Whitley gave me $9.20 towards getting me a cloak.

February 1st. Left Warsaw in company with Brother Lyman and came to the Church at China, and in the evening held a meeting.

February 2nd. Being the Sabbath, presided at China.

February 3rd. Left China for the West. Arrived at Silver Creek on the 5th.

Notes (Continued)

February 6th. Brother Lyman took the stage for Kirtland. I tarried at Silver Creek and preached among the brethren the same evening.

February 7th. I preached at Stebbins' schoolhouse upon the literal fulfillment of the prophecies from the days of Abram down to the present time, upon Jew and Gentile, and also more revelations and miracles at their gathering.

February 8th. Preached at Bush's schoolhouse upon the first principles of the gospel and the fourth chapter of Ephesians. There were two or three priests present, one of whom (being a Methodist) arose up after I had got through and opposed. After he had sat down I again arose in order to expose his folly, but he being ashamed and enraged would not await for me to get through; but arose up and began to speak in order to make a noise, and thus break up the meeting. On account of this I was obliged to stop before I had answered his arguments, and nearly all the people in the house appeared to be disgusted with his proceedings.

February 9th. Being the Sabbath, I preached among the brethren upon Christ's Second Coming, the thousand years of rest, and the Saints inheriting the earth forever and ever. In the afternoon administered the sacrament; in the evening attended a prayer meeting.

February 11th. Took the stage for Kirtland.

[February 13. – Arrived in Kirtland, Elder Lyman E. Johnson having arrived a few days before me. I had been absent two months and a half, travelled about 1000 miles, and attended 37 meetings. (MS 27:73)]

February 13th. Arrived in Kirtland and attended a council the same evening. I had been absent about two months and a half; had traveled about 1,000 miles, and attended 37 meetings.

February 16th. Being the Sabbath, attended a meeting in Kirtland.

February 17th. Attended a council.

February 19th. Attended a council.

February 20th. Attended a council.

[February 20. – The high council met this evening to determine concerning the elders going out to preach.

Minutes of the High Council.

The president opened the council by prayer.

At a church meeting, held in Pennsylvania, Erie County, and Springfield township, by Orson Pratt and Lyman E. Johnson, high priests, some of the members of that church refused to partake of the sacrament because the elder administering it did not observe the Word of Wisdom to obey it. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six councilors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding office in the Church, after having it sufficiently taught him.

Notes (Continued)

Councilors Samuel H. Smith, Luke S. Johnson, John S. Carter, Sylvester Smith, John Johnson and Orson Hyde, were called to speak upon the case then before the council. After the councilors had spoken, the president proceeded to give the decision:

No official member in this church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it; which decision the council confirmed by vote.

The president then asked if there were any elders present who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the Spirit required the elders to go there. It was, therefore, decided by the council, that Lyman E. Johnson and Milton Holmes should travel together into Canada; that Zebedee Coltrin and Henry Herriman travel together into Canada; and that Jared Carter and Phineas Young travel together, if they can so arrange their affairs at home as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances would permit, and that he could travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can; and that Elder Brigham Young should travel alone, it being his own choice; also that James Durfee and Edward Marvin should travel together eastward; that Sidney Rigdon and John P. Greene go to Strongville, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held at Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, OLIVER COWDERY, CLERKS

(DHC 2:34-35)]

[February 22. – I preached about four miles east of Cleaveland [Cleveland]. (MS 27:73)]

February 22nd. Held a meeting about four miles east of Cleveland. Preached upon the first principles of the gospel.

[February 23. – Preached at Newbury Centre [Center]. (MS 27:73)]

February 23rd. Being the Sabbath preached at Newbury Centre [Center] upon the scattering and gathering of Israel and more revelations and miracles.

[February 24. – I travelled to Kirtland. This day the Prophet received a revelation, wherein Orson Hyde and myself were appointed to travel together, to assist in gathering up the strength of the Lord’s House, preparatory to the redemption of Zion. (See Doctrine and Covenants, section 101, paragraph 7.) (MS 27:73)]

February 24th. Travelled to Kirtland and found that the Lord had appointed in a revelation that Orson Hyde and I should journey together, to assist in obtaining brethren, and means for the redemption of Zion according to the revelations previously given. (See Doctrine and Covenants 103:40.)

Notes (Continued)

[February 26. – We left Kirtland; travelled eastward above two weeks, preaching by the way. Arrived in Geneseo March 15th. (MS 27:73)]

February 26th. We left Kirtland and came to Painesville and held a meeting the same evening. Orson Hyde preached.

February 27th. We left Painesville and came to Thompson. On the way we endeavored to obtain some assistance from the world for the relief of our suffering brethren in Zion, but they refused to render any assistance. We therefore washed our feet against them.

February 28th. Orson Hyde went to Painesville to fulfill some appointments which he had made there. I tarried in Thompson having a very bad cold.

March 2nd. I preached in the church at Thompson.

March 3rd. I met Orson Hyde at Centerville and we pursued our journey to Springfield, from thence to Elk Creek, from thence to Westfield, where we heard Brother Sidney preach, from thence to Villenovia.

March 9th. Being the Sabbath we preached in Villenovia upon the thousand years of rest and the reign of the Saints upon the earth forever. In the evening Orson Hyde preached in the same place.

March 10th and 11th. We came to the China church.

March 13th. Held a meeting with the brethren and laid before them the necessity of obeying the parable in the revelations and there were three or four of the middle-aged and young men who said that they would go on to Zion this spring if they could. We then left China and came to Geneseo where we arrived on the 15th and attended a council held by the elders in which they investigated the case of Mr. Landen and saw that he continued to be rebellious.

March 16th. Being the Sabbath, I attended two meetings. Brothers Sidney and Parley preached.

[March 17. – Attended council held at Father Beaman’s house, in which I was appointed to travel with Elder John Murdock. (MS 27:86)]

March 17th. We attended a council held at Father Beaman’s, at which I was appointed to journey with Brother John Murdock. In the afternoon, attended a meeting held among the brethren for the purpose of obtaining volunteers for Zion.

[On this date the Prophet Joseph Smith records: There was also the same day, March 17, a conference of elders at Avon, Livingston County, New York, at the house of Alvah Beaman, which I attended. There were present also Sidney Rigdon, Parley P. Pratt, Lyman Wight, John Murdock, Orson Pratt and Orson Hyde, high priests; and six elders. I stated that the object of the conference was to obtain young and middle-aged men to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council, that Fathers Bosley and Nickerson, Elder McWithey, and Brother Roger Orton, should exert themselves to obtain two thousand dollars, for the present relief

Notes (Continued)

of Kirtland. They all agreed to do what they could to obtain it, firmly believing that it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and then carry it with him to Kirtland, accompanied by Elders Sidney Rigdon and Lyman Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown to visit the churches in Black River country, and obtain all the means they could to help Zion. (DHC 2:44)]

[March 20. – We started westward, preaching almost every day. Baptized two in the town of Greenwood. (MS 27:86)]

March 20th. Brother John Murdock and I left Geneseo and came to the village of Dansville. About dark we called upon the family of a man by the name of Parkman for lodging during the night, but they refused to keep us. Therefore we washed our feet as a testimony against them.

March 21st. We called at a house in Arkport Village for the purpose of obtaining a meeting in that place, but the woman of the house rejected our testimony, and said that if the Book of Mormon was good she could not receive it. Therefore we washed our feet as a testimony against her.

March 22nd. We preached at a schoolhouse near Mr. Kellerson’s in the town of Hornersville. Said a few words upon the second coming of Christ and proved to the people wherein the Gentiles would stumble concerning his second coming.

March 23rd. Being the Sabbath we preached at the schoolhouse near the Brick Tavern upon the first principles of the gospel.

March 24th. We held a meeting at Mr. Rixford’s in the town of Greenwood in the afternoon and preached upon the first principles of the gospel. In the evening preached at Mr. Tenpening’s upon the gifts.

March 25th. We visited the people from house to house and conversed with them; in the evening preached at Mr. Haw’s in the town of Troopsburg.

March 26th. Brother John preached a funeral sermon and I preached again at Mr. Rixford’s upon the 29th chapter of Isaiah, the 37th of Ezekiel or the two sticks, and the 11th of Romans. After meeting one man arose and said he believed and wished to obey.

March 27th. We went to the house of Stephen Richmond and read the articles and covenants and laws of the Church and conversed with them, there being several of the neighbors present, and there were two who came forward repenting and confessing their sins, and were baptized and confirmed and received the Holy Spirit. The same day we left Greenwood and came to Androver and put up for the night at Mr. Shoemaker’s and there was a Methodist prayer meeting appointed at the schoolhouse nearby and we went in to the schoolhouse and told them we were preachers of the gospel and they requested us to preach. We therefore gave them a proclamation of the first principles of the gospel.

March 28th. We continued our journey and came a few miles west of Angelica and called for lodging at four of five houses before we could obtain it.

March 29th. Came to Farmersville.

[March 30. – Arrived in the town of Freedom; tarried in this region twelve days; held eleven meetings; baptized 22, one of whom, Heman Hyde, April 10th, we ordained a Teacher. (MS 27:86)]

Notes (Continued)

March 30th. Being the Sabbath we came to Freedom and stopped at Mr. Hyde's, and found that Brother Rich from Kirtland was preaching at the schoolhouse west of Dr. Cowdery's. We gave out an appointment for the afternoon and preached upon the priesthood unto a large and attentive congregation.

March 31st. We preached at Centreville village upon the gifts.

April 2nd. Preached at Fish Lake schoolhouse upon the 4th Chapter of Ephesians and read the Articles and Covenants and laws, and the 48th chapter of the Book of Commandments. After meeting there were four baptized, viz.: Joseph Fountain, Caroline Fountain, Amasa Cheney and Olive Cheney. In the evening we held a confirmation meeting and confirmed those mentioned above.

April 3rd. We baptized and confirmed two, viz.: Hannah Cheney and Polly Lawson. In the evening preached at Centreville upon the scattering and gathering of Israel, the 29th and 49th chapters of Isaiah, the two sticks and more miracles and revelations at their gathering.

April 4th. We visited the people from house to house and conversed with them.

April 5th. We baptized and confirmed two, viz.: Aaron Cheney and Lucy Sparkes. In the evening held a meeting and blessed the little children.

April 6th. Being the Sabbath in the forenoon we attended a meeting and heard Mr. Lock, a Methodist Priest, preach against the truth. In the afternoon we preached in the same place unto a large congregation upon the former and latter-day Kingdom of Christ, the last of Zachariah, the gathering of the Saints, etc, and after meeting we baptized four, viz.: Orson Cheney, Dimon Ferson, Lawson Smith and Margaret Smith. In the evening we went to Mr. Hyde's and had some conversation with a sectarian priest.

April 7th. Baptized one in the morning, viz.: Nehemiah Sparks. In the evening held a meeting at the Fish Lake schoolhouse for the purpose of confirming those who were baptized the day before and before we attended to the ordinance of laying on of hands there were five more who came forward and were baptized, viz.: Samuel Miles, Joel Miles, Heman Hyde, Wm. Hyde, Eunice Sawyer,and after confirming all those who had not been confirmed, we closed the meeting.

April 8th. Preached at the schoolhouse.

April 9th. Held a prayer meeting and after meeting baptized three, viz.: Mahitable Cheney, Adelia Metcalf, Delia Metcalf.

April 10th. Met with the church and confirmed the above named persons and blessed some of the little children, and ordained Brother Heman Hyde a teacher, and administered the sacrament.

[April 11. – Continued our journey towards Kirtland, occasionally preaching by the way. (MS 27:86)]

April 11th. Baptized and confirmed one, viz.: Polly Hyde, and then left Freedom and came to Father Nickerson's.

April. 13th. Being the Sabbath, held two meetings with the brethren and administered the sacrament.

April 17th. Left Father Nickerson's and came to Dunkirk where we tarried one day waiting

Notes (Continued)

for the steamboat. We then concluded that it was our duty to go by land.

April 19th. We left Dunkirk and came to Westfield.

April 20th. Being the Sabbath we preached at Westfield and administered the Sacrament.

April 21st. We left Westfield and came to Kirtland. Arrived at Kirtland the 24th, having been absent nearly two months, during which we traveled about 800 miles, attended thirty-four meetings, and baptized twenty-four persons.

[April 24. – Arrived in Kirtland, having been absent nearly two months, during which we travelled about 800 miles, attended thirty-four meetings, baptized twenty-four persons. (MS 27:86)]

[April 26. – I copied revelations for the Prophet Joseph. (MS 27:86)]

April. 26th. I copied revelations for Brother Joseph (the Prophet.)

April 27th. Being the Sabbath attended meeting in Kirtland and spoke a few words from the 20th of Ezekiel and also that as the power of God was made manifest on the one hand the power of the devil would be on the other hand.

April 28th, 29th and 30th. I was preparing myself to go to Zion.

[May 1. – Being appointed to take charge of a company of twenty persons, we started for Zion with four wagons. The Prophet overtook us in a few days with a larger company, and we continued our journey to Clay County, Missouri. (MS 27:86)]

May 1st, 1834. Being appointed to take charge of a company of twenty persons, I left Kirtland for Zion with four wagons and encamped the first night about two miles north of Aurora. We departed from Aurora and encamped about two miles south of Middleburg. The next day came to New Portage.

May 4th. Being the Sabbath we held two meetings among the brethren. I preached in the forenoon upon the Second Coming of Christ and Millennium, and the Saints inheriting the earth forever. Brother John preached in the afternoon.

May 6th. Brother Joseph [Smith] arrived with about one hundred of the strength of the Lord’s house, who had volunteered to go up to Zion. The next day the brethren consecrated their moneys and put it in a general fund. We then left New Portage and traveled a few miles west and encamped, where we were organized into small companies consisting of about thirteen each, over whom captains were appointed for the purpose of taking charge of them and purchasing provisions and seeing that all things were conducted with prudence, order and propriety. I was appointed of my brethren to take the charge of one company. After we were organized we pursued our journey and received instructions from time to time, of Joseph, who was appointed to lead the camp of Israel; and behold the presence of the Lord was with us by day and by night and his angel went before us to prepare the way. Joseph often spake unto us from the mouth of the Lord and thus we were blessed and counseled from on high throughout our journey. We continued to receive additions to our numbers almost daily of brethren who came from different branches of the Church of Christ scattered throughout Michigan, Ohio, Indiana, Illinois, and Missouri, until the camp of Israel, when we arrived in the western boundaries of the state of Missouri, amounted to upwards of 200, who were young men and middle aged, and they were indeed of the strength of the Lord’s house, well armed and equipped as the law directs and for self defense. The Lord promised that if we would keep his commandments and hearken unto the counsel of his servant, Joseph [Smith], in all things that we should be preserved from the pestilence, plague, and the

Notes (Continued)

hands of our enemies, but if not, judgment should come upon us; and behold, inasmuch as we were faithful, the promises of the Lord were verified in very deed insomuch that all of our lives were spared until we arrived in the county of Clay. Our camp was often visited by spies from Jackson County who were seeking to know our numbers and to find our leaders and take all the advantage of us possible, but the Lord gave unto us wisdom insomuch that they obtained no advantage or power over us, although they often threatened that we should be met by our enemies and destroyed by the way; yet we were preserved through the mercy of our God until we arrived at Salt River in the state of Missouri.

[July 3, 1834. The Prophet Joseph Smith records:

On the third of July, the high priests of Zion assembled in the yard of Colonel Arthurs, where Lyman Wight lived, in Clay County, and proceeded to organize a high council, agreeable to the revelation and pattern given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and William W. Phelps and John Whitmer assistant presidents. The following high priests, viz.: Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. [William] E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, and Levi Jackman, were appointed councilors; and the council adjourned to Monday. Frederick G. Williams was clerk of the meeting.

I authorized General Lyman Wight to give a discharge to every man of the camp who had proved himself faithful, certifying that fact and giving him leave to return home.

From this time I continued to give instruction to the members of the high council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and several members. After singing and prayer, I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the 3rd, should be confirmed in their appointments.

I then ordained David Whitmer, president, and W. [William] W. Phelps and John Whitmer, assistants; and the twelve councilors. The twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz.:

1 Simeon Carter,

2 Parley P. Pratt,

3 Wm. [William] E. McLellin,

4 Calvin Beebe,

5 Levi Jackman,

6 Solomon Hancock,

Notes (Continued)

7 Christian Whitmer,

8 Newel Knight,

9 Orson Pratt,

10 Lyman Wight,

11 Thomas B. Marsh,

12 John Murdock.

(DHC 2:122-124; see also HR 663)]

July 7, 1834. I was ordained one of the standing high council in Zion, under the hands of President Joseph Smith.

[July 12. History of the Church contains the following:

On the 12th the High Council of Zion assembled in Clay County, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord shall direct; but it was decided that it was not wisdom for the elders generally to hold public meetings in that region.

It was also decided that Amasa Lyman assist Lyman Wight in his mission of gathering the strength of the Lord's house, to which labor I had appointed him. [DHC 2:136)]

July 19. Bishop Partridge and myself having been appointed by the high council to visit the scattered Saints throughout Clay County, and set the Church in order, commenced our mission. We held eight meetings in different parts of the country.

July 31. We reported the results of our mission to the high council, which accepted the same. After which the council selected John Corrill, Simeon Carter, Parley P. Pratt and myself to visit the Church throughout the county and hold public meetings, which we accordingly did.

[July 31. History of the Church contains the following:

The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council.

President David Whitmer gave the council some good instructions, to the effect that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing in all cases, and avoid confusion and contention, which are offensive in the sight of the Lord. He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth and preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those whom he endeavors to instruct; and also he should be informed as to the rules and regulations of the Church of the Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them it was not wisdom for the brethren to vote at the approaching election; and the council acquiesced in the instructions of the president.

Notes (Continued)

William W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country (Clay County), as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed. Simeon Carter, John Corrill, Parley P. Pratt and Orson Pratt were appointed by the unanimous voice of the council and congregation to fill the mission.

Council adjourned on the evening of the first of August; but previous to adjourning, the council gave the following letter to the elders appointed to visit the churches in Clay County:

To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri. The high council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:

DEAR BRETHREN–We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connection with others also duly appointed, will visit you alternately for the purpose of instructing you in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ may become very prayerful and very faithful, strictly keeping all the commandments, and walking in holiness before the Lord continually; that all that mean to have the destroyer pass over them, as the children of Israel, and not slay them, may live according to the "word of wisdom," that the Saints, by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion, according to the word of the Lord.

We are sure if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, and the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, who are within, to set an example worthy to be followed by those who are without the kingdom of our God and His Christ, that peace by grace, and blessings by righteousness, may attend you, until you are sanctified and redeemed.

Dated, Clay County, August 1, 1834. (DHC 2:137-139)]

August 21. The high council gave their sanction for me to travel eastward towards Kirtland, preaching by the way. I accordingly united in the ministry with my brother, Wm. [William] D. Pratt, and in a few days left, traveling on the north side of the Missouri River. Overexertion in traveling brought on the fever and ague, which continued to afflict me at intervals for months. Sometimes I lay down upon the wet prairies, many miles from any house, being unable to travel. Wm. [William] D. Pratt stopped at Vandalia, Illinois. At Terre Haute I preached a few times, and baptized George W. Harris and his wife; about the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward, preaching in many places. In a few days we arrived at Sugar Creek, Indiana, where we found Lorenzo D. Barnes and Lewis Robbins, who had just arrived from Zion. After holding a few meetings in this region, and baptizing a few, I united with Elder Barnes to travel.

January 2, 1835. We left Sugar Creek; preached in many places for the next eighteen days.

[During the above mentioned eighteen days Elders Pratt and Barnes spoke twice in the courthouse at Brookville, Indiana. The following account was reprinted in the Latter-day Saints Messenger and Advocate:

The following is taken from the Brookville (Ia.) [Iowa]) Enquirer; and we copy it into the

Notes (Continued)

Advocate to show our friends the different feeling with which the elders of this Church are received. All we have to say now on the extract, is that the editor could not have been a sectarian–We judge him to be a Republican, and a gentleman.

[Editor.]

"The Latter-day Saints, or Mormons.

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the courthouse, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the Book of Mormon–united it with the Holy Bible, etc.

By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the throne of the Most High. He spoke for about an hour and a half to a very large audience, during which time he explained many important passages of the prophecies contained in the Old and New Testaments, and applied them according to their literal meaning. He was not lame in the attempt, and in a succinct and lucid manner imparted his belief to the audience.

He believes the Book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites, etc., whom he believes to have been the original settlers of this continent; and that an ancient prophet caused the plates from which the Book of Mormon was translated to be buried nearly two thousand years ago, in what is now called Ontario County; New York. He is also of the belief that Joseph Smith was cited to the plates by an angel from heaven, and endowed with the gift to translate the engraving upon them into the known language of the country.

This book, he is of opinion, is an event intended to prepare for the great work, the second appearance of Christ, when he shall stand on the Mount of Olives, attended by Abraham and all the Saints, to reign on the earth for the space of a thousand years.

After he had closed his discourse, on Sabbath afternoon, he remarked that if `no one had anything to say, the meeting would be considered as closed.' Reverend Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for a considerable time; taking exceptions to some of the positions of the preceding speaker–more particularly as regarded his belief as to the second appearance of Christ, and his doctrine of future rewards and punishments. An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division of the house was called for on the merits of the argument, and carried in favor of the Latter-day Saint by an overwhelming vote.

Though in some things he characterized the fanatic; yet, in the main, his doctrines were sound and his positions tenable. We would do injustice to the gentleman were we to omit stating, that in all the discourses, of the like character, that we have ever heard it has never fallen to our lot to hear so much harmony in the arrangement of quotations from the sacred book. No passage could be referred to that would in the least produce discord in his arguments. The whole of his discourses were delivered in a very clear and concise manner, rendering it obvious that he was thoroughly acquainted with the course he believed he was called upon to pursue, in obedience to his Master's will.

If a man may be called eloquent who transfers his own views and feelings into the breasts of others–if a knowledge of the subject, and to speak without fear–are a part of the more elevated rules of eloquence, we have no hesitancy in saying ORSON PRATT was eloquent; and truly verified the language of Boileau: `What we clearly conceive, we can clearly express.'" (M&A 1:77)

Notes (Continued)

January 20. Arrived in Cincinnati.

January 22. Crossed the Ohio River, visited a small branch of the Church on Licking River, tarried with them two weeks, preaching almost every evening; baptized a few.

[February 6. – Went to Cincinnati, and commenced preaching in that city and in the towns round about. Tarried one month; baptized some. (MS 27:87)]

Febrary 6, 1835. Left the small church on Licking River in Kentucky and came to Cincinnati and called on Brother Morrison with a determination to preach in the city if a house could be obtained with little difficulty. Brother Morrison obtained a large and commodious schoolhouse situated on the corner of Vine and Sixth Streets by paying $1.00 per night for the use of the same with firewood and light.

February 12th. On Thursday evening we appointed a meeting and gave general notice to several congregations. Thursday evening came and a large congregation assembled and we laid before them the order of the ancient gospel. The people listened with great attention. We left another appointment in the same house for the next week on Friday evening.

[February 16. The following letter appears in the Latter-day Saints' Messenger and Advocate:

Cincinnati, Ohio, February 16, 1835.

Brother O. [Oliver] Cowdery.

I have had the opportunity of perusing, from time to time, your interesting paper, as I have been travelling from church to church, from country to country, and from state to state, holding forth the words of eternal life–the glorious light of heaven among a people who sit in darkness and in the dominion of death, and it is with great satisfaction that I read of the success of my brethren in the ministry, in spreading light and truth, notwithstanding the opposition which they have to encounter: for notwithstanding the earth has been veiled with a thick veil of darkness for centuries and error has spread much divided "and operated unspent," till nations and kingdoms have been inundated by its overwhelming influence, yet the days have come when a light has broken forth in darkness; truth again is beginning to shine, and they who are honest in heart will behold its heavenly light and rejoice; yea, many have beheld it, and not only beheld, but embraced, and are greatly rejoicing that God is unchangeable, that his Spirit is the same today as yesterday and forever, and that the voice of inspiration is again heard in the land as in olden times. Who could have supposed five years ago that truth would have spread so rapid for whether we look to the east, or to the west, to the north or to the south, we perceive its mighty progress, upheld by the hand of Omnipotence–it moves in majesty and power, and continues its steady course, pulling down the strong holds of Babylon, and leaving her mighty towers, exposing the creeds, systems and inventions of men, exhibiting the extreme ignorance, follies and errors of all sects, which causes their priests to rage and their mighty ones to tremble.

I left Clay County, Missouri, the last of August. Since that time I have preached to many congregations, mostly in villages; however I have baptized but few–I was unable to travel and preach for several weeks last fall in consequence of sickness.

I baptized three at Sugar Creek Iowa.–the church in that place numbers nineteen. Two in the village of Terrehaut, Iowa and seven in Campbell County, Kentucky, eight miles from Cincinnati: the church in that place now numbers eighteen.

Give my respects to all enquiring brethren and especially to my aged parents, if they are

Notes (Continued)

living in that place.

I remain your brother in the gospel,

O. [Orson] PRATT (M&A 1:89)

February 18th. On Wednesday we preached at the house of Sister Muttings in the town of Fulton, three miles from Cincinnati upon the subject of the reign of Christ on the earth a thousand years.

Febrary 20th. We filled our appointment in Cincinnati. Preached upon the scattering and gathering of the house of Israel and the great manifestation of the power of God which will be shown forth at the time of their restoration. We left another appointment in the same place for the next Tuesday evening.

February 22nd. Being the Sabbath we held a church meeting in Fulton and settled some difficulties existing between some of the members of the Church in that place. In the evening we preached in the same place upon the gathering of the Jews in unbelief and also the gathering of the Saints to Zion.

February 24th. We filled our appointment in the city and preached upon the means which God would use for the restoration of the house of Israel. Said something about the blessings which were given to the tribe of Joseph and also the 29th of Isaiah.

February 25th. We preached in Fulton upon the difference between faith and knowledge and also that signs and wonders most generally served to harden the hearts of those who would not believe through the testimony of the word in testimony of which we referred the congregation to the unbelief of the Egyptians notwithstanding all the signs which they beheld, and also to the signs which would be manifested previous to the Second Coming of the Saviour; yet that that day would come as unexpectedly as the flood came upon the antediluvians even as a thief in the night when they were crying peace and safety.

February 27th. We preached in the village of Commingsville about six miles from the city upon the first principles of the gospel and something concerning the spiritual gifts.

February 28th. Preached in the same village upon the scattering and gathering of Israel and the miracles which would be wrought at their restoration.

March 1st. Being the Sabbath, preached again in the same village upon the falling away of the Church, the losing of their authority to administer ordinances, and also the restoration of the Church or gospel according to John’s revelations, 14 Chapter, and Daniel’s prophecy, 2 Chap. In the evening went to hear a Campbellite preach. At the close of the meeting, before many of the people were dispersed, I was requested to have some conversation with the preacher who was quite a talented man after that order. I answered in the presence of the congregation that I was willing to meet him or any other respectable man before the public and enter into an investigation of the subject of spiritual gifts, and I would pledge myself to prove from the scriptures that miracles, gifts of healings, prophecies, revelations, and all the spiritual gifts which were in the Church in the days of the Savior and Apostles were necessary for the Church of Christ now, and that there never was nor ever will be a true church on the earth in a state of mortality without them. He then stated in the presence of the people that he would find a man to meet me. We agreed that the place of debate should be about four miles distant in the village of Carthage, the residence of Mr. Walter Scott and Doctor Wright. He also agreed to send me a letter to Cincinnati the next day (Monday) which would inform on what day Mr. Scott or Wright or some other man would meet me at the above mentioned place.

Notes (Continued)

March 2nd. We preached in a schoolhouse on Plumb St. between Front and Colombia streets, Cincinnati, unto a large and attentive congregation upon the gospel and gifts.

March 3rd. Accordingly on Tuesday morning I went to the post office and gained the letter which reads as follows:

"Carthage, Ohio, March 2nd, 1835. Mr. Pratt:

When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed this testimony by miracles. Your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith, and it would be as far impossible for God to confirm them as it would be for him to lie.

Do you know what a miracle is? I am bold to say you do not; nor would I believe that a person guilty of such willful slander of the religion that I profess does know what a miracle is, even if he were to seem to perform one.

You may come to Carthage, or you may go to Missouri, or where you please. I have nothing to do with Joseph Smith the imposter, who palmed the imposition on you. I have nothing to do with you, who are imposed upon. I would not believe the Book of Mormon, though you would apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do. L. H. Jameson."

I must confess that I was somewhat surprised on reading this letter that Mr. Jameson, after saying publicly that he would produce a man to meet us and investigate the aforementioned subject, should then back out without producing, in his letter, so much as one reason for so doing; but filling it up with slander and statements that he cannot prove.

March 4th. Held a meeting in Fulton and two who came up from the city were baptized and confirmed, viz: Ann Morrison and Jane Bliven. In the evening we preached in Kentucky at Brother Clark's upon the gospel and gifts.

[March 4th. To the above quoted letter of February 16th, Orson Pratt adds the following postscript dated March 4th:

P. S. March 4th. Since writing the above we have preached three times in Cincinnati, three times in Fulton, and three times in the village of Commingsville, six miles from the city. We have had large congregations and many are astonished at the doctrine–some believe, many disbelieve and others obey.–We have this day baptized two who reside in Cincinnati. There are now 22 or 23 members of this church in Fulton and Cincinnati. We expect to leave this place soon for the village of Batavia about 20 miles distant.

Brother Barns and myself preached twice in the court house at Brookville, Indiana–we were kindly received by the people of that village, and were solicited to tarry longer, but we could not conveniently: it was the first time the people in that place had heard concerning the principles of our faith, and it was somewhat marvelous to them, perhaps rendered more so in consequence of a short debate which lasted about three or four hours, principally upon the Second Coming of Christ.

The debate of which I speak was between myself and a preacher of the Universalist order, (Mr. St. Johns,) the people were very well-satisfied and were desirous to know more concerning the doctrine. We obtained one subscriber for the Advocate and left the Appeal of our brethren with the Editors of Brookville Enquirer, who said they would print it–since we have been in Cincinnati we have received the above named paper and also a short letter from its editors, requesting me to return and give them another hearing, but as it will be out of my power or at least very inconvenient for me to visit that place for some length of

Notes (Continued)

time, if ever, I will insert their letter in this and you may publish it in the Advocate if you please that if it should happen that any of the elders of this church were passing through that village, they might call and preach- -and no doubt they would be kindly received.

"Brookville Feb. 1, 1835.

Mr. Orson Pratt-

Sir: there is a general wish through this country, that you would call and give us another hearing when opportunity will permit-send us a letter and we will give public notice when you will attend; and we have no hesitation in saying, that you will be heard by the largest congregation ever assembled in this country. Your expenses during your stay, will be defrayed.

Yours respectfully. (signed) Edit's of Brookville Inquirer." (M&A 1:89-90)]

[March 6.-We started for another field of labor, and commenced preaching in Newbury and in the adjoining towns; tarried about six weeks, preaching almost every day. (MS 27:87)]

March 6th. We left Fulton and came to Newtown. Preached in the evening upon the gospel and gifts.

March 7th. Left Newtown and came to the village of Batavia and in the evening in the schoolhouse belonging to a Methodist man we preached upon the first principles of the gospel.

March 8th. Preached in the same place upon the spiritual gifts.

March 10th. Preached in the evening to a small congregation in the courthouse.

March 11th. Left Batavia and came to Newbury.

March 12th. Preached in the schoolhouse near Mr. Brown's upon the first principles of the gospel.

March 13th. Preached in the same place upon the coming forth of the Book of Mormon, the falling away of the Church of Christ and its restoration in the last days. (Rev. 14. Dan. 2.)

March 14th. Preached in Newbury Village upon the first principles of the gospel, recorded in the 2nd chapter and also 8th [chapter] of Acts, and also the spiritual gifts, 16 Mark, Joel, quoted by Peter in 2nd chapter of Acts; 1 Cor. 12, 13; Eph. 4.

March 15th. Being the Sabbath preached in the schoolhouse near Mr. Brown unto a large congregation upon the prophecies, the scattering and gathering of Israel, 11 Rom. More miracles to be wrought at their restoration. In the evening preached to a large congregation in the schoolhouse near Mr. McGee's upon the coming forth of the Book of Mormon, the 20th chapter of Isaiah.

March 16th. Preached in the village of Milford unto a large assembly upon the first principles of the gospel.

March 17th. Preached at Newbury upon the means which the Lord would use for the restoration of Israel, in 16 chapter Isaiah; 49:66; Eze., 2 sticks. Read in the Book of Mormon concerning the standard raised and sign set for the gathering of Israel and also the

Notes (Continued)

prophecy of ancient Joseph, quoted by Lehi, page 65.

March 18th. Preached at the schoolhouse near Mr. Brown’s upon the new covenant.

March 19th. Attended a meeting at a schoolhouse near Mr. Kugler’s. Brother L. Barnes preached upon the first principles of the gospel.

March 20th. Preached at the schoolhouse near Mr. McGee’s upon the gathering of the Jews in unbelief; also said something about the gathering of Saints to Zion, the blessings pronounced upon the tribe of Joseph.

March 21st. Preached in Newbury upon the Second Coming of Christ to reign on earth, the resurrection. Brother Barnes went the day before to get a meeting in the neighborhood of Perscus Mills if he could.

March 22nd. Being the Sabbath, after attending Methodist preaching in Newbury I went to Milford and preached upon the spiritual gifts and gave them a history of the Book of Mormon. While I was preaching Brother Barnes came in and after meeting he told me that he had preached in the forenoon at Perscus Mills.

March 23rd. Brother Barnes left me for Perscus Mills and in the evening I preached at the schoolhouse near Mr. Kugler’s store, upon the two sticks and the blessings on Joseph, and a short history of the prophecies which had been fulfilled.

March 24th. Preached at the schoolhouse near Mr. McGee’s upon the first principles of the gospel.

March 25th. Brother Barnes returned having held two meetings, one at Perscus Mills and one at Hills Schoolhouse.

March 26th. Preached at Newbury on the Second Coming of Christ, the reign of the Saints on the earth for a thousand years, the new heavens and earth, the reign of the Saints on the earth forever. After preaching gave liberty for anyone to manifest their desires, and there was one young woman arose and said she desired to obey the gospel. We therefore left an appointment at the schoolhouse near Mr. Brown’s Saturday following.

March 28th. Saturday met a small congregation at the above named schoolhouse and after exhorting the people I read the Articles and Covenants of the Church, the laws, etc. We then went to the river Miami and immersed one, viz: Margaret Magrew.

March 29th. Being the Sabbath preached at the schoolhouse near Mr. McGee’s upon the new covenant with Israel in the last days, and after we were through we gave liberty and one, Mr. I. Denison, a Methodist, arose and after making a few observations took a newspaper which contained a slanderous report concerning Mr. Smith and Harris. One gentleman objected to his reading it in meeting. He then wanted someone of the congregation to read it. I told the people I was willing to have it read and that I would read it. I accordingly took the paper and after making a few remarks began to read, explaining some of the falsehoods contained in it. Mr. Denison seemed to be much enraged and after I had got through took the paper and began to read it over again, thinking that I had not read to suit him, but the congregation were ashamed of him and would not stay to hear, and even some of them who were opposed, took up our favor. In the evening quite a number of people collected at Mr. Magrew’s and after exhorting and speaking for a few minutes, we united in prayer, after which I laid my hands upon Margaret and confirmed the gift of the spirit upon her.

March 30th. Went about five miles to Mr. Daniel Holmes. In the evening preached at the schoolhouse near Mr. H. upon the first principles of the gospel.

Notes (Continued)

March 31st. Preached about 1 1/2 miles distant in a dwelling house belonging to Mr. Galaney upon the spiritual gifts. After we were done speaking we were asked several questions by a very bitter opposer which I answered.

April 1st, 1835. Preached in the schoolhouse near Mr. Holmes' upon the falling away of the church, a history of the coming forth of the Book of Mormon and its contents, in short the angel having the gospel, Rev. 14 chapter; the little stone hewn from the mountain, Dan. 2 chapter.

April 2nd. We went to Newbury and attended Methodist preaching. The priest read a newspaper story about the Mormons and warned them to beware of awful delusion. In the evening we preached in Newbury and a very crowded congregation came together and I preached upon the impropriety of judging a doctrine from flying reports, and after we got through speaking there were two Methodist priests who arose to contend with us, one at a time, still contending for the correctness of their newspaper story. We spoke several times between us. I challenged them or any other person to meet us on any day before the public and expose the errors of our doctrine either from scripture or reason. This they were not willing to do. Therefore after the congregation had been detained till about 11 o'clock at night they were dismissed and I had reason to believe that the people were more believing in the gospel and the things which we had spoken than they were before the opposition.

April 5th. Being the Sabbath preached at McGee's schoolhouse on the subject of the priesthood, the angel flying through the midst of heaven with the gospel, the little stone. Dan. 2nd.

April 6th. Preached at the dwelling house near Mr. Galaney's on the prophecies that have been fulfilled and on more revelation and miracles to be given wrought at the restoration of Israel. Samuel Hill, a Methodist priest, opposed us when we had finished our discourse, but his folly was made manifest.

April 7th. Preached at the schoolhouse near Mr. D. Holmes' upon the blessings given to Joseph, Gen. 49, Deut. 33, Chron. 5, Ezk. 37, and the two sticks. Read the chapter on the 66th page of the Book of Mormon; the decrees of God concerning the land, the first part of the Book of Ether.

April 9th. Preached at Mr. H. South's on the first principles of the gospel.

April 12th. Being the Sabbath, attended a meeting at the schoolhouse near Mr. Brown's. Brother L. Wight preached. We then went to the water and I baptized one, viz: Martha McGee. In the evening Brother Wight preached at Newbury.

April 13th. Preached at H. South's on the spiritual gifts.

April 14th. Preached at the house of Mr. Golding's on the subject of the means for the gathering of Israel. Isaiah 49, 40. Jer. 16; Eze. 37.

April 15th. Preached at the schoolhouse, about four miles south of D. Holmes' store.

April 16th. Preached at the same place on the gospel and gifts.

April 18th. I attended a meeting near Brown's. Brother Wight preached. In the evening Brother Wight confirmed one member.

April 19th. Being the Sabbath, Brother Wight preached in Newbury, in the forenoon. I preached in the afternoon upon the difference between faith and knowledge, and also the fruits of the kingdom among the Jews and also among Gentiles.

Notes (Continued)

[April 20.–We started for Kirtland. While in the streets of Columbus, Ohio, I saw a man passing, whom I felt impressed to speak to. He was a Saint, and the only one in the city. I stopped at his house, and there read a late number of the Messenger and Advocate. Found that I had been chosen one of the Twelve Apostles, and was requested to be in Kirtland on the 26th of April. (MS 27:87)]

April 20th. I in company with Brother Barnes, left Newbury for Kirtland. After traveling three days we stopped and preached upon the first principles of the gospel about 15 miles from Columbus. The next day we arrived in Columbus at which place we inquired of a man who I felt impressed to speak to, who was standing in the streets, the direct road to Mt. Vernon, and found that he was a brother. Therefore we tarried with him all night, at which place I saw a late number of the Messenger and Advocate; found that I had been chosen one of the Twelve Apostles, and was requested to be at Kirtland on the 26th of April.

[The above mentioned notice appears in the March number of the Messenger and Advocate and reads as follows:

We are requested to inform Elders Thomas B. Marsh and Orson Pratt, that they are desired to attend a meeting of the elders in this place on the 26th of April next. We hope that circumstances may render it convenient for them to attend, as their presence is very desirable (Editor) (M&A 1:90)]"

[April 24.–Took the stage, and arrived in Kirtland on the 26th, about 10 o'clock in the forenoon; walked into the meeting, and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. (MS 27:87)]

April 24th. Friday I left Brother Barnes at Columbus and took the stage for Kirtland at which place I arrived on the 26th of April about 10 o'clock in the forenoon. I found a large congregation collected in the stone meetinghouse; walked into the meeting and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. I was invited to take my seat as one of the Twelve. Elder Rigdon preached and after the forenoon meeting four were baptized. In the afternoon Elder Thomas Marsh and myself made a few remarks to the congregation. Oliver Cowdery and David Whitmer laid their hands upon us and ordained us to the Apostleship as two of the Twelve, and pronounced blessings upon us as they were moved by the power of the Holy Ghost. We entered into a covenant to keep the commandments of God in all things, and do the work of the ministry whereunto we were called through the grace of God assisting us.

[In a discourse delivered August 11th, 1867 in the Bowery, Great Salt Lake City, Orson Pratt recounted these events as follows:

In that early day the Prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles. A manuscript revelation to this effect, given in 1829 before the rise of this Church–was laid before me, and I read it. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying. I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence–as being almost superhuman. They were, indeed, great men–not by virtue of the flesh, nor their own natural capacities, but they were great because God called them. When Joseph told me that I would be one of the Twelve, I knew all things were possible with God, but it seemed to me that I would have to be altogether changed to occupy such a great position in the Church and Kingdom of our God.

But I will pass over the first years of the organization of the Church and come down to the

Notes (Continued)

time when the Twelve were chosen. It was in the year 1835. In the preceding year a few of us, by commandment and revelation from God, went up to the state of Missouri in company with the Prophet Joseph Smith. By the direction of Joseph I was requested to stay in Clay County for a few months, to visit the Saints scattered through those regions, to preach to and comfort them, and to lay before them the manuscript revelations, for they were not then fully acquainted with all the revelations, which had been given. After having accomplished this work and proclaimed the gospel to many branches of the Church in the western part of Missouri, I returned again a thousand miles to the state of Ohio, preaching by the way, suffering much from the chills, and the fever and ague, while passing through those low sickly countries, wading swamps and sloughs, lying down on the prairies in the hot sun, fifteen or twenty miles from any habitation, and having a hearty shake of the ague, then a violent fever, thus wandering along for months before getting back to Kirtland, Ohio, where the Prophet lived. In the meantime, however, I built up some few branches of the Church, and then started for the capital of the state of Ohio–the city of Columbus. I entered the city, a stranger, on foot, and alone, not knowing that there was a Latter-day Saint within many miles, but, while passing along the crowded streets, I caught a glimpse of the countenance of a man who passed, and whirling around instantly, I went after him, and inquired of him if he knew whether there were any people called "Mormons" in the city of Columbus. Said he: "I am one of that people, and the only one that resides in the city." I looked upon this as a great marvel. "How is it," said I, "that here in this great and populous city, where hundreds are passing to and fro, that I should be influenced to turn and accost the only Latter-day Saint residing here." I look upon it as a revelation, as a manifestation of the power of God in my behalf. He took me to his house, and, when there, presented me with a paper published by our people in Kirtland. In that paper I saw an advertisement, in which Brother Pratt was requested to be at Kirtland on such a day and at such an hour, to attend meeting in the temple, that he might be ready to take his departure with the Twelve who had been chosen. The day and hour designated were right at hand; the Twelve were chosen, and were soon to start on their first mission as a council. I had been travelling among strangers for months, and had not seen the paper.

I saw that I had not time to reach Kirtland on foot, as I had been accustomed to travel, and consequently could not thus comply with the request; but, with a little assistance, I got into the very first stage that went out, and started posthaste for Kirtland, and landed at Willoughby, or what was then called Chagrin three miles from Kirtland, to which I travelled on foot, reaching there on Sunday morning at the very hour appointed for the meeting, which I entered, valise in hand, not having had time to deposit it by the way. There I met with Joseph, Oliver Cowdery, David Whitmer, Martin Harris, and others of the witnesses to the Book of Mormon, besides several of the Twelve who had been chosen and ordained a short time previous. They were meeting on that day in order to be fully organized and qualified for their first mission as a council. And, strange to relate, it had been prophesied in that meeting, and in prior meetings, I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was. They knew I had been in Missouri, and that I had started from there, several months before, but the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting. When they saw me walk into the meeting, many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly. I look at these things as miraculous manifestations of the Spirit of God. (JD 12:85-87)]

[Heber C. Kimball records this event as follows:

Sunday morning April 5 (sic) 1835.–The Twelve had not all as yet been together, for the last three mentioned (Orson Pratt, Thomas B. Marsh and Parley P. Pratt) were not present at the time of choosing, and as the time drew near that we should travel to the East, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with

Notes (Continued)

us.–At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. (T&S 6:869)]

[April 26. –I was ordained one of the Twelve Apostles in this last dispensation, under the hands of David Whitmer and Oliver Cowdery. (MS 27:87)]

April 29th. I was blessed under the hands of Joseph Smith, Senior.

April 30th. The Twelve met at the schoolhouse at 4 o'clock in the afternoon and agreed to leave Kirtland for Fairport at 2 o'clock in the morning of May 4th for the purpose of taking a steamboat for the East to attend the several conferences appointed from Ohio to the state of Maine.

May 2nd, 1835. A large assembly of the officers of the Church of the Latter-day Saints convened at the schoolhouse in Kirtland, viz: the Presidency of the Church, the Twelve Apostles, the greatest part of the 70 disciples, and also the most of the standing High Council of Kirtland, the Bishop's Council of Kirtland and also the Bishop's Council of Zion; and many other officers of the Church. Joseph the Seer gave many instructions to the conference concerning the duties of their several offices and callings and especially the duties of the Twelve Apostles and 70 disciples. I baptized one upon the same day.

May 3rd. Sunday morning I baptized three in Kirtland. In the forenoon attended the meeting in the stone meetinghouse. Six of the Twelve Apostles spoke to the congregation and then dismissed them for one hour. In the afternoon we came together and partook of the sacrament, in remembrance of the Lord Jesus. I was called upon to confirm the four persons whom I had baptized and Elder Lyman Johnson to confirm two whom he had baptized; which after prayer we accordingly did. After the remainder of the Twelve had all spoken, Elder Sidney Rigdon made a few observations and then called upon those of the congregation who were satisfied with the choice which the Lord had made of the Twelve to manifest it by rising from their seats, which the congregation universally did. He then bade them farewell. The meeting was brought to a close.

[May 4.–I left with the Twelve on a mission through the middle and eastern states. (MS 27:87)]

May 4th. The next morning at half past 2 o'clock we (the Twelve) and two others left Kirtland for Fairport, where we arrived a little after sunrise, and went immediately on board of a steamboat which left the port a few minutes after we got on board. Thus the Lord in his mercy provided a boat for us at the very moment we arrived which was according to our prayers. We had a speedy and prosperous voyage insomuch that before sundown we landed at Dunkirk where we tarried all night.

May 5th. We left Dunkirk, two by two in order to preach in the regions around about three or four days. Elder Marsh and myself traveled west about one-half day's journey and called upon Mr. Bump whose wife belonged to the Church of the Latter-day Saints. We appointed a meeting at his house for the evening. A few came out to hear. Elder Marsh preached to them.

May 6th. We went 1 1/2 miles north to Mr. Lilley's. His wife and one of his children belonged to our society. We gave out an appointment for evening. The people came together and we preached the first principles of the gospel to them. After we had closed our discourse there was one man who opposed, calling for a sign.

May 7th. We preached at Brother Thayer's upon the subject of the gospel.

May 8th. We went to Westfield.

Notes (Continued)

May 9th. Our conference commenced. We inquired into the situation of the several branches of the Church which compassed the Westfield Conference and also into the standing of the elders from those branches. Made some arrangements for the redemption of Zion.

May 10th. Had public preaching both in the forenoon and afternoon. Elders Marsh and Patten preached. After meeting we repaired to the water and baptized five.

May 11th. The Church came together and after the council had given them some instruction relative to the redemption of Zion they (the Church) proceeded to appoint an honorable and wise man according to the revelation in whose hands they could deposit their monies for the purchasing of lands in Zion. There were several small branches in the region round about which were considered as the Westfield Conference. The church at Westfield, however, did not appoint but one man, having the branch at Vilenovia to appoint one man. The afternoon, had public preaching by B. [Brigham] Young and there were seven who offered themselves for baptism and were baptized by the hands of O. [Orson] Hyde.

May 12th. Brother Lyman Johnson and myself left Westfield and came to Laonia in the evening. Preached something concerning the first principles of the gospel and also concerning the effects of the spirit as recorded in the last chapter of Mark and in the second chapter of Acts.

May 13th. We pursued our journey to Perrisburg and tarried all night with Brother Knight.

May 14th. We continued our journey to the East and after we had gone about four (miles) I had a small turn of the ague. Notwithstanding I continued to travel but after going about two miles further the ague left me and the fever came on and I was obliged to lay by. Elder Johnson went on to Freedom which was about 35 miles distant in order to get some of the brethren to send for me with a wagon.

May 16th. I had another turn of the ague and fever in the morning and about 10 o’clock a brother in Freedom drove up in a wagon and although I was very sick I got into the wagon and rode to Freedom where I arrived in the evening and had the hands of three or four of the elders laid upon me in the name of the Lord and began to amend.

May 17th. Sunday. Elder Johnson preached in the forenoon and I in the afternoon upon the vision of Joseph and Sidney.

[May 18th. The following letter appears in the June 1835 issue of the Messenger and Advocate:

Freedom, Cateraugus County, New York May 18, 1835.

Elder O. [Oliver] Cowdery:-

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the harbingers of the Millennium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory: but no sooner do they come in contact with the elders of the Church of the Latter-day Saints, than they set up a most prodigious cry of Delusion! False Prophet! Imposture!

and almost every other evil epithet which they can invent–and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millennium Harbinger–endeavoring thereby to make the people think it must be a delusion!–But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the Church of the Latter-day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion. I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismission of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of spiritual gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the Church, in the days of the Savior and Apostles, were necessary for the Church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them. Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, etc. The congregation then broke up and returned to their homes; while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, etc. Two or three days after this, I called at the post office in Cincinnati, and took out a letter which reads as follows: “Carthage, Ohio, March 2, 1835.

MR. PRATT:–When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith–and it would be as far impossible for God to confirm them as it would be for him to lie. Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such willful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the imposter who palmed this imposition on you–I have nothing to do with you who are imposed upon–I would not believe the Book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON.”

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so

Notes (Continued)

much as one reason for so doing–but filling it up with the cry of imposition and imposter, etc. But this is nothing very marvelous, for doubtless he learned the cry from Mr. Campbell's Millennial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. [Oliver] Cowdery, Esq. (M&A 1:139-140)]

May 22nd. The Twelve met in conference according to previous appointment and proceeded to do such business as came before us. Saturday and Sunday there was public preaching.

May 25th. There were six or eight of the twelve who came to Porthee where there is a small branch of the Church and there was a general meeting given for Saturday and Sunday at Brother Wm. [William] Mark's. Previous to this meeting Elder Boynton and myself attended four meetings, two of which were held in the village of Portage and the other two in a schoolhouse near Mr. Owen's tavern. In these meetings we preached upon the first principles of the gospel and gifts and the people listened with attention. There were four of the Twelve that attended the meetings on Saturday (30th) and Sunday (June 1st). Elders P. [Parley] Pratt and J. [John] Boynton preached on Saturday.

June 1st. Sunday I preached in the forenoon upon the history of the Book of Mormon and also the prophecies which had been fulfilled upon Israel and Gentiles down to the present day and also the gathering and scattering of Israel and the power of God that would be manifested. The forenoon meeting was dismissed and two came forward and were baptized, one of which had been a Christian Brother. In the afternoon P. [Parley] Pratt preached a short discourse and called for a contribution. The people contributed $3.50, after which the Church partook of the sacrament. In the evening Elder Boynton preached to a small congregation.

June 2nd. The next day Elder Boynton and myself preached in a schoolhouse near Mr. Owen's tavern upon the falling away of the Church, the Restoration of the Gospel by an angel, the second chapter of Daniel.

June 3rd. The next day we left the place for Lyons at which place we held the conference previously appointed.

June 7th. Sunday we preached at the schoolhouse. We left Lyons for Sackett's Harbor. Went on board (a) steamboat at Oswego and landed at S. H. about 12 o'clock at night (Tuesday).

June 10th. Wednesday went out about 16 miles from S. H.

June 11th. Thursday preached at Sister Calvin's house upon the effect of the spirit.

June 12th. Friday preached at the same place to the church upon the redemption of Zion and the Word of Wisdom.

June 13th. Saturday preached at the schoolhouse near Mr. Bates' upon the corruption of the present sectarian churches.

June 14th. Sunday preached at the barn near Sister Calvin's upon the prophecies which had been fulfilled and those which remain to be fulfilled, the gathering of the Jews in unbelief, the gathering of the Saints to Zion. These subjects were discussed in two discourses, one the forenoon, the other in the afternoon.

Notes (Continued)

June 15th. Monday preached at the schoolhouse near Mr. Tifts tavern upon the first principles of the gospel.

June 16th. Tuesday preached at Tifts tavern upon the gifts and went to the water and baptized three, viz: Wm. [William] Earl, Charity Earl and Phynanda Hollenbeck.

June 17th. Wednesday preached at the schoolhouse near Wm. [William] Bates upon the Millennial reign, the Saints inheriting the earth forever, etc.

June 18th. Thursday went to S. Harbor. Brother Wm. [William] M'Lellin [McLellin] preached. After meeting I baptized one, viz: Sally M. Bates.

[June 18th, 1835. I baptized Sarah Marinda Bates, near Sacketts Harbor, whom I received in marriage upwards of one year after. During the latter part of July, the month of August, and the forepart of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland. (MS 27:87)]

June 19th. Friday. I attended the conference on Pillow Point.

June 20th. Saturday. Brother M'Lellin [McLellin] preached in the afternoon.

June 21st. Sunday. Two discourses were preached and three were baptized, the sacrament administered and four were confirmed by the laying on of hands.

June 25th. Left Pillow Point in company with four of the Twelve in a wagon which brought us to Pottsdam Village where I preached in the evening of the 26th upon the first principles of the gospel.

June 27th. The next day came to Stockholm where were a few members of the Church of L. D. S. [Latter-day Saints]. Several meetings were held in the regions round about and five were baptized. One of the brethren brought us in a wagon near to Plattsburg. From thence I crossed the lake to St. Albans, from thence to Jay where I held two public meetings and one church meeting and administered the sacrament. From thence I came to Charleston and preached once, thence to Dansville. Preached once at the Varney schoolhouse, twice at Dansville courthouse. Preached upon the Saints inheriting the earth forever. Preached once at Sheffield Hollow upon the first principles of the gospel.

July 16th. Attended a high council at Danville. Seven of the council were present.

July 17th. Attended a conference at St. Johnsbury. A large number of brethren and official members were present from all the surrounding branches. The Twelve sat in council and transacted such business as came before us. Public meetings were held in the same place the two days following. Nine came forward and were baptized. Two or three days after conference I left St. Johnsbury and came to Lebanon meetinghouse. Called upon Esq. Huntington who on the 26th inst., being the sabbath, went with me to see Mr. Hone, a minister of the Universal order. I went to hear him preach two discourses. The same day obtained leave to preach in the Methodist chapel at 5 o'clock in the afternoon a large congregation came together. I preached upon the first principles of the gospel.

July 28th. Preached at Greensborough schoolhouse in the town of Hannover upon the first principles of the gospel.

July 29th. Preached at Lebanon Village upon the coming forth of the book of Mormon, 29 chapter of Isa. Only a few attended.

July 30th. Preached at the Greensborough schoolhouse upon the spiritual gifts.

Notes (Continued)

July 31st. Preached at Mr. Danian’s tavern in the hall upon the first principles of the gospel. Some of the students of Dartmouth College attended.

August 2nd. Being the Sabbath preached at the house of Mr. Truman’s upon the spiritual gifts and different members of which the body, or Church of Christ, was composed (1 Cor. 12.). The same day by the request of some of Mr.Truman’s family I prayed for and laid my hands upon two men who had been afflicted for a great number of years.

August 3rd. Preached at the Greensborough schoolhouse. Told the people of the falling away of the Church, the coming forth of the Book of Mormon, the angel having the gospel to be preached, the destructions that awaited the gentiles unless they repented.

August 4th. Preached at a schoolhouse in the village of Norwich in Vermont upon the first principles of the gospel.

August 5th. Preached at the hall in Mr. Daman’s tavern upon the spiritual gifts (12 chap. of 1 Cor.)

August 6th. Went to attend an appointment in the hall at Lebanon Village. Some few people came round the door but in consequence of no lights being brought I did not preach to them.

August 7th. Preached at Norwich upon the coming forth of the Book of Mormon, the prophecies that have been fulfilled in the scattering of Israel and apostacy of the gentiles (Rom. 11 chap.) the grafting in of Israel in the last days, the cutting off of the gentiles, the miracles to be wrought at the gathering of Israel.

August 8th. Preached at Hannover upon the blessings on Joseph, the coming forth of the Book of Mormon, the two sticks, etc.

August 9th. Being the Sabbath preached at Norwich upon the means to be used for the gathering of Israel.

August 10th, 1835. Left Lebanon and came to Salisbury.

August 12th. Wednesday evening the 12th, preached at the Academy to a large congregation upon the first principles of the gospel.

August 13th. Preached at a schoolhouse near Deacon True’s upon the first principles of the gospel.

August 14th. Preached at the Academy upon the gifts given to the true Church.

August 15th. Preached at the schoolhouse near Mr. Schibner’s upon the gifts.

August 16th. Preached at the same place upon the coming forth of the Book of Mormon, the blessings on Joseph, 48, 49 Gen., 33 Deut., 1 Chron 5, Isaiah 29., Ezk. 37, the two sticks, read 12 chapters of 2 Nephi and the ministry of Christ to the Nephites, his teachings concerning the manner of baptism. In the afternoon of the same day preached in the schoolhouse at Salisbury, North Village, upon the first principles of the gospel.

August 17th. Went to Concord and preached at the schoolhouse near Mr. Barnet Elliot’s upon the first principles of the gospel.

August 18th. Preached in the same place upon the spiritual gifts.

August 19th. Preached in the same place upon the coming forth of the Book of Mormon and

Notes (Continued)

gave a short sketch of its history. Read the testimony of the three witnesses, explained the 29th chapter of Isaiah.

August 20th. Preached at the Academy upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah.

August 21st. Preached at the schoolhouse near Deacon True's upon the prophecies which have been fulfilled, the 11 [11th chapter?] of Romans and more miracles to be wrought at the gathering of Israel.

August 22nd. Preached at the same place upon the means for the gathering of Israel (Gen. 16, Isa. 48) Isaiah last chapter, the standard spoken of by Nephi, the sign spoken of by the Savior in the Book of Mormon. After I finished my discourse I had liberty and three Methodist priests arose one by one and opposed. I answered them one by one. After meeting the people generally were more believing than what they were before.

August 23rd. Being the Sabbath I preached in the forenoon about three hours in the meetinghouse near Deacon True's upon the regularly commissioned officers in the kingdom of God. Said something about the first principles and that there could not but one church be correct and we could not be saved and reject a servant of God. In the afternoon preached in the schoolhouse in Salisbury upon the spiritual gifts and officers in the true Church.

August 24th. Went to Mr. Elliot's in Concord. Preached in the schoolhouse near Mr. Elliot's upon the prophecies, gave a short history of those which had been fulfilled upon Israel and gentiles explained the 11th chapter of Romans, and more miracles to be wrought when Israel is gathered.

August 25th. Preached at the courthouse in Concord unto a large assembly, principally men, upon the first principles of the gospel. After I closed the meeting I told the people that I was a stranger and expected that they would keep me freely, but no one invited me to tarry with them during the night, therefore I went to the tavern.

August 26th. Preached at the schoolhouse near Mr. Johnson's tavern. Said something about the first principles of the gospel, the spiritual gifts I Corinthians 13, Ephesians 4.

August 27th. Preached at the schoolhouse near Mr. Elliot's upon the means to be used at the gathering of Israel, the sign and standard to be raised, the stick of Joseph, etc.

August 28th. Preached at the courthouse upon the spiritual gifts promised to the true Church, the officers in the Church, etc.

August 29th. Preached at the schoolhouse near Mr. Johnson's tavern upon difference between faith and knowledge, etc.

August 30th. Being the Sabbath preached at the schoolhouse near Mr. Elliot's upon the authority of administering ordinances. After meeting baptized one, viz: B. (?) Elliot.

August 31st. Preached at the courthouse upon the coming forth of the Book of Mormon, 29 chapter of Isaiah, the two sticks [of] Ezekiel.

September 3rd. Preached at Boscowen at a schoolhouse near Mr. Putney's upon the first principles of the gospel.

September 4th. Preached at the schoolhouse near Mr. Sleeper's upon the first principles and gifts.

Notes (Continued)

September 5th. Preached at the schoolhouse near Mr. Putney's upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah, etc.

September 6th. Being the Sabbath preached at the same schoolhouse both in the forenoon and afternoon upon the scattering and gathering of Israel, the more revelations to be given them as well as miracles to be wrought.

September 7th. Preached at the schoolhouse in the village of Hopkinton near Hills Bridge upon the first principles of the gospel.

September 8th. Received a letter from Elder Boynton stating that it was necessary to return to Kirtland as soon as possible, that the council had agreed to meet at Buffalo on the 24th of September at sunrise in the morning without fail. The same evening preached at the schoolhouse near Mr. Elliot's upon the Second Coming of Christ in the clouds of heaven to reign with all the raised Saints 1,000 years on the earth and also that the Saints would inherit the earth together.

September 9th. Baptized and confirmed two in the morning, viz: Eliza Stephens, Sarah Colby, and then started west. In two days came to a small branch of the Church in Andover, not far from 70 miles distant from Concord.

September 11th. Preached to a few in the evening.

September 13th. Preached at the schoolhouse in the forenoon near Mr. Blood's in Andover upon the reasons why the Jews were cut off and that the gentiles would be cut off if they did not repent, and also more miracles and revelations at the gathering of Israel. In the afternoon preached at the house of Sister Wards upon the Millennium.

September 14th. Left Andover for Kirtland where I, in company with the rest of the Twelve, met in conference on the 26th of September.

[September. 25th. – Arrived in Kirtland. (MS 27:87)]

October 1st. Commenced boarding at President Rigdon's.

[October 14th. – Started on a mission to the Ohio River, preaching by the way; tarried two or three weeks in Beaver County, Pennsylvania; held sixteen meetings; baptized a few and raised up a small branch of the Church, and ordained Dr. Sampson Avard an elder, to take charge of them, and then returned to Kirtland where I arrived on the 16th of November. (MS 27:87)]

October 14th. Left Kirtland in company with Wm. [William] Pratt and came to Huntsburg.

October 15th. Preached upon the prophecies which had been fulfilled down to this age.

October 16th. Preached at Brother Gardner's.

October 17th. Preached at Joseph Leper's upon the kingdom of Christ, Daniel 2 chapter, 44 verse, Revelation, the angel.

October 18th. Preached at the red schoolhouse upon the gathering of Israel, the means for their gathering, the power that would be manifested at that time, administered the sacrament, etc.

October 19th. The next day we left Huntsburg and went to Freedom, Beaver County, Pennsylvania. In two or three days after we arrived at Freedom, Wm. [William Pratt] left me

Notes (Continued)

and went to Kirtland but I continued in the regions round about between two or three weeks during which time I held 16 meetings, two in the village of Fallst on the gospel and gifts, the last of which I was opposed by a Methodist priest. I left another appointment but afterwards I understood the committee of the schoolhouse was not willing to have anymore meetings in the house. I therefore withdrew my appointment and went away alone, by myself, and washed my feet against all those in that village who had objected to me, and also against some others who had refused to give me food to eat and a place to lay my head while on my journey through the state of New York, in September last, and also when on my journey from Huntsburg to Beaver County, Pennsylvania. I also held three meetings in the courthouse in the village of Beaver, preached upon the first principles of the gospel, the Book of Mormon, the gathering of Jews and Saints. And also held four meetings in the village of Bridgewater. Was opposed by a Methodist Presiding Elder and Doctor Winters who pretended to be a Baptist priest, but I understood his character was bad. This meeting continued till about 12 o'clock at night. All their arguments were very slander [slanderous] and by the force of truth they vanished like the dew before the sun. Held seven meetings in Freedom. The people in this village were generally very believing and received me kindly although I was opposed in several meetings by a Methodist class leader. The last meeting I held in this village three came forward and were baptized, two of whom resided in the village of Bridgewater about two miles distant. In the evening confirmed them and ordained one (viz: Doctor Sampson Avard) to the office of an elder. He formerly had preached among the Campbellites. Parted with two Books of Mormon, four books [of] Doctrine and Covenants and obtained 14 subscribers for the Messenger and Advocate and left the people with Elder Avard to continue the work. I came to Kirtland where I arrived on the 16th of November.

November 17th. I again commenced boarding at President Rigdon's.

November 18th. Commenced going to school and also the study of Kirkham's English Grammar.

[November 18. The following letter appears in the November 1835 issue of the Messenger and Advocate:

Kirtland, Ohio, November 18, 1835.

DEAR BROTHER:

Sometime the last of October I left Kirtland, and travelled about 100 miles southeast until I came to Beaver County, Pennsylvania. There I held 16 meetings, two in the village of Fallston, three in the village of Beaver, four in the village of Bridgewater, and seven in the village of Freedom: in these villages I found many who were willing to listen to the word of life, and also many who were exceedingly opposed, but more especially the priests of Baal, and their followers. I was encountered by two Methodist priests, and one of their class leaders, and also by Doctor Winters, who had been a Baptist priest, but his character and standing in society, I was informed, was considerably below par; but their opposition only showed the weakness of their system–established the faith of some, while others were stirred up to investigate. Thus truth loses nothing by opposition, for notwithstanding the tongue of the slanderer is loosed, falsehoods circulated to the four winds, the cry of blasphemy heard among all the sects, yet, truth, remains truth still, though the prince of darkness may rage; his subjects use all their crafty inventions, yet all their efforts will be in vain, for truth is from heaven; its glory is unsullied: its light is eternal, and will shine though all their engines of wickedness may be put in operation against it. Its light cannot be quenched; its progress cannot be stayed, while it is apparently smothered in one place, it will shine forth with increased brilliancy in another. I baptized three in Freedom, one of which (Sampson Avard) I ordained an elder, he formerly had belonged to the Campbellites, and had preached among them. After parting with two Books of Mormon; four books of Revelations [Revelation], and obtaining 14 subscribers for the Messenger and Advocate, I left them with Elder Avard to continue the work. There is a prospect of many

Notes (Continued)

embracing the gospel in those parts: May the Lord bless Elder Avard and send some one of his servants to assist him.

I remain your friend and brother,

O. [Orson] PRATT

John Whitmer, Esq. (M&A 2:223-224)]

[In December I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Professor Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple. (MS 27:87)]

December 1st. Commenced boarding at Lyman Johnson's at $1.25 per week.

December 2nd. Elder Lyman Johnson and myself attended and preached the sermon of Sister Gates, the daughter of Thomas Gates. In the evening delivered a lecture upon grammar and proposed to teach an evening school for one to four evenings in a week.

December 3rd. Commenced the evening school. Taught about 15 nights when in consequence of other business of more importance I closed. During the winter I attended the Hebrew School about 8 weeks in which time I made greater progress than what I could have expected in so short a period. I obtained a certificate from J. Seixas, our instructor, certifying to my capability of teaching that language. During the winter we had some very great and glorious meetings. We were commanded to wash our bodies with pure water and to be anointed with holy oil which we accordingly did and the power of the Lord rested down upon the authorities of the Church. Many saw heavenly visions. The lower court of the House of the Lord was finished and dedicated on the 30th of March 1836. All the authorities of the Church who had been anointed came together in the House of the Lord and received the washing of feet. We received great blessings from the hand of God this day. Many saw visions; many had great and marvelous things prophesied upon their heads.

[April 6, 1836. Left Kirtland on an eastern mission, went to Canada West, preached about two months; baptized several. (MS 27:87-88)]

On the 6th of April I left Kirtland in company with several brethren. We went to Painsville [Painesville], hired a team to carry six of us to Erie. There three of the brethren took the Wersing stage and left us. They were expecting to go to Nova Scotia. The next morning Brothers F. Nickerson and P. [Parley] Pratt and myself took the stage to Buffalo. We traveled on foot, proceeded to Blackrock, there crossed the Niagara river-went to the falls. We then continued our journey to the village of Beaversville. There obtained a schoolhouse and gave out an appointment for preaching. P. P. [Parley P. Pratt] preached and left another appointment for the evening but Elder F. Nickerson and myself went on about four miles and to a small congregation. We then came to Mount Pleasant where I commenced preaching. Preached once in the schoolhouse upon the first principles of the gospel, the gospel and the order of the Church. Preached four times at Brother Stevens', once at Brother Flanner's, once at Brother Nickerson's upon the Second Coming of Christ, three times at the schoolhouse near Mr. Fairchild's upon the first principles of the gospel, the gifts and order of the Church, the falling away of the same, the two chapter of Daniel, the 6th verse of the 14th chapter of Revelation, the coming forth of the Book of Mormon, the blessings on Joseph, the two sticks, the 29th [chapter] of Isaiah. During the meantime I sent an appointment to the village of Brantford but the schoolhouse door was locked and after waiting a short time I went back to Mount Pleasant. In a few days after, Elder F. Nickerson and myself went to same village again. Saw one of the trustees of the schoolhouse, obtained permission to leave an appointment, which was generally circulated,

Notes (Continued)

for the next evening. We then returned to Mount Pleasant.

April 28th. The next evening, the 28th of April, I went alone to fill the appointment. Went to the schoolhouse, found it crowded with men, but no females. I went in to the pulpit and was about to commence the meeting when a man by the name of Lewis Burwall, a Methodist by profession and one of the trustees of the schoolhouse arose in a spirit of opposition and requested me to answer a few questions before I preached. He proceeded to ask me what church I belonged to. I answered the Church of the Latter-day Saints. He wished to know if we did not call ourselves Mormons. I answered no, but we were generally known by that name. He wished to know if I believed in the Book of Mormon. I replied, yes, with all my heart. He then said he had read the book and made some very harsh expressions and desired of me if I could speak in tongues, etc. I answered him that we professed as a church to be earnestly seeking for all the gifts of the gospel mentioned in the scriptures but he insisted on my answering him yes or no. I replied that I did not consider myself bound at that time to answer any question as I had given out that appointment on purpose for preaching and that I would endeavor if the people would listen, to tell them what we as a church believed in, and after I was through they should have the privilege of replying. But he insisted on knowing what we believed in before I preached. About this time the most part of the congregation began to stamp their feet and hiss at Burwall and the congregation began to be divided: the more part determined to hear preaching while the remainder said that I should not preach without answering the questions. I replied that I would tell them my belief in my discourse. By this time the whole house was in an uproar, some crying one thing some crying another; some crying delusion, imposture, others crying, let us hear then judge, while others were crying liberty of conscience. The congregation began to contend very sharply one with another and became very angry, that they came to blows and began to knock down. The noise was such for one or two hours that it might have been heard some distance, while I stood in the pit very calm and composed, lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt. Some threatened to lay violent hands upon me while others said they would not permit me to be hurt. At length a few gentlemen present opened one of the pulpit doors, took me by the hand and we went through the midst unhurt. The congregation soon finding that I had left the pulpit followed on after me nearly through the village, when I saw myself so thronged that I concluded the only way for me to get out of their midst would be to go into a tavern and pass out the back door, which I accordingly did, assisted by some few gentlemen. I left the village that night and traveled to Mount Pleasant. The next day great excitement prevailed throughout the village and the more part of the people were determined to have a meeting. They accordingly appointed a meeting in a very large wagon house and sent up to Mount Pleasant for me to come down. I, accordingly, in company with three or four brethren went down. A very large congregation had collected who listened with great attention. I addressed them upon the first principles of the gospel. After I got through three or four arose in opposition, but about all they could do was to call for signs and their folly was exposed before the people. In a few after I preached again in the village but few attended –preached upon the coming forth of [the] Book of Mormon and the prophecies relating to it, Isaiah 29, Ezekiel 37, the angel with the everlasting gospel. Opposed by Mr. Burwall but his arguments were easily exposed. In the meantime Brother Nickerson and myself went to visit a Baptist priest in the town of Boston. Desired to have a privilege of preaching to the people who were in that place, who were principally Baptist, but he refused and said he would take the responsibility upon his own head and suffer the consequences in the general judgment. We therefore left him and washed our feet against him. We preached five times in Scotland upon the first principles of the gospel, the gifts, the prophecies which had been fulfilled and those to be fulfilled viz: the gathering of Israel, the Second Coming of the Savior and the Millennium. Large congregations attended. I was opposed the first meeting by two priests, one Methodist, the other a Presbyterian. The meeting continued from 2 o’clock till nearly sundown. The people saw the weakness of their arguments and desired to hear more.

May 8th. Baptized 2 in Scotland viz: Cyrus Hunt and Lucinda Hunt.

Notes (Continued)

May 15th. Baptized more in the same place, viz: Charles Eddy, Noel Elsworth, John Mansfield, Mary N. Harvey, Andelia Buttch and Lucy Styles. During the meantime I went to Malihide, found the Church in that place much engaged. Preached three times upon the first principles of the gospel, the prophecies which had been fulfilled, the gathering of Israel, the power of God which should at that day be manifested. Baptized two on the 13th of May in Malihide viz: Edward Johnson and Rachel Harris. Laid hands upon three who were sick who received some benefit.

May 16th. Baptized two in Mount Pleasant, viz: Samuel Clark and Mariah Gates. While I tarried in this vicinity I laid hands upon some who were afflicted who professed to receive some benefit. I washed my feet as a testimony against Mr. Harris, a Baptist preacher who resided in the town of Boston, also against Mr. Prindle, a Methodist preacher and his son-in-law Mr. Smith; and a Presbyterian priest who opposed me in the town of Burford; and also against Mr. Burwall and several others who opposed me and against a man in the village of Hamilton who opposed, at which place I preached in the courthouse on the 19th May.

May 20th. Brother F. Nickerson and myself took the steamboat from Hamilton to Toronto at which place Elder P. [Parley] P. Pratt had been and was preaching and had baptized some. The same day we left Toronto and went into the country about nine miles where we found Elder P. [Parley P. Pratt] at which place he had baptized some. The same evening I attended a meeting to hear a Methodist preacher oppose the Book of Mormon.

May 21st. My brother preached and exposed the weakness of his arguments. After meeting several who came from the city went forward in the ordinance of baptism.

May 22nd. Being the Sabbath I preached in the forenoon. After meeting some more went forward in baptism which was administered by Elder Pratt. In the afternoon my brother preached and administered the sacrament, the members being all present both those from Toronto and those who resided in the place, and after the sacrament all were confirmed by the laying on of our hands.

[Orson Pratt is mentioned briefly in a letter from Parley P. Pratt to O. [Oliver] Cowdery which was published in the May 1836 issue of the Messenger and Advocate:

Kirtland, May 26, 1836.

Dear Brother Cowdery:

Sir, having just returned from a short mission in Upper Canada, I take the liberty of addressing a few lines to you for insertion in the Messenger and Advocate, praying that it may be edifying to the readers of that useful and interesting paper.

I left Kirtland April 5th, in company with Elders, O. [Orson] Pratt and F. Nickerson; and after a long and tedious journey, through mud and rain, we arrived in Upper Canada, where I took leave of the other two brethren, and pursued my course for Toronto, the capital of the province, at which place I arrived on the 19th of April.

. . . At 4 o’clock P.M. a multitude assembled at the barn, I then replied publicly to the Reverend gentlemen’s arguments of the preceding evening. After I closed my discourse, we went to the water and I baptized nine persons, who, apparently, came with contrite spirits, believing with all their hearts; expressing a full determination to serve the Lord to the end.–The next day being Sunday, May 22d, the numbers of those who had been baptized having increased to twenty five, and brethren O. [Orson] Pratt and F. Nickerson being present and assisting, we laid our hands upon them and confirmed them in the name of the Lord Jesus, for the gift of the Holy Ghost. In the ordinances of the day, we were blessed with joy and peace and with the powers of the Holy Ghost. Thus grew the word of God and prevailed

Notes (Continued)

mightily. May the Lord bless them and add to their numbers, daily, such as shall be saved.

Yours in the bonds of the everlasting covenant

To the Editor of the Messenger and Advocate.

P. [Parley] P. PRATT. (M&A 2:319-320)]

May 24th. I preached at Mr. Easton’s barn upon the first principles the gospel. Brother N. [Nickerson] and I laid hands on a sick person.

May 25th. I preached at the schoolhouse near Brother Fielding’s.

May 26th, Preached in Mr. Easton’s barn upon the spiritual gifts and officers necessary to constitute the Church of God. We were opposed by a Baptist preacher. The person upon whom we had laid our hands told me she felt better immediately.

May 27th. Preached in the same place upon the manner in which the plates from which the Book of Mormon was taken was found and translated and also its contents in short; read the witnesses attached to it. Spoke of the falling away of the Church and how it must be restored according to the revelations of John 14 chapter and 6th verse and 2d chapter of Daniel. I was opposed by a Methodist and Baptist preachers who did not oppose with scripture but by calling me an imposture [impostor] and calling for a miracle, etc. I replied to them both. The congregations were disgusted with their proceedings. The next morning washed my feet as a testimony against them. May 28th. Preached at the house of Brother Snyder in the city of Toronto.

May 29th. I preached at the house of Sister Walton upon the Second Coming of Christ. In the afternoon administered the sacrament. Nearly all the members sent either prayed or spoke of the goodness of God.

May 30th. Preached at Mr. Easton’s barn.

[May 30th. The following notice appears in the June 1836 issue of the Messenger and Advocate: Brother John Harvey writes us from Canada, under date of May 30th, stating that Elder O. [Orson] Pratt had been preaching in Branford, Mount Pleasant, and Mallahide, Upper Canada, and that he had baptized six in the former place, and two in Mallahide. He further adds, that there were many more believing. We knew Elder Pratt had not at that time been long, in that place, for he had been but a little time absent from this. (M&A 2:330)]

May 31st. Preached about three miles east upon the first principles of the gospel. June 1st. Preached at Mr. Easton’s barn.

June 2nd. Preached about four miles distant to the east upon the spiritual gifts and officers necessary to constitute the Church of Christ.

June 3rd. Went to Toronto.

[June 4–Took the steamer for Oswego; commenced preaching in Jefferson and the regions adjoining; baptized many, and raised up some new branches. (MS 27:88)]

June 4th. Took the steamboat in the evening and went to Oswego at which place I arrived on Sunday afternoon and traveled about ten miles to the east.

June 6th. Went to the town of Mexico where there was a small branch of the Church. Called upon a family, and took dinner, who were favorable to the Church and then proceeded on my

Notes (Continued)

journey to Henderson where I arrived on Tuesday the 7th. Went to Brother Bates. Found them all well. I was very much enjoyed to see them as I had been absent about one year, and more especially as I had previously formed an acquaintance with their daughter with whom I had held a correspondence by letter and with whom I shortly expected to enter into the sacred bonds of matrimony.

June 9th. Preached at the yellow schoolhouse near Brother Bates' upon faith and knowledge, etc.

June 10th. Elder Luke Johnson who had been laboring a few weeks in those parts came to Brother Bates. We held a meeting about three miles distant in afternoon. In the evening Elders Johnson and Dudher and myself and Brother Bates came together in order to deal with Elder Blakesly who was also present, who was guilty of some very improper conduct towards one of the sisters, such as telling her that she had won his affections and that he loved her as much as he did his own wife, requesting her break her engagements with a young man with whom she had some acquaintance and remain single saying that he did not think that his own wife would live a great while. The above I learned from the sister's own mouth who felt much disgusted at his conduct and desired that he should be dealt with. Elder Blakesly did not deny the above but at first said his motives were pure, but afterwards acknowledged that he had done very wrong. We told him that his conduct had been such that we considered him unworthy to hold a license for a period of time and that it was necessary for him to make his acknowledgment to the family whom he had offended and also to the Church and some individuals who did not belong to the Church who had resided in Mexico at which place he had not been sufficiently reserve in his conduct towards the sister mentioned; and in other branches where his conduct had not been such as becomes an elder. He agreed to do as required and the same evening made his confession to the family whom he had offended. We took his license from him until he should make satisfaction among the different branches of the Church where he had offended and also until he should be sufficiently chastened.

June 12th. Sunday. Preached at the yellow schoolhouse upon the qualification and endowment of the apostles in their preaching on the day of Pentecost. In the afternoon I preached at the meetinghouse near Henderson Village upon the spiritual gifts and officers necessary to constitute the true Church.

June 13th. Went to Sackett's Harbor at which (place) myself and Elder Johnson preached.

[June 13th. In a letter to the editor of the Messenger and Advocate Elder Heber C. Kimball makes the following mention of Orson Pratt:

Kirtland, December 8, 1836.

To the Editor of the Messenger and Advocate

Dear Sir:

I have thought fit to write a short summary of my labors in the vineyard for the season past.

I left this place on the 10th of May last; and at 11 o'clock A.M. the same day I left Fairport in a steamboat bound for Buffalo, where I arrived the next morning.

From that place I passed on to the East preaching where their doors were open; and baptizing for the remission of sins, such as believed with all the heart.

June 13th I arrived at Sacketts Harbor, where I found Brethren Luke Johnson and Orson Pratt, laboring with their mights, for the cause of God.

Notes (Continued)

Those elders who have been traveling among strangers, in distant lands, well know the strength and joy it gives to meet with our brethren, who are fellow laborers with us.

Yours, as ever

H. [Heber] C. KIMBALL (M&A 3:439-440)]

June 14th. I preached at Jerico a short discourse upon the Second Coming of Christ.

June 15th. I preached at Burville proving from the scriptures that but one church could be the true church and that church must have inspired men in it and that all mankind must receive the doctrine which they preached in order to be saved.

June 16th. Preached at LeRayville upon the first principles of the gospel.

June 17th. Preached at Antwerp upon the effects of the spirit as preached by Peter on the day of Pentecost.

June 19th. Being the Sabbath I preached in the forenoon. I preached large congregation in Rutland hollow upon the prophecies which have been fulfilled, the 11th chapter of Romans and more miracles to be wrought at the restoration of the house of Israel. Elder Johnson preached in the afternoon.

June 20th. Preached at Antwerp upon the spiritual gifts.

June 21st. Preached at Mr. Cross' barn upon the first principles of gospel.

June 22nd. I had an appointment about four miles distant from Antwerp, no one attended.

June 23rd. Preached in Antwerp Village upon the officers necessary to constitute the true church. After meeting baptized one, viz: Nancy Whitford.

June 24th. Preached at Mr. Cross' barn showing that there could not be but one true church and all must unite to that in order to be saved.

June 25th. Went to visit a sick woman and prayed for and laid hands upon her. In the afternoon went about three miles to visit Mr. Nobles, a sick man; prayed and laid hands upon him.

June 26th. Being the Sabbath preached in Antwerp Village in the forenoon and also in the afternoon upon the faith once delivered to the Saints, the falling away of the Church, the losing of the authority of the priesthood, the restoration of the Church by ministering of an angel, Revelation 4th chapter. In the afternoon at 5 o'clock the members of the Church with several others that were favorable met together. The sacrament was administered and also confirmation was administered to three.

June 27th. Elder Dutcher and myself laid hands upon Mrs. Hamlim who was sickly and then went to LeRayville. Preached in the afternoon upon the spiritual gifts. After meeting one offered herself for baptism. Elder Ducher (sic) administered the ordinance.

June 28th. Went to Rutland Hollow, from there I went to Burville, thence to Jerico at which place I arrived on the 29th and preached in the afternoon on the spiritual gifts.

June 30th. Went to Brother Bates in Henderson.

July 3rd. Preached to a crowded congregation at the yellow schoolhouse in person.

Notes (Continued)

[July 4. I was married to Sarah M. Bates, Elder Luke Johnson officiating. 27:88)]

July 4th. In the forenoon went to the water and baptized seven, four of whom from the town of Mexico, some being invited to attend a wedding at Brother Bates. In the afternoon I was married to Sister Sally M. Bates, the ceremony being performed by Elder Luke Johnson. After the ceremonies of the wedding were over in the evening, attended to the confirmation of those names (which) as follows: Johnathan Harrington, Julia Harrington, being connections of Brother Bates; Joseph Main, Martha Main, the above were from Mexico; Orsuns Bates, Phebe Mariah Bates and Mariellus L. Bates of Henderson, being the two sons and daughter-in-law of Brother Bates.

May 7th. Myself and companion rode to Jerico. I preached in the afternoon at Jerico upon the falling away of the Church and the restoration of the gospel by another angel.

July 8th. We rode to LeRayville. I preached in the afternoon at Evans Mills upon the first principles of the gospel.

July 9th. We rode to Antwerp.

July 10th. I preached in Antwerp upon the coming forth of the Book of Mormon, its contents in short, the blessings of Joseph.

July 12th. Had an appointment at the Quaker settlement. Only two attended. I did not preach.

July 13th. Preached about five miles from Antwerp in a small schoolhouse upon the first principles of the gospel.

July 14th. Preached in Antwerp upon the Second Coming of Christ.

July 15th. Preached about seven miles from Antwerp upon the first principles of the gospel.

July 16th. Preached again about five miles from Antwerp in a small schoolhouse upon the spiritual gifts.

July 17th. Being the Sabbath preached in the forenoon at Antwerp upon 11th chapter of Romans and more miracles at the gathering of Israel. In the afternoon went to LeRayville and heard Baptist priest by the name of Warner preach against new revelations and miracles, etc. After he got through I replied but he and several others did not tarry to hear the reply.

July 18th. I preached at Evans Mills upon the spiritual gifts.

July 19th. Preached at Mr. Jordan’s upon the first principles of the gospel.

July 20th. Preached at the schoolhouse in Martin St. upon the coming forth of the Book of Mormon, its contents in short.

July 21st, Preached at Mr. Hatch’s upon the falling away of the Church and its restoration, Revelation 14, 6th verse.

July 22nd. Laid hands upon a woman who had been deaf 38 years. In the afternoon preached at Mr. Jordan’s upon the spiritual gifts.

July 24th. Preached at Evans Mills upon the Second Coming of Christ, the Resurrection.

Notes (Continued)

July 25th. Preached at Martin St. upon the 29th chapter of Isaiah, the 37th of Ezekiel concerning the two sticks, the blessings of Joseph.

July 26th. Preached at Mr. Hendersons at the Hudle upon the first principles of the gospel.

July 28th. Preached at Mr. Jordan's upon the coming forth of the Book of Mormon, its contents, Isaiah 29 – Ezekiel 37, 2 sticks.

July 30th. Preached at Theresa Falls upon the first principles and gifts.

July 31st. Attended in the forenoon and heard Mr. Phelps, a Methodist preacher, preach against some principles which I had laid before the people the day before. In the afternoon preached at 2 o'clock at Parker's schoolhouse upon the Church of Christ never being built up in two different denominations. At 5 o'clock preached at Theresa Falls in which discourse I answered to the discourse of the Methodist priest and preached upon the different members which constituted the Church of Christ, 1 Corinthians 13, Ephesians 4th chapter. In the evening went again to hear Mr. Phelps, the Methodist preacher, preach against my afternoon's discourse.

August 2nd. Preached at Theresa Falls and answered the objections and exposed the misrepresentation of his, Mr. Phelps', discourse sabbath evening.

August 3rd. Preached at the Parker's schoolhouse upon Romans 11th chapter, Revelation 14th chapter 6th verse and more miracles to be wrought, revelation to be given at the restoration of Israel.

August 4th. Baptized and confirmed three at Theresa Falls, viz: Alonzo Cheesman, Minerva Cheesman and Lydia Cook.

August 5th. Started for Henderson where I arrived on the 6th.

August 9th. Left Henderson for the northern part of the country.

August 12th. Preached at a stone schoolhouse near Mr. Hunt's upon the first principles of the gospel.

August 14th. Preached at the village called the Ox-bow upon the spiritual gifts.

August 15th. Preached the schoolhouse near Mr. Cross' upon the coming of the Book of Mormon, the 29th chapter of Isaiah.

August 16th. Preached at the schoolhouse in Willny near Mr. Wright's upon the prophecy of Joel quoted by Peter.

August 17th. Preached at the Lewis schoolhouse in Willny upon the coming forth of the Book of Mormon, the angel committing the gospel, the 29th chapter of Isaiah.

August 18th. Preached at the schoolhouse near Mr. Wright's upon the gifts 12 and 13 of 1 Corinthians, Ephesians 4th. After meeting baptized two, viz: Polly Bond, Esther Wright.

August 19th. Confirmed the above two by the laying on of hands and preached at Lewis' schoolhouse upon the prophecies which have been fulfilled and the 11th chapter of Romans.

August 20th. Baptized and confirmed in Antwerp one, viz: Asahel Trumbult. In the afternoon preached at a stone schoolhouse near Mr. Hunt's upon the prophecies which have been fulfilled, the 11th chapter of Romans.

Notes (Continued)

August 21st. Preached at the same place upon the angel bringing to light the gospel, the gathering of the Jews in unbelief, the gathering of the Saints to Mount Zion.

August 22nd. Preached at Theresa Falls upon the coming forth of the Book Of Mormon, the 29th [chapter] of Isaiah.

August 23rd. Preached at the Parker schoolhouse and urged the necessity of ascertaining the divine authenticity of the Book of Mormon.

August 24th. The next day went to Henderson.

August 26th. Went to Jerico.

August 27th. Attended a conference at Blancharts Corners. The elders in Jefferson County were present, also Elder Luke Johnson. At this conference I was appointed president. There were two elders and two teachers ordained. The elders were Brother Stephens and John Park. Elder J. Patten preached in the afternoon.

August 28th. Being the Sabbath I preached in the forenoon upon the Second Coming of Christ. In the afternoon Elder Johnson preached. We administered the sacrament and confirmed by the laying on of hands 13 who had been baptized during our conference.

August 29th. I went to Henderson.

September 1st. Traveled from Henderson to Champion. Preached at Brown’s meetinghouse upon the first principles of the gospel.

September 4th. Preached at Mr. Pinkney’s meetinghouse upon the first principles of the gospel.

[September 5th. The following letter appears in the October 1836 issue of the Messenger and Advocate:

Burville, Jefferson County, New York, September 5, 1836

Brother O. [Oliver] Cowdery,

Sir, I left Kirtland on the 6th day of April after a few day’s travel through the mud and rain arrived in the province of U. C. here I commenced lifting a warning voice, testifying against their iniquities, exposing their religious systems by contrasting them with the system of the Bible which not unfrequently produced no small stir, for the craftsman, not of the great goddess Diana, but of great Babylon, brought no small gain unto themselves by making not silver shrines but religious systems by which through covetousness and feigned words they could make merchandise of the people. And when they saw their doctrines exposed by the all-powerful word of God and uncovered in the sight of men, they were ready to cry out in their hearts as their works manifest, saying we know by this our craft we obtain our wealth moreover we see and hear that not alone in Canada but almost throughout all the United States, these Mormon Elders have persuaded and turned away much people, saying, that our systems and doctrines which uninspired men have invented, are false that we ought to believe in the doctrine of the New Testament which teaches that the Church (or body) of Christ, is composed of the following members, viz: apostles, prophets, teachers, workers of miracles, discerners of spirits, speakers with tongues, interpreters of tongues, etc., so that not only this our craft is in imminent danger, but the great mystery Babylon will be ruined and come to nought whom the whole world worshipeth.

I will now give you an example of their exceeding great zeal in opposing the doctrine of

Notes (Continued)

the New Testament which they call Mormonism.

On the 27th of April last Elder F. Nickerson and myself went to the village of Brantford, U. C. and obtained the privilege from one of the trustees of the schoolhouse of leaving an appointment for the next evening, which was circulated through the town. The next evening I went down alone to Mount Pleasant to fill the appointment; went to the schoolhouse found it crowded with men but no females, I went into the pulpit and was about to open the meeting by reading a chapter in the Bible when a man by the name of Lewis Burwell a Methodist by profession arose and requested me to answer a few questions previous to preaching. He then proceeded as follows. To what church do you belong? Answer. To the Church of Latter-day Saints slanderously called Mormons. Do you believe in the Book of Mormon? Yes sir, with all my heart. He then said he had read the book and made some very harsh expressions, desiring to know of me if I could speak with tongues prophesy, etc. I replied that I had not come to boast of what I or the church to which I belonged could do, but to hold forth the gospel and the promises and blessings which it proposes to all the faithful and obedient, but he insisted on my answering him yes or no, I replied that I did not consider myself under the least obligation to answer any of his questions till after my discourse, in which I would set forth our sentiments as a society in plainness, after which he or any gentleman present should have the privilege of taking exceptions and exposing publicly every erroneous principle, but he insisted on knowing what our church believed before preaching. About this time the congregation began to stamp with their feet and hiss, they also began to be divided the more part were determined to hear, while the remainder said that I should not preach, and the whole house was in an uproar some crying one thing and some another, some not crying liberty of conscience as loud as they could hallow; while others were yelling delusion, impostor, etc., and they began to contend the one with another very sharply, becoming angry they proceeded to blows, two or three were knocked down in the schoolhouse, the noise was such for one or two hours that it might have been heard some distance, but I stood in the pulpit very much composed lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt; some threatened to lay violent hands upon me while others said they would protect me, but one man laid hands upon me who reached over the pulpit and gave me a sudden pull against the side of the same; at length some gentlemen present kindly assisted me in escaping they opened one of the pulpit doors took me by the hand and we passed through their midst. The whole congregation, however, followed us through the main street of the village and seeing myself surrounded by a multitude, part friends and part foes, I concluded the better way of escape would be to go into a tavern and pass out the back door, which I accordingly did, being accompanied with two men as guides. I travelled that night to Mount Pleasant on foot and alone pondering upon the scene through which I had passed and the corruptions of this generation, the next day the people in Brantford sent an express requesting me to come the next evening and preach with an assurance that I should be protected. I accordingly went had a crowded house and good attention, after my discourse gave liberty four arose, one at a time and brought forth their objections till they run themselves out of arguments and some of the assembly began to hiss at them, the meeting was closed and the people departed without any disturbance.

Thus we can see the zeal of the religious denominations of our land in opposing what they call Mormonism.

I tarried in the province not far from two months held 34 meetings, baptized 12 and then took my journey to Jefferson County, New York, in which vicinity I have held fifty-six meetings baptized 14 attended one conference in the same county at which there were 13 more that came forward in baptism, two elders and two teachers were ordained. The truth seems to be progressing in these parts.

ORSON PRATT (M&A 3:396-397)]

In a few days, returned to Henderson and began to make preparations to move my family to

Notes (Continued)

the West. In the meantime held two or three meetings in Henderson, three in Adam Village and several meetings in Pahermo, Oswego County.

[The forepart of October I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of October. (MS 27:88)]

Along the forepart of October, left Sackett's Harbor in a steamboat with my family and several other members of the Church for the West. Arrived in Kirtland not far from the 12th of October. Hired a room upstairs for $1 per month during fall and winter. Traded considerably in stoves and ironware. What leisure time I had I attended to my studies, viz: Algebra and astronomy. Went through Day's Algebra by course to the two last sections.

[Towards the last of autumn I commenced the study of algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra. (MS 27:88)]

[January 2nd, 1837. On this date Orson Pratt attended a meeting of the "Kirtland Safety Society." Minutes of the meeting were published in the March 1837 issue of the Messenger and Advocate. Orson Pratt's signature is one of 187 appended to that document. (M&A 3:475-477. This article is reprinted without the signatures in DHC 2:470-472.)]

In the spring and summer, planted and tilled a little upwards of one acre of corn which I gave to my parents. Also planted a garden of a little less than 1/4 of an acre.

On the 11th day of July there was born unto me a son which I called Orson. During my stay in Kirtland I preached four or five times. About the middle of August I moved myself and family to Henderson. I labored with my hands till about [the] 1st of October. In the meantime preached the funeral discourse of a small child. The most of the discourse was upon faith.

[October 2 – Having provided a home for my family, I started into the vineyard labored during the fall and winter in the counties southeast from Jefferson County, New York; baptized a few. (MS 27:88)]

October 2, 1837. Left Henderson with an intention of laboring in the vine preached the evening in the village of Mansville upon F.P.G.

October 3. The next day went east to Williamstown at which place resided Elder Truman Gillet, Jr., who had embraced the gospel in Ohio and had removed his family to this county but never had preached but once in this vicinity. He requested me to tarry and preach in the regions round about which I concluded to do. I preached two (times) in the schoolhouse near Mr. Carr's upon the first principles and also the gifts, once at Williamstown center upon the Second Coming of Christ and revelation. Appointed a meeting in the schoolhouse in the Allen district. None attended, probably in consequence of the appointment not being sufficiently circulated. There were, however, three or four young men or boys who came to make disturbance. While Elder T. Gillet and myself were returning from the schoolhouse, (we) were ridiculed and mocked by them. They also threw stones at us, perhaps not with an intention of hitting us, but we passed on as though we heeded them not. Preached once about 1/2 mile east of Williamstown Center at a schoolhouse upon the F.P.G. But a few attended, some of whom listened attentively, but others, principally all boys or young men, came to make disturbance, hallowing, cursing and swearing, throwing stones upon the schoolhouse, etc. Preached twice at the schoolhouse near Mr. Barns upon the F. P. and gifts, the prophecy of Joel cited by Peter, the Second Coming. Mr. Minison opposed saying that the affirmative had not been proved in relation to the spiritual gifts, that they were not necessary; whereas that they were called to prove the negative, that they were not necessary. I replied that the affirmative had been proved and that too by an abundance of scripture and again repeated several passages proving therein necessity. Then he arose and

Notes (Continued)

said that baptism by water was not a commandment and not necessary and not a saving ordinance and not essential to salvation. I replied by repeating several passages of scripture proving that baptism was a complete and necessary and that all ordinances instituted of heaven were saving and essential. I then closed the meeting and left another appointment which the people did not attend. None of the people were liberal enough to ask me to tarry with them at any of those three appointments, therefore I had to travel about three miles for entertainment.

Preached once at the schoolhouse about two miles from Mr. Arnold's upon the gifts. Preached eight times at the schoolhouse near Mr. Nickols upon the first principles, gifts, falling away and restoration of the Church by the ministry of another angel, the second chapter of Daniel, the history of the Book of Mormon, its coming forth and the purpose thereof, the two sticks mentioned by Ezekiel, the blessings of Joseph, the 29th [chapter] of Isaiah, the new covenants, etc., (in the meantime returned home to see my family, preached at the schoolhouse near Father Bates upon the kingdom being taken from the Jews and given to the gentiles because they had ceased to bring forth the fruits thereof–the falling away of the Church.)

November 1st. Left Williamstown and went to Palemino.

November 3rd. Preached in the schoolhouse near Mr. Haim's upon the Second Coming of Christ.

November 4th. Preached at the schoolhouse near Brother Reed's upon faith.

November 5th. Preached at the schoolhouse near Brother Harrington's upon the will of God being done on the earth as it is in the heavens, viz: that the Church must be organized with the officers and gifts. In the evening preached in the house of Mr. Kenyans upon F.P.

November 6th. Preached at the red schoolhouse one mile east of Kolos, upon F.P.

[Early in the spring I took my family and went to the city of New York, and was appointed to preside over a large branch of the Church in that city. I preached diligently among them some six or seven months; baptized many. In the meantime I again visited Henderson, left my wife at her father's, and returned to New York; (MS 27:88)]

[In May of 1838 Elder Heber C. Kimball returned from England and in his journal records the following:

We landed and went into the city of New York with several of the passengers, who purchased some refreshments, and after we returned, bade us partake with them, and we all rejoiced together; we then bowed before the Lord and offered up the gratitude of our hearts for all his mercies, in prospering us on our mission, and bringing us safely across the mighty deep, to behold once more the land of our nativity, and the prospect of soon embracing our families and friends.

Sunday, (May) 13th, we went in search of Brother Fordham, whom we found after some trouble. He was glad to see us, and immediately took us to the house of Brother Wandel Mace, where we were glad to see our beloved Brother Orson Pratt, who was then laboring in that city, and who, with his brother Parley P. Pratt, had been instrumental in bringing many into the kingdom there. And now I had the pleasure of witnessing the fulfillment of the prophecy I delivered to Brother Fordham when I started for England.

We accompanied Brother Orson Pratt to the house where the Saints assembled to worship. We found about eighty persons assembled, all of whom had recently joined the Church. After singing and prayer, I was requested to give an account of our mission to England, which I did. In the evening Elders Russell and Hyde preached, afterwards some came forward and

Notes (Continued)

offered themselves as candidates for baptism. The short time we were in New York was spent very agreeably with the Saints. (LHCK 201-202)

[On July 8, 1838, in Far West, Missouri, the following revelation was received in answer to the question, Show unto us thy will O Lord concerning the Twelve.

1. Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen.

2. Let my servant Thomas [B. Marsh] remain for a season in the land of Zion, to publish my word.

3. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; 4. And next spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name.

5. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

6. Let my servant John Taylor, and also my servant John E. Page, also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment. (D&C 118; DHC 3:46-47)]

[The following is found in the August 1838 edition of the Elders' Journal:

Far West July 9th 1838

A Council of the Twelve Apostles of the last days, assembled at Far West, agreeable to a revelation given July 8 1838.

Council called to order, T. [Thomas] B. Marsh presiding.

Persons present belonging to said quorums. T. [Thomas] B. Marsh, D. [David] W. Patten, B. Youngs [Brigham Young], P. [Parley] P. Pratt, Wm. [William] Smith.

Council opened by prayer by president. Resolved, 1st that the persons who are to fill the place of those fallen, be immediately notified, to come to Far West. Also those of the Twelve who are not present.

Resolved, 2nd that T. [Thomas] B. Marsh notify W. [Wilford] Woodruff, and P. [Parley] P. Pratt, notify O. [Orson] Pratt, and President [Sidney] Rigdon notify Willard Richards who is now in England.

And voted, that T. [Thomas] B. Marsh, publish the same in the next Journal.

President Rigdon then gave some instructions, concerning the provisions necessary to be made for the families of the Twelve, while laboring in the cause of the Redeemer; advising them to instruct their converts to move without delay to the places of gathering, and their (sic) to strictly attend to the law of God. T. [Thomas] B. MARSH, president.

G. [George] W. Robinson, Clerk. (EJ 62)]

[The following notice is published in the same issue of the Elders' Journal:

Notes (Continued)

NOTICE

Elders O. [Orson] Pratt, Wilford Woodruff, John Taylor of Canada, and John E. Page are requested to come immediately to Far West, to prepare for a great mission.

Far West, August 3rd, 1838. (EJ 62)] Source: Orson Pratt, A Interesting Account of Several Remarkable Visions, and of the Late Discovery of Ancient American Records (Edinburgh, 1840) FACTS IN RELATION TO THE LATE DISCOVERY OF ANCIENT AMERICAN RECORDS

Mr. Joseph Smith, Jr., who made the following important discovery, was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A. D. 1805. When ten years old, his parents, with their family, moved to Palmyra, New York; in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. Cultivating the earth for a livelihood was his occupation, in which he employed the most of his time. His advantages for acquiring literary knowledge were exceedingly small; hence, his education was limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the ground rules of arithmetic. These were his highest and only attainments while the rest of those branches, so universally taught in the common schools throughout the United States, were entirely unknown to him.

When somewhere about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how, or in what way, to prepare himself was a question as yet undetermined in his own mind. He perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of the same. He saw that if he understood not the way, it would be impossible to walk in it except by chance, and the thought of resting his hopes of eternal life upon chance or uncertainties was more than he could endure. If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying–This is the way, walk ye in it–while at the same time the doctrines of each were, in many respects, in direct opposition to one another.

It also occurred to his mind that God was not the author of but one doctrine, and therefore could not acknowledge but one denomination as His Church; and that such denomination must be a people who believe and teach that one doctrine (whatever it may be) and build upon the same. He then reflected upon the immense number of doctrines now in the world which had given rise to many hundreds of different denominations. The great question to be decided in his mind was–if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied in relation to this question he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty and knowledge of his own, would not satisfy the anxious desires that pervaded his breast. To decide without any positive and definite evidence on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings. The only alternative that seemed to be left him was to read the scriptures and endeavor to follow their directions.

He accordingly commenced, perusing the sacred pages of the Bible with sincerity, believing the things that he read. His mind soon caught hold of the following passage: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” [James 1:5] From this promise he learned, that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally, without being upbraided for so doing.

This was cheering information to him, tidings that gave him great joy. It was like a light shining forth in a dark place to guide him to the path in which he should walk. He now saw that if he inquired of God there was not only a possibility but a probability; yea, more a

Notes (Continued)

certainty that he should obtain a knowledge which of all the doctrines was the doctrine of Christ, and which of all the churches was the church of Christ. He, therefore, retired to a secret place in a grove but a short distance from his father's house, and knelt down and began to call upon the Lord.

At first, he was severely tempted by the powers of darkness which endeavored to overcome him. But he continued to seek for deliverance until darkness gave way from his mind and he was enabled to pray, in fervency of the spirit and in faith. And, while thus pouring out his soul, anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above; which at first, seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer, it increased in brightness and magnitude so that by the time that it reached the tops of the trees, the whole wilderness for some distance around was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed as soon as the light came in contact with them; but, perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence.

It continued descending slowly until it rested upon the earth and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and immediately, his mind was caught away from the natural objects with which he was surrounded; and he was enrapt in a heavenly vision, and saw two glorious personages who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind, viz.-that all the religious denominations were believing in incorrect doctrines; and consequently, that none of them was acknowledged of God as His Church and Kingdom. And he was expressly commanded to go not after them, and he received a promise that the true doctrine-the fullness of the gospel-should at some future time be made known to him. After which the vision withdrew, leaving his mind in a state of calmness and peace indescribable.

Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented.

And it pleased God on the evening of the 21st of September, A. D. 1823, to again hear his prayers. For he had retired to rest as usual, only that his mind was drawn out in fervent prayer, and his soul was filled with the most earnest desire "to commune with some kind messenger who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision.

While he thus continued to pour out his desires before the Father of all good, endeavoring to exercise faith in his precious promises "on a sudden, a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment, a personage stood before him."

Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so much so, that every fear was banished from the heart and nothing but calmness pervaded

Notes (Continued)

the soul."

"The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam."

This glorious being declared himself to be angel of God, sent forth by commandment, to communicate to him that his sins were forgiven and that his prayers were heard; and also, to bring the joyful tidings, that the covenant which God made with ancient Israel concerning their posterity was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in its fullness to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God, to bring about some of his marvelous purposes in this glorious dispensation. It was also made manifest to him that the "American Indians" were a remnant of Israel; that when they first emigrated to America they were an enlightened people, possessing a knowledge of the true God, enjoying his favor and peculiar blessings from his hand; that the prophets and inspired writers among them were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness, the most part of them were destroyed, and the records (by commandment of God to one of the last prophets among them) were safely deposited to preserve them from the hands of the wicked who sought to destroy them.

He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom, as well as prophecies relating to the great events of the last days; and that to fulfill his promises to the ancients who wrote the records, and to accomplish his purposes in the restitution of their children, and etc., they were to come forth to the knowledge of the people. If faithful, he was to be the instrument who should be thus highly favored in bringing these sacred things to light; at the same time, being expressly informed, that it must be done with an eye single to the glory of God, that no one could be entrusted with those sacred writings who should endeavor to aggrandize himself by converting sacred things to unrighteous and speculative purposes. After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared and the light and glory of God withdrew, leaving his mind in perfect peace while a calmness and serenity indescribable pervaded the soul.

But before morning, the vision was twice renewed, instructing him further, and still further, concerning the great work of God about to be performed on the earth.

In the morning, he went out to his labor as usual but soon the vision was renewed–the angel again appeared–and having been informed by the previous visions of the night concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly, he repaired to the place, a brief description of which shall be given in the words of a gentleman by the name of Oliver Cowdery who has visited the spot:

"As you pass on the mailroad, from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large perhaps as any in that country.

"The north end rises quite suddenly until it assumes a level with the more southerly extremity and I think, I may say, an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges,

watercourses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by."

The north end," which has been described as rising suddenly from the plain, forms "a promontory without timber but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage. Its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing-enough to cause a shade in summer but not so much as to prevent the surface being covered with grass which was also the case when the record was first found.

"How far below the surface these records were `anciently placed' I am unable to say. But from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But they, being placed toward the top of the hill, the ground would not remove as much as at two-thirds perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered", "and the roots of the same would hold the surface. However on this point, I shall leave every man to draw his own conclusion, and form his own speculation." But, suffice to say, "a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement at the four edges of this stone were placed erect four others, their bottom edges resting the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box: the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed also that the inner surfaces of the four erect or side stones were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, and etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges, and upon these three pillars were placed the records. This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning."

When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, "a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass." From which circumstance, it may be seen, "that however deep this box might have been placed at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passerby." "After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents."

"While viewing and contemplating this sacred treasure with wonder and astonishment, Behold! the angel of the Lord, who had previously visited him again stood in his presence, and his soul was again enlightened as it was the evening before, and he was filled with the Holy Spirit, and the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God, and the power of darkness, that you

Notes (Continued)

may know hereafter the two powers, and never be influenced or overcome by that wicked one. Behold, whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not, is of that wicked one. It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record, for the commandment of God is strict, and if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. "On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at His hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record should be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure because they contain that which is sacred. . ."

"By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger, but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan. You see that there is nothing desirable in the works of darkness, that they cannot bring happiness; that those who are overcome therewith are miserable while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness, and enjoy his smiles.

Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation and also will seek to take your life, but remember this: if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. For in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that, they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more, for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church. But it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them. And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'

"But notwithstanding the workers of iniquity shall seek your destruction, the arm of the

Notes (Continued)

Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of this fullness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

[We here remark, that the above quotation is an extract from a letter written by Elder Oliver Cowdery, which was published in one of the numbers of the "Latter-day Saints' Messenger and Advocate." Although many more instructions were given by the mouth of the angel to Mr. Smith, which we do not write in this book, yet the most important items are contained in the foregoing relation.

During the period of the four following years, he frequently received instruction from the mouth of the heavenly messenger. And on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into his hands.

These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which received revelation of things distant or of things past or things future."

In the meantime, the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions and that he had discovered sacred records, began to ridicule and mock at those things. And after having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylayed by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man, and large in stature, with great exertion he cleared himself from them, and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way.

Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders, flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil designing persons. Several times he was shot at, and very narrowly escaped. Every device was used to get the plates away from him. And being continually in danger of his life, from a gang of abandoned wretches, he at length concluded to leave the place, and go to Pennsylvania; and accordingly, packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far, before he was overtaken by an officer with a search warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them.

Mr. Smith then drove on but before he got to his journey's end, he was again overtaken by

Notes (Continued)

an officer on the same business, and after ransacking the wagon very carefully, he went his way, as much chagrined as the first at not being able to discover the object of his research. Without any further molestation, he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided.

Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. In the meantime, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris, to the city of New York where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

But to return. Mr Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The part translated is entitled, "The Book of Mormon," which contains nearly as much reading as the Old Testament. . . .

. .Mormon had made an abridgement, from the records of his forefathers, upon plates, which abridgement he entitled the "Book of Mormon;" and, (being commanded of God,) he hid up in the hill Cumorah, all the sacred records of his forefathers which were in his possession, except the abridgement called the "Book of Mormon," which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us, that the Lamanites hunted those few Nephites who escaped the great and tremendous battle of Cumorah, until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states, that the Lamanites were at war one with another, and that the whole face of the land was one continual scene of murdering, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian era, when, (by the commandment of God,) he hid up the records in the hill Cumorah, where they remained concealed, until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language, by the means of the Urim and Thummim, as stated in the foregoing.

After the book was translated, the Lord raised up witnesses to bear testimony to the nations of its truth, who, at the close of the volume, send forth their testimony, which reads as follows:-

[Testimony of the Three Witnesses and the Testimony of Eight Witnesses was reproduced as printed in the Book of Mormon] . . .

Also, in the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism, from the teachings of the Savior to the ancient Nephites, as recorded in the "Book of Mormon," had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored, and while called upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them, and commanded them to baptize each other, which they accordingly did.

In the year 1830, a large edition of the "Book of Mormon" first appeared in print. And as

Notes (Continued)

some began to peruse its saced pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirement, by coming forth, humbly repenting before the Lord, and being immersed in water, for the remission of sins, after which, by the commandment of God, hands were laid upon them in the name of the Lord, for the gift of the Holy Spirit.

And on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, the "Church of Jesus Christ of Latter-day Saints" was organized, in the town of Manchester, Ontario County, state of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands. Thus was the word confirmed unto the faithful by sigsn following. Thus the Lord raised up witnesses, to bear testimony of his name, and lay the foundation of his kingdom in the last days. And thus the hearts of the Saints were comforted, and filled with great joy. In the foregoing, we have related the most important facts concerning the visions and the ministry of the angel to Mr. Smith; the discovery of the records; their translation into the English language, and the witnesses raised up to bear testimony of the same.

We have also stated when, and by whom they were written; that they contain the history of nearly one-half of the globe, from the earliest ages after the flood, until the beginning of the fifth century of the Christian era; that this history is interspersed with many important prophecies, which unfold the great events of the last days, and that in it also is recorded the gospel in its fulness and plainness, as it was revealed by the personal ministry of Christ to the ancient Nephites. We have also given an account of the restoration of the authority in these days, to administer in the ordinances of the gospel; and of the time of the organization of the Church; and of the blessings poured out upon the same while yet in its infancy.

We now proceed to give a sketch of the faith and doctrine of this Church.

First, we believe in God the Eternal Father, and in his son, Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

We believe that all mankind, by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

We believe, that through the sufferings, death, and atonement of Jesus Christ, all mankind, without one exception, are to be completely, and fully redeemed, both body and spirit, from the endless banishment and curse, to which they were consigned, by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected, without any conditions whatsoever on their part; that is, that they are not required to believe, or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse,

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without any transgression or agency of their own, and they both, alike, will be redeemed from that curse, without any agency or conditions on their part. Paul says, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." This is the reason, why ALL men are redeemed from the grave. This is the reason, that the spirits of ALL men are restored to their bodies. This is the reason that ALL men are redeemed from their first banishment, and restored into the presence of God, and this is the reason that the Savior said, John xii. 32, "If I be lifted up from the earth I will draw ALL men unto me." After this full, complete, and universal redemption, restoration, and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism, or any other works, then, all and every one of them, will enjoy eternal life and happiness, never more to be banished from the presence of God, if they themselves have committed no sin: for the penalty of the original sin can have no more power over them at all, for Jesus hath destoyed its power, and broken the bands of the first death, and obtained the victory over the grave, and delivered all its captives, and restored them from their first banishment into the presence of his Father; hence eternal life will then be theirs, if they themselves are not found transgressors of some law.

We believe that all mankind, in their infant state, are incapable of knowing good and evil, and of obeying or disobeying a law, and that, therefore, there is no law given to them, and that where there is no law, there is no transgression; hence they are innocent, and if they should all die in their infant state, they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

We believe that all mankind, in consequence of the fall, after they grow up from their infant state, and come to the years of understanding, know good and evil, and are capable of obeying or disobeying a law, and that a law is given against doing evil, and that the penalty affixed is a second banishment from the presence of God, both body and spirit, after they have been redeemed from the FIRST banishment and restored into his presence.

We believe, that the penalty of this second law can have no effect upon persons who have not had the privilege, in this life, of becoming acquainted therewith; for although the light that is in them, teaches them good and evil, yet that light does not teach them the law aginst doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them, and its penalty be inflicted, because they can plead ignorance thereof. Therefore they have been ignorantof, but by the law of their conscience, the penalty thereof being a few stripes.

We believe that all who have done evil, having a knowledge of the law, or afterwards, in this life, coming to the knowledge thereof, are under its penalty, which is not inflicted in this world, but in the world to come. Therefore such, in this world, are prisoners, shut up under the sentence of the law, awaiting, with awful fear, for the time of judgment, when the penalty shall be inflicted, consigning them to a second banishment from the presence of their Redeemer, who had redeemed them from the penalty of the first law. But, inquires the sinner, is there no way for my escape? Is my case hopeless? Can I not devise some way by which I can extricate myself from the penalty of this second law, and escape this second banishment? The answer is, if thou canst hide thyself from the all-searching eye of an Ominpresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to atone for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But, be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will atone for thy sins. Therefore, they case is hopeless, unless God hath devised some way for thy deliverance; but do not let despair seize upon thee: for though thou art under the sentence of a broken law, and has no power

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to atone for thy sins, and redeem thyself therefrom, yet there is hope in thy case; for he, who gave the law, has devised a way for they deliverance. That same Jesus, who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee, on certain conditions to be complied with on thy part.

We believe that the first condition to be complied with on the part of sinners is, to believe in God, and in the sufferings and death of his Son Jesus Christ, to atone for the sins of the whole world, and in his resurrection and ascension on high, to appear in the presence of his Father, to make intercessions for the children of men, and in the Holy Ghost, which is given to all who obey the gospel.

That the second condition is, to repent, that is, all who believe, according to the first condition, are required to come humbly before God, and confess their sins with a broken heart and contrite spirit, and to turn away from them, and cease from all their evil deeds, and make restitution to all they have in any way injured, as far as it is in their power.

That the third condition is, to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins; and that this ordinance is to administered by one who is called and authorized of Jesus Christ to baptize, otherwise it is illegal, and of no advantage, and not accepted by him; and that it is to be administered only to those persons, who believe and repent, according to the two preceding conditions.

And that the fourth condition is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles or elders, whom the Lord Jesus hath called and authorized to lay on hands, otherwise it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons, who believe, repent, and are baptized into this church, according to the three preceding conditions. These are the first conditions of the gospel. All who comply with them receive forgiveness of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process, they are born again, first of water, and then of the spirit, and become children of the kingdom–heirs of God–Saints of the Most High–the Church of the First-born–the elect people, and heirs to a celestial inheritance, eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly; and inasmuch as they have the riches of this world, to feed the hungry and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power: and besides all these things, they are required to meet together as often as circumstances will admit, and partake of bread and wine, in remembrance of the broken body, and shed blood of the Lord Jesus; and, in short, to continue faithful to the end, in all the duties enjoined upon them by the word and spirit of Christ.

“It is the duty and privilege of the Saints thus organized upon the everlasting gospel, to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short, all the gifts as mentioned in scripture, or as enjoyed by the ancient Saints.” We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

We believe that there has been a general and awful apostasy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of

Notes (Continued)

Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches has perverted the gospel; some in one way, and some in another. For instance, almost every church has done away "immersion for remissions of sins." Those few who have practiced it for remission of sins, have done away the ordinance of the "laying on of hands" upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced this last ordinance, have perverted the first, or have done away the ancient gifts, and powers, and blessings, which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in, and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances, or done them away. Thus all the churches preach false doctrines, and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul said, Galatians 1:8?, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We believe that there are a few, sincere, honest, and humble persons, who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine, because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness, as soon as they hear it.

The gospel in the "Book of Mormon," is the same as that in the New Testament, and is revelated in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. XIV 6, 7, 8: "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the Saints are guided unto all truth, that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, so long, we believe, they will enjoy the gift of revelation. And when in their immortal and perfect state–when they enjoy "the measure of the stature of the fulness of Christ:–when they are made perfect in one, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence: then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. And what more can they learn? What more can they know? What more can they enjoy? Then they will no longer need revelation.

We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, and etcetera. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

We believe that God has raised up this church, in order to prepare a people for his second

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coming in the clouds of heaven, in power, and great glory; and that then the Saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings–the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore repent, O ye nations, both Gentiles and Jews, and cease from all your evil deeds, and come forth with broken hearts and contrite spirits, and be baptized in water, in the name of the Father, Son, and the Holy Ghost, for remission of sins, and ye shall receive the gift of the Holy Spirit, by the laying on of hands of the apostles or elders of this church; and signs shall follow them that believe, and if they continue faithful to the end, they shall be saved. But woe unto them, who hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore, remember, O reader, and perish not!

-End-

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Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Internet, https://en.wikipedia.org/wiki/Orson_Pratt, 5 Mar 2017. "Orson Pratt, Sr. (September 19, 1811 – October 3, 1881) was an American mathematician and religious leader who was an original member of the Quorum of Twelve Apostles of the Church of the Latter Day Saints. He became a member of the Quorum of the Twelve of The Church of Jesus Christ of Latter-day Saints (LDS Church) and was a leading Mormon theologian and writer until his death. Church membership and service[edit]
   Pratt was born in Hartford, New York, the son of Jared Pratt and Charity Dickenson. He was the younger brother of Parley P. Pratt, who introduced him to Latter Day Saint church and baptized him on Orson's nineteenth birthday, September 19, 1830, in Canaan, New York.
   Pratt was ordained an Elder several months later, on April 26, 1831, by Joseph Smith and immediately set out for Colesville, New York, his first mission. This was the first of a number of short missions in which Pratt visited New York, Ohio, Missouri, and the Eastern States. On February 2, 1832, he was ordained a High Priest by Sidney Rigdon, whereafter he continued his missions, preaching in Pennsylvania, New York, New Jersey, Vermont, New Hampshire, Connecticut, and Massachusetts.
   Pratt was a member of the original Quorum of the Twelve Apostles, called in 1835 under the direction of Joseph Smith.[5] He was ordained to this position on April 26, 1835. He served as a member of the mission of the Twelve Apostles to the British Isles between 1839 and 1841. He contributed to the mission by preaching in Scotland, and producing an early missionary tract, "An Interesting Account of Several Remarkable Visions". This tract contains the earliest known public printing of an account of Smith's First Vision and also contains material similar to that later published as the 1842 Articles of Faith.
   On his return to America in 1841, Pratt found the church membership in contention over several issues. Rumors and gossip were rife in Nauvoo, Illinois, and Pratt found the religious principle of plural marriage difficult to accept. He rebelled against Joseph Smith when a report by disaffected Mormon John C. Bennett accused Smith of proposing marriage to Pratt's wife, Sarah Pratt, which Smith categorically denied. Additionally, a story was circulating that Sarah Pratt had been involved with Bennett himself. Pratt was torn between believing his wife or Smith, and wrote, "My sorrows are greater than I can bear!" A public meeting was held where a resolution supporting Smith's character was proposed; Pratt stated that he was unable to support the resolution, to which Smith

Sources (Continued)

replied, "Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?", to which Pratt answered no. After days of Smith and the other members of the Twelve remonstrating with Pratt, they decided that he would not yield, and thus Pratt was excommunicated on August 20, 1842. Bennett claimed that Pratt and his wife were planning to leave Nauvoo and help him "expose Mormonism"; Pratt would later publish a statement in the Nauvoo Expositor to deny this claim. Pratt reconciled with Smith a few months after their falling out and requested re-baptism. Pratt was reinstated in the Quorum of the Twelve Apostles on January 20, 1843. Smith and Pratt directly discussed Pratt's wife, with Smith stating to him, "She lied about me: I never made the offer which she said I did."[6][7]

Mission president in Britain[edit]

After the death of Joseph Smith, Pratt was among the apostles that supported the leadership of Brigham Young, who determined to move his followers from Nauvoo to the Salt Lake Valley, where the LDS Church became established. After settling there with the Mormon pioneers, Pratt was called to return to Europe as a mission administrator between 1848 and 1851, during which time he also served as editor of the Millennial Star. In 1850, as mission president of the British Mission, Pratt told his missionaries that "[e]very soul in Britain should hear the gospel this year".[citation needed] Although this goal was not achieved, by the end of the year there were twice as many church members residing in Britain as in the United States.

While presiding over this mission, Pratt received a pamphlet from Lorenzo Snow entitled "The voice of Joseph" that Snow wanted translated into French to advance his missionary efforts in northern Italy. Pratt managed to make contacts with people in Paris who were willing to do this translation.[8]

Opening the Austrian mission[edit]

In 1865, Pratt was one of the first Mormon missionaries to work in Austria. Traveling with William W. Ritter, he was there for nine months, but did not baptize anyone. The missionaries were eventually expelled by the Austrian government.[9]

Migration west[edit]

Orson Pratt in 1851

Pratt was a member of Young's initial pioneer company, the "Vanguard Company", that crossed the plains to select a western site for Mormon colonization. His journals of this trip are an important Mormon history resource. As the group made their way from Missouri to Utah, Pratt acted as the company's scientific observer. He made regular readings with the company's scientific instruments, took notes on geological formations and mineral resources, and recorded information on plants and animals. He described snow on Laramie Peak on June 7, and noted that rock found on June 10, "would make excellent grindstones, being of fine grit sandstone."[10]

As a mathematician, Pratt assisted company scribe William Clayton in the design and invention of a version of the modern odometer. Intended to compute the distance traveled per day, the design consisted of a set of wooden cog wheels attached to the hub of a wagon wheel, with the mechanism "counting" the revolutions of the wheel. The apparatus, called the "roadometer", was built by carpenter Appleton Milo Harmon, and was first used on the morning of May 12, 1847.

With Erastus Snow, Pratt entered the Salt Lake Valley on July 21, 1847, three days ahead of the main body of the Vanguard company. Several days later, he preached the first sermon in the Salt Lake Valley and formally dedicated the valley to the Lord.

Family and wives[edit]

See also: Pratt family

Pratt was married to ten women. At age 57, Pratt married his tenth wife, sixteen-year-old Margaret Graham. Graham was younger than his daughter Celestia, which caused his first wife Sarah, an outspoken critic of polygamy, to lash out in an 1877 interview, “Here was my husband, gray headed, taking to his bed young girls in mockery of marriage. Of course there could be no joy for him in such an intercourse except for the indulgence of his fanaticism and of something else, perhaps, which I hesitate to

Sources (Continued)

mention.[11]”
Pratt and all of his wives and children struggled with poverty.[12]
List of 10 wives and 45 children [show]
1842 polygamy scandal and relationship with Sarah Pratt[edit]
In 1886, Pratt's wife Sarah Pratt claimed in an interview that, while in Nauvoo, Illinois, Joseph Smith was attracted to her and intended to make her "one of his spiritual wives" while Pratt was in England on missionary service.[13] To Smith's proposal, Sarah replied, "Am I called upon to break the marriage covenant ... to my lawful husband! I never will. I care not for the blessings of Jacob, and I believe in NO SUCH revelations, neither will I consent under any circumstances. I have one good husband, and that is enough for me."[14] She issued an ultimatum to Smith: "Joseph, if you ever attempt any thing of the kind with me again, I will tell Mr. Pratt on his return home. Depend upon it, I will certainly do it."[15] After Pratt returned from England, Sarah later claimed another incident occurred between her and Smith at her home. "Sarah ordered the Prophet out of the house, and the Prophet used obscene language to her [declaring that he had found Bennett in bed with her]," according to Sarah Pratt's neighbor, Mary Ettie V. Smith.[15] Sarah told her husband about the incident; Orson took Sarah's side and confronted Smith, who denied Sarah's allegation and responded that she was John C. Bennett's lover.[12] The resulting estrangement between Smith and Pratt, who stood by Sarah in preference to the denials of Smith, led to Smith warning his disciple that "if [Pratt] did believe his wife and follow her suggestions he would go to hell".[16]
However, in the local and Mormon press, Sarah Pratt was accused of having had an adulterous relationship, not with Smith, but with John C. Bennett, and numerous affidavits were printed in local and pro-Mormon Nauvoo publications,[17][18] including the leading councils of the church and from members such as Jacob B. Backenstos, a relative of the sheriff of Hancock County.
Pratt became estranged from the church and Smith. At the time, apostle Wilford Woodruff stated that "Dr. John Cook Bennett was the ruin of Orson Pratt".[19] Van Wagoner and Walker note that, on August 20, 1842, "after four days of fruitless efforts at reconciliation, the Twelve excommunicated Pratt for 'insubordination' and Sarah for 'adultery'".[20]
Pratt soon returned to the church and denounced Bennett. Van Wagoner cites a letter written by Pratt's brother Parley P. Pratt,
“Bro. Orson Pratt is in the church and always has been & has the confidence of Joseph Smith and all good men who know him .... As to Bennett or his book [The History of the Saints (1842)] I consider it a little stooping to mention it. It is beneath contempt & would disgrace the society of hell and the Devil .... His object was vengeance on those who exposed his iniquity.[12]”
Pratt wrote a postscript to his brother's letter: "J.C. Bennett has published lies concerning myself & family & the people with which I am connected".[12]
Writer, historian and philosopher[edit]
While in Illinois, Pratt acted as an instructor at the University of Nauvoo.

Second issue of The Seer February, 1853.
In Utah, Pratt's strong skills in analysis and writing led Young to assign him to produce sermons and pamphlets dealing with religious topics. Pratt wrote sixteen pamphlets in defense of LDS Church doctrines, drawing on the works of Joseph Smith and his brother Parley P. Pratt. These include "Divine Authority, or the Question, Was Joseph Smith Sent of God?" in 1848 and "Divine Authenticity of the Book of Mormon" in 1850 and 1851. His pamphlet "An Interesting Account of Several Remarkable Visions" was the first published account of the First Vision and included a list of beliefs that is similar to Smith's 1842 "Articles of Faith". In "Absurdities of Immaterialism", Pratt defended the Mormon doctrine of materiality, with reference to science, philosophy, and theology. Although these materials were primarily used in the mission field, Pratt was also a church spokesman on the topic of plural marriage. At a special conference in

Sources (Continued)

Salt Lake City in August 1852, Pratt publicly preached a sermon announcing the doctrine of plural marriage. He later published an essay in defense of the practice in 12 monthly installments in the church periodical The Seer, which provides the most complete defense of the Mormon doctrine during this period. As part of his system of Mormon theology, Pratt embraced the philosophical doctrine of hylozoism.
Pratt's views were not always without controversy. In 1865, a majority of the First Presidency and the Quorum of the Twelve Apostles of the LDS Church officially condemned some of Pratt's doctrinal writings, including some of his articles from The Seer: "The Seer [and other writings by Pratt] contain doctrines which we cannot sanction, and which we have felt impressed to disown, so that the Saints who now live, and who may live hereafter, may not be misled by our silence, or be left to misinterpret it. Where these objectionable works, or parts of works, are bound in volumes, or otherwise, they should be cut out and destroyed."[21]
Pratt acted as Church Historian and Recorder from 1874 until his death. He edited many church periodicals and helped divide editions of the Book of Mormon and Doctrine and Covenants into verses and provided footnoted cross references.
Science publications[edit]
Pratt was known as an accomplished mathematician, and had a strong interest in astronomy. He offered science-based lectures on these topics to early Mormon audiences in Utah, and published two related books. New and Easy Method of Solution of the Cubic and Biquadratic Equations was published in 1866, and Key to the Universe was published in 1879.
Death[edit]
At age 70, Pratt died of complications from diabetes in Salt Lake City. When he died, he was the last member of the LDS Church's Quorum of the Twelve who had been an original member of the 1835 Quorum.[22]
Published works[edit]
An Interesting Account of Several Remarkable Visions (1842) Project Gutenberg Kindle, epub, html, and text editions
Absurdities of Immaterialism (1849) Project Gutenberg Kindle, epub, html, and text editions
See also[edit]
Book icon
Book: Quorum of the Twelve Apostles (LDS Church)
List of people with the most children

Grave marker of Orson Pratt.

Back view of grave marker of Orson Pratt.
Notes[edit]
Jump up ^ Teasdale and Grant were ordained to replenish the Quorum of the Twelve after the reorganization of the First Presidency and Pratt's death.
Jump up ^ Smith 1994, p. 16
Jump up ^ Journal of William Clayton - excerpts online at http://www.geocities.com/Athens/Delphi/3750/Clayton_intro.html[unreliable source?]
Jump up ^ Saints' Herald 65:1044–1045
Jump up ^ Chisholm 1911.
Jump up ^ Bushman (2005), chapter 26.
Jump up ^ This brief period of disassociation with the church had a long-term consequence for Pratt. When dealing with seniority in the council after the death of Joseph Smith, Brigham Young ruled that if a council member had been disciplined and removed from the council, his seniority was based on the date of readmission. By this ruling, both apostle Orson Hyde and Pratt were moved down in seniority in June 1875. (Bergera 1992)
Jump up ^ Homer, Michael W. (2002). "Il Libro di Mormon: Anticipating Growth Beyond Italy's Waldensian Valleys" (PDF). Journal of Book of Mormon Studies. FARMS. 11 (1):

Sources (Continued)

40–44.
Jump up ^ Deseret News Church Almanac, 2005 ed. (Salt Lake City, Utah: Deseret News, 2004) p. 293.
Jump up ^ May, p. 57
Jump up ^ Van Wagoner 1986, pp. 92
^ Jump up to: a b c d Van Wagoner 1986
Jump up ^ Smith 1971, Van Wagoner 1986, Bennett 1842, Sillito 2002
Jump up ^ Smith 1971
^ Jump up to: a b Smith 1971, Van Wagoner 1986, Bennett 1842
Jump up ^ Van Wagoner 1986, pp. 77
Jump up ^ Times and Seasons 3 [August 1, 1842]: 868–878.
Jump up ^ Times and Seasons 3 [October 1, 1842]:939–940.
Jump up ^ Watson, E.J. (1975) The Orson Pratt Journals, Salt Lake City: 180.
Jump up ^ Van Wagoner, R.S. & Walker, S.C. (1982) A Book of Mormons, Salt Lake City: Signature Books ISBN 0-941214-06-0, at 212
Jump up ^ Deseret News, Aug. 23, 1865, 373; see also B. H. Roberts, Defense of the Faith and the Saints, 2:294 (1912).
Jump up ^ William B. Smith, who associated with the Reorganized Church of Jesus Christ of Latter Day Saints, was the last of the original Quorum members to die. Smith lived 12 years longer than Pratt and died in 1893.
Attribution
Wikisource-logo.svg Chisholm, Hugh, ed. (1911). "Pratt, Orson". Encyclopædia Britannica (11th ed.). Cambridge University Press.
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May, Dean L. Utah: A People's History. Bonneville Books, Salt Lake City, Utah, 1987. ISBN 0-87480-284-9.
Smith, Andrew F. (1971). The Saintly Scoundrel: The Life and Times of Dr. John Cook Bennett. Urbana and Chicago: University of Illinois Press. p. 141. ISBN 978-0-252-02282-1..
Van Wagoner, Richard S. (1986). "Sarah Pratt: The Shaping of an Apostate". Dialogue: A Journal of Mormon Thought. 19 (2): 79..
Whittaker, David J. (1994). The Essential Orson Pratt. Salt Lake City, UT: Signature Books. ISBN 0-941214-95-8." In my database, it showed Orson as being baptized live in Nauvoo, Hancock, Illinois, USA in 1830. This would have been an impossibility, since the LDS church didn´t move to Nauvoo until many years later. They would first move from New York to Ohio to Missouri, and finally Illinois, before going to Utah. This internet source from Wikipedia says Orson was baptized on his birthday in 1830 in Canaan, New York.

Individual Summary for Humphrey "with the Beard" BOHUN-299154

Event	Date(s)	Place	Description
Born	Abt 1046	Water Eaton, Buckinghamshire, England, UK	
Christened			
Died			
Buried			
SealPar			
Baptized			
Confirmation			
Initiatory			
Endowed			

Nickname:		AKA:		Married Name:	
Sex:	M	ID:			
Created:	14 Apr 2024	Last Changed: 15 Apr 2024		FSID:	

Parents

MRIN	Father	Mother
122203	Sir Henry DE BOHUN-299162	Margaret D'EU-299163

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place
122202	Mrs. BOHUN-299155	Abt 1088	Water Eaton, B, England, UK	

Notes

Humphrey "with the Beard" BOHUN (1° B. Bohun of Taterford)

Born: BEF 1066

Died: BEF 1113

Notes: is said to have been a kinsman and a companion in arms of William the Conqueror. Humphrey was the godfather of William and was certainly close to him because we see the names of William, duchess Mathilde, and their children associated with Humphrey's children. Old English books designate him Humfridus cum Barba or Humphrey with the Beard. His beard distinguished him from other Norman knights of the period because they habitually shaved. He was in possession of the lordship of Taterford in Norfolk. This family originated from Bohon in the arrondissement of St. Lo in the Cotentin, Normandy, where there still exists St. Andre and St. Georges De Bohon. The mound of the old castle is still visible. Humphrey is reported in the chronicles of Wace as the companion of the Conqueror at Senlac. He is reputed to have been a near kinsman of Duke William, but how or in what degree is unknown. The fact remains that the witnesses to the Benedictine priory at St George's in 1092, were all members of King William's immediate family or branches thereof.

Humphrey is mentioned in the Domesday Book (a great census taken of all the lands and people in England as ordered by William, between 1080 and 1086) as a champion and defender of the throne, and as lord of Taterford in Norfolk. Much of his wealth is attributed to the goodwill of William and the spoils of the campaigns, which was not a unique situation. However, the possession of large estates and properties in England was not all fun; they were hard to protect from raiders and warring lords. Humphrey probably also benefitted from Normandy's continued growth and profits from his holdings.

Individual Summary for Edward John REEVES (Farmer & Lab.)-7680[1]

Event	Date(s)	Place	Description
Born	1819	of, Liverpool, Lancashire, EUK	
Christened			
Died			
Buried			
SealPar	04 Mar 1993	PROVO	
Baptized	14 Oct 1992	PROVO	
Confirmation			
Initiatory			
Endowed	19 Jan 1993	PROVO	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 16 Apr 2024 FSID:

Parents

MRIN	Father	Mother
2687	John REEVES (Farmer)-7318	Mrs. REEVES-7198

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place
2785	Ruth ALLEN-7679	21 Apr 1846	Saint George St., Liverpool, L, EUK	Submitted
78331	Rebecca -193245	Abt 1851	Of, Nebraska	

Notes

!B Andrew County Missouri 1850 Census: FHL 14,871.

!M Original certificate, British Civil Registry. (Info on father also here) (Address was Water St.). Also place listed as "St. George St. Chapel according to the rites and ceremonies of the Independents," so they might have been Mormons already at this time. His wife was certainly.

!Other sources:
--(Minnie Margett's) Member Records Index (of England [not nec.Wales]), FHL 415,453.

!NOTES/LOG:
-- 1850 Missour census listed only as Edward REEVES. Charlotte's death cert. says his name is John R. REEVES. However, wife's name is listed as Ruth ALLEN here and the Ruth that lived in Missouri with Edward seems to have been the same one who married and had a child Mary at about the same time and place (Liverpool) as expected (He is listed as Edward in all these records.) The death cert. is second-hand info given by his wife. Also birthplace listed as England in census, but S. Wales in death cert.
-- Difficult to find anything; talked to Belle ESTEP from Plymouth, UT tonight and she said that Edward REEVES, while he was living in the Midwest, one day went out with some men and just disappeared. He never showed up again. It's not known whether he deserted his wife, was killed, or what. He just never showed up again. Will go back and talk very soon to get more information. 18 Jan 1992 Didn't get a whole lot more information, except she said that he was probably born in England - she seemed to prefer England as his birthplace over Wales (England was what it said in the census.), though I am not sure whether she was absolutely certain. Did find an Edward REEVES in the 1860 census in Nebraska. He was living with an 18-year old girl, Rebecca, if I remember correctly. The Edward REEVES mentioned was also born in England and in the correct year as our Edward. This is a good

Notes (Continued)

possibility and well worth looking at (found him in AIS). *Look for him in the Liverpool 1841 census, Ruth ALLEN as well. They aren't in the streets listed as living on from the marriage certificate, but a couple of ALLEN's lived either on or near the place. Perhaps their families are still on the 1851 census. (Liverpool too huge to do without indexes.) Also look for Ruth REEVES, probably a relative of Edward REEVES, who moved to Oswestry sometime shortly before 1851. Her birthplace would probably reveal where our Edward was born. 25 Oct 1992 Have already looked in Oswestry for sister, but was unable to find. I have temporarily left this line. One possibility is that the 1881 England census will soon be out on compuer. His sister might be 62 years old + or - a little. She might already be dead, married, or something else. But if all Ruth REEVES could be looked up, maybe one would indicate a birthplace for the two of them.
-- Another good idea is to find his application for emmigration. He probably would have come into Louisiana or MO. Find his exact place of birth in England. Also find emmigration records and look at this ship and all. Look him up in Nebraska again. Look him up in later censuses. If he was born in born in 1819, he would've been 41 when the girl was 18. Try to find any trace of him there in NE.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.

Individual Summary for Peter Konrad ROSSOW-108781[1]

Event	Date(s)	Place	Description
Born			
Christened[2,3,4]	21 Jun 1778	Stralsund (St. Jakobi parish), Pommern, P, D	
Occupation			Kleinfischer = Fisherman
Occupation			Lotse = Boat pilot
Occupation	1818 - 1818	Stralsund (St. Jakobi parish), Pommern, P, D	Fischer = Fisherman
Died			
Buried			
SealPar	07 Sep 1996	PROVO	
Baptized	01 May 1954	LOGAN	
Confirmation			
Initiatory			
Endowed	07 Jan 1955	LOGAN	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 22 Dec 2013 Last Changed: 16 Apr 2024 FSID: L21R-KMX

Parents

MRIN	Father	Mother
48583	Christian ROSSOW-108782	Sophia Dorothea HAACK-108783

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
385	Margrethe ALVSEN-554	17 Jan 1798	Risør, Aust-Agder, Norge	08 Oct 1955	LOGAN
48582	Ilsabe D GOTTSCHALK-108804[5]	25 Mar 1804	Stralsund (St. Jakobi parish), P, S	Sub 22 Dec 2013	

Notes

-- Apparently married Margareta ALVSEN, went back to GErmany, married again and had kids there, SRE, 16 Apr 2024.

-- Always thought mother's maiden name was Haack. Only place I caan find it though is in marriage entry of son Peter Konrad, and it says Böck, SRE, 25 Jul 2020.

!B Risør Parish records. 1767 and 1771 : 123656 b. 2; 1798: 123656 b. 2
Ord IGI ref is: 447879:film. SP says pre-1970. Is it possible he did not actually get sealed to his parents? Did work get done by someone knowing the names of parents?

!NOTE: This page should contain characaters both from Nordic and Eastern European codepages, and so each time you save the note in one, it will wipe out the other. When PAF 5.0 comes out, fix this page, so that both will work.

!LOG/NOTES:
-- Check for Rossow in Norwegian 1801 census index. See if Petter has more kids - 1996?
-- Checked 1801 census (fore- and efternavnsregister) for Nedenes Amt (Aust-Agder county), but found nothing (FHL 6200977, 80) - 17 Sep 2000.
-- CHECK FOR A PASSPORT FROM GERMANY (PRUSSIA) - 1996?
-- Checked in the FHLC. Found nothing - 25 Aug 1998.
-- Found the following exciting news today, from "Slekten Busch i Rostock, Risør og Oslo," by Anthon Busch, published by Leif Rødsten Trykkeri, Oslo, 1976: "Men i alle fall kom han til Risør før 3/8 1797 [3 Aug 1797], da passprotokollene for Risør begynner," p. 53. So we do know for sure that passport records existed at that time. Hopefully, though, he arrived

Notes (Continued)

after this date; he only married a few months later, so it's possible he arrived even earlier. A Norwegian archive would have to be checked for passport records, possibly a district archive for Aust-Agder (formerly Nedanes Amt) - 16 Sep 2000.
-- See if other Rossows in the world in the IGI. Could it be Rousseaux? A French guy? Or British? Actually, not likely, because of his forenames: Peter Konrad (which one would expect to find in Germany, but not necessarily Scandinavia, Britain, or France (unless a French/German border area) the
-- Also, there is no farm name or Rossow in Norway by this name (or variation thereof), so it doesn't appear he took a Norwegian farm name as his surname. He apparently doesn't pass his name on to his son, like many with farm names do, so this might further weaken the possibility of him being Scandinavian - 23 Jan 1998.
other countries) - 23 Jan 1998.
-- Checked IGI on Conrad, which is not a Scandinavian name, and isn't really found much in the IGI for Scandinavia at all, although extremely common in Germany - 23 Aug 1998.
-- NEW NOTE: Have since done a name frequency check for the name in the IGI. Found it in Pommern (and also Brandenburg), Prussia, Germany (now much of which is in Poland, as well as Königsberg (now Russia)). This was the only place I found the name in the world (except for a few in England and a few in the United States: In US, the only occurrence of this name is in IL, WI, MN, all also heavily German settled; also, NY, but accompanied by other German names in the family. No other places in the world but England (only 5 or 6 occurrences in whole IGI for British Isles, all of which likely may come from French.). Another version of the same name was Rosowski. Doing the frequency search, it seems that those who were Rossow's (from Rossów or Rossowski?) were mainly in the present-day German areas of Brandenburg/Pommern, and those who were Rossowski's were in the present-day Polish areas - 23 Aug 1998.
-- The overwhelming probability is that he is German (of Polish descent, since his surname is Slavic) originating from Pommern or Brandenburg, and that he migrated to Norway. He didn't pass his surname on to his children, but rather his patronimic, which fit the Norwegian system. The present-day jurisdictions that we would look under would be Mecklenburg? for Germany and Szczecin, Koszalin, (województwo between K. & G.) Gdansk, Eblag, (Pry? woj.), Suwalki, etc. for Poland (even the part of Russia that used to be part of this German area, Königsberg) - Sep 1998.
-- Check the following family histories to see if can find something on German-sounding families from Risør: 929.2481 A1 #84 or 89. Also, 929,2481 D or P 911v or n - 17 Sep 2000.
-- More ideas from Ruth at FHL: Find engagement; this usually has more information than a marriage record. Also, find birth of Alf and marriage to find his occupation - 17 Sep 2000.
-- Checked engagement, 16 Jan 1798 in Risør (not Søndeled portion of records) parish, found. It showed nothing. It stated only that Peter Konrad ROSSÓW was engaged to Margrethe ALVSEN on that date, and the priest's name - 17 Sep 2000.
-- Check his child's confirmation, on FHL 123565 Kl. b. 4, Konfirmerte 1797-1815 - 17 Sep 2000.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre-genealogy@juno.com, (801) 444-3445.
2. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Pommern, Stralsund - Parish Records*, International Digital 4418279, 21 Jun 1778, Shon R. Edwards, 1039 N 2575 W, Layton, UT 84041-7709, U.S.A., International Digital 4418279. "Name: Rossow, Vornamen: Peter Conrad, ehelich, Vater Name: Rossow, Vornamen: Christian, Beruf: Vorstädte (Frankendamm), Wohnort: Stralsund, Taufleuer St. Jakobi, Jahrgang 1778, Seite 57a. = Name Rossow, given names: Peter Conrad, legitimate: Father, Name: Rossow, given names: Christian, Occupation: Suburbanites

Sources (Continued)

(Frankendamm), Residence: Stralsund, Baptism took place in St. Jakobi parish, year 1778, pag 57a." https://familysearch.org/pal:/MM9.3.1/TH-266-11740-135452-8?cc=1475887&wc=MM11-G9L:502638780, image no. 1290.

3. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Pommern, Stralsund - Parish Records*, International Digital 4418279, 21 Jun 1778. "Name: Rossow, Vornamen: Peter Conrad, Getauft am 21 Juni 1778, ehelich, Vater: Rossow, Vornamen: Christian, Beruf: Vorstädter (Frankandamm), Wohnort: Stralsund, 3. = Name: Rossow, given names: Peter Conrad, baptized on 21 June 1778, legitimate, Father: Rossow, given names: Christian, Occupation: Suburbanites, Frankendamm. Residency, Stralsund, 3." Birth card, not ID card.
4. Den norske kirke, *Church Records - Norway, Aust-Agder, Risør - Parish Records*, See comments, 1816/1817, Family History Library, 35 N. West Temple, Salt Lake City, UT 84150, U.S.A. http://www.arkivverket.no/URN:NBN:no-a1450-kb20070531610384.jpg. . Ministerialbok nr. A2 (1815-1839), Konfirmerte 1816-1817, side 235. This reference in Alv Petersen's confirmation miraculously gives his dad's place of birth in Germany on the North Sea.
5. Evangelische Kirche (Lutheran Church), *Church Records - Germany, Preußen, Pommern, Stralsund - Parish Records*, See comments, image 1267, 25 Mar 1804. https://familysearch.org/pal:/MM9.3.1/TH-267-11670-66081-99?cc=1475887&wc=MM11-LTV:n370696735 and https://familysearch.org/pal:/MM9.3.1/TH-267-11670-68596-67?cc=1475887&wc=MM11-LTV:n370696735, images 1267-1268, S. 36.

History of Inger Margretta Peterson
Written BY
Clifford H. Edwards
A Great Grandson

Inger Margretta Peterson was born 7 July 1836 in Oster Risor, Christiansand, Norway, a little island off the coast of Norway. Her father died when she was a child. Not too many years after this her mother died of tuberculosis. Being an orphan at she lived with and did housework for a family by the name of Ellefsen. She fell in love with and married their son Christian Ellefsen 8 March 1959. He was a fisherman.

Their first child Ellef was born 19 June 1859 in Oster Risor, Norway. A second son, Alf Martin was born 1 August 1861 in Oster Risor, Norway. On 30 November 186, Christian Ellefsen, along with his father and brother were drown while fishing. Then on 10 March 1862 her youngest son, Alf Martin, died 11 March 1862.

A short time after the death of her husband and son she met with the Mormon missionaries. She was converted and was baptized 22 July 1862. Four months after Alf Martin's death she sold her home and most of her possessions to buy passage for herself, a Sister Torgensen, and several others to sail to America and then travel overland to Utah. They were six weeks on the ocean. She and her son Ellef managed the voyage well. She was called upon to help others, some of whom died on the voyage.

They sailed up the Mississippi River to Omaha, Nebraska. There she bought a wagon, oxen and a cow. She loaded a stove and chests containing some of her best clothing and valuable things. She walked every step of the way to Utah, letting her friend Sister Torgenson ride. On their way, the road become so impassible she had to unload her chests and discard some of her possessions.

On the trail to Utah she once became very ill and had to remain behind the rest of the wagon train. During this episode nine Indian braves rode up on their horses. Initially they circled her and had a discussion about what to do. Eventually they left. Inger's prayers were answered.

When she arrived in Utah she traveled to Spring City, Sanpete County where she joined her sister-in-law, Ingerbor Ellefsen Larsen, the second wife of Christian John Larsen. She became Christian John's third wife, 9 December 1863. They were married in the Salt Lake City Endowment House. On 16 October 1864 her son Elif Eliffsen died at Spring City.

Inger was small in stature with brown hair and hazel eyes. While in Spring City she had two children. The first was a girl, Magdalene, who was born 19 September 1864 and died 4 October 1865 at the age of 11 months. The second child was a boy, David Ellef, who was born 1 July 1866. He lived until 19 July 1940 and was married to Mary Alice Smith.

Three more children were born after Christian John and Inger moved to Logan, Utah. My grandfather, Almartin was born 25 December 1868. Inger had been settled by her husband in the mouth of Logan Canyon, far away from neighbors where she ran the toll bridge. She had to be ready to operate the toll any time of day or night. She collected 35 cents for each crossing. When Almartin was born, Inger was alone. The next day she sent her 2 ½ year old son, David, to the neighbors for help.

The second child to be born after moving to Logan was Joseph Franklin. He arrived 4 October 1870. He was never married. Finally, Alexander Willard was born, 28 Jan 1877. As a toddler, Willard was saved from drowning in the Logan River while he, Almartin, and his mother were crossing a bridge. Their dog hurried to pass them and knocked Willard into the river. Almartin, who was 8 or 9 years old at the time dove into the river and saved Willard just before he went over the dam. Willard later became a patriarch in the Franklin Stake. He lived in Fairview, Idaho at the time. He gave patriarchal blessings to myself and my brothers.

In her isolated situation, Inger had to rely on her children as well as her own faith and ingenuity. On one occasion one of the children became very ill and suffered considerable pain. She laid her hands on his head and prayed for the pain to abate and for her son to be healed.

Before she had finished praying the child went to sleep and slept soundly all night. In the morning he was well. She had a strong testimony and was very active in the Church. She served as a Relief Society teacher for many years. Her husband, Christian John served in various church calling. Earlier as a missionary he was a conference president in Norway as well as Denmark. After moving to Utah he served as a bishop's counselor, bishop, temple ordinance worker, and stake patriarch. At the time of his death he had given 800 patriarchal blessings. In 18 Sept 1912 Christian John, then age 81, married a fourth wife. With four families and demanding callings in the Church, each of his wives obviously had to take on many responsibilities on their own. He had 19 children plus two adopted sons.

In the spring of 1893 Inger moved her family to Cove, Utah. She remained there until about 1900 when she moved back to Logan. Christian John's first wife Barbara Dorthea had just died. During the final 10 years of her life, Inger had a more comfortable existence. Her children and grandchildren fondly remember visits by her and Christian John. They traveled by horse and buggy. It is reported they were proud of their horse with a colt running at her side. Christian John sported a mustache and small beard on his chin and usually wore a cream-colored duster over his dark suit. Inger wore a black ankle length dress and black bonnet. She was an unusually caring person and in particular gave attention and love to the children. Inger died 19 August 1910 in Logan and is buried in the Logan Cemetery.

Orson Pratt Writings (1811-1838)

Source: The Orson Pratt Journals, comp. Elden J. Watson (Salt Lake City: Elden Jay Watson, 1975), pp. 7-96.

Back to the BOAP Web Page.

As stated in my genealogy, I was born September 19, 1811, in Hartford, Washington County, New York. When I was about three or four years old, my parents removed from Hartford to New Lebanon, Columbia County, where I was sent to school for several months each year, until the spring of 1822. During this interval I often had many serious impressions in regard to God and a future state. And being very young, my parents instructed me to read the Bible, which I often did, with much interest, asking a great variety of questions concerning what I found written. It was seldom that I attended any religious meetings, as my parents had not much faith in them, and were never so unfortunate as to unite themselves with any of the religious sects.

In the spring of 1822, being in my eleventh year, I went to live with a farmer whose name was Justin Jones; this was in the neighborhood of my parents. I continued at this place until the autumn of 1823. The preceding winter, I also went to school. I next engaged to labor at farming for Mr. Church at Canaan, Four Corners, Columbia County, New York, and continued with him about seventeen or eighteen months; three or four of which I went to school, and became quite familiar with all the rules in Daball's arithmetic. In the spring of 1825, I accompanied my oldest brother to Hurlgate, Long Island, about six miles from New York City. Here I engaged myself for one year to Mr. Greenock, a farmer; three months of which I went to school, and studied arithmetic and bookkeeping. In the spring of 1826, I was recommended by Mr. Greenock to a large cabinetmaking establishment in New York City, where I intended to remain until of age; but after tarrying a few months, I was taken violently sick and brought very low, so that my recovery, for some time, was considered doubtful. When my strength permitted, I went into the country, to Hurlgate, and tarried with my brother Anson, until the spring of 1827, when I returned to Canaan, about 150 miles north of New York City, and engaged myself to labor for seven months, on a farm for Mr. Noise; at the expiration of which, I accompanied my brothers Parley and Nelson Pratt to Lorain County, Ohio. We performed the journey by canal and boat from Albany to Buffalo, and thence by schooner up Lake Erie. I boarded with Mr. Redington during the winter and went to school.

In the spring of 1828, I started east in search of employment, came to the village of Chagrin, now called Willoughby, Ohio, where I labored a few months at a hotel; the

most of my time being occupied at farming. I also labored a few months at farming for Mr. Norris, a few miles east of Painesville. In the autumn of this year, I performed a lengthy journey of some six or seven hundred miles to the state of Connecticut, where I labored a short time; and then took a steamboat for New York City, and thence to Long Island, and resided, during the winter, with my brother Anson.

In the spring of 1829, I again returned to Canaan, and commenced farming for Mr. Haight. The following winter I spent four months at a boarding school or academy, during which I made myself thoroughly acquainted with geography, grammar, and surveying.

In the spring of 1830, I engaged myself to Mr. Joshua Lord, with whom I tarried and labored on a farm, until the following October. This was in Canaan only one or two miles from the old homestead of my grandfather, Obadiah Pratt.

From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding place; but through the grace of God, I was kept from many of the evils to which young people are exposed; the early impressions of morality and religion, instilled into my mind by my parents, always remained with me; and I often felt a great anxiety to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829. I then began to pray very fervently, repenting of every sin. In the silent shades of night, while others were slumbering upon their pillows, I often retired to some secret place in the lonely fields or solitary wilderness, and bowed before the Lord, and prayed for hours with a broken heart and contrite spirit; this was my comfort and delight. The greatest desire of my heart was for the Lord to manifest his will concerning me. I continued to pray in this fervent manner until September, 1830, at which time two elders of the Church of Jesus Christ of Latter-day Saints, came into the neighborhood, one of which was my brother Parley. They held several meetings which I attended.

Being convinced of the divine authenticity of the doctrine they taught, I was baptized September 19, 1830. This was my birthday, being nineteen-years old. I was the only person in the country who received and obeyed the message. Shortly after my baptism the elders left.

In October, 1830, I traveled westward over two hundred miles to see Joseph Smith, the Prophet. I found him in Fayette, Seneca County, New York, residing at the house of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of November, the Prophet Joseph inquired of the Lord for me, and received the revelation published in the Doctrine and Covenants, Section 1vi (now Section 34.)

"My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer;

2 the light and the life of the world, a light which shineth in darkness and the darkness comprehendeth it not;

3 Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;

4 And blessed are you because you have believed;

5 And more blessed are you because you are called of me to preach my gospel--

6 To lift up your voice as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming.

7 For behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory,

8 And it shall be a great day at the time of my coming, for all nations shall tremble.

9 But before that great day shall come, the sun shall be darkened, and the moon be turned into blood; and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked.

10 Wherefore, lift up your voice and spare not, for the Lord God hath spoken. Therefore prophesy and it shall be given by the power of the Holy Ghost.

11 And if you are faithful, behold, I am with you until I come--

12 And verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen."

On the 1st day of December, 1830, I was confirmed and in accordance with the word of the Lord, I was ordained an elder under the hands of the Prophet. My first mission was to Colesville, Broome County, New York, where I commenced to open my mouth in public meetings, and teach the things of God, as the Holy Ghost gave me utterance. The same month I returned from Colesville to Fayette, accompanied by Hyrum Smith. On the 2nd of January, 1831, I attended a conference at the house of Father Whitmer; and soon after Elder Samuel H. Smith and myself commenced laboring for one of the Saints, by the name of Joseph Coe, to assist him in making preparations to remove to

Ohio according to the revelation given at the conference on the 2nd of January. And in a few weeks, Elder Samuel H. Smith and myself started on foot for Kirtland, Ohio, a distance of several hundred miles, to which place Joseph, the prophet, had just previously moved.

During the spring of 1831, I traveled on a short mission of about one month with Lyman Wight, going about one hundred miles, west of Kirtland, preaching the gospel wherever we were led by the spirit of truth. After which I united in the ministry with my brother Parley and preached some in Rome and also in Thompson where the Saints from Colesville were temporarily located; in the latter place I tarried some five or six weeks and labored with my hands.

In June a revelation was given commanding many elders to travel two by two from Ohio to the western boundaries of Missouri, among whom my brother Parley and myself were called by name, and commanded to travel together. On our way we held about fifty meetings and baptized five in Peru, Delaware County, Missouri; the next day I was taken with the chills and fever which confined me to my bed a few weeks.

About the first of October, though still weak and feeble, I started on foot for Ohio, in company with Asa Dodds, preaching by the way, as commanded of the Lord through the Prophet.

Brother Dodds stopped in Indiana, but I continued my journey, although suffering much from the ague. Towards the close of the year I arrived in Hiram, Portage County, Ohio, where the Prophet then resided.

About the 1st of January, 1832, I went to Kirtland, attended many meetings, visited disorderly members with Elder Cahoon, called church meetings and excommunicated several. I then returned to Hiram, united in the ministry with Elder Lyman E. Johnson, and started for Lorain County, Ohio, where we preached in the regions around, until the general conference held at Amherst, Lorain County, on the 25th of January. At this conference, the Prophet Joseph was acknowledged President of the high priesthood, and hands were laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings which he had formerly received. I was appointed to preside over the elders and was set apart and ordained by Sidney Rigdon. At this conference, by the request of the priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the elders to missions, among whom, Elder Lyman E. Johnson and myself were named and appointed on a mission to the Eastern States. (See Doctrine and Covenants, Section 1xxxviii now Section 75.)

The next day after conference we left Amherst, and in a few days found ourselves in Hiram.

February 2nd, 1832. On this day, by the counsel of the Prophet, I was ordained a high priest under the hands of Sidney Rigdon.

February 3rd. Elder L. [Lyman] E. Johnson and myself started on our eastern mission, traveling, as usual, on foot, without purse or scrip, and carrying our change of clothing in our hands. We traveled in an easterly direction through Ohio, Pennsylvania, New Jersey, New York City, to Hurlgate, on Long Island, preached thirty times in towns and villages on the way, where they previously had never heard the gospel. In the town of Blakesley, Luzerne County, Pennsylvania, we baptized four, and ordained one of them, namely, Asbury Secor, a priest. At Hurlgate, near the last of March, I baptized and confirmed my oldest brother, Anson Pratt. From this place we traveled north, visited Canaan, Columbia County, New York; saw my parents. We then traveled northeast through the southern part of Vermont into New Hampshire, proceeded up the eastern shore of the Connecticut River to Bath, preaching wherever we were led by the Spirit; while journeying from Long Island to Bath held five meetings.

We tarried twenty-six days in the regions round about Bath, held twenty-one meetings, and baptized fifteen, among whom were Orson Johnson, Hazen Aldrich, Amasa Lyman, John Duncan, and Daniel S. Miles.

May 14. We traveled north, and came to the town of Charleston in Vermont; tarried ten days; preached seven times in this region, baptized fourteen, among whom were Winslow Farr, William Snow and Zerubbabel Snow. In these parts the Lord wrought by our hands many miracles of healing.

May 25. We went about thirty miles northwest to the town of Troy; tarried nineteen days; held sixteen meetings in these regions; baptized eighteen in the town of Jay, and then started back to Charleston.

June 15. Arrived among our brethren in Charleston; tarried eleven days, held six meetings; baptized eleven, one of whom was John Badger. Then went south a few miles and held eleven meetings; here the Lord healed a lame woman whom we baptized.

July 4. Again visited Bath; tarried three days; preached twice; baptized four; ordained Hazen Aldrich an elder.

July 9. Started again for Charleston; tarried six days, attended three meetings; baptized one, ordained John Badger an elder, William Snow a priest, and Winslow Farr a teacher and then traveled to the town of Jay, and held two meetings; we next returned to Bath, held two meetings, and ordained John Duncan a teacher.

July 30. We departed from Bath and went to the town of Benson, about five days' journey; we tarried in this region about twenty-five days, held fourteen meetings in various towns and villages; baptized two, and attended a conference.

[August 10. We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two others were ordained, one an elder,and the other a priest. Brethren, O. [Orson] Pratt and L. [Lyman] Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy. Brother Collins and others from Essex County, New York, (where there are about forty disciples), were also present. (Letter from Simeon Carter to Brother Sidney, EG&MS p. 46)]

August 28. We started a journey of over one hundred miles to the south part of Connecticut where we arrived on the first of September; commenced preaching in the towns round about; tarried twenty-three days; held eleven meetings in the town of Madison, and six in the town of Killingsworth; baptized ten; and ordained one of them, namely Willard Woodstock, an elder.

September 24. Started on a return journey to Benson; arrived in five days; tarried in Benson a few days; held four meetings.

October 2. Went on board of a vessel and sailed seventy miles down Lake Champlain; landed at Port Kent on the west shore, and then traveled about thirty miles to Moerstown, New York, where we found one of our brethren, Ira Ames; held three meetings in this region.

October 8. Recrossed the lake into Vermont; the next day preached in Franklin village; two days more brought us to the town of Jay, where we held three meetings.

October 15. Started for Bath; called at Charleston and held two meetings.

October 20. Arrived in Bath, stopped five days; held six meetings in the neighboring towns; baptized one, and ordained John Duncan a priest; and William Snow from Charleston being present, we ordained him an elder.

October 26. I started in company with Elders L. [Lyman] E. Johnson, Hazen Aldrich, and William Snow and traveled west some three or four hundred miles a portion of which we rode on a canal boat, where I preached to the passengers.

November 8. Arrived in Spafford, Onondago County, New York, at which place there was a branch of the Church; here we tarried six days; held five meetings, one of which was a conference; eleven elders present; baptized eight, among whom were Allen Holcomb, whom we ordained an elder, Libbeus T. Coon and Mahew Hilman. Elder L. [Lyman] E. Johnson here united in the ministry with Hazen Aldrich and started for Ohio. I united in the ministry with Elder William Snow and started eastward, preached in the villages of Vesper, Tully, and Fabius, in the latter place tarried six days; baptized two, namely, Samuel and Jemima Newcomb.

November 23. Traveled eleven miles; preached twice in Casinovia; then traveled six days to the town of Day, Saratoga County, where we tarried seventeen days; held fifteen meetings.

December 20. We started for Bolton on the west shore of Lake George; here was a branch of the Church; we tarried ten days; held ten meetings; baptized ten persons.

December 31. Ordained Silas T. Gardner an elder, and then started for Benson in Vermont; held one meeting in Benson; and then pursued our journey to Bath about 100 miles distant.

January 8, 1833. Arrived in Bath; I tarried nine days; William Snow having gone to Charleston; held five meetings, then visited the church at Charleston; held one meeting; returned to Bath and held two meetings.

[January 23, 1833. The following letter was written by Orson Pratt to the editor of The Evening and the Morning Star. (E&MS p. 78)

Bath, New Hampshire, January 23, 1833.

Dear brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston, Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where Brother Lyman (Johnson) baptized eight: he then, in company with Brother Hazen Aldrich, started for Ohio; and I, in company with Brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ, Orson Pratt.]

January 28. Started for Ohio.

February 2. Arrived in Bolton; tarried four days, held three meetings; baptized two; ordained John Tanner a priest, and then pursued my journey several hundred miles west. Within about 150 miles of Kirtland, I fell in company with D. [David] W. Patten and Reynolds Cahoon, tarried and held four meetings with them, and then proceeded on my journey to Kirtland, where I arrived February 17, 1833, having been absent on this eastern mission one year and fourteen days, during which we traveled on foot near 4,000 miles, attended 207 meetings mostly in places where they had not heard the word; baptized 104 persons and organized several new branches of the Church.

February 18. Washed my hands and feet as a testimony unto the Lord that I had warned this wicked generation, and that my garments were clean of their blood, and on the same day I was admitted into the School of the Prophets. During my attendance at this school, I boarded with the Prophet Joseph [Smith], from whom I received much good instruction. On the Sabbath days I continued preaching in various places.

Elder Lyman E. Johnson and myself, having received a commandment, through the Prophet, to visit the churches and preach in the Eastern States, left Kirtland on the 26th of March to fill our mission. We arrived in Bath, New Hampshire, on the 7th June, having attended forty-four meetings by the way, and baptized thirteen.

June 8. Met in conference in Bath; present, high priests 4; elders, 8; priests, 2. At this conference, Elders Willard Woodstock, Harlow Redfield, William Snow and Hazen Aldrich were ordained high priests; Henry Harriman was ordained an elder, and Daniel Carter, a member, was ordained a priest, the ordinations being administered under my hands. During the next six days we held meetings in the towns round about.

June 11th, 1833. Brother Lyman Johnson and I left Bath and went to the village of Flanders, and I preached upon the subject of more revelations and miracles and the new covenant.

On the 12th preached about five miles distant in the town of Waterford upon the subject of more revelations and miracles.

On the 13th preached in the town of St. Johnsbury upon the scattering of Israel and more revelations and miracles at their gathering.

[June 14. - Elder Lyman E. Johnson went to Charleston, and continued laboring in St. Johnsbury and the adjoining towns. (MS 27:72)]

June 14th. We concluded to separate for a season. Brother Lyman [Johnson] went to Charleston and continued laboring in the adjoining towns, and I tarried at St. Johnsbury, and held a meeting in the afternoon of the same day and preached the gospel.

June 15th. I went to visit Mr. Harvey's family and conversed with and found them some believing. A young woman was there whose name was Emily Harvey. She had been sick about 12 weeks and vomited much blood; and it was supposed by many that she could not live many days. She was desirous that I should pray for her that she might be healed, at the same time covenanting before God to obey the gospel. Therefore I prayed for and laid my hands upon her in the name of Jesus Christ and she was immediately healed.

The same day I held a meeting in St. Johnsbury, east village, and but few attended.

The 16th being the Sabbath, I held two meetings in the town of Kirby; and preached the gospel and prophecies. The same day I preached in St. Johnsbury upon the thousand years of rest.

[June 18. - I baptized six, namely, Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates, Mary Gates and Emily Harvey, the last person named having been healed three days before by the power of God. After this I held thirty-five meetings in different counties in northern Vermont, and baptized eight; returned to St. Johnsbury. (MS 27:72: see also HR p.163)]

On the 18th I attended a meeting in the same place. Brother Zerubbabel (Snow), having returned from the west, preached. After meeting I baptized six whose names are as follows: Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates and Emily Harvey; the last named person having been healed three days before, by the power of God.

In the evening we came together and held a confirmation meeting.

June 19th. I called at the house of Mr. Jenkins and prayed with and laid my hands upon two persons, one of whom was sick and the other lame. The same day I went to Danville and tarried with Mr. Dudley Swaysey.

June 20th. I preached at the Varney schoolhouse upon the first principles of the gospel.

On the 21st I preached at Goss's schoolhouse upon the scattering of Israel and the miracles that are to be wrought at their gathering.

June 22nd. Preached at the Varney schoolhouse upon the gifts in the Church of Christ.

The 23rd being the Sabbath, I held two meetings in Mr. Roberts' barn, and a large congregation of people attended. I preached upon the restoration of Israel and the blessings on Joseph. I was invited to tarry through the night with Mr. Kelsey, whose wife lay sick of a disease with which she had been afflicted five or six years. She covenanted to obey the gospel if the Lord would heal her. I prayed for and laid my hands upon her in the name of Jesus, and she began to recover, and a few days after was baptized.

On the 24th I preached at the Vincent schoolhouse in St. Johnsbury upon the difference between faith and knowledge. There was a priest present who opposed.

June 25th, I preached in the same place upon the 29th Chapter of Isaiah and the new covenant. I was again opposed by the priest.

On the 26th preached in Mr. Roberts' barn upon the priesthood.

June 27th. Preached at Varney schoolhouse upon the thousand years of rest.

The 28th. Preached at Goss's schoolhouse upon the new covenant. After meeting I baptized two, viz., Joseph Swasey and Dudley Swasey.

June 29th. Preached at Stephens' schoolhouse upon the first principles of the gospel.

The 30th being the Sabbath, I held two meetings at the courthouse in Danville Village, and preached upon the first principles of the gospel and the gifts.

July 1st. Preached at Leavensworth schoolhouse in the town of Wheelock upon the first principles of the gospel.

On the 2nd I preached in the town of Lindon at Squabble Hollow upon the subject of more revelations and miracles, the 29th chapter of Isaiah and the two sticks.

July 3rd. Preached at the Leavensworth schoolhouse upon the difference between faith and knowledge. After meeting I was sent for to visit the sick. I prayed for and laid my hands upon a sick person by the name of Swasey.

July 4th. I went to visit Mrs. Kelley who was sick with a disease with which she had been afflicted nine or ten years. After I had prayed I laid my hands upon her in the name of Jesus, and she was healed.

July 5th. Preached at Varney's schoolhouse, and one was baptized, viz., Lucena Caples. About this time Dudley Swasey denied the faith and became a great opposer.

July 6th. Preached at the Kelsey schoolhouse upon more revelations and miracles and something concerning the priesthood.

The 7th being the Sabbath, I started in company with Brother Lyman [Johnson] and went to Craftsbury Village. I preached upon the priesthood and more revelations and miracles, the 29th of Isaiah and the two sticks.

July 8th. I went to Albany Centre and Brother Lyman [Johnson] went to labor in another region.

July 9th. I preached at Albany Centre upon the first principles of the gospel.

July 10th. Preached at the Fuller schoolhouse in Irisburg upon the first principles of the Gospel.

On the 11th preached at the log schoolhouse in Irisburg upon the gifts.

July 12th. Preached at Albany Centre upon the gifts.

July 13th. Preached at the Mayfield schoolhouse in the town of Craftsbury upon the gifts.

The 14th being the Sabbath, preached in the same place upon the prophecies, expounding the 29th, 49th and last chapters of Isaiah, the 37th of Ezekiel, the blessings on Joseph, etc., also the scattering of Israel and the 11th of Romans.

July 16th. Preached at the fuller schoolhouse in Irisburg upon more revelations and miracles, the 29th and 49th chapters of Isaiah, and the 57th of Ezekiel.

On the 18th preached in Jay upon the 2nd chapter of Daniel, on the gifts and the priesthood.

[July 19. - Started for Charleston. (MS 27:72)]

July 20th. Preached in Potter (or Potten), Canada, upon the gathering of Israel and more revelations and miracles, the 29th and 49th chapters of Isaiah and the two sticks.

The 21st being the Sabbath, preached in Jay in the forenoon upon the two places of gathering, the second coming of Christ, the thousand years of rest, the new heavens and earth. In the afternoon I held a meeting with the brethren and administered the sacrament.

July 22nd. Baptized four, viz.: Samuel Hadlock, Almira Hadlock, Robert Huntress, Hulday Huntress. The same day I left Jay for Charleston and went from thence to St. Johnsbury.

[July 24. - Attended Conference at Charleston. Elder Orson Johnson and John Badger were ordained high priests. Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests; and Horace Evans was ordained a teacher, the ordinations being under the hands of Lyman E. Johnson. After attending five meetings, I left for Danville. (MS 27:72)]

[July (2)6. - Preached in St. Johnsbury and baptized Sally Snow. (MS 27:72)]

July 26th. Preached at that place upon the difference between faith and knowledge, and baptized Sally Snow.

[The 28th, preached and baptized Susan Briant. After this held sixteen meetings in the towns around and baptized seventeen, the most of whom lived in Danville. Many were healed, through the ordinances, by the power of God. (MS 27:72)]

The 28th being the Sabbath, I preached in the forenoon at the same place upon the new covenant, and read the teachings of Christ on the gathering of Israel; and baptized Susan Briant. On the same day I went to the village at Lindon Corner and preached upon the scattering of Israel and the 29th chapter of Isaiah.

July 30th. Preached at the Varney schoolhouse in Danville upon the second chapter of second Thess., and upon the government of the Church; and one came forward and was baptized, viz., Abram Leach, a lame man.

August 1st. Preached at Danville Village upon the fulfillment of prophecy from Abram to the present day and more revelation at the gathering of Israel.

August 2nd. Preached at Stephens' schoolhouse upon the new covenant.

August 4th. Being the Sabbath preached in the forenoon at Varney's Barn upon the parable of the vineyard; and in the afternoon preached upon the necessity of a new translation of the Bible and also something concerning the priesthood; and after meeting baptized and confirmed two, viz.: Abigail Swasey and Aphia Dow. Then I was invited to go and visit a sick woman. After conversing with her and also those who were present I prayed for and laid my hands upon her and she was some better. The same hour her husband and also another man arose and we went to the water and they were baptized and confirmed. Their names were Asa Glines and Reuben Daniels.

August 5th. Preached in Barnet at the Clefford schoolhouse upon the first principles of the gospel.

August 6th. Preached at Danville Village in the courthouse upon the 29th and 49th and last chapters of Isaiah and the 37th chapter of Ezekiel.

August 7th. Prayed for and laid my hands upon a young woman who was sick, and the Lord healed her; and a few days after she was baptized.

August 8th. Preached at the Clefford schoolhouse in Barnet upon the gifts.

August 9th. Preached at the Dickson schoolhouse in Danville upon the first principles of the gospel.

August 10th. Preached at the schoolhouse near Kelseys upon the resurrection and millennium or thousand years of rest.

August 11th. Being the Sabbath preached at the Varney schoolhouse upon the future state of the righteous and the wicked, the different degrees of happiness and misery, and then went to the water and baptized eight, viz.: John Sprague, Addi Kelley, Moses Bacheldor, Abigail Randal, Martha Nichols, Philura Caples, Lucinda Sanborn, and Roxana Glines. In the afternoon I went to the Danford schoolhouse in Danville and preached upon the priesthood.

August 15th. Preached at the Dickson schoolhouse in Danville upon the subject of more revelations and miracles at the gathering of Israel and the 29th of Isaiah.

August 16th. Preached at the Clefford schoolhouse in Barnet upon the Millennium.

August 18th being the Sabbath, held a meeting with Brother Lyman (E. Johnson) at Brother Robert's house in the forenoon. In the afternoon I preached at the Varney

schoolhouse upon the two places of gathering, the Jews to gather in unbelief, the Saints at Mount Zion. After preaching baptized three, viz.: Jacob Rust, Nancy Whittle, and Matilda Caples. The next day left Danville for Charleston.

August 21st. Attended a prayer meeting in Charleston.

August 24th. Attended a conference at which there were several ordained to various offices under the hand of Brother Lyman E. Johnson. Two elders, Orson Johnson and John Badger, were ordained high priests; three priests, Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained elders; three members, Gardner Snow, Willard Snow and Joseph Swasey, were ordained priests, and one member, Horace Evans, was ordained teacher. In the afternoon of the same day the whole church met together and improved upon their gifts.

August 25th being the Sabbath, I preached in Charleston upon the subject of the Millennium and in the afternoon of the same day I attended a prayer meeting. August 26th. In the forenoon the Church at Charleston, with some other brethren from other towns, met together and called upon the Lord, and the Lord heard their prayers and moved upon his servant, Lyman [Johnson], by the power of the Holy Ghost, to seal them up unto eternal life, and after this the brethren arose on by one and said that they knew that their names were sealed in the Lamb's Book of Life, and they all did bear this glorious testimony save two or three. The same day we left Charleston and I traveled to the town of Wheelock.

August 27th. I held a meeting at Levensworth schoolhouse and preached upon the 29th chapter of Isaiah, the two sticks, and the blessings on Joseph.

[Aug. 31. - Ordained Jacob Rust an elder; tarried three days longer; held three meetings and baptized three, and then went to Bath; held five meetings in the adjoining towns, and baptized three. (MS 27:72)]

August 31st. Held a meeting with the church at Brother Roberts' and instructed them concerning the order of the Church; and all the brethren and sisters present seemed to be much engaged. During the meeting, after obtaining the voice of the Church, I ordained Brother Jacob Rust an elder in the Church of Christ, and then administered the sacrament.

September 1st, being the Sabbath, I preached at the Varney schoolhouse and the meeting continued upwards of three hours. I preached upon the subject of miracles being wrought for the confirmation of believers and also upon the priesthood and the necessity of the continuation of the gifts in the Church of Christ. After I got through there were one or two men arose and opposed the truth, but all the rest of the

congregation were generally favorable; and the opposition of these few individuals only served to strengthen the faith of the people in the truth. There were three who came forth and were baptized, viz.: James Thompson, Marinda Ruse and Sister Kelley. We then held a confirmation meeting.

September 2nd. Went to Bath.

September 4th. Brother Lyman [Johnson] and I went to Sandoff and held a meeting and preached upon more revelations and miracles at the gathering of Israel and gifts in the Church.

September 5th. Held a meeting in the same place and preached upon the new covenant and after meeting baptized two, viz.: Sophronia Sawyer and Mary Sawyer; and in the evening held a confirmation meeting.

September 6th. In the forenoon baptized Isaac Jones; and in the afternoon held a meeting at Mr. Spooners, and preached on the blessings of Joseph, the two sticks, the 29th chapter of Isaiah.

September 7th. Went to Bath.

[Sept. 8. - Held two meetings in Bath. Brother Horace Cowan ordained an elder under the hands of Lyman E. Johnson. (MS 27:72)]

September 8th. Being the Sabbath we held a meeting in the forenoon and also one in the afternoon, and Brother Lyman (E. Johnson) ordained Brother Horace Cowen, an elder, and laid hands upon the little children and blessed them in the name of the Lord, and administered the sacrament, and sealed up the church unto eternal life.

[Sept. 9. - I left Bath for Kirtland; held some meetings by the way. (MS 27:72)]

September 9th. I departed from Bath for Kirtland.

September 13th. Arrived at Bolton.

September 14th. Attended a prayer meeting in the evening.

September 15th. Being the Sabbath I preached upon the gathering of the Jews in unbelief, the gathering of the Saints, and baptized one, viz.: Abby Jane Smith.

September 16th. I left Bolton for Kirtland and providentially came across [brother?] ether Lyman in Utica. We both took the stage until we came near to Geneseo. We then

went to visit the Church in that place and some of the brethren received not our teachings, among whom was Brother Landen, a high priest.

September 22nd. Being the Sabbath preached upon the gathering of the Jews in unbelief, the vision, etc.

September 23rd. We continued our journey.

[Arrived in Kirtland September 28th, having been absent six months, during which I travelled about 2000 miles, attended 125 meetings, and baptized upwards of 50 persons. (MS 27:72)]

September 28th. We arrived in Kirtland, having been absent six months, during which time I had traveled about 2,000 miles, attended 125 Meetings and baptized upwards of fifty persons.

September 29th. Being the Sabbath attended a meeting at Kirtland. Brother Oliver Cowdery preached.

[I remained in Kirtland about two months, labored on the house of the Lord and printing office thirty days; the most of the time boarded with the Prophet. (MS 27:72)]

I tarried in Kirtland until the twenty-seventh of November, during which time I labored 30 days upon the house of the Lord and printing office, and five and a half days for Brother Joseph, at whose house I boarded (with the exception of one week that I boarded at Father Johnson's). I did chores night and morning for my board at Brother Joseph's. Received one pair of cowhide boots of the committee, price $3.50. During the time that I tarried in Kirtland I attended several councils and meetings and preached once in Kirtland upon the gathering of the Jews and also Saints.

[Nov. 27. - Elder Lyman E. Johnson and myself started to visit some of the eastern churches, having been set apart by a Council of High Priests for that purpose. (MS 27:73)]

November 27th. Brother Lyman and I, having been set apart by a council of high priests to visit the churches, accordingly took our leave of Kirtland and went to Springfield.

December 1st. Preached in Springfield upon the gospel.

December 2nd. Went to Elk Creek and attended a church meeting, Brother Zebedee being present. Two were cut off from the Church.

December 3rd. Went to Springfield.

December 4th. We attended a church meeting in Springfield and settled some difficulties among the brethren.

December 5th. Attended another church meeting in the same place and cut off from the Church Brother Tiler.

December 6th. Preached at Elk Creek.

December 8th. Being the Sabbath preached at the same place upon the two places of gathering. [Dec. 11. - Held a conference in the evening at Elk Creek; settled some difficulties between the elders; Amasa Lyman ordained a high priest--under the hands of Lyman E. Johnson. From Kirtland to this place we had held seven meetings. (MS 27:73)]

December 11th. Held a conference in the evening and regulated some difficulties existing between Henry Dighton and Harrison Sagers, and also between Zebedee Coltrin and Moses Martin.

Brothers Harrison and Moses were found to be under condemnation, but after confessing, were permitted to retain their offices. Brother Lyman E. Johnson also ordained Brother Amasa Lyman to the office of high priest.

December 12th. Brother Lyman, Amasa and I left Elk Creek and came to Westfield.

December 15th. Being the Sabbath preached unto the church in Westfield upon the Word of Wisdom; in the afternoon preached at the lake; in the evening met with our brethren and held a prayer meeting.

[Dec. 16. - We went to Silver Creek; tarried eight days; held eight meetings in the adjoining towns, then left for Geneseo, where we held a conference,and preached much in the adjoining regions. After which I went to Waterloo, near where the Church was first organized, where I arrived on the 17th of January 1834. (MS 27:73)]

December 16th. Left Westfield and traveled about one mile. We met Brother John Murdock on his return from Shenango Point, and he turned about and went with us to the east. We came to the church at Silver Creek the same day.

December 17th. Brother Lyman left Silver Creek in company with Brother Amasa for Pennisburg, and Brother John and I tarried at Silver Creek waiting for some clothes to be made.

December 18th. We preached at Fayette Village upon the first principles of the gospel.

December 19th. Preached at Stebbins' schoolhouse upon the first principles of the gospel.

December 20th. Preached at Forrestville Village.

December 21st. Preached at Fayette Village upon the new covenant and something concerning the priesthood.

December 22nd. Being the Sabbath we attended meeting in Fayette in the forenoon and heard a Methodist preacher by the name of I. H. Jacket preach against the Church of Christ; in the afternoon we held a meeting among the brethren and they renewed their covenants before God to be more faithful, and we administered the sacrament and held a prayer meeting in the evening.

December 23rd. Held a meeting in Fayette Village in defense of the truth in which we investigated the several arguments brought forth against it the day preceding by the Methodist priest.

December 24th. Being the Sabbath we attended a meeting with our brethren at Geneseo. We went into the schoolhouse before meeting began; but Brother Landen did not ask us to preach, but preached himself. However, Brother John did say a few words to the congregation after Brother Landen had got through. After meeting we went to visit Brother Landen and found that he still rejected the vision and said that it was of the devil. In the evening Brother Murdock preached upon the priesthood.

December 30th. Brothers Lyman and Amasa arrived.

December 31st. We met in conference at which the following official members were present, viz.: high priests: Lyman Johnson, Orson Pratt, John Murdock, Amasa Lyman; elders: Joseph Young, Roger Orton, Chester L. Heth, Oliver Granger; priests: Hiram Straten; teacher: Edward Bosley. Conference organized by appointing Lyman Johnson Moderator and Orson Pratt clerk. Opened with prayer by Brother Lyman and then proceeded to examine into the case of Brother Ezra Landen, a high priest. We had previously visited Brother Landen and endeavored to reason with him but in vain. He also had been warned to attend the conference but would not attend and treated us with contempt and ridicule. After his case was duly examined by the conference and some points of the revelations read and explained touching his situation, the conference were requested to give their decision. They unanimously gave their voices

against him and he was cut off from the Church. The same day we demanded his license but he refused to give it up.

Brother Hiram Straten, a priest, was sharply rebuked by the conference for being unwise in many things. The conference decided that seven or eight of the official members present should go two by two and visit several members of the Church in this vicinity and examine into their situation and notify them to appear at the next meeting appointed on the Thursday following. The conference closed.

January 1st, A. D., 1834. This day I felt some of the effects of the fever and ague.

January 2nd. The Church met according to previous appointment. Four high priests and three elders were present. After the meeting was opened we explained the reasons why E. Landen was cut off. The following persons requested their names to be taken from the Church record of names, viz.: Lester More, Daniel More, Letitia Bosby, Aaron Clark, Rodman Clark, Polly Kelly. The Church therefore were called upon to raise their hands against them and they were cutoff.

January 3rd. Attended a meeting at the Brick Schoolhouse in Avon. Brother Amasa preached.

January 5th. Being the Sabbath, preached at the schoolhouse near Brother Orton's upon the vision.

January 6th. Held a church meeting and the following persons were cut for disbelieving the work and bad conduct: Hannah More, Albert More, Masy More, John Bosely, Ruby Landen, John Heth.

January 9th. Attended a prayer meeting at Brother Bosley's.

January 10th. Preached near Wadsworth Mills upon the new covenant.

January 11th. Met in church meeting. Eight were cut off, viz.: Wm. More, John B. Dicker, Christeen Dicker, Polly Clark, Mariah Clark, Elias Orton, Robert Hawes and Polly Hanes.

January 12th. Being the Sabbath preached at the schoolhouse near Mr. Beaman's upon the two places of gathering. In the afternoon attended a meeting at the schoolhouse near Brother Orton's. Brothers Lyman and Amasa preached.

January 14th. I preached at the village of Lima upon the scattering and gathering of Israel, proving from the scriptures that there must be more revelations and miracles

and that the Lord would lift up a standard and set a sign among them; I also said something about the two sticks.

January 15th. Preached at Mendon village upon the first principles of the gospel and the power of godliness.

January 16th and 17th. I rode on horseback to Brother Chamberlain's near Waterloo, near where the Church was first organized.

January 18th. Preached at the schoolhouse near his house upon more revelations and miracles, and also the gifts in the Church of Christ.

January 19th. Being the Sabbath, preached again in the same place upon the two places of gathering, the Second Coming of Christ, the Millennium, and the Saints coming into possession of the earth to inherit it forever and ever.

[Jan. 20, 1834. - I started for Kirtland, preaching by the way. (MS 27:73)]

January 20th. Brother Chamberlain committed to my trust one hundred dollars to be sent to Kirtland for the assistance of the brethren, and the same day I rode to Lima. In the evening attended a meeting, and Brother John preached.

January 21st. Rode to Brother Bosleys.

January 23rd. We met in a church meeting and two were cut off at their own request, viz.: Levi Bartlet and Elizabeth Bartlet.

January 26th. Being the Sabbath we attended a meeting among the brethren at Geneseo. I preached upon the Word of Wisdom.

January 29th. I left Geneseo and came to Warsaw. Brother Isaac Whitley gave me $9.20 towards getting me a cloak.

February 1st. Left Warsaw in company with Brother Lyman and came to the Church at China, and in the evening held a meeting.

February 2nd. Being the Sabbath, presided at China.

February 3rd. Left China for the West. Arrived at Silver Creek on the 5th.

February 6th. Brother Lyman took the stage for Kirtland. I tarried at Silver Creek and preached among the brethren the same evening.

February 7th. I preached at Stebbins' schoolhouse upon the literal fulfillment of the prophecies from the days of Abram down to the present time, upon Jew and Gentile, and also more revelations and miracles at their gathering.

February 8th. Preached at Bush's schoolhouse upon the first principles of the gospel and the fourth chapter of Ephesians. There were two or three priests present, one of whom (being a Methodist) arose up after I had got through and opposed. After he had sat down I again arose in order to expose his folly, but he being ashamed and enraged would not await for me to get through; but arose up and began to speak in order to make a noise, and thus break up the meeting. On account of this I was obliged to stop before I had answered his arguments, and nearly all the people in the house appeared to be disgusted with his proceedings.

February 9th. Being the Sabbath, I preached among the brethren upon Christ's Second Coming, the thousand years of rest, and the Saints inheriting the earth forever and ever. In the afternoon administered the sacrament; in the evening attended a prayer meeting.

February 11th. Took the stage for Kirtland.

[February 13. - Arrived in Kirtland, Elder Lyman E. Johnson having arrived a few days before me. I had been absent two months and a half, travelled about 1000 miles, and attended 37 meetings. (MS 27:73)]

February 13th. Arrived in Kirtland and attended a council the same evening. I had been absent about two months and a half; had traveled about 1,000 miles, and attended 37 meetings.

February 16th. Being the Sabbath, attended a meeting in Kirtland.

February 17th. Attended a council.

February 19th. Attended a council.

February 20th. Attended a council.

[February 20. - The high council met this evening to determine concerning the elders going out to preach.

Minutes of the High Council.

The president opened the council by prayer.

At a church meeting, held in Pennsylvania, Erie County, and Springfield township, by Orson Pratt and Lyman E. Johnson, high priests, some of the members of that church refused to partake of the sacrament because the elder administering it did not observe the Word of Wisdom to obey it. Elder Johnson argued that they were justified in so doing, because the elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an elder, so long as he retained his office or license. Voted that six councilors should speak upon the subject.

The council then proceeded to try the question, whether disobedience to the Word of Wisdom was a transgression sufficient to deprive an official member from holding office in the Church, after having it sufficiently taught him.

Councilors Samuel H. Smith, Luke S. Johnson, John S. Carter, Sylvester Smith, John Johnson and Orson Hyde, were called to speak upon the case then before the council. After the councilors had spoken, the president proceeded to give the decision:

No official member in this church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it; which decision the council confirmed by vote.

The president then asked if there were any elders present who would go to Canada, and preach the gospel to that people; for they have written a number of letters for help. And the whole council felt as though the Spirit required the elders to go there. It was, therefore, decided by the council, that Lyman E. Johnson and Milton Holmes should travel together into Canada; that Zebedee Coltrin and Henry Herriman travel together into Canada; and that Jared Carter and Phineas Young travel together, if they can so arrange their affairs at home as to be liberated.

It was also decided that Elder Oliver Granger should travel eastward as soon as his circumstances would permit, and that he could travel alone on account of his age; it was also decided that Elder Martin Harris should travel alone whenever he travels; that Elders John S. Carter and Jesse Smith travel east together as soon as they can; and that Elder Brigham Young should travel alone, it being his own choice; also that James Durfee and Edward Marvin should travel together eastward; that Sidney Rigdon and John P. Greene go to Strongville, that Orson Pratt and Harrison Sagers travel together for the time being; and that there should be a general conference held at Saco, in the state of Maine, on the 13th day of June, 1834.

It was furthermore voted that Elder Orson Hyde, accompanied by Elder Orson Pratt, go east to obtain donations for Zion, and means to redeem the farm on which the house of the Lord stands.

The Church and council then prayed with uplifted hands, that they might be prospered in their mission.

ORSON HYDE, OLIVER COWDERY, CLERKS

(DHC 2:34-35)]

[February 22. - I preached about four miles east of Cleaveland [Cleveland]. (MS 27:73)]

February 22nd. Held a meeting about four miles east of Cleveland. Preached upon the first principles of the gospel.

[February 23. - Preached at Newbury Centre [Center]. (MS 27:73)]

February 23rd. Being the Sabbath preached at Newbury Centre [Center] upon the scattering and gathering of Israel and more revelations and miracles.

[February 24. - I travelled to Kirtland. This day the Prophet received a revelation, wherein Orson Hyde and myself were appointed to travel together, to assist in gathering up the strength of the Lord's House, preparatory to the redemption of Zion. (See Doctrine and Covenants, section 101, paragraph 7.) (MS 27:73)]

February 24th. Travelled to Kirtland and found that the Lord had appointed in a revelation that Orson Hyde and I should journey together, to assist in obtaining brethren, and means for the redemption of Zion according to the revelations previously given. (See Doctrine and Covenants 103:40.)

[February 26. - We left Kirtland; travelled eastward above two weeks, preaching by the way. Arrived in Geneseo March 15th. (MS 27:73)]

February 26th. We left Kirtland and came to Painesville and held a meeting the same evening. Orson Hyde preached.

February 27th. We left Painesville and came to Thompson. On the way we endeavored to obtain some assistance from the world for the relief of our suffering brethren in Zion, but they refused to render any assistance. We therefore washed our feet against them.

February 28th. Orson Hyde went to Painesville to fulfill some appointments which he had made there. I tarried in Thompson having a very bad cold.

March 2nd. I preached in the church at Thompson.

March 3rd. I met Orson Hyde at Centerville and we pursued our journey to Springfield, from thence to Elk Creek, from thence to Westfield, where we heard Brother Sidney preach, from thence to Villenovia.

March 9th. Being the Sabbath we preached in Villenovia upon the thousand years of rest and the reign of the Saints upon the earth forever. In the evening Orson Hyde preached in the same place.

March 10th and 11th. We came to the China church.

March 13th. Held a meeting with the brethren and laid before them the necessity of obeying the parable in the revelations and there were three or four of the middle-aged and young men who said that they would go on to Zion this spring if they could. We then left China and came to Geneseo where we arrived on the 15th and attended a council held by the elders in which they investigated the case of Mr. Landen and saw that he continued to be rebellious.

March 16th. Being the Sabbath, I attended two meetings. Brothers Sidney and Parley preached.

[March 17. - Attended council held at Father Beaman's house, in which I was appointed to travel with Elder John Murdock. (MS 27:86)]

March 17th. We attended a council held at Father Beaman's, at which I was appointed to journey with Brother John Murdock. In the afternoon, attended a meeting held among the brethren for the purpose of obtaining volunteers for Zion.

[On this date the Prophet Joseph Smith records: There was also the same day, March 17, a conference of elders at Avon, Livingston County, New York, at the house of Alvah Beaman, which I attended. There were present also Sidney Rigdon, Parley P. Pratt, Lyman Wight, John Murdock, Orson Pratt and Orson Hyde, high priests; and six elders. I stated that the object of the conference was to obtain young and middle-aged men to go and assist in the redemption of Zion, according to the commandment; and for the Church to gather up their riches, and send them to purchase lands according to the commandment of the Lord; also to devise means, or obtain money for the relief of the brethren in Kirtland, say two thousand dollars, which sum would deliver the Church in Kirtland from debt; and also determine the course which the several companies shall pursue, or the manner they shall journey when they shall leave this place.

It was voted by the council, that Fathers Bosley and Nickerson, Elder McWithey, and Brother Roger Orton, should exert themselves to obtain two thousand dollars, for the

present relief of Kirtland. They all agreed to do what they could to obtain it, firmly believing that it could be accomplished by the first of April. It was also decided that Elder Orson Hyde should tarry and preach in the regions round about, till the money should be obtained, and then carry it with him to Kirtland, accompanied by Elders Sidney Rigdon and Lyman Wight. Elders John Murdock and Orson Pratt were appointed to journey to Kirtland, preaching by the way; and Elders Parley P. Pratt and Henry Brown to visit the churches in Black River country, and obtain all the means they could to help Zion. (DHC 2:44)]

[March 20. - We started westward, preaching almost every day. Baptized two in the town of Greenwood. (MS 27:86)]

March 20th. Brother John Murdock and I left Geneseo and came to the village of Dansville. About dark we called upon the family of a man by the name of Parkman for lodging during the night, but they refused to keep us. Therefore we washed our feet as a testimony against them.

March 21st. We called at a house in Arkport Village for the purpose of obtaining a meeting in that place, but the woman of the house rejected our testimony, and said that if the Book of Mormon was good she could not receive it. Therefore we washed our feet as a testimony against her.

March 22nd. We preached at a schoolhouse near Mr. Kellerson's in the town of Hornersville. Said a few words upon the second coming of Christ and proved to the people wherein the Gentiles would stumble concerning his second coming.

March 23rd. Being the Sabbath we preached at the schoolhouse near the Brick Tavern upon the first principles of the gospel.

March 24th. We held a meeting at Mr. Rixford's in the town of Greenwood in the afternoon and preached upon the first principles of the gospel. In the evening preached at Mr. Tenpening's upon the gifts.

March 25th. We visited the people from house to house and conversed with them; in the evening preached at Mr. Haw's in the town of Troopsburg.

March 26th. Brother John preached a funeral sermon and I preached again at Mr. Rixford's upon the 29th chapter of Isaiah, the 37th of Ezekiel or the two sticks, and the 11th of Romans. After meeting one man arose and said he believed and wished to obey.

March 27th. We went to the house of Stephen Richmond and read the articles and covenants and laws of the Church and conversed with them, there being several of the neighbors present, and there were two who came forward repenting and confessing their sins, and were baptized and confirmed and received the Holy Spirit. The same day we left Greenwood and came to Androver and put up for the night at Mr. Shoemaker's and there was a Methodist prayer meeting appointed at the schoolhouse nearby and we went in to the schoolhouse and told them we were preachers of the gospel and they requested us to preach. We therefore gave them a proclamation of the first principles of the gospel.

March 28th. We continued our journey and came a few miles west of Angelica and called for lodging at four of five houses before we could obtain it.

March 29th. Came to Farmersville.

[March 30. - Arrived in the town of Freedom; tarried in this region twelve days; held eleven meetings; baptized 22, one of whom, Heman Hyde, April 10th, we ordained a Teacher. (MS 27:86)]

March 30th. Being the Sabbath we came to Freedom and stopped at Mr. Hyde's, and found that Brother Rich from Kirtland was preaching at the schoolhouse west of Dr. Cowdery's. We gave out an appointment for the afternoon and preached upon the priesthood unto a large and attentive congregation.

March 31st. We preached at Centreville village upon the gifts.

April 2nd. Preached at Fish Lake schoolhouse upon the 4th Chapter of Ephesians and read the Articles and Covenants and laws, and the 48th chapter of the Book of Commandments. After meeting there were four baptized, viz.: Joseph Fountain, Caroline Fountain, Amasa Cheney and Olive Cheney. In the evening we held a confirmation meeting and confirmed those mentioned above.

April 3rd. We baptized and confirmed two, viz.: Hannah Cheney and Polly Lawson. In the evening preached at Centreville upon the scattering and gathering of Israel, the 29th and 49th chapters of Isaiah, the two sticks and more miracles and revelations at their gathering.

April 4th. We visited the people from house to house and conversed with them.

April 5th. We baptized and confirmed two, viz.: Aaron Cheney and Lucy Sparkes. In the evening held a meeting and blessed the little children.

April 6th. Being the Sabbath in the forenoon we attended a meeting and heard Mr. Lock, a Methodist Priest, preach against the truth. In the afternoon we preached in the same place unto a large congregation upon the former and latter-day Kingdom of Christ, the last of Zachariah, the gathering of the Saints, etc, and after meeting we baptized four, viz.: Orson Cheney, Dimon Ferson, Lawson Smith and Margaret Smith. In the evening we went to Mr. Hyde's and had some conversation with a sectarian priest.

April 7th. Baptized one in the morning, viz.: Nehemiah Sparks. In the evening held a meeting at the Fish Lake schoolhouse for the purpose of confirming those who were baptized the day before and before we attended to the ordinance of laying on of hands there were five more who came forward and were baptized, viz.: Samuel Miles, Joel Miles, Heman Hyde, Wm. Hyde, Eunice Sawyer,and after confirming all those who had not been confirmed, we closed the meeting.

April 8th. Preached at the schoolhouse.

April 9th. Held a prayer meeting and after meeting baptized three, viz.: Mahitable Cheney, Adelia Metcalf, Delia Metcalf.

April 10th. Met with the church and confirmed the above named persons and blessed some of the little children, and ordained Brother Heman Hyde a teacher, and administered the sacrament.

[April 11. - Continued our journey towards Kirtland, occasionally preaching by the way. (MS 27:86)]

April 11th. Baptized and confirmed one, viz.: Polly Hyde, and then left Freedom and came to Father Nickerson's.

April. 13th. Being the Sabbath, held two meetings with the brethren and administered the sacrament.

April 17th. Left Father Nickerson's and came to Dunkirk where we tarried one day waiting for the steamboat. We then concluded that it was our duty to go by land.

April 19th. We left Dunkirk and came to Westfield.

April 20th. Being the Sabbath we preached at Westfield and administered the Sacrament.

April 21st. We left Westfield and came to Kirtland. Arrived at Kirtland the 24th, having been absent nearly two months, during which we traveled about 800 miles, attended thirty-four meetings, and baptized twenty-four persons.

[April 24. - Arrived in Kirtland, having been absent nearly two months, during which we travelled about 800 miles, attended thirty-four meetings, baptized twenty-four persons. (MS 27:86)]

[April 26. - I copied revelations for the Prophet Joseph. (MS 27:86)]

April. 26th. I copied revelations for Brother Joseph (the Prophet.)

April 27th. Being the Sabbath attended meeting in Kirtland and spoke a few words from the 20th of Ezekiel and also that as the power of God was made manifest on the one hand the power of the devil would be on the other hand.

April 28th, 29th and 30th. I was preparing myself to go to Zion.

[May 1. - Being appointed to take charge of a company of twenty persons, we started for Zion with four wagons. The Prophet overtook us in a few days with a larger company, and we continued our journey to Clay County, Missouri. (MS 27:86)]

May 1st, 1834. Being appointed to take charge of a company of twenty persons, I left Kirtland for Zion with four wagons and encamped the first night about two miles north of Aurora. We departed from Aurora and encamped about two miles south of Middleburg. The next day came to New Portage.

May 4th. Being the Sabbath we held two meetings among the brethren. I preached in the forenoon upon the Second Coming of Christ and Millennium, and the Saints inheriting the earth forever. Brother John preached in the afternoon.

May 6th. Brother Joseph [Smith] arrived with about one hundred of the strength of the Lord's house, who had volunteered to go up to Zion. The next day the brethren consecrated their moneys and put it in a general fund. We then left New Portage and traveled a few miles west and encamped, where we were organized into small companies consisting of about thirteen each, over whom captains were appointed for the purpose of taking charge of them and purchasing provisions and seeing that all things were conducted with prudence, order and propriety. I was appointed of my brethren to take the charge of one company. After we were organized we pursued our journey and received instructions from time to time, of Joseph, who was appointed to lead the camp of Israel; and behold the presence of the Lord was with us by day and by night and his angel went before us to prepare the way. Joseph often spake unto us

from the mouth of the Lord and thus we were blessed and counseled from on high throughout our journey. We continued to receive additions to our numbers almost daily of brethren who came from different branches of the Church of Christ scattered throughout Michigan, Ohio, Indiana, Illinois, and Missouri, until the camp of Israel, when we arrived in the western boundaries of the state of Missouri, amounted to upwards of 200, who were young men and middle aged, and they were indeed of the strength of the Lord's house, well armed and equipped as the law directs and for self defense. The Lord promised that if we would keep his commandments and hearken unto the counsel of his servant, Joseph [Smith], in all things that we should be preserved from the pestilence, plague, and the hands of our enemies, but if not, judgment should come upon us; and behold, inasmuch as we were faithful, the promises of the Lord were verified in very deed insomuch that all of our lives were spared until we arrived in the county of Clay. Our camp was often visited by spies from Jackson County who were seeking to know our numbers and to find our leaders and take all the advantage of us possible, but the Lord gave unto us wisdom insomuch that they obtained no advantage or power over us, although they often threatened that we should be met by our enemies and destroyed by the way; yet we were preserved through the mercy of our God until we arrived at Salt River in the state of Missouri.

[July 3, 1834. The Prophet Joseph Smith records:

On the third of July, the high priests of Zion assembled in the yard of Colonel Arthurs, where Lyman Wight lived, in Clay County, and proceeded to organize a high council, agreeable to the revelation and pattern given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the bishop and his council. David Whitmer was elected president, and William W. Phelps and John Whitmer assistant presidents. The following high priests, viz.: Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. [William] E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock, and Levi Jackman, were appointed councilors; and the council adjourned to Monday. Frederick G. Williams was clerk of the meeting.

I authorized General Lyman Wight to give a discharge to every man of the camp who had proved himself faithful, certifying that fact and giving him leave to return home.

From this time I continued to give instruction to the members of the high council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the council assembled according to adjournment at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and several members. After singing and prayer, I gave the council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given;

read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the 3rd, should be confirmed in their appointments.

I then ordained David Whitmer, president, and W. [William] W. Phelps and John Whitmer, assistants; and the twelve councilors. The twelve councilors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz.:

1 Simeon Carter,
2 Parley P. Pratt,
3 Wm. [William] E. McLellin,
4 Calvin Beebe,
5 Levi Jackman,
6 Solomon Hancock,
7 Christian Whitmer,
8 Newel Knight,
9 Orson Pratt,
10 Lyman Wight,
11 Thomas B. Marsh,
12 John Murdock.

(DHC 2:122-124; see also HR 663)]

July 7, 1834. I was ordained one of the standing high council in Zion, under the hands of President Joseph Smith.

[July 12. History of the Church contains the following:

On the 12th the High Council of Zion assembled in Clay County, and appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebedee Coltrin to visit the scattered and afflicted brethren in that region, and teach them the ways of truth and holiness, and set them in order according as the Lord shall direct; but it was decided that it was not wisdom for the elders generally to hold public meetings in that region.

It was also decided that Amasa Lyman assist Lyman Wight in his mission of gathering the strength of the Lord's house, to which labor I had appointed him. [DHC 2:136)]

July 19. Bishop Partridge and myself having been appointed by the high council to visit the scattered Saints throughout Clay County, and set the Church in order, commenced our mission. We held eight meetings in different parts of the country.

July 31. We reported the results of our mission to the high council, which accepted the same. After which the council selected John Corrill, Simeon Carter, Parley P. Pratt and myself to visit the Church throughout the county and hold public meetings, which we accordingly did.

[July 31. History of the Church contains the following:

The High Council of Zion assembled, and heard the report of Edward Partridge, Orson Pratt, Zebedee Coltrin, and Isaac Morley, concerning the mission appointed them at the previous council.

President David Whitmer gave the council some good instructions, to the effect that it was their duty to transact all business in order, and when any case is brought forward for investigation, every member should be attentive and patient to what is passing in all cases, and avoid confusion and contention, which are offensive in the sight of the Lord. He also addressed the elders, and said it was not pleasing in the sight of the Lord for any man to go forth and preach the gospel of peace, unless he is qualified to set forth its principles in plainness to those whom he endeavors to instruct; and also he should be informed as to the rules and regulations of the Church of the Latter-day Saints; for just as a man is, and as he teaches and acts, so will his followers be, let them be ever so full of notions and whims. He also addressed the congregation, and told them it was not wisdom for the brethren to vote at the approaching election; and the council acquiesced in the instructions of the president.

William W. Phelps proposed to the council to appoint a certain number of elders to hold public meetings in that section of country (Clay County), as often as should be deemed necessary, to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed. Simeon Carter, John Corrill, Parley P. Pratt and Orson Pratt were appointed by the unanimous voice of the council and congregation to fill the mission.

Council adjourned on the evening of the first of August; but previous to adjourning, the council gave the following letter to the elders appointed to visit the churches in Clay County:

To the Latter-day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri. The high council established according to the pattern given by our blessed Savior Jesus Christ, send greeting:

DEAR BRETHREN--We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connection with others also duly appointed, will visit you alternately for the purpose of instructing you in the necessary qualifications of the Latter-day Saints; that they may be perfected, that the officers and members of the body of Christ may become very prayerful and very faithful, strictly keeping all the commandments, and walking in holiness before the Lord continually; that all that mean to have the destroyer pass over them, as the children of Israel, and not slay them, may live according to the "word of wisdom," that the Saints, by industry, diligence, faithfulness, and the prayer of faith, may become purified, and enter upon their inheritance, to build up Zion, according to the word of the Lord.

We are sure if the Saints are very humble, very watchful, and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the spirit to teach according to the power of the Holy Ghost, and the scriptures. Lest any man's blood be required at your hands, we beseech you, as you value the salvation of souls, who are within, to set an example worthy to be followed by those who are without the kingdom of our God and His Christ, that peace by grace, and blessings by righteousness, may attend you, until you are sanctified and redeemed.

Dated, Clay County, August 1, 1834. (DHC 2:137-139)]

August 21. The high council gave their sanction for me to travel eastward towards Kirtland, preaching by the way. I accordingly united in the ministry with my brother, Wm. [William] D. Pratt, and in a few days left, traveling on the north side of the Missouri River. Overexertion in traveling brought on the fever and ague, which continued to afflict me at intervals for months. Sometimes I lay down upon the wet prairies, many miles from any house, being unable to travel. Wm. [William] D. Pratt stopped at Vandalia, Illinois. At Terre Haute I preached a few times, and baptized George W. Harris and his wife; about the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward, preaching in many places. In a few days we arrived at Sugar Creek, Indiana, where we found Lorenzo D. Barnes and Lewis Robbins, who had just arrived from Zion. After holding a few meetings in this region, and baptizing a few, I united with Elder Barnes to travel.

January 2, 1835. We left Sugar Creek; preached in many places for the next eighteen days.

[During the above mentioned eighteen days Elders Pratt and Barnes spoke twice in the courthouse at Brookville, Indiana. The following account was reprinted in the Latter-day Saints Messenger and Advocate:

The following is taken from the Brookville (Ia.) [Iowa]) Enquirer; and we copy it into the Advocate to show our friends the different feeling with which the elders of this Church are received. All we have to say now on the extract, is that the editor could not have been a sectarian--We judge him to be a Republican, and a gentleman.

[Editor.]

"The Latter-day Saints, or Mormons.

On last Saturday evening, for the first time, in this place, a gentleman, and minister belonging to this new sect, preached in the courthouse, to a very respectable audience; and discoursed briefly on the various subjects connected with his creed; explained his faith and gave a brief history of the Book of Mormon--united it with the Holy Bible, etc.

By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the throne of the Most High. He spoke for about an hour and a half to a very large audience, during which time he explained many important passages of the prophecies contained in the Old and New Testaments, and applied them according to their literal meaning. He was not lame in the attempt, and in a succinct and lucid manner imparted his belief to the audience.

He believes the Book of Mormon to be a series of revelations, and other matters appertaining to the Ephraimites, Lamanites, etc., whom he believes to have been the original settlers of this continent; and that an ancient prophet caused the plates from which the Book of Mormon was translated to be buried nearly two thousand years ago, in what is now called Ontario County; New York. He is also of the belief that Joseph Smith was cited to the plates by an angel from heaven, and endowed with the gift to translate the engraving upon them into the known language of the country.

This book, he is of opinion, is an event intended to prepare for the great work, the second appearance of Christ, when he shall stand on the Mount of Olives, attended by Abraham and all the Saints, to reign on the earth for the space of a thousand years.

After he had closed his discourse, on Sabbath afternoon, he remarked that if `no one had anything to say, the meeting would be considered as closed.' Reverend Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for a considerable time; taking exceptions to some of the positions of

the preceding speaker--more particularly as regarded his belief as to the second appearance of Christ, and his doctrine of future rewards and punishments. An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division of the house was called for on the merits of the argument, and carried in favor of the Latter-day Saint by an overwhelming vote.

Though in some things he characterized the fanatic; yet, in the main, his doctrines were sound and his positions tenable. We would do injustice to the gentleman were we to omit stating, that in all the discourses, of the like character, that we have ever heard it has never fallen to our lot to hear so much harmony in the arrangement of quotations from the sacred book. No passage could be referred to that would in the least produce discord in his arguments. The whole of his discourses were delivered in a very clear and concise manner, rendering it obvious that he was thoroughly acquainted with the course he believed he was called upon to pursue, in obedience to his Master's will.

If a man may be called eloquent who transfers his own views and feelings into the breasts of others--if a knowledge of the subject, and to speak without fear--are a part of the more elevated rules of eloquence, we have no hesitancy in saying ORSON PRATT was eloquent; and truly verified the language of Boileau: `What we clearly conceive, we can clearly express.'" (M&A 1:77)

January 20. Arrived in Cincinnati.

January 22. Crossed the Ohio River, visited a small branch of the Church on Licking River, tarried with them two weeks, preaching almost every evening; baptized a few.

[February 6. - Went to Cincinnati, and commenced preaching in that city and in the towns round about. Tarried one month; baptized some. (MS 27:87)]

Febrary 6, 1835. Left the small church on Licking River in Kentucky and came to Cincinnati and called on Brother Morrison with a determination to preach in the city if a house could be obtained with little difficulty. Brother Morrison obtained a large and commodious schoolhouse situated on the corner of Vine and Sixth Streets by paying $1.00 per night for the use of the same with firewood and light.

February 12th. On Thursday evening we appointed a meeting and gave general notice to several congregations. Thursday evening came and a large congregation assembled and we laid before them the order of the ancient gospel. The people listened with great attention. We left another appointment in the same house for the next week on Friday evening.

[February 16. The following letter appears in the Latter-day Saints' Messenger and Advocate:

Cincinnati, Ohio, February 16, 1835.

Brother O. [Oliver] Cowdery.

I have had the opportunity of perusing, from time to time, your interesting paper, as I have been travelling from church to church, from country to country, and from state to state, holding forth the words of eternal life--the glorious light of heaven among a people who sit in darkness and in the dominion of death, and it is with great satisfaction that I read of the success of my brethren in the ministry, in spreading light and truth, notwithstanding the opposition which they have to encounter: for notwithstanding the earth has been veiled with a thick veil of darkness for centuries and error has spread much divided "and operated unspent," till nations and kingdoms have been inundated by its overwhelming influence, yet the days have come when a light has broken forth in darkness; truth again is beginning to shine, and they who are honest in heart will behold its heavenly light and rejoice; yea, many have beheld it, and not only beheld, but embraced, and are greatly rejoicing that God is unchangeable, that his Spirit is the same today as yesterday and forever, and that the voice of inspiration is again heard in the land as in olden times. Who could have supposed five years ago that truth would have spread so rapid for whether we look to the east, or to the west, to the north or to the south, we perceive its mighty progress, upheld by the hand of Omnipotence--it moves in majesty and power, and continues its steady course, pulling down the strong holds of Babylon, and leaving her mighty towers, exposing the creeds, systems and inventions of men, exhibiting the extreme ignorance, follies and errors of all sects, which causes their priests to rage and their mighty ones to tremble.

I left Clay County, Missouri, the last of August. Since that time I have preached to many congregations, mostly in villages; however I have baptized but few--I was unable to travel and preach for several weeks last fall in consequence of sickness.

I baptized three at Sugar Creek Iowa.--the church in that place numbers nineteen. Two in the village of Terrehaut, Iowa and seven in Campbell County, Kentucky, eight miles from Cincinnati: the church in that place now numbers eighteen.

Give my respects to all enquiring brethren and especially to my aged parents, if they are living in that place.

I remain your brother in the gospel,

O. [Orson] PRATT (M&A 1:89)

February 18th. On Wednesday we preached at the house of Sister Muttings in the town of Fulton, three miles from Cincinnati upon the subject of the reign of Christ on the earth a thousand years.

Febrary 20th. We filled our appointment in Cincinnati. Preached upon the scattering and gathering of the house of Israel and the great manifestation of the power of God which will be shown forth at the time of their restoration. We left another appointment in the same place for the next Tuesday evening.

February 22nd. Being the Sabbath we held a church meeting in Fulton and settled some difficulties existing between some of the members of the Church in that place. In the evening we preached in the same place upon the gathering of the Jews in unbelief and also the gathering of the Saints to Zion.

February 24th. We filled our appointment in the city and preached upon the means which God would use for the restoration of the house of Israel. Said something about the blessings which were given to the tribe of Joseph and also the 29th of Isaiah.

February 25th. We preached in Fulton upon the difference between faith and knowledge and also that signs and wonders most generally served to harden the hearts of those who would not believe through the testimony of the word in testimony of which we referred the congregation to the unbelief of the Egyptians notwithstanding all the signs which they beheld, and also to the signs which would be manifested previous to the Second Coming of the Saviour; yet that that day would come as unexpectedly as the flood came upon the antediluvians even as a thief in the night when they were crying peace and safety.

February 27th. We preached in the village of Commingsville about six miles from the city upon the first principles of the gospel and something concerning the spiritual gifts.

February 28th. Preached in the same village upon the scattering and gathering of Israel and the miracles which would be wrought at their restoration.

March 1st. Being the Sabbath, preached again in the same village upon the falling away of the Church, the losing of their authority to administer ordinances, and also the restoration of the Church or gospel according to John's revelations, 14 Chapter, and Daniel's prophecy, 2 Chap. In the evening went to hear a Campbellite preach. At the close of the meeting, before many of the people were dispersed, I was requested to have some conversation with the preacher who was quite a talented man after that

order. I answered in the presence of the congregation that I was willing to meet him or any other respectable man before the public and enter into an investigation of the subject of spiritual gifts, and I would pledge myself to prove from the scriptures that miracles, gifts of healings, prophecies, revelations, and all the spiritual gifts which were in the Church in the days of the Savior and Apostles were necessary for the Church of Christ now, and that there never was nor ever will be a true church on the earth in a state of mortality without them. He then stated in the presence of the people that he would find a man to meet me. We agreed that the place of debate should be about four miles distant in the village of Carthage, the residence of Mr. Walter Scott and Doctor Wright. He also agreed to send me a letter to Cincinnati the next day (Monday) which would inform on what day Mr. Scott or Wright or some other man would meet me at the above mentioned place.

March 2nd. We preached in a schoolhouse on Plumb St. between Front and Colombia streets, Cincinnati, unto a large and attentive congregation upon the gospel and gifts.

March 3rd. Accordingly on Tuesday morning I went to the post office and gained the letter which reads as follows:

"Carthage, Ohio, March 2nd, 1835. Mr. Pratt:

When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed this testimony by miracles. Your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith, and it would be as far impossible for God to confirm them as it would be for him to lie.

Do you know what a miracle is? I am bold to say you do not; nor would I believe that a person guilty of such willful slander of the religion that I profess does know what a miracle is, even if he were to seem to perform one.

You may come to Carthage, or you may go to Missouri, or where you please. I have nothing to do with Joseph Smith the imposter, who palmed the imposition on you. I have nothing to do with you, who are imposed upon. I would not believe the Book of Mormon, though you would apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do. L. H. Jameson."

I must confess that I was somewhat surprised on reading this letter that Mr. Jameson, after saying publicly that he would produce a man to meet us and investigate the aforementioned subject, should then back out without producing, in his letter, so much as one reason for so doing; but filling it up with slander and statements that he cannot prove.

March 4th. Held a meeting in Fulton and two who came up from the city were baptized and confirmed, viz: Ann Morrison and Jane Bliven. In the evening we preached in Kentucky at Brother Clark's upon the gospel and gifts.

[March 4th. To the above quoted letter of February 16th, Orson Pratt adds the following postscript dated March 4th:

P. S. March 4th. Since writing the above we have preached three times in Cincinnati, three times in Fulton, and three times in the village of Commingsville, six miles from the city. We have had large congregations and many are astonished at the doctrine--some believe, many disbelieve and others obey.--We have this day baptized two who reside in Cincinnati. There are now 22 or 23 members of this church in Fulton and Cincinnati. We expect to leave this place soon for the village of Batavia about 20 miles distant.

Brother Barns and myself preached twice in the court house at Brookville, Indiana--we were kindly received by the people of that village, and were solicited to tarry longer, but we could not conveniently: it was the first time the people in that place had heard concerning the principles of our faith, and it was somewhat marvelous to them, perhaps rendered more so in consequence of a short debate which lasted about three or four hours, principally upon the Second Coming of Christ.

The debate of which I speak was between myself and a preacher of the Universalist order, (Mr. St. Johns,) the people were very well-satisfied and were desirous to know more concerning the doctrine. We obtained one subscriber for the Advocate and left the Appeal of our brethren with the Editors of Brookville Enquirer, who said they would print it--since we have been in Cincinnati we have received the above named paper and also a short letter from its editors, requesting me to return and give them another hearing, but as it will be out of my power or at least very inconvenient for me to visit that place for some length of time, if ever, I will insert their letter in this and you may publish it in the Advocate if you please that if it should happen that any of the elders of this church were passing through that village, they might call and preach--and no doubt they would be kindly received.

"Brookville Feb. 1, 1835.

Mr. Orson Pratt--

Sir: there is a general wish through this country, that you would call and give us another hearing when opportunity will permit--send us a letter and we will give public notice when you will attend; and we have no hesitation in saying, that you will be

heard by the largest congregation ever assembled in this country. Your expenses during your stay, will be defrayed.

Yours respectfully. (signed) Edit's of Brookville Inquirer." (M&A 1:89-90)]

[March 6.--We started for another field of labor, and commenced preaching in Newbury and in the adjoining towns; tarried about six weeks, preaching almost every day. (MS 27:87)]

March 6th. We left Fulton and came to Newtown. Preached in the evening upon the gospel and gifts.

March 7th. Left Newtown and came to the village of Batavia and in the evening in the schoolhouse belonging to a Methodist man we preached upon the first principles of the gospel.

March 8th. Preached in the same place upon the spiritual gifts.

March 10th. Preached in the evening to a small congregation in the courthouse.

March 11th. Left Batavia and came to Newbury.

March 12th. Preached in the schoolhouse near Mr. Brown's upon the first principles of the gospel.

March 13th. Preached in the same place upon the coming forth of the Book of Mormon, the falling away of the Church of Christ and its restoration in the last days. (Rev. 14. Dan. 2.)

March 14th. Preached in Newbury Village upon the first principles of the gospel, recorded in the 2nd chapter and also 8th [chapter] of Acts, and also the spiritual gifts, 16 Mark, Joel, quoted by Peter in 2nd chapter of Acts; 1 Cor. 12, 13; Eph. 4.

March 15th. Being the Sabbath preached in the schoolhouse near Mr. Brown unto a large congregation upon the prophecies, the scattering and gathering of Israel, 11 Rom. More miracles to be wrought at their restoration. In the evening preached to a large congregation in the schoolhouse near Mr. McGee's upon the coming forth of the Book of Mormon, the 20th chapter of Isaiah.

March 16th. Preached in the village of Milford unto a large assembly upon the first principles of the gospel.

March 17th. Preached at Newbury upon the means which the Lord would use for the restoration of Israel, in 16 chapter Isaiah; 49:66; Eze., 2 sticks. Read in the Book of Mormon concerning the standard raised and sign set for the gathering of Israel and also the prophecy of ancient Joseph, quoted by Lehi, page 65.

March 18th. Preached at the schoolhouse near Mr. Brown's upon the new covenant.

March 19th. Attended a meeting at a schoolhouse near Mr. Kugler's. Brother L. Barnes preached upon the first principles of the gospel.

March 20th. Preached at the schoolhouse near Mr. McGee's upon the gathering of the Jews in unbelief; also said something about the gathering of Saints to Zion, the blessings pronounced upon the tribe of Joseph.

March 21st. Preached in Newbury upon the Second Coming of Christ to reign on earth, the resurrection. Brother Barnes went the day before to get a meeting in the neighborhood of Perscus Mills if he could.

March 22nd. Being the Sabbath, after attending Methodist preaching in Newbury I went to Milford and preached upon the spiritual gifts and gave them a history of the Book of Mormon. While I was preaching Brother Barnes came in and after meeting he told me that he had preached in the forenoon at Perscus Mills.

March 23rd. Brother Barnes left me for Perscus Mills and in the evening I preached at the schoolhouse near Mr. Kugler's store, upon the two sticks and the blessings on Joseph, and a short history of the prophecies which had been fulfilled.

March 24th. Preached at the schoolhouse near Mr. McGee's upon the first principles of the gospel.

March 25th. Brother Barnes returned having held two meetings, one at Perscus Mills and one at Hills Schoolhouse.

March 26th. Preached at Newbury on the Second Coming of Christ, the reign of the Saints on the earth for a thousand years, the new heavens and earth, the reign of the Saints on the earth forever. After preaching gave liberty for anyone to manifest their desires, and there was one young woman arose and said she desired to obey the gospel. We therefore left an appointment at the schoolhouse near Mr. Brown's Saturday following.

March 28th. Saturday met a small congregation at the above named schoolhouse and after exhorting the people I read the Articles and Covenants of the Church, the laws, etc. We then went to the river Miami and immersed one, viz: Margaret Magrew.

March 29th. Being the Sabbath preached at the schoolhouse near Mr. McGee's upon the new covenant with Israel in the last days, and after we were through we gave liberty and one, Mr. I. Denison, a Methodist, arose and after making a few observations took a newspaper which contained a slanderous report concerning Mr. Smith and Harris. One gentleman objected to his reading it in meeting. He then wanted someone of the congregation to read it. I told the people I was willing to have it read and that I would read it. I accordingly took the paper and after making a few remarks began to read, explaining some of the falsehoods contained in it. Mr. Denison seemed to be much enraged and after I had got through took the paper and began to read it over again, thinking that I had not read to suit him, but the congregation were ashamed of him and would not stay to hear, and even some of them who were opposed, took up our favor. In the evening quite a number of people collected at Mr. Magrew's and after exhorting and speaking for a few minutes, we united in prayer, after which I laid my hands upon Margaret and confirmed the gift of the spirit upon her.

March 30th. Went about five miles to Mr. Daniel Holmes. In the evening preached at the schoolhouse near Mr. H. upon the first principles of the gospel.

March 31st. Preached about 1 1/2 miles distant in a dwelling house belonging to Mr. Galaney upon the spiritual gifts. After we were done speaking we were asked several questions by a very bitter opposer which I answered.

April 1st, 1835. Preached in the schoolhouse near Mr. Holmes' upon the falling away of the church, a history of the coming forth of the Book of Mormon and its contents, in short the angel having the gospel, Rev. 14 chapter; the little stone hewn from the mountain, Dan. 2 chapter.

April 2nd. We went to Newbury and attended Methodist preaching. The priest read a newspaper story about the Mormons and warned them to beware of awful delusion. In the evening we preached in Newbury and a very crowded congregation came together and I preached upon the impropriety of judging a doctrine from flying reports, and after we got through speaking there were two Methodist priests who arose to contend with us, one at a time, still contending for the correctness of their newspaper story. We spoke several times between us. I challenged them or any other person to meet us on any day before the public and expose the errors of our doctrine either from scripture or reason. This they were not willing to do. Therefore after the congregation had been detained till about 11 o'clock at night they were dismissed and I had reason

to believe that the people were more believing in the gospel and the things which we had spoken than they were before the opposition.

April 5th. Being the Sabbath preached at McGee's schoolhouse on the subject of the priesthood, the angel flying through the midst of heaven with the gospel, the little stone. Dan. 2nd.

April 6th. Preached at the dwelling house near Mr. Galaney's on the prophecies that have been fulfilled and on more revelation and miracles to be given wrought at the restoration of Israel. Samuel Hill, a Methodist priest, opposed us when we had finished our discourse, but his folly was made manifest.

April 7th. Preached at the schoolhouse near Mr. D. Holmes' upon the blessings given to Joseph, Gen. 49, Deut. 33, Chron. 5, Ezk. 37, and the two sticks. Read the chapter on the 66th page of the Book of Mormon; the decrees of God concerning the land, the first part of the Book of Ether.

April 9th. Preached at Mr. H. South's on the first principles of the gospel.

April 12th. Being the Sabbath, attended a meeting at the schoolhouse near Mr. Brown's. Brother L. Wight preached. We then went to the water and I baptized one, viz: Martha McGee. In the evening Brother Wight preached at Newbury.

April 13th. Preached at H. South's on the spiritual gifts.

April 14th. Preached at the house of Mr. Golding's on the subject of the means for the gathering of Israel. Isaiah 49, 40. Jer. 16; Eze. 37.

April 15th. Preached at the schoolhouse, about four miles south of D. Holmes' store.

April 16th. Preached at the same place on the gospel and gifts.

April 18th. I attended a meeting near Brown's. Brother Wight preached. In the evening Brother Wight confirmed one member.

April 19th. Being the Sabbath, Brother Wight preached in Newbury, in the forenoon. I preached in the afternoon upon the difference between faith and knowledge, and also the fruits of the kingdom among the Jews and also among Gentiles.

[April 20.--We started for Kirtland. While in the streets of Columbus, Ohio, I saw a man passing, whom I felt impressed to speak to. He was a Saint, and the only one in the city. I stopped at his house, and there read a late number of the Messenger and

Advocate. Found that I had been chosen one of the Twelve Apostles, and was requested to be in Kirtland on the 26th of April. (MS 27:87)]

April 20th. I in company with Brother Barnes, left Newbury for Kirtland. After traveling three days we stopped and preached upon the first principles of the gospel about 15 miles from Columbus. The next day we arrived in Columbus at which place we inquired of a man who I felt impressed to speak to, who was standing in the streets, the direct road to Mt. Vernon, and found that he was a brother. Therefore we tarried with him all night, at which place I saw a late number of the Messenger and Advocate; found that I had been chosen one of the Twelve Apostles, and was requested to be at Kirtland on the 26th of April.

[The above mentioned notice appears in the March number of the Messenger and Advocate and reads as follows:

We are requested to inform Elders Thomas B. Marsh and Orson Pratt, that they are desired to attend a meeting of the elders in this place on the 26th of April next. We hope that circumstances may render it convenient for them to attend, as their presence is very desirable (Editor) (M&A 1:90)]"

[April 24.--Took the stage, and arrived in Kirtland on the 26th, about 10 o'clock in the forenoon; walked into the meeting, and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. (MS 27:87)]

April 24th. Friday I left Brother Barnes at Columbus and took the stage for Kirtland at which place I arrived on the 26th of April about 10 o'clock in the forenoon. I found a large congregation collected in the stone meetinghouse; walked into the meeting and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints. I was invited to take my seat as one of the Twelve. Elder Rigdon preached and after the forenoon meeting four were baptized. In the afternoon Elder Thomas Marsh and myself made a few remarks to the congregation. Oliver Cowdery and David Whitmer laid their hands upon us and ordained us to the Apostleship as two of the Twelve, and pronounced blessings upon us as they were moved by the power of the Holy Ghost. We entered into a covenant to keep the commandments of God in all things, and do the work of the ministry whereunto we were called through the grace of God assisting us.

[In a discourse delivered August 11th, 1867 in the Bowery, Great Salt Lake City, Orson Pratt recounted these events as follows:

In that early day the Prophet Joseph said to me that the Lord had revealed that twelve men were to be chosen as Apostles. A manuscript revelation to this effect, given in 1829 before the rise of this Church--was laid before me, and I read it. Joseph said to me, although I was young, weak, inexperienced, especially in public speaking, and ignorant of many important things which we now all understand, that I should be one of this Twelve. It seemed to me a very great saying. I looked upon the Twelve Apostles who lived in ancient days with a great deal of reverence--as being almost superhuman. They were, indeed, great men--not by virtue of the flesh, nor their own natural capacities, but they were great because God called them. When Joseph told me that I would be one of the Twelve, I knew all things were possible with God, but it seemed to me that I would have to be altogether changed to occupy such a great position in the Church and Kingdom of our God.

But I will pass over the first years of the organization of the Church and come down to the time when the Twelve were chosen. It was in the year 1835. In the preceding year a few of us, by commandment and revelation from God, went up to the state of Missouri in company with the Prophet Joseph Smith. By the direction of Joseph I was requested to stay in Clay County for a few months, to visit the Saints scattered through those regions, to preach to and comfort them, and to lay before them the manuscript revelations, for they were not then fully acquainted with all the revelations, which had been given. After having accomplished this work and proclaimed the gospel to many branches of the Church in the western part of Missouri, I returned again a thousand miles to the state of Ohio, preaching by the way, suffering much from the chills, and the fever and ague, while passing through those low sickly countries, wading swamps and sloughs, lying down on the prairies in the hot sun, fifteen or twenty miles from any habitation, and having a hearty shake of the ague, then a violent fever, thus wandering along for months before getting back to Kirtland, Ohio, where the Prophet lived. In the meantime, however, I built up some few branches of the Church, and then started for the capital of the state of Ohio--the city of Columbus. I entered the city, a stranger, on foot, and alone, not knowing that there was a Latter-day Saint within many miles, but, while passing along the crowded streets, I caught a glimpse of the countenance of a man who passed, and whirling around instantly, I went after him, and inquired of him if he knew whether there were any people called "Mormons" in the city of Columbus. Said he: "I am one of that people, and the only one that resides in the city." I looked upon this as a great marvel. "How is it," said I, "that here in this great and populous city, where hundreds are passing to and fro, that I should be influenced to turn and accost the only Latter-day Saint residing here." I look upon it as a revelation, as a manifestation of the power of God in my behalf. He took me to his house, and, when there, presented me with a paper published by our people in Kirtland. In that paper I saw an advertisement, in which Brother Pratt was requested to be at Kirtland on such a day and at such an hour,

to attend meeting in the temple, that he might be ready to take his departure with the Twelve who had been chosen. The day and hour designated were right at hand; the Twelve were chosen, and were soon to start on their first mission as a council. I had been travelling among strangers for months, and had not seen the paper.

I saw that I had not time to reach Kirtland on foot, as I had been accustomed to travel, and consequently could not thus comply with the request; but, with a little assistance, I got into the very first stage that went out, and started posthaste for Kirtland, and landed at Willoughby, or what was then called Chagrin three miles from Kirtland, to which I travelled on foot, reaching there on Sunday morning at the very hour appointed for the meeting, which I entered, valise in hand, not having had time to deposit it by the way. There I met with Joseph, Oliver Cowdery, David Whitmer, Martin Harris, and others of the witnesses to the Book of Mormon, besides several of the Twelve who had been chosen and ordained a short time previous. They were meeting on that day in order to be fully organized and qualified for their first mission as a council. And, strange to relate, it had been prophesied in that meeting, and in prior meetings, I would be there on that day. They had predicted this, although they had not heard of me for some time, and did not know where I was. They knew I had been in Missouri, and that I had started from there, several months before, but the Lord poured out the spirit of prophecy upon them, and they predicted I would be there at that meeting. When they saw me walk into the meeting, many of the Saints could scarcely believe their own eyes, the prediction was fulfilled before them so perfectly. I look at these things as miraculous manifestations of the Spirit of God. (JD 12:85-87)]

[Heber C. Kimball records this event as follows:

Sunday morning April 5 (sic) 1835.--The Twelve had not all as yet been together, for the last three mentioned (Orson Pratt, Thomas B. Marsh and Parley P. Pratt) were not present at the time of choosing, and as the time drew near that we should travel to the East, we appointed this day to bear our testimony unto our brethren and friends. We were all assembled together with the exception of Brother Orson Pratt who had not yet been with us.--At this time while we were praying, and wishing for his arrival, while opening the meeting he entered the house, we rejoiced at his presence, and thanked the Lord for it. (T&S 6:869)]

[April 26. --I was ordained one of the Twelve Apostles in this last dispensation, under the hands of David Whitmer and Oliver Cowdery. (MS 27:87)]

April 29th. I was blessed under the hands of Joseph Smith, Senior.

April 30th. The Twelve met at the schoolhouse at 4 o'clock in the afternoon and agreed to leave Kirtland for Fairport at 2 o'clock in the morning of May 4th for the

purpose of taking a steamboat for the East to attend the several conferences appointed from Ohio to the state of Maine.

May 2nd, 1835. A large assembly of the officers of the Church of the Latter-day Saints convened at the schoolhouse in Kirtland, viz: the Presidency of the Church, the Twelve Apostles, the greatest part of the 70 disciples, and also the most of the standing High Council of Kirtland, the Bishop's Council of Kirtland and also the Bishop's Council of Zion; and many other officers of the Church. Joseph the Seer gave many instructions to the conference concerning the duties of their several offices and callings and especially the duties of the Twelve Apostles and 70 disciples. I baptized one upon the same day.

May 3rd. Sunday morning I baptized three in Kirtland. In the forenoon attended the meeting in the stone meetinghouse. Six of the Twelve Apostles spoke to the congregation and then dismissed them for one hour. In the afternoon we came together and partook of the sacrament, in remembrance of the Lord Jesus. I was called upon to confirm the four persons whom I had baptized and Elder Lyman Johnson to confirm two whom he had baptized; which after prayer we accordingly did. After the remainder of the Twelve had all spoken, Elder Sidney Rigdon made a few observations and then called upon those of the congregation who were satisfied with the choice which the Lord had made of the Twelve to manifest it by rising from their seats, which the congregation universally did. He then bade them farewell. The meeting was brought to a close.

[May 4.--I left with the Twelve on a mission through the middle and eastern states. (MS 27:87)]

May 4th. The next morning at half past 2 o'clock we (the Twelve) and two others left Kirtland for Fairport, where we arrived a little after sunrise, and went immediately on board of a steamboat which left the port a few minutes after we got on board. Thus the Lord in his mercy provided a boat for us at the very moment we arrived which was according to our prayers. We had a speedy and prosperous voyage insomuch that before sundown we landed at Dunkirk where we tarried all night.

May 5th. We left Dunkirk, two by two in order to preach in the regions around about three or four days. Elder Marsh and myself traveled west about one-half day's journey and called upon Mr. Bump whose wife belonged to the Church of the Latter-day Saints. We appointed a meeting at his house for the evening. A few came out to hear. Elder Marsh preached to them.

May 6th. We went 1 1/2 miles north to Mr. Lilley's. His wife and one of his children belonged to our society. We gave out an appointment for evening. The people came

together and we preached the first principles of the gospel to them. After we had closed our discourse there was one man who opposed, calling for a sign.

May 7th. We preached at Brother Thayer's upon the subject of the gospel.

May 8th. We went to Westfield.

May 9th. Our conference commenced. We inquired into the situation of the several branches of the Church which compassed the Westfield Conference and also into the standing of the elders from those branches. Made some arrangements for the redemption of Zion.

May 10th. Had public preaching both in the forenoon and afternoon. Elders Marsh and Patten preached. After meeting we repaired to the water and baptized five.

May 11th. The Church came together and after the council had given them some instruction relative to the redemption of Zion they (the Church) proceeded to appoint an honorable and wise man according to the revelation in whose hands they could deposit their monies for the purchasing of lands in Zion. There were several small branches in the region round about which were considered as the Westfield Conference. The church at Westfield, however, did not appoint but one man, having the branch at Vilenovia to appoint one man. The afternoon, had public preaching by B. [Brigham] Young and there were seven who offered themselves for baptism and were baptized by the hands of O. [Orson] Hyde.

May 12th. Brother Lyman Johnson and myself left Westfield and came to Laonia in the evening. Preached something concerning the first principles of the gospel and also concerning the effects of the spirit as recorded in the last chapter of Mark and in the second chapter of Acts.

May 13th. We pursued our journey to Perrisburg and tarried all night with Brother Knight.

May 14th. We continued our journey to the East and after we had gone about four (miles) I had a small turn of the ague. Notwithstanding I continued to travel but after going about two miles further the ague left me and the fever came on and I was obliged to lay by. Elder Johnson went on to Freedom which was about 35 miles distant in order to get some of the brethren to send for me with a wagon.

May 16th. I had another turn of the ague and fever in the morning and about 10 o'clock a brother in Freedom drove up in a wagon and although I was very sick I got into the wagon and rode to Freedom where I arrived in the evening and had the hands

of three or four of the elders laid upon me in the name of the Lord and began to amend.

May 17th. Sunday. Elder Johnson preached in the forenoon and I in the afternoon upon the vision of Joseph and Sidney.

[May 18th. The following letter appears in the June 1835 issue of the Messenger and Advocate:

Freedom, Cateraugus County, New York May 18, 1835.

Elder O. [Oliver] Cowdery:--

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the harbingers of the Millennium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory: but no sooner do they come in contact with the elders of the Church of the Latter-day Saints, than they set up a most prodigious cry of Delusion! False Prophet! Imposture! and almost every other evil epithet which they can invent--and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millennium Harbinger--endeavoring thereby to make the people think it must be a delusion!--But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the Church of the Latter-day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion. I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismission of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of spiritual gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the Church, in the days of the Savior and Apostles, were necessary for the Church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them. Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, etc. The congregation then broke up and returned to their homes; while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, etc. Two or three days after this, I called at the post office in Cincinnati, and took out a letter which reads as follows: "Carthage, Ohio, March 2, 1835.

MR. PRATT:--When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith--and it would be as far impossible for God to confirm them as it would be for him to lie. Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such willful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the imposter who palmed this imposition on you--I have nothing to do with you who are imposed upon--I would not believe the Book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON."

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so much as one reason for so doing--but filling it up with the cry of imposition and imposter, etc. But this is nothing very marvelous, for doubtless he learned the cry from Mr. Campbell's Millennial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. [Oliver] Cowdery, Esq. (M&A 1:139-140)]

May 22nd. The Twelve met in conference according to previous appointment and proceeded to do such business as came before us. Saturday and Sunday there was public preaching.

May 25th. There were six or eight of the twelve who came to Porthee where there is a small branch of the Church and there was a general meeting given for Saturday and Sunday at Brother Wm. [William] Mark's. Previous to this meeting Elder Boynton and myself attended four meetings, two of which were held in the village of Portage and the other two in a schoolhouse near Mr. Owen's tavern. In these meetings we preached upon the first principles of the gospel and gifts and the people listened with attention. There were four of the Twelve that attended the meetings on Saturday (30th) and Sunday (June 1st). Elders P. [Parley] Pratt and J. [John] Boynton preached on Saturday.

June 1st. Sunday I preached in the forenoon upon the history of the Book of Mormon and also the prophecies which had been fulfilled upon Israel and Gentiles down to the present day and also the gathering and scattering of Israel and the power of God that would be manifested. The forenoon meeting was dismissed and two came forward and were baptized, one of which had been a Christian Brother. In the afternoon P. [Parley] Pratt preached a short discourse and called for a contribution. The people contributed $3.50, after which the Church partook of the sacrament. In the evening Elder Boynton preached to a small congregation.

June 2nd. The next day Elder Boynton and myself preached in a schoolhouse near Mr. Owen's tavern upon the falling away of the Church, the Restoration of the Gospel by an angel, the second chapter of Daniel.

June 3rd. The next day we left the place for Lyons at which place we held the conference previously appointed.

June 7th. Sunday we preached at the schoolhouse. We left Lyons for Sackett's Harbor. Went on board (a) steamboat at Oswego and landed at S. H. about 12 o'clock at night (Tuesday).

June 10th. Wednesday went out about 16 miles from S. H.

June 11th. Thursday preached at Sister Calvin's house upon the effect of the spirit.

June 12th. Friday preached at the same place to the church upon the redemption of Zion and the Word of Wisdom.

June 13th. Saturday preached at the schoolhouse near Mr. Bates' upon the corruption of the present sectarian churches.

June 14th. Sunday preached at the barn near Sister Calvin's upon the prophecies which had been fulfilled and those which remain to be fulfilled, the gathering of the Jews in unbelief, the gathering of the Saints to Zion. These subjects were discussed in two discourses, one the forenoon, the other in the afternoon.

June 15th. Monday preached at the schoolhouse near Mr. Tifts tavern upon the first principles of the gospel.

June 16th. Tuesday preached at Tifts tavern upon the gifts and went to the water and baptized three, viz: Wm. [William] Earl, Charity Earl and Phynanda Hollenbeck.

June 17th. Wednesday preached at the schoolhouse near Wm. [William] Bates upon the Millennial reign, the Saints inheriting the earth forever, etc.

June 18th. Thursday went to S. Harbor. Brother Wm. [William] M'Lellin [McLellin] preached. After meeting I baptized one, viz: Sally M. Bates.

[June 18th, 1835. I baptized Sarah Marinda Bates, near Sacketts Harbor, whom I received in marriage upwards of one year after. During the latter part of July, the month of August, and the forepart of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland. (MS 27:87)]

June 19th. Friday. I attended the conference on Pillow Point.

June 20th. Saturday. Brother M'Lellin [McLellin] preached in the afternoon.

June 21st. Sunday. Two discourses were preached and three were baptized, the sacrament administered and four were confirmed by the laying on of hands.

June 25th. Left Pillow Point in company with four of the Twelve in a wagon which brought us to Pottsdam Village where I preached in the evening of the 26th upon the first principles of the gospel.

June 27th. The next day came to Stockholm where were a few members of the Church of L. D. S. [Latter-day Saints]. Several meetings were held in the regions round about and five were baptized. One of the brethren brought us in a wagon near to Plattsburg. From thence I crossed the lake to St. Albans, from thence to Jay where I held two public meetings and one church meeting and administered the sacrament. From thence I came to Charleston and preached once, thence to Dansville. Preached once at the Varney schoolhouse, twice at Dansville courthouse. Preached upon the Saints inheriting the earth forever. Preached once at Sheffield Hollow upon the first principles of the gospel.

July 16th. Attended a high council at Danville. Seven of the council were present.

July 17th. Attended a conference at St. Johnsbury. A large number of brethren and official members were present from all the surrounding branches. The Twelve sat in council and transacted such business as came before us. Public meetings were held in the same place the two days following. Nine came forward and were baptized. Two or three days after conference I left St. Johnsbury and came to Lebanon meetinghouse. Called upon Esq. Huntington who on the 26th inst., being the sabbath, went with me to see Mr. Hone, a minister of the Universal order. I went to hear him preach two discourses. The same day obtained leave to preach in the Methodist chapel at 5 o'clock in the afternoon a large congregation came together. I preached upon the first principles of the gospel.

July 28th. Preached at Greensborough schoolhouse in the town of Hannover upon the first principles of the gospel.

July 29th. Preached at Lebanon Village upon the coming forth of the book of Mormon, 29 chapter of Isa. Only a few attended.

July 30th. Preached at the Greensborough schoolhouse upon the spiritual gifts.

July 31st. Preached at Mr. Danian's tavern in the hall upon the first principles of the gospel. Some of the students of Dartmouth College attended.

August 2nd. Being the Sabbath preached at the house of Mr. Truman's upon the spiritual gifts and different members of which the body, or Church of Christ, was composed (1 Cor. 12.). The same day by the request of some of Mr.Truman's family I prayed for and laid my hands upon two men who had been afflicted for a great number of years.

August 3rd. Preached at the Greensborough schoolhouse. Told the people of the falling away of the Church, the coming forth of the Book of Mormon, the angel having the gospel to be preached, the destructions that awaited the gentiles unless they repented.

August 4th. Preached at a schoolhouse in the village of Norwich in Vermont upon the first principles of the gospel.

August 5th. Preached at the hall in Mr. Daman's tavern upon the spiritual gifts (12 chap. of 1 Cor.)

August 6th. Went to attend an appointment in the hall at Lebanon Village. Some few people came round the door but in consequence of no lights being brought I did not preach to them.

August 7th. Preached at Norwich upon the coming forth of the Book of Mormon, the prophecies that have been fulfilled in the scattering of Israel and apostacy of the gentiles (Rom. 11 chap.) the grafting in of Israel in the last days, the cutting off of the gentiles, the miracles to be wrought at the gathering of Israel.

August 8th. Preached at Hannover upon the blessings on Joseph, the coming forth of the Book of Mormon, the two sticks, etc.

August 9th. Being the Sabbath preached at Norwich upon the means to be used for the gathering of Israel.

August 10th, 1835. Left Lebanon and came to Salisbury.

August 12th. Wednesday evening the 12th, preached at the Academy to a large congregation upon the first principles of the gospel.

August 13th. Preached at a schoolhouse near Deacon True's upon the first principles of the gospel.

August 14th. Preached at the Academy upon the gifts given to the true Church.

August 15th. Preached at the schoolhouse near Mr. Schibner's upon the gifts.

August 16th. Preached at the same place upon the coming forth of the Book of Mormon, the blessings on Joseph, 48, 49 Gen., 33 Deut., 1 Chron 5, Isaiah 29., Ezk. 37, the two sticks, read 12 chapters of 2 Nephi and the ministry of Christ to the Nephites, his teachings concerning the manner of baptism. In the afternoon of the same day preached in the schoolhouse at Salisbury, North Village, upon the first principles of the gospel.

August 17th. Went to Concord and preached at the schoolhouse near Mr. Barnet Elliot's upon the first principles of the gospel.

August 18th. Preached in the same place upon the spiritual gifts.

August 19th. Preached in the same place upon the coming forth of the Book of Mormon and gave a short sketch of its history. Read the testimony of the three witnesses, explained the 29th chapter of Isaiah.

August 20th. Preached at the Academy upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah.

August 21st. Preached at the schoolhouse near Deacon True's upon the prophecies which have been fulfilled, the 11 [11th chapter?] of Romans and more miracles to be wrought at the gathering of Israel.

August 22nd. Preached at the same place upon the means for the gathering of Israel (Gen. 16, Isa. 48) Isaiah last chapter, the standard spoken of by Nephi, the sign spoken of by the Savior in the Book of Mormon. After I finished my discourse I had liberty and three Methodist priests arose one by one and opposed. I answered them one by one. After meeting the people generally were more believing than what they were before.

August 23rd. Being the Sabbath I preached in the forenoon about three hours in the meetinghouse near Deacon True's upon the regularly commissioned officers in the kingdom of God. Said something about the first principles and that there could not but one church be correct and we could not be saved and reject a servant of God. In the afternoon preached in the schoolhouse in Salisbury upon the spiritual gifts and officers in the true Church.

August 24th. Went to Mr. Elliot's in Concord. Preached in the schoolhouse near Mr. Elliot's upon the prophecies, gave a short history of those which had been fulfilled

upon Israel and gentiles explained the 11th chapter of Romans, and more miracles to be wrought when Israel is gathered.

August 25th. Preached at the courthouse in Concord unto a large assembly, principally men, upon the first principles of the gospel. After I closed the meeting I told the people that I was a stranger and expected that they would keep me freely, but no one invited me to tarry with them during the night, therefore I went to the tavern.

August 26th. Preached at the schoolhouse near Mr. Johnson's tavern. Said something about the first principles of the gospel, the spiritual gifts I Corinthians 13, Ephesians 4.

August 27th. Preached at the schoolhouse near Mr. Elliot's upon the means to be used at the gathering of Israel, the sign and standard to be raised, the stick of Joseph, etc.

August 28th. Preached at the courthouse upon the spiritual gifts promised to the true Church, the officers in the Church, etc.

August 29th. Preached at the schoolhouse near Mr. Johnson's tavern upon difference between faith and knowledge, etc.

August 30th. Being the Sabbath preached at the schoolhouse near Mr. Elliot's upon the authority of administering ordinances. After meeting baptized one, viz: B. (?) Elliot.

August 31st. Preached at the courthouse upon the coming forth of the Book of Mormon, 29 chapter of Isaiah, the two sticks [of] Ezekiel.

September 3rd. Preached at Boscowen at a schoolhouse near Mr. Putney's upon the first principles of the gospel.

September 4th. Preached at the schoolhouse near Mr. Sleeper's upon the first principles and gifts.

September 5th. Preached at the schoolhouse near Mr. Putney's upon the coming forth of the Book of Mormon, the 29th chapter of Isaiah, etc.

September 6th. Being the Sabbath preached at the same schoolhouse both in the forenoon and afternoon upon the scattering and gathering of Israel, the more revelations to be given them as well as miracles to be wrought.

September 7th. Preached at the schoolhouse in the village of Hopkinton near Hills Bridge upon the first principles of the gospel.

September 8th. Received a letter from Elder Boynton stating that it was necessary to return to Kirtland as soon as possible, that the council had agreed to meet at Buffalo on the 24th of September at sunrise in the morning without fail. The same evening preached at the schoolhouse near Mr. Elliot's upon the Second Coming of Christ in the clouds of heaven to reign with all the raised Saints 1,000 years on the earth and also that the Saints would inherit the earth together.

September 9th. Baptized and confirmed two in the morning, viz: Eliza Stephens, Sarah Colby, and then started west. In two days came to a small branch of the Church in Andover, not far from 70 miles distant from Concord.

September 11th. Preached to a few in the evening.

September 13th. Preached at the schoolhouse in the forenoon near Mr. Blood's in Andover upon the reasons why the Jews were cut off and that the gentiles would be cut off if they did not repent, and also more miracles and revelations at the gathering of Israel. In the afternoon preached at the house of Sister Wards upon the Millennium.

September 14th. Left Andover for Kirtland where I, in company with the rest of the Twelve, met in conference on the 26th of September.

[September. 25th. - Arrived in Kirtland. (MS 27:87)]

October 1st. Commenced boarding at President Rigdon's.

[October 14th. - Started on a mission to the Ohio River, preaching by the way; tarried two or three weeks in Beaver County, Pennsylvania; held sixteen meetings; baptized a few and raised up a small branch of the Church, and ordained Dr. Sampson Avard an elder, to take charge of them, and then returned to Kirtland where I arrived on the 16th of November. (MS 27:87)]

October 14th. Left Kirtland in company with Wm. [William] Pratt and came to Huntsburg.

October 15th. Preached upon the prophecies which had been fulfilled down to this age.

October 16th. Preached at Brother Gardner's.

October 17th. Preached at Joseph Leper's upon the kingdom of Christ, Daniel 2 chapter, 44 verse, Revelation, the angel.

October 18th. Preached at the red schoolhouse upon the gathering of Israel, the means for their gathering, the power that would be manifested at that time, administered the sacrament, etc.

October 19th. The next day we left Huntsburg and went to Freedom, Beaver County, Pennsylvania. In two or three days after we arrived at Freedom, Wm. [William Pratt] left me and went to Kirtland but I continued in the regions round about between two or three weeks during which time I held 16 meetings, two in the village of Fallst on the gospel and gifts, the last of which I was opposed by a Methodist priest. I left another appointment but afterwards I understood the committee of the schoolhouse was not willing to have anymore meetings in the house. I therefore withdrew my appointment and went away alone, by myself, and washed my feet against all those in that village who had objected to me, and also against some others who had refused to give me food to eat and a place to lay my head while on my journey through the state of New York, in September last, and also when on my journey from Huntsburg to Beaver County, Pennsylvania. I also held three meetings in the courthouse in the village of Beaver, preached upon the first principles of the gospel, the Book of Mormon, the gathering of Jews and Saints. And also held four meetings in the village of Bridgewater. Was opposed by a Methodist Presiding Elder and Doctor Winters who pretended to be a Baptist priest, but I understood his character was bad. This meeting continued till about 12 o'clock at night. All their arguments were very slander [slanderous] and by the force of truth they vanished like the dew before the sun. Held seven meetings in Freedom. The people in this village were generally very believing and received me kindly although I was opposed in several meetings by a Methodist class leader. The last meeting I held in this village three came forward and were baptized, two of whom resided in the village of Bridgewater about two miles distant. In the evening confirmed them and ordained one (viz: Doctor Sampson Avard) to the office of an elder. He formerly had preached among the Campbellites. Parted with two Books of Mormon, four books [of] Doctrine and Covenants and obtained 14 subscribers for the Messenger and Advocate and left the people with Elder Avard to continue the work. I came to Kirtland where I arrived on the 16th of November.

November 17th. I again commenced boarding at President Rigdon's.

November 18th. Commenced going to school and also the study of Kirkham's English Grammar.

[November 18. The following letter appears in the November 1835 issue of the Messenger and Advocate:

Kirtland, Ohio, November 18, 1835.

DEAR BROTHER:

Sometime the last of October I left Kirtland, and travelled about 100 miles southeast until I came to Beaver County, Pennsylvania. There I held 16 meetings, two in the village of Fallston, three in the village of Beaver, four in the village of Bridgewater, and seven in the village of Freedom: in these villages I found many who were willing to listen to the word of life, and also many who were exceedingly opposed, but more especially the priests of Baal, and their followers. I was encountered by two Methodist priests, and one of their class leaders, and also by Doctor Winters, who had been a Baptist priest, but his character and standing in society, I was informed, was considerably below par; but their opposition only showed the weakness of their system--established the faith of some, while others were stirred up to investigate. Thus truth loses nothing by opposition, for notwithstanding the tongue of the slanderer is loosed, falsehoods circulated to the four winds, the cry of blasphemy heard among all the sects, yet, truth, remains truth still, though the prince of darkness may rage; his subjects use all their crafty inventions, yet all their efforts will be in vain, for truth is from heaven; its glory is unsullied: its light is eternal, and will shine though all their engines of wickedness may be put in operation against it. Its light cannot be quenched; its progress cannot be stayed, while it is apparently smothered in one place, it will shine forth with increased brilliancy in another. I baptized three in Freedom, one of which (Sampson Avard) I ordained an elder, he formerly had belonged to the Campbellites, and had preached among them. After parting with two Books of Mormon; four books of Revelations [Revelation], and obtaining 14 subscribers for the Messenger and Advocate, I left them with Elder Avard to continue the work. There is a prospect of many embracing the gospel in those parts: May the Lord bless Elder Avard and send some one of his servants to assist him.

I remain your friend and brother,

O. [Orson] PRATT

John Whitmer, Esq. (M&A 2:223-224)]

[In December I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Professor Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple. (MS 27:87)]

December 1st. Commenced boarding at Lyman Johnson's at $1.25 per week.

December 2nd. Elder Lyman Johnson and myself attended and preached the sermon of Sister Gates, the daughter of Thomas Gates. In the evening delivered a lecture upon grammar and proposed to teach an evening school for one to four evenings in a week.

December 3rd. Commenced the evening school. Taught about 15 nights when in consequence of other business of more importance I closed. During the winter I attended the Hebrew School about 8 weeks in which time I made greater progress than what I could have expected in so short a period. I obtained a certificate from J. Seixas, our instructor, certifying to my capability of teaching that language. During the winter we had some very great and glorious meetings. We were commanded to wash our bodies with pure water and to be anointed with holy oil which we accordingly did and the power of the Lord rested down upon the authorities of the Church. Many saw heavenly visions. The lower court of the House of the Lord was finished and dedicated on the 30th of March 1836. All the authorities of the Church who had been anointed came together in the House of the Lord and received the washing of feet. We received great blessings from the hand of God this day. Many saw visions; many had great and marvelous things prophesied upon their heads.

[April 6, 1836. Left Kirtland on an eastern mission, went to Canada West, preached about two months; baptized several. (MS 27:87-88)]

On the 6th of April I left Kirtland in company with several brethren. We went to Painsville [Painesville], hired a team to carry six of us to Erie. There three of the brethren took the Wersing stage and left us. They were expecting to go to Nova Scotia. The next morning Brothers F. Nickerson and P. [Parley] Pratt and myself took the stage to Buffalo. We traveled on foot, proceeded to Blackrock, there crossed the Niagara river--went to the falls. We then continued our journey to the village of Beaversville. There obtained a schoolhouse and gave out an appointment for preaching. P. P. [Parley P. Pratt] preached and left another appointment for the evening but Elder F. Nickerson and myself went on about four miles and to a small congregation. We then came to Mount Pleasant where I commenced preaching. Preached once in the schoolhouse upon the first principles of the gospel, the gospel and the order of the Church. Preached four times at Brother Stevens', once at Brother Flanner's, once at Brother Nickerson's upon the Second Coming of Christ, three times at the schoolhouse near Mr. Fairchild's upon the first principles of the gospel, the gifts and order of the Church, the falling away of the same, the two chapter of Daniel, the 6th verse of the 14th chapter of Revelation, the coming forth of the Book of Mormon, the blessings on Joseph, the two sticks, the 29th [chapter] of Isaiah. During the meantime I sent an appointment to the village of Brantford but the schoolhouse door was locked and after waiting a short time I went back to Mount Pleasant. In a few days after, Elder F. Nickerson and myself went to same village again. Saw one of the

trustees of the schoolhouse, obtained permission to leave an appointment, which was generally circulated, for the next evening. We then returned to Mount Pleasant.

April 28th. The next evening, the 28th of April, I went alone to fill the appointment. Went to the schoolhouse, found it crowded with men, but no females. I went in to the pulpit and was about to commence the meeting when a man by the name of Lewis Burwall, a Methodist by profession and one of the trustees of the schoolhouse arose in a spirit of opposition and requested me to answer a few questions before I preached. He proceeded to ask me what church I belonged to. I answered the Church of the Latter-day Saints. He wished to know if we did not call ourselves Mormons. I answered no, but we were generally known by that name. He wished to know if I believed in the Book of Mormon. I replied, yes, with all my heart. He then said he had read the book and made some very harsh expressions and desired of me if I could speak in tongues, etc. I answered him that we professed as a church to be earnestly seeking for all the gifts of the gospel mentioned in the scriptures but he insisted on my answering him yes or no. I replied that I did not consider myself bound at that time to answer any question as I had given out that appointment on purpose for preaching and that I would endeavor if the people would listen, to tell them what we as a church believed in, and after I was through they should have the privilege of replying. But he insisted on knowing what we believed in before I preached. About this time the most part of the congregation began to stamp their feet and hiss at Burwall and the congregation began to be divided: the more part determined to hear preaching while the remainder said that I should not preach without answering the questions. I replied that I would tell them my belief in my discourse. By this time the whole house was in an uproar, some crying one thing some crying another; some crying delusion, imposture, others crying, let us hear then judge, while others were crying liberty of conscience. The congregation began to contend very sharply one with another and became very angry, that they came to blows and began to knock down. The noise was such for one or two hours that it might have been heard some distance, while I stood in the pit very calm and composed, lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt. Some threatened to lay violent hands upon me while others said they would not permit me to be hurt. At length a few gentlemen present opened one of the pulpit doors, took me by the hand and we went through the midst unhurt. The congregation soon finding that I had left the pulpit followed on after me nearly through the village, when I saw myself so thronged that I concluded the only way for me to get out of their midst would be to go into a tavern and pass out the back door, which I accordingly did, assisted by some few gentlemen. I left the village that night and traveled to Mount Pleasant. The next day great excitement prevailed throughout the village and the more part of the people were determined to have a meeting. They accordingly appointed a meeting in a very large wagon house and sent up to Mount Pleasant for me to come down. I, accordingly, in

company with three or four brethren went down. A very large congregation had collected who listened with great attention. I addressed them upon the first principles of the gospel. After I got through three or four arose in opposition, but about all they could do was to call for signs and their folly was exposed before the people. In a few after I preached again in the village but few attended --preached upon the coming forth of [the] Book of Mormon and the prophecies relating to it, Isaiah 29, Ezekiel 37, the angel with the everlasting gospel. Opposed by Mr. Burwall but his arguments were easily exposed. In the meantime Brother Nickerson and myself went to visit a Baptist priest in the town of Boston. Desired to have a privilege of preaching to the people who were in that place, who were principally Baptist, but he refused and said he would take the responsibility upon his own head and suffer the consequences in the general judgment. We therefore left him and washed our feet against him. We preached five times in Scotland upon the first principles of the gospel, the gifts, the prophecies which had been fulfilled and those to be fulfilled viz: the gathering of Israel, the Second Coming of the Savior and the Millennium. Large congregations attended. I was opposed the first meeting by two priests, one Methodist, the other a Presbyterian. The meeting continued from 2 o'clock till nearly sundown. The people saw the weakness of their arguments and desired to hear more.

May 8th. Baptized 2 in Scotland viz: Cyrus Hunt and Lucinda Hunt.

May 15th. Baptized more in the same place, viz: Charles Eddy, Noel Elsworth, John Mansfield, Mary N. Harvey, Andelia Buttch and Lucy Styles. During the meantime I went to Malihide, found the Church in that place much engaged. Preached three times upon the first principles of the gospel, the prophecies which had been fulfilled, the gathering of Israel, the power of God which should at that day be manifested. Baptized two on the 13th of May in Malihide viz: Edward Johnson and Rachel Harris. Laid hands upon three who were sick who received some benefit.

May 16th. Baptized two in Mount Pleasant, viz: Samuel Clark and Mariah Gates. While I tarried in this vicinity I laid hands upon some who were afflicted who professed to receive some benefit. I washed my feet as a testimony against Mr. Harris, a Baptist preacher who resided in the town of Boston, also against Mr. Prindle, a Methodist preacher and his son-in-law Mr. Smith; and a Presbyterian priest who opposed me in the town of Burford; and also against Mr. Burwall and several others who opposed me and against a man in the village of Hamilton who opposed, at which place I preached in the courthouse on the 19th May.

May 20th. Brother F. Nickerson and myself took the steamboat from Hamilton to Toronto at which place Elder P. [Parley] P. Pratt had been and was preaching and had baptized some. The same day we left Toronto and went into the country about nine miles where we found Elder P. [Parley P. Pratt] at which place he had baptized some.

The same evening I attended a meeting to hear a Methodist preacher oppose the Book of Mormon.

May 21st. My brother preached and exposed the weakness of his arguments. After meeting several who came from the city went forward in the ordinance of baptism.

May 22nd. Being the Sabbath I preached in the forenoon. After meeting some more went forward in baptism which was administered by Elder Pratt. In the afternoon my brother preached and administered the sacrament, the members being all present both those from Toronto and those who resided in the place, and after the sacrament all were confirmed by the laying on of our hands.

[Orson Pratt is mentioned briefly in a letter from Parley P. Pratt to O. [Oliver] Cowdery which was published in the May 1836 issue of the Messenger and Advocate:

Kirtland, May 26, 1836.

Dear Brother Cowdery:

Sir, having just returned from a short mission in Upper Canada, I take the liberty of addressing a few lines to you for insertion in the Messenger and Advocate, praying that it may be edifying to the readers of that useful and interesting paper.

I left Kirtland April 5th, in company with Elders, O. [Orson] Pratt and F. Nickerson; and after a long and tedious journey, through mud and rain, we arrived in Upper Canada, where I took leave of the other two brethren, and pursued my course for Toronto, the capital of the province, at which place I arrived on the 19th of April.

. . . At 4 o'clock P.M. a multitude assembled at the barn, I then replied publicly to the Reverend gentlemen's arguments of the preceding evening. After I closed my discourse, we went to the water and I baptized nine persons, who, apparently, came with contrite spirits, believing with all their hearts; expressing a full determination to serve the Lord to the end.--The next day being Sunday, May 22d, the numbers of those who had been baptized having increased to twenty five, and brethren O. [Orson] Pratt and F. Nickerson being present and assisting, we laid our hands upon them and confirmed them in the name of the Lord Jesus, for the gift of the Holy Ghost. In the ordinances of the day, we were blessed with joy and peace and with the powers of the Holy Ghost. Thus grew the word of God and prevailed mightily. May the Lord bless them and add to their numbers, daily, such as shall be saved.

Yours in the bonds of the everlasting covenant

To the Editor of the Messenger and Advocate.

P. [Parley] P. PRATT. (M&A 2:319-320)]

May 24th. I preached at Mr. Easton's barn upon the first principles the gospel. Brother N. [Nickerson] and I laid hands on a sick person.

May 25th. I preached at the schoolhouse near Brother Fielding's.

May 26th, Preached in Mr. Easton's barn upon the spiritual gifts and officers necessary to constitute the Church of God. We were opposed by a Baptist preacher. The person upon whom we had laid our hands told me she felt better immediately.

May 27th. Preached in the same place upon the manner in which the plates from which the Book of Mormon was taken was found and translated and also its contents in short; read the witnesses attached to it. Spoke of the falling away of the Church and how it must be restored according to the revelations of John 14 chapter and 6th verse and 2d chapter of Daniel. I was opposed by a Methodist and Baptist preachers who did not oppose with scripture but by calling me an imposture [impostor] and calling for a miracle, etc. I replied to them both. The congregations were disgusted with their proceedings. The next morning washed my feet as a testimony against them. May 28th. Preached at the house of Brother Snyder in the city of Toronto.

May 29th. I preached at the house of Sister Walton upon the Second Coming of Christ. In the afternoon administered the sacrament. Nearly all the members sent either prayed or spoke of the goodness of God.

May 30th. Preached at Mr. Easton's barn.

[May 30th. The following notice appears in the June 1836 issue of the Messenger and Advocate: Brother John Harvey writes us from Canada, under date of May 30th, stating that Elder O. [Orson] Pratt had been preaching in Branford, Mount Pleasant, and Mallahide, Upper Canada, and that he had baptized six in the former place, and two in Mallahide. He further adds, that there were many more believing. We knew Elder Pratt had not at that time been long, in that place, for he had been but a little time absent from this. (M&A 2:330)]

May 31st. Preached about three miles east upon the first principles of the gospel. June 1st. Preached at Mr. Easton's barn.

June 2nd. Preached about four miles distant to the east upon the spiritual gifts and officers necessary to constitute the Church of Christ.

June 3rd. Went to Toronto.

[June 4--Took the steamer for Oswego; commenced preaching in Jefferson and the regions adjoining; baptized many, and raised up some new branches. (MS 27:88)]

June 4th. Took the steamboat in the evening and went to Oswego at which place I arrived on Sunday afternoon and traveled about ten miles to the east.

June 6th. Went to the town of Mexico where there was a small branch of the Church. Called upon a family, and took dinner, who were favorable to the Church and then proceeded on my journey to Henderson where I arrived on Tuesday the 7th. Went to Brother Bates. Found them all well. I was very much enjoyed to see them as I had been absent about one year, and more especially as I had previously formed an acquaintance with their daughter with whom I had held a correspondence by letter and with whom I shortly expected to enter into the sacred bonds of matrimony.

June 9th. Preached at the yellow schoolhouse near Brother Bates' upon faith and knowledge, etc.

June 10th. Elder Luke Johnson who had been laboring a few weeks in those parts came to Brother Bates. We held a meeting about three miles distant in afternoon. In the evening Elders Johnson and Dudher and myself and Brother Bates came together in order to deal with Elder Blakesly who was also present, who was guilty of some very improper conduct towards one of the sisters, such as telling her that she had won his affections and that he loved her as much as he did his own wife, requesting her break her engagements with a young man with whom she had some acquaintance and remain single saying that he did not think that his own wife would live a great while. The above I learned from the sister's own mouth who felt much disgusted at his conduct and desired that he should be dealt with. Elder Blakesly did not deny the above but at first said his motives were pure, but afterwards acknowledged that he had done very wrong. We told him that his conduct had been such that we considered him unworthy to hold a license for a period of time and that it was necessary for him to make his acknowledgment to the family whom he had offended and also to the Church and some individuals who did not belong to the Church who had resided in Mexico at which place he had not been sufficiently reserve in his conduct towards the sister mentioned; and in other branches where his conduct had not been such as becomes an elder. He agreed to do as required and the same evening made his confession to the family whom he had offended. We took his license from him until he should make satisfaction among the different branches of the Church where he had offended and also until he should be sufficiently chastened.

June 12th. Sunday. Preached at the yellow schoolhouse upon the qualification and endowment of the apostles in their preaching on the day of Pentecost. In the afternoon I preached at the meetinghouse near Henderson Village upon the spiritual gifts and officers necessary to constitute the true Church.

June 13th. Went to Sackett's Harbor at which (place) myself and Elder Johnson preached.

[June 13th. In a letter to the editor of the Messenger and Advocate Elder Heber C. Kimball makes the following mention of Orson Pratt:

Kirtland, December 8, 1836.

To the Editor of the Messenger and Advocate

Dear Sir:

I have thought fit to write a short summary of my labors in the vineyard for the season past.

I left this place on the 10th of May last; and at 11 o'clock A.M. the same day I left Fairport in a steamboat bound for Buffalo, where I arrived the next morning.

From that place I passed on to the East preaching where their doors were open; and baptizing for the remission of sins, such as believed with all the heart.

June 13th I arrived at Sacketts Harbor, where I found Brethren Luke Johnson and Orson Pratt, laboring with their mights, for the cause of God.

Those elders who have been traveling among strangers, in distant lands, well know the strength and joy it gives to meet with our brethren, who are fellow laborers with us.

Yours, as ever

H. [Heber] C. KIMBALL (M&A 3:439-440)]

June 14th. I preached at Jerico a short discourse upon the Second Coming of Christ.

June 15th. I preached at Burville proving from the scriptures that but one church could be the true church and that church must have inspired men in it and that all mankind must receive the doctrine which they preached in order to be saved.

June 16th. Preached at LeRayville upon the first principles of the gospel.

June 17th. Preached at Antwerp upon the effects of the spirit as preached by Peter on the day of Pentecost.

June 19th. Being the Sabbath I preached in the forenoon. I preached large congregation in Rutland hollow upon the prophecies which have been fulfilled, the 11th chapter of Romans and more miracles to be wrought at the restoration of the house of Israel. Elder Johnson preached in the afternoon.

June 20th. Preached at Antwerp upon the spiritual gifts.

June 21st. Preached at Mr. Cross' barn upon the first principles of gospel.

June 22nd. I had an appointment about four miles distant from Antwerp, no one attended.

June 23rd. Preached in Antwerp Village upon the officers necessary to constitute the true church. After meeting baptized one, viz: Nancy Whitford.

June 24th. Preached at Mr. Cross' barn showing that there could not be but one true church and all must unite to that in order to be saved.

June 25th. Went to visit a sick woman and prayed for and laid hands upon her. In the afternoon went about three miles to visit Mr. Nobles, a sick man; prayed and laid hands upon him.

June 26th. Being the Sabbath preached in Antwerp Village in the forenoon and also in the afternoon upon the faith once delivered to the Saints, the falling away of the Church, the losing of the authority of the priesthood, the restoration of the Church by ministering of an angel, Revelation 4th chapter. In the afternoon at 5 o'clock the members of the Church with several others that were favorable met together. The sacrament was administered and also confirmation was administered to three.

June 27th. Elder Dutcher and myself laid hands upon Mrs. Hamlim who was sickly and then went to LeRayville. Preached in the afternoon upon the spiritual gifts. After meeting one offered herself for baptism. Elder Ducher (sic) administered the ordinance.

June 28th. Went to Rutland Hollow, from there I went to Burville, thence to Jerico at which place I arrived on the 29th and preached in the afternoon on the spiritual gifts.

June 30th. Went to Brother Bates in Henderson.

July 3rd. Preached to a crowded congregation at the yellow schoolhouse in person.

[July 4. I was married to Sarah M. Bates, Elder Luke Johnson officiating. 27:88)]

July 4th. In the forenoon went to the water and baptized seven, four of whom from the town of Mexico, some being invited to attend a wedding at Brother Bates. In the afternoon I was married to Sister Sally M. Bates, the ceremony being performed by Elder Luke Johnson. After the ceremonies of the wedding were over in the evening, attended to the confirmation of those names (which) as follows: Johnathan Harrington, Julia Harrington, being connections of Brother Bates; Joseph Main, Martha Main, the above were from Mexico; Orsuns Bates, Phebe Mariah Bates and Mariellus L. Bates of Henderson, being the two sons and daughter-in-law of Brother Bates.

May 7th. Myself and companion rode to Jerico. I preached in the afternoon at Jerico upon the falling away of the Church and the restoration of the gospel by another angel.

July 8th. We rode to LeRayville. I preached in the afternoon at Evans Mills upon the first principles of the gospel.

July 9th. We rode to Antwerp.

July 10th. I preached in Antwerp upon the coming forth of the Book of Mormon, its contents in short, the blessings of Joseph.

July 12th. Had an appointment at the Quaker settlement. Only two attended. I did not preach.

July 13th. Preached about five miles from Antwerp in a small schoolhouse upon the first principles of the gospel.

July 14th. Preached in Antwerp upon the Second Coming of Christ.

July 15th. Preached about seven miles from Antwerp upon the first principles of the gospel.

July 16th. Preached again about five miles from Antwerp in a small schoolhouse upon the spiritual gifts.

July 17th. Being the Sabbath preached in the forenoon at Antwerp upon 11th chapter of Romans and more miracles at the gathering of Israel. In the afternoon went to LeRayville and heard Baptist priest by the name of Warner preach against new revelations and miracles, etc. After he got through I replied but he and several others did not tarry to hear the reply.

July 18th. I preached at Evans Mills upon the spiritual gifts.

July 19th. Preached at Mr. Jordan's upon the first principles of the gospel.

July 20th. Preached at the schoolhouse in Martin St. upon the coming forth of the Book of Mormon, its contents in short.

July 21st, Preached at Mr. Hatch's upon the falling away of the Church and its restoration, Revelation 14, 6th verse.

July 22nd. Laid hands upon a woman who had been deaf 38 years. In the afternoon preached at Mr. Jordan's upon the spiritual gifts.

July 24th. Preached at Evans Mills upon the Second Coming of Christ, the Resurrection.

July 25th. Preached at Martin St. upon the 29th chapter of Isaiah, the 37th of Ezekiel concerning the two sticks, the blessings of Joseph.

July 26th. Preached at Mr. Hendersons at the Hudle upon the first principles of the gospel.

July 28th. Preached at Mr. Jordan's upon the coming forth of the Book of Mormon, its contents, Isaiah 29 - Ezekiel 37, 2 sticks.

July 30th. Preached at Theresa Falls upon the first principles and gifts.

July 31st. Attended in the forenoon and heard Mr. Phelps, a Methodist preacher, preach against some principles which I had laid before the people the day before. In the afternoon preached at 2 o'clock at Parker's schoolhouse upon the Church of Christ never being built up in two different denominations. At 5 o'clock preached at Theresa Falls in which discourse I answered to the discourse of the Methodist priest and preached upon the different members which constituted the Church of Christ, 1 Corinthians 13, Ephesians 4th chapter. In the evening went again to hear Mr. Phelps, the Methodist preacher, preach against my afternoon's discourse.

August 2nd. Preached at Theresa Falls and answered the objections and exposed the misrepresentation of his, Mr. Phelps', discourse sabbath evening.

August 3rd. Preached at the Parker's schoolhouse upon Romans 11th chapter, Revelation 14th chapter 6th verse and more miracles to be wrought, revelation to be given at the restoration of Israel.

August 4th. Baptized and confirmed three at Theresa Falls, viz: Alonzo Cheesman, Minerva Cheesman and Lydia Cook.

August 5th. Started for Henderson where I arrived on the 6th.

August 9th. Left Henderson for the northern part of the country.

August 12th. Preached at a stone schoolhouse near Mr. Hunt's upon the first principles of the gospel.

August 14th. Preached at the village called the Ox-bow upon the spiritual gifts.

August 15th. Preached the schoolhouse near Mr. Cross' upon the coming of the Book of Mormon, the 29th chapter of Isaiah.

August 16th. Preached at the schoolhouse in Willny near Mr. Wright's upon the prophecy of Joel quoted by Peter.

August 17th. Preached at the Lewis schoolhouse in Willny upon the coming forth of the Book of Mormon, the angel committing the gospel, the 29th chapter of Isaiah.

August 18th. Preached at the schoolhouse near Mr. Wright's upon the gifts 12 and 13 of 1 Corinthians, Ephesians 4th. After meeting baptized two, viz: Polly Bond, Esther Wright.

August 19th. Confirmed the above two by the laying on of hands and preached at Lewis' schoolhouse upon the prophecies which have been fulfilled and the 11th chapter of Romans.

August 20th. Baptized and confirmed in Antwerp one, viz: Asahel Trumbult. In the afternoon preached at a stone schoolhouse near Mr. Hunt's upon the prophecies which have been fulfilled, the 11th chapter of Romans.

August 21st. Preached at the same place upon the angel bringing to light the gospel, the gathering of the Jews in unbelief, the gathering of the Saints to Mount Zion.

August 22nd. Preached at Theresa Falls upon the coming forth of the Book Of Mormon, the 29th [chapter] of Isaiah.

August 23rd. Preached at the Parker schoolhouse and urged the necessity of ascertaining the divine authenticity of the Book of Mormon.

August 24th. The next day went to Henderson.

August 26th. Went to Jerico.

August 27th. Attended a conference at Blancharts Corners. The elders in Jefferson County were present, also Elder Luke Johnson. At this conference I was appointed president. There were two elders and two teachers ordained. The elders were Brother Stephens and John Park. Elder J. Patten preached in the afternoon.

August 28th. Being the Sabbath I preached in the forenoon upon the Second Coming of Christ. In the afternoon Elder Johnson preached. We administered the sacrament and confirmed by the laying on of hands 13 who had been baptized during our conference.

August 29th. I went to Henderson.

September 1st. Traveled from Henderson to Champion. Preached at Brown's meetinghouse upon the first principles of the gospel.

September 4th. Preached at Mr. Pinkney's meetinghouse upon the first principles of the gospel.

[September 5th. The following letter appears in the October 1836 issue of the Messenger and Advocate:

Burville, Jefferson County, New York, September 5, 1836

Brother O. [Oliver] Cowdery,

Sir, I left Kirtland on the 6th day of April after a few day's travel through the mud and rain arrived in the province of U. C. here I commenced lifting a warning voice, testifying against their iniquities, exposing their religious systems by contrasting them with the system of the Bible which not unfrequently produced no small stir, for the craftsman, not of the great goddess Diana, but of great Babylon, brought no small gain unto themselves by making not silver shrines but religious systems by which through covetousness and feigned words they could make merchandise of the people. And

when they saw their doctrines exposed by the all-powerful word of God and uncovered in the sight of men, they were ready to cry out in their hearts as their works manifest, saying we know by this our craft we obtain our wealth moreover we see and hear that not alone in Canada but almost throughout all the United States, these Mormon Elders have persuaded and turned away much people, saying, that our systems and doctrines which uninspired men have invented, are false that we ought to believe in the doctrine of the New Testament which teaches that the Church (or body) of Christ, is composed of the following members, viz: apostles, prophets, teachers, workers of miracles, discerners of spirits, speakers with tongues, interpreters of tongues, etc., so that not only this our craft is in imminent danger, but the great mystery Babylon will be ruined and come to nought whom the whole world worshipeth.

I will now give you an example of their exceeding great zeal in opposing the doctrine of the New Testament which they call Mormonism.

On the 27th of April last Elder F. Nickerson and myself went to the village of Brantford, U. C. and obtained the privilege from one of the trustees of the schoolhouse of leaving an appointment for the next evening, which was circulated through the town. The next evening I went down alone to Mount Pleasant to fill the appointment; went to the schoolhouse found it crowded with men but no females, I went into the pulpit and was about to open the meeting by reading a chapter in the Bible when a man by the name of Lewis Burwell a Methodist by profession arose and requested me to answer a few questions previous to preaching. He then proceeded as follows. To what church do you belong? Answer. To the Church of Latter-day Saints slanderously called Mormons. Do you believe in the Book of Mormon? Yes sir, with all my heart. He then said he had read the book and made some very harsh expressions, desiring to know of me if I could speak with tongues prophesy, etc. I replied that I had not come to boast of what I or the church to which I belonged could do, but to hold forth the gospel and the promises and blessings which it proposes to all the faithful and obedient, but he insisted on my answering him yes or no, I replied that I did not consider myself under the least obligation to answer any of his questions till after my discourse, in which I would set forth our sentiments as a society in plainness, after which he or any gentleman present should have the privilege of taking exceptions and exposing publicly every erroneous principle, but he insisted on knowing what our church believed before preaching. About this time the congregation began to stamp with their feet and hiss, they also began to be divided the more part were determined to hear, while the remainder said that I should not preach, and the whole house was in an uproar some crying one thing and some another, some not crying liberty of conscience as loud as they could hallow; while others were yelling delusion, impostor, etc., and they began to contend the one with another very sharply,

becoming angry they proceeded to blows, two or three were knocked down in the schoolhouse, the noise was such for one or two hours that it might have been heard some distance, but I stood in the pulpit very much composed lifting my heart in silent prayer that the Lord would deliver me out of their hands unhurt; some threatened to lay violent hands upon me while others said they would protect me, but one man laid hands upon me who reached over the pulpit and gave me a sudden pull against the side of the same; at length some gentlemen present kindly assisted me in escaping they opened one of the pulpit doors took me by the hand and we passed through their midst. The whole congregation, however, followed us through the main street of the village and seeing myself surrounded by a multitude, part friends and part foes, I concluded the better way of escape would be to go into a tavern and pass out the back door, which I accordingly did, being accompanied with two men as guides. I travelled that night to Mount Pleasant on foot and alone pondering upon the scene through which I had passed and the corruptions of this generation, the next day the people in Brantford sent an express requesting me to come the next evening and preach with an assurance that I should be protected. I accordingly went had a crowded house and good attention, after my discourse gave liberty four arose, one at a time and brought forth their objections till they run themselves out of arguments and some of the assembly began to hiss at them, the meeting was closed and the people departed without any disturbance.

Thus we can see the zeal of the religious denominations of our land in opposing what they call Mormonism.

I tarried in the province not far from two months held 34 meetings, baptized 12 and then took my journey to Jefferson County, New York, in which vicinity I have held fifty-six meetings baptized 14 attended one conference in the same county at which there were 13 more that came forward in baptism, two elders and two teachers were ordained. The truth seems to be progressing in these parts.

ORSON PRATT (M&A 3:396-397)]

In a few days, returned to Henderson and began to make preparations to move my family to the West. In the meantime held two or three meetings in Henderson, three in Adam Village and several meetings in Pahermo, Oswego County.

[The forepart of October I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of October. (MS 27:88)]

Along the forepart of October, left Sackett's Harbor in a steamboat with my family and several other members of the Church for the West. Arrived in Kirtland not far

from the 12th of October. Hired a room upstairs for $1 per month during fall and winter. Traded considerably in stoves and ironware. What leisure time I had I attended to my studies, viz: Algebra and astronomy. Went through Day's Algebra by course to the two last sections.

[Towards the last of autumn I commenced the study of algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra. (MS 27:88)]

[January 2nd, 1837. On this date Orson Pratt attended a meeting of the "Kirtland Safety Society." Minutes of the meeting were published in the March 1837 issue of the Messenger and Advocate. Orson Pratt's signature is one of 187 appended to that document. (M&A 3:475-477. This article is reprinted without the signatures in DHC 2:470-472.)]

In the spring and summer, planted and tilled a little upwards of one acre of corn which I gave to my parents. Also planted a garden of a little less than 1/4 of an acre.

On the 11th day of July there was born unto me a son which I called Orson. During my stay in Kirtland I preached four or five times. About the middle of August I moved myself and family to Henderson. I labored with my hands till about [the] 1st of October. In the meantime preached the funeral discourse of a small child. The most of the discourse was upon faith.

[October 2 - Having provided a home for my family, I started into the vineyard labored during the fall and winter in the counties southeast from Jefferson County, New York; baptized a few. (MS 27:88)]

October 2, 1837. Left Henderson with an intention of laboring in the vine preached the evening in the village of Mansville upon F.P.G.

October 3. The next day went east to Williamstown at which place resided Elder Truman Gillet, Jr., who had embraced the gospel in Ohio and had removed his family to this county but never had preached but once in this vicinity. He requested me to tarry and preach in the regions round about which I concluded to do. I preached two (times) in the schoolhouse near Mr. Carr's upon the first principles and also the gifts, once at Williamstown center upon the Second Coming of Christ and revelation. Appointed a meeting in the schoolhouse in the Allen district. None attended, probably in consequence of the appointment not being sufficiently circulated. There were, however, three or four young men or boys who came to make disturbance. While Elder T. Gillet and myself were returning from the schoolhouse, (we) were ridiculed and mocked by them. They also threw stones at us, perhaps not with an intention of

hitting us, but we passed on as though we heeded them not. Preached once about 1/2 mile east of Williamstown Center at a schoolhouse upon the F.P.G. But a few attended, some of whom listened attentively, but others, principally all boys or young men, came to make disturbance, hallowing, cursing and swearing, throwing stones upon the schoolhouse, etc. Preached twice at the schoolhouse near Mr. Barns upon the F. P. and gifts, the prophecy of Joel cited by Peter, the Second Coming. Mr. Minison opposed saying that the affirmative had not been proved in relation to the spiritual gifts, that they were not necessary; whereas that they were called to prove the negative, that they were not necessary. I replied that the affirmative had been proved and that too by an abundance of scripture and again repeated several passages proving therein necessity. Then he arose and said that baptism by water was not a commandment and not necessary and not a saving ordinance and not essential to salvation. I replied by repeating several passages of scripture proving that baptism was a complete and necessary and that all ordinances instituted of heaven were saving and essential. I then closed the meeting and left another appointment which the people did not attend. None of the people were liberal enough to ask me to tarry with them at any of those three appointments, therefore I had to travel about three miles for entertainment.

Preached once at the schoolhouse about two miles from Mr. Arnold's upon the gifts. Preached eight times at the schoolhouse near Mr. Nickols upon the first principles, gifts, falling away and restoration of the Church by the ministry of another angel, the second chapter of Daniel, the history of the Book of Mormon, its coming forth and the purpose thereof, the two sticks mentioned by Ezekiel, the blessings of Joseph, the 29th [chapter] of Isaiah, the new covenants, etc., (in the meantime returned home to see my family, preached at the schoolhouse near Father Bates upon the kingdom being taken from the Jews and given to the gentiles because they had ceased to bring forth the fruits thereof--the falling away of the Church.)

November 1st. Left Williamstown and went to Palemino.

November 3rd. Preached in the schoolhouse near Mr. Haim's upon the Second Coming of Christ.

November 4th. Preached at the schoolhouse near Brother Reed's upon faith.

November 5th. Preached at the schoolhouse near Brother Harrington's upon the will of God being done on the earth as it is in the heavens, viz: that the Church must be organized with the officers and gifts. In the evening preached in the house of Mr. Kenyans upon F.P.

November 6th. Preached at the red schoolhouse one mile east of Kolos, upon F.P.

[Early in the spring I took my family and went to the city of New York, and was appointed to preside over a large branch of the Church in that city. I preached diligently among them some six or seven months; baptized many. In the meantime I again visited Henderson, left my wife at her father's, and returned to New York; (MS 27:88)]

[In May of 1838 Elder Heber C. Kimball returned from England and in his journal records the following:

We landed and went into the city of New York with several of the passengers, who purchased some refreshments, and after we returned, bade us partake with them, and we all rejoiced together; we then bowed before the Lord and offered up the gratitude of our hearts for all his mercies, in prospering us on our mission, and bringing us safely across the mighty deep, to behold once more the land of our nativity, and the prospect of soon embracing our families and friends.

Sunday, (May) 13th, we went in search of Brother Fordham, whom we found after some trouble. He was glad to see us, and immediately took us to the house of Brother Wandel Mace, where we were glad to see our beloved Brother Orson Pratt, who was then laboring in that city, and who, with his brother Parley P. Pratt, had been instrumental in bringing many into the kingdom there. And now I had the pleasure of witnessing the fulfillment of the prophecy I delivered to Brother Fordham when I started for England.

We accompanied Brother Orson Pratt to the house where the Saints assembled to worship. We found about eighty persons assembled, all of whom had recently joined the Church. After singing and prayer, I was requested to give an account of our mission to England, which I did. In the evening Elders Russell and Hyde preached, afterwards some came forward and offered themselves as candidates for baptism. The short time we were in New York was spent very agreeably with the Saints. (LHCK 201-202)

[On July 8, 1838, in Far West, Missouri, the following revelation was received in answer to the question, Show unto us thy will O Lord concerning the Twelve.

1. Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen.

2. Let my servant Thomas [B. Marsh] remain for a season in the land of Zion, to publish my word.

3. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; 4. And next spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name.

5. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

6. Let my servant John Taylor, and also my servant John E. Page, also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment. (D&C 118; DHC 3:46-47)]

[The following is found in the August 1838 edition of the Elders' Journal:

Far West July 9th 1838

A Council of the Twelve Apostles of the last days, assembled at Far West, agreeable to a revelation given July 8 1838.

Council called to order, T. [Thomas] B. Marsh presiding.

Persons present belonging to said quorums. T. [Thomas] B. Marsh, D. [David] W. Patten, B. Youngs [Brigham Young], P. [Parley] P. Pratt, Wm. [William] Smith.

Council opened by prayer by president. Resolved, 1st that the persons who are to fill the place of those fallen, be immediately notified, to come to Far West. Also those of the Twelve who are not present.

Resolved, 2nd that T. [Thomas] B. Marsh notify W. [Wilford] Woodruff, and P. [Parley] P. Pratt, notify O. [Orson] Pratt, and President [Sidney] Rigdon notify Willard Richards who is now in England.

And voted, that T. [Thomas] B. Marsh, publish the same in the next Journal.

President Rigdon then gave some instructions, concerning the provisions necessary to be made for the families of the Twelve, while laboring in the cause of the Redeemer; advising them to instruct their converts to move without delay to the places of gathering, and their (sic) to strictly attend to the law of God. T. [Thomas] B. MARSH, president.

G. [George] W. Robinson, Clerk. (EJ 62)]

[The following notice is published in the same issue of the Elders' Journal:

NOTICE

Elders O. [Orson] Pratt, Wilford Woodruff, John Taylor of Canada, and John E. Page are requested to come immediately to Far West, to prepare for a great mission.

Far West, August 3rd, 1838. (EJ 62)] Source: Orson Pratt, A Interesting Account of Several Remarkable Visions, and of the Late Discovery of Ancient American Records (Edinburgh, 1840) FACTS IN RELATION TO THE LATE DISCOVERY OF ANCIENT AMERICAN RECORDS

Mr. Joseph Smith, Jr., who made the following important discovery, was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December, A. D. 1805. When ten years old, his parents, with their family, moved to Palmyra, New York; in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. Cultivating the earth for a livelihood was his occupation, in which he employed the most of his time. His advantages for acquiring literary knowledge were exceedingly small; hence, his education was limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand, and had a very limited understanding of the ground rules of arithmetic. These were his highest and only attainments while the rest of those branches, so universally taught in the common schools throughout the United States, were entirely unknown to him.

When somewhere about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how, or in what way, to prepare himself was a question as yet undetermined in his own mind. He perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of the same. He saw that if he understood not the way, it would be impossible to walk in it except by chance, and the thought of resting his hopes of eternal life upon chance or uncertainties was more than he could endure. If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying--This is the way, walk ye in it--while at the same time the doctrines of each were, in many respects, in direct opposition to one another.

It also occurred to his mind that God was not the author of but one doctrine, and therefore could not acknowledge but one denomination as His Church; and that such denomination must be a people who believe and teach that one doctrine (whatever it

may be) and build upon the same. He then reflected upon the immense number of doctrines now in the world which had given rise to many hundreds of different denominations. The great question to be decided in his mind was--if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied in relation to this question he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty and knowledge of his own, would not satisfy the anxious desires that pervaded his breast. To decide without any positive and definite evidence on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings. The only alternative that seemed to be left him was to read the scriptures and endeavor to follow their directions.

He accordingly commenced, perusing the sacred pages of the Bible with sincerity, believing the things that he read. His mind soon caught hold of the following passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [James 1:5] From this promise he learned, that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally, without being upbraided for so doing.

This was cheering information to him, tidings that gave him great joy. It was like a light shining forth in a dark place to guide him to the path in which he should walk. He now saw that if he inquired of God there was not only a possibility but a probability; yea, more a certainty that he should obtain a knowledge which of all the doctrines was the doctrine of Christ, and which of all the churches was the church of Christ. He, therefore, retired to a secret place in a grove but a short distance from his father's house, and knelt down and began to call upon the Lord.

At first, he was severely tempted by the powers of darkness which endeavored to overcome him. But he continued to seek for deliverance until darkness gave way from his mind and he was enabled to pray, in fervency of the spirit and in faith. And, while thus pouring out his soul, anxiously desiring an answer from God, he at length saw a very bright and glorious light in the heavens above; which at first, seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and as it drew nearer, it increased in brightness and magnitude so that by the time that it reached the tops of the trees, the whole wilderness for some distance around was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed as soon as the light came in contact with them; but, perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence.

It continued descending slowly until it rested upon the earth and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation

throughout his whole system; and immediately, his mind was caught away from the natural objects with which he was surrounded; and he was enrapt in a heavenly vision, and saw two glorious personages who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind, viz.--that all the religious denominations were believing in incorrect doctrines; and consequently, that none of them was acknowledged of God as His Church and Kingdom. And he was expressly commanded to go not after them, and he received a promise that the true doctrine--the fullness of the gospel--should at some future time be made known to him. After which the vision withdrew, leaving his mind in a state of calmness and peace indescribable.

Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented.

And it pleased God on the evening of the 21st of September, A. D. 1823, to again hear his prayers. For he had retired to rest as usual, only that his mind was drawn out in fervent prayer, and his soul was filled with the most earnest desire "to commune with some kind messenger who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision.

While he thus continued to pour out his desires before the Father of all good, endeavoring to exercise faith in his precious promises "on a sudden, a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment, a personage stood before him."

Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so much so, that every fear was banished from the heart and nothing but calmness pervaded the soul."

"The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam."

This glorious being declared himself to be angel of God, sent forth by commandment, to communicate to him that his sins were forgiven and that his prayers were heard; and also, to bring the joyful tidings, that the covenant which God made with ancient Israel concerning their posterity was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in its fullness to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God, to bring about some of his marvelous purposes in this glorious dispensation. It was also made manifest to him that the "American Indians" were a remnant of Israel; that when they first emigrated to America they were an enlightened people, possessing a knowledge of the true God, enjoying his favor and peculiar blessings from his hand; that the prophets and inspired writers among them were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness, the most part of them were destroyed, and the records (by commandment of God to one of the last prophets among them) were safely deposited to preserve them from the hands of the wicked who sought to destroy them.

He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom, as well as prophecies relating to the great events of the last days; and that to fulfill his promises to the ancients who wrote the records, and to accomplish his purposes in the restitution of their children, and etc., they were to come forth to the knowledge of the people. If faithful, he was to be the instrument who should be thus highly favored in bringing these sacred things to light; at the same time, being expressly informed, that it must be done with an eye single to the glory of God, that no one could be entrusted with those sacred writings who should endeavor to aggrandize himself by converting sacred things to unrighteous and speculative purposes. After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared and the light and glory of God withdrew, leaving his mind in perfect peace while a calmness and serenity indescribable pervaded the soul.

But before morning, the vision was twice renewed, instructing him further, and still further, concerning the great work of God about to be performed on the earth.

In the morning, he went out to his labor as usual but soon the vision was renewed--the angel again appeared--and having been informed by the previous visions of the night concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly, he repaired to the place, a brief description of which shall be given in the words of a gentleman by the name of Oliver Cowdery who has visited the spot:

"As you pass on the mailroad, from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large perhaps as any in that country.

"The north end rises quite suddenly until it assumes a level with the more southerly extremity and I think, I may say, an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua, it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, watercourses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveller as he passes by."

The north end," which has been described as rising suddenly from the plain, forms "a promontory without timber but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage. Its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing--enough to cause a shade in summer but not so much as to prevent the surface being covered with grass which was also the case when the record was first found.

"How far below the surface these records were `anciently placed' I am unable to say. But from the fact that they had been some fourteen hundred years buried, and that, too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But they, being placed toward the top of the hill, the ground would not remove as much as at two-thirds perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered", "and the roots of the same would hold the surface. However on this point, I shall leave every man to draw his own conclusion, and form his own speculation." But, suffice to say, "a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement at the four edges of this stone were placed erect four others, their bottom edges resting the cement, at the outer edges of the first stone. The

four last named, when placed erect, formed a box: the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed also that the inner surfaces of the four erect or side stones were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, and etc., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges, and upon these three pillars were placed the records. This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning."

When it was first visited by Mr. Smith, on the morning of the 22nd of September, 1823, "a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass." From which circumstance, it may be seen, "that however deep this box might have been placed at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passerby." "After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents."

"While viewing and contemplating this sacred treasure with wonder and astonishment, Behold! the angel of the Lord, who had previously visited him again stood in his presence, and his soul was again enlightened as it was the evening before, and he was filled with the Holy Spirit, and the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God, and the power of darkness, that you may know hereafter the two powers, and never be influenced or overcome by that wicked one. Behold, whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not, is of that wicked one. It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record, for the commandment of God is strict, and if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. "On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of

God, it shall be carried to the Gentiles, of whom many will receive and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at His hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record should be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure because they contain that which is sacred. . ."

"By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as naught, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger, but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan. You see that there is nothing desirable in the works of darkness, that they cannot bring happiness; that those who are overcome therewith are miserable while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness, and enjoy his smiles.

Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation and also will seek to take your life, but remember this: if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth. For in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that, they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more, for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church. But it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them. And when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they

have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet, And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.'

"But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror, because of the great and marvelous work which shall follow the coming forth of this fullness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong that when He shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

[We here remark, that the above quotation is an extract from a letter written by Elder Oliver Cowdery, which was published in one of the numbers of the "Latter-day Saints' Messenger and Advocate." Although many more instructions were given by the mouth of the angel to Mr. Smith, which we do not write in this book, yet the most important items are contained in the foregoing relation.

During the period of the four following years, he frequently received instruction from the mouth of the heavenly messenger. And on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the records into his hands.

These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use, in ancient times, by persons called seers. It was an instrument, by the use of which received revelation of things distant or of things past or things future."

In the meantime, the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions and that he had discovered sacred records, began to ridicule and mock at those things. And after having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylayed by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man, and large in stature, with great exertion he cleared himself from them, and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way.

Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders, flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil designing persons. Several times he was shot at, and very narrowly escaped. Every device was used to get the plates away from him. And being continually in danger of his life, from a gang of abandoned wretches, he at length concluded to leave the place, and go to Pennsylvania; and accordingly, packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far, before he was overtaken by an officer with a search warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them.

Mr. Smith then drove on but before he got to his journey's end, he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way, as much chagrined as the first at not being able to discover the object of his research. Without any further molestation, he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided.

Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth. In the meantime, a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris, to the city of New York where they were presented to a learned gentleman by the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined them but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

But to return. Mr Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The

part translated is entitled, "The Book of Mormon," which contains nearly as much reading as the Old Testament. . . .

. .Mormon had made an abridgement, from the records of his forefathers, upon plates, which abridgement he entitled the "Book of Mormon;" and, (being commanded of God,) he hid up in the hill Cumorah, all the sacred records of his forefathers which were in his possession, except the abridgement called the "Book of Mormon," which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us, that the Lamanites hunted those few Nephites who escaped the great and tremendous battle of Cumorah, until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states, that the Lamanites were at war one with another, and that the whole face of the land was one continual scene of murdering, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian era, when, (by the commandment of God,) he hid up the records in the hill Cumorah, where they remained concealed, until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language, by the means of the Urim and Thummim, as stated in the foregoing.

After the book was translated, the Lord raised up witnesses to bear testimony to the nations of its truth, who, at the close of the volume, send forth their testimony, which reads as follows:--

[Testimony of the Three Witnesses and the Testimony of Eight Witnesses was reproduced as printed in the Book of Mormon] . . .

Also, in the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism, from the teachings of the Savior to the ancient Nephites, as recorded in the "Book of Mormon," had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored, and while called upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads, and ordained them, and commanded them to baptize each other, which they accordingly did.

In the year 1830, a large edition of the "Book of Mormon" first appeared in print. And as some began to peruse its saced pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirement, by coming forth, humbly repenting before the Lord, and being immersed in water, for the remission of sins,

after which, by the commandment of God, hands were laid upon them in the name of the Lord, for the gift of the Holy Spirit.

And on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, the "Church of Jesus Christ of Latter-day Saints" was organized, in the town of Manchester, Ontario County, state of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands. Thus was the word confirmed unto the faithful by sigsn following. Thus the Lord raised up witnesses, to bear testimony of his name, and lay the foundation of his kingdom in the last days. And thus the hearts of the Saints were comforted, and filled with great joy. In the foregoing, we have related the most important facts concerning the visions and the ministry of the angel to Mr. Smith; the discovery of the records; their translation into the English language, and the witnesses raised up to bear testimony of the same.

We have also stated when, and by whom they were written; that they contain the history of nearly one-half of the globe, from the earliest ages after the flood, until the beginning of the fifth century of the Christian era; that this history is interspersed with many important prophecies, which unfold the great events of the last days, and that in it also is recorded the gospel in its fulness and plainness, as it was revealed by the personal ministry of Christ to the ancient Nephites. We have also given an account of the restoration of the authority in these days, to administer in the ordinances of the gospel; and of the time of the organization of the Church; and of the blessings poured out upon the same while yet in its infancy.

We now proceed to give a sketch of the faith and doctrine of this Church.

First, we believe in God the Eternal Father, and in his son, Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

We believe that all mankind, by the transgression of their first parents, and not by their own sins, were brought under the curse and penalty of that transgression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

We believe, that through the sufferings, death, and atonement of Jesus Christ, all mankind, without one exception, are to be completely, and fully redeemed, both body and spirit, from the endless banishment and curse, to which they were consigned, by Adam's transgression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected, without any conditions whatsoever on their part; that is, that they are not required to believe, or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse, without any transgression or agency of their own, and they both, alike, will be redeemed from that curse, without any agency or conditions on their part. Paul says, Rom. v. 18, "Therefore, as by the offence of one, judgment came upon ALL men to condemnation; even so, by the righteousness of one, the free gift came upon ALL men unto the justification of life." This is the reason, why ALL men are redeemed from the grave. This is the reason, that the spirits of ALL men are restored to their bodies. This is the reason that ALL men are redeemed from their first banishment, and restored into the presence of God, and this is the reason that the Savior said, John xii. 32, "If I be lifted up from the earth I will draw ALL men unto me." After this full, complete, and universal redemption, restoration, and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism, or any other works, then, all and every one of them, will enjoy eternal life and happiness, never more to be banished from the presence of God, if they themselves have committed no sin: for the penalty of the original sin can have no more power over them at all, for Jesus hath destoyed its power, and broken the bands of the first death, and obtained the victory over the grave, and delivered all its captives, and restored them from their first banishment into the presence of his Father; hence eternal life will then be theirs, if they themselves are not found transgressors of some law.

We believe that all mankind, in their infant state, are incapable of knowing good and evil, and of obeying or disobeying a law, and that, therefore, there is no law given to them, and that where there is no law, there is no transgression; hence they are innocent, and if they should all die in their infant state, they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

We believe that all mankind, in consequence of the fall, after they grow up from their infant state, and come to the years of understanding, know good and evil, and are capable of obeying or disobeying a law, and that a law is given against doing evil, and

that the penalty affixed is a second banishment from the presence of God, both body and spirit, after they have been redeemed from the FIRST banishment and restored into his presence.

We believe, that the penalty of this second law can have no effect upon persons who have not had the privilege, in this life, of becoming acquainted therewith; for although the light that is in them, teaches them good and evil, yet that light does not teach them the law aginst doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them, and its penalty be inflicted, because they can plead ignorance thereof. Therefore they have been ignorantof, but by the law of their conscience, the penalty thereof being a few stripes.

We believe that all who have done evil, having a knowledge of the law, or afterwards, in this life, coming to the knowledge thereof, are under its penalty, which is not inflicted in this world, but in the world to come. Therefore such, in this world, are prisoners, shut up under the sentence of the law, awaiting, with awful fear, for the time of judgment, when the penalty shall be inflicted, consigning them to a second banishment from the presence of their Redeemer, who had redeemed them from the penalty of the first law. But, inquires the sinner, is there no way for my escape? Is my case hopeless? Can I not devise some way by which I can extricate myself from the penalty of this second law, and escape this second banishment? The answer is, if thou canst hide thyself from the all-searching eye of an Ominpresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to atone for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But, be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will atone for thy sins. Therefore, they case is hopeless, unless God hath devised some way for thy deliverance; but do not let despair seize upon thee: for though thou art under the sentence of a broken law, and has no power to atone for thy sins, and redeem thyself therefrom, yet there is hope in thy case; for he, who gave the law, has devised a way for they deliverance. That same Jesus, who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee, on certain conditions to be complied with on thy part.

We believe that the first condition to be complied with on the part of sinners is, to believe in God, and in the sufferings and death of his Son Jesus Christ, to atone for the sins of the whole world, and in his resurrection and ascension on high, to appear in the

presence of his Father, to make intercessions for the children of men, and in the Holy Ghost, which is given to all who obey the gospel.

That the second condition is, to repent, that is, all who believe, according to the first condition, are required to come humbly before God, and confess their sins with a broken heart and contrite spirit, and to turn away from them, and cease from all their evil deeds, and make restitution to all they have in any way injured, as far as it is in their power.

That the third condition is, to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins; and that this ordinance is to administered by one who is called and authorized of Jesus Christ to baptize, otherwise it is illegal, and of no advantage, and not accepted by him; and that it is to be administered only to those persons, who believe and repent, according to the two preceding conditions.

And that the fourth condition is, to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles or elders, whom the Lord Jesus hath called and authorized to lay on hands, otherwise it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons, who believe, repent, and are baptized into this church, according to the three preceding conditions. These are the first conditions of the gospel. All who comply with them receive forgiveness of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process, they are born again, first of water, and then of the spirit, and become children of the kingdom--heirs of God--Saints of the Most High--the Church of the First-born--the elect people, and heirs to a celestial inheritance, eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly; and inasmuch as they have the riches of this world, to feed the hungry and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power: and besides all these things, they are required to meet together as often as circumstances will admit, and partake of bread and wine, in remembrance of the broken body, and shed blood of the Lord Jesus; and, in short, to continue faithful to the end, in all the duties enjoined upon them by the word and spirit of Christ.

"It is the duty and privilege of the Saints thus organized upon the everlasting gospel, to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of

angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and in short, all the gifts as mentioned in scripture, or as enjoyed by the ancient Saints." We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

We believe that there has been a general and awful apostasy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorized of God to administer ordinances; that every one of the churches has perverted the gospel; some in one way, and some in another. For instance, almost every church has done away "immersion for remissions of sins." Those few who have practiced it for remission of sins, have done away the ordinance of the "laying on of hands" upon baptized believers for the gift of the Holy Ghost. Again, the few who have practiced this last ordinance, have perverted the first, or have done away the ancient gifts, and powers, and blessings, which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in, and contended for the miraculous gifts and powers of the Holy Spirit, have perverted the ordinances, or done them away. Thus all the churches preach false doctrines, and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul said, Galatians 1:8?, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We believe that there are a few, sincere, honest, and humble persons, who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine, because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness, as soon as they hear it.

The gospel in the "Book of Mormon," is the same as that in the New Testament, and is revelated in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. XIV 6, 7, 8: "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the Saints are guided unto all truth, that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, so long, we believe, they will enjoy the gift of revelation. And when in their immortal and perfect state--when they enjoy "the measure of the stature of the fulness of Christ:--when they are made perfect in one, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence: then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. And what more can they learn? What more can they know? What more can they enjoy? Then they will no longer need revelation.

We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, and etcetera. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the Saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings--the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore repent, O ye nations, both Gentiles and Jews, and cease from all your evil deeds, and come forth with broken hearts and contrite spirits, and be baptized in water, in the name of the Father, Son, and the Holy Ghost, for remission of sins, and ye shall receive the gift of the Holy Spirit, by the laying on of hands of the apostles or elders of this church; and signs shall follow them that believe, and if they continue faithful to the end, they shall be saved. But woe unto them, who hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore, remember, O reader, and perish not!

Back to the BOAP Web Page.

The Pioneers

7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the Lord's portion is his people...

This book has been prepared with the purpose of showing the ancestry of George and Bonnie Jenkins, specifically those pioneering individuals who changed the course of their own lives and established a distinct direction for their descendants by becoming members of The Church of Jesus Christ of Latter-day Saints. This book essentially follows their footsteps through the 19th century, although I expect it to be accompanied by a volume tracing the families through the 20th century. It is not exhaustive: Family historians have traced many of the family lines back farther than what's presented here, and I'm sure there is more information available than what I've compiled. But my purpose is generally to begin with those ancestors who joined the LDS church and to try to provide a few details of their lives, because of the importance I attach to their decisions. Although this is mainly about LDS pioneers, there are exceptions: I've presented a little of U.S. history to accompany the family information, wishing I had more information about British and Danish history at hand. And, some mention of the Permes has been made while they were in Austria, even though their grandson was the first to join the church many years later. I recognize that, in the case of the Morris family, Joseph Morris joined the church in England but I essentially begin with a narrative of his son George's life, since George was the first member of the family to join and the one who came to Zion, and because I just haven't done more research on Joseph's life.

There may be any number of discrepancies obvious in this book, and I don't intend to present it as a well-researched project that provides the final word on things. But having grown up without a clear understanding of my pioneer ancestors, I decided to compile what knowledge I could and make it easily accessible for anyone else who might be interested. In doing so, I'm depending mostly on research already done by other people, and it's clear that many of them have made mistakes, which I've corrected where possible. I feel bad that I haven't given proper credit to them or to those responsible for the photos and maps I've used, but this project was prepared in haste as an informal publication, initially for Sarah, Kelly and Rachel Jenkins' Christmas presents. Perhaps a better, more complete version will be completed in the future. For the present, my next concern is to complete a timeline through the 20th century.

Kevin Jenkins,

December 2004-January 2005

George Elliott Jenkins, born Aug. 23, 1943 in Gooding, Idaho, is the son of Ernest Verlin and Elda Barney Jenkins. Their family pedigree is as follows:

Pedigree Chart

FamilySearch™ Ancestral File v4.

Download GEDCOM

Ernest Verlin Jenkins
B: 10 Apr 1917
Gooding, Gooding, ID
M: 1 Oct 1941
Salt Lake City, SLC, UT

Family
Elda Barney
B: 18 October 1923
Lewisville, ID

2 **George Ernest JENKINS**
B: 11 Apr 1877
North Point Jordan, S-Lk, Ut
D: 21 Aug 1951
Gooding, Gdng, Id
M: 24 Jun 1908
Salt Lake City, S-Lk, Ut

Family

3 **Rosella Cora BROWN**
B: 30 Mar 1885
Mill Creek, S-Lk, Ut
D: 11 Jan 1976
Gooding, Gdng, Id

4 **John JENKINS**
B: 27 May 1846
Llanelly, Carmarthans, Wales
D: 1 Jul 1930
Magna, S-Lk, Ut
M: 25 Nov 1870
Salt Lake City, S-Lk, Ut

Family

5 **Rosella Newberry MORRIS**
B: 29 Mar 1848
, Lee County, Ia
D: 24 Feb 1928
Salt Lake City, Salt Lake, Ut

6 **Frederick BROWN**
B: 25 Aug 1856
North Woolwich, Kent, England
D: 17 Apr 1947
Salt Lake City, Salt Lake, Ut
M: 19 May 1877
Salt Lake City, Salt Lake, Ut

Family

7 **Charlotte HAYNES**
B: 15 Jan 1857
Central Hill, Norwood, Surrey, England
D: 9 Aug 1943
Salt Lake City, Salt Lake, Ut

8 **James JENKINS**
B: 24 Oct 1817
Llangynin, Carmarthen, Wales
D: 6 Mar 1904
West Jordan, Salt Lake, Ut
M: 7 May 1842
Parish Church, Ilston, Glamorgan, Wales

Family

9 **Elizabeth DAVIS**
B: 12 Jan 1816
Llangen, Carmarthen, Wales
D: 18 Nov 1881
Salt Lake, Salt Lake, Ut

10 **George MORRIS**
B: 23 Aug 1816
Hanley, Cheshire, England
D: 29 Jan 1897
Salt Lake City, Salt Lake, Ut
M: 23 Aug 1843
Nauvoo, Hancock, Illinois

Family

11 **Hannah Maria NEWBERRY**
B: 13 Mar 1823
Strongville, Cuyahoga, Ohio
D: 6 Nov 1893
Salt Lake City, Salt Lake, Utah

12 **Francis BROWN**
B: 5 Oct 1824
Maulden, Bedford, England
D: 19 Jul 1914
Salt Lake City, Salt Lake, Ut
M: 21 Apr 1844
Eversholt, Bedford, England

Family

13 **Rachel CHEW**
B: 28 Aug 1817
Eversholt, Bedford, England
D: 10 Apr 1889
Salt Lake City, Salt Lake, Ut

14 **Thomas Richard HAYNES**
B: 19 Mar 1829
Paddington, Surrey, England
D: 11 Nov 1914
Hunter, Salt Lake, Ut
M: 19 Mar 1851
St Marylebone, Middlesex, England

Family

15 **Lydia ANDERSON**
B: May 1828
St Giles, Middlesex, England
D: 27 Oct 1918
Hunter, Salt Lake, Ut

7 **Hannah Maria NEWBERRY**
B: 13 Mar 1823
Strongville, Cuyahoga, Ohio
D: 6 Nov 1893
Salt Lake City, Salt Lake, Utah

14 **James NEWBERRY**
B: 29 May 1791
Warwick, Orange, New York
D: 11 Jul 1884
Brownhelm, Lorraine, Ohio
M: 24 Aug 1811
, Mill, Ohio

Family

15 **Mary SMITH**
B: 11 Jun 1792
Warwick, Orange, New York
D: 7 Feb 1842
Nauvoo, Hancock, Illinois

Continued on next page

Pedigree Chart

FamilySearch™ Ancestral File v4.19

Download GEDCOM

1 **Elda Barney**
B: 18 October 1923
Lewisville, ID
M: 1 Oct 1941
Salt Lake City, SLC, UT

Family
Ernest Verlin Jenkins
B: 10 Apr 1917
Gooding, Gooding, ID

2 **Francis Marion BARNEY**
B: 30 Oct 1882
Lake Shore, Utah, Utah
D: 17 May 1945
Spanish Fork, Utah, Utah
M: 16 Dec 1903
Salt Lake City, Salt Lake, Utah

3 **Elsie Labelle HILL**
B: 20 Dec 1884
Spanish Fork, Utah, Utah
D: 17 Aug 1960
Gooding, Gooding, Idaho

4 **Francis Marion BARNEY**
B: 12 Sep 1863
Lake Shore, Utah, Ut
D: 13 Dec 1944
Spanish Fork, Utah, Ut
M: 30 May 1880
Spanish Fork, Utah, Ut

5 **Rhoda SHEPHERD**
B: 25 Oct 1865
Spanish Fork, Utah, Ut
D: 2 Aug 1946
Spanish Fork, Utah, Ut

6 **Tom (Thomas) HILL**
B: 29 Jul 1858
Burton Overy, Lestr, England
D: 26 Nov 1938
Spanish Fork, Utah, Ut
M: 7 Aug 1877
Spanish Fork, Utah, Ut

7 **Ruth Elizabeth RAYMOND**
B: 20 Dec 1856
Spanish Fork, Utah, Ut
D: 29 Jul 1937
Spanish Fork, Utah, Ut

8 **Benjamin Franklin BARNEY**
B: 12 Mar 1832
Springfield, Sangamon, Illinois
D: 7 Dec 1904
Elsinore, Sevier, Utah
M: 27 Apr 1849
Council Bluffs, Pottawattamie, Ia

9 **Caroline BEARD**
B: 15 Jan 1826
Washington Count, Va, Illinois
D: 26 Sep 1906
Lake Shore, Utah, Ut

10 **Moses Trader SHEPHERD**
B: 9 Jan 1820
Franklin, Franklin, Ohio
D: 19 Sep 1866
Spanish Fork, Utah Co., Ut
M: 17 Dec 1864
Salt Lake City, Utah Salt Lake, Ut

11 **Mary Christina OLSEN**
B: 27 Jul 1841
Holdtrup, Pipper Island, Denmark
D: Sep 1892
Benjamin, Utah, Utah

12 **James HILL**
B: 8 Aug 1827
Poonah, Bombay, India
D: 20 Nov 1909
Thistle, Utah, Ut
M: 30 Jun 1847
Burton Overy, Liecs., England

13 **Jane SMALLEY (NANCY M**
B: 28 Oct 1826
Sutton Basset, North Hampton, England
D: 5 Jan 1905
Spanish Fork, Utah, Ut

14 **Samuel James RAYMOND**
B: 15 May 1798
Norwalk, Fairfield, Ct
D: 4 Dec 1876
Spanish Fork, Utah, Ut
M: 13 Dec 1862
Salt Lake City, Salt Lake, Utah

15 **Ruth FARR**
B: 2 Jan 1834
Cummington, Massachusetts, Or Dayton, Ohio
D: 21 Jan 1909
Lake Shore, Utah, Ut

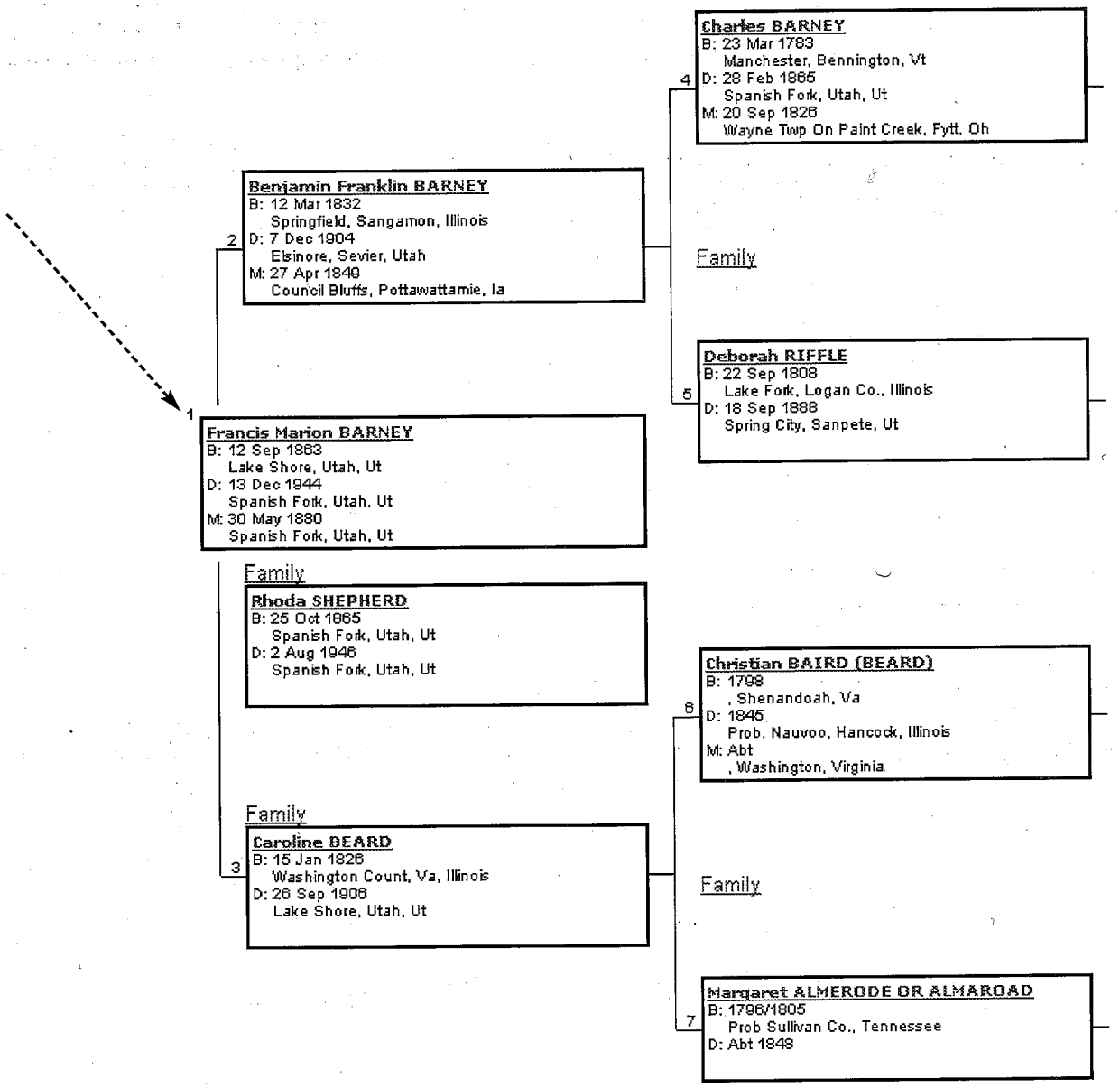
7 **Ruth FARR**
B: 2 Jan 1834
Cummington, Massachusetts, Or Dayton, Ohio
D: 21 Jan 1909
Lake Shore, Utah, Ut

14 **Elbridge FARR**
B: 5 May 1803
Cummington, Hampshire, Ma
D: 19 Apr 1849
Chatham, Medina, Oh
M: 3 Jul 1828
Hunsdale, Berkshire, Ma, Massachusetts

15 **Sarah RUSS**
B: 5 Feb 1805
Middlefield, Hampshire, Ma
D: 31 Aug 1884
Spanish Fork, Utah, Ut

Pedigree Chart

continued

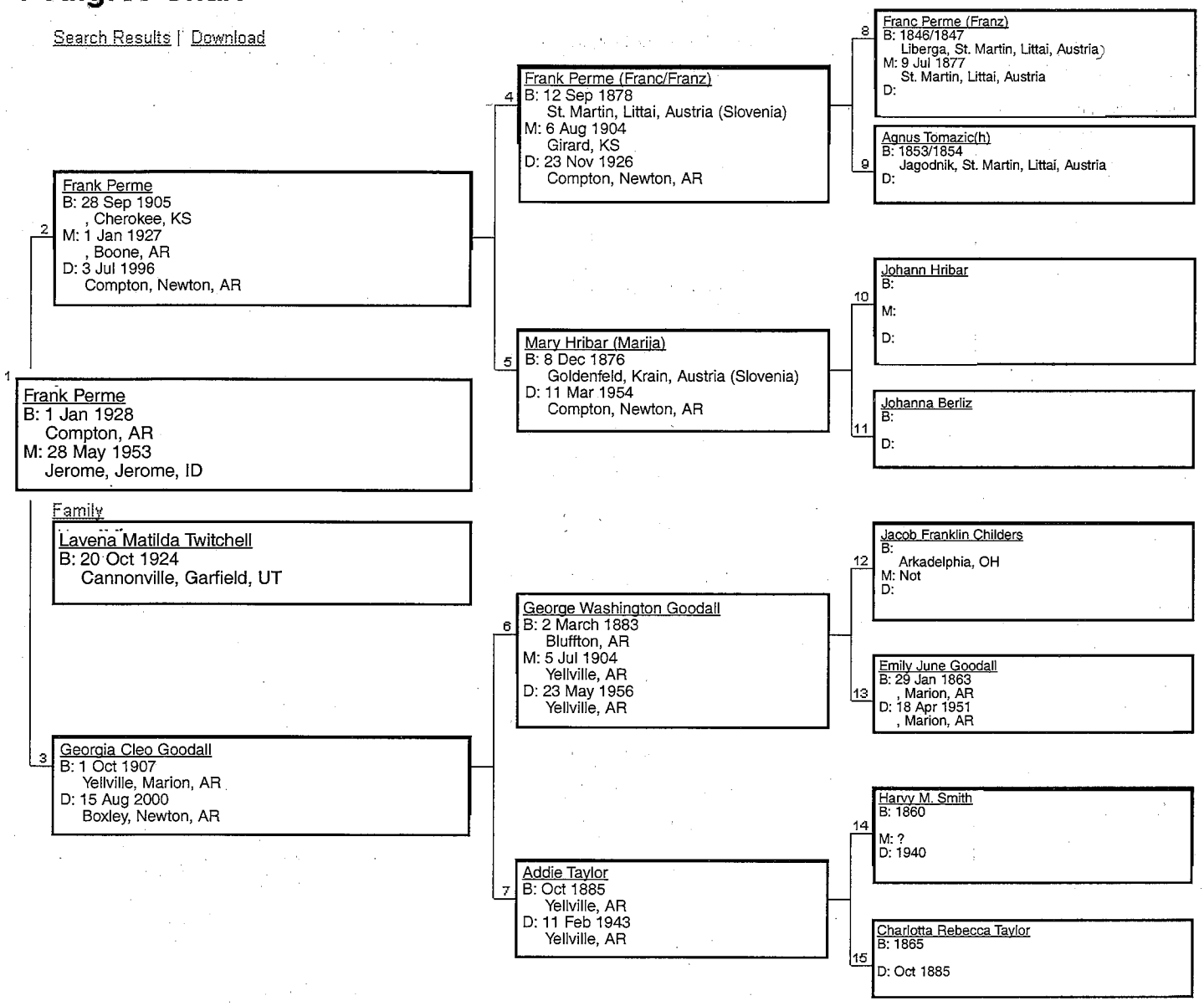


Bonnie Jean Perme, born Aug. 12, 1943 in Wendell, Idaho, is the daughter of Frank and Lavena Twitchell Perme. Their family pedigree is as follows:

Pedigree Chart

FamilySearch™ International Genealogical Index v5.0

Search Results | Download



Pedigree Chart

FamilySearch™ Ancestral File v4.19

Download GEDCOM

1 **Lavena Matilda Twitchell**
B: 20 Oct 1924
Cannonville, Garfield, UT
M: 28 May 1953
Jerome, Jerome, ID

Family
Frank Perme
B: 1 Jan 1928
Compton, AR

2 **Leroy Milton TWITCHELL**
B: 4 Nov 1884
Beaver, Beaver, Ut
D: 5 Mar 1943
M: 12 Aug 1909

3 **Emmer Harriet DUTTON**
B: 20 May 1889
Mt. Carmel, Kane, Utah
D: 28 Jan 1967

4 **Orrin TWITCHELL**
B: 19 Dec 1838
Springcreek, Mc Donough, Il
D: 30 Jun 1921
Cannonville, Garfield, Ut
M: 8 Aug 1868
Salt Lake City, Salt Lake, Ut

5 **Sarah Elizabeth SMITH**
B: 26 Jan 1849
(on The Plains), Pottawattamie, Ia
D: 15 Feb 1913
Cannonville, Garfield, Ut

6 **George James DUTTON**
B: 28 Jan 1868
Cedar City, Iron, Utah
D: 19 Jul 1945
Cannonville, Garfield, Utah
M: 7 Jun 1888
, , Utah

7 **Matilda FLETCHER**
B: 13 Jan 1872
Salt Lake City, Salt Lake, Utah
D: 22 Dec 1948
Panguitch, Garfield, Utah

8 **Ephraim TWITCHELL**
B: 18 May 1803
Dummerston, Windham, Vermont
D: 23 Dec 1872
Indian Creek, Beaver, Beaver, Utah
M: 1 Mar 1824
Pomeroy, Meigs, Oh

Family

9 **Phebe Melissia KNIGHT**
B: 14 Jun 1804
Tolland, Hampden, Ma
D: 24 Mar 1858
Beaver, Beaver, Ut

10 **Thomas Washington SMITH**
B: 23 Dec 1815
Near, Lancaster, Smith, Tn
D: 28 Dec 1892
Pahreah, Kane, Ut
M: 1 Apr 1848
Potmie, County, Iowa

Family

11 **Susan REYNOLDS**
B: 2 Sep 1813
Near, Bellefort, Jackson, Al
D: 10 Sep 1897
Henrieville, Garfield, Ut

12 **James DUTTON**
B: 13 May 1839
Alpraham, Cheshire, England
D: 19 Apr 1923
Hatch, Garfield, Utah
M: 19 May 1864
Liverpool, Lancashire, England

Family

13 **Harriet COOMBS**
B: 24 Apr 1846
Burlslem, Staffordshire, England
D: 10 May 1883
Cedar City, Iron, Utah

14 **Kendall Asa FLETCHER**
B: 23 Mar 1848
Omaha, Douglas, Nebraska
D: 23 Sep 1932
Junction, Garfield, Utah
M: 18 Sep 1865
Salt Lake City, Salt Lake, Utah

Family

15 **Emma (Emmer) ASAY**
B: 5 Oct 1851
Trenton, Mercer, New Jersey
D: 14 Feb 1901
Cannonville, Garfield, Utah

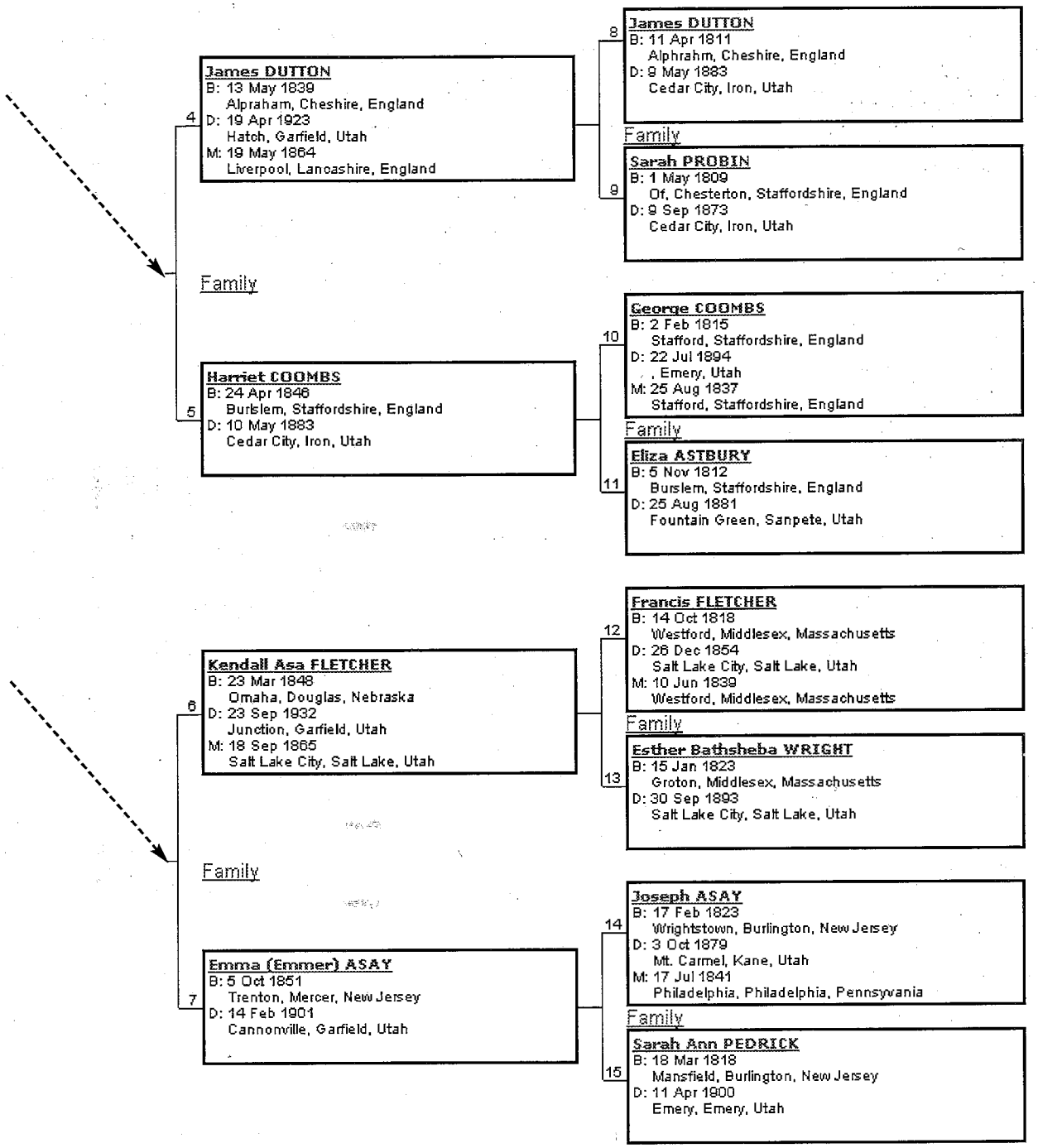
Continued next page

6 **Thomas Washington SMITH**
B: 23 Dec 1815
Near, Lancaster, Smith, Tn
D: 28 Dec 1892
Pahreah, Kane, Ut
M: 1 Apr 1848
Potmie, County, Iowa

12 **James Agee SMITH**
B: 6 Dec 1787
Of, Mankan, Goochland, Ga.
D: 20 Dec 1875
Pahreah, Kane, Ut
M: 24 May 1810
Smith, Tennessee

Family

13 **Margaret LOVE**
B: 18 Apr 1790
Of, Sullivan, Tennessee
D: 12 Mar 1865
Wash., Wash., Ut

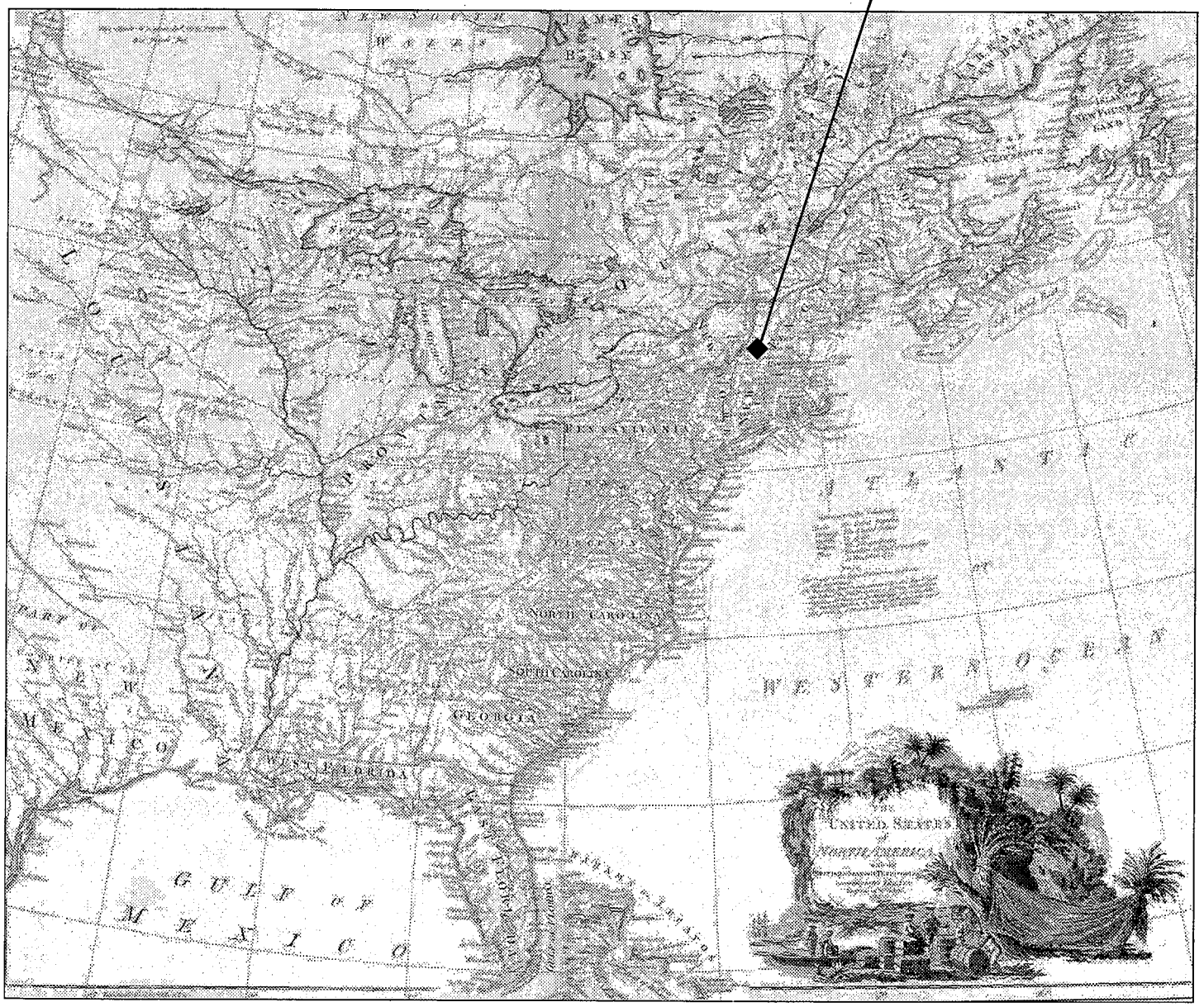

James DUTTON
B: 13 May 1839
Alpraham, Cheshire, England
D: 19 Apr 1923
Hatch, Garfield, Utah
M: 19 May 1864
Liverpool, Lancashire, England
4
Family
Harriet COOMBS
B: 24 Apr 1846
Burslem, Staffordshire, England
D: 10 May 1883
Cedar City, Iron, Utah
5
James DUTTON
B: 11 Apr 1811
Alphrahm, Cheshire, England
D: 9 May 1883
Cedar City, Iron, Utah
8
Family
Sarah PROBIN
B: 1 May 1809
Of, Chesterton, Staffordshire, England
D: 9 Sep 1873
Cedar City, Iron, Utah
9
George COOMBS
B: 2 Feb 1815
Stafford, Staffordshire, England
D: 22 Jul 1894
, Emery, Utah
M: 25 Aug 1837
Stafford, Staffordshire, England
10
Family
Eliza ASTBURY
B: 5 Nov 1812
Burslem, Staffordshire, England
D: 25 Aug 1881
Fountain Green, Sanpete, Utah
11
Kendall Asa FLETCHER
B: 23 Mar 1848
Omaha, Douglas, Nebraska
D: 23 Sep 1932
Junction, Garfield, Utah
M: 18 Sep 1865
Salt Lake City, Salt Lake, Utah
6
Family
Emma (Emmer) ASAY
B: 5 Oct 1851
Trenton, Mercer, New Jersey
D: 14 Feb 1901
Cannonville, Garfield, Utah
7
Francis FLETCHER
B: 14 Oct 1818
Westford, Middlesex, Massachusetts
D: 26 Dec 1854
Salt Lake City, Salt Lake, Utah
M: 10 Jun 1839
Westford, Middlesex, Massachusetts
12
Family
Esther Bathsheba WRIGHT
B: 15 Jan 1823
Groton, Middlesex, Massachusetts
D: 30 Sep 1893
Salt Lake City, Salt Lake, Utah
13
Joseph ASAY
B: 17 Feb 1823
Wrightstown, Burlington, New Jersey
D: 3 Oct 1879
Mt. Carmel, Kane, Utah
M: 17 Jul 1841
Philadelphia, Philadelphia, Pennsylvania
14
Family
Sarah Ann PEDRICK
B: 18 Mar 1818
Mansfield, Burlington, New Jersey
D: 11 Apr 1900
Emery, Emery, Utah
15

1783

Barney

March, Charles Barney is born in Sandgate, southwestern Vermont, to Revolutionary War veteran Luther and Niber Barney. The Declaration of Independence was signed 7 years ago, formally launching the Revolutionary War. The British surrendered two years ago, and life is just beginning to get back to normal for Americans in the country they can now claim as their own destiny.

Approximate area of Sandgate, Vermont, as it appeared on a map of the United States of North America in 1783

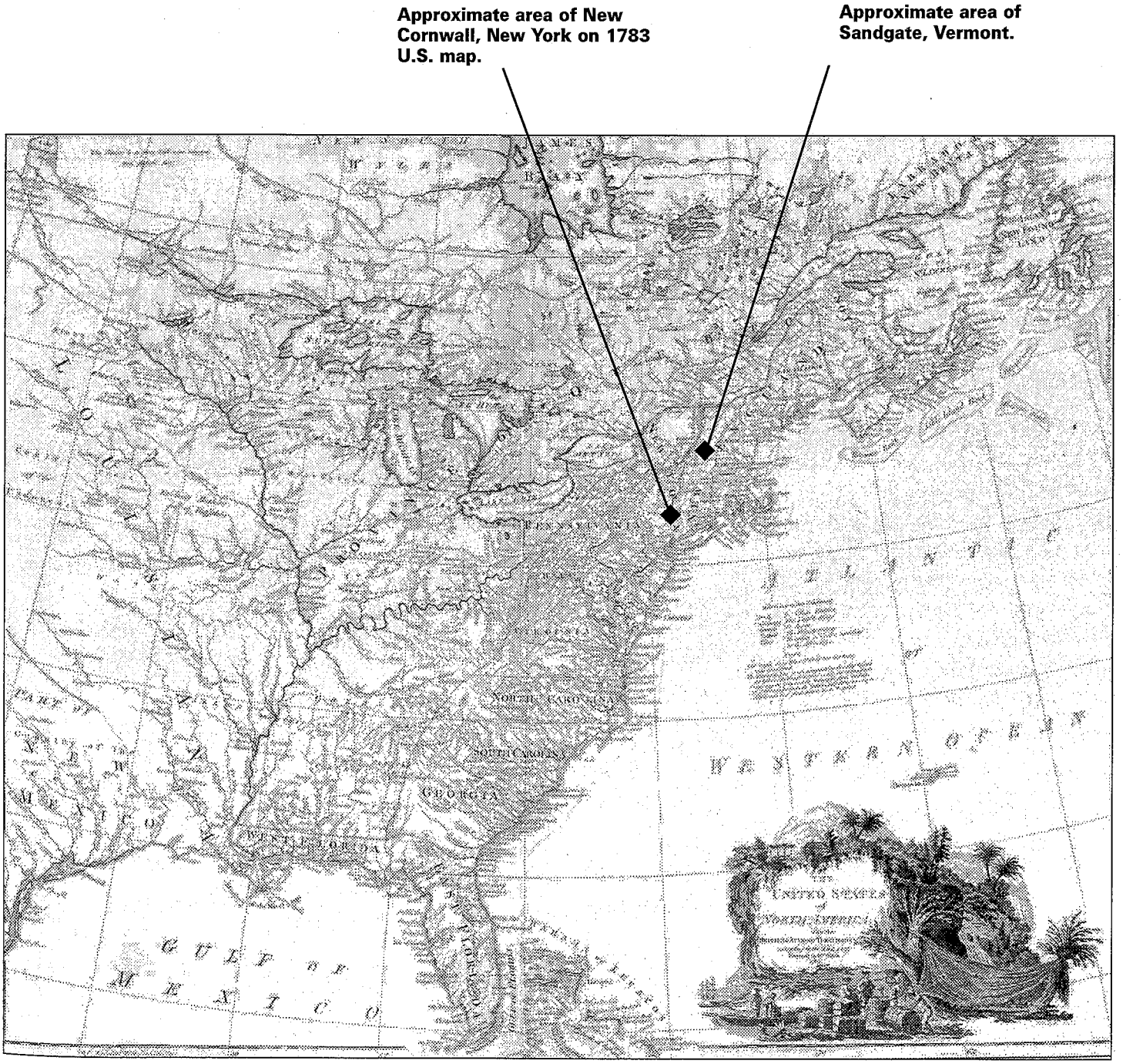


1785

Barney

October, Mercy Yeoman is born to Revolutionary War veteran Stephen (and wife) Yeoman at New Cornwall, N.Y., a few miles upstream from West Point.

The Barney family continues in southwestern Vermont.



1787

In The News

At the Constitutional Convention in Philadelphia, James Madison develops the principles for the U.S. Constitution, which seeks to supplant the Articles of Confederation drafted during the Revolutionary War and form a new system of federal government "to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

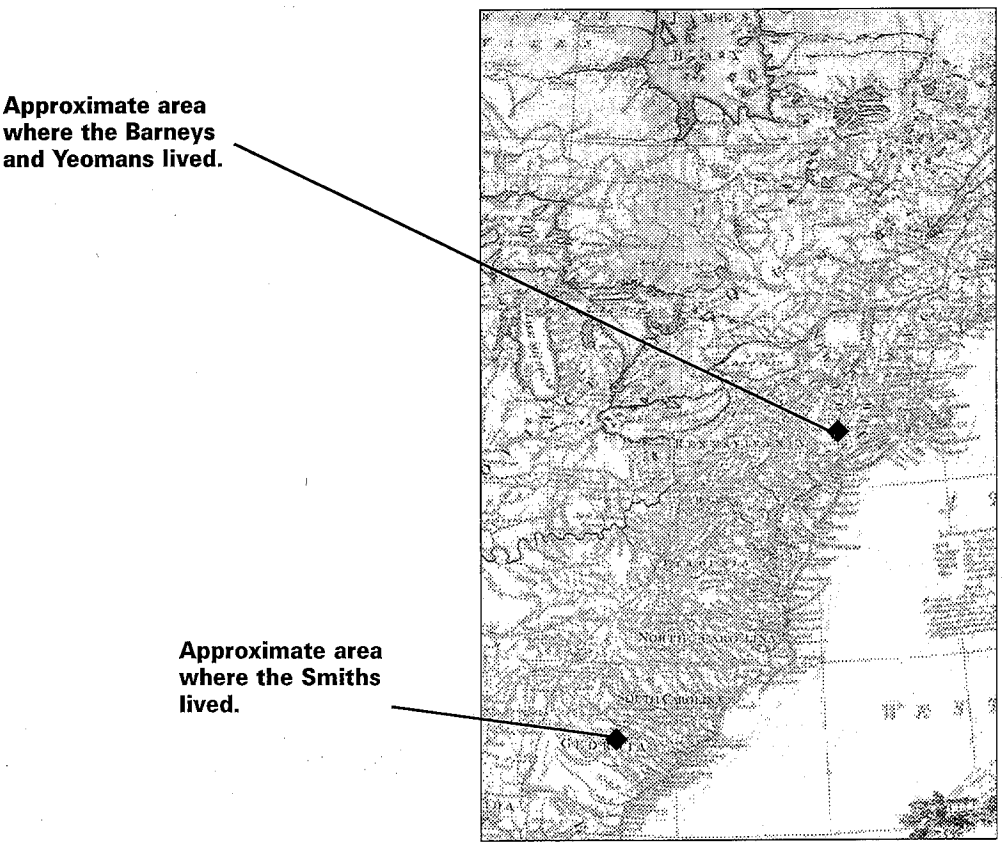
Farmer Daniel Shays, a Revolutionary War veteran who had fought at Bunker Hill, Ticonderoga, Saratoga and Stony Point, launches a rebellion against the new government that might have had serious consequences for the young nation if not for a failure in communication between Shays and a key ally. Shays was a respected member of the community who served in several country positions after the war. But he was moved to anger during the postwar depression because the Massachusetts legislature denied the demands of farmers for paper money that would have prevented foreclosure on their lands. Many farmers began to lose their farms and all that they had because of their lack of paper money. Shays and his friends and community were hit hard by the impact of the depression and his response was to rebel and force the government to help out the people in the country for whom he had just risked his life. The government gained the upper hand due to the communication blunder, however, and Shays was sentenced to death because of the government's fear of anarchy so soon into the new process. However, Shays was pardoned the next year.

Barney

This year, the Barney family moves to Chenango Point in southern New York, not far from where the Yeomans live.

Smith

December, James Smith is born to George and Lear/Leah Smith in Goochland County, Georgia.



1790

In The News

January, George Washington, who had been inaugurated as the first president of The United States the previous April, delivers the first State of the Union address.

February, the Supreme Court convenes for the first time.

April, Benjamin Franklin dies.

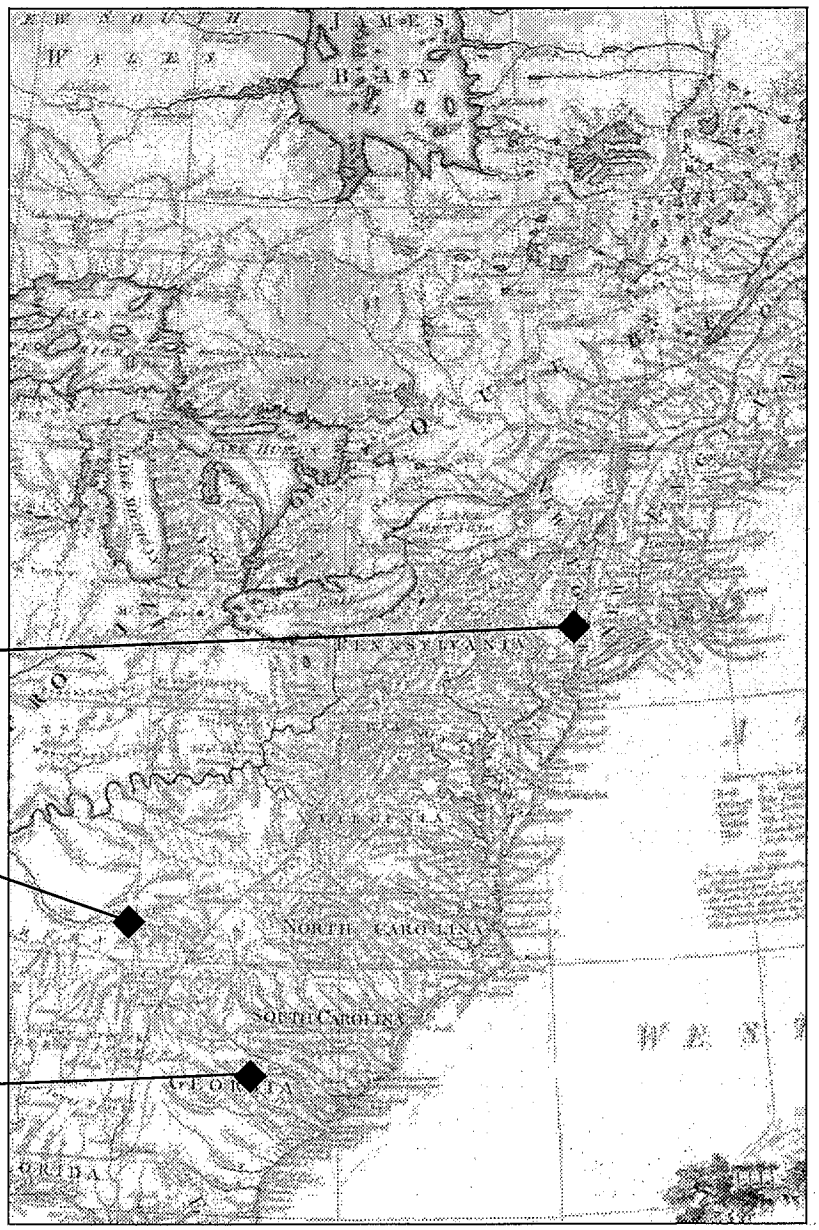
May, Rhode Island becomes the last of the original 13 colonies to ratify the Constitution.

Barney

Barneys and Yeomans continue in southern New York.

Smith

April, Margaret Love is born to William and Rachel Love in Sullivan County, Tennessee. Smiths continue in Georgia.



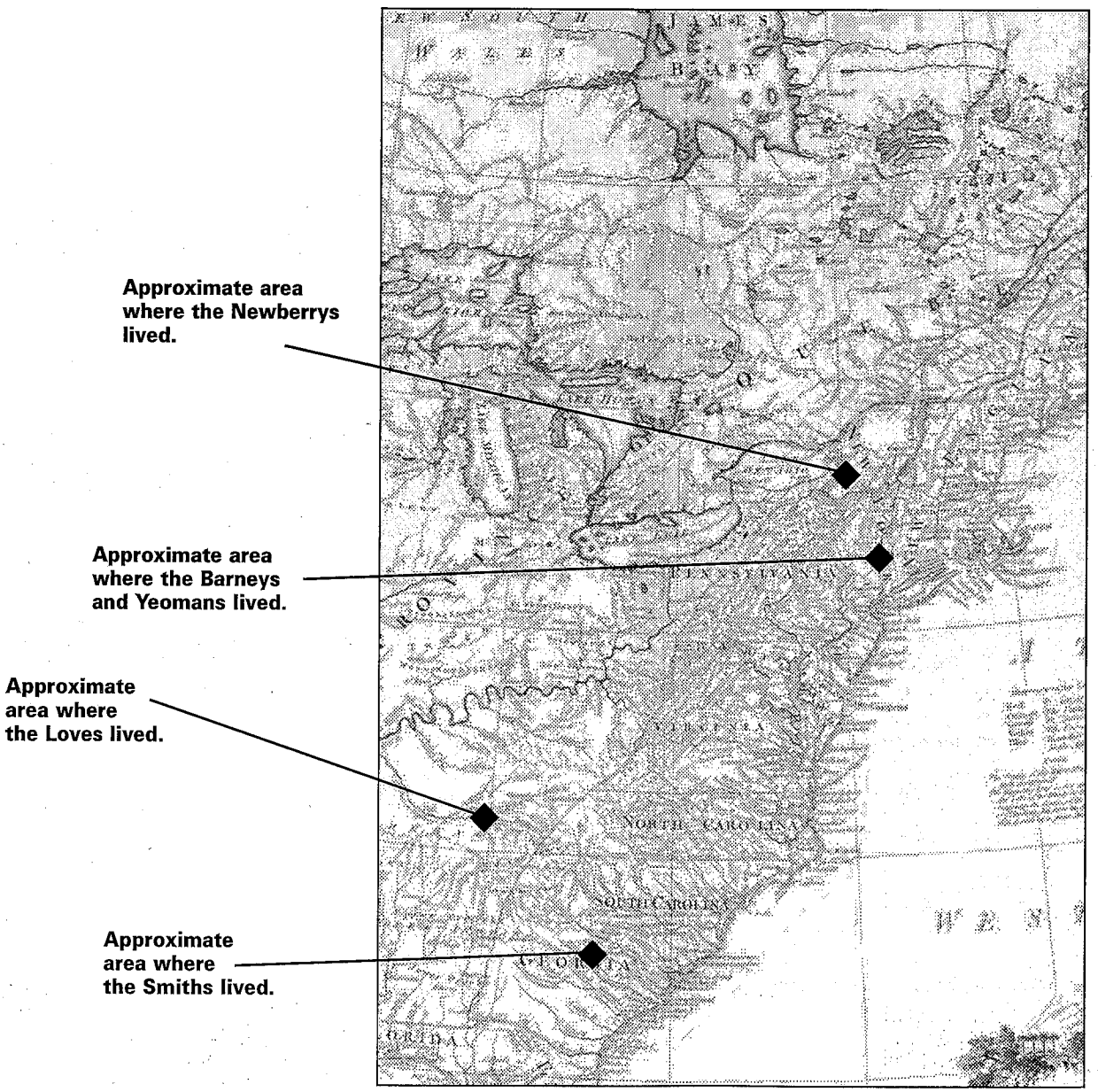
1791

In The News This year, The Bill of Rights is ratified, expanding the basic rights of the American people as protection against a potentially oppressive government.

Barney Barneys and Yeomans continue in southern New York.

Smith Loves continue in Tennessee, Smiths in Georgia.

Newberry May, James Newberry is born to John and Jemima Newberry in Orange County, New York, the last (?) of seven children. The Newberrys apparently are mixed-blood American Indians. The Newberrys appear to be Mahican (Mohican)-derivative Iroquois and/or Cherokee. James' parents and kin had also participated in the Revolutionary War, but as loyalists on the side of the British-friendly forces.

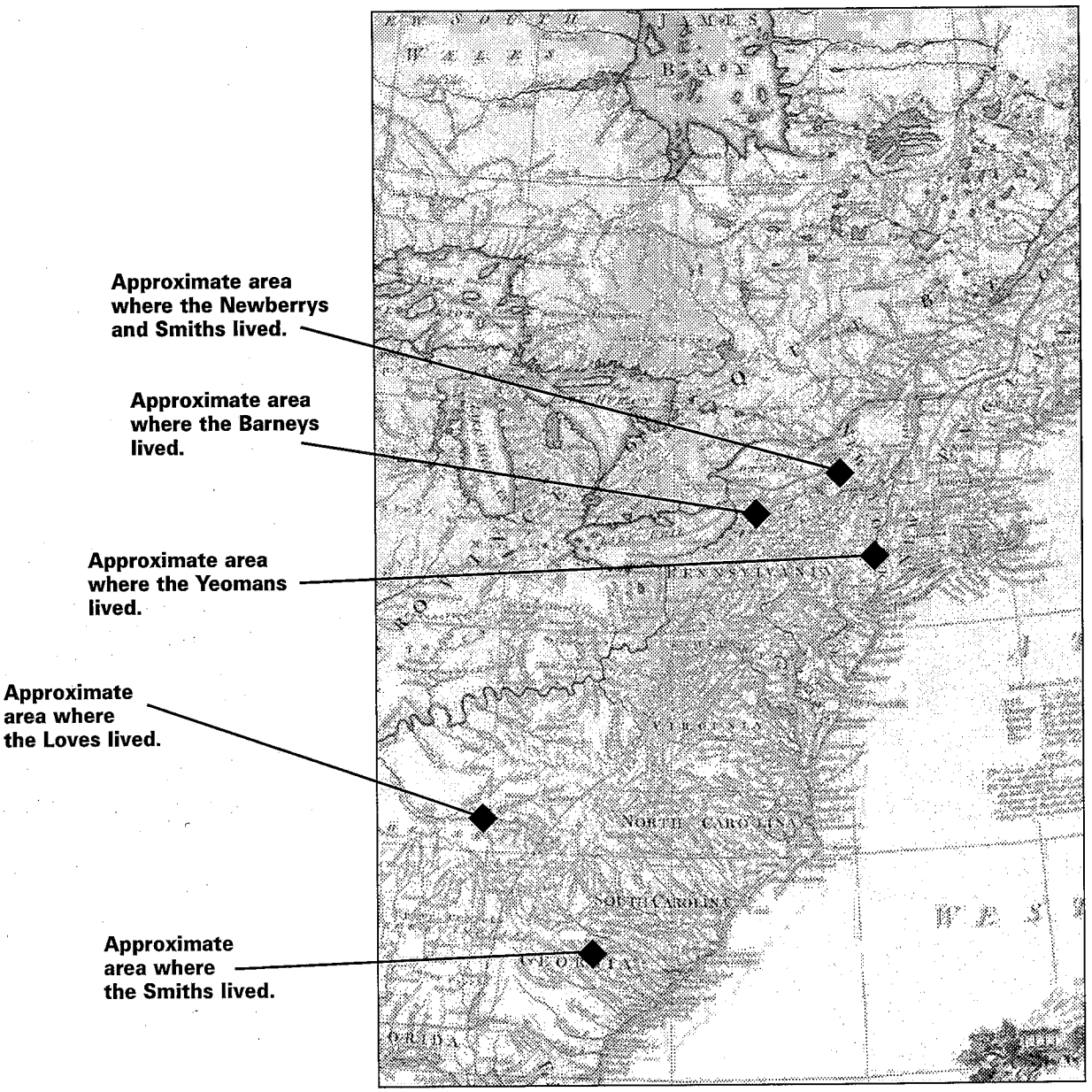


1792

Barney Barneys move to Genoa in western New York.

Smith Loves continue in Tennessee, Smiths in Georgia.

Newberry In June, Mary Smith is born to Samuel and Jane Smith in Orange County, New York, the oldest of two known children. The Smiths are apparently mixed-blood American Indians like the Newberrys. The Newberrys continue in Orange County, also.



1796

In The News This year, Napoleon Bonaparte wages war campaign across Europe.

June, Tennessee is admitted as the 16th state.

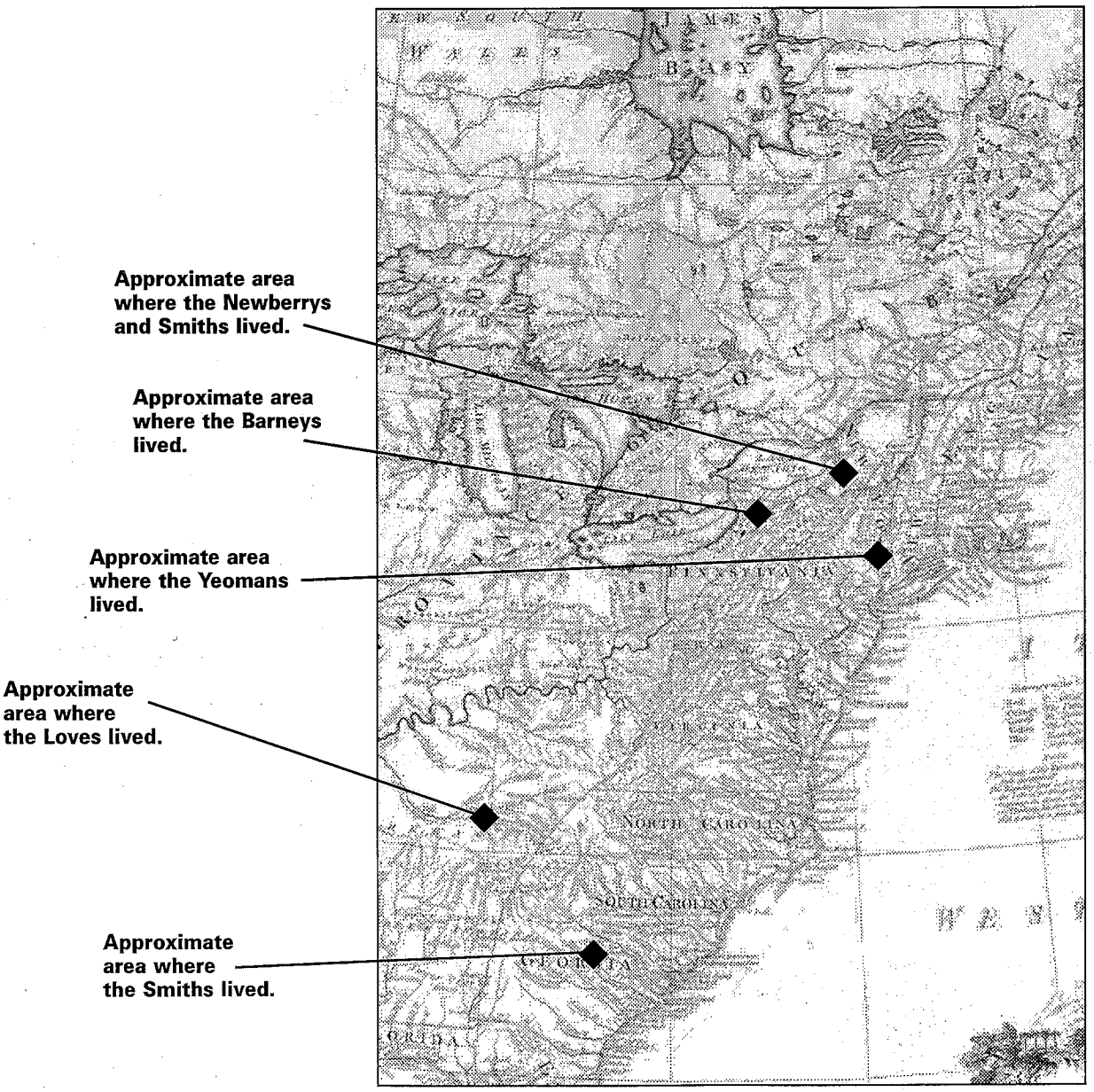
September, George Washington delivers his farewell address.

November, John Adams is elected as The United States' second president, establishing a peaceful transfer of leadership in the new country.

Barney Barneys continue in western New York.

Smith Loves and Smiths continue in Tennessee.

Newberry The Smiths and Newberrys continue in Orange County, New York.



1799

In The News November, Napoleon Bonaparte becomes dictator in France.

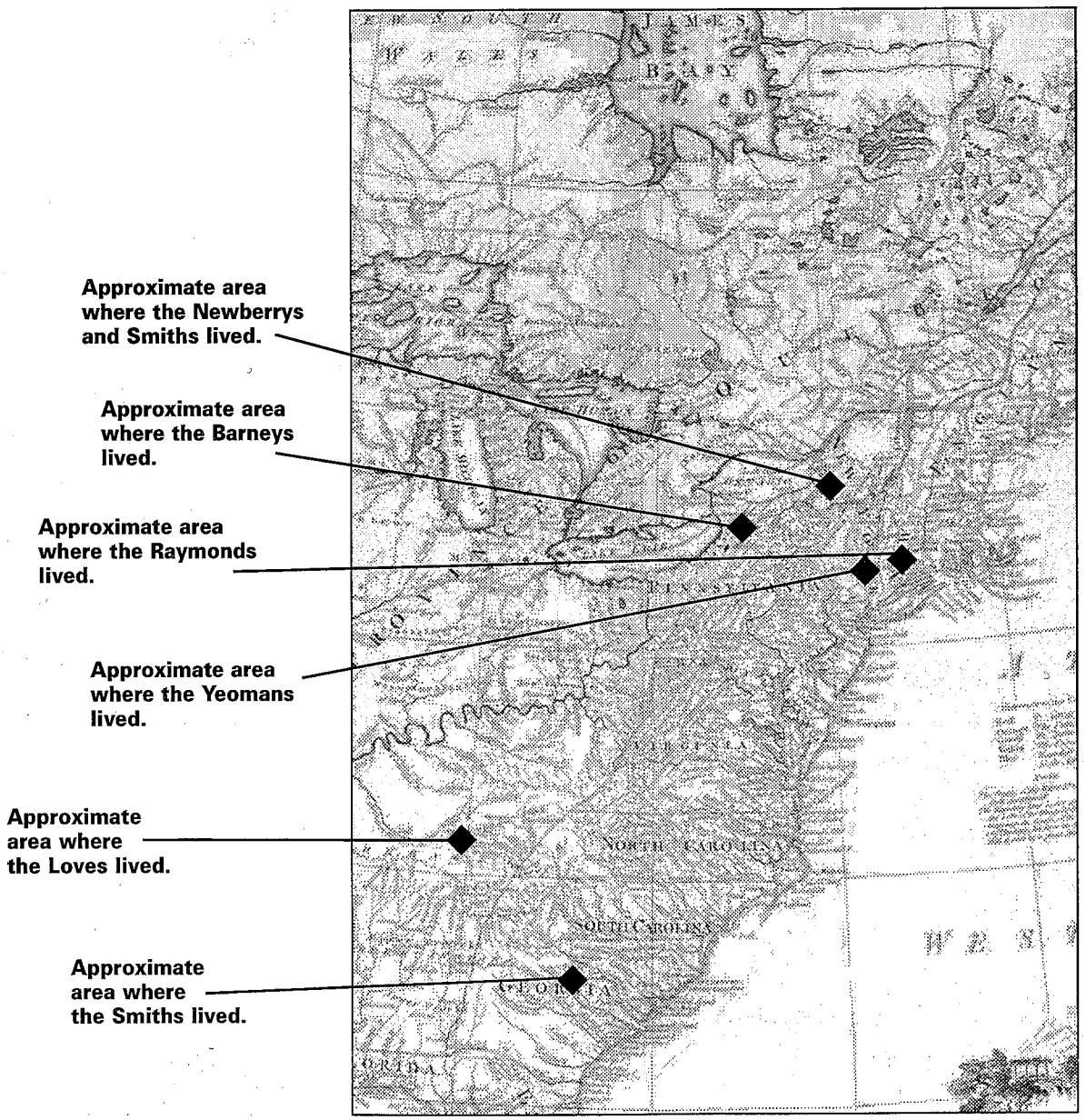
December, George Washington dies at Mount Vernon, Virginia and is eulogized as "first in war, first in peace and first in the hearts of his countrymen."

Barney Barneys continue in western New York.

Smith Loves continue in Tennessee, Smiths in Georgia.

Newberry Smiths and Newberrys continue in Orange County, New York.

Raymond In May, Samuel Raymond is born at Norfolk, Connecticut, to George and Ann Raymond. He is the third of three children.



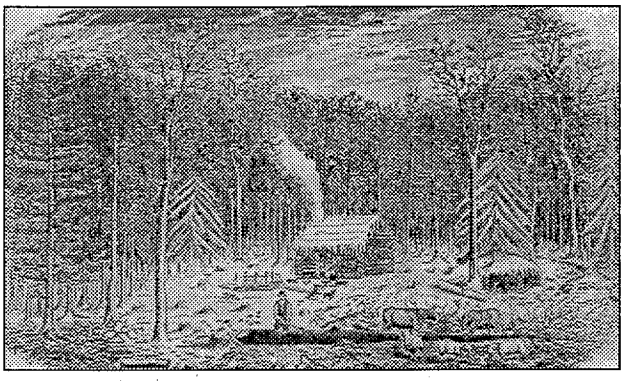
1803

Barney Charles leaves home this year and purchases land in western New York. Also about this year, Charles marries Mercy Yeoman.

Smith Loves continue in Tennessee, Smiths in Georgia.

Newberry Smiths and Newberrys continue in Orange County, New York.

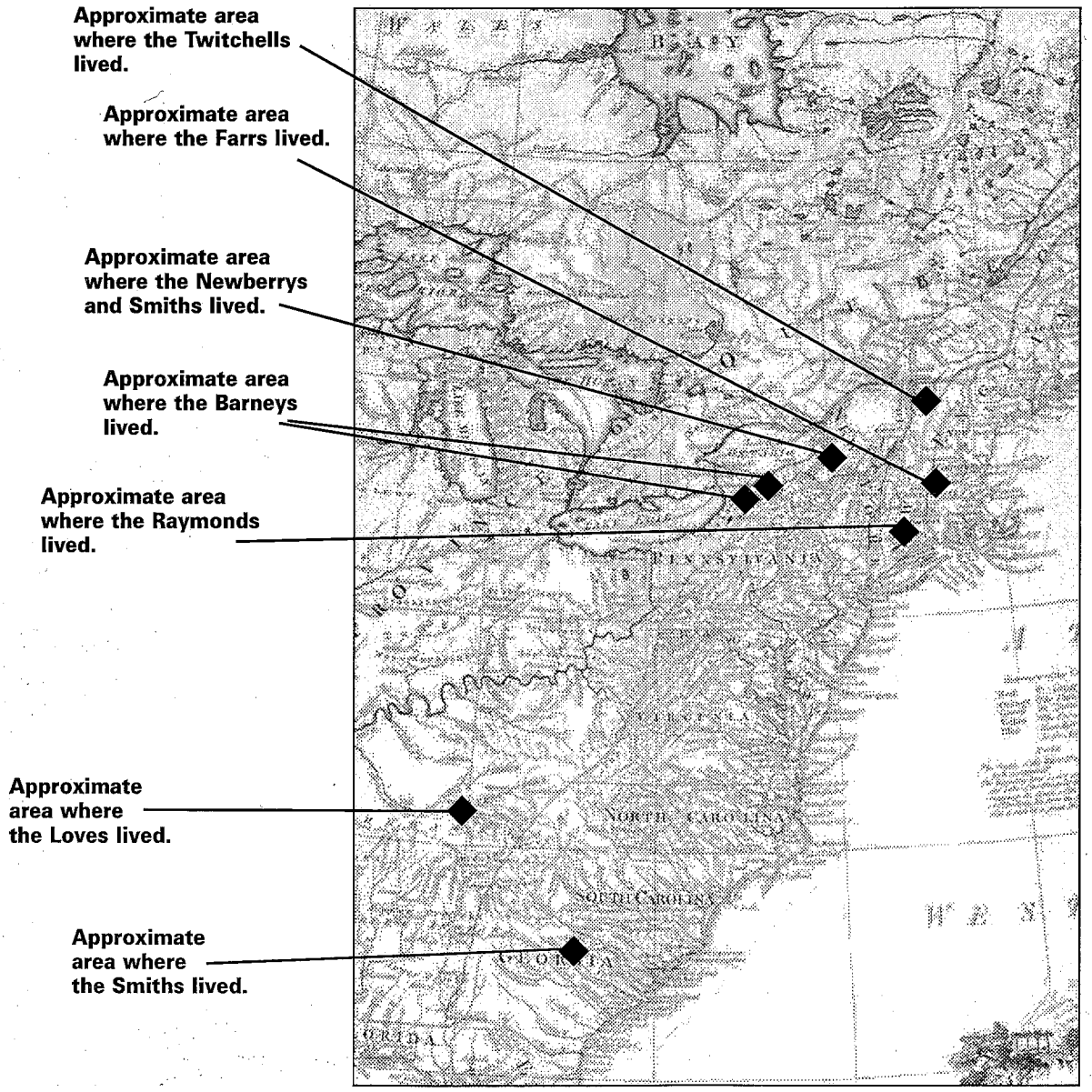
Raymond Raymonds continue in Connecticut.



This wood cutting depicts a settler clearing land in western New York for a new farm.

Farr In May, Elbredge Farr is born in Hampshire County, Massachussetts, to Anslem and Mary or Polly Farr.

Twitchell In May, Ephraim Twitchell is born to Joshua (Sr.) and Sarah Twitchell in Windham County, Vermont. The Twitchells also were known to have fought in the Revolutionary War.



1804

Barney Barneys continue in western New York.

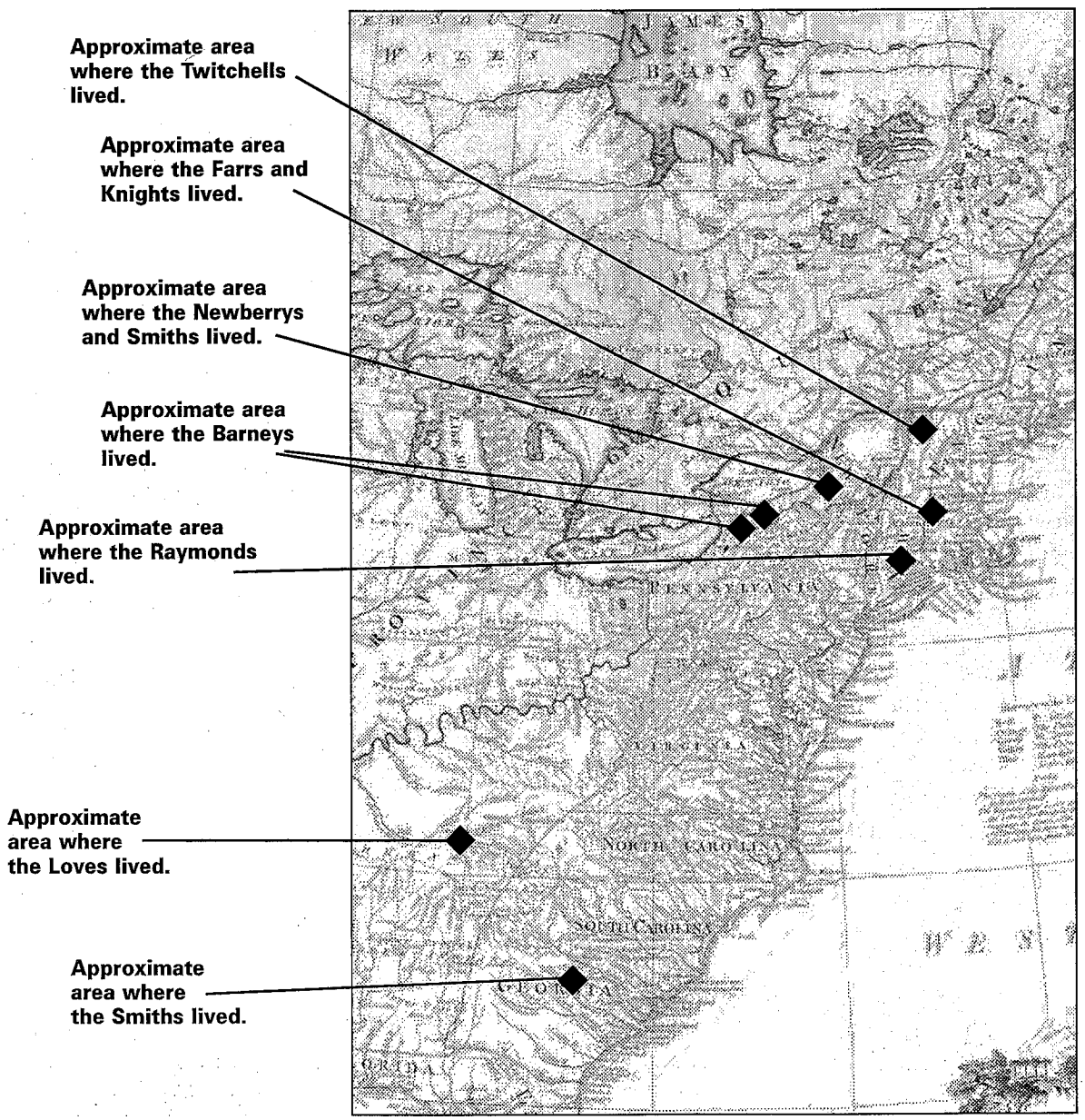
Smith Loves continue in Tennessee, Smiths in Georgia.

Newberry Smiths and Newberrys continue in Orange County, New York.

Raymond Raymonds continue in Connecticut.

Farr Farrs continue in Massachussetts.

Twitchell In June, Phebe Knight is born to Silas and Eunice Knight in Hampden County, Massachussetts. Twitchells continue in Vermont.



1805

In The News December, Joseph Smith born to Joseph Sr. and Lucy Smith in Sharon, Vermont.

Barney Barneys continue in western New York.

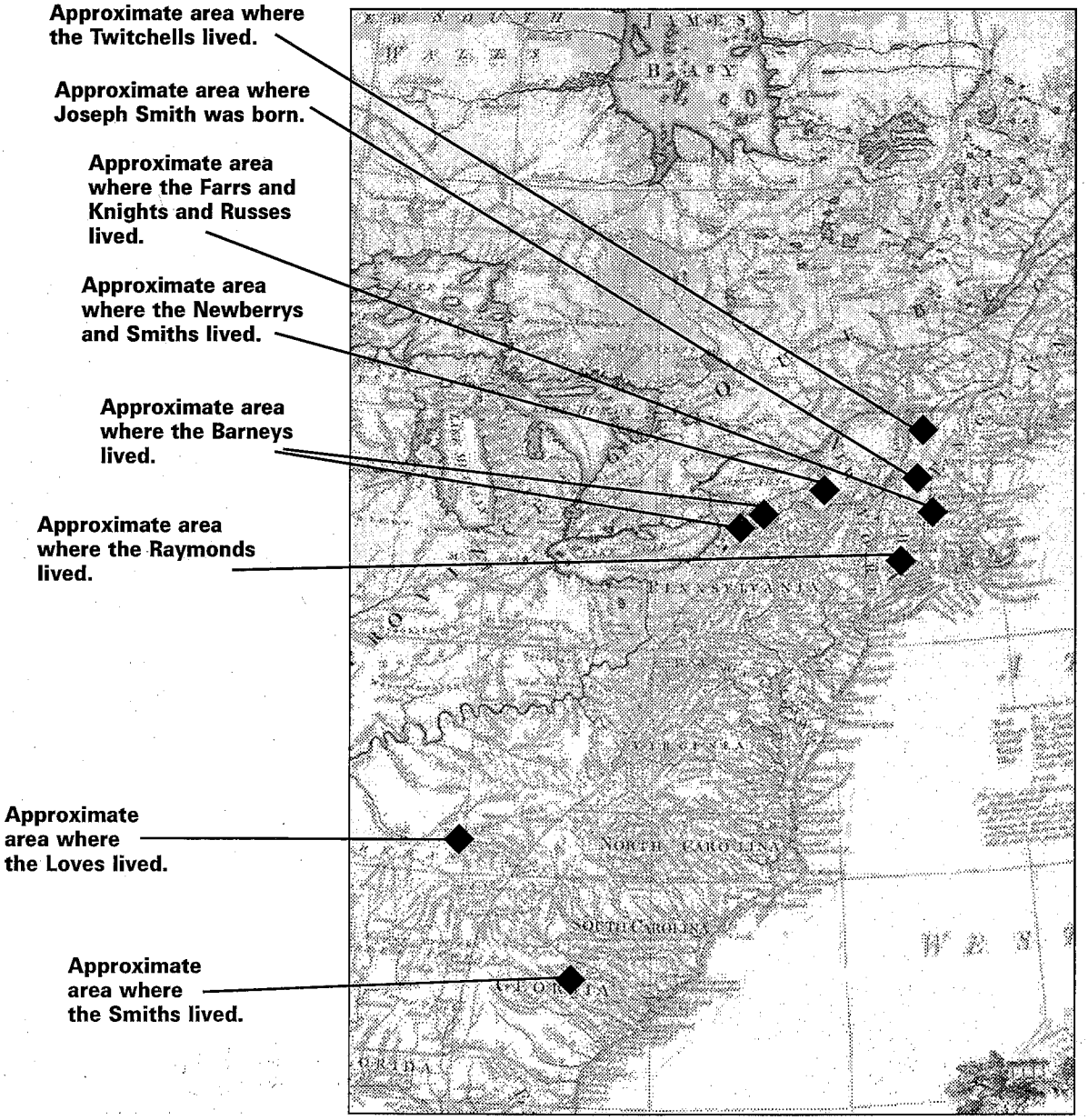
Smith Loves and Smiths continue in Tennessee.

Newberry Smiths and Newberrys continue in Orange County, New York.

Raymond Raymonds continue in Connecticut.

Farr In February, Sarah Russ is born in Hampshire County, Massachussetts, to Hezekiah and Ruth Russ. Farrs continue in Hampshire County.

Twitchell Knights continue in Massachussetts. Twitchells continue in Vermont.



1806

Barney Charles and Mercy's first son is born.

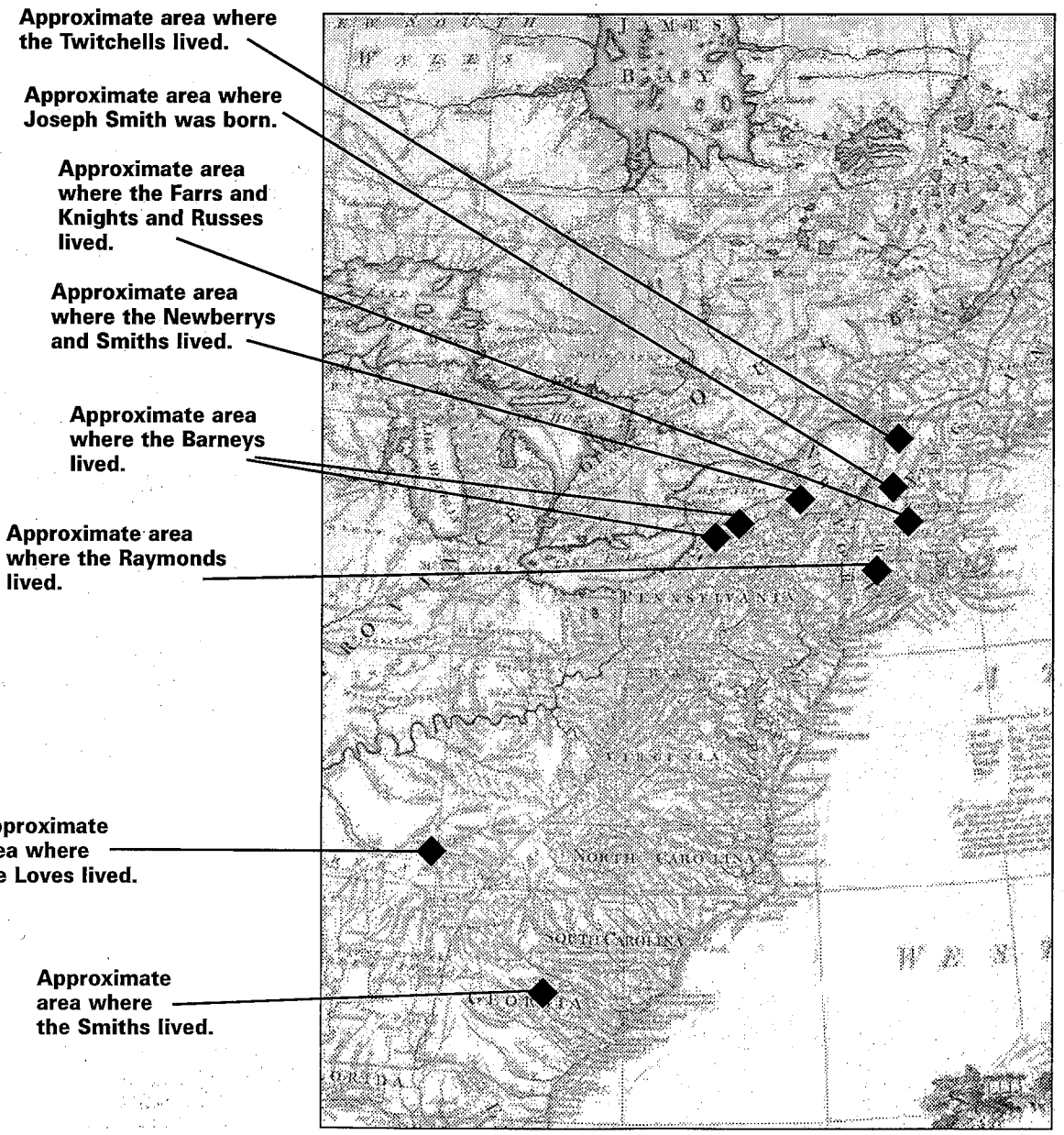
Smith Loves and Smiths continue in Tennessee.

Newberry Smiths and Newberrys continue in Orange County, New York.

Raymond Raymonds continue in Connecticut.

Farr Russ and Farr families continue in Massachussetts.

Twitchell Knights continue in Massachussetts. Twitchells continue in Vermont.



1808

Barney — In September, Deborah Riffle is born. Deborah's origins are shrouded in a little bit of mystery — it appears that her parents may have sold her to another family, according to some researchers. She ends up in Ohio as a young woman. Barneys continue in western New York.

Smith — Loves continue in Tennessee, Smiths in Georgia.

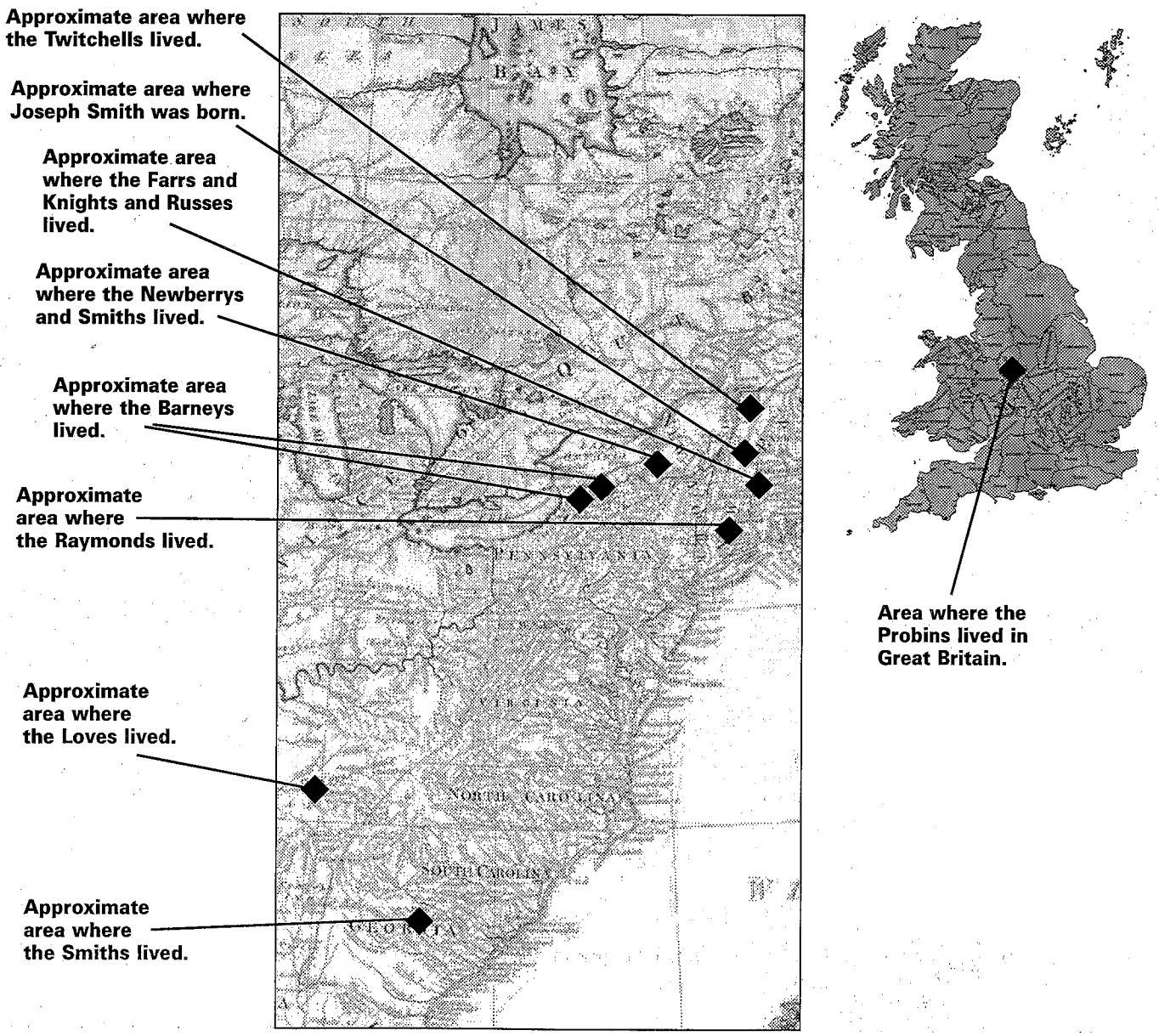
Newberry — Smiths and Newberrys continue in Orange County, New York.

Raymond — Raymonds continue in Connecticut.

Farr — Russ and Farr families continue in Massachussetts.

Twitchell — Knights continue in Massachussetts. Twitchells continue in Vermont.

Dutton — In May of this year (or another year during this decade), Sarah Probin is born to unknown parents in Staffordshire, England.



1809

Barney Barneys continue in western New York. Deborah Riffle perhaps in Ohio.

Smith Loves in Tennessee, Smiths in Georgia.

Newberry Smiths and Newberrys continue in Orange County, New York.

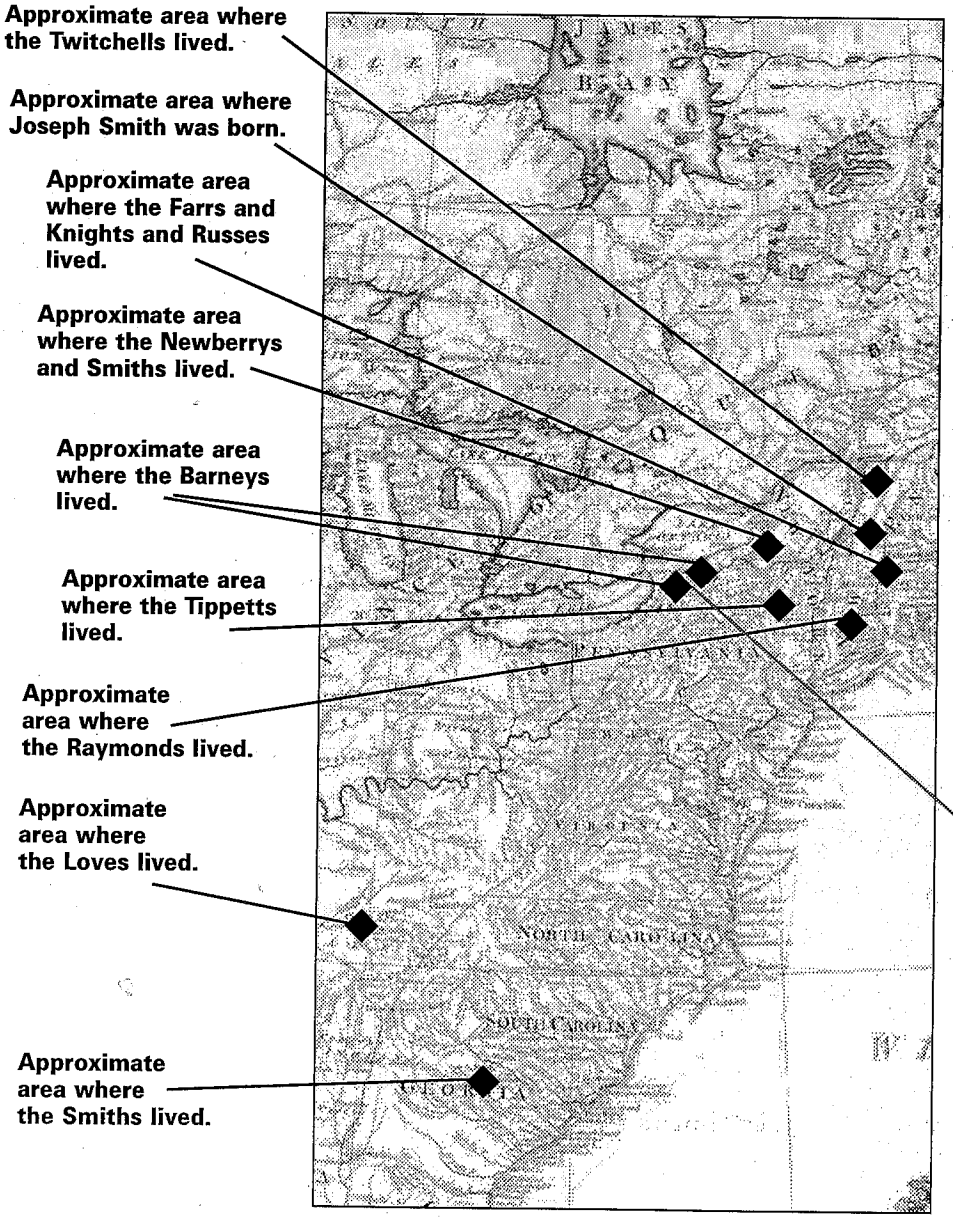
Raymond Raymonds continue in Connecticut.

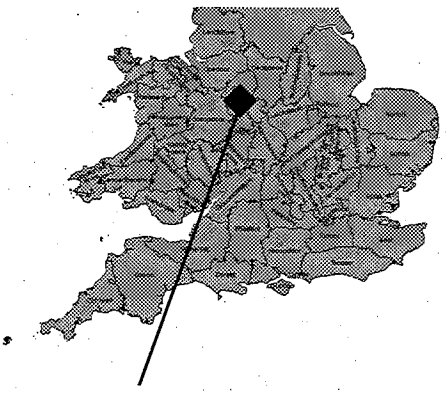
Farr Russ and Farr families continue in Massachussetts. Sarah begins attending school and would later reminisce that she had to walk more than a mile, which was unpleasant.

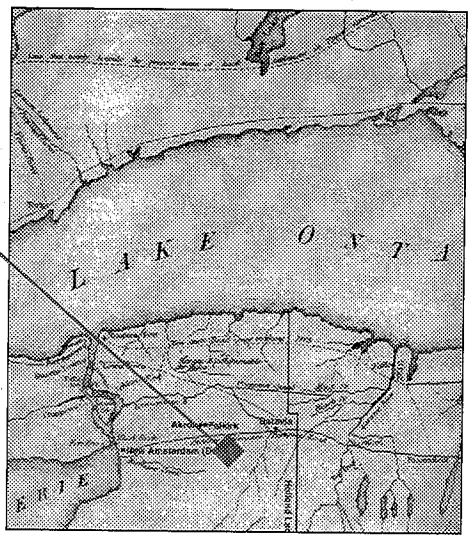
Twitchell Knights continue in Massachussetts. Twitchells continue in Vermont.

Dutton Probins continue in Staffordshire, England.

Beard In March, Alvah Tippetts is born to Joseph and Abigail Tippetts in Essex County, N.Y.




Area where the Probins lived in Great Britain.


This is a closer detail of the area where the Barneys lived.

1810

Barney Barneys continue in western New York. Deborah Riffle perhaps in Ohio.

Smith In May, James Smith marries Margaret Love in Smith County, Tennessee. The family settles in or near Nashville, where James runs a ferry on the Mississippi River.

Newberry Smiths and Newberrys continue in Orange County, New York.

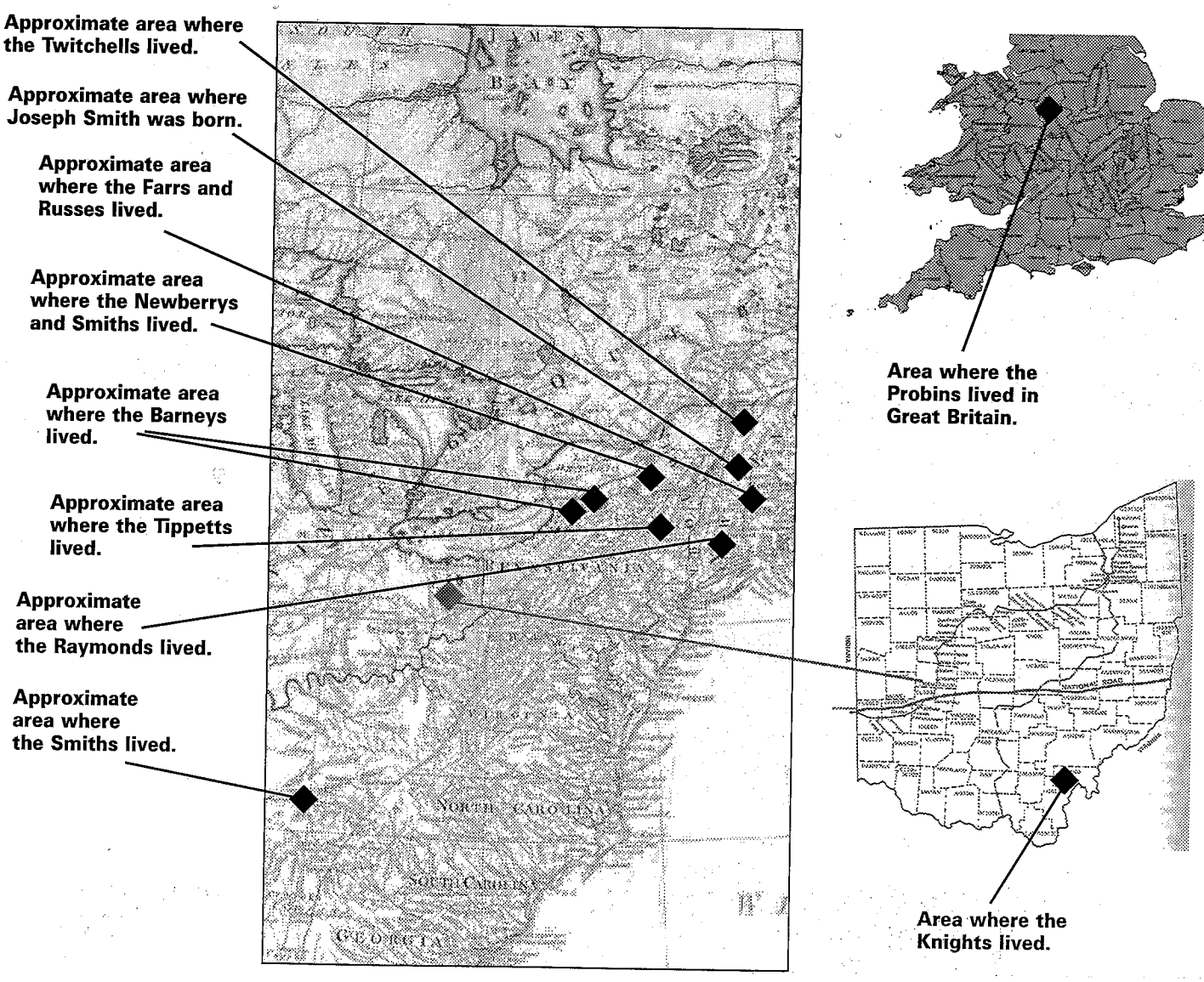
Raymond Raymonds continue in Connecticut. About this year, Samuel begins learning a trade as a tailor. His father, a sea captain, takes him out on an ocean voyage but discourages him from seeking a career in the sea trade.

Farr Russ and Farr families continue in Massachussetts.

Twitchell This year, Silas and Eunice Knight move their family to Gallia County, Ohio, which would later be divided and named Meigs County, Ohio. Twitchells continue in Vermont.

Dutton Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.



1811

Barney About this year, Charles' father joins him at his new home in western New York but Charles resettles his family in central Ohio (Clinton) at about that time. Deborah Riffle perhaps in Ohio.

Smith In May, James Smith marries Margaret Love in Smith County, Tennessee. The family settles at Nashville, where James runs a ferry on the Mississippi River.

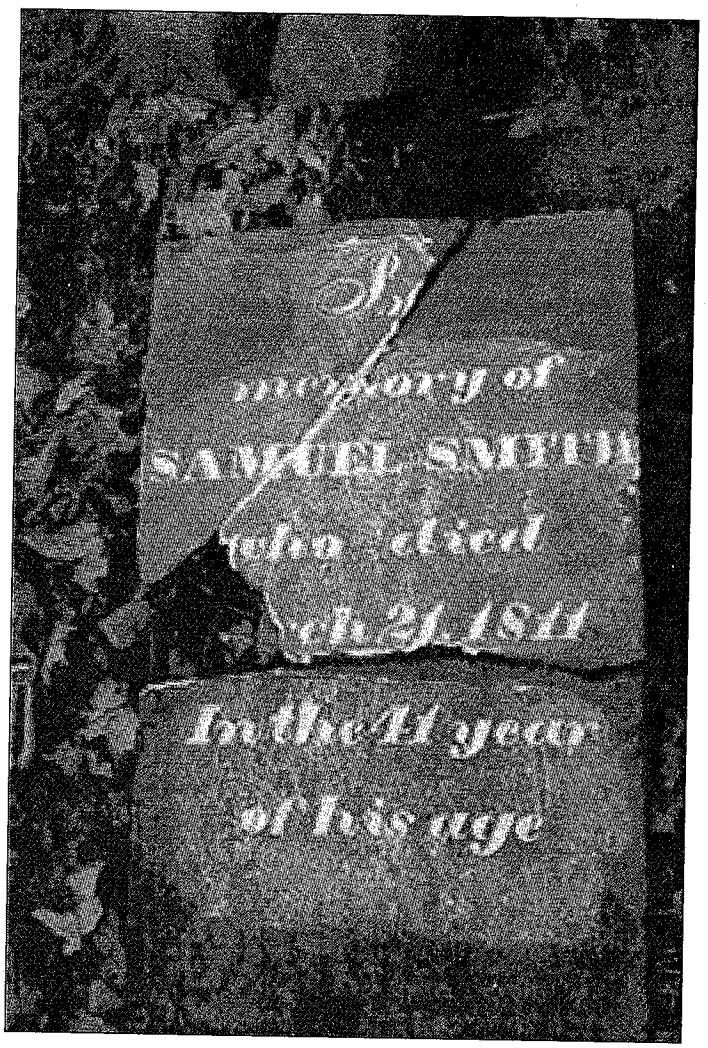
Newberry In March, Mary Smith's father Samuel dies.

In August, James Newberry and Mary Smith marry in Orange County, New York. (Some sources say they married in Mill County, Ohio. In any case, their first four children were born in Orange County, New York, where they both grew up as well.)

Raymond In April, Elizabeth Dean is born to Samuel and Phebe Dean in Long Island, New York. Raymonds continue in Connecticut.

Farr Russ and Farr families continue in Massachussetts.

Twitchell Knight continue in Ohio. Twitchells continue in Vermont.



This is an enhanced photo of the gravestone of our Samuel Smith. The person who found the grave said that she used shaving cream and a squeegy to make the text stand out and then she rinsed it off.

Dutton April, James Dutton (Sr.) born to James (1st) or Thomas and Ann Dutton in Cheshire, England. (Ann may have been an aunt to George Morris.) Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

1812

In The News

June, The War of 1812 is formally declared against Britain, the U.S. Congress having already approved war bonds to finance the effort. The war followed a period of great stress between the two nations as a result of the treatment of neutral countries by both France and England during the French Revolutionary and Napoleonic Wars, in which the latter two were antagonists (1793-1801, 1803-14). The United States was particularly unhappy about merchant seamen — U.S. businessmen — being taken prisoner by the British and forced to fight in the war against the French. At first, President Thomas Jefferson had sought a peaceful resolution to the infringement on American rights in trade and shipping, but by the time James Madison had succeeded him as president, those efforts had apparently failed. While the United States fought to be recognized as a sovereign nation, Americans also were antsy to expand west and take free land beyond the Mississippi River, which they apparently could only do at the expense of the American Indians and the British — the West suspected the British of attempting to prevent American expansion and of encouraging and arming the Indians. Matters came to a head after the battle of Tippecanoe (1811). The radical Western-expansion group believed that the British had supported the Indian confederacy, and they dreamed of expelling the British from Canada. Unfortunately, after war began it became obvious that the Amerian Army was very unprepared for war. There was a period in which the United States was perhaps in danger of falling back under British domination as Americans lost key battles. The Navy fared much better however, and it was during one major conflict that the national anthem, "The Star Spangled Banner," was written following a night of constant bombardment.

Barney — In October, Charles is called to duty in the War of 1812 not long after getting his family settled in Ohio. Deborah Riffle perhaps in Ohio.

Smith — Smiths continue in Tennessee, running a ferry on the Mississippi River.

Newberry — Newberrys continue in Orange County, New York.

Raymond — Deans continue in Long Island, New York. Raymonds continue in Connecticut.

Farr — Russ and Farr families continue in Massachussetts.

Twitchell — In December, Joshua Twitchell (Sr.) sells his land in Vermont and the family heads "out west" toward Ohio. Knights continue in Ohio.

Dutton — Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard — Tippetts family continues in New York.

Coombs — In November, Eliza Astbury (or Astubary) is born to Joshua and Martha Astbury/Astubary in Staffordshire, England.

1813

Barney Charles continues to serve in the War of 1812 in Ohio.

Smith In September, Susan Reynolds is born to Edward and Jane Reynolds in Jackson County, Alabama. Her history is essentially unknown at this time, but she will reappear in 1830 and then 1848.

Smiths continue in Tennessee, running a ferry on the Mississippi River.

Newberry Newberrys continue in Orange County, New York.

Raymond Deans continue in Long Island, New York. Raymonds continue in Connecticut.

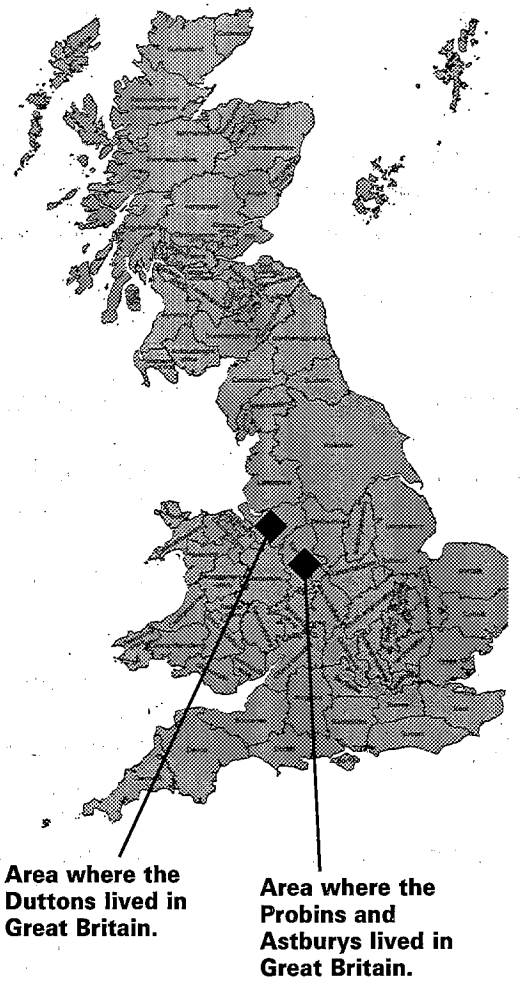
Farr This year, Hezekiah Russ sells his farm, moves to new home in Massachussetts. Sarah rejoices that she now has a half mile or less to walk to school. Farr family continues in Massachussetts.

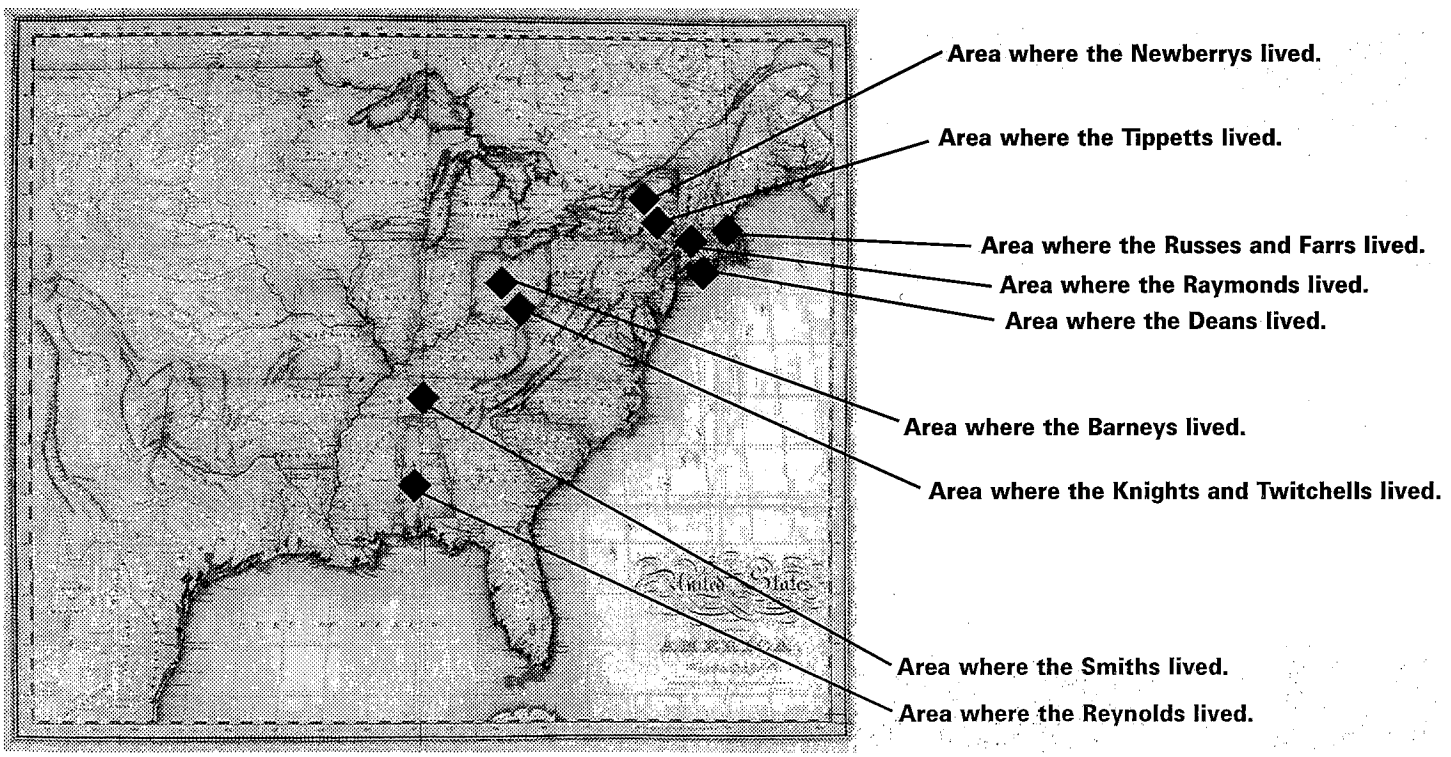
Twitchell This year, Twitchells settle in Gallia County, Ohio. Knights continue in Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Astburys (or Astubarys) continue in Staffordshire, England.





1814

In The News

American forces struggle against the British as the war of 1812 continues. However, the Navy makes some significant gains along the inland rivers and the Army holds its own during the summer. New England states, unhappy with the course of the war, consider the question of secession.

August, an invading force in Maryland takes Washington, D.C., and burns the United States Capitol and the White House.

September, an invading force in New York is repelled and driven back into Canada, a key victory for the United States.

December, months of peace talks finally result in the signing of a treaty between the United States and the British on Christmas Eve, with neither side having made any significant gains during the course of the war.

Barney Charles Barney continues to serve in the War of 1812 in Ohio.

Smith Reynolds family continues in Jackson County, Alabama.

Smiths continue in Tennessee, running a ferry on the Mississippi River.

Newberry Newberrys continue in Orange County, New York.

Raymond Deans continue in Long Island, New York. Raymonds continue in Connecticut.

Farr Russ and Farr families continue in Massachussetts.

Twitchell Twitchells and Knights continue in Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Astburys (or Astubarys) continue in Staffordshire, England.

1815

In The News January, Andrew Jackson wins a battle against the British at New Orleans, after the technical end of the War of 1812, but still key in helping to restore American confidence as the military forces begin to withdraw from the field of battle. Treaties signed with the Indian tribes as a result of the war hasten American expansion westward.

Barney Charles resumes normal life in Ohio following the War of 1812. Deborah Riffle also in Ohio.

Smith In December, Thomas Smith is born to James and Margaret Smith in Smith County, Tennessee. He is their third child.

Newberry Newberrys continue in Orange County, New York.

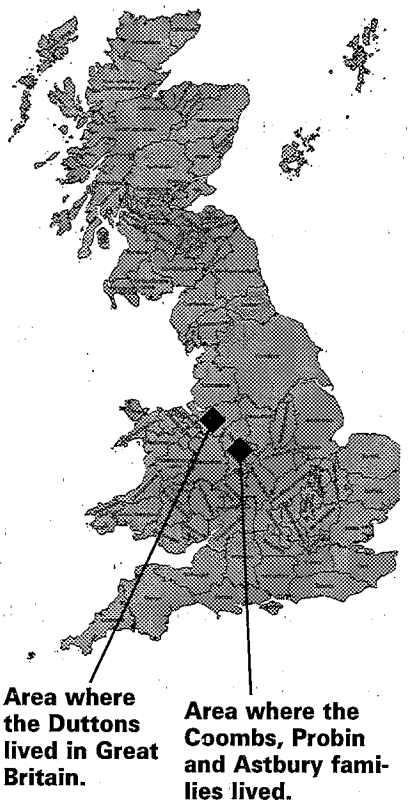
Raymond About this year, Samuel Raymond marries Mary Skillman of New York — she is probably about the same age as he is. They probably marry in New Jersey. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts. About this year, the Russ's community is stirred up by talk of apocalyptic-type signs and wonders.

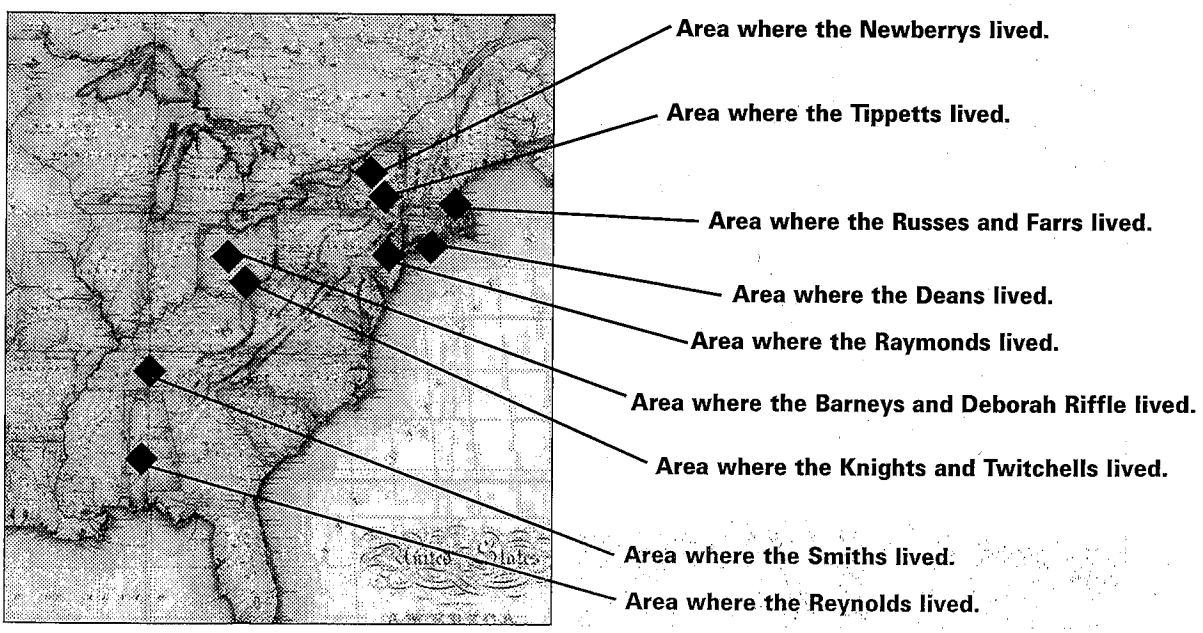
Twitchell Twitchells and Knights continue in southeast Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.



Coombs In February, George Coombs is born to Richard and Harriett Coombs in Staffordshire, England. Astburys (or Astubarys) continue in Staffordshire, England.



1816

Barney Barneys and Deborah Riffle continue in Ohio.

Smith Smiths continue in Smith County, Tennessee.

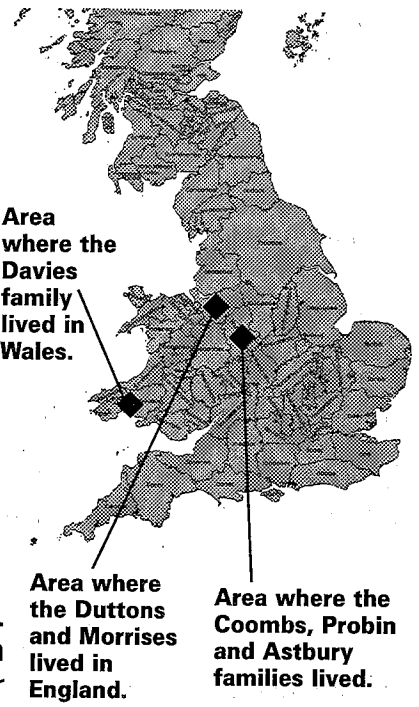
Newberry Newberrys continue in Orange County, New York.

Raymond About this year, Samuel and Mary Raymond's first child is born, but Mary dies in childbirth. Samuel takes to life on the road and Mary's parents raise the infant as their own child in New York. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell In June, Joshua Twitchell (Jr.), the son of Joshua (Sr.) and Sarah Twitchell, marries Eunice Knight, the daughter of Silas and Eunice Knight in southeastern Ohio.

In October, Joshua Twitchell (Sr.) dies in Gallia County, Ohio. Joshua (Jr.) is put in charge of the estate. Joshua (Sr.)'s death is said to be incident to injuries he suffered 40 years earlier during the Revolutionary War. Some records place his death in 1881 and Sarah's in 1883, but they do not appear as credible.



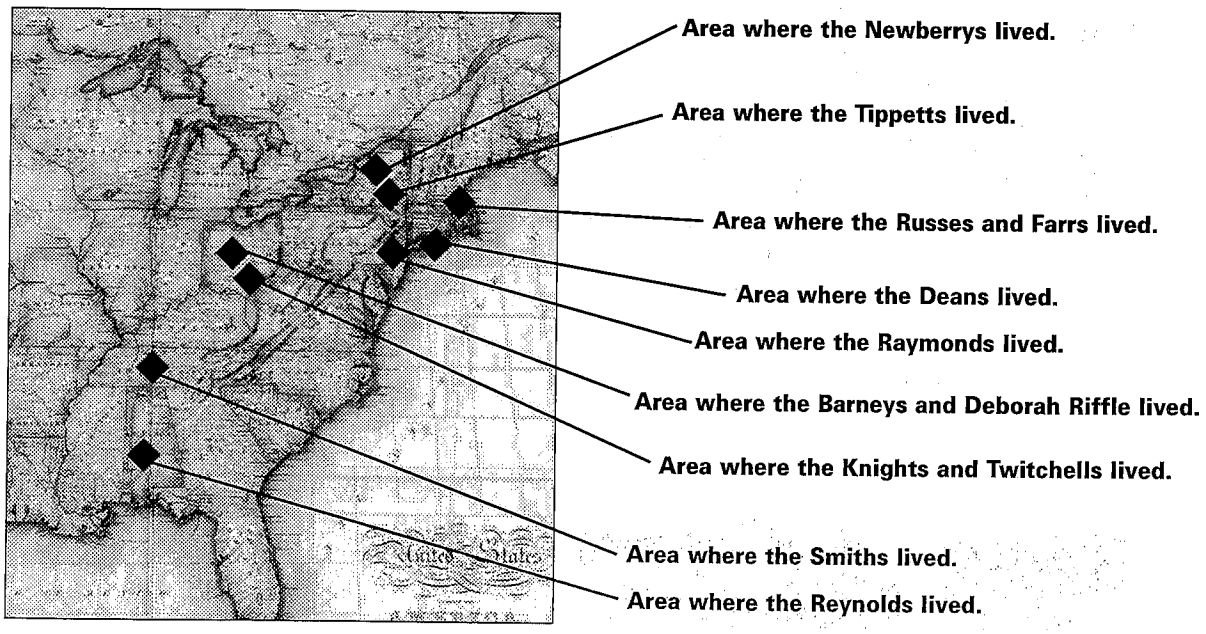
Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins In January, Elizabeth Davies is born to Lewis and Margaret Davies in Llangan, Carmarthenshire, southern Wales.

Morris In August, George Morris is born in Cheshire, England, to Joseph and Elizabeth Morris. He is the first of six children.



1817

Barney Barneys and Deborah Riffle continue in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Orange County, New York.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

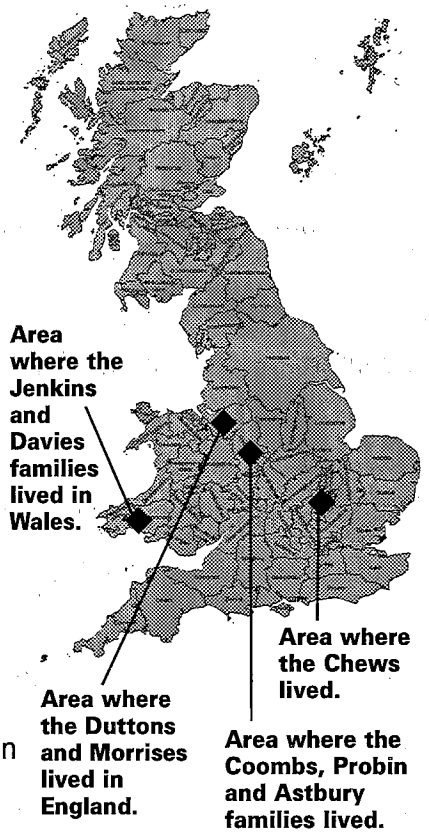
Farr In September, Ruth Russ dies of "The Kings Evil," leaving four of her five children surviving her. Russes and Farrs continue in Massachussetts.

Twitchell In September, Sarah Twitchell remarries, to Abel Reeder. Twitchells continue in Gallia or Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

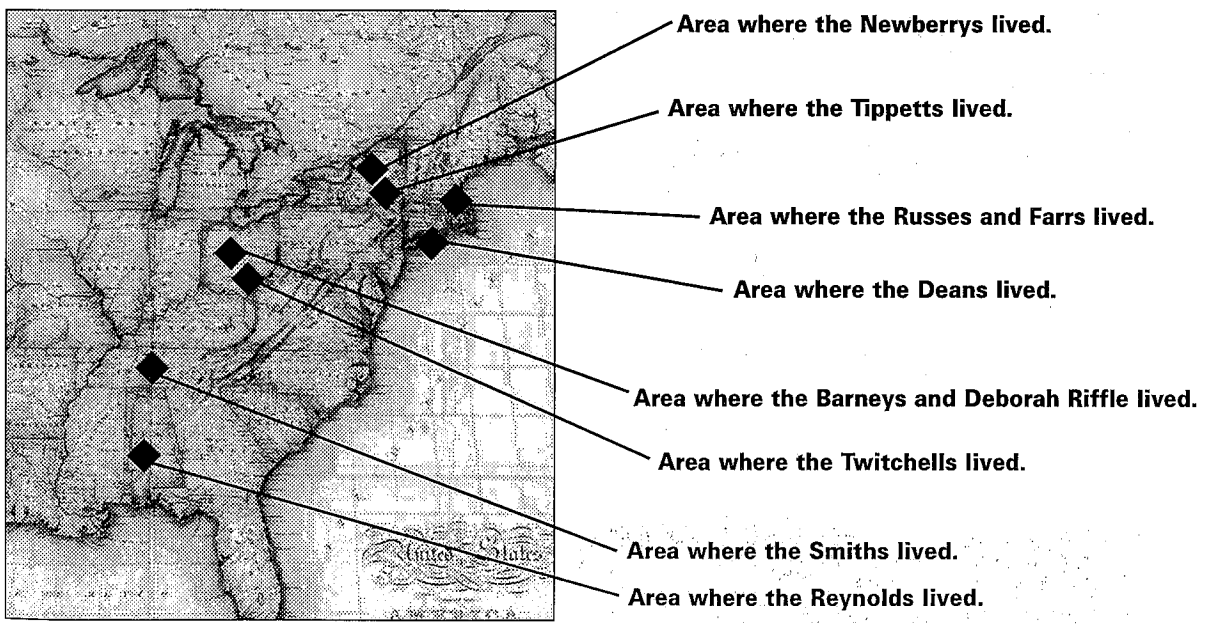
Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.



Jenkins In October, James Jenkins is born to Thomas and Mary Jenkins in Carmarthenshire, Wales. Davies family continues in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown In August, Rachel Chew born to Thomas and Charlotte Chew in Bedfordshire, England.



1818

Barney Barneys and Deborah Riffle continue in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry In January, James Newberry's father John dies. Newberrys continue in New York.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Gallia or Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

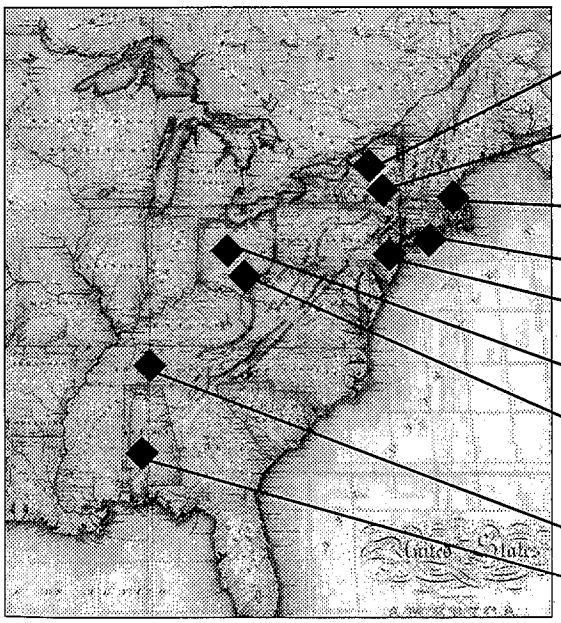
Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Chews continue in Bedfordshire, England.

Asay Sarah Ann Pedrick born in Mansfield or Columbus, N.J., (some descendants' records say Philadelphia, Penn., but I think it unlikely). Her parents William and Phoebe came from families of New Jersey Quakers who had been disfellowshipped.

Fletcher In October, Francis Fletcher is born in Middlesex County, Massachussetts, to Thomas and Orpah Fletcher.



1819

Barney This year, Charles' family moves to third Ohio home in the southwest part of the state. Deborah Riffle continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in New York.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Gallia or Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

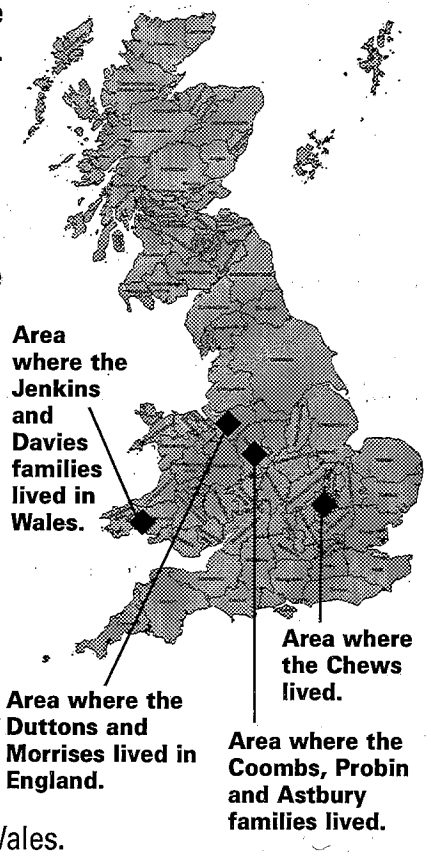
Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

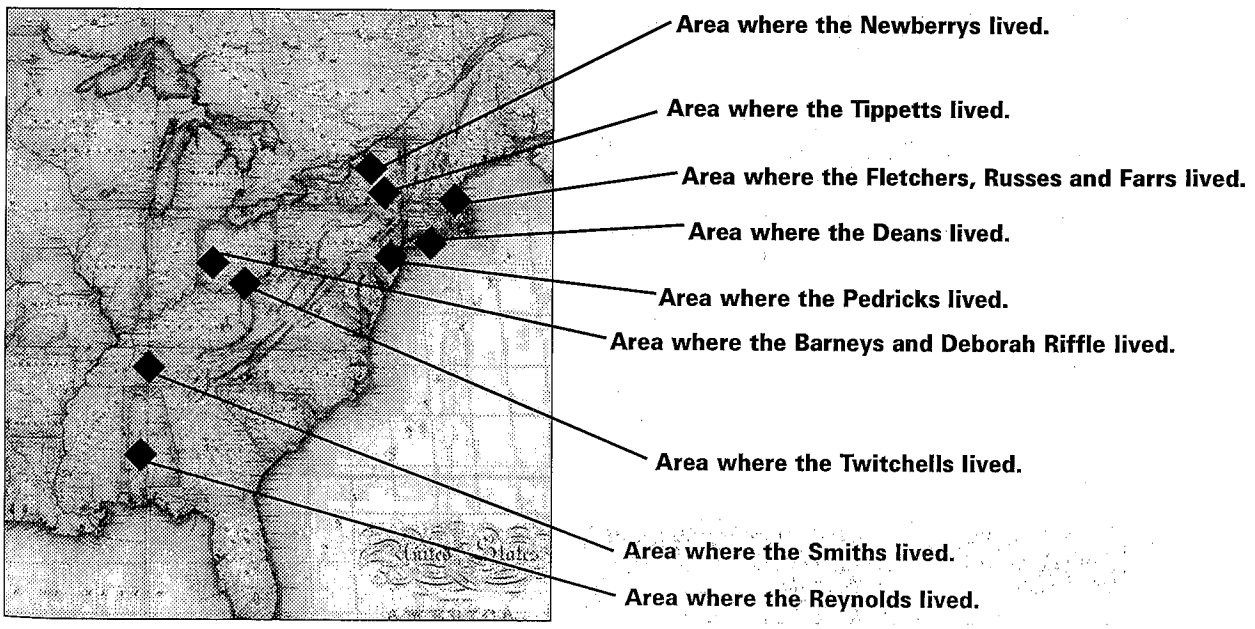
Morris Morris family continues in Cheshire, England.

Brown Chews continue in Bedfordshire, England.

Asay Pedricks continue in New Jersey.

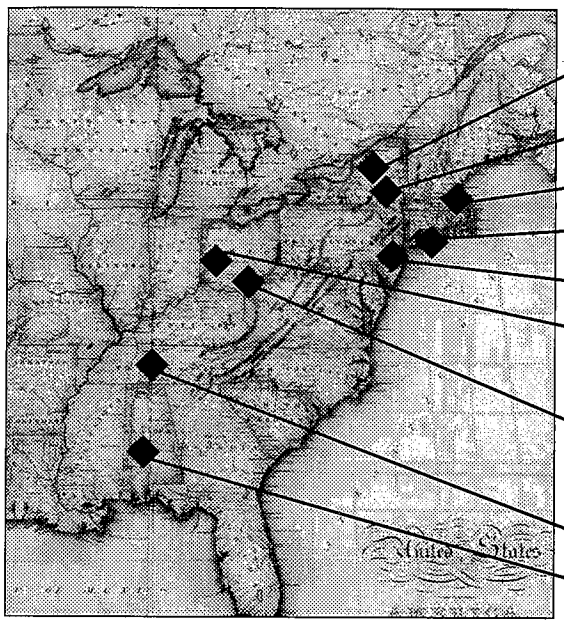
Fletcher Fletchers continue in Middlesex County, Massachussetts.





1820

In The News About this year, Joseph Smith investigates various churches participating in a religious revival throughout the New England states and tries to find out which church most accurately practices the teachings of the Bible, because some contradict each other. He offers a prayer in the woods near his home, asking for direction, and receives a vision of God and Jesus Christ, who tell him not to join any of the churches and to await further instructions on the matter.



Barney Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in New York.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

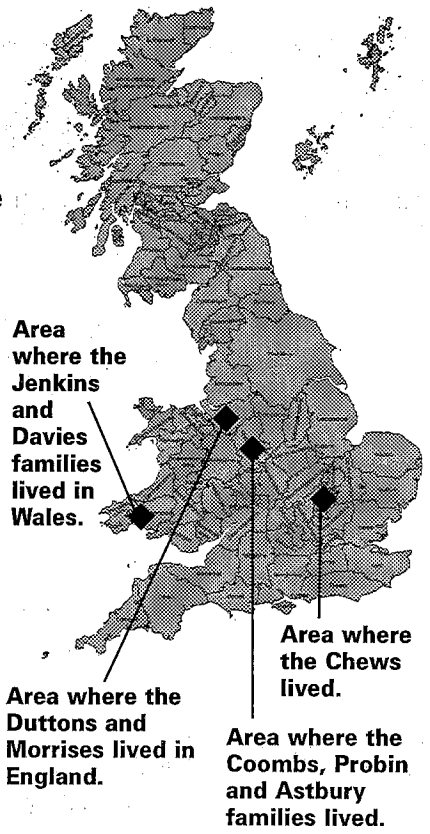
Farr Russes and Farrs continue in Massachussetts.

Twitchell This year, the Twitchell's second son, William, is shown as the head of household in the census with Ephraim and his sister still at home. Twitchells continue in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.



Jenkins	Jenkins and Davies families continue in Carmarthenshire, Wales.
Morris	Morris family continues in Cheshire, England.
Brown	Chews continue in Bedfordshire, England.
Asay	Pedricks continue in New Jersey.
Fletcher	Fletchers continue in Middlesex County, Massachussetts.
Shepherd	In January, Moses Trader Shepherd is born to Peter and Mary Shepherd at Franklin County, Ohio. He is the third of three sons. Peter had been discharged from the Army there following the War of 1812 and married immediately afterward.

1821

Barney Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry In June, James and Mary Newberry's fifth child, Sally, born in York County, Pennsylvania.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

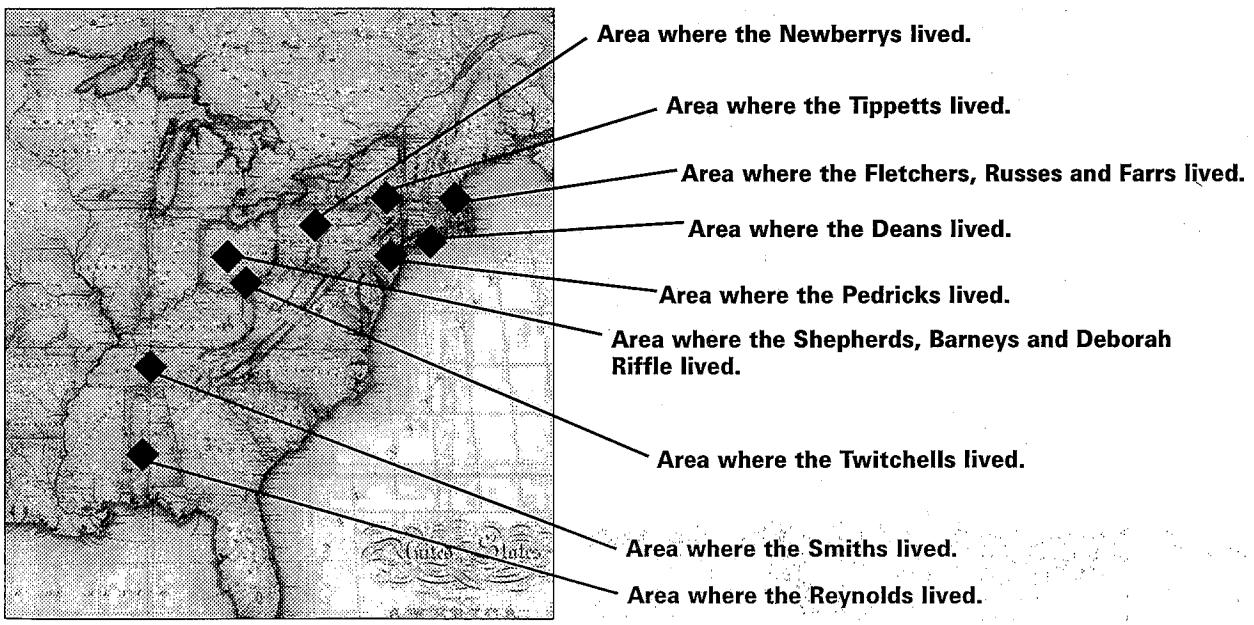
Brown Chews continue in Bedfordshire, England.

Asay Pedricks continue in New Jersey.

Fletcher Fletchers continue in Middlesex County, Massachussetts.

Shepherd In August, Mary Shepherd dies, perhaps in childbirth, at Franklin County, Ohio.

In the fall, the Shepherds move to Clinton County, Ohio, where some of Peter's relatives live and can help tend the children.



1821

Barney Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry In June, James and Mary Newberry's fifth child, Sally, born in York County, Pennsylvania.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

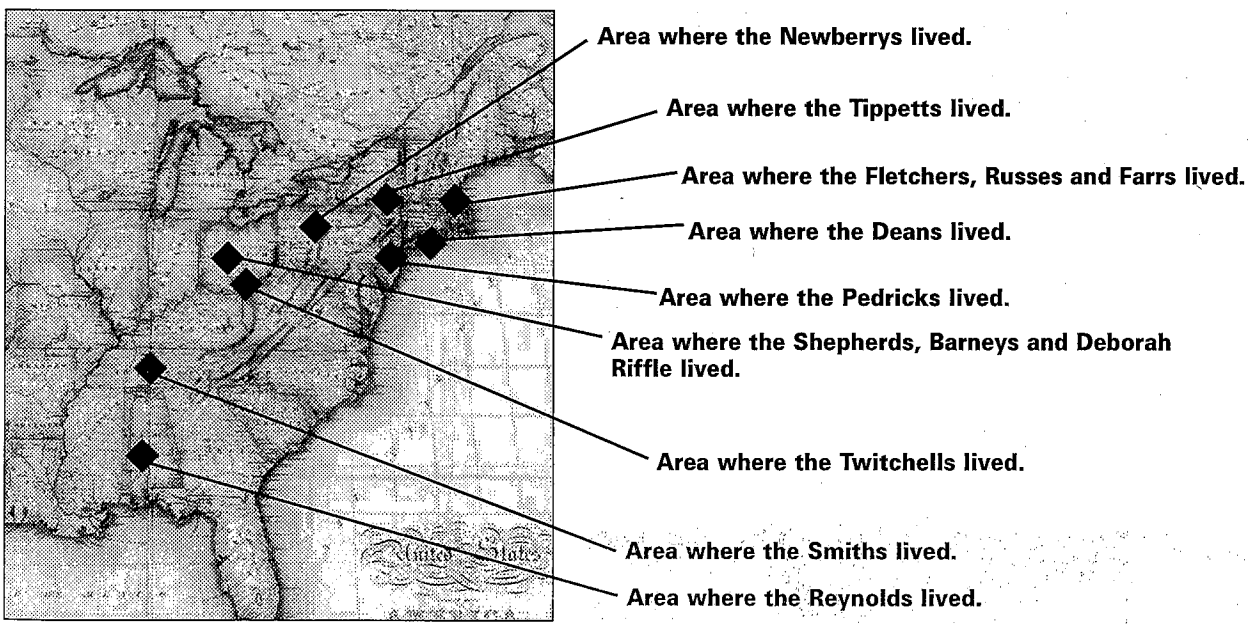
Brown Chews continue in Bedfordshire, England.

Asay Pedricks continue in New Jersey.

Fletcher Fletchers continue in Middlesex County, Massachussetts.

Shepherd In August, Mary Shepherd dies, perhaps in childbirth, at Franklin County, Ohio.

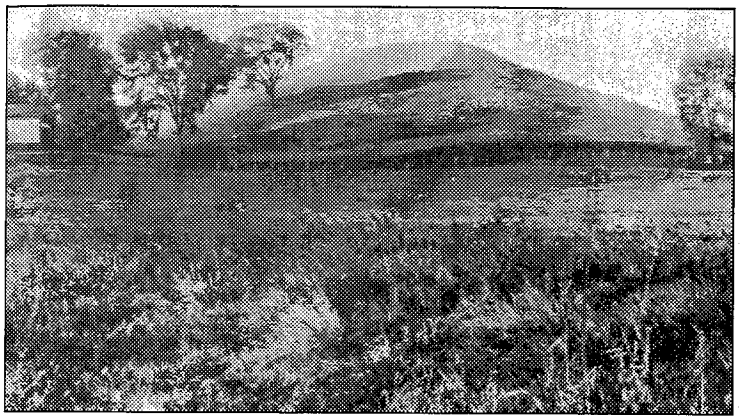
In the fall, the Shepherds move to Clinton County, Ohio, where some of Peter's relatives live and can help tend the children.



1822

Barney	Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.
Smith	Smiths continue in Smith County, Tennessee.
Newberry	Newberrys continue in Pennsylvania, perhaps.
Raymond	Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.
Farr	Russes and Farrs continue in Massachussetts.
Twitchell	Twitchells continue in Meigs County, Ohio.
Dutton	Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.
Beard	Tippetts family continues in New York.
Coombs	Coombs and Astbury (or Astubary) families continue in Staffordshire, England.
Jenkins	Jenkins and Davies families continue in Carmarthenshire, Wales.
Morris	Morris family continues in Cheshire, England.
Brown	Chews continue in Bedfordshire, England.
Asay	Pedricks continue in New Jersey.
Fletcher	Fletchers continue in Middlesex County, Massachussetts.
Shepherd	In May, Peter Shepherd marries his cousin Rhoda Shepherd in Clinton County, Ohio. Peter and Rhoda would become the parents to 11 more children over the years.

1823



In The News September, Joseph Smith is visited by the Angel Moroni, who tells him of the gold plates buried in the near-by Hill Cumorah, and that he will be allowed to translate them if he remains worthy. Joseph begins meeting with the Angel Moroni at the hill on an annual basis. The hill is shown at left in a photo around the turn of the 20th century.

Barney Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry In March, James and Mary Newberry's sixth child, Hannah, born in Ohio.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell This year, William Twitchell buys 320 acres of land in Meigs County, Ohio, at Bedford.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris About this year, George is put out among the farmers to work. Morris family continues in Cheshire, England.

Brown Chews continue in Bedfordshire, England.

Asay In February, Joseph Asay born to successful business parents Isaac and Phoebe in Wrightstown, N.J. Pedricks continue in New Jersey.

Fletcher In January, Esther B. Wright is born in Middlesex County, Massachussetts, to Asa and Bathsheba Wright, parents of at least eight children.

Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

1824

Barney Barneys continue in southwest Ohio. Deborah Riffle also continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell January, William Twitchell sells 80 acres of his land to Ephraim. William marries Anna Davis.

March, Ephraim Twitchell marries Phebe Knight in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

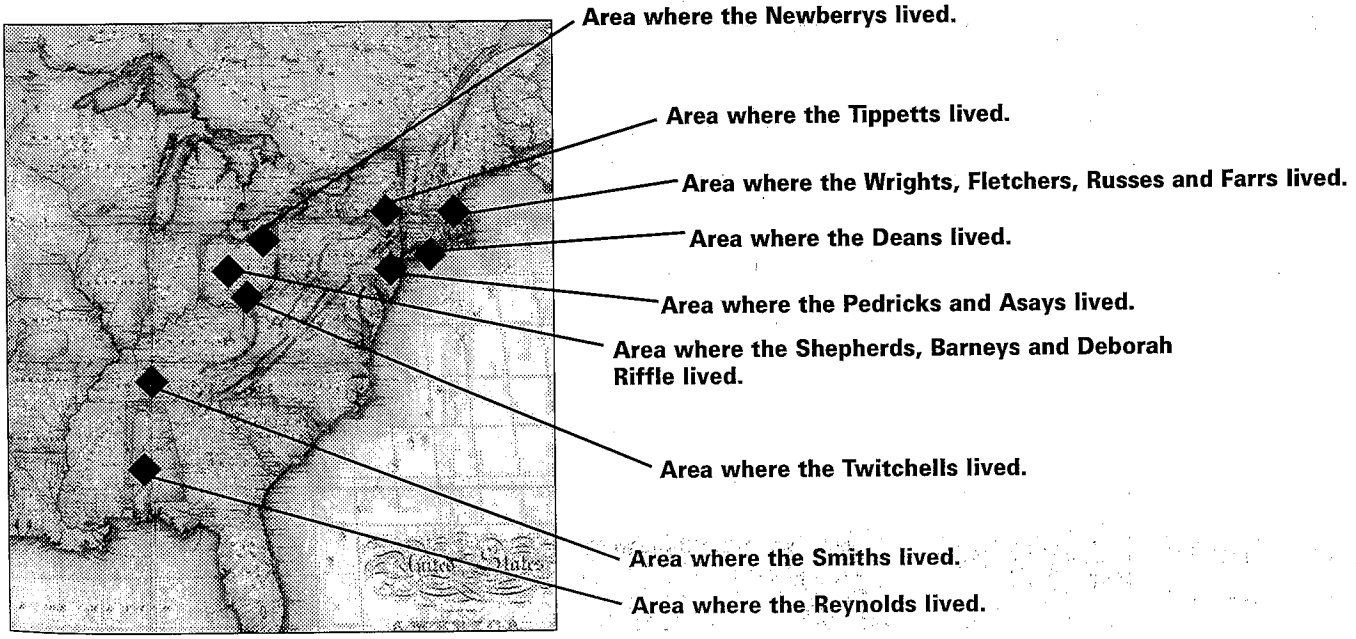
Morris Morris family continues in Cheshire, England.

Brown Chews continue in Bedfordshire, England.

Asay Asays continue in Wrightstown, N.J. Pedricks also continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.



1825

In The News This year, the opening of the Erie Canal improves transportation in the great lakes region, allowing people to move more easily between states and conduct business farther from home.

Barney In October, Mercy dies in childbirth in southwestern Ohio. Four of her eight children live to adulthood.

In November, Charles and his oldest sons proceed with plans to open a farm in Lake Fork, Illinois, 14 miles north of Springfield. The younger children remain with his deceased wife's relatives in Ohio.

Deborah Riffle continues in Ohio.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell In January, Ephraim and Phebe's first child, Anciel Twitchell, is born in Meigs County, Ohio.

In August, Sarah Twitchell Reeder (?), mother of Ephraim and William Twitchell, dies of a stroke.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown In October, Francis Brown is born to William and Mary Anne Brown in Bedfordshire, England. Chews continue in Bedfordshire, England.

Asay Asays continue in Wrightstown, N.J. Pedricks also continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

1826

Barney In September, Charles gathers his remaining children from relatives and prepares to return to his Illinois land. He marries 18-year-old Deborah Riffle as he's leaving Ohio — she was without any immediate family and wanted to leave town and move west, so they essentially had someone marry them as they were on their way out of town.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

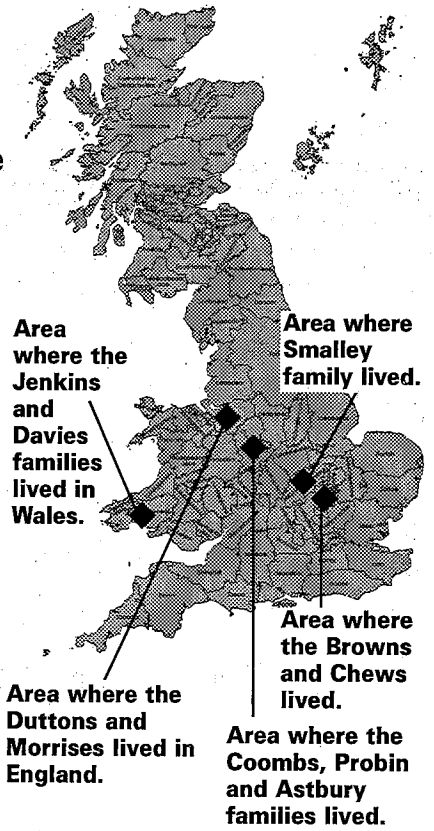
Beard In January, Caroline Beard is born to Christian and Margaret Beard in Washington County, Virginia. She is the third of eight children.

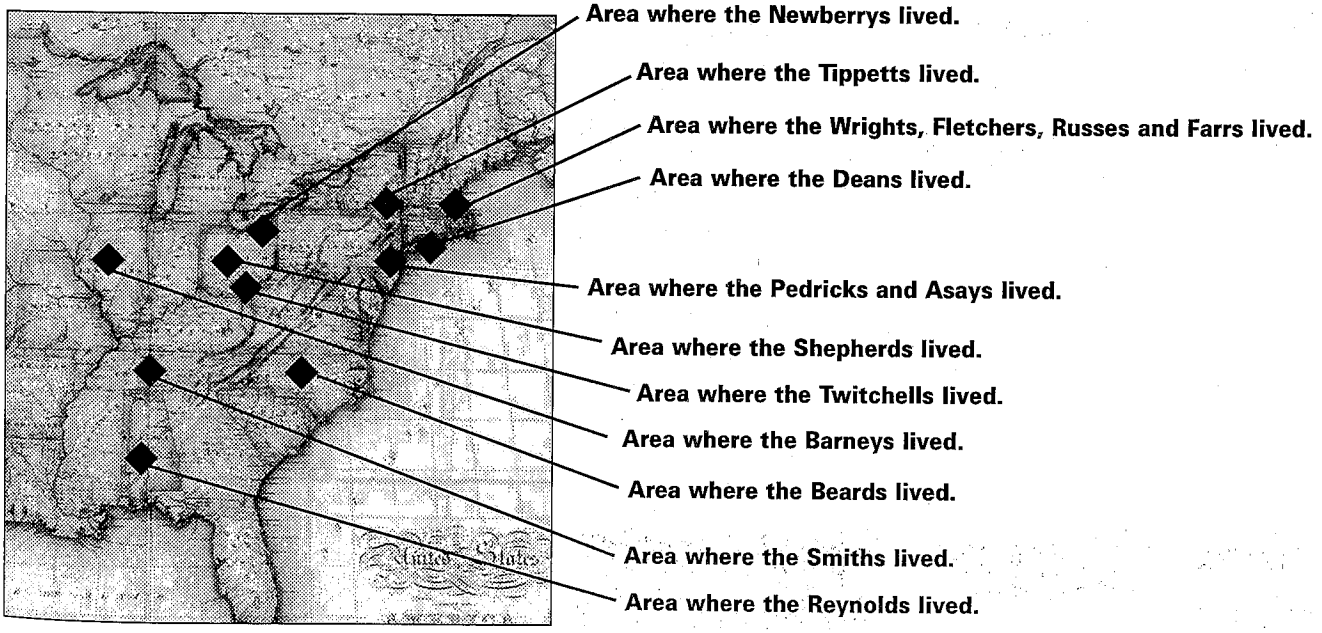
This year, Joseph Tippetts dies in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.





Brown Browns continue in Bedfordshire, England. Chews continue in Bedfordshire, England.

Asay Asays continue in Wrightstown, N.J. Pedricks also continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

Phoebe Asay

Isaac Asay

Hill In October, Jane Smalley is born to Robert and Sarah Smalley in North Hampton, England.

1827

In The News September, Joseph Smith obtains the gold plates from the Angel Moroni at the Hill Cumorah in New York, and begins translating the Book of Mormon.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Samuel Raymond's whereabouts unknown. Deans continue in Long Island, New York.

Farr Russes and Farrs continue in Massachussetts.

Twitchell Twitchells continue in Meigs County, Ohio.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Beards continue in Washington County, Virginia.

Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns continue in Bedfordshire, England. Chews continue in Bedfordshire, England.

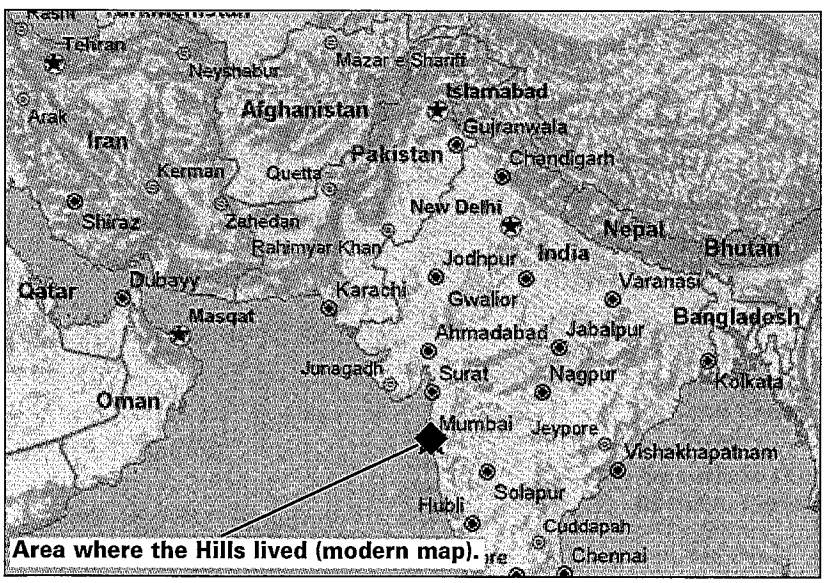
Asay Asays continue in Wrightstown, N.J. Pedricks also continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

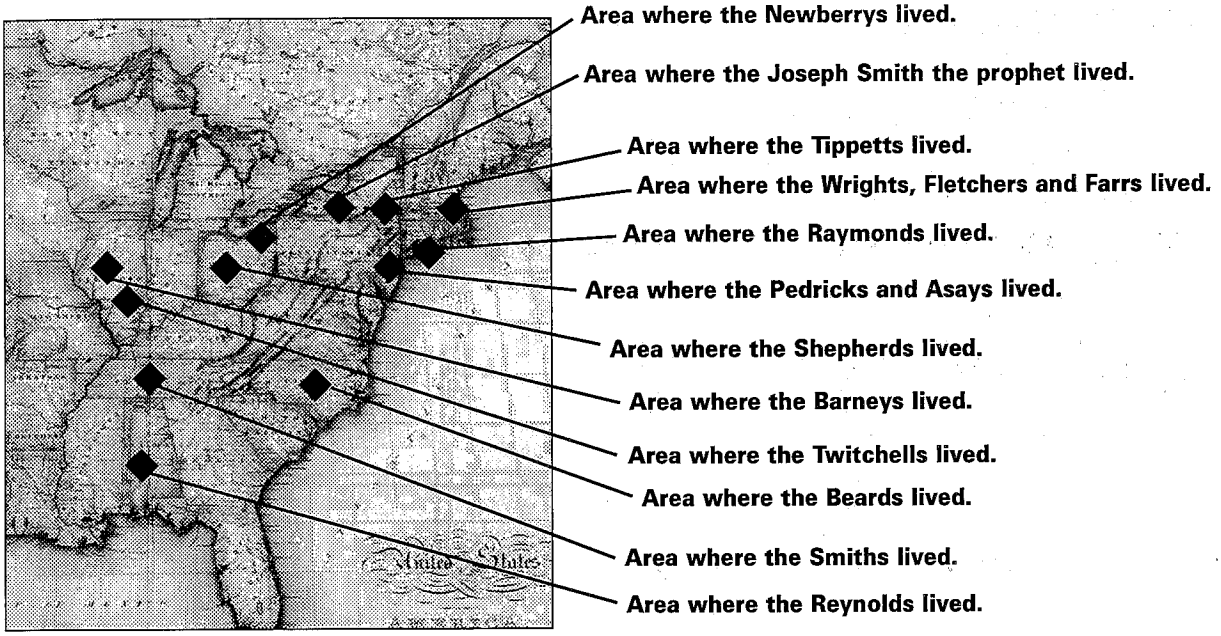
Hill In August, James Hill (Jr.) is born to James (Sr.) and Ann Hill in Bombay (Mumbai in the modern era), India, where James (Sr.) appears to have been involved in Britain's military during the opium trade years and the wars that ensued.

Smalleys continue in North Hampton, England.



Area where the Hills lived (modern map).

1828



Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond About this year, Samuel marries Elizabeth Dean at Long Island, New York (?)

Farr In July, Elbridge Farr and Sarah Russ marry in Berkshire, Massachussetts.

Twitchell In February, Ephraim Twitchell sells his Ohio land back to William. He and Phebe move with their two children to Illinois.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

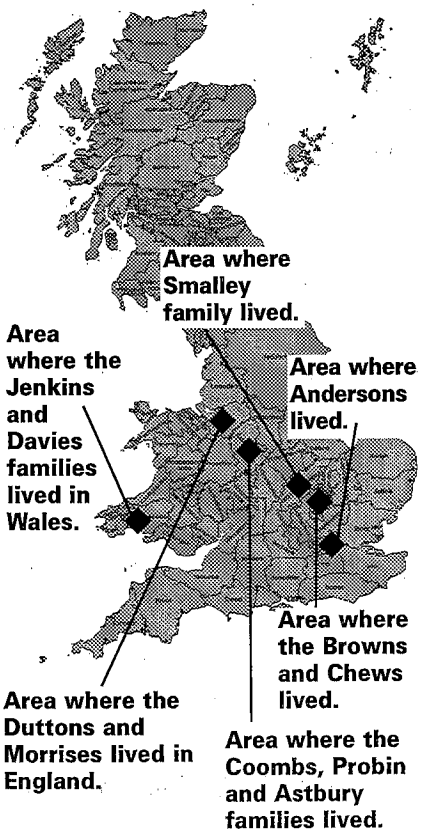
Beard Beards continue in Washington County, Virginia. Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.



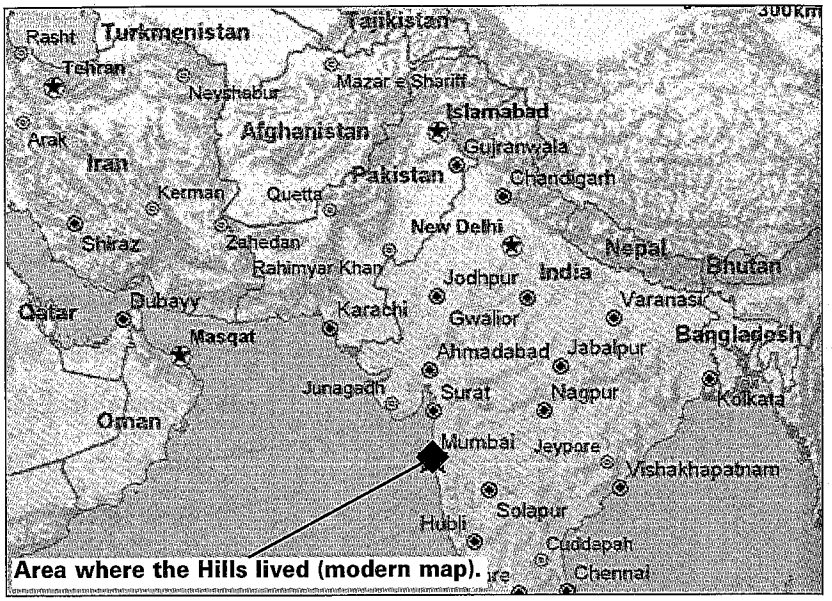
Asay Asays and Pedricks continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes In May, Lydia Anderson born to Thomas and Annie Anderson in Middlesex, England.



Area where the Hills lived (modern map).

1829

In The News June, The translation of the Book of Mormon is completed and witnesses are allowed to view the gold plates, some of whom are also visited by the Angel Moroni.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Berkshire, Massachussetts.

Twitchell Twitchells continue in Illinois.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Beards continue in Washington County, Virginia. Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher Wrights and Fletchers continue in Middlesex County, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes In March, Thomas Haynes born to William and Charlotte Haynes in Surrey, England.

Andersons continue in Middlesex, England.

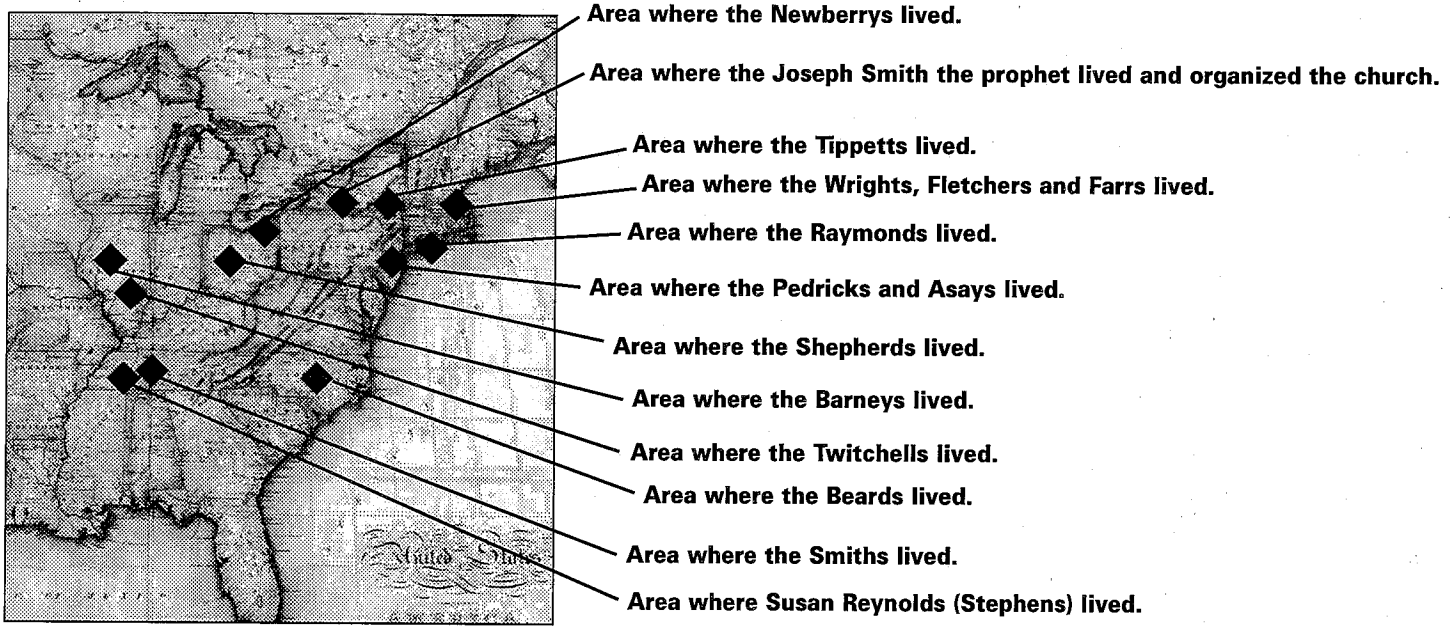
1830

In The News

April, The LDS church is organized in Fayette, New York.

September, First missionaries sent to teach the gospel to the Indians.

December, The LDS church is commanded to gather to Ohio.



Barney Barneys continue in Illinois.

Smith About this year, James and Margaret's last child is born. Smiths continue in Smith County, Tennessee.

About this year, Susan Reynolds marries William Stephens of Gibson, Tennessee.

Newberry Newberrys continue in Ohio.

Raymond Raymonds continue at Long Island, New York.

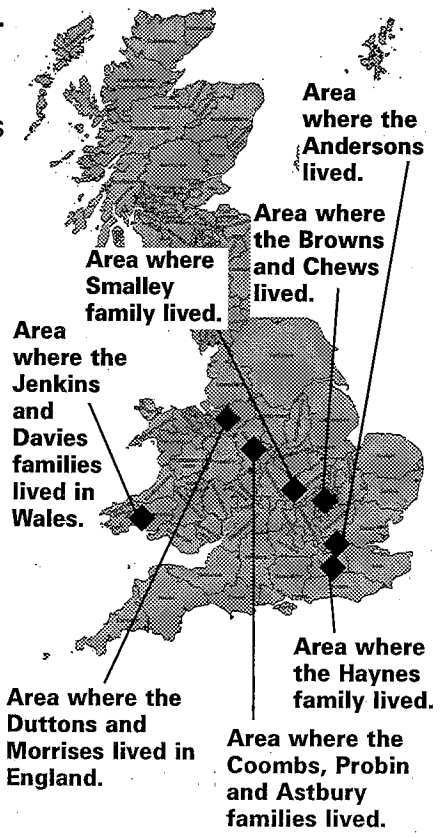
Farr Farrs continue in Berkshire, Massachussetts.

Twitchell This year, Ephraim Twitchell's family is listed in the Schuyler County, Illinois, census.

Dutton Duttons continue in Cheshire, England. Probins continue in Staffordshire, England.

Beard Beards continue in Washington County, Virginia. Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.



Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

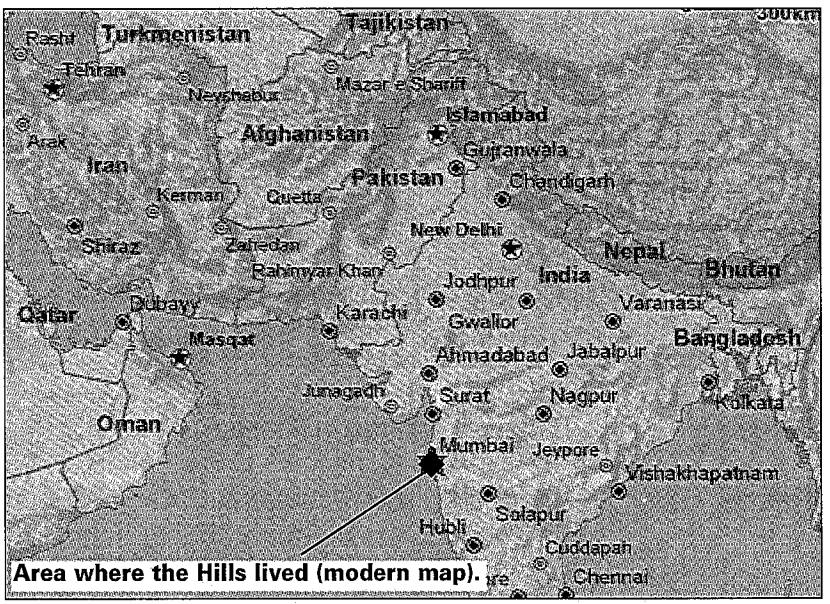
Fletcher About this year, Wrights move to town of Westford, Massachussetts where Fletchers live.

Shepherd In October, Martha Bryant born in Posey, Indiana (some sources say 1829). None of her history is known at this time, but she will eventually join the church and meet up with Moses Shepherd in 1847. Another future wife of Moses Shepherd, Eliza Adamson, is also living in Indiana.

Shepherds continue in Clinton County, Ohio.

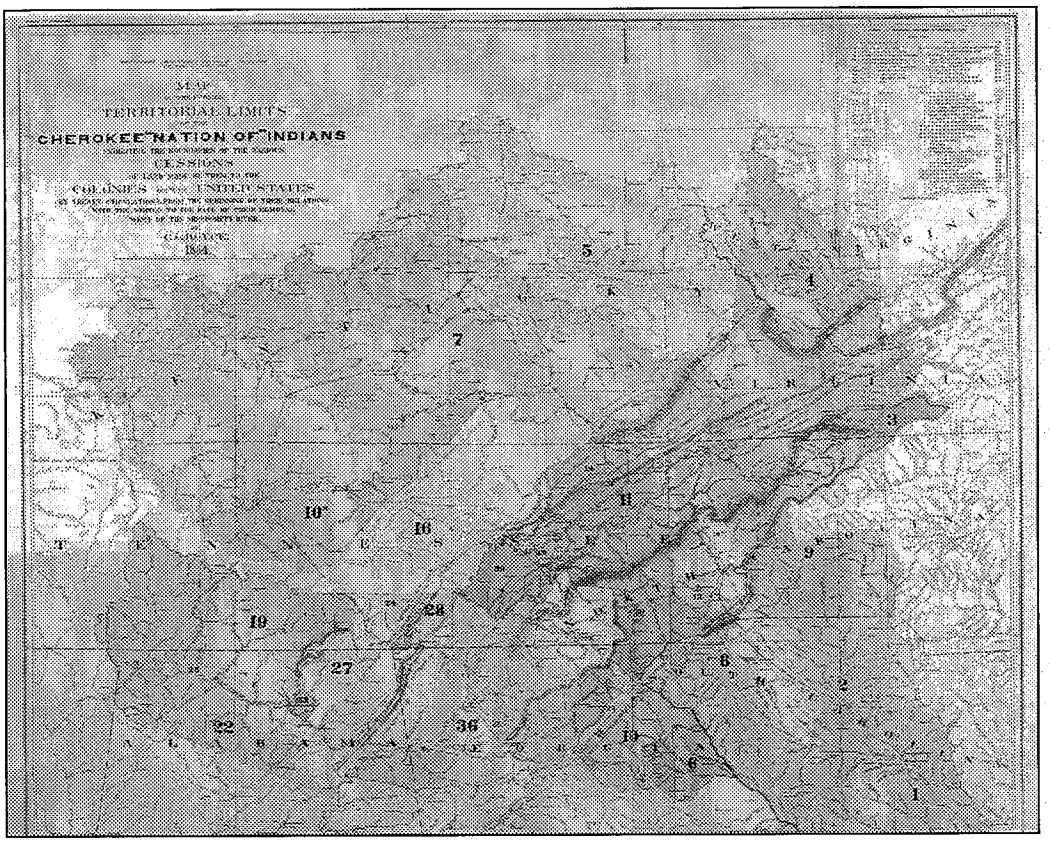
Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.



Area where the Hills lived (modern map).

1831



The heavier shaded regions in the map at left indicate lands in the southern states where the Cherokee Nation had been given control, only to have it taken away from them as The United States continued its expansion.

In The News Beginning this year, and lasting through the decade, the Trail of Tears marks the forced removal of southern states Indians from their homes for relocation to Oklahoma.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry This year, James Newberry is baptized into the LDS church at Kirtland, Ohio, by Edson Fuller.

Raymond In February, Samuel and Elizabeth Raymond's first child, Julia, born at Long Island, N.Y.

Farr Farrs continue in Berkshire, Massachussetts.

Twitchell In May, Ephraim buys land in McDonough County, Illinois.

Dutton About this year, James Dutton and Sarah Probin marry, probably in Cheshire, England.

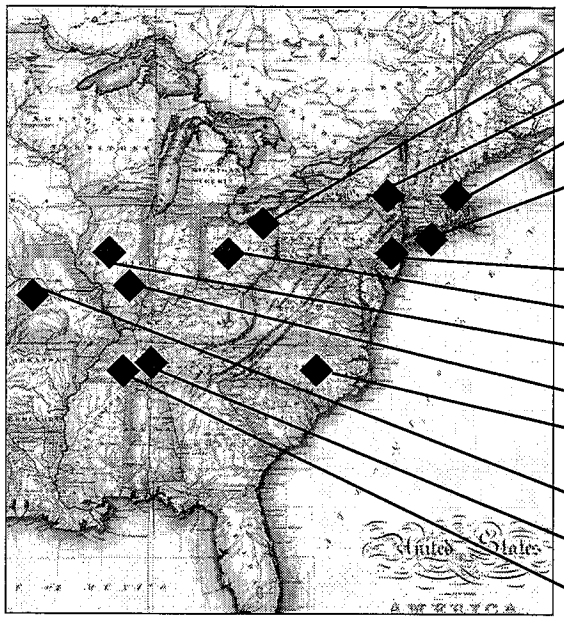
Beard Beards continue in Washington County, Virginia. Tippetts family continues in New York.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris	About this year, George Morris gains renown throughout the region in Cheshire, England after taking a stand against an oppressive employer and punching him in the face as repayment for his own abuses. He takes a series of jobs that prove ruinous to his health, and his hearing in particular.
Brown	Browns and Chews continue in Bedfordshire, England.
Asay	Asays and Pedricks continue in New Jersey.
Fletcher	Wrights and Fletchers continue in Westford, Massachussetts.
Shepherd	Shepherds continue in Clinton County, Ohio. Adamsons continue in Wayne County, Indiana.
Hill	Hills continue in Bombay, India. Smalleys continue in North Hampton, England.
Haynes	Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1832



Area where the LDS church was headquartered.

Area where the Tippetts lived.

Area where the Wrights, Fletchers and Farrs lived.

Area where the Raymonds lived.

Area where the Pedricks and Asays lived.

Area where the Shepherds lived.

Area where the Barneys lived.

Area where the Twitchells lived.

Area where the Beards lived.

Area where the Newberrys moved to from Ohio.

Area where the Smiths lived.

Area where Susan Reynolds (Stephens) lived.

Barney In March, Benjamin is fourth child, first son born to Charles and Deborah's new family in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry In June, James and Mary's daughter Sally is baptized into LDS church at Kirtland, Ohio.

In August, James and Mary Newberry's last child is born in Ohio.

In the fall, the Newberry family moves to Jackson County, Missouri, according to the call of the prophet Joseph.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Berkshire, Massachussetts.

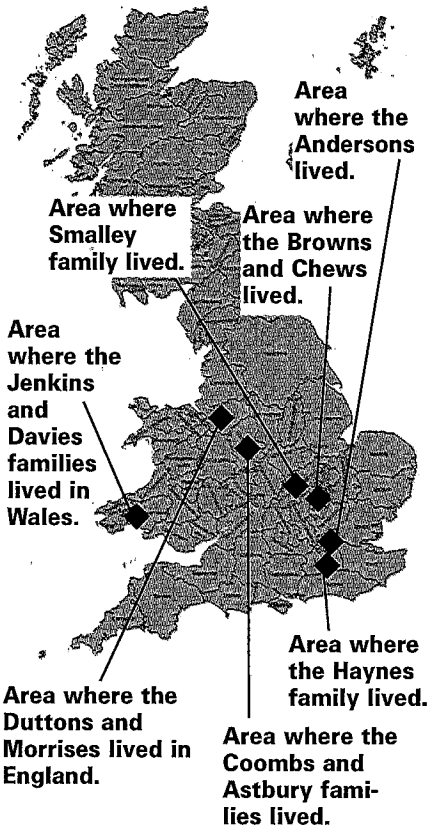
Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard This year, Alvah Tippetts and his mother's family are baptized into the LDS church. About this time Alvah marries his cousin Abigail but she apparently dies in childbirth. The Beards continue in Washington County, Virginia.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.



Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

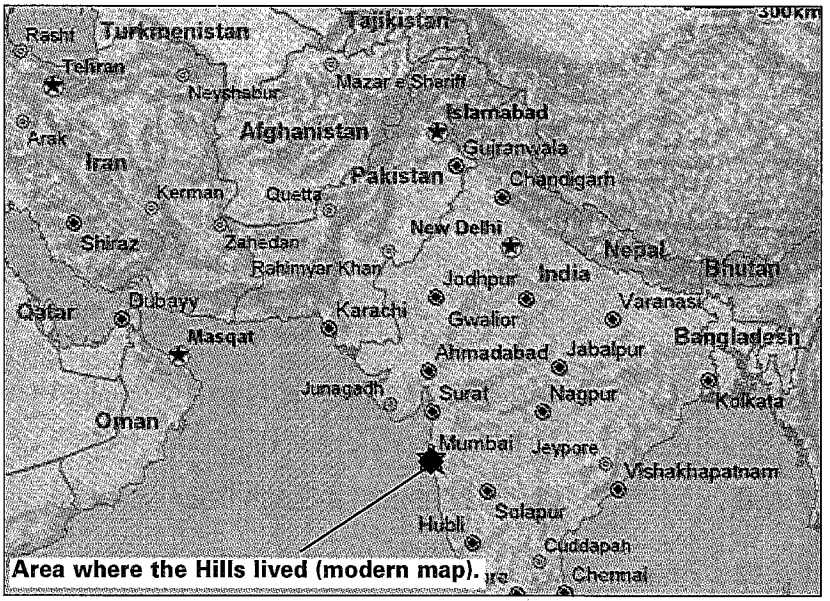
Asay Asays and Pedricks continue in New Jersey.

Fletcher Wrights and Fletchers continue in Westford, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio. Adamsons continue in Wayne County, Indiana.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

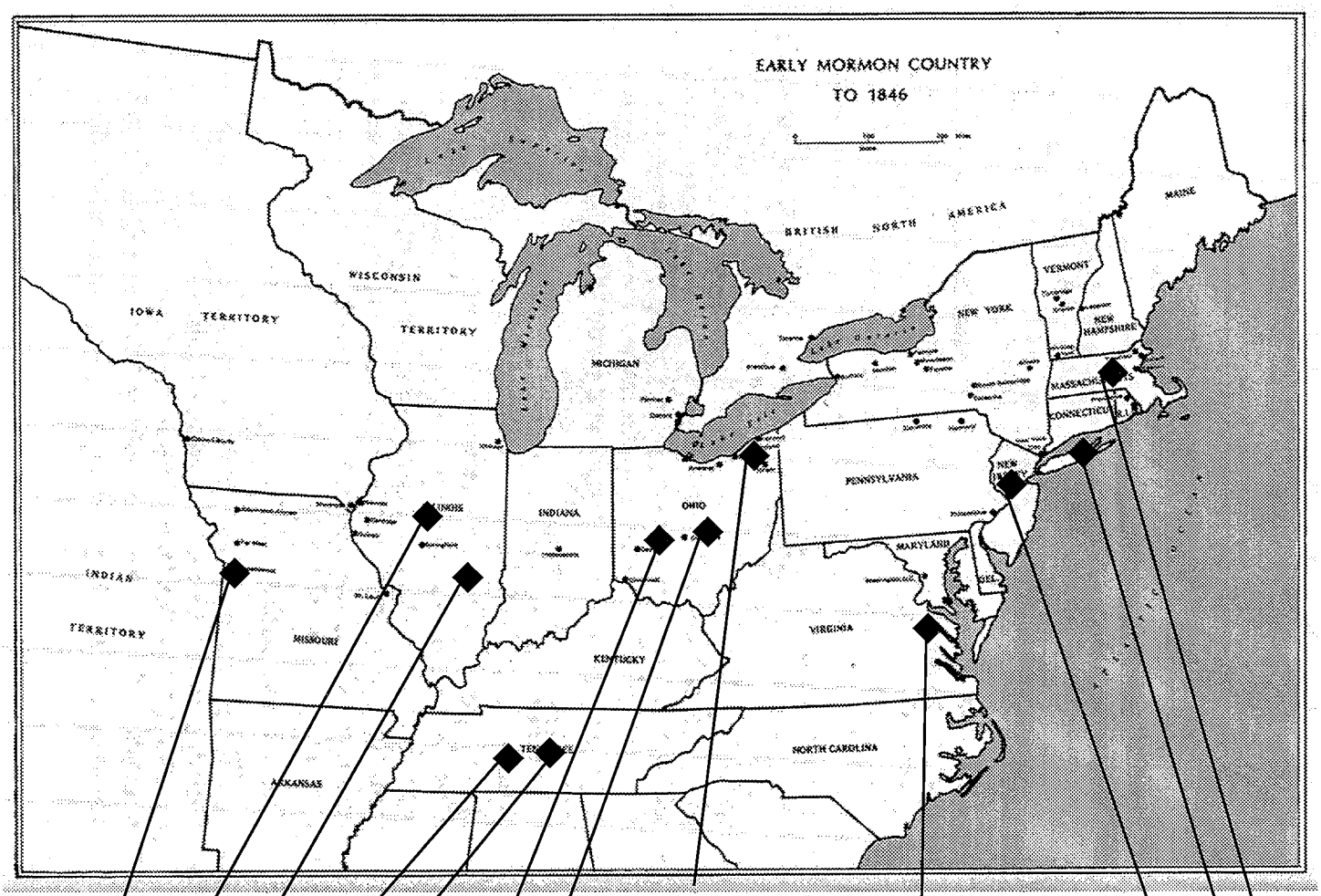
Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.



Area where the Hills lived (modern map).

1833

In The News November, In Jackson County, Missouri, the members of the LDS church are driven by mobs from their homes. Most end up as refugees in nearby Clay County, where they are taken in by sympathetic Missourians. Others are scattered in some of the other nearby counties.



Barney Barneys continue in Illinois.

Smith Smiths and Susan Reynolds (Stephens) continue in Tennessee.

Newberry This year, the Newberrys are among the saints driven out of Jackson County, Missouri, by mobs and end up in Clay County, where James and his family live at three locations receiving the (initial) kindness of the Missourians.

Raymond Raymonds continue at Long Island, N.Y.

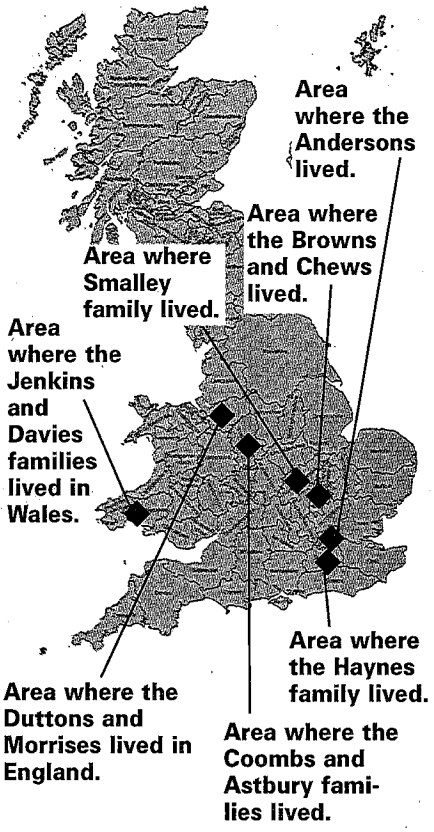
Farr About this year, Farr family moves to Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Washington County, Virginia.

About this time, Alvah Tippetts and his family are called to help settle Jackson County, Missouri, for the LDS church, although this would be about the time LDS settlement in Jackson County was breaking up.



Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

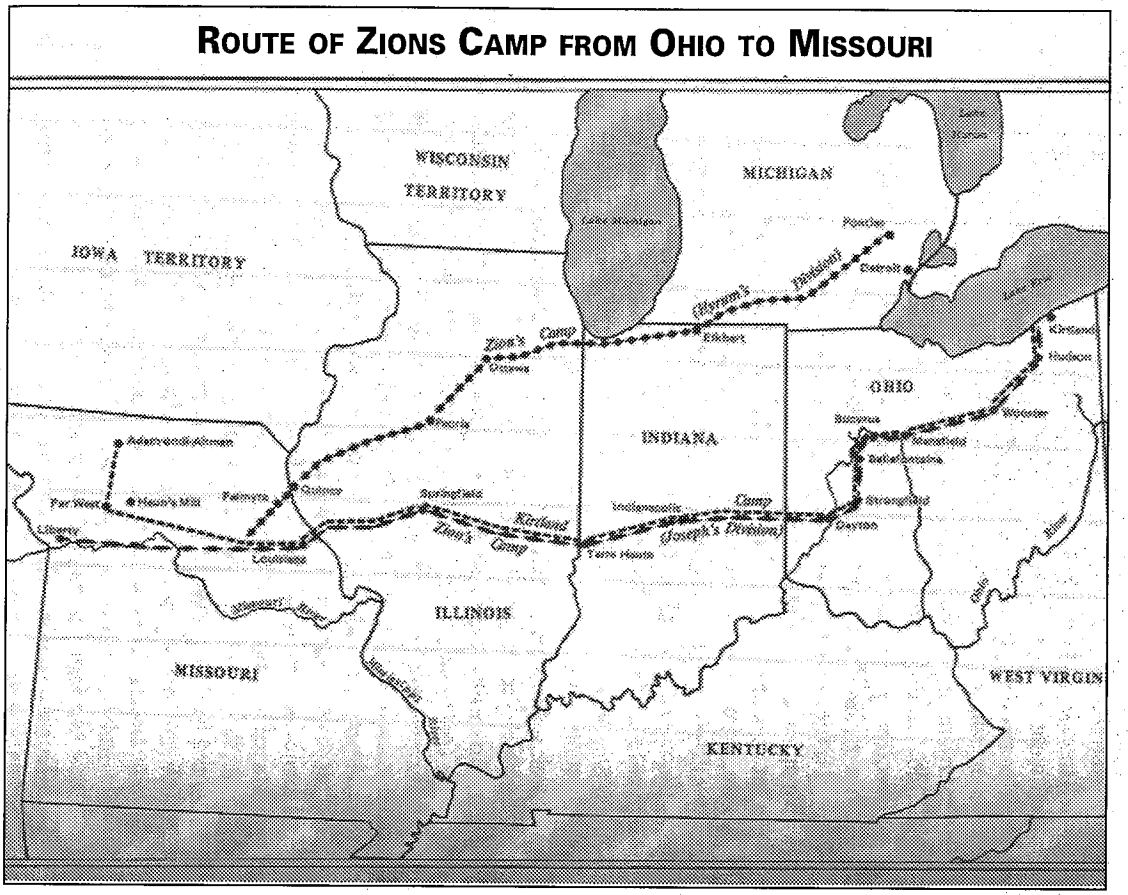
Fletcher Wrights and Fletchers continue in Westford, Massachussetts.

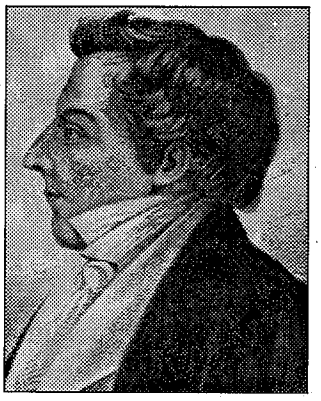
Shepherd Shepherds continue in Clinton County, Ohio.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1834





Joseph Smith

Hyrum Smith

In The News May, Joseph and Hyrum Smith lead different contingents of saints in the overland trek of Zion's Camp to Missouri in an effort to aid and defend members of the LDS church who were refugees in the land.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Clay County, Missouri.

Raymond Raymonds continue at Long Island, N.Y.

Farr In January, Ruth is the fourth child born to Elbridge and Sarah Farr, in Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Washington County, Virginia.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher About this time, Francis Fletcher is a member of "the Orthodox Church," where he teaches Sunday School and assists the choir. Wrights and Fletchers continue in Westford, Massachussetts.

Shepherd Shepherds continue in Clinton County, Ohio. Adamsons continue in Wayne County, Indiana.

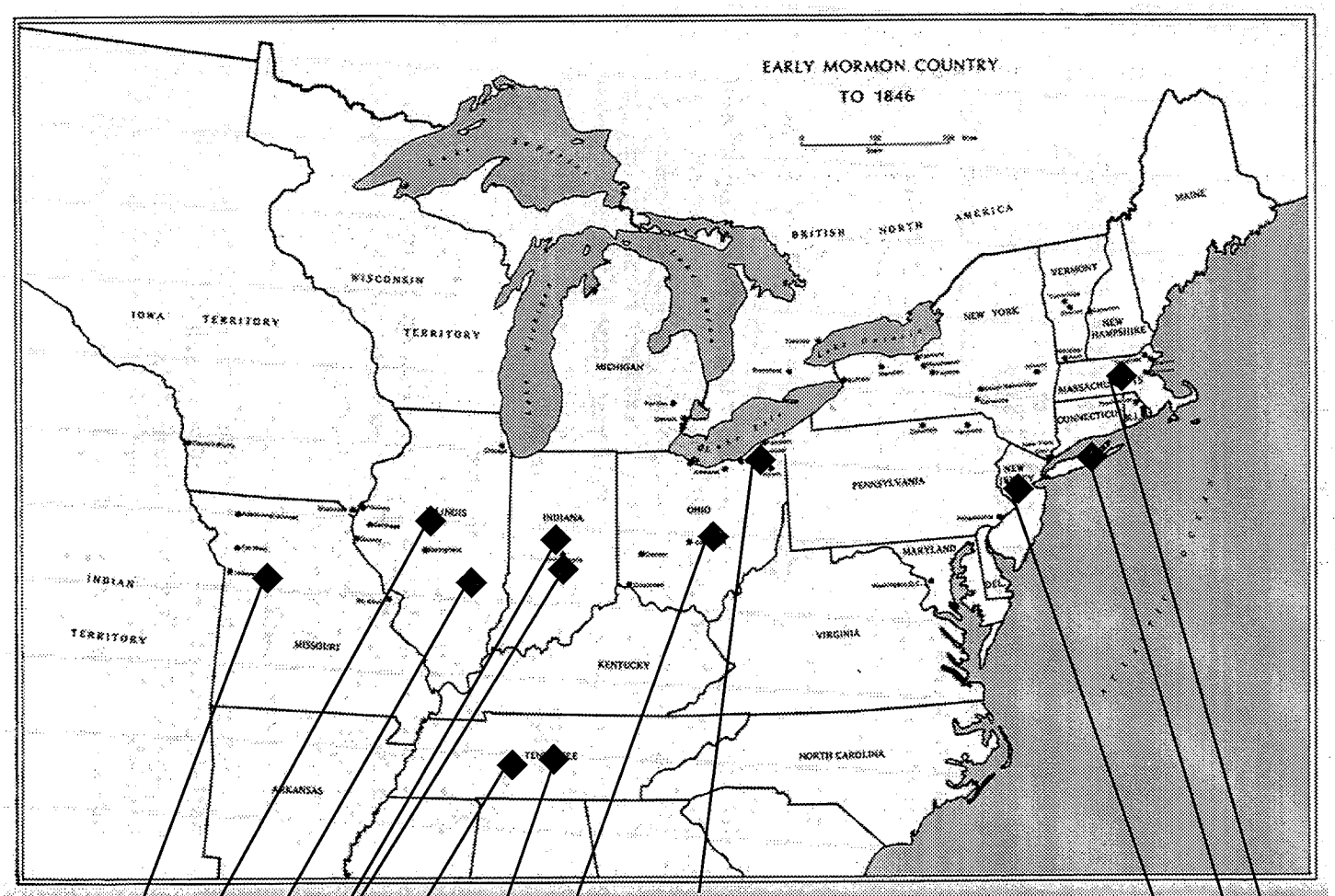
Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1835

In The News February, The quorums of the 12 apostles and the Seventies are organized in Kirtland, Ohio.

August, The Doctrine and Covenants are accepted as scripture by the LDS church.



LDS church headquarters.

Area where the Farrs lived.

Area where the Smiths lived.

Area where the Pedricks and Asays lived.

Area where Susan Reynolds (Stephens) lived.

Area where the Raymonds lived.

Area where the Wrights and Fletchers lived.

Area where the Beards and Shepherds lived.

Area where the Twitchells lived.

Area where the Barneys lived.

Area where the Newberrys and Tippetts lived.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Clay County, Missouri.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard This year, Christian and Margaret Beard move family to Clinton County, Indiana.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

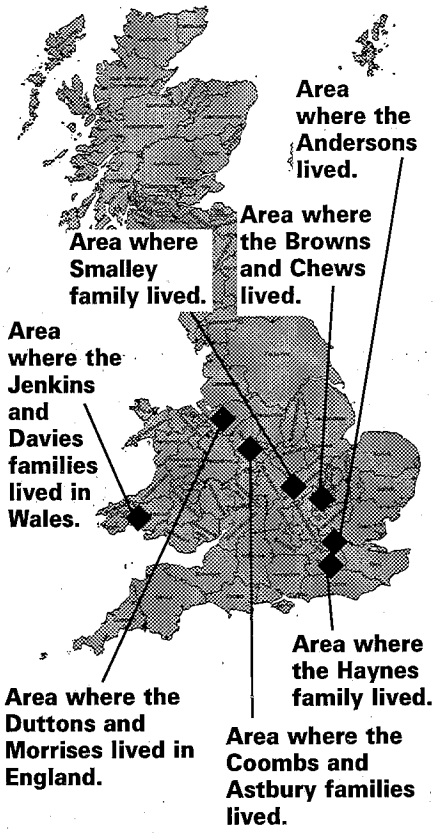
Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher Wrights and Fletchers continue in Massachussetts.

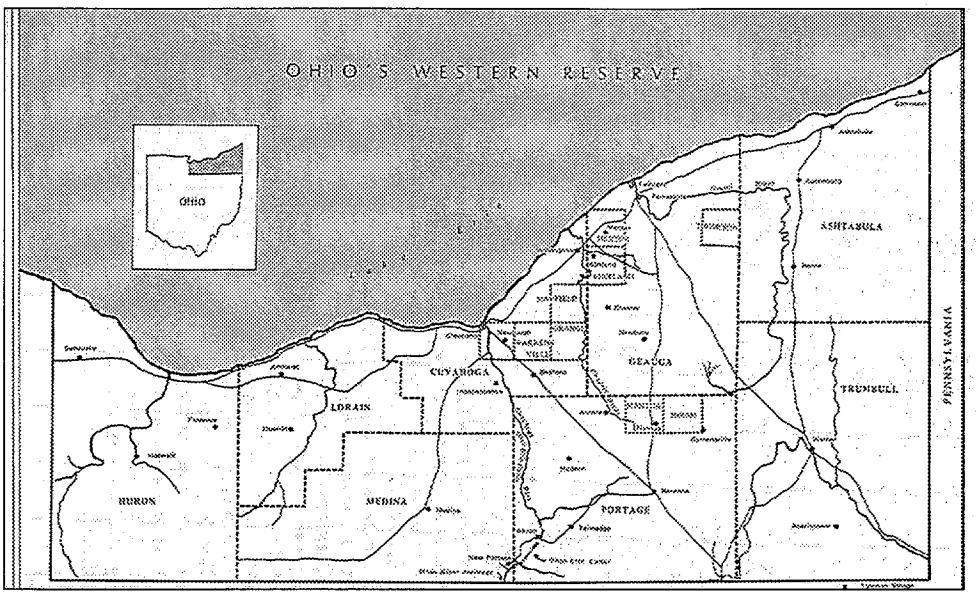


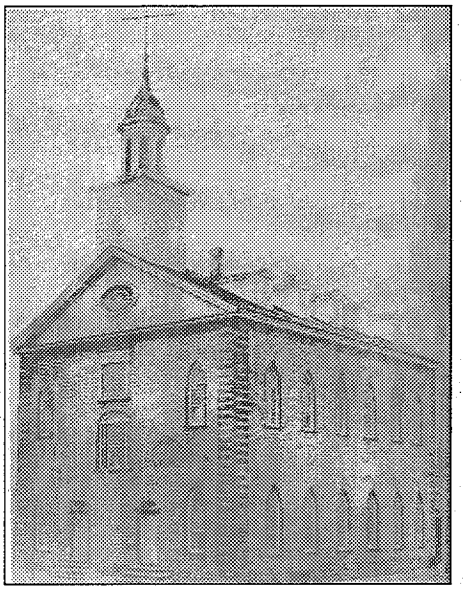
Shepherd About this year, Shepherd family moves to Delaware County, Indiana, where Peter and Rhoda homestead land. Adamsons continue in Wayne County, Indiana.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1836





The map shows the Kirtland, Ohio area during the time the church was headquartered there. At right is the Kirtland temple.

In The News

February-March, In Texas, the Alamo falls as Mexican general Santa Ana overwhelms a much smaller force of American expansionists that had settled in the area, some with hopes of claiming the land for America, others with hopes of establishing their own independent Republic.

March, In Kirtland, Ohio, the LDS church dedicates its first temple.

Barney Barneys continue in Illinois.

Smith In March, Thomas Smith marries Mary Ann Ross in Smith County, Tennessee.

Newberry This year, with the goodwill of the Missourians in Clay County wearing thin, the Newberrys are among the saints who move to a largely undeveloped portion of Missouri and establish Caldwell County as part of a deal with the state to develop that unsettled area.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Clinton County, Indiana.

Coombs Coombs and Astbury (or Astubary) families continue in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown	Browns and Chews continue in Bedfordshire, England.
Asay	Asays and Pedricks continue in New Jersey.
Fletcher	Wrights and Fletchers continue in Massachussetts.
Shepherd	Shepherds continue in Delaware County, Indiana.
Hill	Hills continue in Bombay, India. Smalleys continue in North Hampton, England.
Haynes	Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1837

In The News March, The United States recognizes the Republic of Texas, which sets the stage for conflict with Mexico. Mexico had claimed the territory, but following the fall of the Alamo the Texans had rallied and defeated Mexican general Santa Ana, claiming the territory for themselves.

July, Heber C. Kimball leads a group of six other LDS missionaries in Liverpool, England. They are the church's first missionaries to travel overseas.

Barney Barneys continue in Illinois.

Smith Smiths continue in Smith County, Tennessee.

Newberry Newberrys continue in Caldwell County.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Clinton County, Indiana.

Coombs In August, George Coombs and Eliza Astbury/Astubary marry in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher Wrights and Fletchers continue in Massachussetts.

Shepherd Shepherds continue in Delaware County, Indiana. Adamsons continue in Wayne County, Indiana.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1838

In The News November-December, Following a series of skirmishes with the Missouri mob-militia Joseph Smith, Hyrum and other leaders of the LDS church surrender and are imprisoned in Liberty Jail in Clay County, Missouri.

Barney Barneys continue in Illinois.

Smith In January, Mary Ann dies in childbirth. Stories about her death differ, one saying that Thomas was away from home when Mary Ann delivered and he came back to find them both deceased, another says Mary Ann left Thomas with a 4-month-old child when she died, and that the child later died as well.

Newberry November, James sends a report of the massacre at Haun's Mill in Caldwell County to Joseph Smith, who was being held as a prisoner by the mob-militia at Far West at the time.

Raymond This year, Julia Raymond tells her parents about a man in the village who predicts a disease will claim the lives of many of the village children and that a strange religion would be preached in the community.

Farr Farrs continue in Medina County, Ohio.

Twitchell Twitchells continue in McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Clinton County, Indiana.

Coombs Coombs family continues in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris Morris family continues in Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

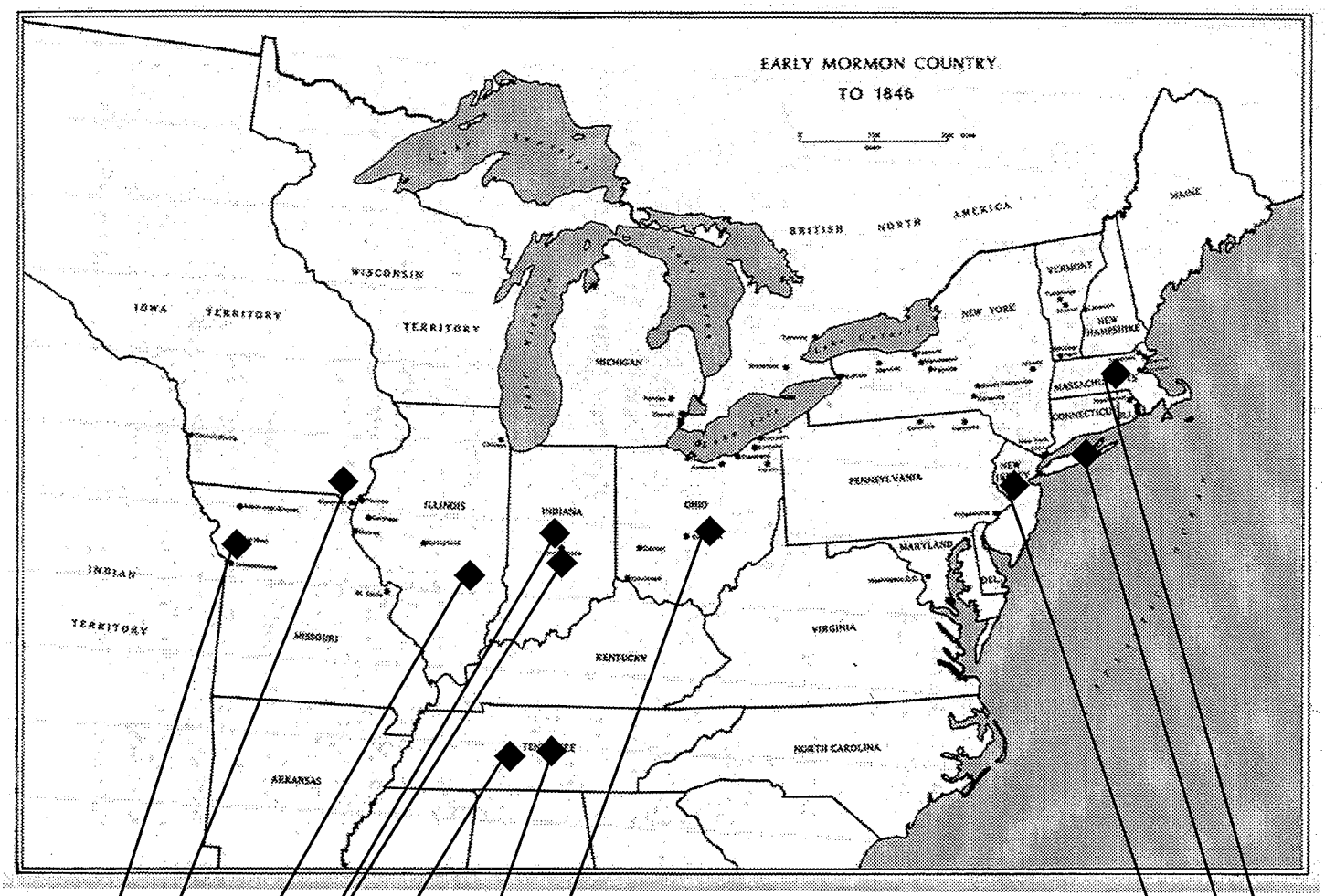
Fletcher Wrights and Fletchers continue in Massachussetts.

Shepherd Shepherds continue in Delaware County, Indiana. Adamsons continue in Wayne County, Indiana.

Hill Hills continue in Bombay, India. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1839



Barney In June, Charles moves his family to Henry County in southeastern Iowa territory, passing through Carthage, Illinois, on the way. Charles' oldest sons from his first marriage preceded him there.

This year, Charles' oldest son Luther joins the LDS church, which was removing from Missouri persecutions to Illinois.

Smith Smiths and Susan Reynolds (Stephens) continue in Tennessee.

Newberry In January, James Newberry is mentioned in the History of the Church as being at Far West, Missouri, where he was appointed among the 11 men to serve on the "Committee on

removal," superintending the saints as they sought to flee Missouri in response to the governor's extermination order, which approved killing any Latter-day Saint who did not leave the state.

April, according to the History of the Church: "This morning Elder (Heber C.) Kimball warned the Committee (on removal, of which James was a member) to wind up their affairs and be off, or their lives would be taken." Mob atrocities took place "in the presence of Elias Smith ... and others of the committee. The brethren gathered up what they could and left Far West in one hour; and the mob stayed until they left, then plundered thousands of dollars worth of property which had been left by the exiled brethren and sisters to help the poor remove."

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Medina County, Ohio.

Twitchell In July, Phebe Twitchell's parents, Silas and Eunice Knight, die on the same day in Meigs County, Ohio, and are buried together. Phebe later receives $100 from the estate.

In September, Ephraim and Phebe's son Orrin Twitchell is born into a family with five living siblings at McDonough County, Illinois.

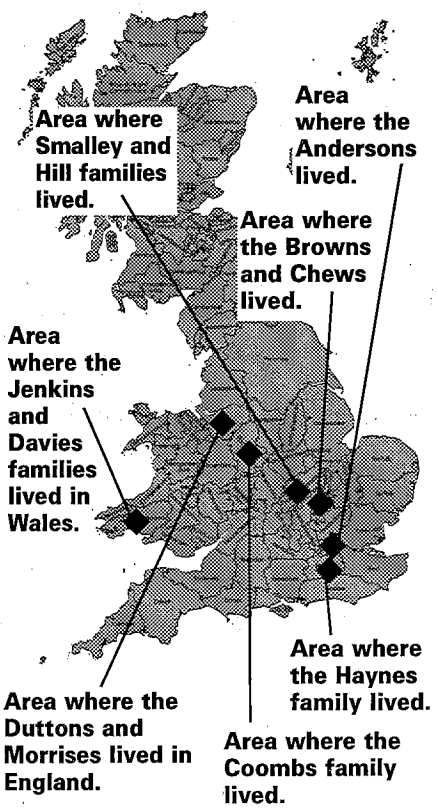
Dutton In May, James (Jr.) Dutton is second child born to James (Sr.) and Sarah in Cheshire, England.

Beard Beards continue in Clinton County, Indiana.

Coombs Coombs family continues in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Wales.

Morris In October, Elizabeth Morris dies. George tends the children until his father Joseph, who had been working away from the family, arrives to take over.



Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher In July, Francis Fletcher, 20, and Esther Wright, 16, marry in Westford, Massachussetts. Francis is a stonecutter by trade.

Shepherd In May, Peter Shepherd dies. Rhoda sells their property to pay the debts, leaving herself and 10 children without a home.

About this year, Rhoda Shepherd and her younger children move to Boone County, Indiana, where her father lives. Moses and his older brothers remain in Delaware County.

Hill In July, James (Sr.) dies in Afghanistan, possibly in battle. Ann leaves India and takes the family back to England. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

1840

Barney From May to June, Charles' second son Lewis baptized. Charles and Deborah baptized around this same time, exact date unknown, while living in Iowa Territory.

Smith This year, Thomas runs the Mississippi River from Tennessee to New Orleans for a living. LDS missionaries first preach to the Smith family.

Newberry This year, Hannah Newberry is baptized. The Newberrys, having fled Missouri, are either with the saints in Illinois or on Indian land in Iowa.

Raymond Raymonds continue at Long Island, N.Y.

Farr Farrs continue in Medina County, Ohio.

Twitchell Twitchells continue at McDonough County, Illinois.

Dutton Duttons continue in Cheshire, England.

Beard Beards continue in Clinton County, Indiana.

Coombs Coombs family continues in Staffordshire, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris In January, George Morris marries Jane Higginbotham, who, with her sister, is an orphan at Cheshire, England.

Brown Browns and Chews continue in Bedfordshire, England.

Asay Asays and Pedricks continue in New Jersey.

Fletcher In May, Francis and Esther Fletcher's first child born in Westford, Massachussetts. Francis is a stonecutter by trade.

Shepherd In March, Moses Shepherd marries Eliza Adamson, a widow's daughter. They buy a farm and settle down in Delaware County, Indiana.

In December, Moses and Eliza's first child born.

Adamsons continue in Wayne County, Indiana.

Hill Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

1841

Asay In July, Joseph and Sarah elope to Philadelphia, Penn., when parents disapprove of their plans for marriage.

Barney In March, Charles moves family to Nauvoo, Illinois.

Beard Beards continue in Clinton County, Indiana.

Brown Browns and Chews continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr In May, Elbridge and Sarah's seventh child born in Medina County, Ohio.

Fletcher Fletchers continue in Westford, Massachussetts.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

Hill Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Jenkins Jenkins and Davies families continue in Carmarthenshire, Wales.

Morris In January, George and Jane Morris' first and only child is born in Cheshire, England. The baby's name is also Jane.

In March, George attends a meeting held by LDS missionaries and takes an interest in their message.

In April, George's wife Jane Morris dies.

In June, George Morris is baptized in Lankanshire (?), England.

In September, George is ordained the the Aaronic priesthood and begins preaching.

In October, George Morris' baby Jane dies.

Newberry About this year, James Newberry gets his patriarchal blessing from Hyrum Smith. He is declared to be of Manasseh's lineage, which usually suggested a person's ethnic origins and lends credence to the idea that James was dark-skinned, probably an Indian.

Plowman In July, Mary Christine Olsen is born to Ole and Karen Olsen or Poulsen at Kipper, Ripper or Pipper Island, Denmark. Mary's name is written in some accounts as Maren Christeen, etc., and one descendant believes she was born June 27, 1840, at Ovtrup, Thistead, Denmark.

Raymond In the winter, scarlet fever claims the lives of many of the village's children at Long Island.

Shepherd About this year, Rhoda Shepherd obtains land in Illinois based on Peter's service record from the War of 1812. One of Moses' older brothers joins back up with Rhoda and the family there.

Smith In January, James and Thomas Smith baptized members of the LDS church in Gibson County, Tennessee, by Zachariah Wilson.

Twitchell Twitchells continue at McDonough County, Illinois.

1842

In The News March, Joseph Smith first organizes the women's Relief Society in Nauvoo, Illinois.

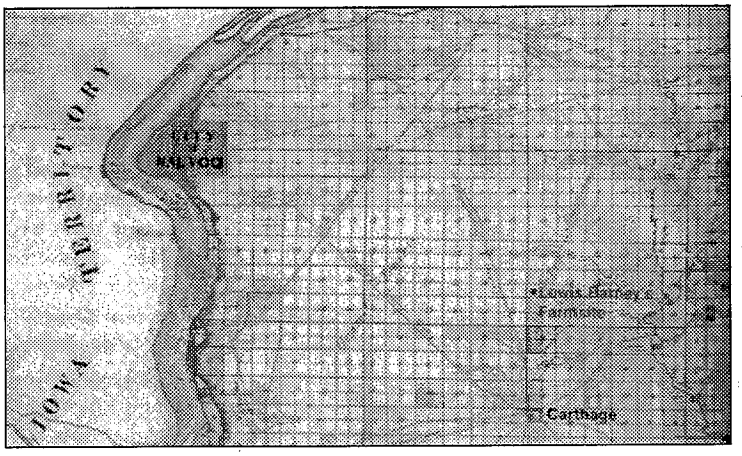
Asay In July, first child born to Joseph and Sarah in Philadelphia.

Barney In the spring, Charles' and Lewis' families move to farms near Carthage.

Beard About this year, Alvah Tippetts is called on a mission to Indiana, where Beard family lives.

Brown Browns and Chews continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.



Lewis Barney's farm near Carthage. Charles Barney's farm was also nearby.

Dutton Duttons continue in Cheshire, England.

Farr About this time, the children enjoy visiting grandfather Hezekiah Russ, so he may have joined the Farrs in Ohio.

Fletcher In July, Francis and Esther join the LDS church. They are baptized in Westford, Massachussetts, by Isaac Butterfield. They join the Lowell Branch centered eight miles away.

In September, Francis Fletcher is ordained a teacher.

In October 1842, Francis is ordained an elder at a conference in Salem, Massachussetts.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

Hill Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Jenkins In May, James Jenkins marries Elizabeth Davies in Glamorganshire, southern Wales.

Morris In February, George starts for Liverpool with plans to emigrate to America to join the saints in Illinois. Along the way, he meets with and baptizes one brother and a sister who express interest in the gospel. He sets sail on the ship Hope. (See ship notes on following pages.)

In April, George Morris arrives at Nauvoo, Illinois. He suffers an illness that nearly kills him and he is attended to by the women of the church while his dead wife awaits.

Newberry In February or December, according to family histories, Mary Newberry dies in Nauvoo. A descendant would place a tombstone for her in 2003 that lists her death as occurring on Nov. 20.

Plowman Mary Olsen continues in Denmark.

Raymond In the spring, LDS missionaries arrive in the Long Island, N.Y., village, causing a stir. Elizabeth Raymond is soon baptized and Samuel is baptized later. The family begins suffering persecutions because of their conversion.

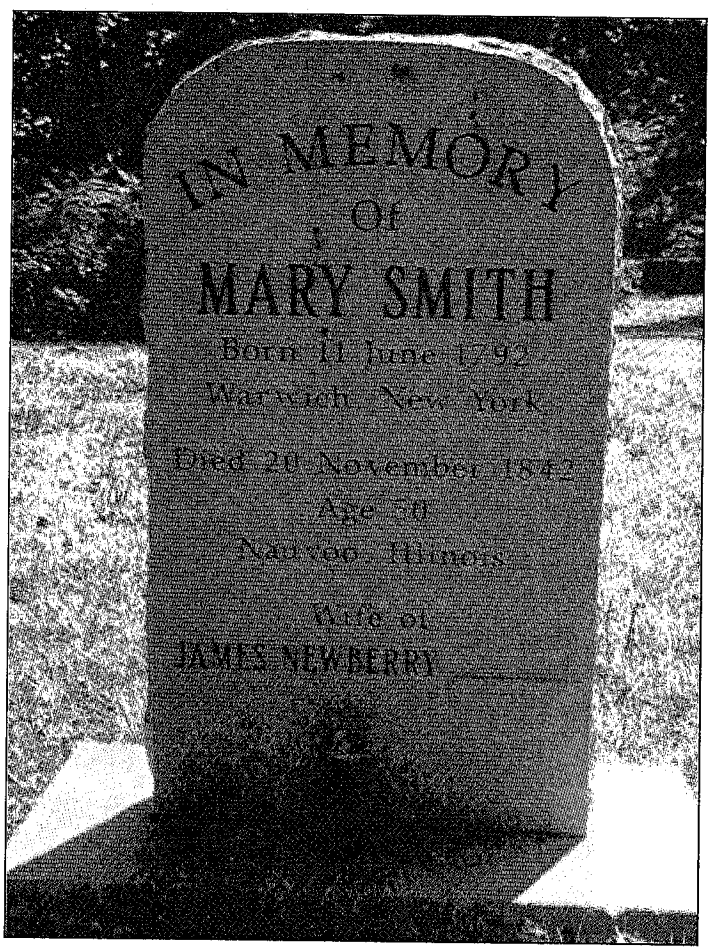
Shepherd Shepherds continue in Delaware County, Indiana.

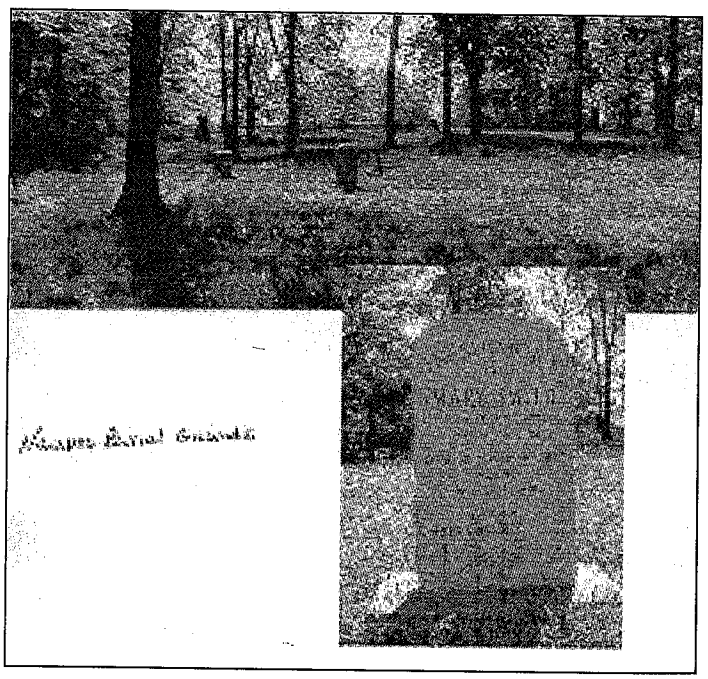
Smith In May, Thomas Smith marries Sarah Boren in Tennessee. She also joins the LDS church.

During this year, the Smiths suffer some of the persecution directed against members of the LDS church. According to family history, an armed stranger arrives at the Smith home on horseback one day, asking if they are Mormons. They answer the door armed as well. The stranger tells them to prepare to join the exodus of the saints to Nauvoo, and they leave with a few hours' notice. Two of James' sons, reluctant to go, leave the family en route and return to Tennessee.

Twitchell In May, Ephraim and Phebe Twitchell's child Joshua is born in Illinois. This is probably about the time when an incident occurs recorded in family history that says Ephraim was away from home and "his wife was confined to bed with a new baby (when) the renegades came, but did not kill any of them. They carried them into an orchard close by and left them." Motive is unknown. Or it could be that this occurred when Amanda was born in 1844 at Nauvoo amid religious and civil strife.

In July, the Twitchells join the LDS church.





A tombstone for Mary Smith Newberry was placed by a descendant in 2003.

Notes from George Morris' trip to Zion

Ship: Hope
Date of Departure: 5 Feb 1842 **Port of Departure:** Liverpool, England
LDS Immigrants: 270 **Church Leader:** James Burnham
Date of Arrival: 1 Apr 1842 **Port of Arrival:** New Orleans, Louisiana

Notes: "TWELFTH COMPANY — Hope, 270 souls. The ship Hope, Captain Soule, sailed from Liverpool February 5th, 1842, with two hundred and seventy passengers, mostly members of the Church, bound for Nauvoo, via New Orleans. Under date of April 13th, 1842, the following is recorded in the History of Joseph Smith: 'About one hundred and fifty Saints from England, landed in Nauvoo from the steamer Louisa, and about sixty from the steamer Amaranth.' These were undoubtedly a portion of the emigrants who sailed in the Hope."

"Sat. 5. [Feb. 1842] -- The ship Hope sailed from Liverpool for New Orleans with 270 Saints."

Autobiography of George Morris: ... I arrived in Liverpool on the 4th and set sail on the 8th of Feb. 1842 upon the good ship Hope, the captain's name was Saul. The cargo was Saints bound for Zion, 270 in number. So with all these favorable coincidence it might reasonably be expected that we would have prosperous voyage. We had been 9 weeks and 3 days when we landed in New Orleans and had one death on the way. We steamed up the Mississippi on a steamboat called "Louisa," landed in Nauvoo the 13th of April, 1842, and went to work 3 days after landing on the Nauvoo brickyard to make brick for the Nauvoo House. ...

Journal of Richard Rushton: Richard Rushton, silk manufacturer, the second son of James Rushton of Leek, Staffordshire, England, coal merchant, born in the year of our Lord 1780, in May, and was baptized into the Church of Latter-day Saints of Jesus Christ, in the 60 year of his age being in the year of our Lord 1840. ... We arrived safe at Liverpool on Sunday the 30th Jan.1842, and were kindly treated by Mr. Woods at the station house at Liverpool. Seeing that we were strangers he sent one of the porters along with us who found us good lodgings at Mr. Samuel Leecke's 25 Market Court, Key Street. They ... gave us every information where to get all things that we wanted for the voyage, and on Monday we took our passage for the voyage to New Orleans in the ship Hope of Duxbury ... . She got out of dock on Friday 3rd Feb. and she was towed down the river on Saturday morning by a steamboat about 8 miles and on Sunday morning we passed the last land of Ireland. ... Tuesday 7th fine. ... We saw a number of fish called porpoises, and on Wednesday 8th ... we had a strong head wind, and Thursday 9th it blew a strong gale of wind. ... Saturday 11th and Sunday 12 very stormy. ... On Wednesday the 23 Feb. ... Brother Sharpe's child died and was decently buried in the sea. ... Monday morning about 1 o'clock 28 Feb. The wind blew a stiff breeze and we are going at about 10 knots an hour, we have not seen any birds, fish or any ship for several days. ... On Tuesday 1st March a good breeze of wind which carried us about 8 knots an hour. We saw a good deal of moss pass by the vessel today. ... Thursday 3rd March good fair wind and going at about 6 knots an hour. We saw a vessel sailing northeast, saw 2 flying fish today. A child of John Lambert died today. ... Saturday 5th a good wind and going at about 6 knots an hour. We saw many flying fish today. A shark seen today about 6 feet long. We saw a ship bearing northeast. On Sunday the 6th March fine day and going at about 6 knots an hour. We had a good sermon preached by Elder [James] Whitehead which gave (2 tropic birds seen today), great satisfaction and another in the evening by Elder [James] Burnham which seemed to give great satisfaction to all. ... Friday 11th March making but little way today. I saw many flying fish and on board there was a child born about half past 12 o'clock name of Miles to be named John. ... Friday 18th we saw the Island of Abaca. This morning several ships and many large birds like cranes. We are going at about 8 knots an hour. In the afternoon we saw the Island of Bahama. Saturday 19th passed the Hen & Chickens Rock about 8 o'clock this morning and entered the stream of Florida about 10 o'clock saw a vessel coming the same way that we are taking but we left her behind. ... Thursday 24th March a little wind today going at about 5 knots an hour. We saw the same ships today as we saw yesterday. A little ahead of us we saw and heard a whale close to the vessel last night by moonlight. We saw tonight many large fish leap out of the water but don't know the name of them. ... 30 March Wednesday morning the steam boat "Star" arrived and took us in tow about 9 o'clock in the morning and we overtook the "Moscow" about 11 o'clock and took her in tow also and by 12 o'clock in the forenoon she brought us up to the bar, when she left the "Moscow" and towed us over the bar and then returned and fetched the "Moscow" and towed her over the bar, and took us both in tow up the great Mississippi River and when we got up the river some distance on Thursday morning the 31 March we came in sight [of] a most beautiful country diversified with plantations farm house, sugar manufactories, and beautiful cottages &c and wooded on each side of the river and on 1st April we got

to New Orleans and safe and sound and on the second of April we chartered a steam boat named "Louisa" commanded by Captain C. H. Cable to St. Louis. On the 2 April examined by the custom house officers and obliged to enter all our baggage and merchandise. I entered my goods and which was 4-12 ounces silk twist and the boat set off. I had no time to redeem the goods and on Sunday the 3rd April about 11 o'clock in the forenoon we departed from New Orleans up the great Mississippi River. New Orleans is a fine place but all thought of religion is neglected. It was very hot here and great numbers of flies at this time of the year. Almost everything are to be had here. ... and on Monday the 4th April we had great deal of thunder but the country all up the river looked very fruitful and on Tuesday 5th April we came to the town of Pittsburgh on the right hand of the river. Going up we had thunder and lightning in the evening. Wed. 6th April we passed several villages and had very great storm of thunder and lightning. Ran upon Sand Bank, and were obliged to take shelter from the storm. The rain fell very heavy. Provisions here are very dear all along the river. ... Friday the 8th April this morning we saw the Missouri River which was very muddy and many pelicans, wild geese, and ducks. ... Sunday morning 10th April. ... The weather very hot, and in the afternoon we saw the arsenal, and about 4 o'clock we arrived safe at St. Louis and it is a fine place. We stayed here until Tuesday 12th April at noon and then set sail for Nauvoo by the same vessel "Louisa." We changed our English money for American money. We got 5 dollars and 4 1/2 demies for the English sovereign. We came to the town of Alton in the afternoon and passed the mouth of the Missouri River and the water became more clear and in the afternoon it became extremely hot and in the evening we had much thunder and lightning but the scenery was very grand. ... On Wednesday the 13 April we passed the handsome Mary Ann City on the left hand side of the river and we passed the beautiful city of Quincy about 10 o'clock this morning and in the evening we came in sight of the city of Nauvoo and we got safe and sound at my son & daughter's by twilight that evening. ...

CERTIFIED COPY OF AN ENTRY OF MARRIAGE
COPI DILYS O GOFNOD PRIODAS

GIVEN AT THE GENERAL REGISTER OFFICE
RHODDWYD YN Y GENERAL REGISTER OFFIC

Application Number PAS 54097
Rhif y Cais

1842 Marriage solemnized at ~~in~~ the Church in the Parish of Neath in the County of Glamorgan

Columns No.	1 When married.	2 Name and surname.	3 Age.	4 Condition.	5 Rank or profession.	6 Residence at the time of marriage.	7 Father's name and surname.	8 Rank or profession of father.
12	May 4	James Jenkins	Full Age	Bachelor	Labourer	Neyagwr in this Parish	Thomas Jenkins	Labourer
	1842	Elizabeth Bevan	Full Age	Spinster	Servant	Neath in this Parish	Lewis Bevan	Boatman

Married in the Parish Church according to the Rites and Ceremonies of the Church of England by ~~or after~~ by me, John Allen Rector

This marriage was solemnized between us: the Mark of X James Jenkins, the Mark of X Elizabeth Bevan
In the presence of us: the Mark of X Benjamin Jenkins, Philip Bevan

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the Registration District of TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Priodasau yn Nosbarth West Glamorgan

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office the 5th day of March 2004
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan sêl y Swyddfa a enwyd y dydd o fis

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT
GOFAL: MAE YNA DROSEDDAU YN YMWNEUD Â FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AS UN YN EIGH MEDDIANT. © HAWLFRAINT Y GORON

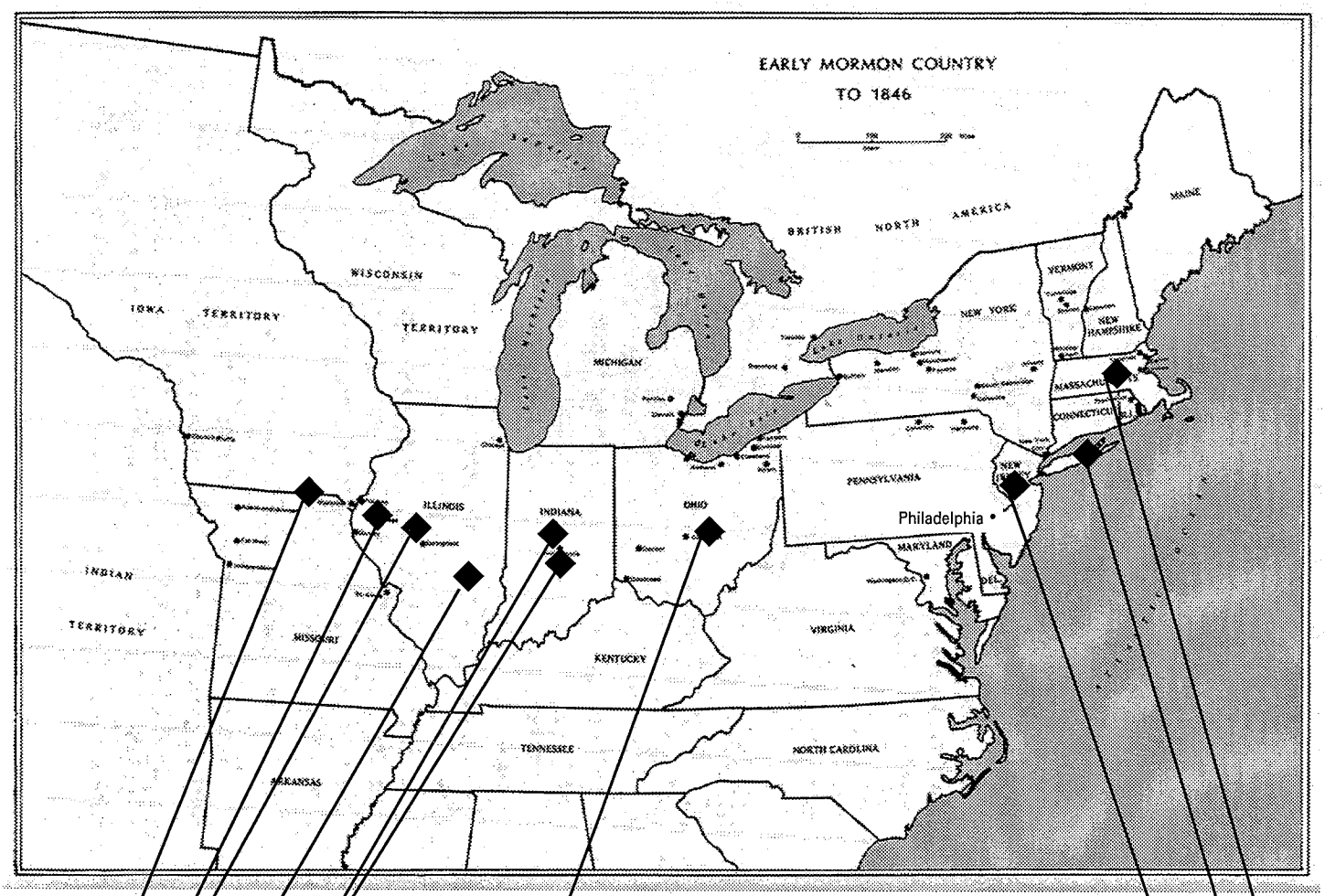
WMXZ 086717

WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.
RHYBUDD: NID YW TYSTYSGRIF YN PROFI PWY YDYCH CHI.

A copy of James and Elizabeth Jenkins' marriage certificate, provided by the General Register Office in Great Britain.

1843

In The News The Oregon Trail opens, furthering the movement West of American adventurers seeking free land.



Area where the Farrs lived.

Area where the Asays lived.

Area where the Raymonds lived.

Area where the Fletchers lived.

Area where the Beards, Tippetts and Shepherds lived.

Area where the Twitchells lived.

Area where the Barney, Morris and Smith families lived.

Area where the Newberrys and Tippetts lived, and where LDS church headquarters were located.

Asay About this year, Joseph and Sarah return to their family in New Jersey (Trenton).

Barney Charles Barney continues to farm near Carthage. His sons farm land or find other occupation in area between Carthage and Nauvoo.

Brown Browns and Chews continue in Bedfordshire, England.

CERTIFIED COPY OF AN ENTRY OF BIRTH
COPI DILYS O GOFNOD GENEDIGAETH

GIVEN AT THE GENERAL REGISTER OFFICE
FE'I RHODDWYD YN Y GENERAL REGISTER OFFICE

Application Number / Rhif y Cais: PAS2005187

REGISTRATION DISTRICT / DOSBARTH COFRESTRU: Llanelly

1843 BIRTH in the Sub-district of / GENEDIGAETH yn Is-ddosbarth: Loughor in the / yn Counties of Camarthen & Glamorgan

Columns:- Colofnau No.	1 When and where born	2 Name, if any	3 Sex	4 Name and surname of father	5 Name, surname and maiden surname of mother	6 Occupation of father	7 Signature, description and residence of informant	8 When registered	9 Signature of registrar	10 Name entered after registration
Rhif	Pryd a lle y ganwyd	Enw os oes un	Rhyw	Enw a chyfenw'r tad	Enw, cyfenw a chyfenw morwynol y fam	Gwaith y tad	Llofnod, disgrifiad a chyfeiriad yr hysbysydd	Pryd y cofrestrwyd	Llofnod y cofrestrydd	Enw a gofnodwyd wedi'r cofrestru
90	Fourth of June 1843 at Longhorsley Llanelly	Jane	Girl	James Jenkins	Elizabeth Jenkins formerly Davies	Labourer	The X Mark of Elizabeth Jenkins Mother Longhorsley Llanelly	Fourth of August 1843	Hy Davies Registrar	

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Genedigaethau yn y Dosbarth a enwyd uchod.

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y Swyddfa a enwyd.

the 20th day of April 2004
y dydd o fis

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WBXZ 141358

Jane Jenkins' birth certificate. Jane was the first child of James and Elizabeth Jenkins. They were living at Llanelly (now spelled Llanelli), Carmarthenshire, Wales at the time.

Beard From summer to fall, Alvah Tippetts baptizes most of the Christian Beard family.

In October, Alvah Tippetts, 34, and Caroline Beard, 17, marry. Alvah also marries Caroline's sister Elizabeth at an unknown time.

Late this year, Tippetts and Beard families move to Nauvoo, Illinois.

Coombs Coombs family continues in Staffordshire, England.

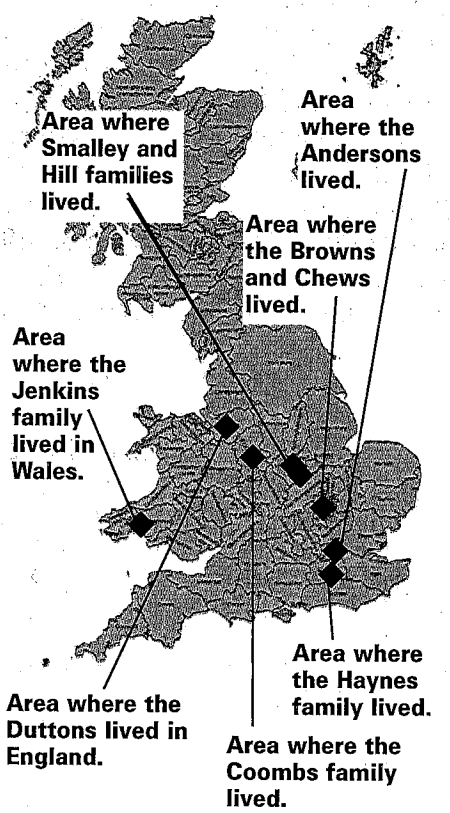
Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Ohio.

Fletcher Fletchers continue in Massachussetts.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

Hill Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.



Jenkins In June, Jane Jenkins is born, the first child of James and Elizabeth Jenkins, in Carmarthenshire, Wales.

Morris

About this year, George, recovered from his illness in Nauvoo, is called on a mission to the Lamanites.

In August, George Morris marries Hannah Newberry, who apparently is a mixed-blood Indian, at Nauvoo.

George and Hannah Morris' wedding photo.

Newberry

In August, Hannah Newberry marries George Morris. <See Morris timeline for continuation>

Plowman

Mary Olsen continues in Denmark.

Raymond

Raymonds continue in Long Island, N.Y.

Shepherd

Shepherds continue in Delaware County, Indiana.

Smith

About this year, James' and Thomas' families arrive in Nauvoo, settling at first on the Iowa side of the border. Later, James and Thomas Smith establish outlying homesteads southeast of Nauvoo, somewhere in the direction of Carthage, Illinois.

Twitchell

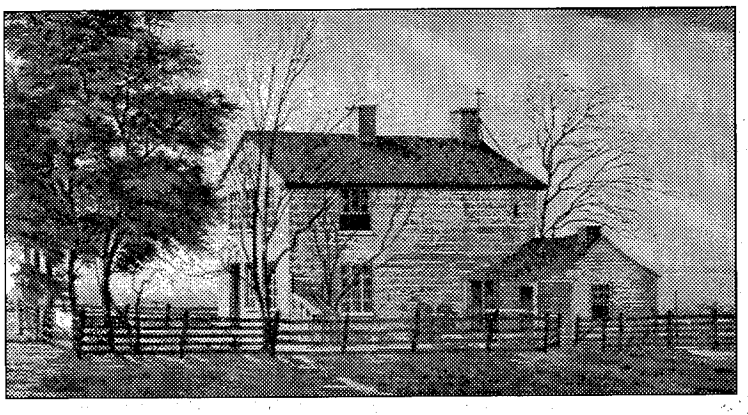
Winter 1843-1844, Illinois is hit by a hard winter with heavy snows.

1844

In The News

In June, LDS church Prophet Joseph Smith is slain in Carthage Jail, along with his brother Hyrum.

In August, Sidney Rigdon claims leadership of the church but the saints unite behind Brigham Young and the apostles after many "see the mantle of the prophet Joseph fall on Brigham," transfiguring him so that he appeared or sounded like Joseph.



Carthage Jail

Asay

Asays continue in New Jersey.

Barney

Barney families continue in Nauvoo area.

Beard

Beard and Tippetts families continue in Nauvoo area.

Brown

In April, Francis Brown and Rachel Chew marry in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

Farrs continue in Ohio.

Fletcher

Fletchers continue in Massachussetts.

Haynes

Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

Hill

Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Jenkins

Jenkins continue in Carmarthenshire, Wales.

Morris

During the summer, George Morris is employed making brick for William Law's company.

In July, George and Hannah's first child, Lavina Morris, is born.

In August, George is in attendance at the meeting to determine the matter of church leadership and is among the many who testify that they saw the mantle of Joseph Smith fall upon Brigham Young so as to make obvious who the heavens favor.

In October, George Morris is called into the 12th quorum of seventies when the seventies are reorganized.

During the winter, George is nearly killed while walking across the frozen Mississippi River when he falls through an air hole and is swept downstream under the ice. After escaping, he walks two miles to home through the bitter cold, suffering the effects of being drenched in the icy water.

Newberry In April, James Newberry appointed to administer to saints in Indiana (mission call) and spread the message of Joseph Smith's candidacy (?) for president of the United States.

Plowman Mary Olsen continues in Denmark.

Raymond Raymonds continue in Long Island, N.Y.

Shepherd Shepherds continue in Delaware County, Indiana.

Smith In August, the Smiths are among those to testify of seeing the prophet Joseph's mantle fall upon Brigham Young when the question of church leadership was being decided.

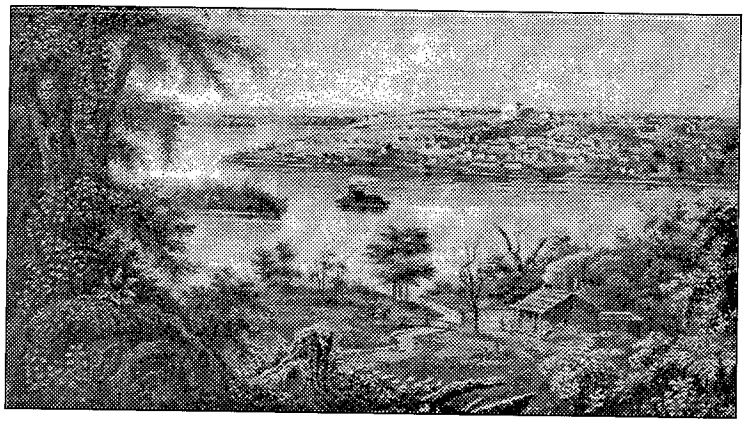
In September, Thomas and Sarah Smith's first child is born at Pigeon Creek, Illinois, near Nauvoo.

Twitchell From spring to summer, the Twitchell family finds itself compelled to leave its home and move to Nauvoo, where they buy farm land. Because Ephraim is unable to sell their land, he buries documents establishing his ownership under the corners of the property in case he is ever able to return and reclaim it. (The timing of this isn't firmly established, so this also may be something that occurred later, perhaps at the exodus from Nauvoo.)

In October, Ephraim and Phebe's son Anciel Twitchell marries Louisa Hitchcock in Nauvoo.

In November, Ephraim and Phebe Twitchell's ninth child, Amanda, is born at Nauvoo.

1845



In The News In September, mobs begin burning outlying settlements around Nauvoo. Brigham Young determines the only course for peace is for the saints to leave Nauvoo and asks the mobs to let them do so unmolested. The saints begin making urgent preparations for evacuation during the winter. At left is a painting of more pleasant times, showing Nauvoo across the Mississippi River.

Asay Asays continue in New Jersey.

Barney In May, Charles, having fallen on hard times or having delivered his property to Joseph Smith (apparently, some of both), boards in Nauvoo House with Smith's widow while Deborah's last of eight children born. Her two oldest daughters had already married at 14 and one grandchild had died at birth.

In September, mobocracy drives Lewis off his property near Carthage. Porter Rockwell kills mob leader Frank Worrell. Nauvoo Legion goes out to protect outlying saints, finds most have fled. They exchange fire with mob in Carthage. Newspaper issues call to arms for non-Mormons. Sheriff puts down mob organization. Legion recovers some of Lewis' crop. He sustains himself and many others through the winter.

Beard This year, Christian Beard dies, probably in or about Nauvoo.

In December, Alvah, Caroline and Elizabeth take out endowments in Nauvoo temple.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Ohio.

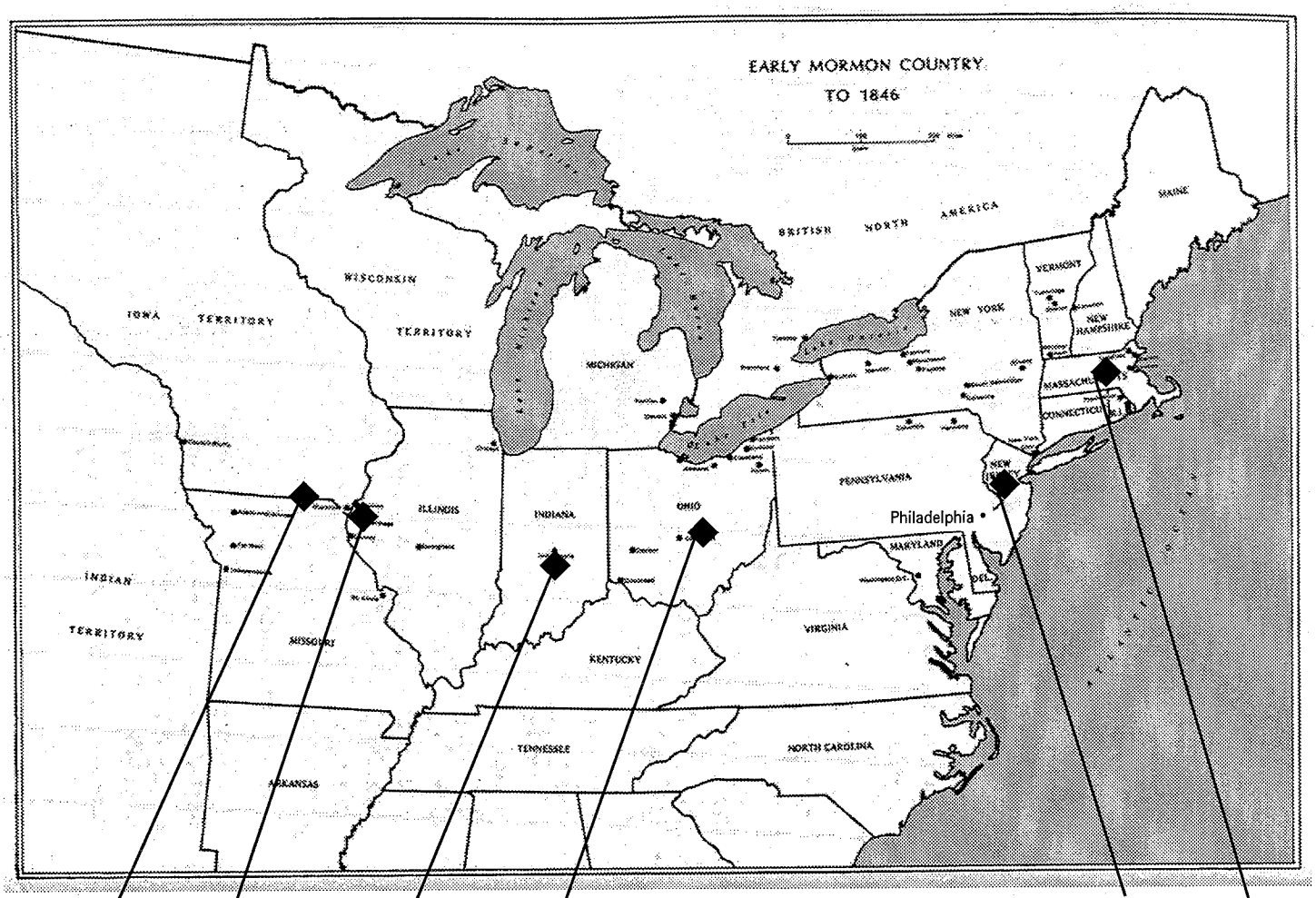
Fletcher Fletchers continue in Massachussetts.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

Hill Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Jenkins In May, John Jenkins is born in Carmarthenshire to James and Elizabeth Jenkins.

Morris George Morris is mustered in the Nauvoo Legion to prevent mobs from entering Nauvoo secretively in the night. George is also on guard at the Nauvoo temple and helps in the pursuit of mobbers who kidnap Brigham Young's cousins (?).



In December, George is still working on the Nauvoo temple when the "Bogus Brigham" arrest is made at the temple — officers ask for Brigham Young, and mistakenly arrest a man who is not Brigham because he chooses not tell them he is someone else. They haul him off to Carthage for trial, only to learn there that they have the wrong man in court, at which point the man is released and and the saints are wise to plans to arrest Brigham Young on trumped up charges.

Newberry In November, James Newberry marries Elizabeth Haskins in Iowa, where most of his children have settled. James also marries Sybil Pulsipher about this time, although she lives apart from his family with Elizabeth and the children would grow up not knowing about their father's foray into polygamy.

Plowman Mary Olsen continues in Denmark.

Raymond About this year, Samuel is called to preside over the branch in Queens County, Long Island, New York.

During the summer, the Raymonds prepare to join the saints in Nauvoo. Samuel is called to help finish building the Nauvoo temple, so he heads toward Illinois alone after visiting his sisters in Connecticut. His sisters tell him he is "lost to the family forever."

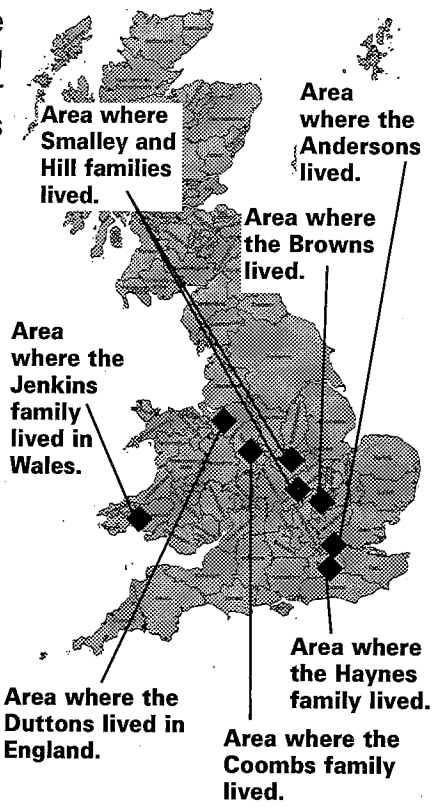
In October, Elizabeth sells her household goods at auction to help provide for her and the children's means to join Samuel in Nauvoo. She bids farewell to her widowed mother.

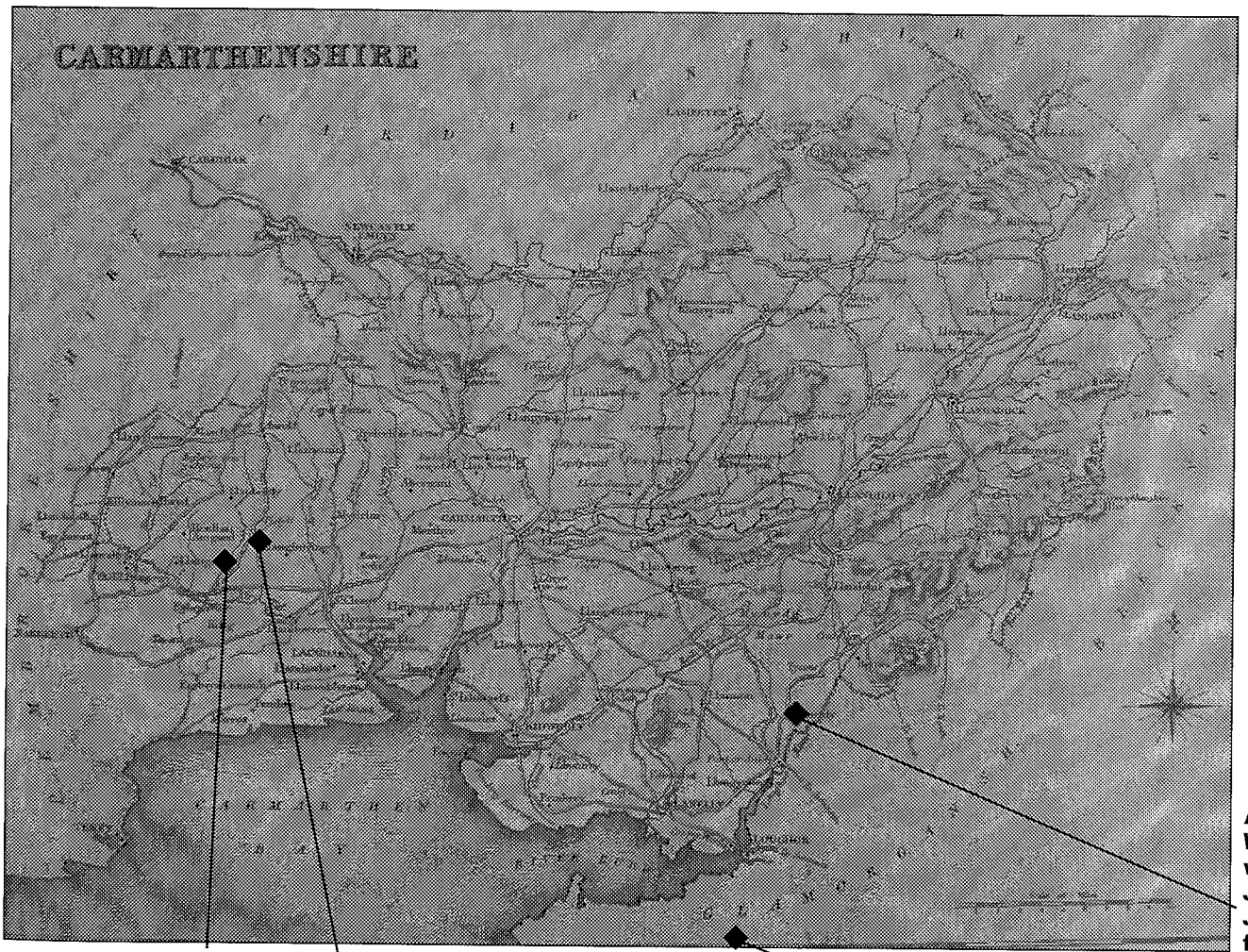
In November, the Raymond family is reunited in Nauvoo.

Shepherd Shepherds continue in Delaware County, Indiana.

Smith Smiths continue in Nauvoo area.

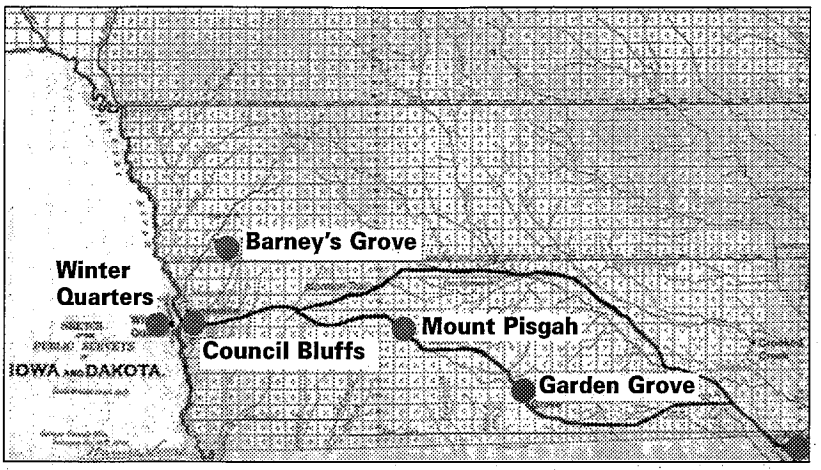
Twitchell Twitchells continue at Nauvoo.





1846

In The News



These are the Mormon emigration trails across Iowa.

February, The first company of LDS saints crosses the frozen Mississippi River, heading for the Rocky Mountains. They camp in Iowa territory, nine miles from Nauvoo, at Sugar Creek, where they wait for Brigham Young's company to arrive later in the month. The initial 400 wagons to leave Nauvoo were those people who were best prepared for a long overland journey, and they traveled in wagons that were loaded down with supplies, making travel slow going, especially over muddy ground.

March, the Mexican-American War begins after those favoring a California republic drive out the last Mexican governor and the United States seeks to take control of Texas and California. Texas had been annexed the previous year.

In April, the saints establish a wayside camp at Garden Grove, Iowa, to help those who would be coming along later.

In May, saints establish temporary camp at Mount Pisgah, Iowa, on Pottawattamie Indian land 172 miles from Nauvoo, where the Mormon Battalion is mustered. Joseph Young, who was the apostle left in authority over the saints who were still at Nauvoo, publicly dedicated the complete Nauvoo temple. Partial and private dedication had taken place during the previous months.

From June to July, saints set up camps at Kanesville and Winter Quarters on the Iowa-Nebraska border, on opposite sides of the river, Nebraska being part of the as-yet "unsettled" Indian territory of the West. Mormon Battalion members depart for the California Territory to assist in the Mexican-American War. Amos Fielding, who returned to Nauvoo to transact business, counted 902 wagons leaving Nauvoo during a three-day period (which helps give an idea of how many people were fleeing Nauvoo).

September, The Battle of Nauvoo begins, as mobs in Illinois determine to drive the remaining Latter-day Saints out of Nauvoo rather than waiting for them to leave on their own. The mob is repeatedly driven back, and residents in Quincy, Illinois finally broker a peace treaty that will allow the saints to depart in peace. However members of the mob then enter Nauvoo in violation of the treaty and immediately drive out everyone professing to be Latter-day Saints.

October, relief wagons from Winter Quarters return to help the "Poor Camp" refugees who were driven out of Nauvoo. The camp is organized and prepared to travel westward to join the saints on Pottawattamie Indian land. A large flock of quail enters the camp and shows no fear of humans, so the Poor Camp members were easily able to catch the quail, which they regarded as a miraculous means of supplying themselves with food.

This year, slave Dred Scott begins a battle for his freedom, claiming that although he had been born and raised in the slave states of the south, he had lived with his "owner" for a few years in a free state, entitling him to obtain his freedom. He would ultimately lose, but his battle would spark the battle over slavery in the buildup to the Civil War.

Asay

Asays continue in New Jersey.

Barney

In February, Charles and Deborah among Barneys who gain temple endowments in Nauvoo, even as companies of saints begin to leave Nauvoo.

From April to May, Charles and family leave Nauvoo for West, traveling Des Moines River instead of joining emigrating saints on Mormon Trail. Older son Walter (first family) travels Mormon Trail, heeds call to join Mormon Battalion.

In July, Charles' family joined by son Lewis' family. They turn south toward the Mormon Trail and make camp at or near Kanesville (now Council Bluffs, Iowa), across the river from Winter Quarters (modern-day Omaha, Nebraska, which was then the commencement of Indian territory between the United States and Mexico). Mormon Battalion departs Kanesville.

Beard

In January, Alvah and Caroline's first child to survive birth is born in Nauvoo, even as saints are removing toward the West.

In February, Tippetts family joins the saints' exodus from Nauvoo.

Brown

Browns continue in Bedfordshire, England.

Coombs

In April, Harriett Coombs is the fourth of six children born to George and Eliza in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

In November, Elbridge and Sarah's last child born in Ohio.

Fletcher

Fletchers continue in Massachussetts.

Haynes

Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

Hill

Hills continue in England, perhaps in Leicestershire. Smalleys continue in North Hampton, England.

Jenkins

Jenkins continue in Carmarthenshire.

Morris

In February, George and Hannah Morris receive their endowments.

In July, George and Hannah Morris cross the Mississippi River on their exodus westward from Nauvoo. George finds work digging wells in Iowa County (now Lee County, Iowa?), where two of Hannah's brothers live. The Newberry family had settled in Iowa previously and some of the children who didn't follow the LDS church apparently stayed there. George feels ill from overwork and humidity and remains bedridden the rest of the year, apparently. Hannah Morris is confined with pregnancy, and the couple struggle to take care of themselves. One of Hannah's young sisters stays with the couple and says she would like to become a polygamous wife for George, but her Newberry siblings come and talk her out of pursuing such a course and take her away with them, abandoning the sickly family to their own devices. Hannah's sister would later marry unhappily and die soon afterward, so years later George had her posthumously sealed to him as a polygamous wife.

In August, George and Hannah Morris' second child is born.

In the fall, George's father Joseph Morris is baptized into the LDS church in Cheshire, England.

Newberry

James' family continues in Iowa, and he helps the saints in their efforts to remove from Nauvoo.

Plowman

Mary Olsen continues in Denmark.

Raymond

In February, Samuel is called on to help saints in the early exodus from Nauvoo, and leaves Elizabeth and the children in Nauvoo until such time as they are ready to leave.

In May, Elizabeth and the children begin the trip across the Plains.

During the summer, Samuel rejoins his family at their camp on the Mormon Trail, where the group had paused to obtain work for their provisions. The group proceeds to Mount Pisgah.

In the fall, the Raymonds travel into Missouri, where an old acquaintance hires Samuel as a tailor and pays him in provisions for the family to weather out the winter. The Raymonds suffer from some mobocracy.

Shepherd

In November, Moses baptized into the LDS church by Benjamin Clark in Indiana, even as most of the saints are camping at Winter Quarters in the exodus from Nauvoo.

In December, Nancy Shepherd born to Moses and Eliza Shepherd in Missouri.

Smith

In February, Thomas Smith receives his endowments in the Nauvoo Temple.

From the winter to spring, the Smiths join the exodus of Saints from Nauvoo, supposedly in the first company led out by Brigham Young.

In December, Thomas and Sarah's second child is born at Kanesville, Iowa, which would later be known as Council Bluffs.

Twitchell

In February, Ephraim and Phebe Twitchell's daughter Celestia dies in Nauvoo, possible in childbirth, though no record of marriage is known. Because the death occurred as the initial exodus was taking place, it could have been the result of illness amid the extremity of that winter flight into the wilderness.

In the spring, the Twitchells join the exodus of the saints from Nauvoo.

In July, Anciel joins the Mormon Battalion at Mount Pisgah. The Twitchells arrive at Council Bluffs, Iowa, on the Indian Territory frontier. The Mormon Battalion departs and the Twitchells begin farming government land at Keg Creek.

1847

In The News

April, Brigham Young leads a company of pioneers westward from Winter Quarters toward the Rocky Mountains.

July, The pioneer company enters the Salt Lake valley, where Brigham Young proclaims the area to be the place of safety the Latter-day Saints have been seeking.

December, Brigham Young, who has returned to Winter Quarters with the news that they have found the place of settlement, leads a council in which he is sustained as prophet of the church, succeeding Joseph Smith who was murdered in 1844.

Asay

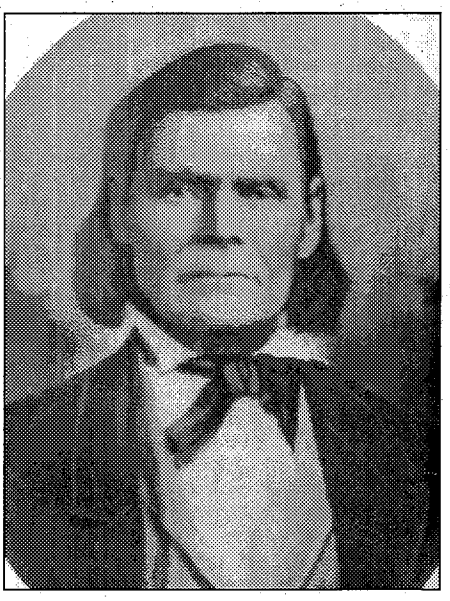
Asays continue in New Jersey.

Barney

April, Charles' second son Lewis (first family) joins Brigham Young's vanguard company to the Salt Lake valley. Lewis works as a hunter in the advance party, getting animals for food before they are scared off by the larger body of pioneers in the company of wagons.

In July, Lewis is among the first LDS pioneers to enter the Salt Lake valley when Brigham Young declares it to be the place the saints will build a new life.

In November, Lewis returns to Barney clan at Winter Quarters/Kanesville. Barneys work to prepare for final trek west.



Lewis Barney, taken when he was in his 50s.

Beard

In July, Alvah and Caroline's son dies of sickness at Winter Quarters. Brigham Young's vanguard company enters Salt Lake valley.

From October to November, Alvah Tippetts dies of sickness at Winter Quarters. Vanguard company members return from Salt Lake valley with news of settlement.

December, Caroline Tippetts gives birth to her third child, the only Tippetts child to survive to adulthood.

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

Farrs continue in Ohio.

Fletcher

April, the Fletcher family leaves Massachussetts to join with the west-bound saints, who were out on the Plains in their exodus from Nauvoo.

May, the Fletchers arrive in St. Louis, Missouri.

August, Fletchers travel from St. Louis to Winter Quarters on the Ohio-Indian territory frontier. Here they would learn of the saints' new home in the Salt Lake Valley when the vanguard company returns in the fall.

Haynes Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

Hill June, James Hill (Jr.) and Jane Smalley marry in Leicestershire, England.

Jenkins October, James and Elizabeth Jenkins join the LDS church in Llannelly, Carmarthenshire. They are perhaps the only ones to do so among their extended families. In one family record, supposedly dictated by Jane Jenkins in later life, it says the Jenkins were baptized in 1850. I am unable to prove one date or the other at this time, but 1847 seems more credible to me.

Morris Spring, George and Hannah Morris are forced to move, and then move again in Missouri, when they learn that mobocrats intend to harm Hannah and the children. Some descendants believe this is further evidence that she is of American Indian blood and that the locals are not kind toward George's choice of a family.

Summer, George Morris again takes sick and is laid up for three months. Hannah is also sick for about a month, leaving the couple in dire straits.

Fall, The Morrises move again and find better accomodation with a widowed woman's family.

Newberry About May, James and Elizabeth Newberry arrive with saints at Council Bluffs, Iowa.

Plowman Mary Olsen continues in Denmark.

Raymond Fall, the Raymonds arrive at Council Bluffs/Winter Quarters.

November, Julia Raymond marries; her husband goes to Missouri for work.

Shepherd This year, Eliza Shepherd refuses to continue the westward march of the saints, so Moses leaves without her for Winter Quarters. While there he marries Martha Bryant.

Smith Smiths continue at Kanesville, Iowa, or Council Bluffs.

Twitchell Twitchells continue in the area of Council Bluffs, Iowa.

1848

In The News

This year, gold is discovered at Sutter's Mill in California, kicking off a massive migration of easterners hoping to strike it rich on the faraway Western coast. The same year, The United States signs a treaty ending the Mexican-American War, in which Mexico formally gives up California, which the U.S. Army had taken over from the California republic forces the previous year. The California Republicans had sought to establish their own nation.

May-June, during their first harvest in the Salt Lake valley, the Latter-day Saint pioneers' crops are devastated by invading crickets. The fields were saved from complete destruction by the sudden appearance of large flocks of seagulls who gorged themselves on the crickets and then left. In ensuing years, there would be more cricket hordes and more providential seagulls until the saints more fully established themselves in the region.

Asay

Asays continue in New Jersey.

Barney

Barneys continue at Winter Quarters / Council Bluffs.

Beard

May, Caroline crosses river back to Kanesville/Council Bluffs side. Perhaps her sister Elizabeth Tippetts also crosses at this time. About this time their mother Margaret Beard also dies, perhaps of Winter Quarters sickness.

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

Farrs continue in Ohio.

Fletcher

March, the Fletchers' fourth child, Kendall, is born in Winter Quarters.

Spring, Francis and Esther Fletcher cross the Missouri River back into Iowa, where they settle in Harris Grove.

About this year, Francis Fletcher is ordained a seventy.

Haynes

Haynes family continues in Surry, England. Andersons continue in Middlesex, England.

Hill

Hills continue in Leicestershire, England.

Jenkins

October, William Jenkins is the last child born to James and Elizabeth Jenkins (unknown if there were others born later who didn't survive) in Carmarthenshire. He is generally called Bill by members of the family.

Morris

March-April, George and Hannah's third child, Rozilla Morris, is born in Iowa territory. George and Hannah are both in ill health. Descendants record Rozilla's name as Rozella, and there is a little bit of dispute over the spelling of her name. But for the early years of her marriage, at least, she and her husband would clearly spell her name Rozilla in letters to kin.

May, the Morrises determine to resume their journey west despite their poor health and relative indigence. After much difficulty and help from the widow's family, the Morrises get on their way. They begin to recover their health on the journey and feel well by the time they rejoin the saints at Council Bluffs. Hannah's father, James Newberry, has been at Council Bluffs for a year and welcomes the young family. George Morris, observing all the sickness and death in the camps of the saints, determines not to linger there after so soon escaping their health troubles, so he and the family depart later in the month with a company heading to Salt Lake City. George chose not to let the others know of his family's indigence, which might have prevented them from being accepted into the company at such an early date in the saints' westward exodus. When the other wagons do learn of the Morris family's lack of supplies, the Morrises are sent forward with the hunters to be better able to provide for themselves and not make demands of the other struggling saints.

September, the Morris family arrives in the Salt Lake valley. George cuts and hauls lumber to help provide for the family, and gathers adobe for a home lot he draws.

Winter, the Morris family lives in the bed of their wagon (with the wheels pulled off, it rests on the ground) within the confines of the fort, with light cover for shelter against the winter cold. The other saints do what they can to help them survive until spring.

Newberry

May, George and Hannah (Newberry) Morris arrive at Council Bluffs with their family. George Morris decides to press on to Salt Lake City on account of the sickness that has spread throughout the encampment, because George and Hannah have only just escaped a long spell of illness themselves. James Newberry sends wheat seed with them, expecting to join them and enjoy the harvest at a future date.

Plowman

Mary Olsen continues in Denmark.

Raymond

Spring, Indian troubles drive the encamped saints together on the Winter Quarters side of the river.

Shepherd

January, Moses Shepherd is listed among the saints petitioning for land from the Pottawattamie Indians so the saints can build a tabernacle at Council Bluffs/Winter Quarters.

November, Moses, while on a mission back to Illinois to help the emigrating saints get across Iowa, completes the sale of his Indiana property to his wife Eliza's brother. He convinces Eliza in Missouri to come along to Winter Quarters.

December, Moses and Martha Shepherd's first son is born at Council Bluffs.

Smith

April, Thomas Smith marries Susan Reynolds, entering polygamy at Council Bluffs. Susan is widowed and has two or three children already.

This year, Thomas Smith is called as branch president of the Boyou/Boyon Branch in Iowa territory, which is also described in one source as the Union Branch on the Boyer (River?).

Twitchell

Spring, the Twitchells leave Council Bluffs for the Salt Lake valley.

September, the Twitchells arrive in Salt Lake City, one year after the vanguard company's arrival in the valley. They settle in Ogden, Utah.

October, Ephraim and Phebe Twitchell's last child is born in Ogden, said to be the first white baby born there.

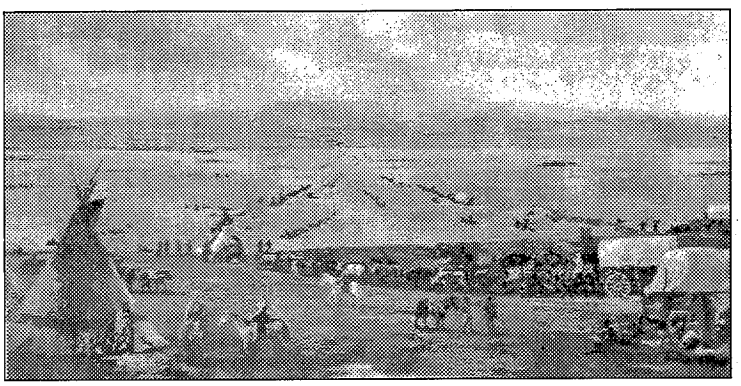
Phebe Twitchell

1849

In The News

June, the Gold Rush brings Eastern prospectors streaming through the Salt Lake valley, anxious to do business so they can be on their way again.

July, the saints celebrate Pioneer Day for the first time on the second anniversary of the vanguard company's arrival in the valley, holding a great feast and inviting "Gentiles" to join them.



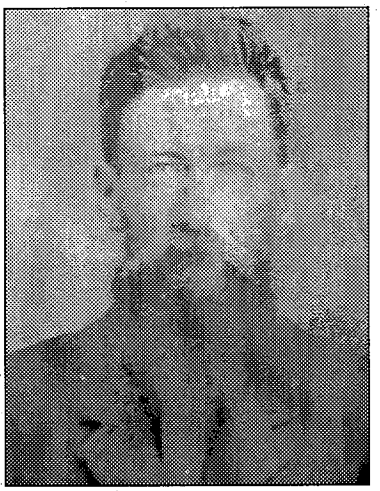
An artist's depiction of the pioneers heading west.

Asay

Asays continue in New Jersey.

Barney

April, Benjamin marries Caroline Beard, widow of Alvah Tippetts, at Kanesville/Council Bluffs. She had one, maybe two children from Tippetts marriage at the time (only one of three Tippetts children lived to adulthood). Alvah was a Nauvoo-era friend of Lewis Barney. Caroline's sister Elizabeth, also Alvah's widow, is taken in by Charles and Deborah Barney and later marries Lewis.



Benjamin Barney

Beard

April, Caroline marries Benjamin Barney at Council Bluffs. <See Barney timeline for continuation>

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

Early this year, Sarah learns of LDS missionaries in a nearby Ohio town. She hears their message and expresses faith in it. Elbridge, sick with consumption (tuberculosis), gives her his blessing to join the church.

April, Elbridge Farr dies.

Fletcher

September, the Fletchers move to Kanesville (Council Bluffs) to take work that will "hasten our journey to the valley." Francis builds and sells houses to generate income.

Haynes

Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

Hill

Hills continue in Leicestershire, England.

Jenkins

Jenkins family continues in Carmarthenshire, Wales.

Morris

Spring, George finishes building his adobe house in Salt Lake City, reaps a scant amount of corn meal and begins farming and building anew. Black crickets consume most of the saints' wheat, followed by grasshoppers. Seagulls come to the saints' rescue. Gold is discovered in California.

Newberry James Newberry continues at Council Bluffs.

Plowman Mary Olsen continues in Denmark.

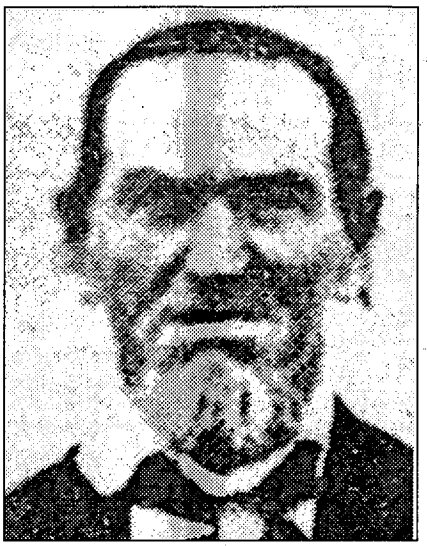
Raymond August, the Raymonds' last child, Harriet, is born at Winter Quarters.

Shepherd January, Moses and Eliza Shepherd, arriving with their family at Council Bluffs, learn that Martha Shepherd and her son have died in childbirth. One family account says the child survived long enough for Moses and Eliza to take him in before he died.

Smith January, twins are born to Thomas and Susan Smith, one of whom is named Sarah.

Spring, Thomas Smith's family remains in the Council Bluffs area as James and his son William Smith's families head for the Salt Lake valley.

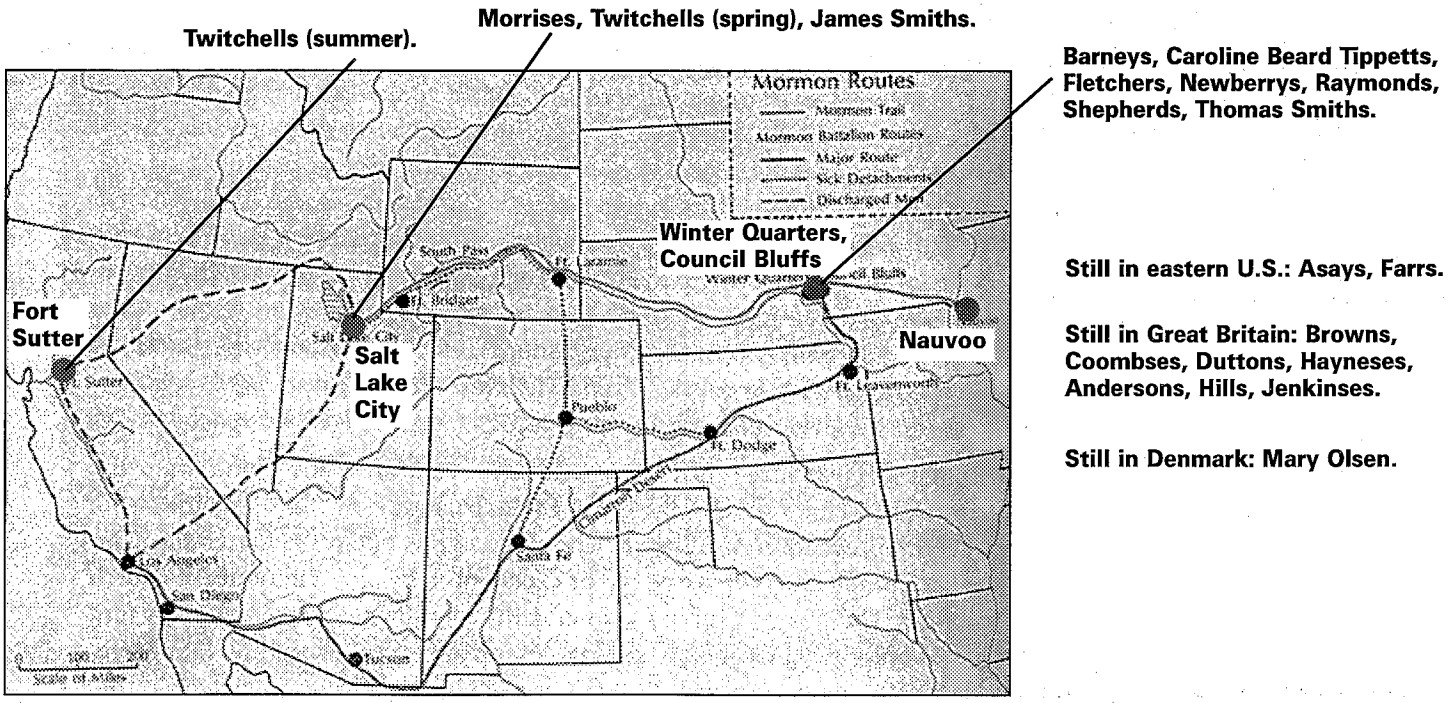
Fall, James and William Smith arrive in Salt Lake City, two years after the vanguard company of pioneers arrived. They settle their homes farther south, at Provo.



Ephraim Twitchell in his later years.

Twitchell April, Ephraim Twitchell and his brother Joshua move their families and brother Anciel's family to California, where Anciel settled after mustering out of the Mormon Battalion (instead of returning to Utah) just as the 49er gold rush is beginning.

July, after crossing Donner Pass, the Twitchells arrive at Fort Sutter in Sacramento, California. They proceed to Sutter's Mill, where they work and mine for gold for a season.



Routes the pioneers took in their westward travels.

1850

In The News Congress passes "The Fugitive Slave Act," which allows slave owners to reclaim their "property" even if the slave escaped into other states where slavery had been abolished.

Asay November, Joseph and Sarah baptized into LDS church after befriending missionaries contrary to family's wishes. Elders Parmer and Winchester were the missionaries carrying the good word.

Barney Barneys continue at Kanesville/Council Bluffs.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Ohio.

Fletcher Fletchers continue in Kanesville (Council Bluffs) area.

Haynes Haynes family continues in Surrey, England. Andersons continue in Middlesex, England.

James Dutton (Sr.)

Hill Hills continue in Leicestershire, England.

Jenkins Jenkins continue in Carmarthenshire, Wales.

Morris Spring, George Morris builds a new house and sows a new crop in Salt Lake City.

May, George and Hannah Morris' fourth child is born -- their first son.

Summer, George Morris' sister dies while crossing the Plains to Utah.

Newberry December, the last of James and Elizabeth Newberry's children is born at Council Bluffs.

Plowman Mary Olsen continues in Denmark.

Samuel Raymond

Raymond November, Elizabeth Raymond dies of a sudden onset of illness at Winter Quarters. Samuel asks his daughter Julia to take baby Harriet and raise her as her own.

Shepherd About this year, Rhoda Shepherd and her family move from Illinois to Warren County, Iowa.

Smith Thomas Smith's family remains in the Council Bluffs area. James and William Smith continue in Provo.

Twitchell April, census shows the Twitchells in Tuolumne County, California, on their way to farm in Monterey County.

1851

In The News April, the saints sustain the prophet's decision to build a new temple in Salt Lake City.

Asay October, Emmer Asay born to Joseph and Sarah in Trenton, the sixth of 11 children. All but one of them would live to adulthood.

Barney Barneys continue at Kanesville/Council Bluffs.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr March, Sarah Farr and four of her children leave Ohio for Utah. Her three oldest children have no interest in the church and opt to remain in Ohio, making 17-year-old Ruth the oldest of the Farr children to go. Sixteen-year-old Cynthia chooses to stay with an older brother, but has a last-minute change of heart as her mother and siblings are preparing to leave. Unfortunately, accommodations had only been made for five travelers and could not be changed. A weeping Cynthia bids farewell to her mother and siblings. It's unknown if they ever were reunited for a visit, but the family corresponded by mail.

April, Sarah and the children join the saints in Kanesville, Ohio (later known as Council Bluffs).

June, Sarah and her children travel to Harrison County (Ohio? or perhaps Missouri or Nebraska?) where they live in a log home while trying to earn and save enough to be able to continue west to Utah.

Fletcher June, the Fletchers depart for Salt Lake City.

September, Fletcher family arrives in Salt Lake City and settles there. Esther's brother, Jefferson Wright, meets them in the mountains as they arrive. He is the only other member of Esther's family to join the church and was one of the first ones into the Salt Lake valley. He would eventually settle in Virgin City in southern Utah.

Haynes March, Thomas Haynes and Lydia Anderson marry in Middlesex, England.

Hill Hills continue in Leicestershire, England.

Jenkins March, the census of Wales shows James and Elizabeth Jenkins in Llannelly, Carmarthenshire; Thomas and Mary Jenkins in Llangynin (Llanginning), Carmarthenshire; Lewis and Margaret Davies in Llangan, Carmarthenshire; Hariet Jenkins, daughter of Thomas and Mary Jenkins, in Llangynin, Carmarthenshire; and John Jenkins (of Wales), another son of Thomas and Mary Jenkins, in Llampeter Velfrey, Pembrokeshire. One other known son of Thomas and Mary Jenkins, Benjamin Jenkins, has not been located geographically.

Morris Morrises continue in Salt Lake City.

Newberry Around this periond of time, James Newberry becomes disaffected with Brigham Young and tries to convince his daughter Hannah, in Utah, to come away from there.

Plowman Mary Olsen continues in Denmark.

Raymond Raymonds continue at Winter Quarters.

Smith May, Thomas Smith, released as branch president in Iowa, takes his family west to Salt Lake City. The family now consists of two wives and nine children.

June, another set of twins is born to Thomas and Susan Smith along the Big Horn River, somewhere in Wyoming.

September, Thomas Smith and his families arrive in Salt Lake City. They then join James and William in Provo, where James is serving on the high council. A fourth child is born to Thomas and Sarah Smith in Provo shortly after their arrival.

About this year, Thomas and William Smith build their first grist mill in the Provo area.

Twitchell Twitchells continue in Monterey County.

1852

In The News Some saints begin to settle what would become Spanish Fork and, a couple of miles to the northwest, Palmyra on the southeastern edge of Utah Lake. Spanish Fork is a small group referred to as the Upper Settlement and Palmyra is referred to as the Lower Settlement, based on their location along the Spanish Fork River. Palmyra is the primary settlement but the Upper Settlement has better farmland. The communities share the farmland between them.

Asay Asays continue in Trenton, New Jersey.

Barney June, entire Barney clan finally heads for Salt Lake City. Benjamin and Caroline have two sons of their own.

September, Barneys arrive in Salt Lake City, move on to join Charles' son Walter (first family), who is already becoming established in Provo.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr October, Sarah and children arrive in Salt Lake City, having walked across the Plains. Ruth gets work with one of Brigham Young's wives.

Fletcher About this year, Francis Fletcher attends the laying of the Salt Lake City temple cornerstone, acting as a guard. Francis Fletcher and Solomon Angell opened the first granite ledge of which the temple is built, according to Esther's journal.

July, Esther's journal says Kendall is baptized and confirmed (he'd be four years old if she's correct...) and his name blessing is confirmed since they didn't do that when he was an infant. She says that the rest of the family that were old enough are rebaptized at the same time in accordance with church instructions.

Haynes Haynes family continues in Middlesex, England.

Hill Hills continue in Leicestershire, England.

Jenkins Jenkins family continues in Carmarthenshire.

Morris This year, George and Hannah Morris are temporarily sealed in marriage by Brigham Young until such time as they can be sealed over the altar in the Endowment House or temple.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman Mary Olsen continues in Denmark.

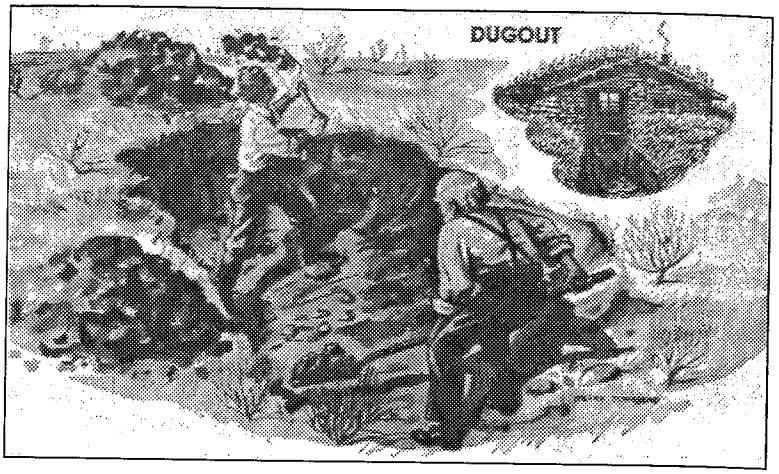
Raymond June, the Raymonds begin their trek west to Salt Lake City. Cholera strikes the company and kills many of them quickly. Samuel assists in numerous priesthood blessings but doesn't take sick.

September, the Raymonds arrive in Salt Lake City. They settle in the Cottonwood area of the valley.

Shepherd

Summer, Moses Shepherd family begins traveling to Salt Lake City.

July, Moses and Eliza's son Peter is born on the trail to the valley and dies shortly thereafter. Their daughter Nancy also dies and is buried.



An example of a dugout dwelling.

About September, the Shepherds arrive in Salt Lake City. They continue on to Palmyra, west of Spanish Fork, where they probably settle outside of the fort (names aren't mentioned among fort occupants). The family likely settled initially in a wagon box off its wheels, then moved into a dugout to last out the winter, like many of the other people in the area at that time.

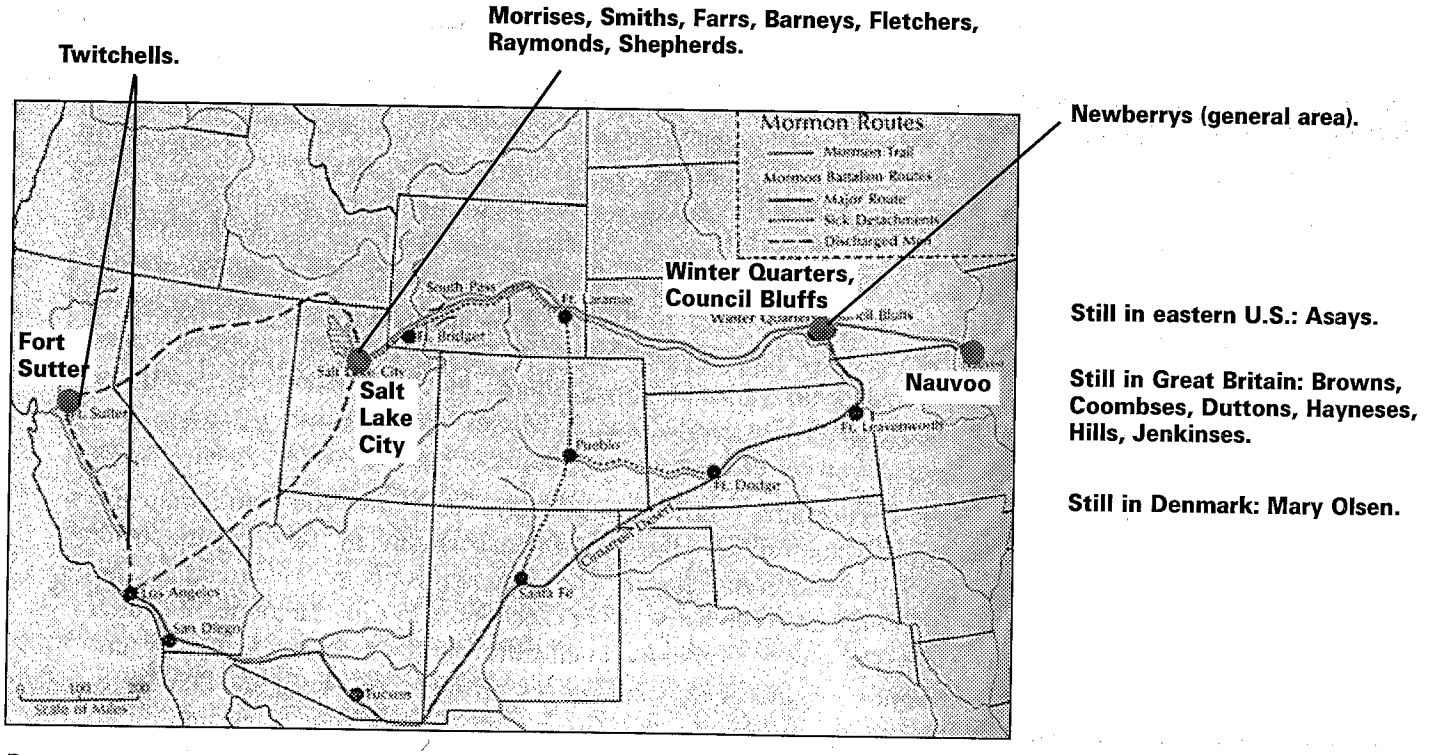
Smith

Smiths continue in Provo.

Twitchell

This year, family history says Ephraim Twitchell, while carrying $800 in gold, is accosted by famed Mexican bandido Joaquin, who had recently escaped from prison. During the encounter Ephraim is able to draw his pistol in time to send the outlaw fleeing on his horse. Ephraim Twitchell later leads his community in raising the U.S. flag after the United States enters claim on California, despite fears of an armed conflict with the Mexico.

About this year, Ephraim Twitchell is ordained an elder and is named the president of the San Juan Bautista LDS branch, but unknown circumstances make it necessary for them to abandon the area. Parley P. Pratt advises them to join the larger body of saints in San Bernardino or Carson Valley, Nevada.



Routes the pioneers took in their westward travels.

1853

In The News

April, the cornerstone is laid for the Salt Lake City temple.

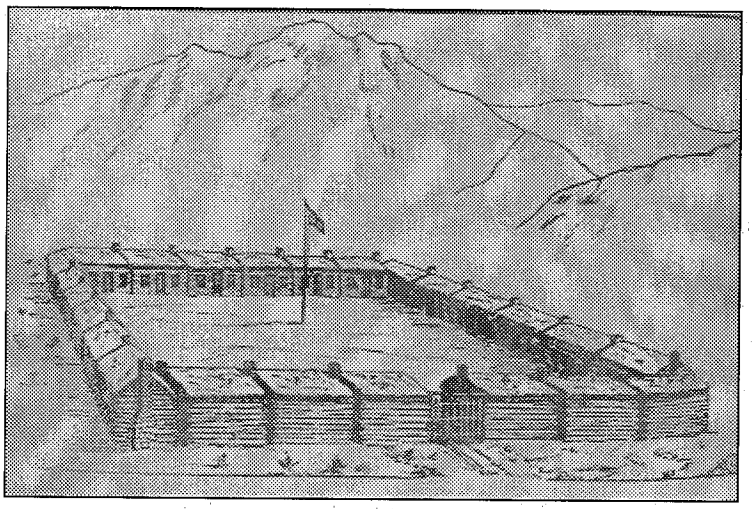
July, Walker Indian War begins in Spanish Fork area over grievances between settlers, Indians. A Spanish Wall nine miles long is built around the north and east sides of Salt Lake City to protect the saints against Indian depredations because of similar hostilities to the north, although it proves unnecessary.

Asay

Asays continue in Trenton, New Jersey.

Barney

Spring, Charles, Benjamin, Lewis and John move their families farther south to Palmyra, west of modern-day Spanish Fork, near Utah Lake. Barneys later muster in Walker Indian War.



The Palmyra fort, near present-day Spanish Fork, Utah.

July, Lewis, Jeff and Walter Barney are caught by surprise by the escalation of the Walker War. A group of Indians comes to visit them at their sawmill in Peteetneet Canyon, but the Indians suddenly announce that they are going to kill the men. The Barneys are defenseless, but a distraction enables them to flee down the canyon amid a hail of bullets and no one is injured (except for sore feet). About this time, another ancestor of ours, Samuel Raymond, comments that the first white person killed in the area of Palmyra was a Barney boy in his teens who was shot in the back with an arrow while tending cows at the lake's shore. I don't know who this was, or how/if he may have been related to our Barney clan, but it paints a picture of the hazards settlers faced.

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

During this period of time, James (Sr.) Dutton teaches his sons the coal mining trade.

Farr

Farrs continue in Salt Lake City.

Fletcher

August, Francis Fletcher takes a second wife named Mary Ann Loring. At that same time, Francis and Esther receive their endowments.

Haynes

Haynes family continues in Middlesex, England.

Hill

Hills continue in Leicestershire, England.

Jenkins

Jenkins family continues in Carmarthenshire.

Morris

Fall, George's brother Joseph Morris arrives with his family in the Salt Lake valley.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman Mary Olsen continues in Denmark.

Raymond Winter, because of grasshopper devastation, the saints spend much of the winter living on weeds and milk. Raymonds continue in Salt Lake City.

Shepherd July, Shepherds are likely among the families that move into the Palmyra fort at the outbreak of the Walker War.

Smith April, Thomas and Susan Smith's last child is born in Provo.

October, Thomas is called to go to the southern settlements, namely Fillmore, which had just elected its first officers the year before as the town that became, briefly, the territorial capital of Utah.

Twitchells Twitchells continue in California territory.

1854

In The News May, the Walker Indian War ends with a treaty. More Palmyra residents move up to Spanish Fork.

July, the first bridge over the Jordan River is completed, and more saints move to the west of Salt Lake City.

Asay Asays continue in Trenton, New Jersey.

Barney Barneys continue in Palmyra, Utah area.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr This year, Ruth Farr, 20, marries Samuel James Raymond, 55, in Salt Lake City. (Pedigree chart says 1862) <See Raymond timeline for continuation> The Farr family moves to Palmyra (west of Spanish Fork, near eastern shores of Utah Lake) and lives in the fort for a period of time as protection against Indians. The Raymonds afterward join the Farrs. Samuel Raymond teaches a school in the fort.

Fletcher December, Francis Fletcher dies of consumption (tuberculosis), leaving five of six surviving children in Salt Lake City.

Haynes Haynes family continues in Middlesex, England.

Hill Hills continue in Leicestershire, England.

Jenkins February, James Jenkins and his family travel to Liverpool, England, probably by ship, and from there sail across the ocean on the ship Golconda, bound for Zion in the Salt Lake valley. No members of Jenkins family are listed in ship's log, and no other families have corresponding names and birthdates, but the Jenkinses themselves record the Golconda as their ship of travel. (See ship notes, following pages.) Elizabeth Jenkins is sick for much of the voyage and her daughter Jane tends to her so that she will not be removed to the bottom deck where some sick people died for lack of care.

May, the Golconda arrives in New Orleans and the Jenkinses travel up to St. Louis, where rigs are outfitted for the pioneers' journey west.

About July, the Jenkinses set off for Salt Lake City. They share a wagon with the Morgan Richards family. The Jenkins family, and probably the Richards, walk alongside the wagon for most of the journey to Utah, but Jane is smitten with cholera and rides in the wagon while she is ill. One story in family history says Jane's brother John provided her with water to slake her thirst, which was contrary to medical advice of the time, and the family feared that his actions were going to lead to her death, but she recovered instead. Because of her red hair, the wagon company takes a little extra care to keep her from sight of the Indians while they travel.

September or October, the Jenkins family arrives in Salt Lake City. The family rents one room in a house that had been built to shelter the arriving pioneer company, sharing it with a family named Burgess until James Jenkins was able to make enough through hauling timber from the canyons to build his own home, taking it on shares (whatever that means). This was

in Coon's Canyon, in the southwest Salt Lake valley, and the family operated a dairy for a while and also fished. Because of the expense of flour, many of the pioneers also subsist on green roots (weeds such as the sego lily). The Jenkins cabin was located at the site of what became the first Salt Lake airport in the early 1900s, before the modern international airport was built.

Morris Spring, George's brother, Joseph Morris, and his wife move "south," but Joseph returns after his wife leaves him. George records that Joseph makes claims of receiving revelations from God, which George attributes to the consequences of an injury Joseph had received in a work accident that unsettled Joseph's mind. Grasshoppers return to plague the saints' crops.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman Mary Olsen continues in Denmark.

Raymond Fall, Samuel Raymond, 55, marries Ruth Farr, 20. The Raymonds follow the Farrs to Palmyra in October, west of what would become Spanish Fork. Samuel Raymond works as a tailor and lends the benefits of his education in other enterprises.

Shepherd This year, Moses is among the settlers standing guard against the Indians during the Walker War and is among those who occasionally take their families out into Utah Lake's rushes for safety, spending the night in a boat.

Smith November, Thomas Smith's families move to Fillmore.

Twitchell This year, the Twitchells move to San Bernardino, except for Anciel. Joshua Twitchell may have continued on to the Carson Valley at this time.

Notes from the Jenkins family's trip to Zion

Ship: Golconda
Date of Departure: 4 Feb 1854 **Port of Departure:** Liverpool, England
LDS Immigrants: 464 **Church Leader:** Dorr P. Curtis
Date of Arrival: 18 Mar 1854 **Port of Arrival:** New Orleans, Louisiana

Notes: "THE GOLCONDA — On the 30th January, 465 souls embarked on board the Golconda, Captain Kerr, for New Orleans. This is our first ship load of Saints this season, on their way to the mountains. May the winds and waves be propitious, that this company may be wafted safely and speedily to the port of disembarkation.

"DEPARTURES — The number of passengers on board this vessel was 464, instead of 465 as stated in Star No. 7. The following elders sailed on board this vessel — Dorr P. Curtis, president of the company, and Thomas Squires, both ex-presidents of conferences; William S. Phillips and John Davis, late of the presidency of the Church in Wales; and several ex-presidents of Welsh Conferences. These brethren, after having labored diligently to advance the cause of truth in this land, are now on their way to the land of Zion, to assist in building up the kingdom of God there. We trust the righteous desires of their hearts may be granted in a safe and prosperous journey to the vales of Utah."

"SEVENTY-FIRST COMPANY — Golconda. ... On the day of sailing the presiding brethren organized the Saints on board into what they termed the Golconda Emigrating Conference, which was divided into seven branches. During the voyage meetings were held five times a week, in which the Saints were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations and prophecy. The winds were rather contrary for two or three days after leaving Liverpool, but after that they became more favorable and continued so during the greater part of the voyage. Two marriages were solemnized on board, and one death occurred. The company arrived safely in New Orleans on Saturday March 18, 1854, after a passage of forty-two days from Liverpool. Leaving three sick persons in quarantine at New Orleans, the emigrants continued to journey up the Mississippi River to St. Louis, Missouri, where they arrived March 31st. Ten deaths occurred between New Orleans and St. Louis. Elder William Empey obtained comfortable houses for the company to occupy until they proceeded on their journey to Kansas City.

Letter from Dorr P. Curtis et. al - March 20, 1854, New Orleans. ... We left the shores of Old England, Feb. 4, Zionwards bound, in good health and spirits. On the same day, we organized our conference, dividing it into seven branches. ... The winds were rather contrary for the two or three first days, but afterwards they turned in our favor, and continued so the greater part of the voyage. We had not as much as one storm or very heavy gale of wind during the whole passage. ... March the 5th, we held our conference, in which the representations of the different branches were brought in, which were reported as being in good health, and a very good spirit prevailing amongst them — all in love and union with each other. The authorities of the church were all upheld and sustained by a unanimous vote of the whole conference. In the afternoon and evening, addresses were delivered in a very spirited manner by several of the elders, upon the gathering, the duties of the Saints on ship boards, and other kindred subjects, to the joy and consolation of all present, that felt an interest in the great work we are engaged in. ... [... Elder Curtis also informs us that the fare up the river is higher than formerly. Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans, for want of means. ...]

Diary of John J. Davies: ... The ship was taken out to the open sea by a steamer and then we was left on Sea to the mercy of God. There was one thing that gave us joy and satisfaction for we knew that God was with us to protect us on the sea and we had a good captain to guide the ship and in a short time after the steamer left us the ship was in full sail and she looked handsome. We had a good breeze and she ploughed the main very fast. It was very cold when we left Liverpool and in a few days we got to a warmer climate and we was comfortable on deck. It was a site to us to see the ships a sailing on the sea. We had a brass band on board I was one of them, all Welsh. There was a choir on board and I was one of them and also a string band. They played for dances, we had dancing on sea. There were some elders along with us returning from their mission. There was a few bachelors on board. They had a place by themselves. They called it Bachelor's Hall. They made lots of fun to us on sea. The captain was very kind to us, especially to the sick. But very little sickness we had on sea and only one death and that was an infant and indeed it was a solemn time, when the child was dropped into the sea. ... And we had meetings every Sunday. We had a good voyage and but one storm and that was a fearful one and I shall never forget it. It lasted about 4 hours and I was on deck to see it all. The waves as big as mountains. The sailors got all the sails fastened before the storm was very bad. The thunder and lightening was terrible and the rain a pouring down but the ship done well but she sprung a leak, but it was soon stopped. The storm quit about dark. The next day the ship was in full sail again and we all felt to rejoice for fine weather once more. ... We had the pleasure to see a wedding on sea. The bride was tied to a chair. She was hoisted up the mast quite a ways. The captain said what a brave woman. Then she took her handkerchief and waved it in the breeze. The brides-man was carried around the ship in a chair by four bachelors. They made it for that purpose. This took place about the first of March, 1854. We had a great deal of amusement on the sea and when we got through the Gulf of Mexico the Captain said, ship about. Then we traveled northeast until we got to that great river Mississippi. Here a steamer came to meet us and towed us up that mighty river. The water was very muddy and when we came to the quarantine station we had to stop here for the doctors to examine us. When the doctors came on board, we passed them two by two they pronounced us all well. We started again and got to New Orleans on the 18th of March 1854. We made the trip in six weeks from Liverpool to this place. We stayed in New Orleans a few days to get ready to travel up the river again. It is about one hundred miles from the mouth of the Mississippi to New Orleans and we was glad to get there and about the last of March we started for St. Louis in a small steamboat and we was crowded. ... The steamboat a puffing and snorting and pushing hard against the stream, but oh, what a dirty water for us to use. We dip it up for to settle it but don't get much better. Never mind, we will do the best we can with it. I must drink it, anyhow, because I am very thirsty. And what a rackety noise, it makes me shudder. The captain a shouting and the water a splashing and the band a playing and some of us singing and some of the sisters a washing and the babes a crying. And the sailors a talking and many of them a smoking. ... When traveling up the Missouri River also the Mississippi indeed it was a great sight to us to see such a forest of timber and land. What a wonderful stream this is going in such a force taking down some very large logs. They sometimes strike the boat with tremendous blows but we got through all right. We got to St. Louis on about the 10th of April, 1854. And we was glad to get there. But what a dirty looking place this is to be sure, and when we got on shore we had a great and a sad sight to see the negroes working rolling the cotton bales. The boss that was looking after them used them very ruff. Some time he would give them a hard lick with his whips. Thought that was bad to treat human beings in that way. And here we are crowded into an old hospital and it is the best place we can get. We stayed two weeks in St. Louis. Here the cholera started among us. And we buried a few of the brethren and sisters in this place and in a few days the word was to get ready to start up the river again and we was glad of the chance. The distance from New

Orleans to St. Louis is about twelve hundred miles. ... We started from St. Louis on the 24th of April 1854. And after we got started the Captain of the boat said put on more steam and away she goes. We had a good view of the country on both sides of the rivers, it was a great site to us because most all of us was trades men. ... We had to stop a few times to bury the dead while going up the river. We got to Kansas (City), Missouri in the month of May. The distance from St. Louis to Kansas is about four hundred miles. This was a trading post in them days, one or two stores and a few houses and after we got on shore we camped close to the river. The cholera was very bad amongst us by this time and in a few days we moved from here to Mr. Magees plantation. Now we had a good place to camp in. We buried quite a few of our brethren and sisters in this place. It was here I buried my Father and mother-in-law. We stayed in these camps six weeks. We went from here to Westport and stayed here a few days to get ready to start on the plains. Now comes the labor and toil for a people that has no experience what ever for to travel, yes, more than a thousand miles across this great plains and also those great mountains before we would get to the valleys of the mountains, oh, yes we had a fine time to see the negroes breaking the young steers for the company. ... We started on the plains on the first of July, 1854. ... We got through the Immigration Canyon. Then we could see the valleys of the mountains which made us rejoice and to thank the Lord for his blessings to us on our journey. We got to the city of the Saints a few days after the October Conference of 1854. We rolled through the city with joyful hearts and camped on the Immigration Square, west of the temple block.

1855

In The News	Grasshoppers again plague the Utah pioneers, threatening the crops they need to live. May, the Endowment House is dedicated in Salt Lake City. Summer, a census is conducted among the saints to determine the amount of available breadstuffs on account of the grasshoppers' devastation. This allows the saints to determine how much they will need to ration their food to survive the winter.
Asay	Asays continue in Trenton, New Jersey.
Barney	Barneys continue in Palmyra, Utah area, with property also in the Upper Settlement.
Brown	Browns continue in Bedfordshire, England.
Coombs	Coombs family continues in Staffordshire, England.
Dutton	Duttons continue in Cheshire, England.
Farr	Farrs continue in Spanish Fork, Utah.
Fletcher	February, Francis and Esther Fletcher's last child is born and named Francis (Jr.) This year, Esther's parents, Asa and Bathsheba Wright, and a brother named Arthur pay the family a visit apparently in consequence of Francis' death and then return home in the spring of 1856. It's reasonable to suppose they may have encouraged Esther to return to the East Coast, family and civilization, and perhaps to even abandon the church.
Haynes	Haynes family continues in Middlesex, England.
Hill	Hills continue in Leicestershire, England.
Jenkins	Jenkins continue in Salt Lake valley, battling crickets to save wheat.
Morris	September, George is appointed school trustee in Salt Lake City.
Newberry	This year, James Newberry's wife Elizabeth dies in the Council Bluffs area. His plural wife Sybil, who has no children of her own, takes over the care of her sister wife's family. The children would be unaware that Sybil had been a plural wife, continued evidence of James' disaffection with the LDS church and polygamy.
Plowman	Mary Olsen continues in Denmark.
Raymond	August, Samuel and Ruth Raymond's first child is born in Palmyra, Utah. October, the Raymond's baby dies.
Shepherd	Shepherds also battle grasshoppers in Palmyra, Utah.
Smith	This year, Thomas builds a grist mill in Fillmore. Government officials name him a selectman (whatever that means) for the year as construction begins on the territorial capitol.
Twitchells	Twitchells continue in California territory.

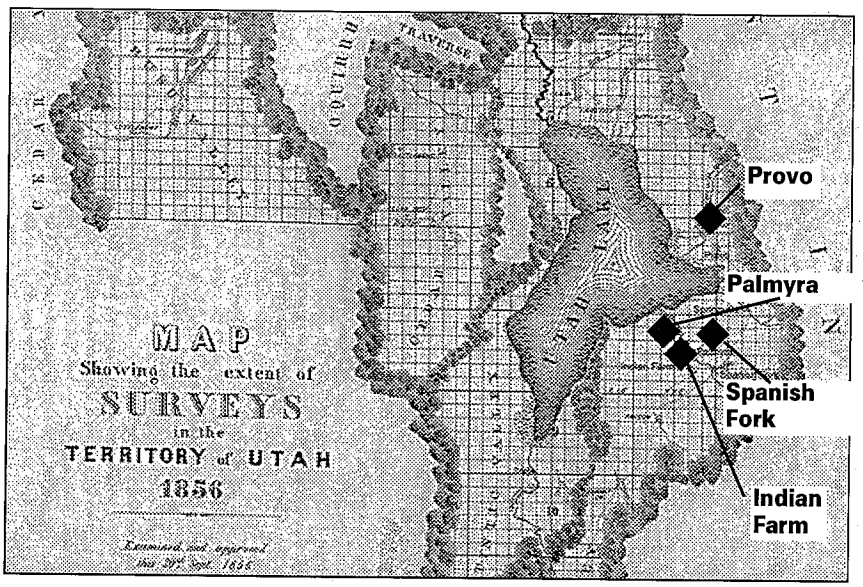
1856

In The News

February, a minor skirmish between settlers and Indians known as the Tintic War leads President Brigham Young to send the Nauvoo Legion to the Spanish Fork area. Young urges the local bishop to evacuate all Palmyra settlers to Spanish Fork. Many members of the two communities were unhappy about the arrangements, though, and quarreled with each other.

March-April, end of Crimean War creates economic difficulties in England. In Utah, the resolution of the Tintic War leads to the creation of the Indian Farm near Palmyra as a sort of welfare outreach, mini-reservation.

May, Brigham Young tells complaining members in Spanish Fork they can return to Palmyra if they wish, to put an end to their dissensions and because of their concerns about lost property. But from this point on, Spanish Fork would become the primary settlement in the area.



Utah County in 1856.

June, the first handcart company of LDS pioneers departs Iowa, marking a more economical and effective means for getting immigrating pioneers across the Plains.

October, the Willie and Martin handcart pioneer companies, which had decided to try to make it to Salt Lake City even though they were traveling late in the fall, encountered early snows and nearly all perished on their way into the mountains. A rescue party was sent from Salt Lake City and was able to rescue the survivors, although many of those suffered debilitating injuries from frostbite and exposure, and some of them died shortly after arriving in Salt Lake City.

Asay

Asays continue in Trenton, New Jersey.

Barney

Barneys continue in Palmyra and Spanish Fork area.

Brown

August, Frederick Brown is eighth of nine children born to Francis and Rachel in Bedfordshire.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

October or November, Raymonds and Franklin Farr among those who draw city lots when the Spanish Fork townsite was laid out. Spanish Fork became known as "gopher town" because of the many early settlers who dug into earthen banks and lived in "dugouts" until their homes were built. It was common for early pioneers to live in dugouts when their indigence was such that they could not afford a house.

Fletcher

March, Francis (Jr.) dies after an illness of a few days in Salt Lake City. Some family records say the baby died the previous year after living only a few days, but this date from Esther's journal seems more credible.

This year, Francis' second wife, Mary Ann, dies while in California with her mother. Famine in Utah leads many of the saints to subsist on sego lily roots until the fall harvest.

Haynes

Haynes family continues in Middlesex, England.

Hill

Hills continue in Leicestershire, England.

Jenkins

Jenkins continue in Salt Lake City.

Morris

November, the survivors of the Martin and Willie handcart companies arrive in the Salt Lake valley and George becomes a home teacher for one of them.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

Plowman

Mary Olsen continues in Denmark.

Raymond

October to November, the Raymonds and the Farrs draw lots when the Spanish Fork townsite is laid out. Unlike the saints living in dugouts while building homes, the Raymonds remain in the fort until their house is built.

December, Samuel and Ruth's child Ruth E. Raymond born in Spanish Fork. It appears that she was called Elizabeth (her middle name, and also the name of Samuel's first wife) throughout her life to differentiate her from her mother. Samuel helps muster troops for the Walker Indian War, and makes suits for the forces.

Shepherd

April, Moses Shepherd marries Hannah Garlic, a widow with two sons.

Smith

Smiths continue in Fillmore, Utah.

Twitchell

This year, Anciel joins the family in San Bernardino, where he attempts to purchase a Spanish land grant.

1857

In The News

June, The saints learn of the murder of Parley P. Pratt in Arkansas, where he was serving a mission.

July, during the Pioneer Day celebration of the 10th anniversary of the saints' arrival in the Salt Lake valley and their subsequent survival, the saints learn that the U.S. Army is en route to Utah with apparent hostile intent. The president of the United States had determined to replace Brigham Young with a new territorial governor, but fearing resistance by the people of Utah he assigned a full military escort and attempted to keep their plans secret. The saints panic when they learn the troops are on the move and the mail has been cut off to stymie communication, fearing that the United States is making a new, larger war against church members.

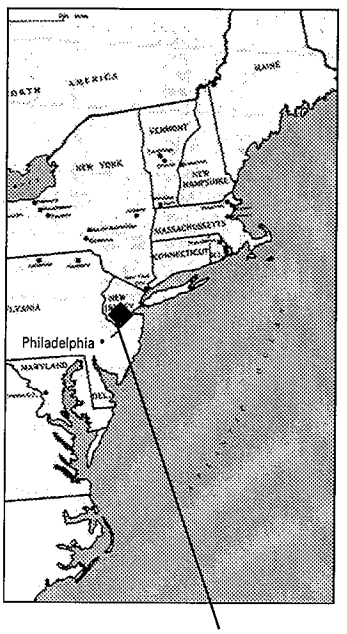
August, the Nauvoo Legion is called up to be in readiness for the defense of Utah. The saints scattered abroad are called home to Utah, presumably to make a stand. Many of the men are sent out into the mountains to protect the emigrating companies and to prevent the Army's approach from the east. Jacob Hamblin leads a contingent of southern Utah Indian chiefs to Salt Lake City to meet with Brigham Young.

September, the Nauvoo Legion tries to make the mountains impassable and harasses the U.S. Army's advance companies to prevent them from scouting the territory. The Mountain Meadows Massacre takes place in southernwestern Utah when a group of militiamen and leaderless Indians (their chiefs are still in Salt Lake City with Jacob Hamblin and Brigham Young) attacks a wagon train from Missouri and Arkansas that was traveling to California.

Winter, U.S. troops are frustrated in their efforts to cross the mountains into Utah because of the "Camp of Israel's" efforts.

Asay

This year, Joseph is ordained an elder in the LDS church and serves in New Jersey.



Area where the Asays lived.

Barney

April, Benjamin takes Priscilla Shepherd for his second wife. About this time, Benjamin's older stepbrother Lewis gives a steer to a group of Indians to prevent them from killing one of their children, and he takes the child as his own. However his wife won't accept the child, so Lewis talks Benjamin's wife Caroline into adopting it, even though she has a number of her own children to raise.

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

About this year, Franklin Farr marries. His mother Sarah Farr and the other children continue to live with him and his new wife.

Fletcher

This year, Esther Fletcher marries Royal Barney, becoming his fourth wife. She apparently lives mostly independent from him and the other wives, remaining in the house Francis Fletcher built. About this time she teaches "the ward school" to gain the means to finish the house addition that Kendall had started (if I correctly understand family records).

Haynes

January, Thomas and Lydia's fourth child, Charlotte Haynes, is born in Middlesex, England.

Hill

Hills continue in Leicestershire, England.

Jenkins

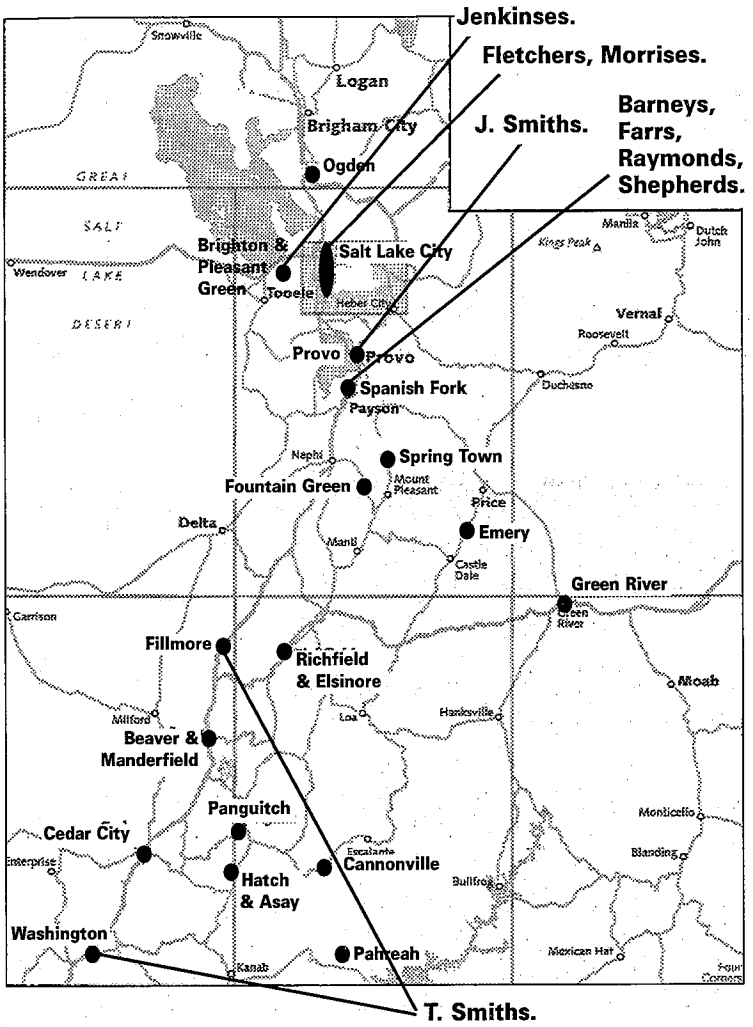
Jenkins family continues in Salt Lake City.

Morris

January, George Morris is sealed to a failing survivor of the Willie handcart company in accordance with her request and with the permission of Hannah Morris. George had been home teacher to the family that took the woman in. Within a few hours of the sealing being performed, the woman dies of her lingering infirmity. George and Hannah Morris have seven children with another on the way at this time.

March, George Morris is appointed policeman and city guard in Salt Lake City. The family is rebaptized as part of the LDS church's reformation movement.

June, George Morris is made a captain in the Nauvoo Legion.



August, as preparations for war mount, George Morris consecrates his property to the church as a show of fidelity.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

Plowman

Mary Olsen continues in Denmark.

Raymond

About this year, Samuel Raymond begins a career of civil service, including positions as city councilman and city clerk. Samuel makes a suit that he gives to Brigham Young — the first of its type in Utah — which helps solidify friendly ties between them.

Shepherd

February, the last families move out of the Palmyra fort to begin farming.

April, Moses Shepherd's daughter Priscilla marries Benjamin Barney of Spanish Fork / Lake Shore.

June, Moses Shepherd is ordained a seventy.

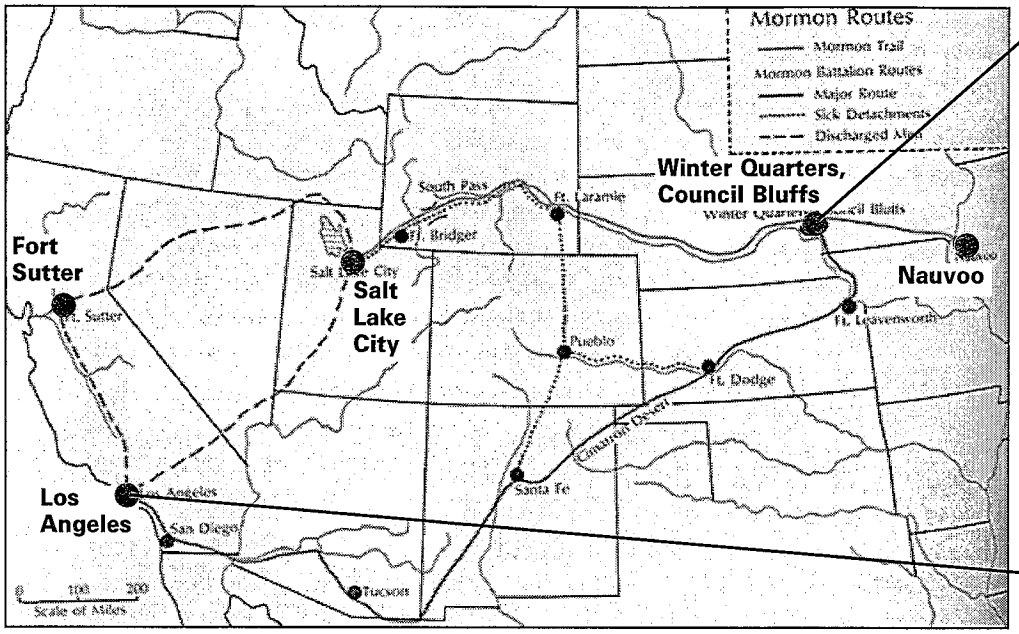
Smith

April, Thomas Smith's family is among those who are called at General Conference to establish the Cotton Mission in the far southern desert, at modern-day Washington, Utah. Though he had loved living in Fillmore, he accepted the call.

May, the Smiths arrive in the first company to settle Washington City.

Summer, Thomas builds a corn cracker and a grist mill along the Virgin River in Washington.

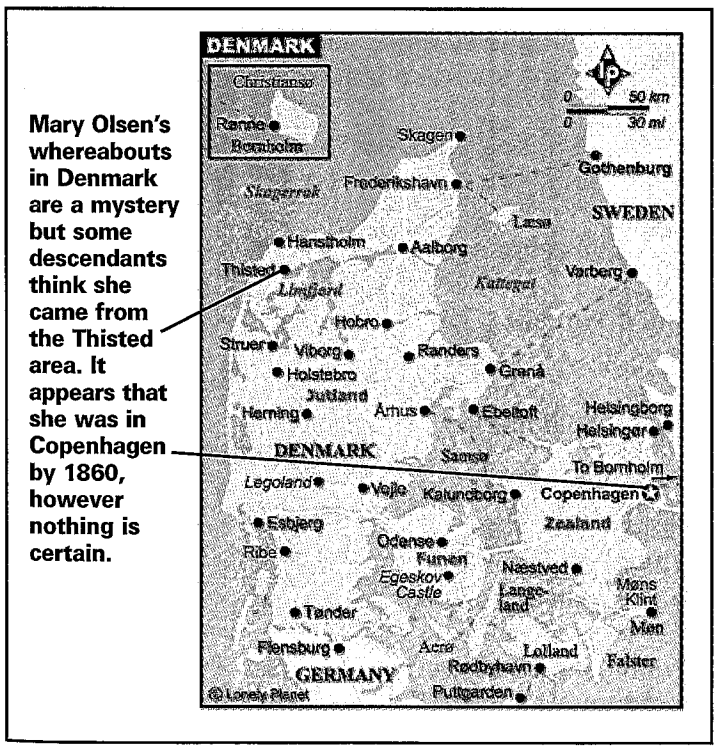
October, Thomas marries Nancy Ross, his third wife. She is the sister of his deceased wife from Tennessee and has a teenage daughter from a previous marriage.

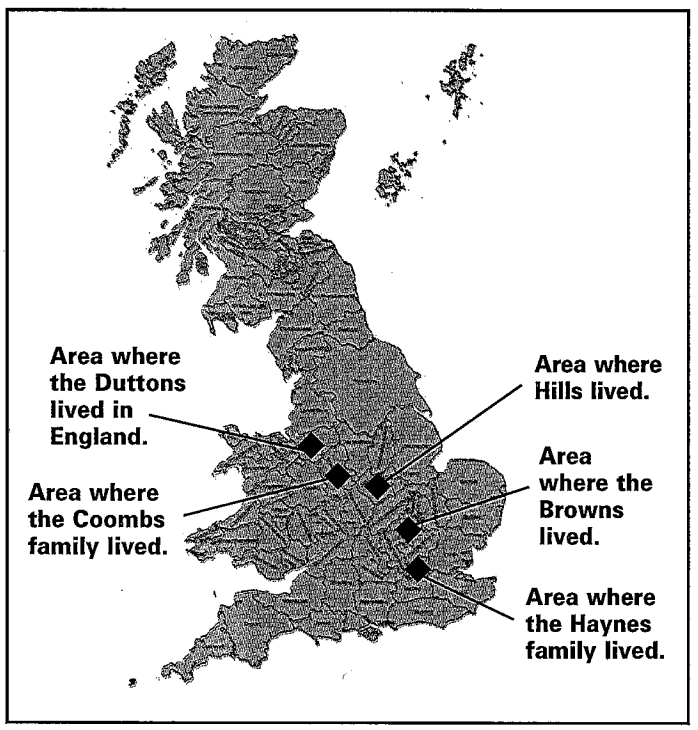


Twitchell

Fall, the Twitchells are among the outlying saints and missionaries are recalled to Utah amid fears of impending war with the United States Army that is on the march toward Salt Lake City. About this time family history says Ephraim Twitchell gives a man on the roadside a ride into town. On the way, the man tells Ephraim to take his family back to Utah with the body of the saints. Ephraim replies that his boys will not go. The stranger predicts that every one of them will join him. After Ephraim and the man dine at a roadside inn, the stranger suddenly disappears, leaving his cloak on the wagon seat. The Twitchells keep the cloak for years, believing it heralds their togetherness. Ephraim or one of his descendants believed the stranger to be one of the three Nephites and made it a part of family lore.

December, the Twitchells begin their departure from California with 18 other families, traveling to Utah with ox and mule teams.





1858

In The News

This year, Stephen Douglas and Abraham Lincoln, who would battle for the presidency of the United States, take a stand against the Supreme Court decision that had defeated slave Dred Scott's fight for freedom. Douglas' and Lincoln's efforts touch off a battle in Congress over the rights of people born on American soil.

Spring, Johnson's army continues to press toward Salt Lake City as an invasion force of sorts sent by the president of the United States in what was known as the Utah War. The main purpose was to send a governor under military guard to replace Brigham Young, who was viewed as too much of a wild card or loose cannon by the states. The saints saw it as U.S. aggression because it was done somewhat surreptitiously.

March, Brigham Young agrees to allow U.S. troops into the Salt Lake valley, but the saints evacuate Salt Lake City and regions north in the "great move south" to Provo and Spanish Fork.

July, Brigham Young and other church/territory leaders arrive at an accord with the military and the saints begin returning northward to Salt Lake City, passing the military on the road, which is traveling south to set up a base near Provo.

Asay

Asays continue in Trenton, New Jersey.

Barney

Barneys continue in Spanish Fork, Utah area.

Brown

Browns continue in Bedfordshire, England.

Coombs

Coombs family continues in Staffordshire, England.

Dutton

Duttons continue in Cheshire, England.

Farr

October, Sarah's daughter Sarah M. Farr marries Walter Barney, one of Charles Barney's sons by his first marriage and a veteran of the Mormon Battalion.

Fletcher

Spring, Fletchers and (Royal) Barney families join saints in temporary move south to Provo in advance of the arrival of Johnson's army.

Haynes

Haynes family continues in Middlesex, England.

Hill

July, Thomas Hill is the fourth or fifth child born to James (Jr.) and Jane Hill in Leicestershire, England.

Jenkins

Jenkins family continues in Salt Lake City, likely joining the move south although there's no record of it.

Morris

March, George and Hannah Morris move their family into a dugout dwelling covered with reeds in the Provo River bottoms after departing from Salt Lake ahead of the Army's entrance. Rozilla Morris is baptized.

September, George finishes moving the family back to Salt Lake City and is again called to serve as a policeman. He reports rising troubles with knife- and gun-toting ruffians.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

Plowman Mary Olsen continues in Denmark.

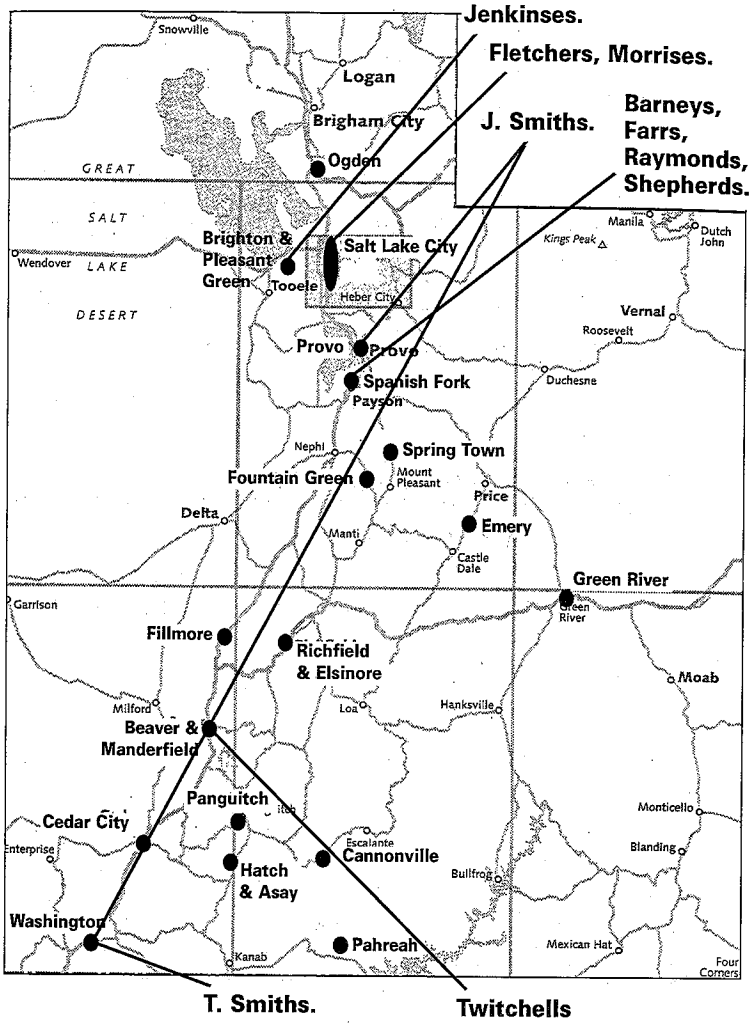
Raymond Raymonds continue in Spanish Fork, Utah.

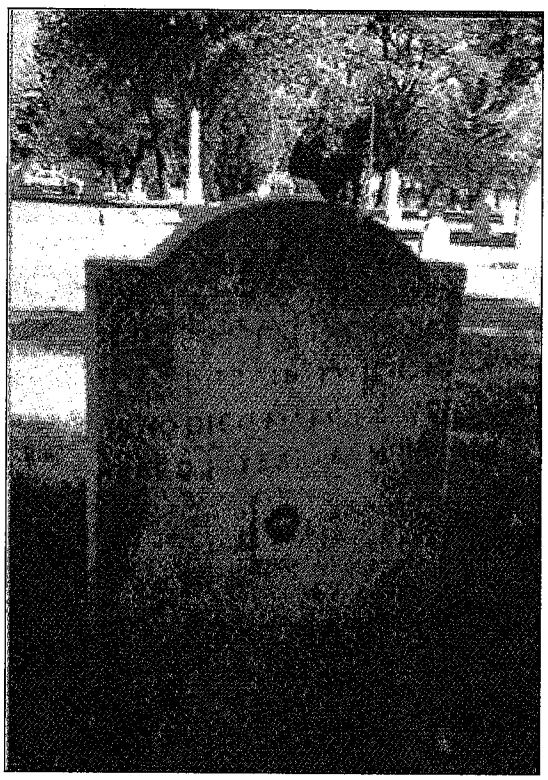
Shepherd Shepherds continue in Spanish Fork, Utah.

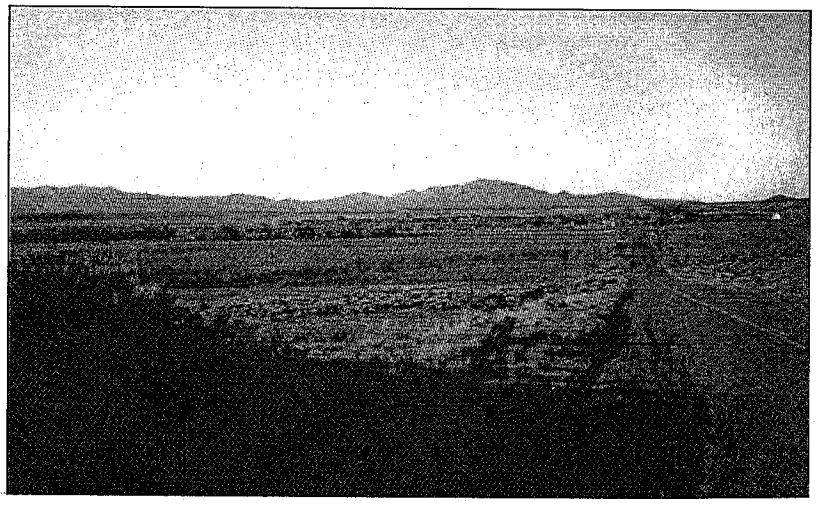
Smith About this year, James and Margaret Smith move to Washington City.

Twitchell February, the Twitchells arrive in Beaver, Utah.

March, Phebe Twitchell dies and is the first person buried in the Beaver cemetery. Ephraim settles his family on Indian Creek, now known as Manderfield, a few miles north of Beaver. The pioneer settlers struggle with the area's Indians, but Ephraim and his sons learn to communicate and cooperate a little bit with the Indians. About this time, Ephraim is called as the area's first presiding elder.







Blink and you'll miss it: Manderfield, above, is just a couple of miles north of Beaver. The Twitchells settled here after returning from the California gold fields. At left, Phebe Twitchell was the first person buried in the Beaver, Utah cemetery.

1859

In The News March, the military troops are ordered to leave Provo after reports they are harassing the saints. They relocate to Cedar Valley west of Utah Lake.

Asay Asays continue in Trenton, New Jersey.

Barney About this year, Charles moves his family to Springtown (now Spring City, northeast of Manti). Some of his older children join him, including Benjamin and Priscilla. Caroline and her children remain in Lake Shore area, west of Spanish Fork, where Benjamin retains property for that family.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City.

Haynes Haynes family continues in Middlesex, England.

Hill Hills continue in Leicestershire, England.

Jenkins Jenkins family continues in Salt Lake City area.

Morris Morris family continues in Salt Lake City.

Rozilla Morris

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman About this year, Mary Olsen marries Antone or Christian Plowman, probably in Copenhagen. One source records the marriage of a Maren Olesdatter to Christen Ploughmann Christensen at Karby, Thisted, Denmark on February 23, 1860, but none of the numerous varieties of historical references seems credible enough to take on face value.

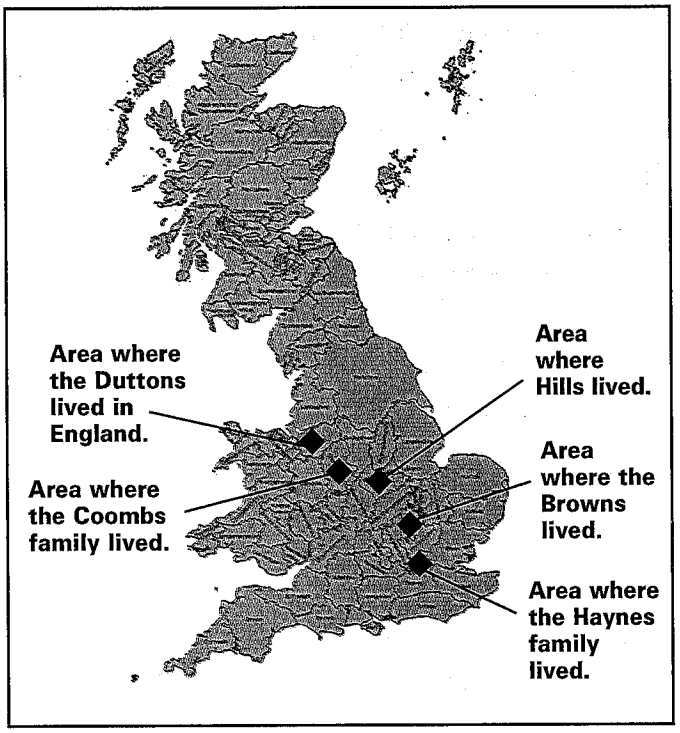
Raymond This year, Samuel teaches school in Spanish Fork.

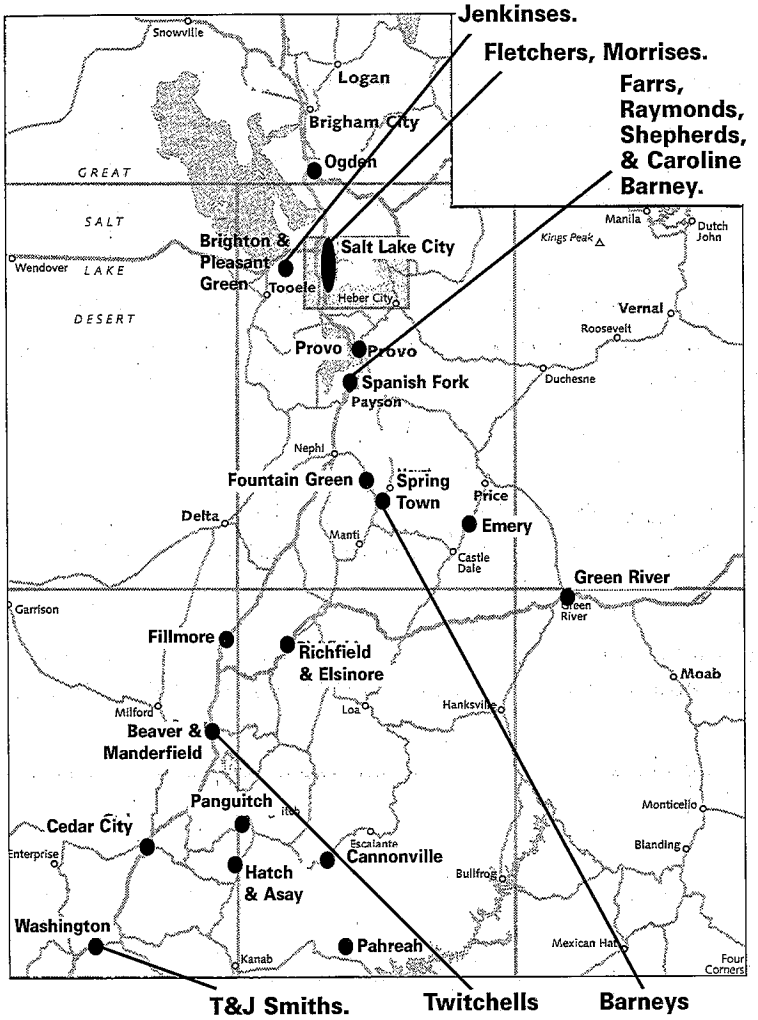
Shepherd Shepherds continue in Spanish Fork, Utah.

Smith March, Thomas Smith named road supervisor for Washington (County?). He and two other men get a contract to build a road from Santa Clara, through Washington City and over the Black Ridge to Harmony, providing what would become the main highway through the region until Interstate 15 was constructed a hundred years later. John D. Lee, the famed and infamous LDS pioneer, takes over the third man's portion of the contract later.

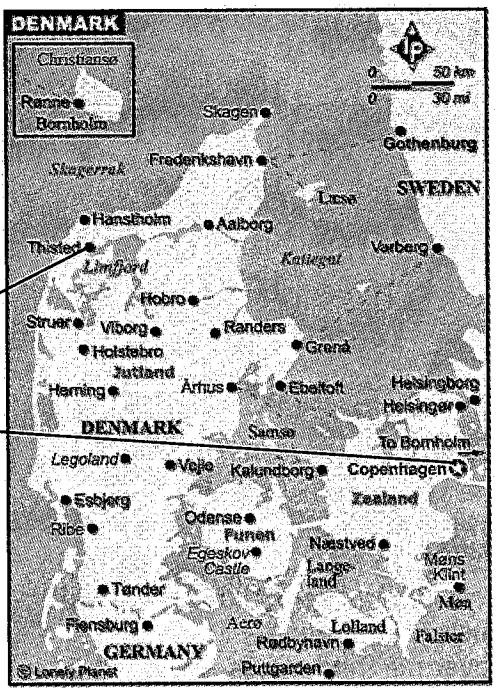
Twitchell November, Ephraim Twitchell travels to Salt Lake City, where he takes out his endowments in the Endowment House.

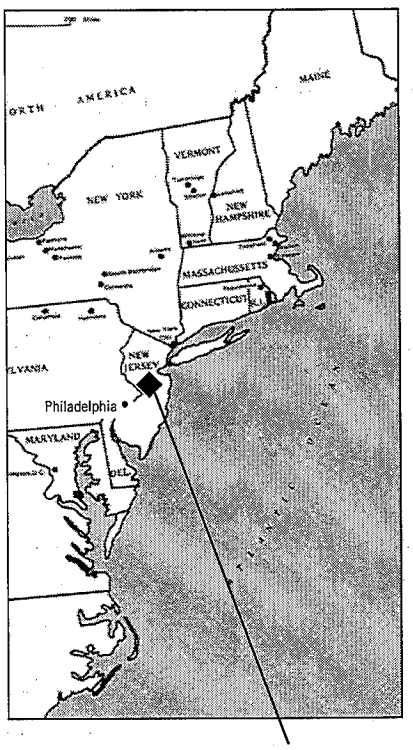
Maps are not to scale





Mary Olsen's whereabouts in Denmark are a mystery but some descendants think she came from the Thisted area. It appears that she was in Copenhagen by 1860, however nothing is certain.





Area where the Asays lived.

1860

In The News This year, Abraham Lincoln is elected president of the United States. South Carolina secedes from the union in an effort to establish its rights to control its economy and in a challenge to the federal government of the United States. The Civil War begins.

Asay March, Joseph and Sarah's last child born in New Jersey.

Summer, Joseph and Sarah begin trip westward to join the saints. Sarah had anticipated joining the saints in Missouri but apparently didn't understand what lay ahead of her after that. When the Asays joined the saints in Missouri preparing to make the overland trek to Utah through unsettled Indian territory, Sarah saw a wagon decorated with the words "Utah or bust" and began to cry. Sarah, accustomed to horse-drawn carriages but unfamiliar with ox teams, was frightened when the family set out in an ox-drawn wagon and she had to get used to the fact that she didn't have any reins to control the team. Yoked oxen simply lumbered along and were driven by someone walking with a switch to swat them.

September, family arrives in Salt Lake City, settles on Jordan River.

Barney Barneys continue in Spring City, Utah area, except for Caroline who remains with her children in the Spanish Fork area.

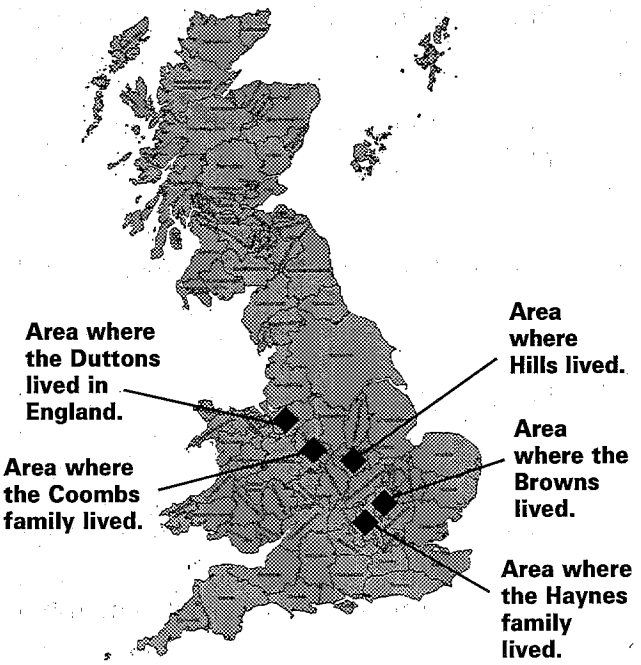
Brown Browns continue in Bedfordshire, England.

Coombs About this year, George and Eliza receive LDS missionaries and are baptized in England.

Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher October, Esther Fletcher Barney's second and last child by Royal Barney is born. This was a son who would one day marry one of the daughters of John Taylor. Although the children would bear their father's surname (Barney), Esther retained the name Fletcher throughout her life, at least according to census records.



Haynes Around this period of time, Haynes family moves to Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

Jenkins About this year, the Jenkins family moves west of North Point Jordan. It's at the south end of the Great Salt Lake, now under the waters of a Kennecott Mine tailing pond if I understand correctly. James begins hauling salt to a refinery in Salt Lake City. John is apparently among parties helping emigrating saints to the Salt Lake valley when he is not herding sheep, guarding cattle, etc.

Morris Morris family continues in Salt Lake City.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

Plowman

June, Catherine Plowman or Plovmand is born to Antone and Mary in Copenhagen. A son apparently is born afterward.

Raymond

Raymonds continue in Spanish Fork, Utah.

Shepherd

About this year, Moses, his two wives and his 10 children move to Spring Town, northeast of Manti. Another child is born.

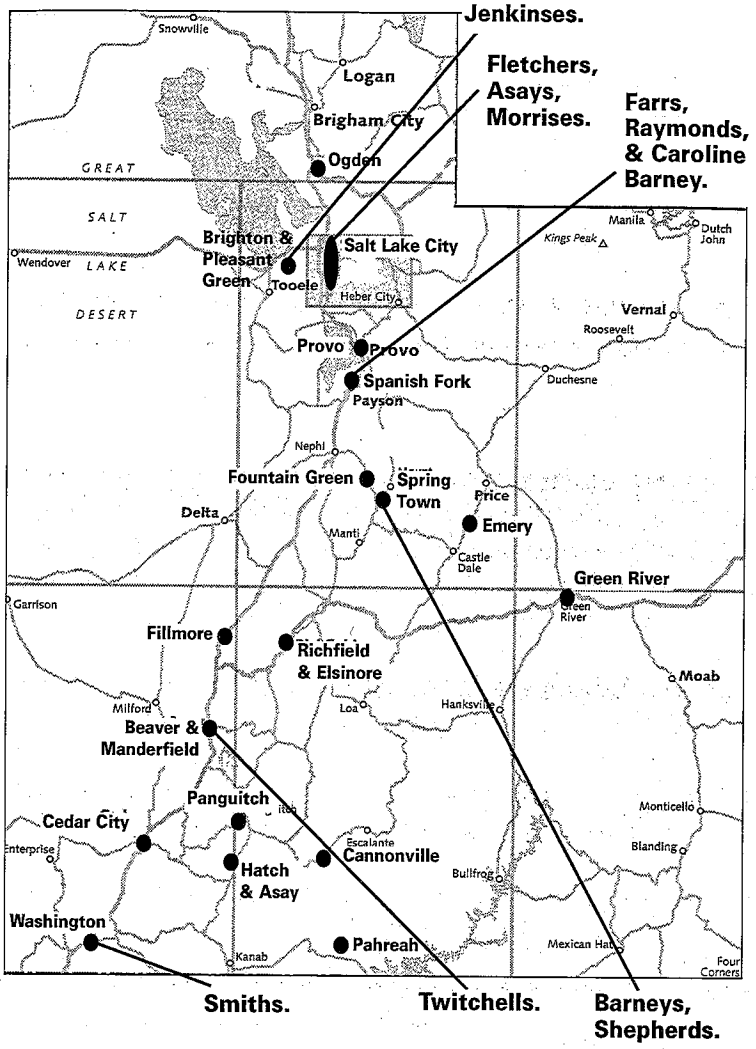
Smith

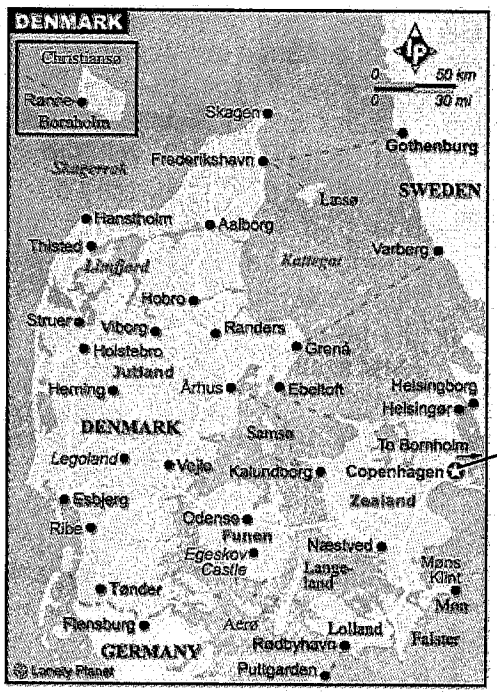
This year, Thomas Smith establishes a sawmill in addition to his other mills along the Virgin River. He trades lumber for cattle and amasses a respectable herd with the brand TWS (Thomas Washington Smith).

Twitchell

January, Ephraim marries Sarah Hadden, continues to reside in Beaver, Utah area.

Sarah Twitchell





Mary Olsen Plowman

1861

In The News This year, the United States Congress creates the Uintah Indian Reservation in eastern Utah.

Asay Asays continue in Salt Lake City.

Barney Barneys continue in Spring Town, Utah area, except for Caroline who remains with her children in the Spanish Fork area.

Brown Browns continue in Bedfordshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton Duttons continue in Cheshire, England.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

James Jenkins

Elizabeth Jenkins

Jenkins Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.

Morris April, Joseph Morris, George's father, dies in Cheshire, England.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman Mary Olsen continues in Denmark.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd Summer, the Shepherd family returns to Spanish Fork.

Smith Smiths continue in Washington City, Utah.

Twitchell January, Ephraim and Sarah's first child is born in Beaver.

1862

In The News President Lincoln issues the Emancipation Proclamation, establishing the rights of slaves to be free.

July, the United States Congress passes an anti-polygamy bill.

Asay Asays continue in Salt Lake City.

Barney December, Benjamin while at Caroline's home in Spanish Fork area, attends to his murdered brother Jeff. Jeff had remained in Spanish Fork when the family went to Springtown, and he fell in with Ike Clanton's gang of horse thieves. He later repented at Benjamin's urging and tried to make a clean slate, confessing to his bishop. His assassination by an unknown assailant while he sat with his family is believed to have been in retaliation.

Brown Around this period of time, the Brown family settles in Buckinghamshire after many moves in search of work.

Coombs Around this period of time, George Coombs is made presiding elder in Trentvale, England branch.

Dutton Duttons continue in Cheshire, England.

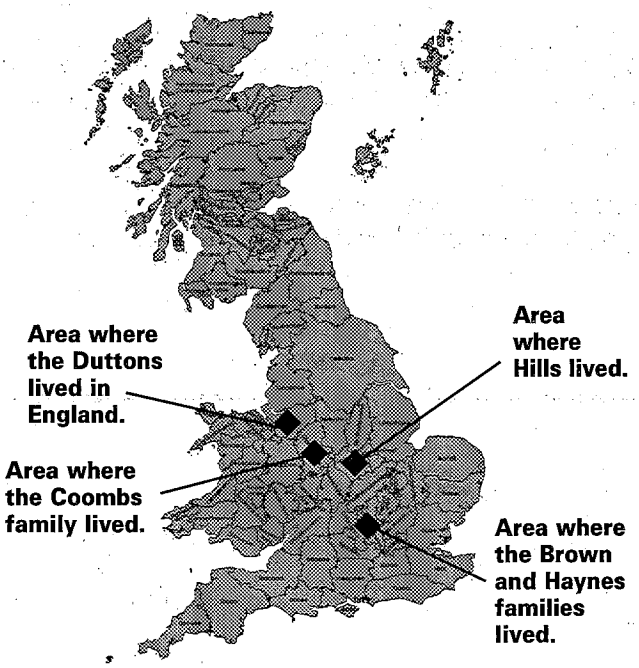
Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City.

Haynes Haynes family continues in Buckinghamshire, England.

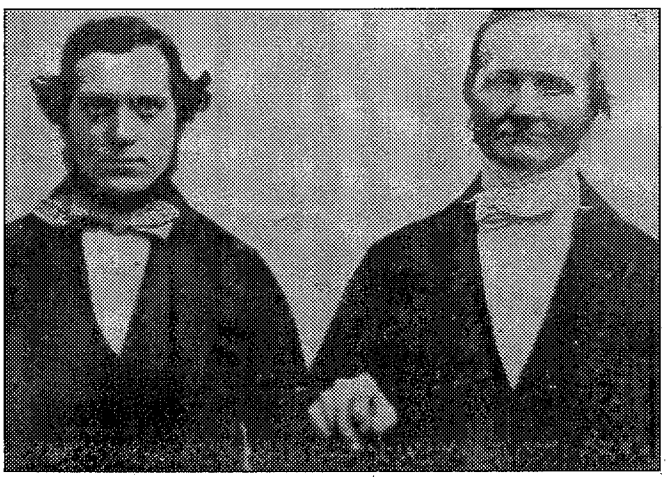
Hill Hills continue in Leicestershire, England.

Jenkins Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.



Morris April, George Morris is ordained a high priest and is made a counselor in the bishopric. He reports being so deaf that he can't hear the speakers in church or the things his children say to him in general tones.

June, Joseph Morris, George's brother, is killed in Weber County, south of Ogden, in an armed standoff between his followers, who are the apostates known as the Morrisites, and the forces accompanying the sheriff to arrest them. Joseph Morris is posthumously (?) excommunicated for apostasy.



This is purportedly a photo of George Morris' brothers Joseph, left, and William.

Summer or fall, George's brother William Morris and his family arrive in the Salt Lake valley from England, stay with him for a brief period, then proceed south to Parowan.

Newberry Newberrys continue in Iowa Territory and Missouri area.

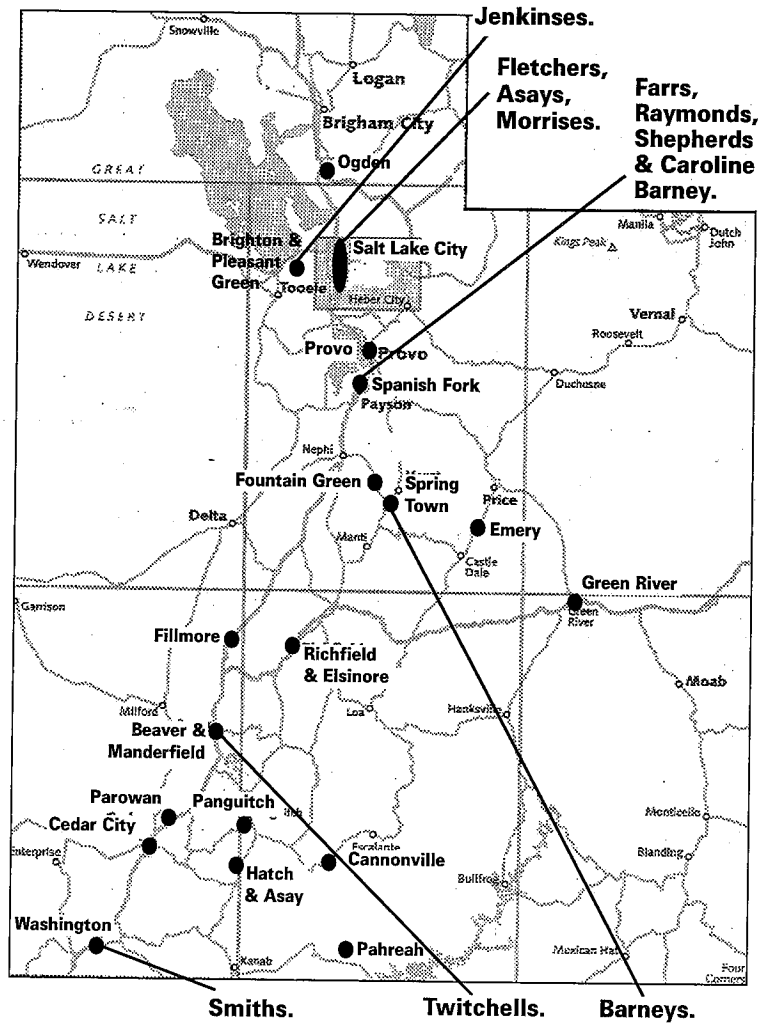
Plowman Mary Olsen Plowman continues in Copenhagen, Denmark.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Smith Smiths continue in Washington City, Utah.

Twitchell October, Ephraim returns to the Salt Lake City Endowment House, where he is sealed to Sarah and his deceased wife Phebe.



1863

In The News March, Utah's territorial governor pardons the members of the Morrisite rebellion posthumously. Brigham Young is arrested for polygamy. The U.S. troops in Cedar Valley begin military demonstrations in camp and the saints anticipate an attack on Salt Lake City. A guard is placed around President Young's home.

Asay Asays continue in Salt Lake City.

Barney September, Benjamin and Caroline's seventh son, Francis Marion (Sr.), born in Spanish Fork.

Brown Browns continue in Buckinghamshire, England.

Coombs Coombs family continues in Staffordshire, England.

Dutton About this year, Duttons receive LDS missionaries and are baptized in England.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

Jenkins Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.

Morris December, George and Hannah Morris' marriage is sealed in the Endowment House in Salt Lake City. At this time, George is also sealed to his wife Maria, who died from the complications of exposure after traveling with the Willie handcart company. He is also sealed to a new wife, Annie, who arrived from England in October. Annie Morris is 23, George Morris is 47.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Plowman April, It is probably this year that Mary Olsen Plowman sails for Zion with her family. Some family accounts say her husband, Antone Plowman, died aboard ship. But records of the likely voyage seem to indicate she traveled without as an unmarried woman with two children. Other descendants believe one of her children was a son who died somewhere before reaching Utah.

May, After sailing from Denmark to Liverpool, the saints set sail for America, arriving in New York City in June. Mary is believed to be the woman registered as Maren C. Christensen.

September, Mary Olsen's company arrives in Salt Lake City. Mary arrives with her daughter Catherine.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd During this period of time, Moses Shepherd serves as a choir leader in Spanish Fork.

Smith Smiths continue in Washington City, Utah.

Twitchell Twitchells continue in Manderfield, Utah, near Beaver.

Notes from Mary Olsen/Plowman's trip to Zion

Ship: B.S. Kimball
Date of Departure: 8 May 1863 **Port of Departure:** Liverpool, England
LDS Immigrants: 657 **Church Leader:** Hans Peter Lund
Date of Arrival: 15 Jun 1863 **Port of Arrival:** New York, New York
Ship's Registers: Mary Olsen/Plowman's presence on this ship is not verified beyond doubt. However descendants believe she and her children appear in the ship's register under the following last name, perhaps as an erroneous entry because the family before them on the list was named Christensen:

CHRISTENSEN, Maren C. <1840>
Age: 23 Origin: Jutland, Denmark Occ: Spinster
Note: BMR, p.245.
CHRISTENSEN, Maren Cathrine <1861>
Age: 2 Origin: Jutland, Denmark
CHRISTENSEN, Anton C. <1862>
Age: 1 Origin: Jutland, Denmark

Notes: "DEPARTURES — The packet ship B. S. Kimball, Captain H. Dearborn, sailed, on the 8th instant, from this port for New York, having 657 souls of the Saints on board. The Saints, who were principally from Scandinavia, were organized in the morning of the same day by President Cannon, who, together with Elder Jesse N. Smith, president of the Scandinavian Mission, Elders C. W. West, J. M. Kay, B. Young junior, Joseph Bull and others, were visiting the Saints on board the vessel previous to their departure. Elder H. P. Lund was appointed to preside over this company of Saints, with Elders P. Bechstrom and C. S. Winge for counsellors, and Elder P. V. Poulsen as clerk. The Saints on board were addressed by Presidents Cannon and Smith and Elder Lund, who gave them such teachings and counsels as were calculated to comfort, edify and bless them if they will only remember and practice them ..."

"Fri. 8. [May 1863] ... The ship B. S. Kimball sailed from Liverpool, England, with 654 (or 657) Saints under the direction of Hans Peter Lund. . . . The emigrants on the B. S. Kimball landed in New York June 15th and thence continued by rail to Florence. [Nebraska] . ..."

HSM: ... About two hundred emigrating Saints from the Christiania, Lolland and Bornholm Conferences sailed from Copenhagen per steamer 'Aurora,' April 30, 1863, bound for Utah, under the leadership of Elders Carl C. N. Dorius, Johan F. F. Dorius and Hans Peter Lund. Some of the Norwegians emigrating in this company (28 souls) had sailed from Christiania April 13, 1863, per steamer 'Excellensen Toll.' A strong and contrary wind on the Skagerak and Cattegat made the voyage very uncomfortable, but the emigrants were safely landed in Copenhagen April 15th. Another company of emigrating Saints (about one hundred souls) left Christiania, Norway, April 28th, under the direction of Elder Johan F. F. Dorius and arrived in Copenhagen, April 29th, where the Norwegians joined the emigrants from other parts of the mission. About a dozen Saints emigrating to Zion went direct from Stavenger to Hull where they joined those who had sailed from Copenhagen. When the emigrating Saints left Copenhagen April 30th the weather was fine, and a great number of people congregated on the wharf to see the the Saints leave, but there were no disturbances, as a number of police had been detailed on special duty to keep order. The emigrants made themselves as comfortable as they could on the deck and in the second cabin of the 'Aurora,' which on the morning of Friday, May 1st, arrived at Kiel, where the emigrants walked to the railway station and left at 11 o'clock a.m. by railroad for Altona, where they arrived at 3 o'clock in the afternoon. From Altona to Hamburg the emigrants walked in about half an hour to the ship 'Roland,' on which they went on board, together with about four hundred emigrating Saints from Jutland and Fyen (or the Saints from the Vendsyssel, Aalborg, Skive, Aarhus, Fredericia and Fyen Conferences) who, on April 30, 1863, had boarded a steamer at Aalborg, Aarhus and Fredericia, and like those who commenced the voyage from Copenhagen, landed in Kiel, whence they traveled by rail to Altona. After the emigrants, numbering nearly six hundred souls, had gone on board, together with about forty steers and several hundred sheep (which made the atmosphere on board anything but comfortable for the emigrants), the ship 'Roland' sailed from Hamburg May 1st about midnight. The weather was very fine, but the emigrants, in their crowded quarters, nevertheless, were uncomfortable. Early on Sunday morning, May 3rd, the 'Roland' cast anchor off Grimsby, and a little later sailed to the wharf, where most of the emigrants landed, with some of their baggage; the balance of the baggage, together with forty of the brethren, remained on board, as the ship went to

Hull, where they arrived at 6 o'clock in the evening and remained on board all night. The next morning (May 4th) a small steamer ran up to the side of the 'Roland' and took the rest of the baggage, belonging to the emigrants, back to Grimsby, while the forty bretheren went to the same place by rail. Elder Carl C. N. Dorius, however, remained in Hull where he, about 11 o'clock the same day, received some emigrants (seven adults and six children) who arrived direct from Stavanger, Norway, per steamer 'Skindinavien.' In the afternoon, after settling with the captain of the steamer for their passage, Brother Dorius led these emigrants by steamer and train to Grimsby, where they were united with the other emigrants. At Grimsby the emigrating Saints were made quite comfortable in a large building erected for the use of emigrants. On the 6th all the emigrants, except the Norwegians, made themselves ready for the journey to Liverpool. They left, nearly seven hundred strong, by rail for that city at 5 o'clock in the afternoon. A young Danish sister who was sick was carried in a chair into the cars. The exact number of emigrants who arrived in Liverpool May 6, 1863, was 681. At this port 644 Scandinavian and 13 English Saints were taken on board the ship 'B. S. Kimball' (Captain H. Dearborn), while thirty-seven Scandinavians were placed on board the ship 'Consignment.' Elder Anders Christensen was placed in charge of this little band. President George Q. Cannon organized the company on the 'B. S. Kimball,' with Elder Hans Peter Lund as president, Elder Peter Beckstrom and Christoffer S. Winge were chosen as his counselors. Elder P. Wilhelm Poulsen was appointed secretary for the company, which was divided into seven districts with a president and a captain of guard over each. ... Both ships sailed from Liverpool on the 9th of May. Four deaths occurred on board the 'B. S. Kimball' during the voyage; two children were born and (a number of couples were married). ... The 'B. S. Kimball' cast anchor in the harbor of New York in the evening of Saturday, June 13th, and on the 15th the passengers were permitted to go ashore. In the evening of the same day the emigrants continued by train to Albany. There a fine boy was born. The company then proceeded to Florence, Nebraska, from which place the journey across the plains was commenced in connection with the other company from Scandinavia. ..."

Journals of Hans Peter Lund: Wednesday 6 at 5 a.m. we left for Liverpool by train. Str. Else Petersen died at the station. 140 emigrants arrived at went aboard a big ship B. S. Kimball with captain Dearbom. [Dearborn] May 7 we arranged our things and was piloted out, we arranged us in the best way. ... After they had committed us in the hands of the Lord (the English church officials) left us. A steamboat took us to Holyhead. We had a meeting in the evening and we organized the company in 7 wards with each a president. ... May 13 still windy, seasick, unfavorable wind. May 14 the weather a little better, not so many seasick. Sunday May 17 N. M. Skougaards little son from Fredericia died, Daniel Skougaard, he was 6 month old, we had a gathering in the afternoon, nice wind, we went fast. ... Wednesday May 20 Hans Simonsen from Lolland died. He was 65 years old, he was buried same day. A seaman stole a coat from Brother H. P. Eriksen. May 22 it was found and P. E. got his coat back. They put a note on the seaman's back with the word THIEF on, and he had to keep it there so everybody could see him. We did our laundry and cleaned up, we still get provisions twice a week. ... Sunday 31 we reached the banks. Heavy fog that lasted for several days, we were sick to our stomachs. We had gatherings, the districts during Sundays, we felt really strong, we had the best feelings for each other. The members threw many boxes away to save weight. ... June 2 David Stuart, 2 years old, from Scotland died. We still had fog and we saw many ships where people were fishing. A little bird came and sat on the ship. People were not seasick any more except for some few, they had an upset stomach. ... Jun 10 the fire in the kitchen was too big and the skirting-board burned and a piece of the cook's featherbed burned, but they stopped it and everything went well. We all got soap and extra water so the Saints could be washed before they left the ship. Jun 9 Bekstrom [P. Beckstrom] and several brethren and the doctor found out how much provisions we had left. At noon we were 320 miles from New York. Jun 11 we saw 2 very big ships. We came so close, that the captains could talk together. ... Jun 13 we came to New York. ... Monday Jun 15 a ship came and took us to the fortress (the immigration admission station that existed before Ellis Island). Some of the brethren took the luggage and went to the railroad. Anders Eliasens son, 3, and Jens Hansens daughter, 1 1/2 died. P. V. Poulsen stayed in New York with the family. ... June 17 we came over Niagara, the biggest waterfall in the world, and we arrived in Canada and asked a man to bury the child and paid $10. At 2 we left and June 18 in the morning at 5 we arrived in Windsor. We crossed the river to Detroit. At 9 a.m. we left again Ane Marie Larsdatters son, 7, died. We had him buried in Chicago and paid $5. ... June 20 Rasmus Hansen from Lolland died, 63 years old, he was buried in Kankakee S 12. We crossed Mississippi and at 6 we took off and arrived in St. Joseph at 11. We came aboard a steamship "Denver" at once and came to Florence at 5 June 23. We met many members from Cluff's company. Sister Elonora Petersens son fell overboard and we did not see him more, he was 9 years old. ... It was really nice to get some peace after 2 months journey. The wagons from the Church had arrived and I got letters from Maria and H. L. Dastrup and I was pleased. ... Jul 5 I was called as curate in Captain John

Young's company. We left Florence Jun 7 with 240 persons in 47 wagons and arrived in Salt Lake Valley Sep 12. [1863]

Autobiography of Lars P. Oveson: ... We landed in New York on the 15th of June, all well. We only had three deaths on the voyage, which was considered very fortunate, and we were all glad to set foot on land again. We left New York the same evening, by rail, for St. Joseph, Missouri, where we was crowded onto a river flatboat, without any railing around the sides. The engine was fired with wood, and one night they laid to, to take on wood. We were aroused from our sleep, to clear the way, for the sailors to carry on the wood. A boy about twelve got up, I suppose half asleep, and walked right into the river and was lost. The current was so swift that he was swept away in an instant and every effort made to find him was without avail. This was on the Missouri River from St. Joseph to Florence, Nebraska. Here we were met by teams, that had been sent from Utah for over a thousand miles, to bring the Saints to Utah. That year (1863), there was sent from Utah after emigrants 384 wagons, 488 men, 3,604 oxen, bringing 235,969 pounds of flour. At Florence we stopped a couple of weeks to clean up and rest for the long overland journey ahead. On the 6th of July, we started from Florence, with Captain John F. Sanders train of about 50 wagons. ... You can imagine that it was pretty crowded, as there was three families in our wagon and as I now remember we were fifteen persons besides the teamsters, with all our belongings. To me this was a regular pleasure trip. We hadn't been many days on the road before I had learned the language that it took to drive oxen, and in two or three weeks, I was ready for graduation as a full fledged Bullwhacker. After long and wearisome journey, we arrived in Salt Lake City on the 5th of Sept. ...

1864

Asay

Asays continue in Salt Lake City.

Barney

Barneys continue in Spring City, Utah area, except for Caroline who remains with her children in the Spanish Fork area.

Brown

Browns continue in Buckinghamshire, England.

Coombs

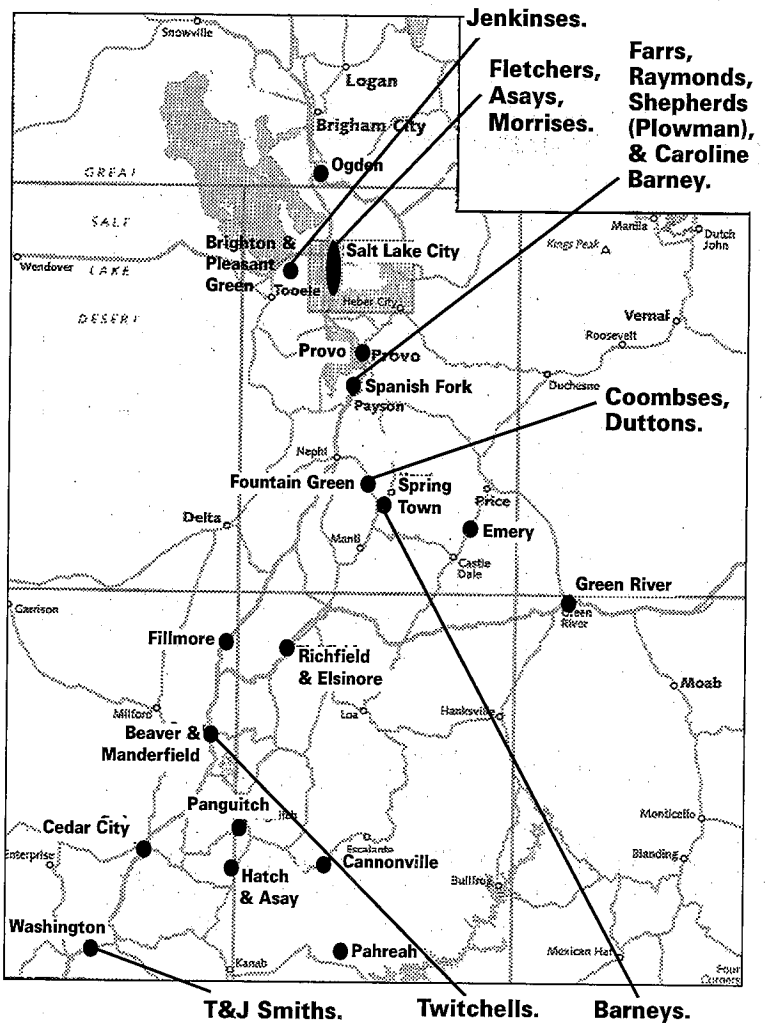
May, Coombs family emigrates to Salt Lake City (see ship notes on following pages). James Dutton (Jr.) joins the family for the voyage and is married to Harriett Coombs the day the ship sails. <See Dutton timeline for continuation> Voyage marked by concerns about raiders during U.S. Civil War. (The ship was sunk on its return to England.)

June, Coombs family and Duttons arrive at New York harbor. Train travel west is complicated by war.

July, Coombses and Duttons leave Winter Quarters for Salt Lake City.

September, immigrant company arrives in Salt Lake City.

October, Coombs and Dutton families proceed to Fountain Green, Utah (east of Nephi, northwest of Manti). Here they settle.



Dutton

May, James (Jr.) joins Coombs family members emigrating to Salt Lake City. James (Jr.) marries Harriett Coombs the day the ship sails. James (Jr.)'s brother John Dutton also sailed with them. The voyage was marked by fears of Civil War raiders (their ship was sunk on its return voyage to England).

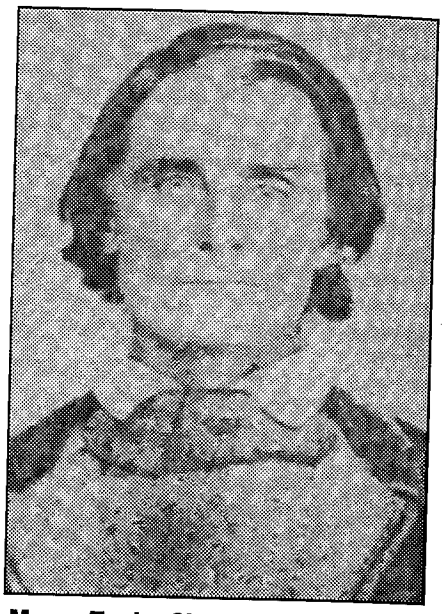
June, James and John's ship arrives in New York harbor. John gets work in Pennsylvania coal mines. Coombses and Duttons then continue west. Civil War complicates train travel.

September, Coombs and Dutton families arrive in Salt Lake City.

October, Coombs and Dutton families arrive in Fountain Green (east of Nephi, northwest of Manti) and attempt to establish a homestead there.

James Dutton Sr. family continues in Cheshire, England.

Farr	Farrs continue in Spanish Fork, Utah.
Fletcher	Fletchers continue in Salt Lake City.
Haynes	Haynes family continues in Buckinghamshire, England.
Hill	Hills continue in Leicestershire, England.
Jenkins	Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.
Morris	July, George and Hannah's last child is born.
Plowman	August, Mary Olsen Plowman reportedly takes out her endowments in Salt Lake City. December, Mary Olsen Plowman marries Moses T. Shepherd in Salt Lake City. Other records say this is perhaps when she received her endowments, etc. <See Shepherd line>
Shepherd	December, Moses Shepherd, 44, marries Mary Olsen / Plowman, about 23, a widow (?) with a small child who had emigrated from Denmark. Mary lives on a farm in Palmyra while Eliza and Hannah live in Spanish Fork, where their children attend school.
Smith	Smiths continue in Washington City, Utah.
Twitchell	Twitchells continue in Manderfield, Utah, near Beaver.



Moses Trader Shepherd

Mary Olsen Shepherd

Notes from the Coombs and Dutton families' trip to Zion

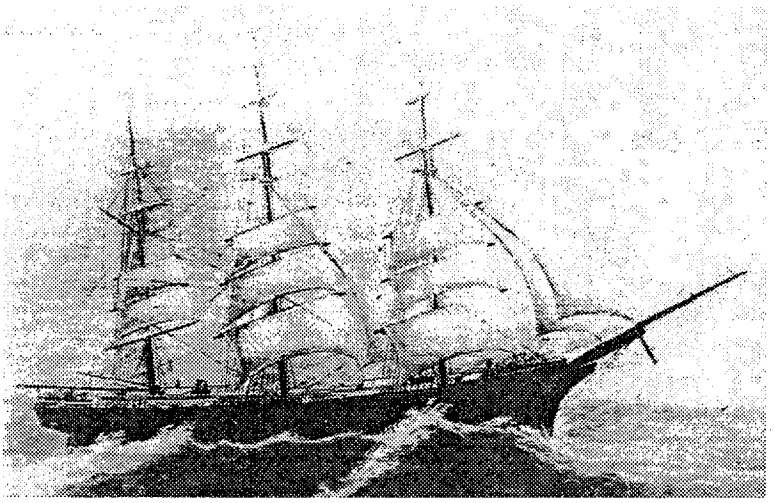
Ship: General McClellan
Date of Departure: 21 May 1864 **Port of Departure:** Liverpool, England
LDS Immigrants: 802 **Church Leader:** Thomas E. Jeremy
Date of Arrival: 23 Jun 1864 **Port of Arrival:** New York, New York

Notes: "DEPARTURE — We had the pleasure of clearing the ship General M'Clellan (Captain Trask) for the port of New York, on Saturday, the 21st ultimo. This ship was chartered to sail on the 20th ultimo, but, owing to the rain which set in, the upper deck could not be used for the purpose of examination of passengers, who had, consequently, to undergo inspection between decks. This put them to some inconvenience and discomfort, but, nothwithstanding this, we did not hear one unkind word or one ill natured remark from the Saints during the proceedings, which occupied some little time. In consequence of unavoidable delays, the vessel could not be cleared until next day (21st). On the morning of the 21st President Cannon , with a number of elders, proceeded on board the vessel for the purpose of organizing the company. Appropriate instructions were given to the Saints, and Elder Thomas E. Jeremy was appointed to preside over the company, with Elders Joseph Bull and George G. Bywater to assist him as counsellors. ... The ship was divided off into wards, over each of which an elder was placed to preside. On the evening of the 21st the vessel

proceeded to sea, laden with her freight of precious souls, and accompanied by the best wishes and prayers of all true Saints. She had 802 souls on board, nearly all of whom have paid their fares through to Wyoming [Nebraska]. Four elders who had come from Zion on missions, sailed in this vessel.

"Sat. 21. [May 1864] — The ship General M'Clellan sailed from Liverpool, England, with 802 Saints, under the direction of Thomas E. Jeremy, Joseph Bull and George G. Bywater. It arrived at New York June 23rd, and the company arrived at Wyoming [Nebraska] July 3rd."

Journal of David Coombs (son of George and Eliza Coombs, brother of Harriett Coombs; David was about 12 at the time): ... In the year 1864 in the month of May having taking our farewell from our friends, we started ... for Liverpool leaving [—] late home [UNCLEAR] in a small village named Lent Vail [UNCLEAR] to try our future in the far west. The little village is situated near the town of Stoke in Staffordshire England. We reached Liverpool after a ride of several hours. There it was that I first saw the ocean and the large vessels. It was in one of these ships we were to sail across the mighty ocean to New York. ... We, or that is myself, had strict orders to stay close to our berths as they called them. So I did not see the ship leave the yard, but I could hear the tramp of many feet over head and up and down the gangways and the motion of the vessel as the tug towed the General McClellan into deep water. She had ... about 800 passengers on board. It was during the confusion that my mother and sister and my brother, wife for my brother. [UNCLEAR] Well had been married since leaving our home. They went on deck making a few small purchases from the merry boat paddlers that infest the harbors of Liverpool and flock around the emigrant ships. After they made the necessary purchases, they were returning to the bunks and got on the wrong route and mother walked in an open hatchway that they had; that is the sailors had been loading frig iron. Frig iron is bars of iron about three to four inches thick and two and a half feet in length. Mother (Eliza) fell down the hatch the distance of about 12 feet striking her head on one of the bars of iron, the fall rendering her insensible for some hours, but with the blessings of the Almighty and the help of the doctor she recovered, but was very feeble the rest of the voyage. ... In the [year] 1864 the war in the United States was in progress and the captain of the McClellan had cause to fear meeting some of the confederates on the ocean he sailed a great way out of his course he sailed to the north so far as to get amongst the ice bergs. On the 4th of June, it being my birthday I well remember the occurrence. We saw a large ice berg apparently in the form of a lion floating across our course. I well remember a dead calm this seemed the worst of it all it was sickening to see not a puff of wind to ruffle that great sheet of water. It looked like a great plain of glass, if it had not been for the large purposes sticking their big like heads out of the water. During the night of the calm, the wind commenced to blow and by morning the storm was in full blast. ... The water came down the open hatchway exciting a great many. Some cried out that the vessel was struck by a piercing piece of ice, other thought that their last hour had come. The storm increased and being tired of staying below, I thought I would go on deck, but getting as far as the gang way my courage failed me for never had such a sea greeted my eyes before or since the sea in its fury the wind whistling threw the rigging and the rain descending in torrents such a scene I do not wish to witness again. The water come surging over the ships decks in large dashing waves. Almost sweeping the sailors from their post. The storm raged all day, and about the violence of the storm was over but the waters were very rough that night and the next day. ... There was also a whale sited and I had the pleasure of seeing the monster of the deep throw the water many feet in the air. In the course of about 6 weeks from the time we started we reached New York Harbor. Here we stayed laying outside at anchor. Here the hot July sun came pouring down its warm rays upon the deck. There, their passengers stood admiring the beautiful scenery of the harbor. ... We were then taken to Castle Garden as it is called. We were then unloaded as the saying goes, bag and baggage. Next day we were loaded on a steamboat. I cannot well remember how many times we changed boats until we reached Buffalo. Here, were we unloaded again. Again this time we were to take the train to St. Joseph. While we were stopping here for a short time my father was put to watch the main entrance to keep out the sharpers. A man came to the entrance and wanted to pass in but father would not let him pass in. This caused him to get angry and he said he was going in for he was the proprietor of the place. Father said it did not matter about that I would butt him out just as quick as any other man if he insisted on entering. These words and a great many more past between them and when he found he could not enter he cooled down some what and



The General McClellan.

he said to father that when he got to Utah that he would not find Mormonism the same in Utah as in England. ... We were stopped once at a station half a day on account of fighting ahead of us. Finally reach St. Joseph, here we were unloaded again. We were to take the steamboat and travel up the Missouri River to Wyoming (a Nebraska town). I well remember traveling up this stream how intense muddy it was. We reached Wyoming in tolerable good spirits and were glad to get well on our legs again. Here we saw many more emigrants that had reached Wyoming sometime before. All were bound for the west as many as could probably reach there for many of the poor pilgrims as were called that were in good spirits and good health were caused to lay their bodies down on the broad plains of the west. Here we saw the oxen and wagons that were to haul us across those broad plains and here we saw the Mormon boys with their big bull whips and their wide rimmed hats which seemed rather odd to us as we had never seen the like before. The distance we were to travel was about one thousand to eleven hundred miles. ... Before starting, father and Will bought a cow and calf to take with us. This was the first cow that was owned in our family. At length it came our turn to start. This was a new thing for us, something we had to learn. This was not the swift railroad train, but the slow method of traveling with oxen. ... This morning the train started for Salt Lake City. We reached there about noon. I cannot remember where it was we camped, but it was a orchard and I well remember asking for permission to pick up some of the peaches that had fallen to the ground. We remained in Salt Lake City some days, how many I cannot tell, until father made up his mind to make his home in San Pete County about 100 miles to the south. ...

Autobiography of Christopher Alston: ... My father, James Alston, died May 26, 1863, leaving five children, the eldest ten years and the youngest two years of age. My mother, being a member of The Church of Jesus Christ of Latter-day Saints, desired to gather to the place appointed for members of the Church to assemble and settle ... here in Salt Lake City ... . Father's mother and brothers, who were also the executors of Father's will, were very strongly opposed to the children being taken to that wicked place where those "awful Mormons" lived. So Mother was under the necessity of making private arrangements to send my brother, eight years, and myself ten years of age, with a friend, paying a part of his emigration costs for caring for us on the journey. We were out on the Atlantic Ocean before my grandmother and uncles knew that we had been quietly sent away to the United States of America during the Civil War, leaving our mother with three small children; the eldest of the three a cripple on crutches; the youngest a child in arms. ... We arrived in New York June 23rd, 1864. There we took steamer and traveled up the Hudson River into Canada to avoid the Armies of the Rebellion, broken bridges, uptorn railways, etc. incident to a war, which was raging in the States between the North and the South ... . We arrived in Wyoming, near Omaha, (Nebraska) July 3rd, after going by rail and another steamer up the Missouri River. There we were met by the teams of oxen and teamsters from Utah preparatory to making an 1,100 mile trip, which I walked the whole way. ... We arrived in Salt Lake City September 20, 1864. I was then eleven years old, having celebrated my birthday twelve days before arriving here. I must relate the welcome I received on the first day and night in the Salt Lake Valley. In the morning, about 11 o'clock, we came out of the mouth of Parley's Canyon, where we were met by a number of men and teams. The first words of greetings I heard were, "Come here my boy and hold your cap." I came near the wagon from which this voice came. There was a man kneeling in the bottom of the wagon on some straw, and the wagon was nearly filled with peaches. He scooped up his double hands full of peaches and put them into my cap, then scooped up another handful and put them into my cap also, and it was full of lovely peaches, the first I had ever tasted in my life. "There" he said, "now eat those." He kept handing out peaches until his load was given away. I ran to our wagon where my brother lay very sick and gave him some peaches, then divided the remainder with the teamster and my custodian, John Ollerton, who had brought me from England, then I ate the rest.

Mary Roberts Roskelly: We had been on the ship about 15 or 20 days when a storm, almost a hurricane, overtook us and the rocking of the great ship caused great excitement among the passengers. My parents took steerage passage while my brother John went one story below us with the other small boys to bunk. When the storm came up mother was worried about John sleeping down there and made him a bed on the trunks and boxes in her room ... while the bunks were in rows on each side of the wall. I remember well how some people were crying, some praying and some singing all night as long as the storm lasted. We got John to bed and the girls went to bed on one side while the married folks had their bed on the other side of the room. When we were all settled as best we could for the rocking of the ship and the seasickness among us, there came an extra swell of the sea. The ship rocked slowly, then lurched, which landed John, bed and all down on the floor among the buckets and shoes, etc., and rolled him under the bunks. Mother started up and cried "O my boy, my boy." Father said is his quiet way, "Oh never mind mother, he'll come back when we roll the other way." But she thought he must have rolled out of the ship into the ocean. Well when the ship slowly rolled back, here came John from under the bunks, with bedding and buckets and mother grabbed him. When the excitement cooled down a little, they took John and tied him down to the boxes and posts and we spent the night in peace. This storm lasted for about three days and two nights. ... When we sighted the hills of America a great shout of "America, America" went up from the eager throng and there was singing and dancing all day.

1865

In The News

January, The United States Congress ratifies the 13th Amendment, abolishing slavery.

April, General Robert E. Lee surrenders in Virginia, ending the Civil War. Later the same month, Abraham Lincoln is assassinated while taking in a play.

Summer, in central Utah, the Black Hawk Indian war begins as tensions between abusive Mormon settlers and Indian cattle thieves reach the point of violence.

Asay

September, Emmer marries Kendall Fletcher in Salt Lake City without her parents' knowledge, although they come to accept the young couple's decision. This would make her just shy of her 14th birthday, although Fletcher records say she was 15. Kendall was 17. <See Fletcher timeline for continuation>

Barney

February, Charles Barney dies while visiting Benjamin in Spanish Fork. His widow Deborah continues at Springtown, near one of her sons. Charles' grave is unknown, though suspected in Spanish Fork's old pioneer cemetery, which doesn't have markers. In July 2004, the Spanish Fork sexton told me a descendant had ordered a headstone with military honors for Charles, to be put in the modern Spanish Fork cemetery, and the government had approved the military recognition. The sexton talked as though he seemed to think it was weird to do that after all these years.

December, Benjamin marries his third wife, Caroline Nelson or Jensen of Spanish Fork. She was from Denmark. <Since he now had two wives named Caroline, I would like to know how he distinguished them by name. I will call the second Caroline "Carol" in my limited references to her, just for clarity's sake.>

Brown

Browns continue in Buckinghamshire, England.

Coombs

This year, Duttons press southward to Cedar City.

About this year, Brigham Young instructs George Coombs to send both of his horse teams to Missouri River to help the saints emigrate to Utah. George sends the first but keeps the second to farm with, and sends his sons with a neighbor's available team instead. George is excommunicated for defying instruction.

Dutton

This year, James (Jr.) Dutton's family moves south to Cedar City and begins mining work.

April, James (Sr.) and Sarah Dutton sail for Zion. <See ship notes, next page.>

August-September, James (Sr.) and Sarah Dutton reach Salt Lake City, called to Iron County.

October, James (Jr.) and Harriett's first child born in Cedar City. Duttons work in the mines of Iron Mission.

Farr

Farrs continue in Spanish Fork, Utah.

Fletcher

September, Kendall Fletcher, 17, marries Emmer Asay, 14, without her parents' knowledge, in Salt Lake City. When they learn of the marriage, they choose to respect it rather than try to break it up. Kendall's mother, Esther, records the marriage as taking place in January 1866, which may be the more correct date. Esther also records Emmer's name as Emmah, which may not be the correct spelling.

Haynes

Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

Jenkins Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.

Morris Morris family continues in Salt Lake City.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond Raymonds continue in Spanish Fork, Utah.

James Hill

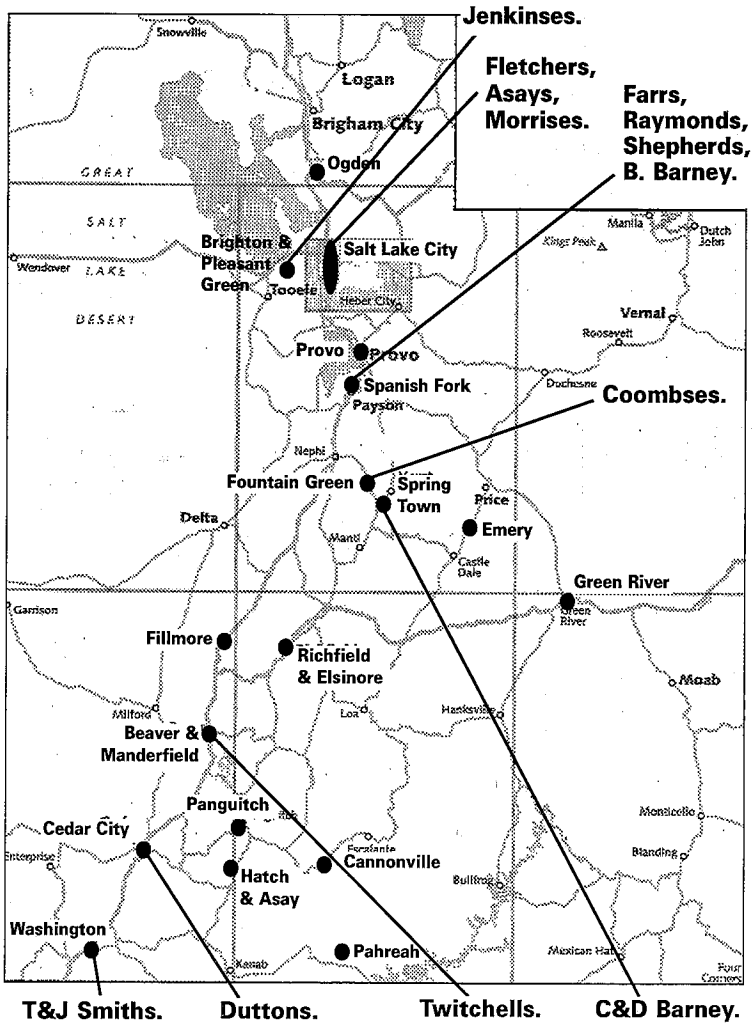
Jane Hill

Shepherd June, Spanish Fork farm Indians begin their move to the Uintah Reservation.

October, Moses and Mary Shepherd's only daughter, Rhoda, is born at Spanish Fork.

Smith March, Margaret Smith dies in Washington City at nearly 75 years of age.

Twitchell This year, Ephraim's son Edwin Twitchell and his family join the saints at the Muddy Mission in what is now southern Nevada, where Edwin serves as a counselor in the bishopric in Logandale or Overton. Twitchells continue to reside in Beaver, Utah area.



Notes from the Duttons' trip to Zion

Ship: Belle Wood
Date of Departure: 29 Apr 1865 **Port of Departure:** Liverpool, England
LDS Immigrants: 636 **Church Leader:** William H. Shearman
Date of Arrival: 31 May 1865 **Port of Arrival:** New York, New York

Notes: "DEPARTURE — We had the pleasure of clearing this fine ship upon Saturday, the 29th instant. She sailed in the afternoon of the same day, having 636 souls of the Saints on board... ."

"Sat. 29. [Apr. 1865] — The ship Belle Wood sailed from Liverpool with 636 saints on board, bound for Utah, under the direction of William H. Shearman. The company landed at New York June 1st, and arrived at Wyoming, Nebraska on the 15th."

Autobiographical Sketch of Merlin Eastham Kearl: ... On April 29, 1865, we left England for the United States, on an old sailing vessel called the Belle Wood. We had a nice voyage across the Atlantic. There occurred two deaths, one an old lady and the other a little baby. It was quite sad to see them put into the ocean. We were four weeks on the water and landed in New York about a [—] after President Lincoln was killed. ... We ... started across the continent by rail. ... and after a few days were landed bag and baggage on the shore of the Missouri River. There were six hundred of us with no shelter but a storm cellar. There was not a thing in this cellar and the people made their beds on the dirt floor. We camped there nine weeks and there was thunderstorms nearly every day. The place was called Wyoming and was six miles north of where Nebraska City is now. Some of the men went to Omaha to buy oxen, cows, and wagons for the company to use. This was what took so long. When we were ready to start Mother bought each of us a shaker (a kind of sunbonnet) and mine blew off the first day and was lost. We did not see an Indian on the trip, but one night just as we were going to camp we were told not to, as Indians had made a raid on a Danish camp the night before and had stolen a woman. They shot seven arrows into the husband who was trying to rescue her. This man lived and came on to Salt Lake City, but he never saw his wife again. This happened on the Platte River only three miles from Fort Laramie, but the soldiers could not get there in time to do any good. We arrived in Salt Lake on November 7th. ...

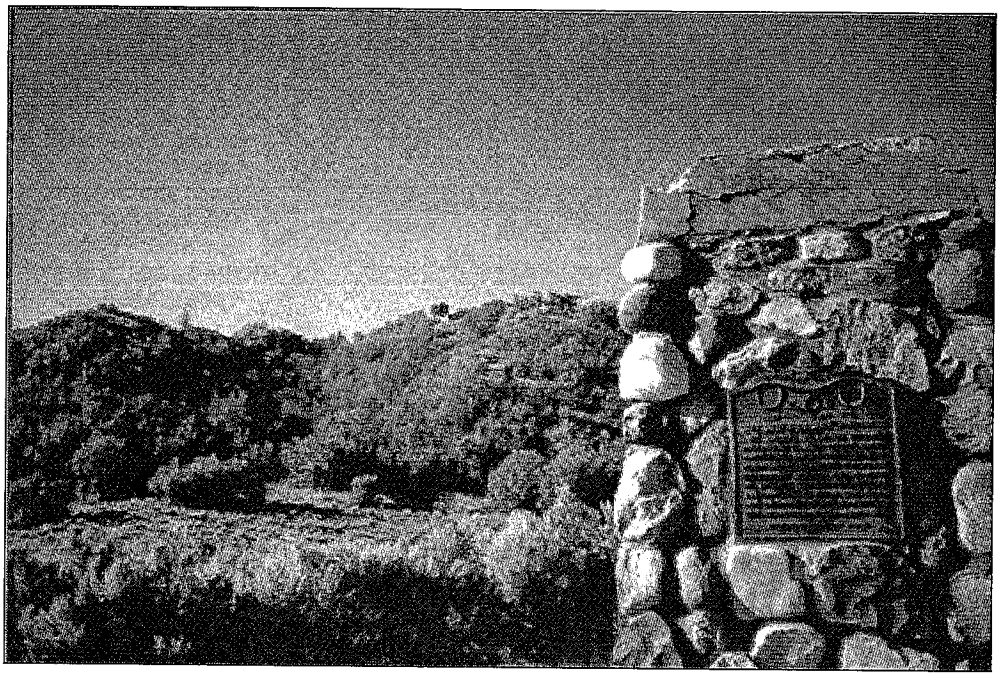
Autobiography of Mary Ann Greenhalgh Mace: I, Mary Ann Greenhalgh Mace, was born April 21, 1848, at Maulesfield, Cheshire, England, the daughter and eldest child of Mary Moorcroft and Thomas Greenhalgh. My father was a silk warper and worked at his trade in the city of Manchester in Lancashire. ... I never attended school as my parents were in need of my help at home. At nights, however, when my father came home from work, his working hours were from six until six, he taught me to read, write, spell and figure. When I was twelve years old the Civil War broke out in America. This made it necessary for me to work in the factory with my father to help support the family, which by this time included five children. ... On April 29, 1865, our family of nine children with Father and Mother, left Liverpool for America on a sailing vessel called the Belle Wood. ... We landed at Castle Garden, New York, June 2, 1865, and found the country in deep mourning over the tragic death of Abraham Lincoln. Everywhere we saw soldiers who were returning home from the Civil War. I remember one troop carrying what remained of a huge American flag. The center had been taken out by a cannon ball, and soldiers were carrying it down the street by its corners. They looked ragged, tired and sick as they dragged themselves down the street to their quarters amid the sound of cheers and martial music. My baby brother, who had been sick on voyage, died one month after we landed in New York and was buried in the Green Wood Cemetery. A short service was held at the grave. ...

Reminiscences of Agnes C. Hefferan Richardson: ... The Mormon immigrant vessel left the first of the year. It was not a very good boat, it only had 3 cabins. Father wanted to wait and go later on a better boat and where he could get better accommodations, but Mother insisted on going with the Mormon group. ... On this vessel were converts from all the European countries. Most of them couldn't speak a word of English, yet they all had one thing in common, the gospel, and one common destination, Utah. ... One day Father took me down into the third class which was the hold. There the conditions were really terrible. People packed in like cattle, about seven or eight hundred of them. The stench was terrible. ...

Additional Notes: During the first few days seasickness was so prevalent no meetings were held. However, a "female Sanitary Committee" was promptly appointed to help care for the sick, aged, and feeble. This committee "cheerfully accepted and faithfully performed the onerous duties devolving upon them, dispensing sego, tapioca, arrowroot, hot tea, coffee, soup, boiled rice and dried apple sauce, with other little luxuries which were carefully prepared and proved very nourishing to the invalids. ... There were also social activities. A recreation program featured musicals with a small brass band, group and individual singing, skits and readings. Even a newspaper, the Belle Wood Gazette, was published. ...

1866

In The News January, the Deseret Telegraph line is raised.



A marker pays tribute to a family massacred on the pass between Nephi and Fountain Green during the Black Hawk War.

May, The Black Hawk Indian war spreads throughout Utah, but is mostly concentrated in the central desert, where militias confront deadly Indians that steal cattle and drive them into Colorado and New Mexico. Militias are sent out from Salt Lake and Utah counties to aid Sanpete settlers. The saints in Salt Lake City only dare to venture into the canyons for wood when they are in armed companies.

Asay Asays continue in Salt Lake City.

Barney Barneys continue in Springtown and Spanish Fork, Utah areas.

Brown Browns continue in Buckinghamshire, England.

Coombs This year, Coombs family helps defense of Sanpete County during Black Hawk Indian War.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher August, Kendall and Emmer's first child, Francis, is born and dies soon afterward.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

Jenkins March, Mary Jenkins dies at the family cottage in Llangynin parish, Wales.

June, Thomas Jenkins dies at the family cottage in Llangynin parish, Wales. A daughter — sister to James — Harriet Jenkins, takes over the cottage.

Morris The Morris family continues in Salt Lake City.

Newberry January, James Newberry joins the RLDS church, modernly known as the Community of Christ. The church was organized on a patriarchal system of authority with Joseph Smith's son at its head.

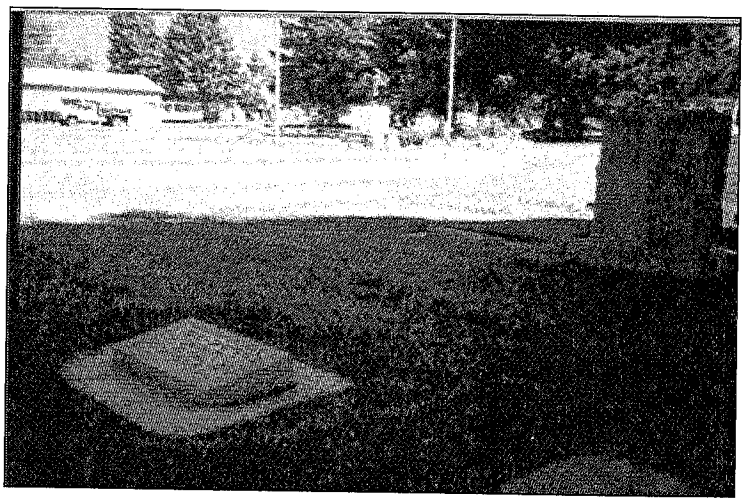
The Jenkins family cottage, named the Moat according to the Welsh custom of naming one's house, was located among the trees toward the right center of this picture. It's hard to know exactly where the cottage stood, as the trees mark a boggy river bottom. Once the Jenkins descendants moved out of the cottage in the 1890s or early 1900s, local villagers used any stone that might have been found in the building to refurbish their own dwellings.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd September, Moses Shepherd dies of typhoid.

Smith Smiths continue in Washington City, Utah.

Twitchell About this year, Ephraim Twitchell and some of his sons begin service in the militia during the Black Hawk Indian War. The Twitchells had learned enough of the Indians' language to act as interpreters. All of Ephraim and Phebe Twitchell's children were now grown, but Ephraim and Sarah still have four young ones at home.



Moses Shepherd's grave near the entrance of the Spanish Fork, Utah cemetery.

CERTIFIED COPY OF AN ENTRY OF DEATH
COPI DILYS O GOFNOD MARWOLAETH

Given at the GENERAL REGISTER OFFICE
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE

Application Number / Rhif y cais: PAS 54097

REGISTRATION DISTRICT / DOSBARTH COFRESTRU: Carmarthen

1866 DEATH in the Sub district of / MARWOLAETH yn Is-ddosbarth: Saint Clears in the / yn County of Carmarthen

Columns: / Colofnau: No. / Rhif	1 When and where died / Pryd a lle y bu farw	2 Name and surname / Enw a chyfenw	3 Sex / Rhyw	4 Age / Oed	5 Occupation / Gwaith	6 Cause of death / Achos marwolaeth	7 Signature, description and residence of informant / Llofnod, disgrifiad a chyfeiriad yr hysbysydd	8 When registered / Pryd y cofrestrwyd	9 Signature of registrar / Llofnod y cofrestrydd
151	Ninth March 1866 Heol Llangynnog	Mary Jenkins	Female	84 years	Wife of Thomas Jenkins Labourer	General Decay Not Certified	X The mark of Sonah James Present at the Death Peire Llanboidy	Eleventh March 1866	John Thomas Registrar

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Marwolaethau yn y Dosbarth a enwyd uchod.

See note ove
Gweler iros

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office,
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y swyddfa a enwyd,

the 4th day of March / y dydd o fis 2004

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT
GOFAL: MAE YNA DROSEDDAU YN YMWNEUD Â FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRAINT Y GORON

CERTIFIED COPY OF AN ENTRY OF DEATH
COPI DILYS O GOFNOD MARWOLAETH

Given at the GENERAL REGISTER OFFICE
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE

Application Number / Rhif y cais: PAS 54097

REGISTRATION DISTRICT / DOSBARTH COFRESTRU: Carmarthen

1866 DEATH in the Sub district of / MARWOLAETH yn Is-ddosbarth: Saint Clears in the / yn County of Carmarthen

Columns: / Colofnau: No. / Rhif	1 When and where died / Pryd a lle y bu farw	2 Name and surname / Enw a chyfenw	3 Sex / Rhyw	4 Age / Oed	5 Occupation / Gwaith	6 Cause of death / Achos marwolaeth	7 Signature, description and residence of informant / Llofnod, disgrifiad a chyfeiriad yr hysbysydd	8 When registered / Pryd y cofrestrwyd	9 Signature of registrar / Llofnod y cofrestrydd
151	Ninth June 1866 Heol Llangynnog	Thomas Jenkins	Male	93 years	Labourer	General Decay Not Certified	X The mark of Eliza Jenkins Present at the Death Heol Llangynnog	Eleventh June 1866	John Thomas Registrar

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Marwolaethau yn y Dosbarth a enwyd uchod.

See note ove
Gweler iros

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office,
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y swyddfa a enwyd,

the 4th day of March / y dydd o fis 2004

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT
GOFAL: MAE YNA DROSEDDAU YN YMWNEUD Â FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRAINT Y GORON

1867

In The News

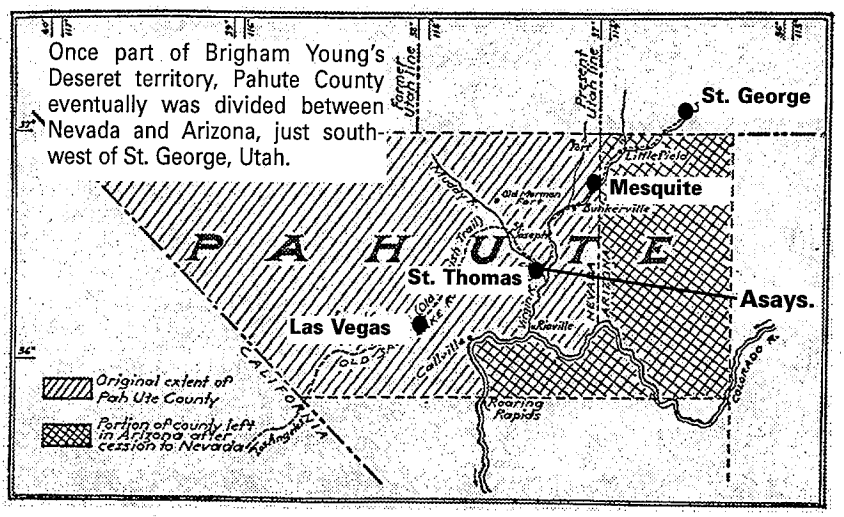
Spring, Families in Springtown, Utah move to Fort Ephraim during course of Black Hawk Indian War, although many return home in late 1867 in spite of the war.

July, the Utah saints are again plagued by hordes of grasshoppers in some locales.

This year, Spanish Fork Indians complete their move to the Uintah reservation in eastern Utah.

Asay

October, Joseph and older sons accept call to the "Muddy Mission" in what is now area near Logandale/ Overton, Nev., about 60 miles northeast of Las Vegas. They settle in St. Thomas area, which is now under water of northern reaches of Lake Mead, at east end of Valley of Fire State Park. Sarah and younger sons(s) remain in Salt Lake City, where she learns midwifery. She later joins the family on the Muddy River.



Barney

Barneys continue in Springtown and Spanish Fork, Utah areas.

Brown

Browns continue in Buckinghamshire, England.

Coombs

Coombs family continues in Fountain Green, Utah. George Coombs and his sons serve in the militia during the Black Hawk War.

George Coombs

Eliza Coombs

Dutton

Dutton families continue in Cedar City, Utah.

Farr

Farrs continue in Spanish Fork, Utah.

Fletcher

January, Kendall and Emmer are sealed in the Endowment House. Kendall works as a plasterer in home building.

Haynes

Haynes family continues in Buckinghamshire, England.

Hill

About this year, James (Jr.) and Jane's last child born in Leicestershire, England.

Jenkins Jenkins family continues in Brighton, Utah, in valley west of Salt Lake City.

Morris September, Hannah Morris falls ill. George and Hannah's oldest daughter, Lavina, acts as proxy in the Endowment House for his marriage sealing to Hannah's deceased sister Harriett, who had wanted to become George's polygamous wife in her youth but was dissuaded by her siblings.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd About this year, the widow Mary Shepherd, about 26, marries David Davis, 59, in Provo. David is a Welsh immigrant. They begin a life, according to many descendants, of traveling from town to town to show an early form of motion pictures to the communities. This seems like an unlikely story but it is oft-repeated. One family historian settles for "traveling entertainer."

Smith Smiths continue in Washington City, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

1868

In The News This year, Congress ratifies the 14th Amendment to the Constitution, which holds that all persons born in the nation are citizens of the United States and of the state in which they live, a victory for former slaves, although the battle over civil rights would continue for decades to come.

Summer, railroad work makes cash plentiful for the first time in Salt Lake City.

Asay Asays continue in Muddy Mission, which is under Lake Mead in the current day, near the cities of Overton and Logandale, Nevada.

Barney Barneys continue in Springtown and Spanish Fork, Utah areas.

Brown Browns continue in Buckinghamshire, England.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton January, James (Jr.) and Harriett Dutton's son George born in Kanosh or in Cedar City.

Harriet Dutton

Farr Farrs continue in Spanish Fork, Utah.

Fletcher This year, Esther Fletcher Barney returns to teaching school.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Leicestershire, England.

Jenkins February, Jane Jenkins and her friend Rachel ask the wife of their bishop, Andrew Wood Cooley, if she would consent to let them be her sister wives. They then put the proposal to him and are married. One other wife would later join the family. Jane's descendants have come to know her as Mary Jane Cooley, but this is erroneous. She was born with the name Jane and went by that name throughout her life. Her sister wife was named Mary Ann, and this may have given rise to the confusion.

Morris Morris family continues in Salt Lake City.

Newberry Newberrys continue in Iowa Territory and Missouri area, in communion with RLDS church.

Raymond November, Samuel and Ruth Raymond's last child is born in Spanish Fork.

Shepherd July, David and Mary Davis' first son, Morris, born. One record lists his name as David (Jr.), the 1870 census lists his name as Morris, and Rhoda Shepherd Barney's obituary says she is survived by a half-brother named Fred Davis.

Smith August, Thomas and Susan Smith's daughter Sarah Smith marries Orrin Twitchell of Beaver. <See Twitchell timeline for continuation>

Twitchell August, with the conclusion of the Black Hawk War, Orrin Twitchell, nearly 29, marries Sarah Smith, 19. There is no record of Orrin having been married previously.

1869

In The News	August, grasshoppers plague southern Utah settlements.
Asay	Asays continue in Muddy Mission, which is under Lake Mead in the current day, near the city of Overton, Nevada.
Barney	January, Benjamin and Caroline's last child born in Spanish Fork. Deborah continues at Springtown.
Brown	Browns continue in Buckinghamshire, England.
Coombs	Coombs family continues in Fountain Green, Utah.
Dutton	Dutton families continue in Cedar City, Utah.
Farr	Farrs continue in Spanish Fork, Utah.
Fletcher	Fletchers continue in Salt Lake City.
Haynes	Haynes family continues in Buckinghamshire, England.
Hill	Hills continue in Leicestershire, England.
Jenkins	December, William (Bill) Jenkins marries Fanny Hirst.
Morris	September, Rozilla Morris marries Lucius Peck, a school teacher with whom she has studied, in the Tooele or West Jordan area. Family history says they were promptly divorced and paints Lucius as someone who took advantage of Rozilla just to learn the secrets of the Endowment House, with no real interest in the marriage. But Lucius had entered plural marriage, which casts doubt on the story, and others have suggested polygamy didn't agree with Rozilla. Lucius himself appears to refer to Rozilla, in a letter to another wife, as a wife who was "unworthy," without elucidation. Verlin Jenkins, a grandson, says his parents told him Rozilla sought a divorce after she caught Lucius behaving unfaithfully. He also says she gave birth to twins after the divorce, but that both of them died within a short time.
Newberry	Newberrys continue in Iowa Territory and Missouri area.
Raymond	Raymonds continue in Spanish Fork, Utah.
Shepherd	November, Annie Davis born to David and Mary Davis in Provo.
Smith	Smiths continue in Washington City, Utah.
Twitchell	Twitchells continue in Beaver, Utah area.

1870

This is a photo of Brigham Young's visit to the saints in the Muddy Mission. Brigham Young is in the center of the photo — one source says he is the one standing with a tall hat on. I would think he's the one seated in the chair. Apostle George A. Smith, one of the apostles in authority over the southern settlements, is recognizable as seated on the ground right of center. One Asay descendant says Sarah is one of the two women standing immediately right of center.

Asay March, Brigham Young and party visit Muddy Mission saints. They find the Asay family living out of a grounded wagon box (wagon unhitched from horses, wheels taken off; many pioneering saints lived this way during first years in any given area). Apostle George A. Smith in the party complained the Asay's cattle had pretty much grazed all the available grass. About this time (?) a John Wesley Powell expedition down the Colorado River finds the Asays fishing on the river and living simply, but the Asays welcome the expedition members and provide them food and rest, for which they earned a small footnote in history.

Barney Barneys continue in Spanish Fork and Springtown, Utah areas.

Brown About this year, the Brown family is baptized into LDS church. Church meetings are subsequently held in the Brown home in Buckinghamshire, England. Francis Brown and Henry Hancock engage in street corner preaching. Frederick courts Charlotte Haynes. Frederick is ordained a priest to help with church meetings. A newspaper article circa the 1930s says of this time: His family home at Wooburn, near Beckersville Bucks, was a mission home.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City.

Haynes About this year, Charlotte Haynes works as a seamstress and counts Queen Elizabeth among her "customers." Charlotte and her brother Henry (known as Harry) are among family members who accept the LDS missionaries and are baptized.

Hill Hills continue in Leicestershire, England.

Jenkins

November, John Jenkins marries Rozilla Morris, the daughter of George and Hannah Morris, in Salt Lake City. Although her descendants record her name as Rozella and she appears to have written it that way or as Rosella after 1900, she clearly wrote it Rozilla with an i for most of her life and John did too, as evidenced by letters to, from and about them. At this time Jane Jenkins Cooley and her sister wives are living together near Brighton Town, west of the Jordan River.

John Jenkins

Rozilla Jenkins

Lucius Peck

Morris

This year, Rozilla and Lucius Peck's Endowment House sealing is canceled. "Gentile" persecutions of polygamous saints increases.

November, Rozilla Morris marries John Jenkins. <See Jenkins timeline for continuation>

John and Rozilla Jenkins' wedding photo.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

Raymond

Raymonds continue in Spanish Fork, Utah.

Shepherd

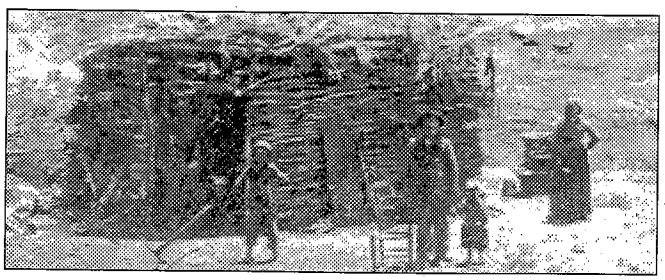
January, David Davis dies in Salt Lake City, leaving Mary a widow for third (?) time. She had one or two sons by this marriage.

Smith

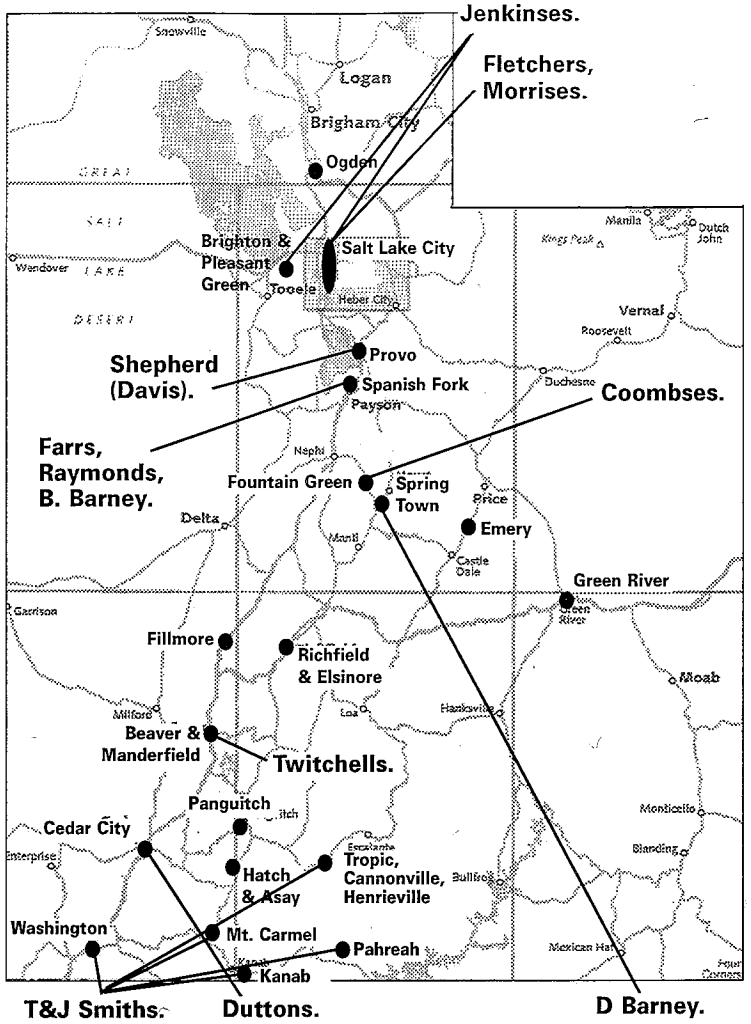
This year, Apostle Erastus Snow asks Thomas Smith to help resettle Pahreah, a stopping point on the way to the Colorado River that had been settled and then abandoned by pioneer Peter Schurtz during an Indian uprising. John D. Lee was on the run because of Mountain Meadows Massacre prosecution and had settled his wives at Lonely Dell on the Colorado River, and it seemed like a good time to establish a Colorado River crossing at what would become Lee's Ferry for LDS colonizers and traders alike. Pahreah was considered good cattle country and Thomas establishes herds at Pahreah, Kanab, (Mount Carmel) Junction, Tropic and Henrieville. The settlers at Pahreah also raise good gardens and orchards, plus some grain.

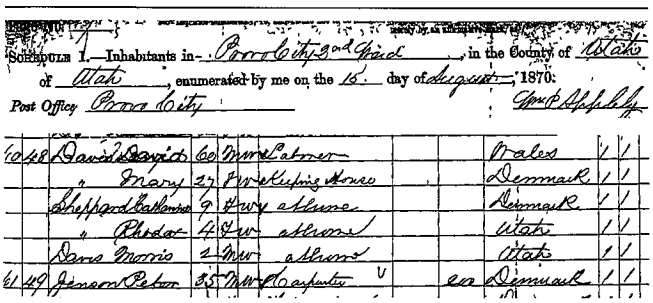
Twitchell

Twitchells continue in Beaver, Utah area.



John D. Lee and his family are shown at a makeshift home at Lonely Dell. Those who ventured into unsettled areas had to find ways to create temporary housing to shelter them from the elements, until they had time to build something more sturdy.



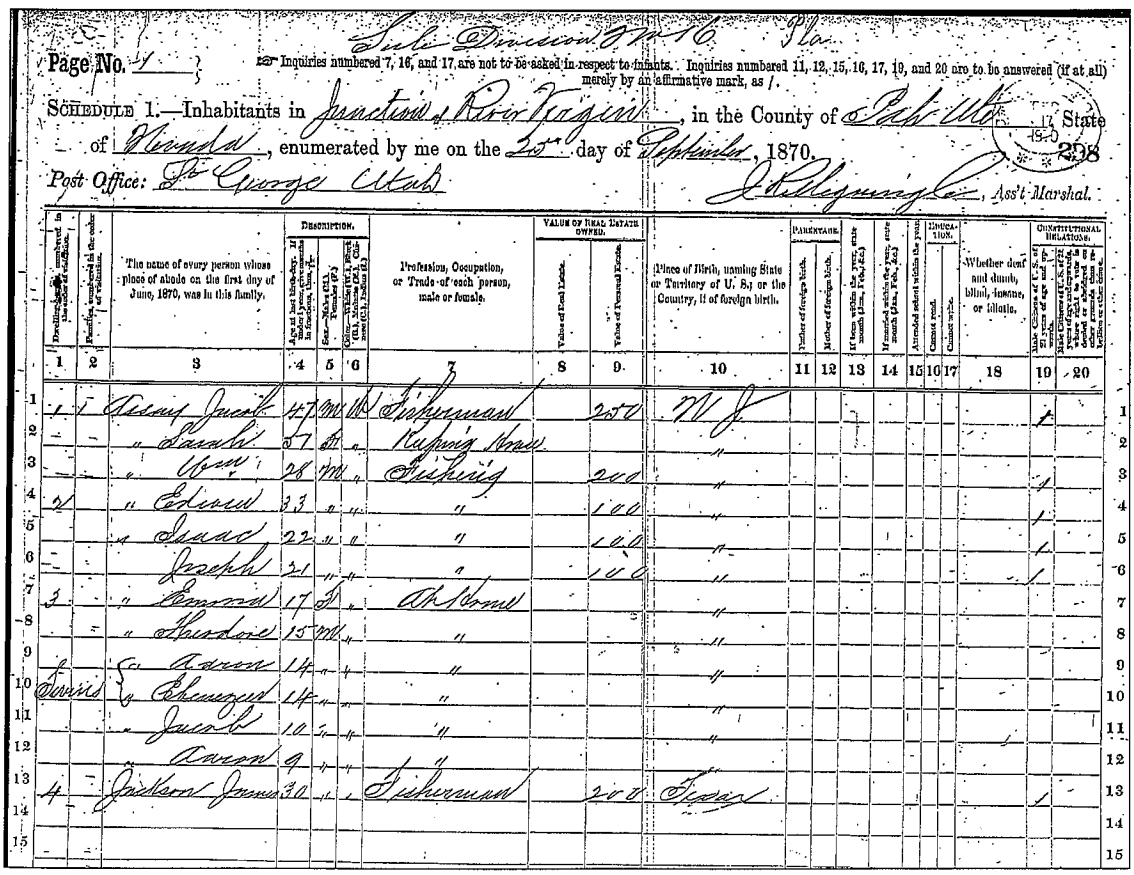


SCHEDULE 1.—Inhabitants in Provo City 2nd Ward, in the County of Utah of Utah, enumerated by me on the 15 day of August, 1870.

Post Office Provo City

40	48	David Davis	60	M W Laborer			Wales	1	1
		" Mary	27	F W Keeping House			Denmark	1	1
		Sheppard Catherine	9	F W at home			Denmark	1	1
		" Rhoda	4	F W at home			Utah	1	1
		Davis Morris	2	M W at home			Utah	1	1
61	49	Jenson Peter	35	M W Carpenter			Denmark	1	1

The 1870 census identifies Mary Shepherd in Provo with her husband David Davis (the name has been rewritten, apparently because it was first written Davis David, or David David. Note that her Danish daughter Catherine Plowman was ID'd as Catherine Sheppard.



Page No. 1

Inquiries numbered 7, 16, and 17 are not to be asked in respect to infants. Inquiries numbered 11, 12, 15, 16, 17, 19, and 20 are to be answered (if at all) merely by an affirmative mark, as /.

SCHEDULE 1.—Inhabitants in Junction of River Virgin, in the County of Pah Ute, State of Nevada, enumerated by me on the 25th day of September, 1870.

Post Office: St George Utah

J. R. Higgins Jr., Ass't Marshal.

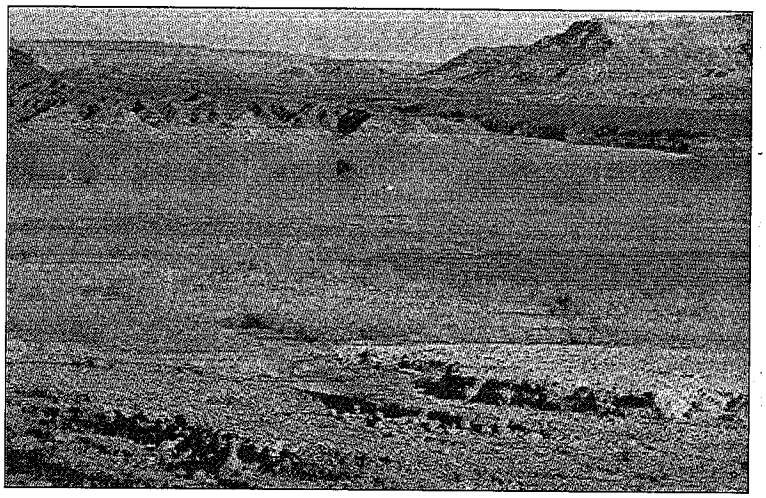
Line	Dwelling-houses numbered in the order of visitation	Families numbered in the order of visitation	The name of every person whose place of abode on the first day of June, 1870, was in this family	Age at last birthday. If under 1 year, give months in fractions, thus, 1/2	Sex—Male (M.), Female (F.)	Color—White (W.), Black (B.), Mulatto (M.), Chinese (C.), Indian (I.)	Profession, Occupation, or Trade of each person, male or female	Value of Real Estate owned	Value of Personal Estate	Place of Birth, naming State or Territory of U. S., or the Country, if of foreign birth	Parentage: Father of foreign birth	Parentage: Mother of foreign birth	If born within the year, state month (Jan., Feb., &c.)	If married within the year, state month (Jan., Feb., &c.)	Attended school within the year	Education: Cannot read	Education: Cannot write	Whether deaf and dumb, blind, insane, or idiotic	Constitutional Relations: Male Citizens of U. S. of 21 years of age and upwards	Constitutional Relations: Male Citizens of U. S. of 21 years of age and upwards, whose right to vote is denied or abridged on other grounds than rebellion or other crime
1	1	1	Assay Jacob	47	M	W	Fisherman		250	N J									1	
2			" Sarah	57	F	"	Keeping House			"										
3			" Wm	28	M	"	Fishering		200	"									1	
4	2		" Edward	33	"	"	"		100	"									1	
5			" Isaac	22	"	"	"		100	"									1	
6			Joseph	21	"	"	"		100	"									1	
7	3		" Emma	17	F	"	At Home			"										
8			" Theodore	15	M	"	"			"										
9			" Aaron	14	"	"	"			"										
10	Twins		" Ebenezer	14	"	"	"			"										
11			" Jacob	10	"	"	"			"										
12			" Aaron	9	"	"	"			"										
13	4		Jackson James	30	"	"	Fisherman		200	Texas									1	
14																				
15																				

The 1870 census identifies the Asay family at the "Junction of River Virgin" in Pah Ute County, Nevada. They were the only family identified at this location, separate from the residents of St. Thomas. Joseph is identified as "Jacob Asay" in the census.

1871

Asay

January to February, the Muddy Mission is abandoned when Nevada claims control of the land in dispute with Arizona and Utah; court upholds Nevada's right; Nevada levies taxes on pioneer settlers. Most families, including the Asays, begin trek to resettle Long Valley area between Mount Carmel and Panguitch, Utah, over the mountains to the east of present-day Interstate 15. The area had been previously abandoned because of Indian troubles. Some residents remain in the settlements of the Muddy Mission, but the creation of Hoover Dam and Lake Mead would eventually cause the residents of St. Thomas and St. Vincent to leave in the early 1900s.



St. Thomas area in 2003. The old settlement is now under the waters of Lake Mead, but the drought has exposed some of the old foundations. A chimney can be seen sticking up from the water in the middle of this photo.

Barney

Fall, Lewis Barney and others resettle lands they had pioneered in Alma and South Bend, Utah (southwest of Richfield). The community is renamed Monroe, with a sister town of Brooklyn (now Elsinore). Deborah Barney remains in Springtown and Caroline Barney continues in Spanish Fork.

Brown

Browns continue in Buckinghamshire, England.

Coombs

Coombs family continues in Fountain Green, Utah.

Dutton

Dutton families continue in Cedar City, Utah.

Farr

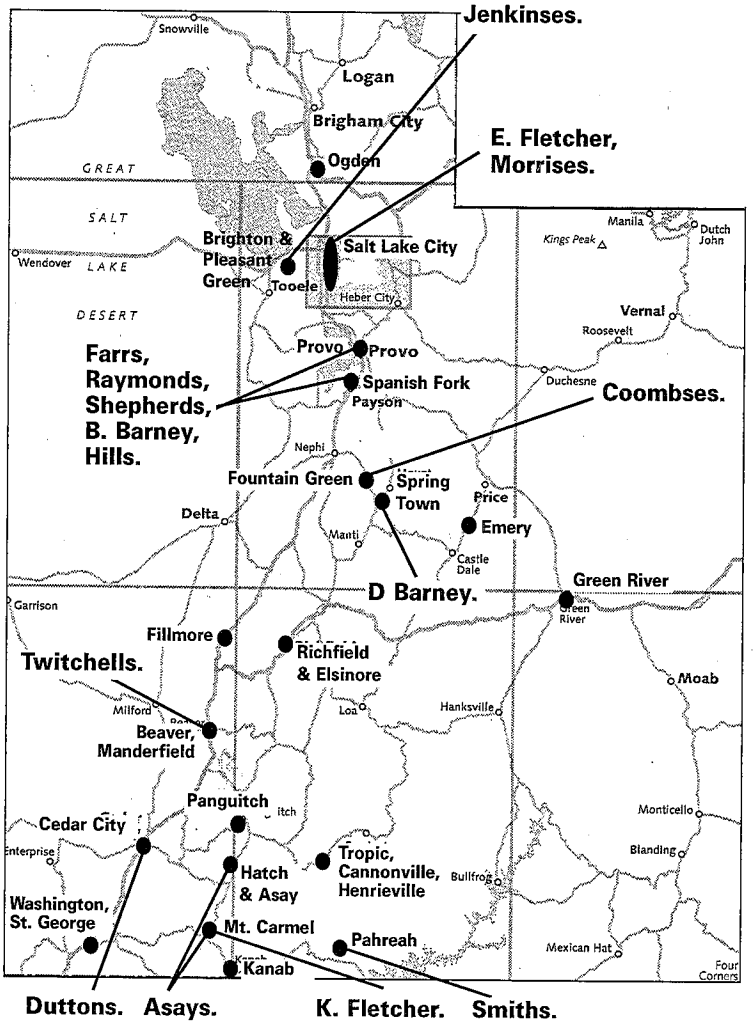
Farrs continue in Spanish Fork.

Fletcher

About this year, Kendall and Emmer move to Mount Carmel in southern Utah, coincidental to Emmer's parents' exodus from the Muddy Mission to Mount Carmel and the Long Valley area.

Haynes

About this year, Frederick Brown is among Charlotte's customers in Buckinghamshire, England. She makes shirts for him. She and Henry attend church at the Brown home (with their parents?). Frederick courts her.



Hill July, The Hill family, having joined the LDS church, boards a steamship bound for the United States and Salt Lake City. <See ship notes, below.>

August, The Hill family arrives in Salt Lake City, afterward moving on to settle in Spanish Fork.

Jenkins This year, Bill and Fanny Jenkins and their infant son move from North Point Jordan to Pleasant Green, where they homestead land. John Jenkins helps William build his home and also harvests in Pleasant Green, with plans to build there, while he and Rozilla live with James Jenkins. Bill follows his father's example by finding work in hauling wood and salt into Salt Lake City and down to Provo, and by fishing at Utah Lake and bringing his catch back to Pleasant Green, while also trying to harvest his land. The Cooley family, including Jane Cooley, moves about 50 miles north of Salt Lake to Huntsville. A couple of Jane's children die there.

Morris This year, the Salt Lake County Court appoints George Morris the 17th District roads supervisor.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd About this year, family tradition says Mary (Shepherd) Davis then married a Mr. Tryon in the Provo area and bore him a son named Ike, although no substantiated information exists on this marriage.

Smith About this year, Thomas Smith and John D. Lee do business at Pahreah. Thomas is known by many people as "Uncle Tommy" or "Grandfather Tommy," and John D. Lee often refers to him that way in his journals.

Twitchell Twitchells continue in Beaver, Utah area.

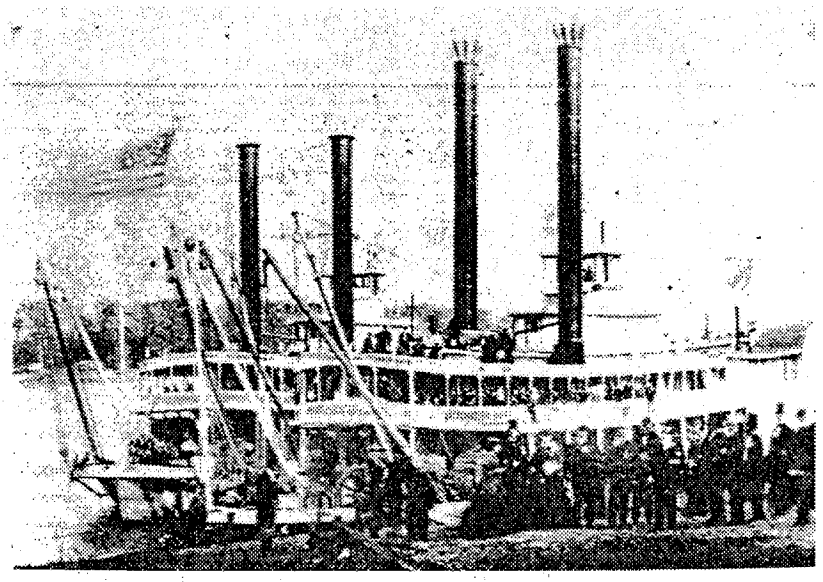
Notes from the Hills' trip to Zion

Ship: Colorado
Date of Departure: 12 Jul 1871 **Port of Departure:** Liverpool, England
LDS Immigrants: 146 **Church Leader:** Hamilton G. Park
Date of Arrival: 25 Jul 1871 **Port of Arrival:** New York, New York

Notes: "DEPARTURE — The fine steamship Colorado, with 146 souls of the Saints on board, steamed out of this port bound for New York, on the afternoon of Wednesday, July 12. Although the company was small, they were exceedingly comfortably situated, having a compartment of the vessel entirely separated from all other passengers devoted to them. ...

"Wed. 12. [July 1871] -- The steamship Colorado sailed from Liverpool, England, with 146 Saints, under the direction of Hamilton G. Park. The company arrived in New York July 25th, and at Salt Lake City Aug. 4th"

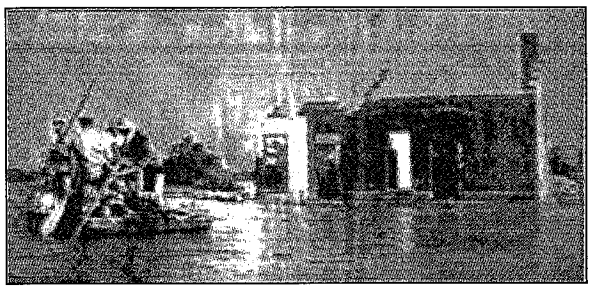
Letter from H. G. Park — July 13, 1871, S. S. Colorado, off Queenstown ... The weather has been rather disagreeable since we left Liverpool — cold, with fog and some rain. A



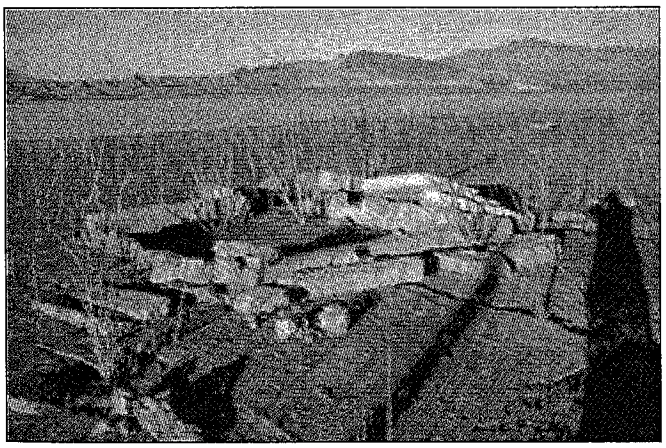
The Colorado.

number of the brethren and sisters are a little seasick, but a good, kind and cheerful spirit prevails. The officers and crew, thus far, have been very considerate, and we look forward for a good time. We have organized our little company; will endeavor to cultivate the spirit of our holy religion, attend to our prayers, trust in the Lord and not neglect to watch. ... Letter from H. G. Park — July 26, 1871, Off Castle Garden, New York (predecessor to Ellis Island). ... We have just arrived at this place, all well, thanks be to our Heavenly Father. Our journey thus far has been very agreeable indeed. The Lord has been with us, and we have felt his blessings upon us. ... We have enjoyed the privilege of preaching on the Sabbath, the captain, his officers, and the cabin passengers being amongst our most attentive hearers, and a few have been favorably impressed with our doctrines, although the boldness with which we testified to the restoration of the everlasting gospel, and the divine mission of Joseph Smith and of his successor Brigham Young, made the devil mad in some. ... We shall be put on shore in a short time, and will leave New York tomorrow at half past twelve. ...

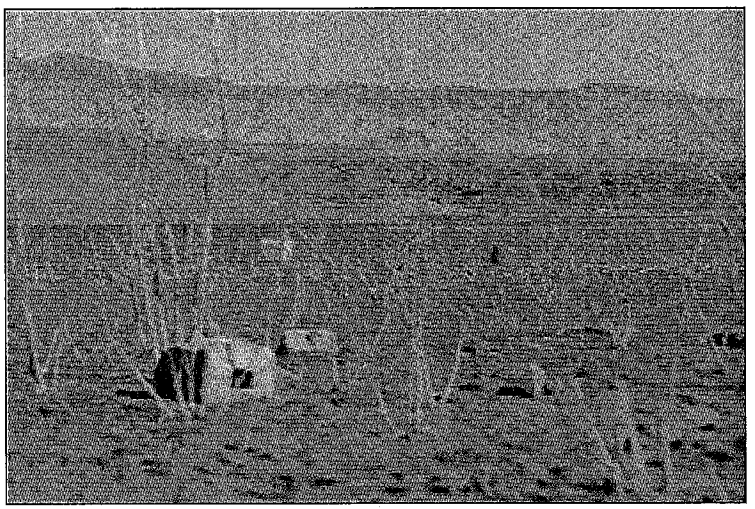
Other St. Thomas photos



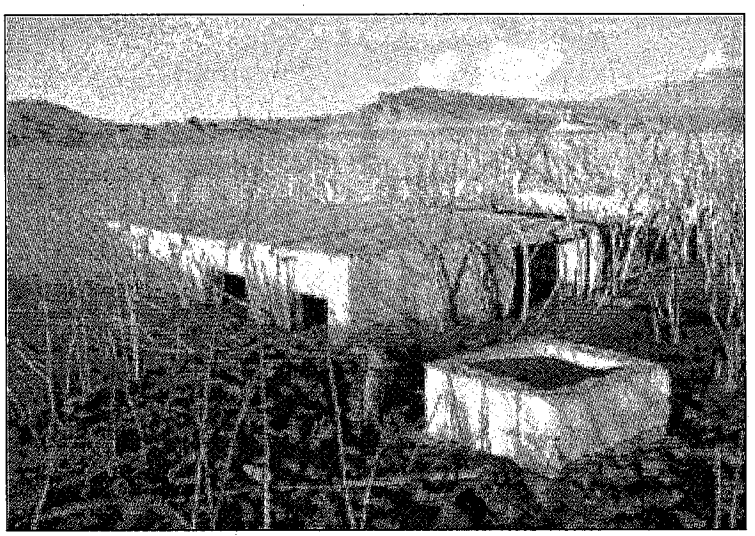
The evacuation of St. Thomas in the early 1900s as the floodwaters of Lake Mead rise.



An old St. Thomas home site shown in 2003.



More exposed foundations of St. Thomas in 2003.

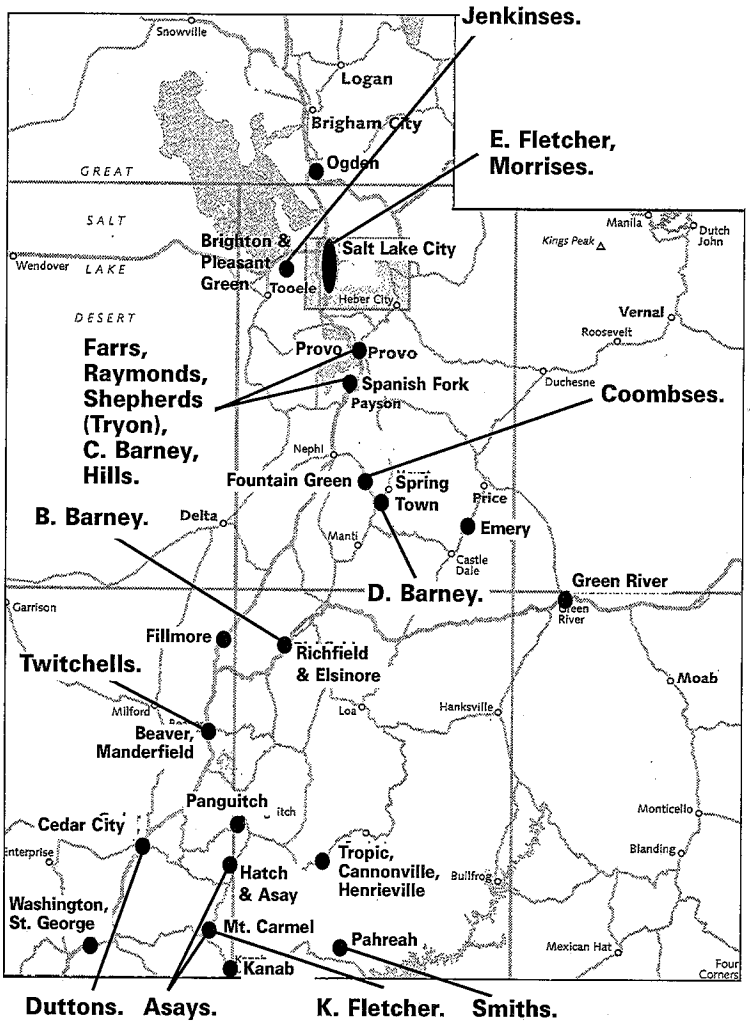


This St. Thomas foundation has a well nearby. The well has been underwater for decades.

1872

Asay This year, Asays take up residence in Mount Carmel and temporarily join the United Order there. They also establish the town of Asay about 20 (?) miles north, which they use as a summer residence.

Barney This year, Benjamin and his plural wives Priscilla and Carol join Lewis in Monroe. Ben's first wife Caroline continues to remain in Spanish Fork with her children. Deborah Barney remains in Springtown with one son. In time, a measure of resentment would apparently grow between the descendants of Benjamin's Spanish Fork family and the descendants of his plural wives, who lived and died with him in the Richfield area, but I don't know how much of a rift actually existed while they were alive.



Brown Browns continue in Buckinghamshire, England.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City and Mount Carmel, Utah area.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City, except for John Jenkins family which for a time resided in Salt Lake City.

Morris Morris family continues in Salt Lake City.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Area where the Brown and Haynes families lived.

Smith

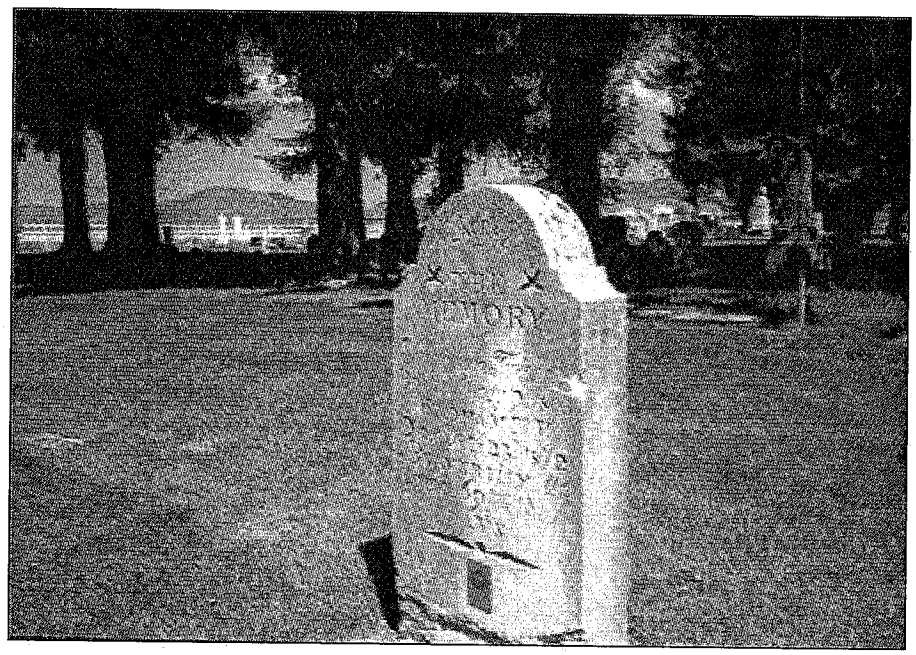
This year, the Pahreah Ward is organized with Allen Smithson as president. John D. Lee, also credited as John W. Radford in genealogists' entries (I don't understand what that's about), says Jacob Hamblin helped establish the "branch." Thomas Smith later serves as a bishop's counselor.

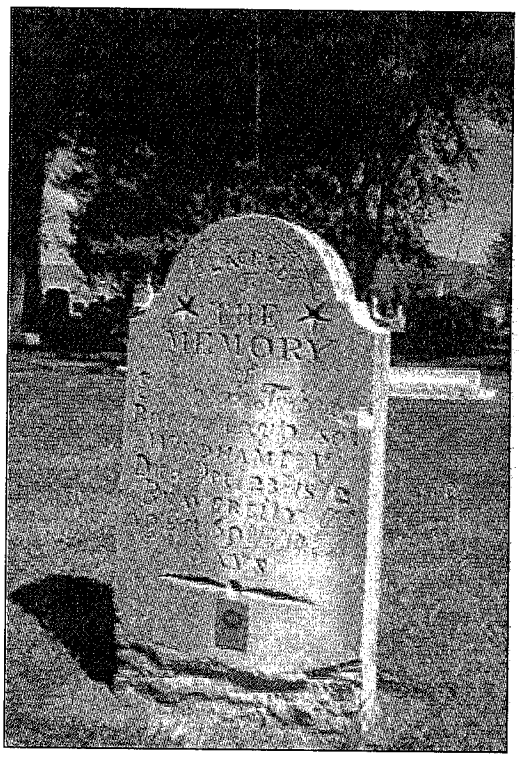
December, Lee's Ferry is constructed at Lonely Dell on the Arizona Strip, Thomas Smith acting as "head builder" for the boats. The ferry is built on Brigham Young's orders, using an Indian messenger to relay the communique to Brother Lee.

Twitchell

August, Ephraim and Sarah Hadden Twitchell's seventh and final child is born in Beaver. Orrin and Sarah Smith Twitchell have had two children, but neither have survived.

December, Ephraim Twitchell dies at Beaver.





Ephraim Twitchell's grave in the Beaver, Utah cemetery.

John and Rozilla Jenkins letter
Copied from a George Morris family history Internet site

While I was on vacation this past weekend, I stopped at the University of Utah library in Salt Lake City to check on some Jenkins research. This letter from John and Rozella Morris Jenkins was among papers related to Jane Jenkins Cooley, John's sister. I thought it might be of interest to the Morris family since it involves Rozella, the daughter of George and Hannah Newberry Morris.

Rozella commenced the letter to her sister-in-law Jane, writing a letter of response on behalf of Jane's father and mother, James and Elizabeth Jenkins, then handed the letter off to her husband John to finish up. I have tried to retain the writers' spelling errors without adding my own, and hope I succeeded. I've added a couple of parenthetical comments to help with identities. Note that throughout, John and Rozella spell her name Rozilla. There were other letters from them or about them, and all clearly spell her name Rozilla. I've been using Rozella thus far but am wondering whether to change that. I know there's been some debate about that before.
K.J.

(letter is on next page)

S. L. City July 21st / 72
Mrs. Jane Cooley,
Respected Friend,
In behalf of your father and mother, I take the present opertunity of answering your letter of the 26th of June, which they recieved about two weeks ago. They are both well at present and are living where they did before you left. Bill (William Jenkins, the brother of Jane and John) and Fanny are living over at Pleasant Green. I don't know how they are getting along at present. I have not heard from them for about a week. They were all well at that time. Your father has been harvesting for Ezra Petett about a week and John has been harvesting over at Pleasant Green. You wished to know the particulars about Ira Reid's death. I explained it all in a letter I wrote on the 12th May which returned to me a little over two weeks ago, but I can not repeat it all now for lack of time, but to tell you in short, from what we understand of his nephew, Ira, who saw him when he fell, a ball of fire came from towards the east, and passed over the house and struck Brother Reid, as he was running out to put the calves in the pen, burning him pretty badly from his head to his feet all down one side. The electricity as it passed through his body made a little hole in the sole of his shoe and passed into the ground. I will stop now and let John write.
Rozilla Jenkins

Rozilla is tired of writing so I thought I would turn in & scratch a while. we are living with father and mother at present but how long we will remain here I do not know. I am only waiting to find water before I commence to build. we have sunk a well 35 ft deep but we have not yet found water. so we will have to wait till harvest is over before we will finish it. I am going out there in the morning to finish my harvest. we have plenty of work to do Rozilla has ten cows to milk mother milks four. so it keeps them pretty buisy. I have built two houses in Pleasant green this
summer one for bill and one for brother Hirst (probably the father of Bill's wife, Fanny Hirst Jenkins) and soon expect to build one for my self and one for Joseph Dearden. it is a bout time I was going after my oxen so I can start in the morning before the crow -- we have one finest places you ever saw. Well I must stop now for it is getting late. Be sure and write again as soon as you can conveniently. Give our respects to all the folks and tell Mary (probably Mary A. Cooley, one of Jane's sister wives in her polygamous marriage to Andrew W. Cooley) that Rozilla wants her to write to her. From your affectionate
Brother and Sister
John and Rozilla Jen.

1873

Asay Asays continue at Mount Carmel and Asay, Utah. During the 1870s and 1880s, Sarah serves several communities in the Longvalley area as nurse and midwife.

Barney Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

Brown October, Frederick sails for Zion. Francis Brown family continues in Buckinghamshire or Middlesex, England.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton September, Sarah Dutton dies in Cedar City, according to family history. There is a strange discrepancy in this, though. Her decaying tombstone does say she died in June 1873, but the June 1880 census for Cedar City shows her to be very much alive and 68 years old, living with James, 69, whose occupation is listed as shoe maker. I haven't resolved the discrepancy.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher January, Matilda Fletcher is the fourth child born to Kendall and Emmer Fletcher in either Salt Lake City or Mount Carmel.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork.

Jenkins Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City, except for John Jenkins family which for a time resided in Salt Lake City.

Morris Morris family continues in Salt Lake City.

Newberry Newberrys continue in Iowa Territory and Missouri area.

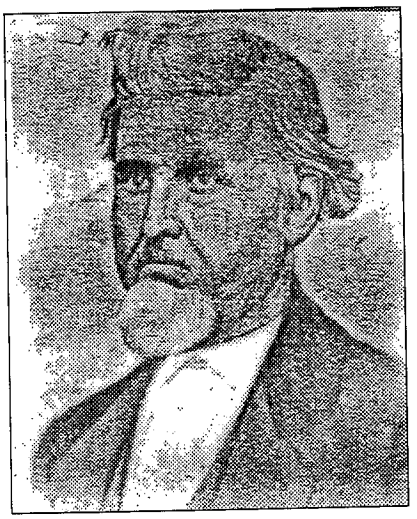
Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Smith January, Lee's Ferry on the Colorado River is inaugurated on the present-day Utah-Arizona border near Lake Powell, which Thomas W. Smith undoubtedly attends because he made the first ferry boat.

Summer, John D. Lee again visits Pahreah, where two of his daughters live. Thomas Smith throws a special party for him.

October, a letter (written by Thomas W. Smith?) to the Deseret News tells of the establishment of Lee's Ferry. The letter calls it something to benefit Arizona missionaries and the public in general. The letter also tells of plans to establish a school in Pahreah.



Thomas W. Smith

Twitchell January, a third child is stillborn to Orrin and Sarah Smith Twitchell in Beaver.

This year, Sarah Hadden Twitchell, widow of Ephraim, remarries to Seth Fowler.

This is another letter from John Jenkins, husband of Rozilla Morris Jenkins, to his sister Jane, copied from a typescript version of the letter. A copy of the original handwritten letter was also in the collection at the U of U library but I decided to trust the typescript version of the letter without comparing everything to the hand-written version.

This letter made me think about what a sad thing it must be for a woman to lose a child (I'm guessing to illness) and then to have to rely on reports of the funeral from family members because she was unable to attend, being sick herself.

From appearances, I understand the poem at the end to have been written by John himself.
K.J.

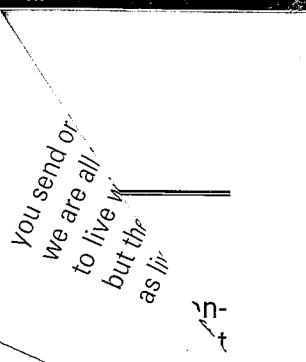
[John Jenkins to Jane Jenkins Cooley (Salt Lake City
to Huntsville)]
S L City Aprill 6th 1873
Dear sister,
Andrew (probably Andrew Cooley, Jane's husband) has just been down here and gave me the letter which you wrote to father, and I opened and read it, and thought I would answer it immediately for them, I am in town at present and do not expect to go over Jorden for a few days, but I expect father will be in to conference tomorrow & he will get the letter.

We were almost paralized when we heard that Johny was brought down to the city a corpse, Johny Coon brought us the message, and father went to town immediately to ascertain further particulars, and I went out to Hearst's and told Bill, who happened to be there at the time, getting a load to take out to Pleasant Green. We know that you must be very much wearried, both in body and mind, since you have been called to mourn the loss of your child but we are very glad to hear that Willie is improving, so we hope that you will have no further trouble. Father, mother, Bill (Jane's other brother) and myself, were at the funeral, bill was not able to get a team to bring Fanny and the children in and Rozilla was not able to go. Brother D. Huntington preached a very good sermon at the funeral in William Coon's house. There were quite a number there that I was not aquainted with besides us and Coon's folks. Mother feels very bad and is now axiously awaiting the hour that will bring her further news concerning your and Willie's health. Johny looked natural and very pretty when he was laid out. He also looks very natural in the likeness that was taken of him. Andrew showed the likenesses to Rozilla and I this morning, I intended to ask him for one, but did not but I shall ask him for one tomorrow. We are all well at present, and hope this letter will find you still improving. Rachel also has our warm simpathies for the trouble she had to undergo in loseing her little girl. we also saw her likenesses and she looked very pretty.

We hope that you will become reconciled, for the lord giveth, and the lord taketh away. We will probably all see you this summer. Write often and let us know how you get along, and we will endeavor to do the same. From your affectionate And sympathising
Brother,
John Jenkins.

It is hard to part with little ones,
And lay them in the tomb,
But now they soar with angels bright
Beyond this world of gloom.
John Jenkins.

The following letter is from John Jenkins, husband of Rozilla Morris Jenkins, to John's Cooley. I do not know who the people mentioned in the letter are, except that Bill and Fa Fanny Hirst Jenkins, the in-laws of John and Jane. This is written from a copy of the ori ter number 1 from a year previous, so I tried to again retain original spellings, etc. Joh begin most of his sentences this time, but commas and periods still appear to be the s K.J.



S. L. City July 27th 1873
Dear Sister:
The letter you sent us by Eliza Starks was left over at Pleasant Green so I did not get to see it for about a week or ten days. We were all very glad to hear from you. You did not say, but that you was well, but Eliza Starks said that you was not well. We were very sorry to hear that your health was poor. We are all well at present except mother's being troubled with the rheumatics a good deal which sometimes makes her very lame. Bill and Fanny and their children were all well when last I saw them. we are all pretty busy in the harvest field. We have been harvesting for about two weeks. We were talking some about coming up on the 24th but we were too busy to leave. Mother wants you to come down and stay awhile. you must come if you can. If you don't come down before long, you may get up in the morning sometime and find some of us up there.

Bill has not yet found water in his well, he has dug down one hundred and ten feet. His crop is very light this year, but he thinks he will raise his bread. My crops were all "drowned out" this year, I will hardly recover any seed.

Loseing my crops has frustrated my plans for building as I had calculated. Mother wants to know what conveyance there would (be) from Ogden up to your place if she decided on coming up there this fall. I suppose you have heard of Liz Foraham's death, it was in the paper. Have you heard that Jane Winagar has got a boy. It is about three weeks old. Till's baby is doing pretty well but it is not near so heavy as ours, he is doing real well he seems to be so strong and healthy. His name is John. I don't know as I have any more to say at present, besides I am rushed (pushed?) for time so I will close my letter. write immediately and let us know all we desire as soon as possible.
Your's sincerely
John Jenkins

This letter shows that John and Rozilla Morris Jenkins were caring for one of the children of Jane Jenkins Cooley while she had a new baby. As before, the reference to William and Fanny is to John and Jane's in-laws. One of the things that has interested me with these letters is that John's parents and their family members were unable to read or write while in Wales, apparently, as they signed birth and marriage documents with an x and James' brother needed a younger in-law to write a letter for him in 1886 or 87. In Utah, letters were being written to James, although there's no evidence he wrote back himself. But his children who were born in Wales apparently learned and John Jenkins wrote quite well, I think, even using a bit of poetry. Kent has commented before on the fine nature of Rozella's handwriting, and John's seems to be a match for hers.
K.J.

[John Jenkins to Jane Jenkins Cooley (Salt Lake City to Huntsville)]
S. L. City Dec. 11th / 73
Dear Sister Jane
I seat myself this morning to write you a few lines to let you know that we are all well and hope that these few lines will also find you well. I received a letter from you about Conference time to which I wrote an answer but father got a letter since that that said you had got no letter so we beg your pardon for not having wrote sooner but we hope that you will not follow our example. (we were?) glad to hear that you had a boy and recovered so speedily and hope that you are both doing well. Willie is doing well down here. he has got real fat. He says he would like to go home to see his little brother and then he would come back "tomorrow." He says he don't want to stay at home because his father puts him in the ditch. He beats all boys I ever saw for asking questions. I believe he could puzzle most any lawyer in town, He and Annie Baldwin has lots of fun and a good many fights. I guess you would like to see him, but I don't know how you can, unless

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you send or come for him. We heard through Lee Hardman that you was coming down pretty soon. We hope that you will. we are all anxious to see your little boy. William and Fanny and their family are all well. I expect to go to town this winter to live with my family, as soon as I can find a house, The weather has been (very?) stormy here for the last week or two but the snow is only about two or three inches deep here, but about a foot deep out at the point. Our little boy is well, and as lively as a little cricket. he sits alone and talks like a "dutch man".

Answer this letter as soon as you can, and let us know if you are coming down.

Your Affectionate brother

John Jenkins

1874

In The News Summer, hundreds of Indians are baptized in the northern Utah counties.

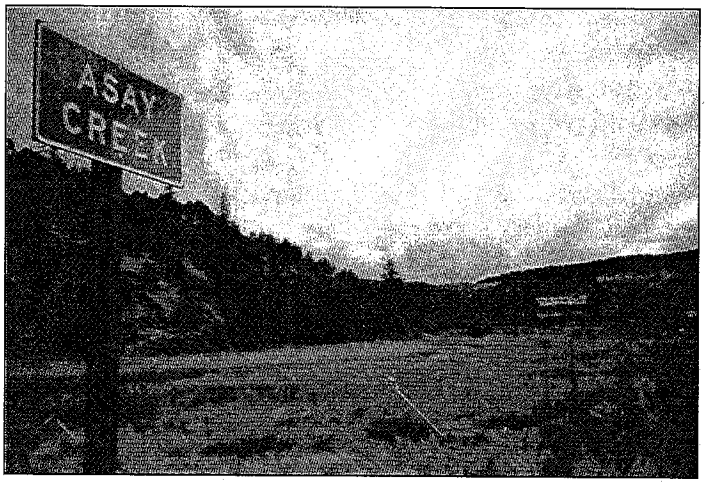
October, the George Reynolds polygamy test case commences. The LDS church had convinced one member of the church to step forward and admit that he was a polygamist so that the unconstitutionality of the anti-polygamy laws could be established. The church had high hopes of winning the case.

November, John D. Lee, having left Lees Ferry to visit one of his wives in Panguitch, is arrested for the Mountain Meadows Massacre.

Asay Asays continue at Mount Carmel and Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

Brown This year, Frederick helps one of his sisters emigrate to Salt Lake City. Francis Brown family remains in England.



Asay Creek marks the area once known as the town of Asay. Now it is just a ranch.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher About this time, Sarah Asay refers to her son-in-law Kendall Fletcher as "Lace" in her letters, apparently due to his frailty, and she frets that he has consumption, which she treats.

December, Kendall Fletcher visits his mother Esther Barney in Salt Lake City after an absence of three years.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork, Utah.

Jenkins January, John Jenkins writes to his sister in Huntsville that he and Rozilla are living with a family in the Salt Lake City 16th ward.

Morris This year, the father of Annie Morris (George's polygamous wife) dies.

October, George Morris goes to St. George with Annie Morris to work on the St. George temple. Hannah Morris remains in Salt Lake City, and at least one descendant paints this as a time of division between George and Hannah Morris, citing a story that George locked Hannah in the basement without food when he left and that someone in the family had to come rescue her. I don't know how real the story is.

Newberry Newberrys continue in Iowa Territory and Missouri area.

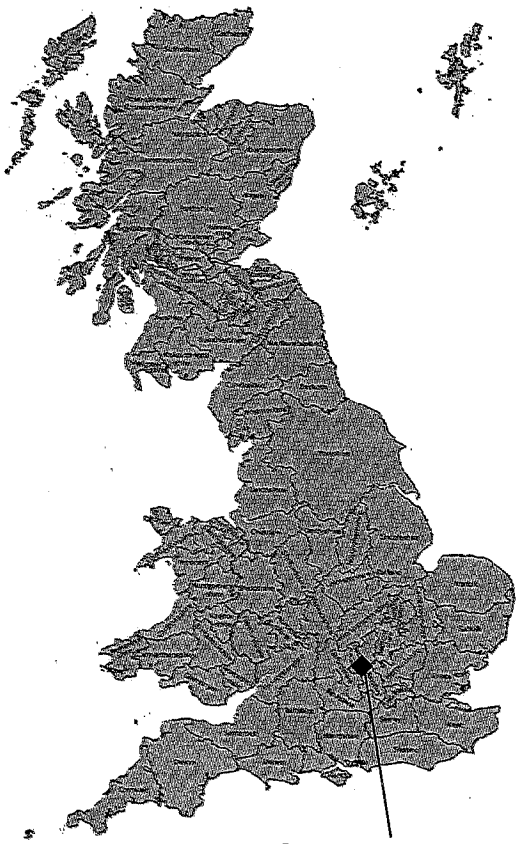
Raymond Raymonds continue in Spanish Fork, Utah.

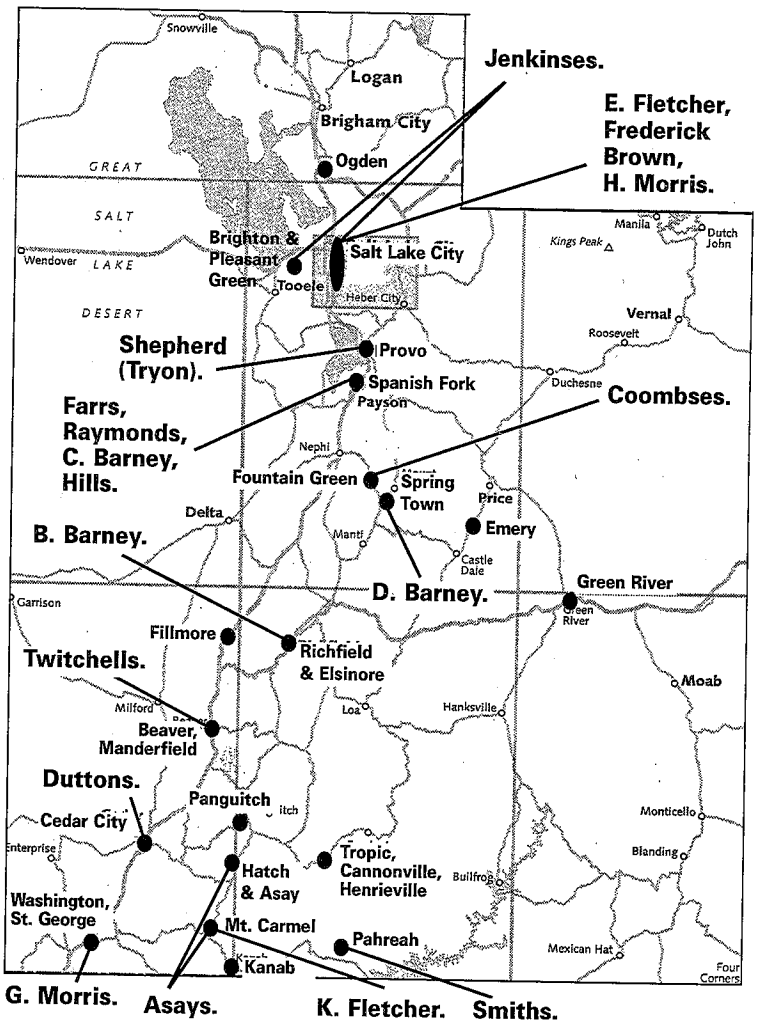
Shepherd Shepherds continue in Spanish Fork, Utah.

Smith March, John Young visits Pahreah and organizes the United Order branch with Allen Smithson as the foreman, Thomas Smith as the secretary. This would be a civic body that paralleled the church's religious organization. The report says that there were 261 members in Kanab's United Order branch, 39 members in Johnson's branch (east of Kanab), and 67 members in Pahreah's branch (east of Johnson).

November, At Pahreah, Allen Smithson dies and Thomas Smith is called as the new bishop.

Twitchell June, Orrin and Sarah Twitchell's first surviving child is born in Beaver.





This letter from John Jenkins to Jane Jenkins Cooley makes the usual references to family members Bill, Fanny, "Zilla", Jane's and John's boys Willey, and Andrew. I'm not sure who the references to Cad or any of the others are.
K.J.

[John Jenkins to Jane Jenkins Cooley (Salt Lake City to Huntsville)]
S. L. City Jan. 25th / 74
Dear Sister,
Your letter of the 6th ult. was dearly received, and I was glad to hear that you was well, and that you in-(tend?) (the entire next line of about six words is illegible on my copy) Christmas holidays. We are well at present, and we also enjoyed ourselves very much during Christmas and new years. We went out to pleasant green to a dance and supper that (?) and (Hearst?) together got up. Father went out, but mother could not go on account of her rheumatism. We are (another line, at the fold of the paper, that is illegible on my copy) in on the 15th(?) of last month, we are living in Cockrins(?) house in the 16th ward, I went down Jordan yesterday and Father, mother and Willey were well. Bell Baldwin was quite sick with a bad cold. Fanny was down Jordan and staid about two weeks, and (the?) two Willies had a gay time, they would have a fight about every two or three minutes, First one would whip and then the other, and then both would whip, When I went down (Jordan?) Willey wanted to know why I did not bring aunt "Zilla" home, I told him it was too cold, she did want to come. Well, said he, why didn't you make her come. He said if little Jonnie(?) would come down there on new years he would make him a present of his teeth and then he could talk, he said he could not talk because he had no teeth, he said (another illegible line, but with a few clues I'm going to guess it says "he would bring a (? looks like flyer) set for himself.") Willie's clothes arrived in safety, we are glad to hear that your baby is so fat and big, you never told us its name, For the last week the weather has been very cold, but today it is very fine, it is almost like spring, the ground is almost bare, When you come down in the spring you will know where to come and see us, How is Cad and her baby and all the rest? I guess Andrew has not been down yet, we have not heard any thing of him, I don't know as I (another illegible line here) except that Bill Bess is married. you must answer this as soon as convenient.

Yours sincerely.
John Jenkins.

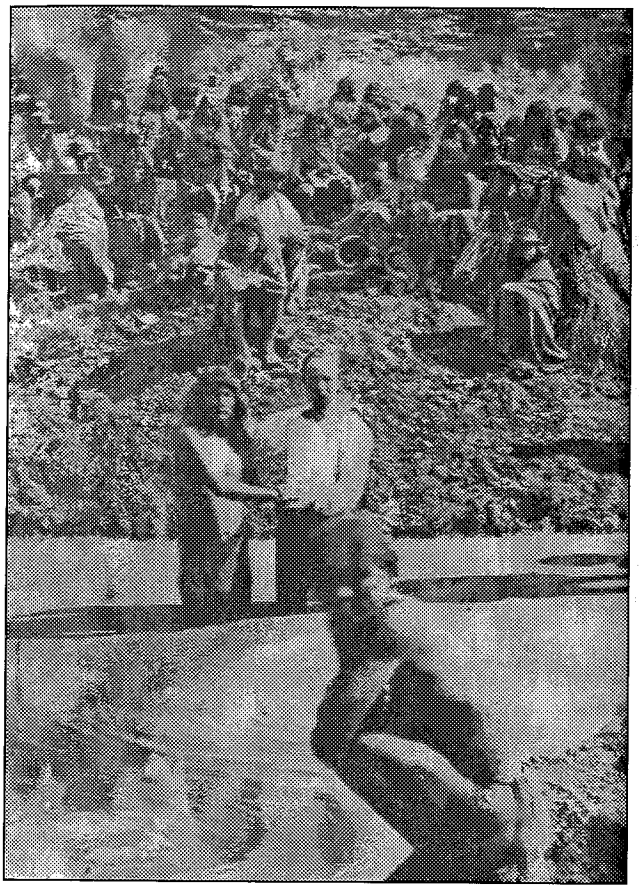
This is the last letter I have from John Jenkins, husband of Rozilla Morris Jenkins, to his sister Jane Jenkins Cooley. It has the usual family references to Rozilla, Fanny and Bill. Father and Mother are James Jenkins and Elizabeth Davies Jenkins. Elizabeth was afflicted with rheumatism and age. As a side note, in one of Andrew Cooley's letters to his wives in January 1881 when he was visiting his dying father in Michigan, he asks Jane Jenkins Cooley, "Tell me how all of your folks are. Is your mother alive?" which shows there was continued concern about her health. My records show her death in November 1881.
K.J.

S. L. City Feb. 16th 1874
Dear Sister,
I take my pen in hand to write a few lines to you to let you know how mother is getting along, as I suppose you will be very anxious to hear how she is, Rozilla and I went over there on the 8th Feb. and staid three or four days; She looked very bad and very low on Sunday, on Monday she was considerable better, and when we came away on Tuesday night she seemed to be doing very well, Fanny and Bill kame down and are there yet, I went over on Friday and she was improving slowly, I saw father today and he said she was improving slowly but she has not yet been out of bed. She has got so weak and low that I think it will take her some time to get around again, The rest of us are all well at present,

Mr. Hayson(?) told father that Willie arrived safe and well, which we were glad to hear, We had a considerable snow fall here last week but the weather is quite pleasant at present. I don't know as I have any thing else to say this time unless I tell you that Johny Bush is married. he married Bishop Ivins' daughter of Lehi. He is working at the Railroad office for 75 dollars a month and his wife is operator at the telegraph office for 30 dollars a month, I will bring my letter to a close, hoping that it will find you all well.

Your Affectionate Brother,
John Jenkins.

1875



In The News

February to March, Brigham Young is harassed for alimony by a divorced wife, leading to a celebrated court case that she wins.

March, about 200 Indians are baptized in St. George and more such baptisms take place throughout the year.

July, Brigham Young and his counselors renew their covenants through rebaptism as a sign of submission and dedication to the Lord.

October, Brigham Young is again arrested in the alimony case.

December, George Reynolds is sentenced, having lost the polygamy test case.

An LDS missionary baptizes members of the Paiute tribe in the St. George area.

Asay

Asays continue at Mount Carmel and Asay, Utah.

Barney

Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

Brown

1875, Frederick is ordained an elder.

October, Francis takes rest of family aboard for trip to Salt Lake City. <See ship notes, next page.>

November, Browns arrive in Salt Lake City.

Coombs

Coombs family continues in Fountain Green, Utah.

Dutton

Dutton families continue in Cedar City, Utah.

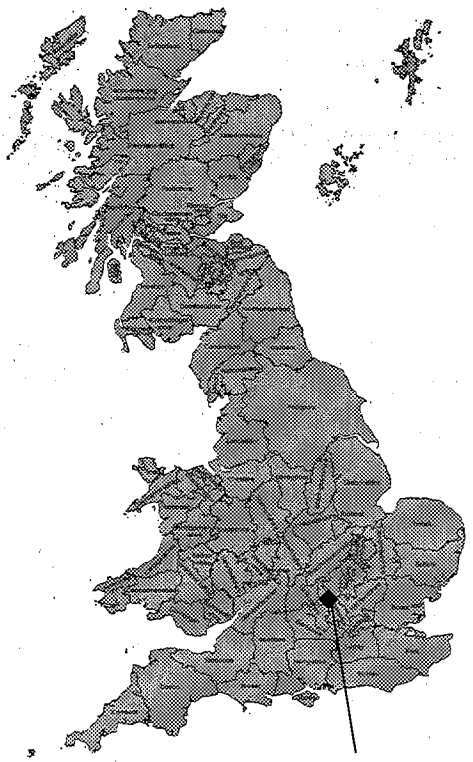
Farr

Farrs continue in Spanish Fork, Utah.

Fletcher

This year, Kendall and Emmer Fletcher leave Mount Carmel and move to Glendale, a few miles north of Mount Carmel and Orderville, because of Emmer's displeasure with the United Order experiment.

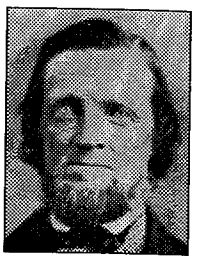
February, Jefferson Wright from Virgin City visits his sister Esther Fletcher.



Area where the Hayneses lived.

Haynes	Haynes family continues in Buckinghamshire, England.
Hill	Hills continue in Spanish Fork, Utah.
Jenkins	About this year, John and Rozilla move from Salt Lake City out to North Point Jordan. About this time the Cooley family returns from the north, settling at Batesville, which would later be named Erda, in the Tooele area south of the Great Salt Lake.
Morris	April, George Morris returns to Salt Lake City from working on the St. George temple.
Newberry	Newberrys continue in Iowa Territory and Missouri area.
Raymond	Raymonds continue in Spanish Fork, Utah.
Shepherd	June, Catherine Plowman (daughter of Mary Plowman Shepherd) marries Benjamin Stewart (Jr.) in Provo. They settle in Benjamin and raise 11 children.
Smith	December, James Smith, living with his son Thomas Smith, dies in Pahreah. He is returned to Washington City for burial with his wife Margaret.
Twitchell	Twitchells continue in Beaver, Utah area.

Three views of George Morris



Notes from the Browns' trip to Zion

Ship: Dakota
Date of Departure: 14 Oct 1875 **Port of Departure:** Liverpool, England
LDS Immigrants: 120 **Church Leader:** Bedson Eardley
Date of Arrival: 26 Oct 1875 **Port of Arrival:** New York, New York
Notes: "DEPARTURE — The fine steamship Dakota, Guion Line, Captain Forsyth, sailed from this port on the 14th instant, at 8 p.m., for New York, having on board 120 souls of our people. From the British Isles, 72 adults and 45 children; from Scandinavia 3 adults. Also eight returning missionaries, all bound for Utah. They left us in good health and excellent spirits. Elders Bedson Eardly and D. Bockholt were placed over the company, to conduct them safely through. ...

"Thurs. 14. [Oct. 1875] — The steamship Dakota sailed from Liverpool, England, with 120 Saints, in charge of Bedson Eardley. The company arrived at New York Oct. 24th, and at Salt lake City Nov. 3rd."

Letter from B. Eardley — October 15, 1875, Off Queenstown, to President A. [Albert] Carrington.

Dear Brother: A favorite opportunity having presented itself, we feel like dropping you a few lines. Last night we succeeded in organizing, and held our first prayer meeting, at which a good feeling was manifested. This morning the weather is clear, the sea calm, and the boat making good time. The valley elders are well and in good spirits. We have prayers night and morning with the Saints. The officers of the ship are very gentlemanly, so far as we have come in contact with them. ...

Letter from B. Eardley — October 24, 1875, At Sea, Off New York, to President A. [Albert] Carrington.

Dear Brother: Arriving in the vicinity of New York, we feel to write you a few lines, to give you an account of our voyage, in which you and the readers of the STAR, as well as our own company claim a deep interest. Soon after leaving Queenstown a gale of wind struck up from the north, which together with a heavy swell in the sea, made it rather unpleasant for our passengers. We have experienced strong head winds most of the time, and the sea has been very rough, resulting in considerable sickness, and sometimes preventing the holding of meetings for public worship. Today the sea is quite calm, and wind not so strong, and with but few exceptions the company are or have been all on deck and feeling well. ...

1876

This Paiute woman of Southern Utah is shown by a typical Paiute lean-to of desert brush. The different Ute tribes were very mobile, staying only a short time in any one place. Quick shelters like this could be set up and abandoned in a very short time.

In The News

General George Custer dies fighting with Indian tribes in Wyoming at the famed Battle of Little Bighorn, sparking a retaliatory response by the United States armed forces.

February, the territorial Legislature closes the year's session but is unable to pay its expenses because of the costly federal court battles waged over polygamy.

Asay Asays continue at Mount Carmel and Asay, Utah. One of the Asay sons applies for a commmission about this time to maintain a post office at Asay, which would eventually be rewarded, making Asay a sought-after waystop for mail carriers during the bitter winters.

Barney Barneys continue in Spanish Fork, Springtown and Monroe areas.

Brown Frederick and Francis Brown families continue in Salt Lake City.

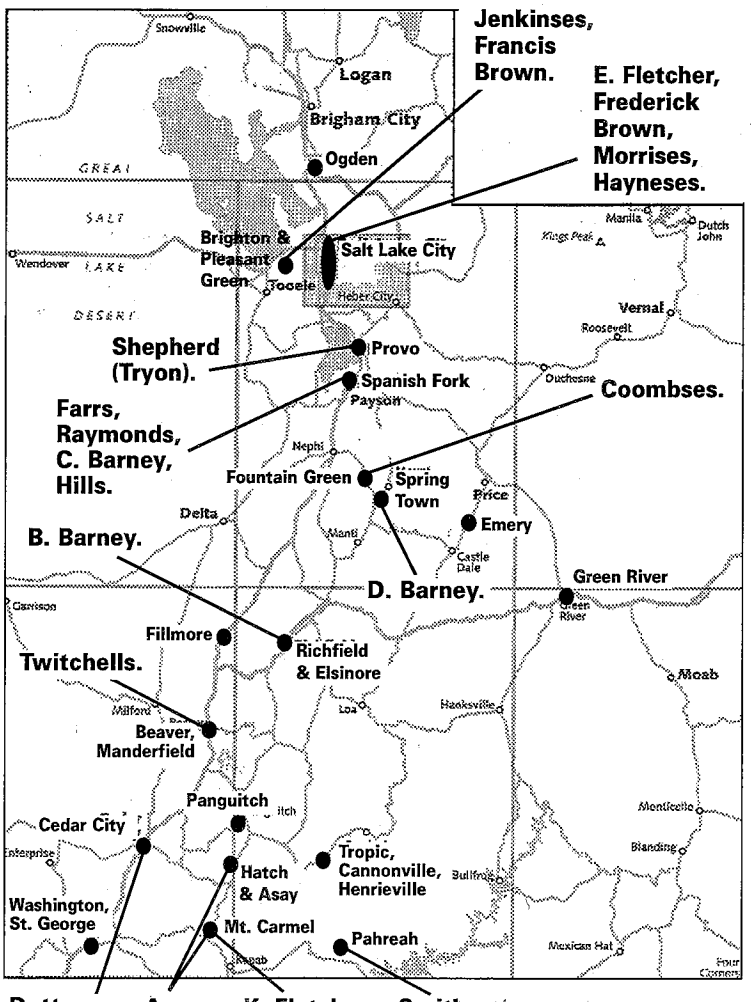
Coombs Coombs family continues in Fountain Green, Utah.

Dutton Duttons continue in Cedar City.

Farr Farrs continue in Spanish Fork.

Fletcher February, Kendall Fletcher visits his mother Esther Barney again in Salt Lake City.

Haynes May, Charlotte and Henry board a steamer bound for the U.S., traveling with the family of James E. Talmadge. (Talmadge being a boy of 13.) <See Ship notes on following page.> The family arrives in Salt Lake City in June.



Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.

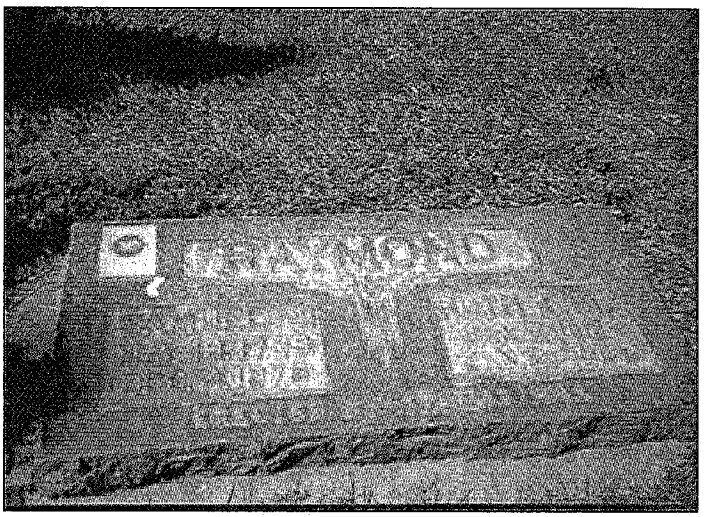
Morris January (?), George is released as a counselor in the bishopric.

March, George Morris obtains permission from Brigham Young to do vicarious Endowment House work for his brother Joseph. George had written a letter to Brigham Young asking him to reconsider the excommunication of Joseph over the Morrisite rebellion because of his brother's nonviolence and George's claim that Joseph had no leadership ability but that, due to his visions that resulted from his sickly mental state, some ne'er-do-wells had rallied around him and made him their leader. Brigham Young's sympathetic response states that George may do Joseph's Endowment House work because it can't make things any worse and might do some good.

September, George does the vicarious work for his family members and is sealed to his first wife Jane (Lavina Morris as proxy) in the Endowment House.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond December, Samuel Raymond dies in Spanish Fork, having suffered from dropsy in his final years to such an extent that he could not lie down. Fluid would build in his feet until they burst, which would leave puddles of "water" at the foot of his chair. But he continued working and was in the act of making a new suit when he died. His daughter R. Elizabeth is working in Moroni at the time.



Samuel and Ruth Raymond's grave in the Spanish Fork cemetery.

Shepherd Shepherds continue in Spanish Fork, Utah. Tryons in Provo.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

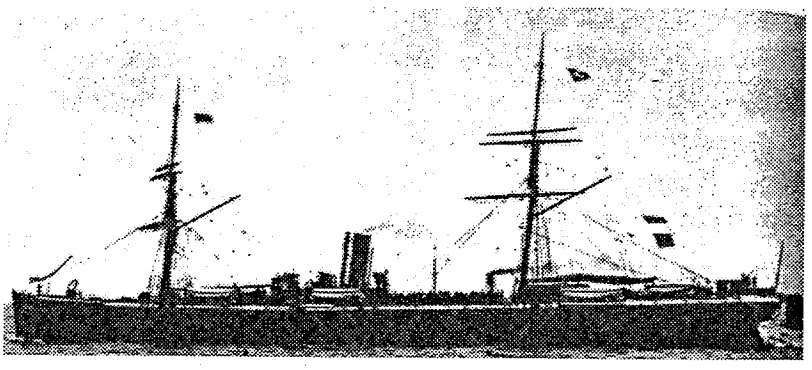
Perme December, Marija Hribar is born in Zlatopolje (Goldenfeld), Krain, Austria, to Johann and Johanna (Berliz) Hribar.

Notes from the Haynes family's trip to Zion

Ship: Nevada
Date of Departure: 24 May 1876 **Port of Departure:** Liverpool, England
LDS Immigrants: 117 **Church Leader:** John Woodhouse
Date of Arrival: 5 Jun 1876 **Port of Arrival:** New York, New York

Notes: "DEPARTURE — Our first company of this year's emigration, numbering 117 souls, and five returning missionaries, left Liverpool on Guion & Co's steamship Nevada, on Wednesday, May 24th, at 11:30 a.m., under the presidency of Elder John Woodhouse. The Saints on board were generally in good health and excellent spirits. We cordially wish them a safe and pleasant journey.

"Wed. 24. [May 1876] -- The steamship Nevada sailed from Liverpool, England, with 131 Saints, in charge of John Woodhouse. The company arrived at New York June 5th, and at Salt Lake City June 14th."

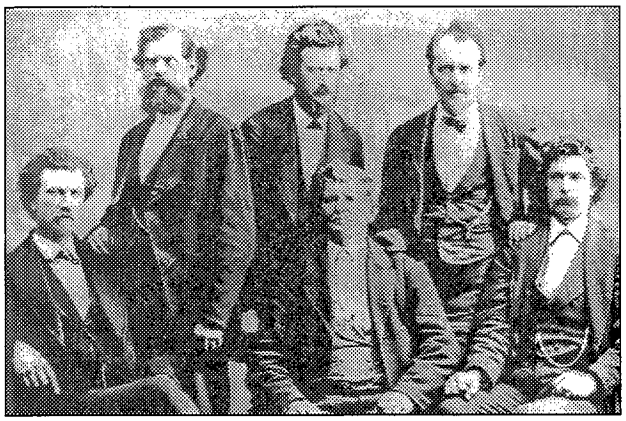


The Nevada.

Letter from John Woodhouse et. al - May 24, 1876, On board the U. S. mail steamship, Nevada. ... All is well with us. We weighted anchor this morning at 11:30. We "passed the doctor" as usual; no one pronounced "unfit for sea." It speaks well for our people. The sea is quite calm. All are expecting a good voyage. After dinner we organized the company, consisting of 117 souls, in two wards. Elder James Talmage was appointed to preside over the first, and Elder H. B. Armstrong over the second ward. ... The Saints will assemble for prayer at 6:30 a.m., and 9:45 p.m. We shall also hold preaching meetings at suitable times. ... The fathers of the seventeenth century would be astonished at the development of the nineteenth century, were they to return to earth. Man's skill is made to conquer wind and tide. Steam power is a wonderful lever to human progress. The present age is superior in many things to past ages. To-day, crossing the Atlantic, is only a pleasant trip. Traveling over the plains of the Great West is simply a holiday tour. ...

Letter from John Woodhouse et. al - June 5, 1876: U. S. M. [Mail] S. S. Nevada, New York. ... We are all here, having arrived at this port this morning at 10 a.m., in the enjoyment of good health and spirits. The pleasure of our voyage had not been marred by accident or death. A small minority of our people has suffered a little from seasickness, but all are recovering, and very soon all will be rejoicing at being once more on terra firma. After weighing anchor in the River Mersey, on the 24th ultimo, at 11:30 a.m. we sailed gallantly from Liverpool down to the Irish Channel, which received us in a very hospitable manner. We paid a visit to Queenstown, on the morning of the 25th, and having mailed letters to friends left behind us in England, and taken on board a number of people bound for the New World, we steamed away at the rate of twelve miles an hour to the Atlantic Ocean. We have not experienced very rough weather, yet the elements have been rather disagreeable than otherwise. On the 3rd, the captain was unable to obtain an observation at noon in consequence of the dense fog. On Sunday, the 4th, the fog continued all day, so that we had to keep a good "look out," and as a precautionary measure, the captain took a "sounding," in lieu of an observation. Captain Freeman generously offered us the privilege to hold public services on the upper deck, but the weather has been so unpropitious, that we have not been able to avail ourselves of the privilege accorded us. We held a sacrament meeting on Sunday, May 28th, in the steerage, at which Elders [John] Woodhouse, [Edward] Hanham, and [John N.] Hopkin addressed the Saints, and Elders [Robert] Hogg and [William] Nelson also officiated. ... On Sunday, the 4th, at 4 p.m., we were very anxiously looking out for a pilot boat. About 3:30 p.m., in the midst of the dense fog, we heard the report of a gun, then a second report. Captain Freeman at once tacked ship, and made for the boat. ... The order of the voyage, agreed upon at starting, has been maintained with the exception of the prayer hour at night, we changed that from 9:45 to 9 o'clock, for the benefit of the company; 9 o'clock being the hour according to the ship's regulation, as well as our own, for all ladies to be found below, near their berths, the gentlemen being permitted to remain on the upper deck till 10 o'clock. The morality of our people has been unexceptional. ... Afternoon: held a meeting between decks, and administered the sacrament of the Lord's Supper. We enjoyed the spiritual feast. Much good instruction was imparted to the Saints. All have, so far, recovered their wonted health, that they are quite buoyant in spirit. The quarantine doctor has just come on board, and everything is moving to our satisfaction. ... Brother W. [William] C. Staines came on board as soon as we arrived at the pier. He informed us that we shall leave tomorrow for Utah. Our people feel in excellent spirits. ... Times appear lively in New York. Europeans are daily arriving to visit the Centennial Exhibition. June 6th. All continues well. We shall leave this evening for our mountain home about 7 o'clock, per Pennsylvania, Peoria, Warsaw, and Burlington Railroads to Omaha. ...

1877



At left, John D. Lee, center, is seated for a photo with officers of the court trying his case in the Mountain Meadows Massacre. Above, John D. Lee is seated on his coffin, at left, awaiting his execution by military firing squad. Off in the far distance, right of center, his sons wait for the execution so they can recover the body.

In The News

January, the first (partial) dedication of the St. George temple is held.

March, John D. Lee is executed for the Mountain Meadows Massacre.

April, the St. George temple is fully dedicated in Southern Utah, making it the first temple completed by the church after its arrival in Utah and the oldest temple still in operation.

August, Brigham Young dies. John Taylor, as the president of the Quorum of 12 apostles, becomes the leader of the church.

Asay

Asays continue at Mount Carmel and Asay, Utah.

Joseph Asay

Sarah Asay

Barney

This year, Rhoda Shepherd, 11 years old, comes to work for Caroline Barney as domestic help in Spanish Fork. Rhoda was a stepsister of Benjamin's wife Priscilla.

Brown

May, Frederick Brown marries Charlotte Haynes; they settle in Salt Lake City. Francis Brown family continues in Salt Lake City.

Coombs

Coombs family continues in Fountain Green, Utah.

Dutton

Dutton families continue in Cedar City, Utah.

Farr

Farrs continue in Spanish Fork, Utah.

Fletcher

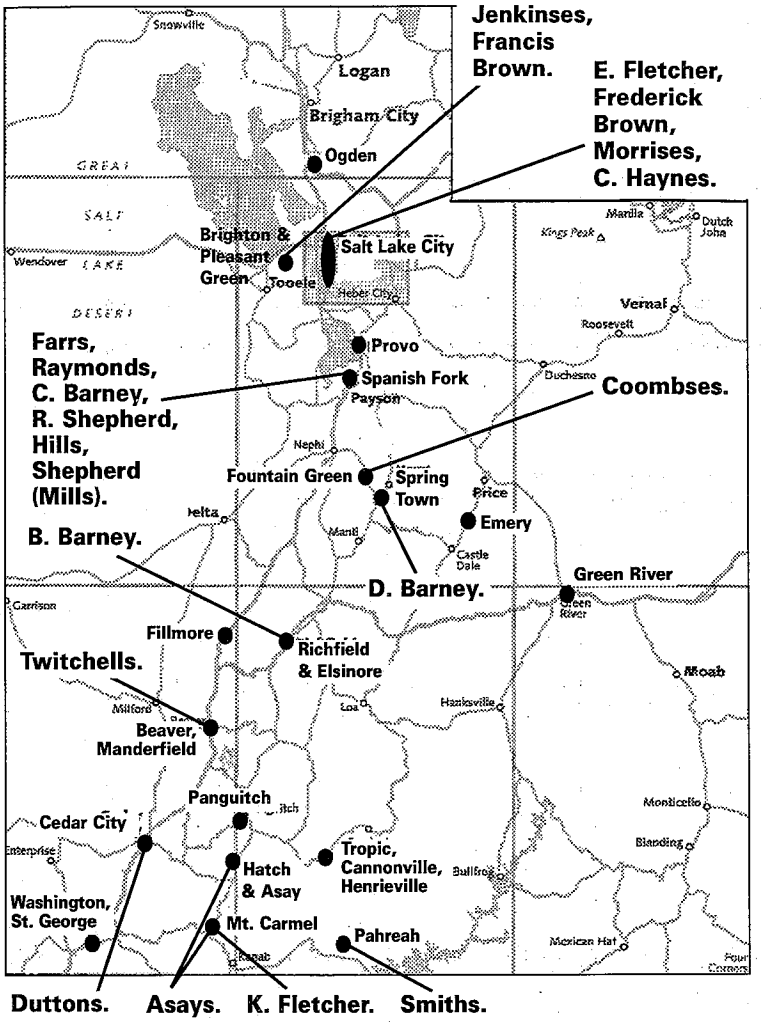
October, Kendall and Emmer's sixth child is born. Esther Fletcher-Barney continues in Salt Lake City.

Haynes

May, Charlotte, reunited with Frederick Brown, marries him in Salt Lake City, where they settle. <See Brown timeline for continuation> Her parents, Thomas and Lydia Haynes, continue in Buckinghamshire, England.

Hill August, Thomas Hill marries Elizabeth Raymond. They continue in Spanish Fork, Utah.

Jenkins April, John and Rozilla's third child, George Ernest, is born in North Point Jordan. I think he was known by his family and peers as Ernest, and I will refer to him by that name throughout the succeeding years.
Late summer, the Cooley family returns to Brighton Ward. In succeeding years each of the wives would obtain property for themselves, but their homes would share a common corral between them and the women cooperatively accomplished their chores and enjoyed visiting with each other.



Morris September, George Morris begins work on the Salt Lake Assembly Hall on Temple Square.

Newberry Newberrys continue in Iowa Territory and Missouri area.

Raymond August, R. Elizabeth Raymond marries Thomas Hill at Spanish Fork. <See Hill timeline for continuation>

Shepherd About this year, Mary (Shepherd) Tryon marries Thomas Mills, probably in Provo or Benjamin. They homestead land in Benjamin. Mary is now about 36; Thomas is a much older man who was previously married in England. Some of his adult children by his first marriage reside in the Benjamin-Payson area, although it appears they don't have a lot to do with the new wife. About this time, 11-year-old Rhoda Shepherd returns to Spanish Fork / Lake Shore to work for Caroline Barney, the Barneys being old acquaintances and kin of the Shepherds.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

1878

In The News June, Orrin Porter Rockwell famed frontiersman and confidante of the Prophet Joseph Smith, dies in Salt Lake City.

Asay Asays continue at Mount Carmel and Asay, Utah.

Barney Starting this year, through 1882, Lewis Barney teaches private school in Brooklyn and Monroe, Utah, on a seasonal basis for children of Benjamin and other farmers. Deborah continues in Springtown and Caroline in Spanish Fork.

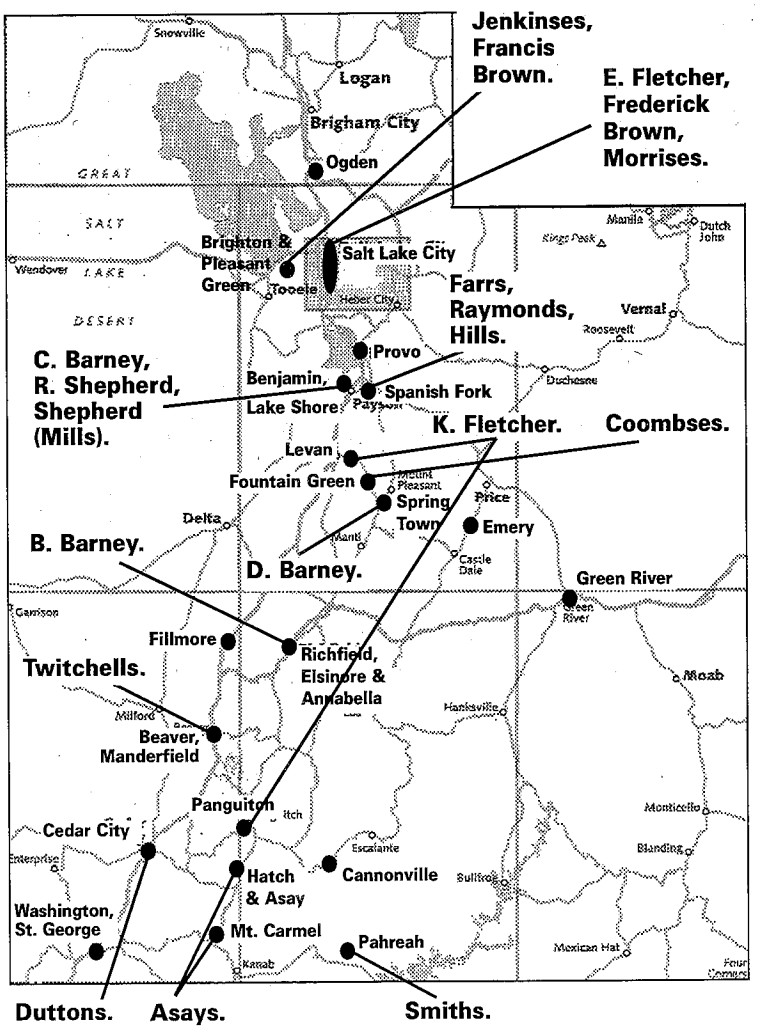
Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton February, James (Sr.) does family's work in St. George temple.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher This year, Kendall and Emmer Fletcher move their family north to Levan in Juab County, visit Esther Barney in Salt Lake City. Kendall's mother, Esther Barney, finishes teaching school, complaining that her health was not sufficient to allow her to continue.



August, Esther Barney, in company with some family members, spends two weeks at the St. George temple, doing family work. Kendall Fletcher decides to move the family south to Panguitch about the same time, where they settle on a farm east of town and where three more children will eventually be born. While Esther's company is traveling south, Kendall Fletcher is moving his family to Panguitch with the help of Jerome Asay (the brother of Kendall's wife). Esther's company passes through Annabella Springs and stays with Joseph Asay Jr. They are met there by Kendall's family, in company with Jerome's family, his mother Sarah Asay, and a brother of Joseph Jr. At Panguitch, Kendall and the Asays stop while Esther's company proceeds on to St. George. They cross the mountains between Parowan and Cedar City, do temple work and later return to Salt Lake City.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.

Morris Morris family continues in Salt Lake City.

Newberry Newberrys continue in Iowa Territory and Missouri area.

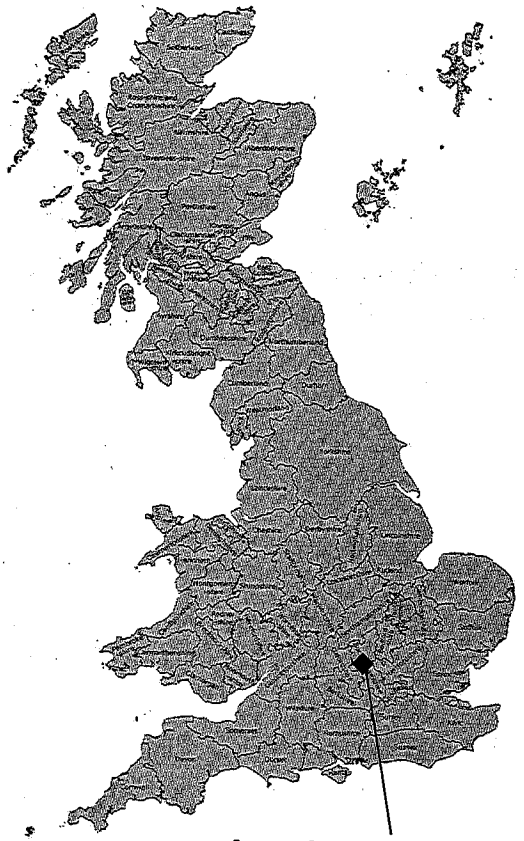
Raymond Raymonds continue in Spanish Fork, Utah.

Shepherd About this year, Thomas and Mary (Shepherd) Mills' first of two children, Lydia, is born.

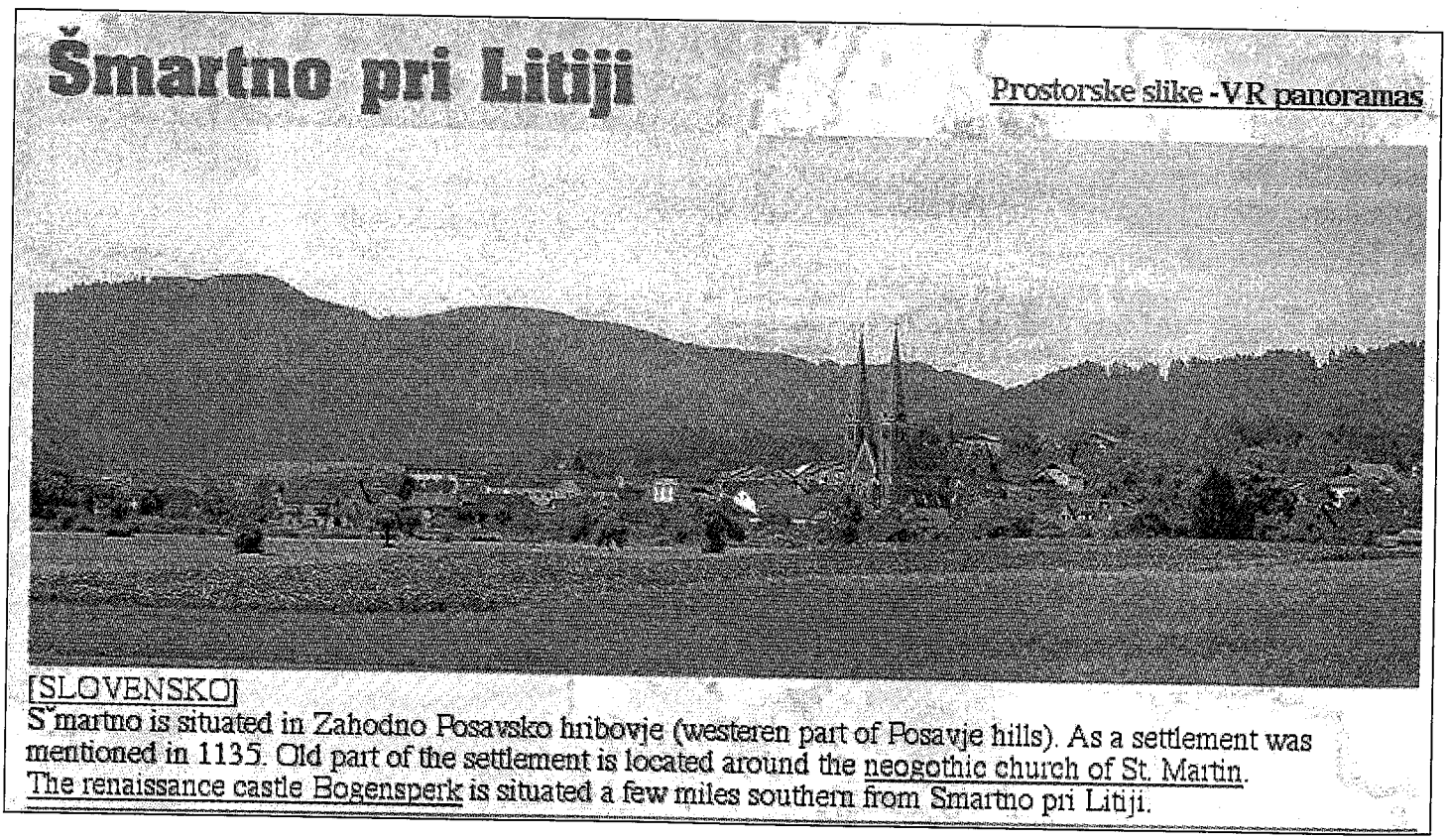
Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

Perme September, Franz (also Franc) Perme (II) is born in Smartno (St. Martin's), Littai, Austria, to Franc (I) and Agnes (or Neza) (Tomazic) Perme. Marija Hribar's parents continue in Zlatopolje (Goldenfeld), Krain, Austria. Although these two's grandson would be the first in the family to join the LDS church, I decided to begin including the family here on an intermittent basis.

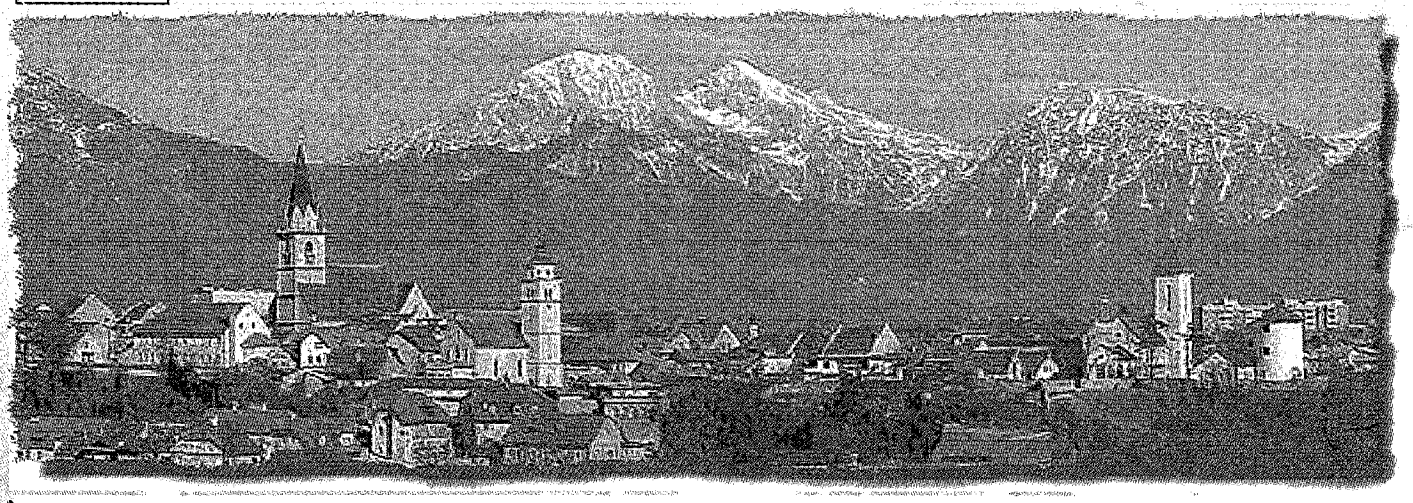


Area where the Haynes family lived.



Kranj

[ENGLISH]



[SLOVENSKO]

Kranj is the capital of the Gorenjska and the fourth largest town in Slovenia. Old part of the town is like a peninsula above the of Kokra and Sava river. Kranj is a very important Slovenian trade centre.

>Kranj-map

[Slovenija][Kranj][Kranj-skica / map][Šmarjetna gora]

A Web site capture shows, above, the view at Krain, Austria, (now Slovenia) where Marija Hribar was born and, previous page, St. Martins, Littai, where Frank Perme (II) was born.

1879

In The News

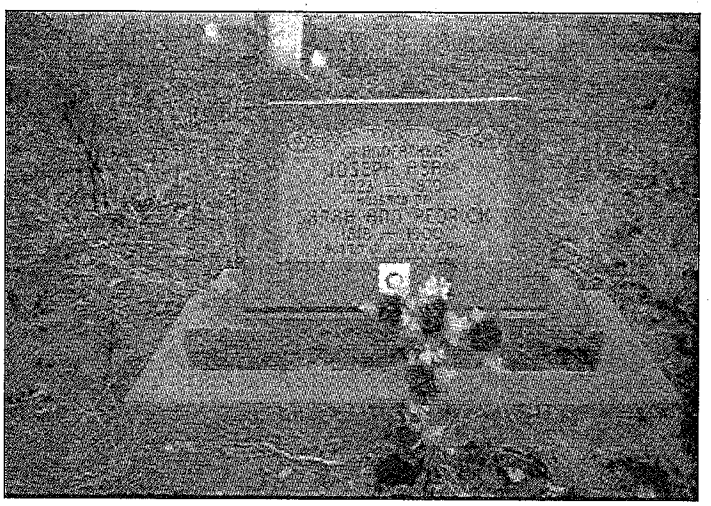
April, Emma Smith Bidamon, the widow of the prophet Joseph Smith, dies at Nauvoo.

June, lawsuits by Brigham Young's heirs begin in an attempt to wrest control of all his property, some of which is actually church property that has been managed in his name. This litigation ties up LDS church leadership. About this time, the U.S. Supreme Court upholds the illegality of polygamy.

October, Brigham Young's heirs drop their lawsuit against the LDS church when the church pays $75,000 to settle the case out of court.

Asay

October, Joseph Asay dies and is buried in Mount Carmel.



Joseph Asay's grave in Mount Carmel, Utah. The tombstone also mentions Sarah, who would later die and be buried at an unknown location in Emery County.

Barney

This year, Benjamin moves from Monroe to nearby Brooklyn (modern-day Elsinore, just southwest of Richfield).

Brown

Brown families continue in Salt Lake City.

Coombs

Coombs family continues in Fountain Green, Utah.

Dutton

Dutton families continue in Cedar City, Utah.

Farr

Farrs continue in Spanish Fork, Utah.

Fletcher

Fletchers continue in Salt Lake City and Panguitch, Utah.

Haynes

Haynes family continues in Buckinghamshire, England.

Hill

Hills continue in Spanish Fork, Utah.

Jenkins

Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.

Morris

January, the mother of Annie Morris dies of typhoid fever.

This year, a rift develops between George and Hannah Morris, and she refuses to let him into her home anymore (according to George), although he continues to provide for her and the children.

September, George and Hannah Morris' daughter Lavina dies in childbirth.

September to November, members of George and Annie Morris' family are stricken with diphtheria and other ailments. Three of the children die.

Newberry

Newberrys continue in Iowa Territory and Missouri area.

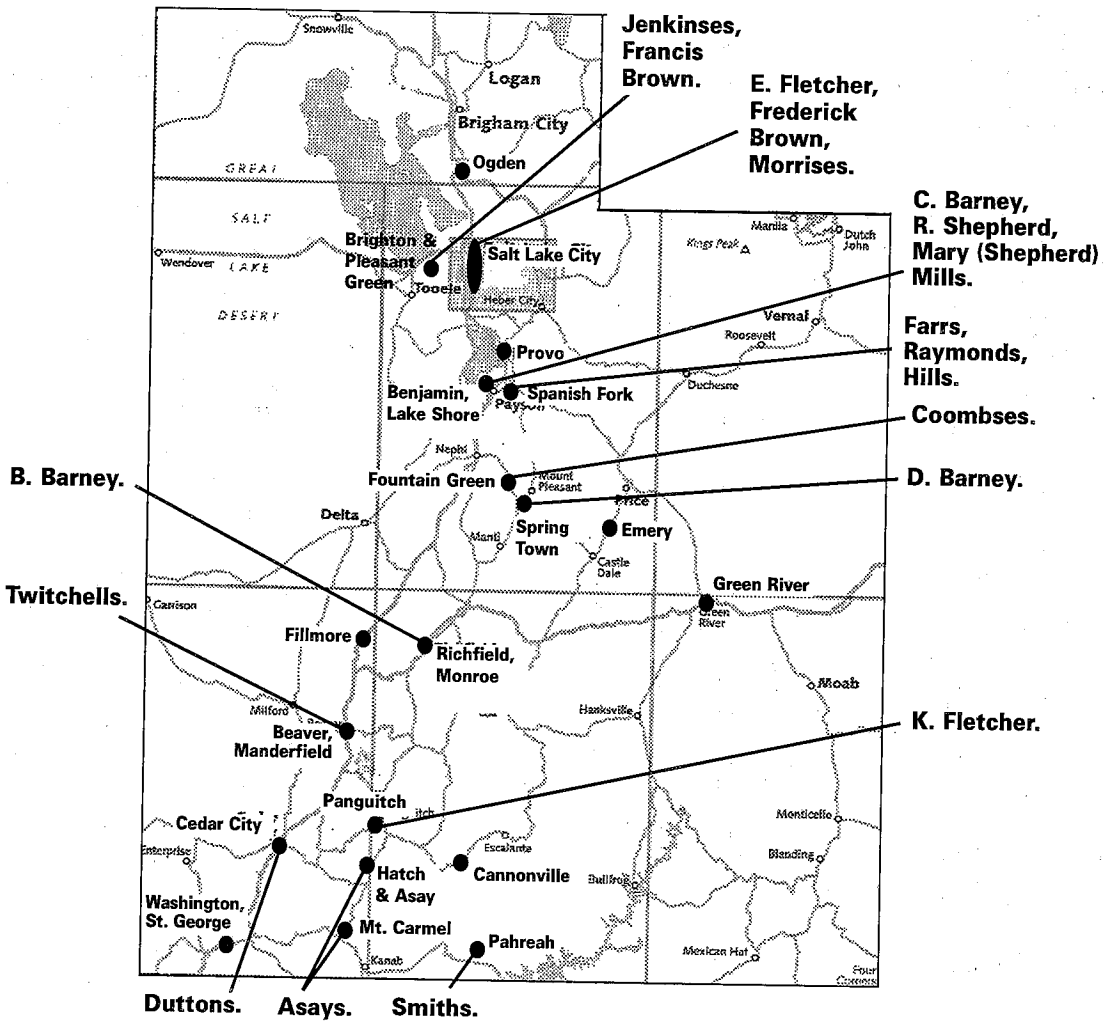
Raymond

Raymonds continue in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.



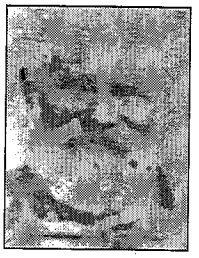
1880

In The News October, John Taylor is sustained as the third president and prophet of the LDS church.

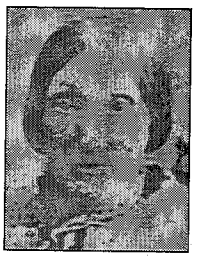
Asay Asays continue at Mount Carmel and Asay, Utah.

Barney May, Francis Barney (Sr.), 16, marries Rhoda Shepherd, 14, in Spanish Fork (Lakeshore). They live with Caroline Barney.

Brown About this year, Francis and Rachel move to south end of Salt Lake valley.



Francis Brown

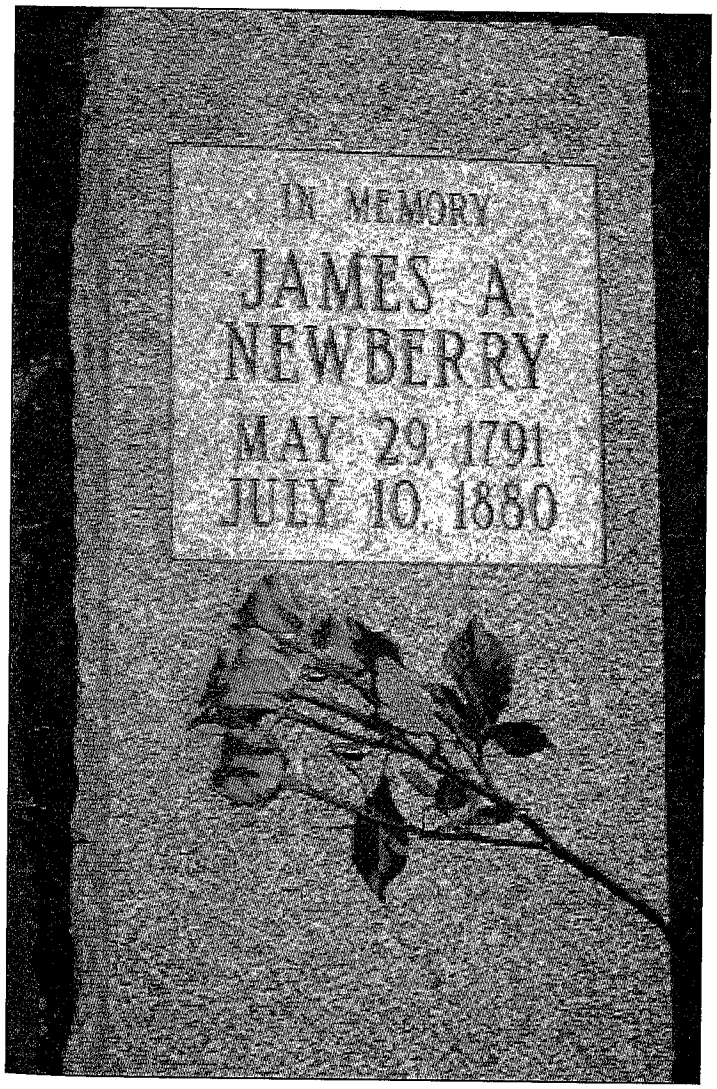


Rachel Brown

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.



A tombstone for James Newberry was placed in 2004 after family members identified the unmarked location where he was buried.

Fletcher Fletchers continue in Salt Lake City and Panguitch, Utah.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Summer, I can't find John and Rozilla in the census, which was taken the first week of June, but their fifth child, Arthur, was born either in May or July, reportedly in North Point Jordan. Jane Jenkins Cooley is shown living with her parents James and Elizabeth in Brighton, William Jenkins is shown living in Pleasant Green. The census reports Jane is divorced, but she would in later years remain a Cooley and claim "widow" status.

Winter 1880-1881, Andrew Cooley travels to Michigan to visit his dying father. People there are astonished at having "a real, live Mormon" in their midst, especially because of his defense of polygamy. Letters he writes home indicate there is some level of tension in the marriage between him and Jane.

Morris Morrises continue in Salt Lake City.

Newberry July, James Newberry dies in Pottawattamie County, Iowa.

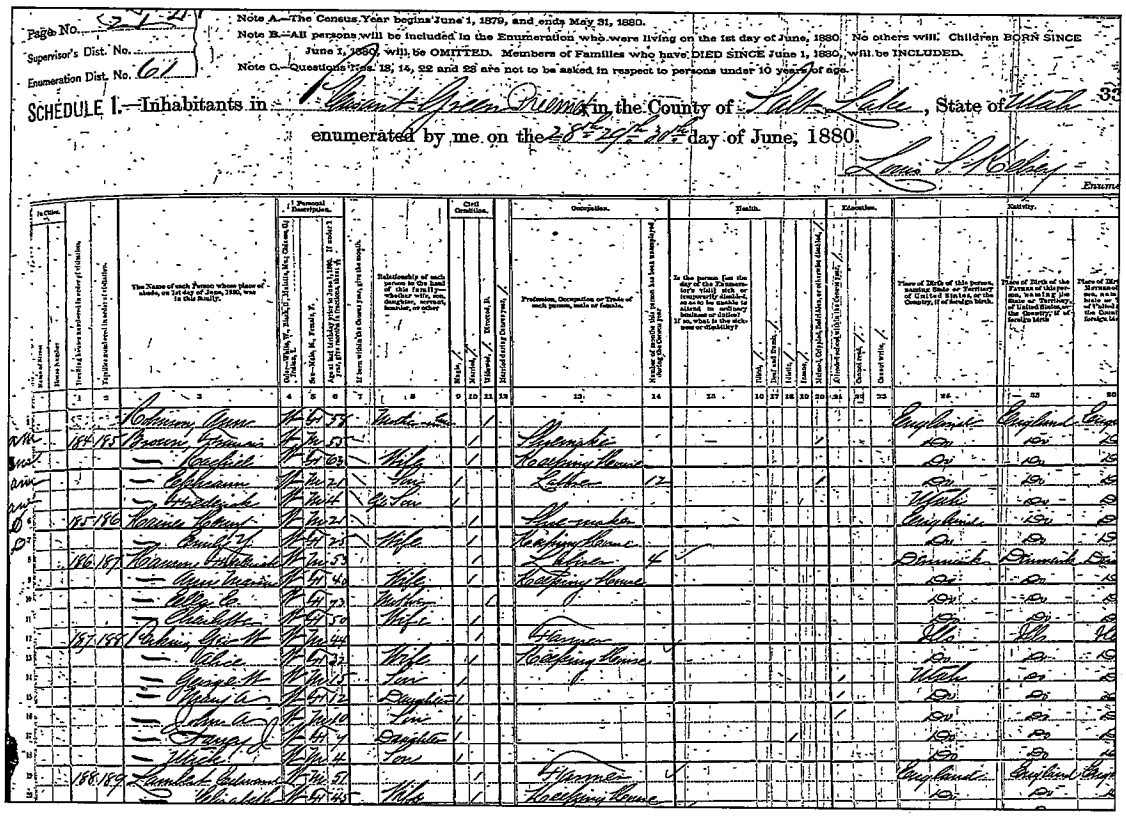
Raymond About this year, the widowed Ruth Raymond remarries as a polygamous wife, but lives apart from her new family.

Shepherd May, Rhoda Shepherd marries Francis Barney, the son of Benjamin and Caroline Barney, at 14 years of age. <See Barney timeline for continuation>

Mary and Thomas Mills continue in Benjamin, Utah.

Smith This year, Thomas Smith's niece is reported as the teacher at the Pahreah school.

Twitchell This year, Ephraim Twitchell's widow, Sarah Fowler is shown in Beaver in the 1880 census with the Twitchell children, ages 18 to 7, plus three Fowler children aged 6 to 1, but her husband isn't with her. Family history says the family eventually moved to Idaho (year unknown).



Page No. 321
Supervisor's Dist. No. ...
Enumeration Dist. No. 61

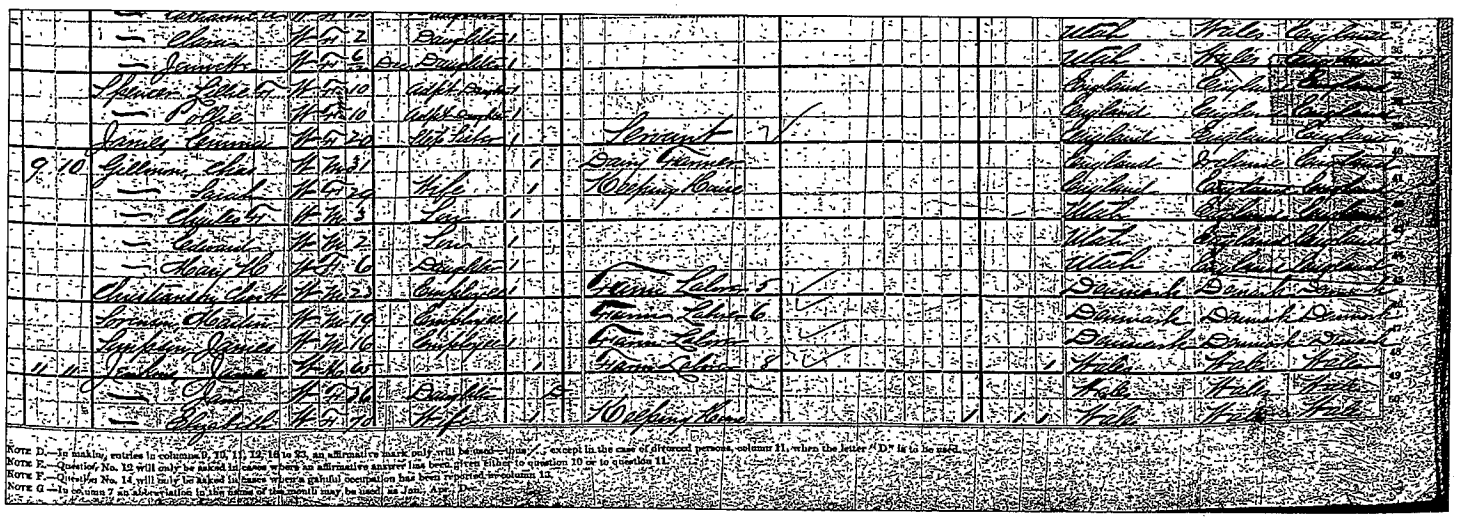
Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE 1.—Inhabitants in Pleasant Green Precinct in the County of Salt Lake, State of Utah enumerated by me on the 28th 29th 30th day of June, 1880.

Louis L. Kelsey, Enumerator

Line	Dwelling-houses numbered in order of visitation	Families numbered in order of visitation	The Name of each Person whose place of abode, on 1st day of June, 1880, was in this family	Color, W, B, M, C, Chinese, I, Indian	Sex, M, F	Age at last birthday prior to June 1, 1880. If under 1 year, give months if under one month	If born within the census year, give the month	Relationship of each person to the head of this family—whether wife, son, daughter, servant, boarder, or other	Marriage	Occupation, Profession, Occupation or Trade of each person, male or female	Number of months this person has been unemployed during the Census year	Health	Education	Place of Birth of this person, naming the State or Territory of United States, or the Country, if of foreign birth	Place of Birth of the Father of this person, naming the State or Territory of United States, or the Country, if of foreign birth	Place of Birth of the Mother of this person, naming the State or Territory of United States, or the Country, if of foreign birth
1			Robinson, Ann	W	F	58		Mother-in-law	1					England	England	England
2	184	185	Brown, Francis	W	M	53		Wife	1	Shoemaker			1	Do	Do	Do
3			— Rachel	W	F	63		Wife	1	Keeping House				Do	Do	Do
4			— Ephraim	W	M	21		Son	1	Laborer	12		1	Do	Do	Do
5			— Frederick	W	M	14		Gr. Son	1					Utah	Do	Do
6	185	186	Haines, Henry	W	M	21			1	Shoemaker				England	Do	Do
7			— Emily Y.	W	F	25		Wife	1	Keeping House				Do	Do	Do
8	186	187	Hansen, Frederick	W	M	53			1	Laborer	4			Denmark	Denmark	Denmark
9			— Ann Marie	W	F	40		Wife	1	Keeping House				Do	Do	Do
10			— Ellen C.	W	F	23		Mother	1					Do	Do	Do
11			— Charlotte	W	F	50		Wife	1					Do	Do	Do
12	187	188	Perkins, Geo. W.	W	M	44			1	Farmer				Ills	Ills	Ills
13			— Alice	W	F	32		Wife	1	Keeping House				Do	Do	Do
14			— George W.	W	M	15		Son	1				1	Utah	Do	Do
15			— Mary A.	W	F	12		Daughter	1				1	Do	Do	Do
16			— John A.	W	M	10		Son	1				1	Do	Do	Do
17			— Fanny J.	W	F	7		Daughter	1			1		Do	Do	Do
18			— Mack	W	M	4		Son	1					Do	Do	Do
19	188	189	Lambert, Edward	W	M	51			1	Farmer				England	England	England
20			— Elizabeth	W	F	45		Wife	1	Keeping House				Do	Do	Do

The 1880 census shows Francis Brown's family, left, and the Jenkins family, below, living in Pleasant Green, not far from each other, in the valley west of Salt Lake City. The Jenkins family continues on the next page of the census, with Jane's children. Note that the census taker wrote James' name first, then Jane's, then Elizabeth's. It was unusual to put the daughter's name before that of the wife of head of household, I would think. Also note that Jane is listed as divorced, and isn't identified with the name Cooley. In later census years she would be again.



Line	Dwelling-houses numbered in order of visitation	Families numbered in order of visitation	The Name of each Person whose place of abode, on 1st day of June, 1880, was in this family	Color, W, B, M, C, Chinese, I, Indian	Sex, M, F	Age at last birthday prior to June 1, 1880. If under 1 year, give months if under one month	If born within the census year, give the month	Relationship of each person to the head of this family—whether wife, son, daughter, servant, boarder, or other	Marriage	Occupation, Profession, Occupation or Trade of each person, male or female	Number of months this person has been unemployed during the Census year	Health	Education	Place of Birth of this person, naming the State or Territory of United States, or the Country, if of foreign birth	Place of Birth of the Father of this person, naming the State or Territory of United States, or the Country, if of foreign birth	Place of Birth of the Mother of this person, naming the State or Territory of United States, or the Country, if of foreign birth
			— Catharine A.	W	F	12		Daughter	1					Utah	Wales	England
			— Clara	W	F	2		Daughter	1					Utah	Wales	England
			— Jennette	W	F	6/12	Dec	Daughter	1					Utah	Wales	England
			Spencer, Lillie F.	W	F	10		Adpt. Daughter	1					England	England	England
			— Pollie	W	F	10		Adpt. Daughter	1					England	England	England
			James, Emma	W	F	20		Step Sister	1	Servant				England	England	England
9	10		Gillman, Chas.	W	M	31			1	Dairy Farmer				England	England	England
			— Sarah	W	F	29		Wife	1	Keeping House				England	England	England
			— Charles F.	W	M	3		Son	1					Utah	England	England
			— Edward	W	M	2		Son	1					Utah	England	England
			— Mary H.	W	F	6		Daughter	1					Utah	England	England
			Christiansen, Chas. H.	W	M	23		Employee	1	Farm Laborer	5			Denmark	Denmark	Denmark
			Sorenson, Martin	W	M	19		Employee	1	Farm Laborer	6			Denmark	Denmark	Denmark
			Simpson, James	W	M	16		Employee	1	Farm Laborer				Denmark	Denmark	Denmark
11	11		Jenkins, James	W	M	65			1	Farm Laborer	8		1	Wales	Wales	Wales
			— Jane	W	F	36		Daughter	D					Wales	Wales	Wales
			— Elizabeth	W	F	70		Wife	1	Keeping House		1	1 1	Wales	Wales	Wales

Note D.—In making entries in columns 9, 10, 11, 12, 16 to 23, an affirmative mark only will be used—thus ✓, except in the case of divorced persons, column 11, when the letter "D" is to be used.
Note E.—Question No. 12 will only be asked in cases where an affirmative answer has been given either to question 10 or to question 11.
Note F.—Question No. 14 will only be asked in cases where a gainful occupation has been reported in column 13.
Note G.—In column 7 an abbreviation in the names of the month may be used, as Jan., Apr., &c.

1881

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs August, Eliza Coombs dies at Fountain Green.

Dutton November, James (Jr.) and Harriett Dutton sealed in St. George temple.

Farr This year, Sarah Farr moves in with her grandchildren Thomas and Ruth Hill. (Ruth Hill was a now-married daughter of Ruth Farr Raymond.)

Fletcher Fletchers continue in Salt Lake City and Panguitch, Utah.

Haynes Haynes family continues in Buckinghamshire, England.

Hill During this decade, Thomas works as a mason in Spanish Fork.

Jenkins November, Elizabeth Jenkins dies, having suffered for years with debilitating rheumatism, and is buried in the Salt Lake City cemetery.

Morris This year, George Morris is released from his contract as roads supervisor. He laments the debilitations of age and poverty, among his other difficulties.

Raymond Remarried Ruth Raymond's location unknown, but probably still in Spanish Fork area.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her relatives continue in Spanish Fork.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

Elizabeth Jenkins lies buried in the center of this area, in an unmarked grave. The photo was taken in 2002, and I'm told that one of her descendants has ordered a gravestone for her plot, so it may now be marked.

1882

In The News Congress passes the Chinese Exclusion Act, which prohibits the immigration of a specific race for the first time.

Asay Asays continue at Asay, Utah.

Barney October, Francis Barney Jr. (Frank) is second of 18 children born to Francis (Sr.) and Rhoda Barney at Lake Shore, Utah. Nearly all survive to adulthood.

Brown This year, Frederick moves his family near his father's home.

Coombs This year, George Coombs marries Lydia Rowberry.

Dutton Dutton families continue in Cedar City, Utah.

Farr Farrs continue in Spanish Fork, Utah.

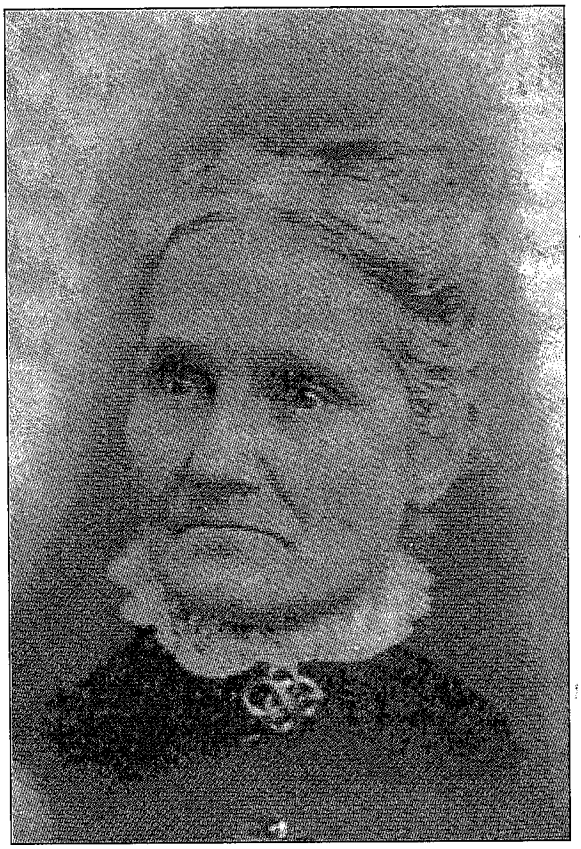
Fletcher This year, Esther Fletcher-Barney called to serve as ward Relief Society president in Salt Lake City.

Haynes Haynes family continues in Buckinghamshire, England.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.

Morris About this year (?), Hannah is photographed wearing a family necklace that holds some kind of American Indian significance, probably for the Iroquois Six Nations Confederacy or the Northern Cherokee.



Hannah Morris, photographed with a necklace ornament that appears to have some significance as an American Indian pendant.

Raymond Remarried Ruth Raymond's location unknown, but probably still in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister wives' families continue in Spanish Fork, her daughters in Benjamin and Lake Shore.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Beaver, Utah area.

1883

In The News This year, the United States passes the Edmunds anti-polygamy law.

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton May, James (Sr.) dies in Cedar City. His daughter-in-law Harriet Dutton and her newborn infant also die -- all three of them within a matter of days. The child was James (Jr.) and Harriet's eighth.

The sandstone tombstone of James Sr. and Sarah Dutton shows the effects of exposure to the elements in the Cedar City, Utah Cemetery. James' name and information are largely eroded and difficult to read. Because Harriet Dutton died within days of her father-in-law, it is entirely possible that she is buried in the same cemetery plot, or at least next to it, but no headstone has been found for her.

September, Sarah Dutton, the daughter of James (Jr.) and Harriet Dutton, marries Jens Anderson.

Farr Farrs continue in Spanish Fork, Utah.

Fletcher Fletchers continue in Salt Lake City and Panguitch, Utah.

Haynes Haynes family continues in Buckinghamshire, England.

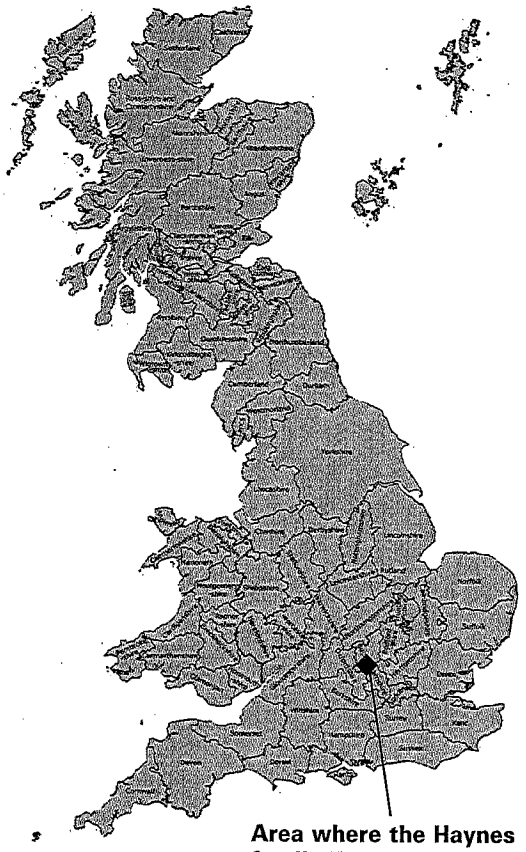
Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.

Morris April, George Morris is able to sell some of his property, which appeases his economic troubles.

Raymond Remarried Ruth Raymond's location unknown, but probably still in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister wives' families continue in Spanish Fork.



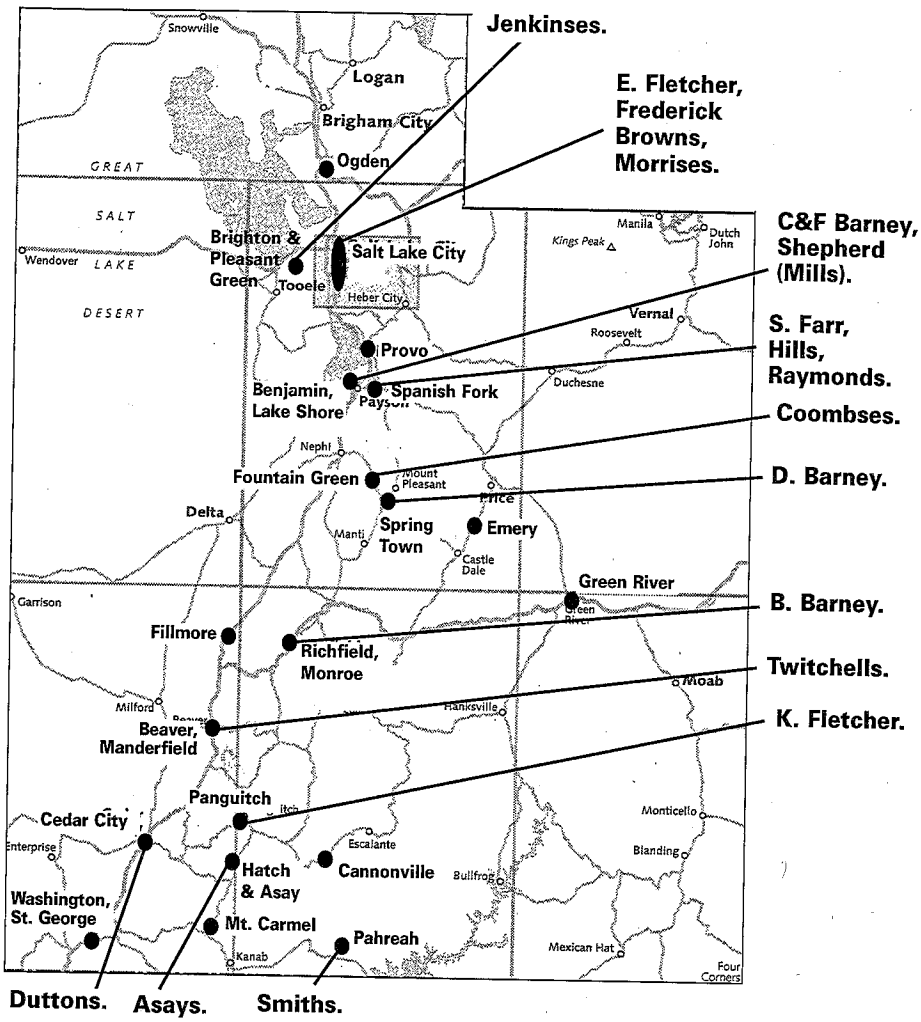
Area where the Haynes family lived.

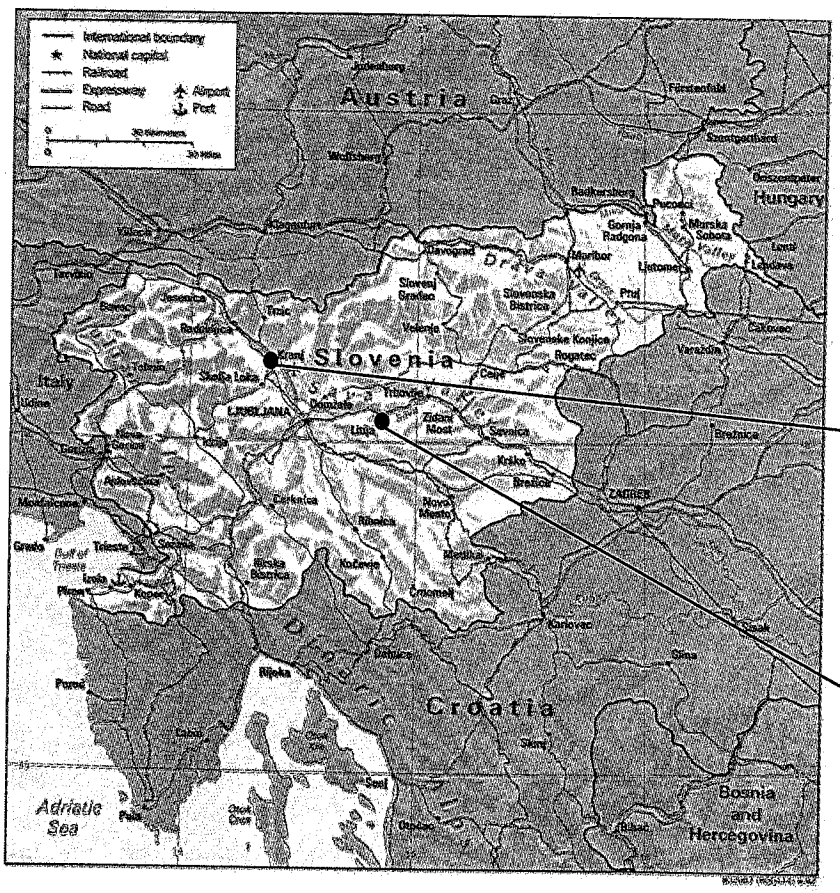
Smith

This year, Thomas Smith's brother William comes to Pahreah for his health, living with his daughters.

Twitchell

Twitchells continue in Beaver, Utah.





Hribars lived here, which was at that time part of Austria.

Permes lived here, which was at that time part of Austria.

1884

In The News Beginning this year, anti-polygamy prosecution reaches a fever pitch. One U.S. Supreme Court ruling makes a man guilty of unlawful cohabitation if he stops living with his wife but continues providing food and shelter for her. Many church members go "on the underground," moving from place to place and hiding within homes, barns and fields from marshals out to arrest them and bounty hunters who are deputized to assist in the effort. The deputies adopt disguises as census takers and peddlers and hire their own spotters to outfox the polygamists' watchmen, and are allowed to search homes for the fugitives. The United States asks Europe to stop converted saints from emigrating to Utah, but their requests are generally unheeded. President Taylor goes underground as well, visiting the Mexican Mission in 1885, and many of the underground polygamous saints begin going into exile in Mexico to escape persecution. General Conferences are held in Provo, Logan and Coalville instead of Salt Lake City to help those who do attend to avoid arrest. General authorities send epistles to be read at General Conferences in their absence.

Asay Asays continue at Asay, Utah.

Barney This year, Francis and Rhoda build a home of their own near Caroline's.

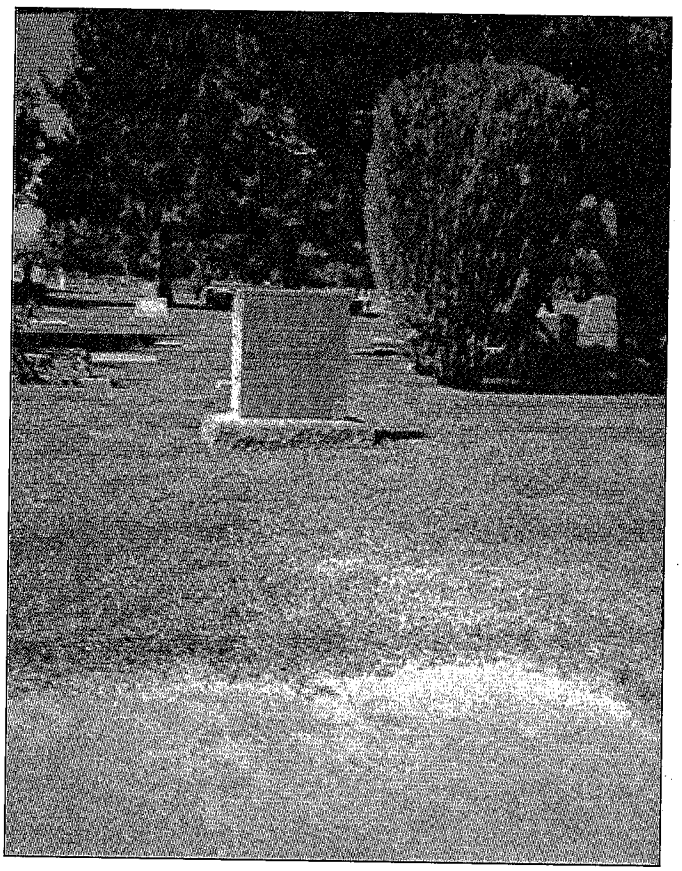
Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton family continues in Cedar City, Utah.

Farr About this year, Hills buy a farm at Thistle Fork in Spanish Fork Canyon. It's considered too rough for an older woman, so Sarah Farr goes to live with her now-widowed daughter Ruth Raymond in Spanish Fork.

September, Sarah Farr dies in Spanish Fork.



The grave of Sarah Russ Farr in the Spanish Fork Cemetery sits just off one of the roads through the grounds.

Fletcher This year, Kendall Fletcher called to "help settle" Cannonville east of Bryce Canyon. Kendall also raises sorghum south of there in Pahreah.

Christmas Eve, Esther Barney reflects that it has been 30 years since Francis Fletcher died and she is still living in the house that he built for her. Christmas is always melancholy for her because it reminds her of her loss.

Haynes June, Thomas and Lydia Haynes sail for Zion with two other children.

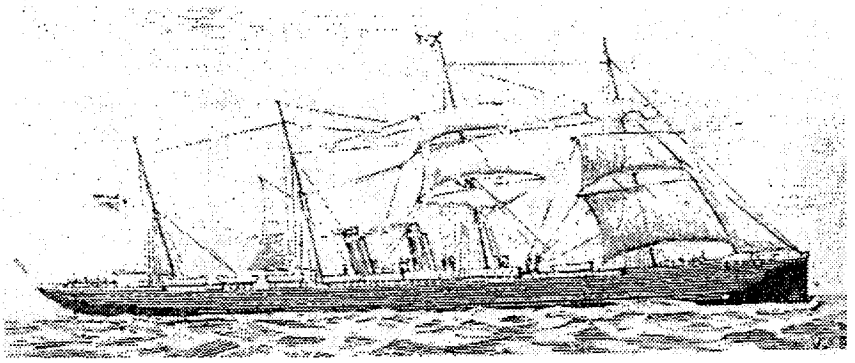
Hill	This year, Elizabeth Hill takes in her elderly grandmother, Sarah Farr, who dies in September. Elizabeth's mother Ruth Raymond is believed to have been in the vicinity at this time, also.
	December, Elsie Hill is the fourth child born to Thomas and Elizabeth Hill in Spanish Fork.
Jenkins	Jenkins families continue in Brighton, North Point Jordan and Pleasant Green, Utah, in valley west of Salt Lake City.
Morris	March, George and Annie Morris' last child is born.
Raymond	Ruth Raymond continues in Spanish Fork.
Shepherd	Mary Shepherd Mills continues in Benjamin, Utah. Her relatives continue in Spanish Fork.
Smith	This year, the Pahreah Ward is dissolved and reorganized as a dependent branch of the Kanab Ward. Thomas Smith is called to continue as branch president.
	December, William Smith dies.
Twitchell	November, Orrin and Sarah Twitchell's eighth child, Leroy Twitchell, is born in Beaver.

Notes from the Haynes family's trip to Zion

Ship: Arizona
Date of Departure: 14 Jun 1884 **Port of Departure:** Liverpool, England
LDS Immigrants: 531 **Church Leader:** Ephraim H. Nye
Date of Arrival: 23 Jun 1884 **Port of Arrival:** New York, New York

Notes: "DEPARTURE — The third company of emigrating Saints, for this season, left Liverpool per S. S. Arizona on Saturday the 14th instant, with Elder E. H. Nye in charge. It included 531 souls, there being 406 from Scandinavia, 100 from Great Britain, and 25 returning elders. ..."
"Sat. 14. -- The steamship Arizona sailed from Liverpool, with 531 Saints, including 25 returning missionaries, in charge of Ephraim H. Nye. They arrived in New York June 23rd and at Ogden June 29th."
Journal of Ephraim Hesmer Nye: ... Saturday 14th about 11 a.m., President Smith & wife, Elders George Lambert, & Herbert L. James, L.P. Lund & others accompanied us to the "Princess Landing Stage" & at 12 a.m. the tender pushed out into the stream, having on board the mails & cabin passengers & waited for the Arizona to course out of the docks. The sea was rough & while waiting, being tossed about on the crest of the wave for about 3 hours, I became seasick & contributed the contents of my stomach to the finny inhabitors of the River Mersey. As the tide had gone out, & the steamship Arizona had grounded inside the locks, we were taken on board as she lay there & must wait till high tide at midnight. President John Henry Smith took me aside & gave me charge of the company & instructions for the trip, & having done this returned to shore. So, I called the elders, 24 in number, together on the quarter-deck & informed them of my appointment and proceeded to organize the company. ... I appointed Elder Hesse as chaplain over the Danes, Elder Capson over the Swedish, Elder Schoguard over the Norwegians, Elder Jenson over the young men & Elder John Martin over the English. Each had a separate compartment, in the vessel. We set the guards in each compartment & established the hour at which all must be down between decks, & prayers attended to in each compartment. ... Sunday June 15th at 2 a.m., the Arizona left the dock & we had a pleasant day reaching Queenstown at 5:45 p.m., changed mails & proceeded out to sea. I sent word back to President Smith of our progress so far. At 7:30 religious service was held in each compartment of the Saints according to nationality. I addressed the English Saints upon the principles of the gospel, a goodly number of strangers came down & stood on the stair all the way down, & at the close a gentleman came to me, & gave me his card; Mr. Samuel Dalton, a merchant of New York, kindly offered if there were any sick to procure delicacies for them. ... On Tuesday Mr. Dalton came & insisted on giving me 10 shillings to procure delicacies for the sick & asked for an interview for the purpose of a chat on the princi-

ples of our religion. I spent the 10 shillings on ginger ale & distributed it among the sick. I also obtained oranges from the chief steward and gave to such as could not eat. During the 18th a gentlemen sought an introduction to me by the purser, as envoy from Spain to Washington, desiring to learn somewhat about the Mormons. We had a pleasant chat on religion & the settlement of Utah by Brigham Young & his people. ... Mr. Samuel Dalton came, took his Bible & we had a long talk, he could not however see the truth. On June 18th & 19th sea very rough & many of the Saints were sick, & as we neared the banks of Newfoundland with a dense fog & slow speed, it was quite unpleasant. ... On Sunday June 22nd Church of England service for all on board in the saloon. At 1:30, I attended meetings of the Saints in their several compartments at 3 p.m. I spoke on the pre-existence of spirits for one hour. Meetings again at 8 p.m. & by request, I continued the subject for 1 hour more. Many strangers attended the meeting. Monday 23rd Long Island in sight at daylight, & at 6 a.m. anchored at quarantine. At 8, docked. Agent James H. Hart met me on board & instructed me in relation to passing the customs house officers. The day was spent in passing the customs officers, & getting through Castle Garden, & at 6 p.m. crossed over to Jersey City & took train for Chicago via Erie Railroad to Salamanca, then by Chicago & Atlantic to Chicago. We left new York at 8:50 p.m. ... Thursday 26th At 12:30 midnight, left Chicago via Chicago & North Western [Railroad] & reached Council Bluffs at 11:30 p.m. & transferred to the Union Pacific train. ... At Grand Island, while changing engines, a burly looking fellow became very abusive as soon as he came up to the train & learned that it was a company of Mormons. He began his abuse, & though no one answered him. He poured forth a veritable stream of abuse, till the train pulled out. ... Sunday morning 29th Ogden at 9:30 and as the train slowed down, entering the depot, Brother John Crawford, who was called & went on his mission at the same time I did, but had been home about a year & received his old position as car inspector on the Utah Central, now stepped on the steps of the car on which stood & told me that I had been selected as a President of the Quorum of Seventies #77. The organization of which was to be completed the following Sunday. ...



The Arizona.

Additional notes: This British steamship was the first Atlantic liner with a compound three-crank engine. She was built in 1879 with an iron hull, four masts, two funnels, four decks and had a rated speed of 16 knots. She once held the transatlantic speed record.

1885

In The News February, Idaho makes it illegal for Mormons to vote as a consequence of the church's refusal to abandon polygamy.

July, flags are raised to half-staff on the 14th in a sign of distress by the Latter-day Saints, which causes a furor among their "gentile opponents."

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

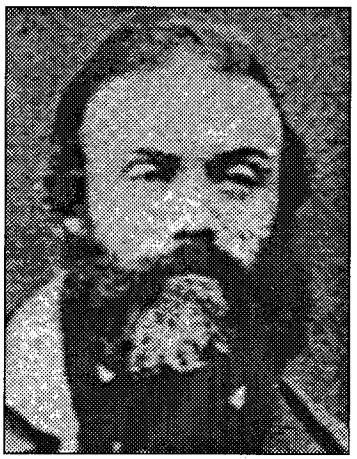
Brown March, Rosella is fifth of 13 children born to Frederick and Charlotte Brown.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton About this year, James (Jr.) remarries, but the marriage quickly fails.

Fletcher December, Kendall Fletcher visits his mother Esther in Salt Lake after a seven-year absence.

Christmas, Esther Barney's bishop pays her a holiday visit even though he is on the run from polygamist-hunting marshals and doesn't know when/if he'll be captured.



Thomas Haynes

Lydia Haynes

Haynes Haynes family settles in Salt Lake City.

Hill Hills continue in Spanish Fork.

Jenkins About this year, John and Rozilla Jenkins move to Pleasant Green, which is currently known as Magna, still on the northwest side of the Salt Lake valley. Their property would become known as Arbor Park, after the Welsh tradition of naming one's home, and a mall by that name currently in the area helps to identify the location. The home still stands (fall 2004), but I am told it has recently been sold and may be torn down at any time for development. Rozilla works as one of three school teachers in the fledgling community. This same year, Andrew Cooley is imprisoned for six months for unlawful cohabitation because of his refusal to renounce polygamy and his four wives. His letters home again indicate a fair amount of tension between him and Jane, although she would deny in her letters back to him that she was trying to distance herself from him. James continues in Brighton.

John and Rozilla Jenkins' Arbor Park residence was a place of gathering and renowned for its greenery in better times. Community parties were often held there.

Morris Morris family continues in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork.

Shepherd

August, Thomas Mills dies in Benjamin, leaving Mary a widow again.

November, Annie Davis (daughter of Mary Olsen Shepherd Davis) marries Alma Barney in Benjamin. Alma is the son of Benjamin and Caroline Barney, meaning that Annie is now not only Rhoda Shepherd Barney's stepsister, but also her sister-in-law.

Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

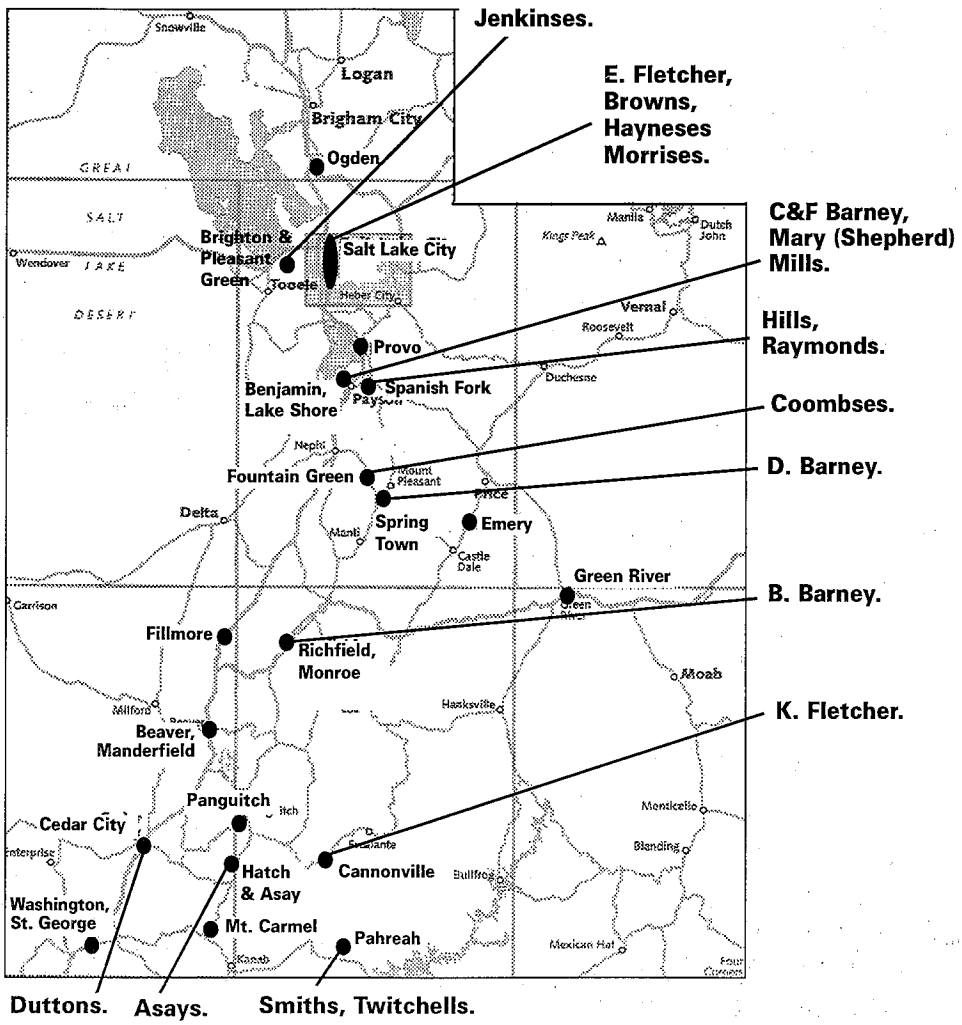
Smith

About this year, Thomas and Susan Smith's daughter, Sarah Twitchell, moves with her family to Pahreah, where the Smiths are located.

Twitchell

About September, George Morris comments in his personal history on reading in the Deseret News about "the Twichel case at Beaver," in which a grand jury was unable to turn up sufficient evidence for a polygamy conviction. I wonder what that was about and which Twichel was on trial. (I've seen the notice in the Deseret News. The dispatch doesn't contain much more information than what I've just mentioned.)

About this year, according to family history, "a group of men moved into the (Beaver) country and set up a protective society, demanding tribute from the cattlemen or else! Orrin wouldn't bow to their demands so they robbed him of all his cattle and threatened his life. He was broke and had to carry a gun for protection." Orrin and Sarah Twitchell move their family to Pahreah, near Sarah's parents, to escape trouble.



1886

In The News This year, the Cache Stake president, under the direction of John Taylor, locates a Canadian refuge for polygamous saints in southern Alberta.

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Monroe, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton family continues in Cedar City, Utah.

Fletcher March, Esther Barney attends the mass meeting held in Salt Lake City in protest of the U.S. government's "crusade against the Mormons" (polygamists).

July, Esther accompanies the ward choir to visit about 150 prisoners, to cheer on the brethren who were sentenced for unlawful cohabitation. On the 24th, she remains at home while a jubilee is held at the Tabernacle and the stand is draped in black as a symbol of mourning because of the anti-polygamy crusade. Esther resigns her position as ward Relief Society president because she cannot count on her health during the winter.

Kendall's family continues in Cannonville.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins April, Andrew Cooley is released from prison.

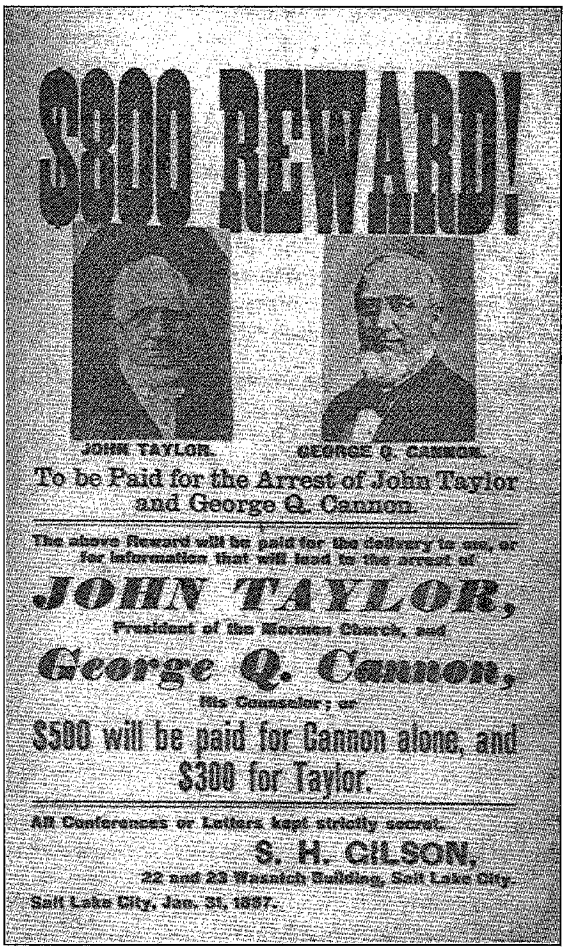
Morris Morris family continues in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.



This reward poster seeks the arrest of LDS church President John Taylor and his counselor George Q. Cannon on polygamy-related charges. More money was offered for Cannon individually than for Taylor, which reflected Cannon's prominence in United States politics but also was probably intended as an insult to President Taylor.

1887

In The News April, saints hold General Conference in Provo.

July, John Taylor, third president of the LDS church, dies in exile, leaving Wilford Woodruff, the president of the Quorum of 12 Apostles, to lead the church in troubled times.

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork, Springtown and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton About this year, James (Jr.) moves his family over the mountain to the town of Asay.

Fletcher Esther Fletcher continues in Salt Lake City. Kendall Fletcher continues in Cannonville.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Spring, Andrew Cooley is again arrested on polygamy-related charges.

July, Andrew Cooley is again released from prison.

October, Andrew Cooley dies of complications of diabetes, which apparently was exacerbated while he was in prison. His first wife, Mary (the "city wife") continues to live in Salt Lake City while the other wives move back in with their parents, including Jane Jenkins Cooley, who lives with her father at his nearby North Point Jordan home.

Late this year, a letter to James Jenkins from his brother John Jenkins in Wales informs him that his brother Ben has died in a mining accident and that his sister Harriet is still at the family cottage, but is in failing health.

Morris July, George Morris is arrested for unlawful cohabitation. His wife Annie and a daughter are subpoenaed to testify against him and to tell how committed their relationship is.

Annie Morris

September, George Morris, apparently on probation, lives with strangers because it is illegal for him to live with his plural wife and Hannah Morris won't take him in. Hannah is pressured to help him. George visits her and seeks reconciliation. Hannah allows her husband to stay in the home, but in a separate room. She denies any responsibility on her part for the rift between them, according to George.

November, George is apparently under some kind of house arrest. The deputies allow his wife Annie and his youngest daughter to visit him. The 3-year-old becomes ill that night after the visit. She is administered to by the elders and a nurse, but dies a week later in George's arms after Annie brings the girl to

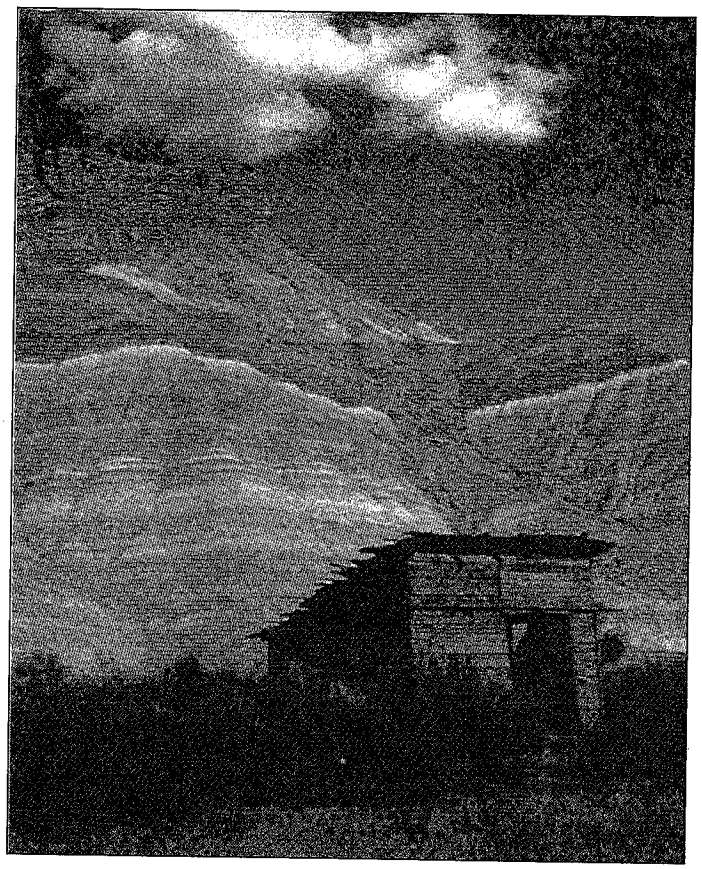
him. George rides in the funeral carriage and speaks at the funeral despite fears it will bring the law's wrath down on him.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

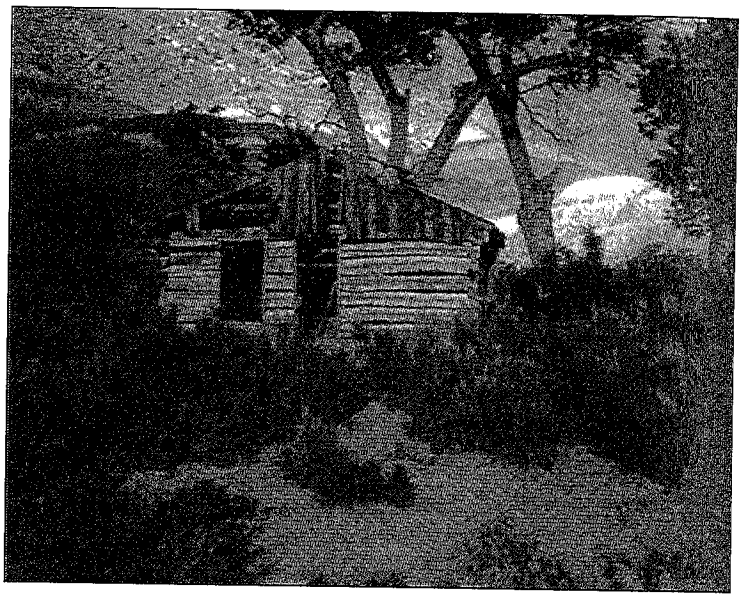
Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

Smith Smiths continue in Pahreah, Utah.

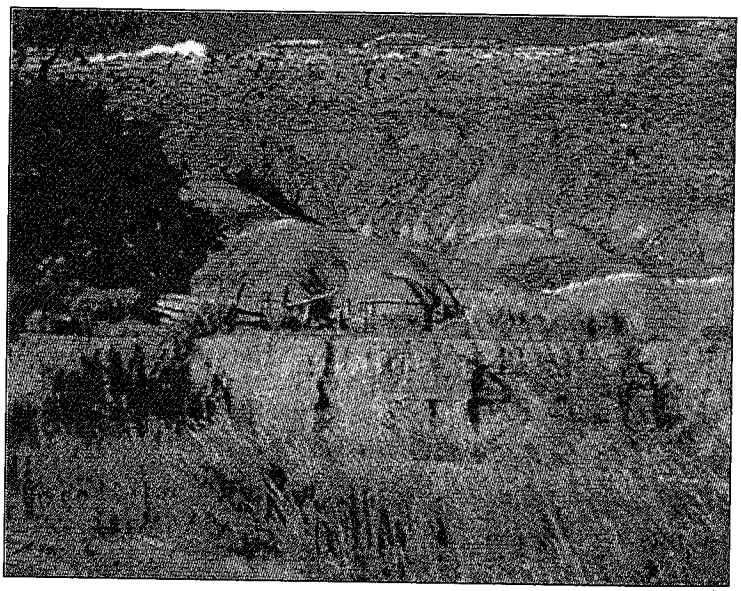
Twitchell Twitchells continue in Pahreah, Utah.



This was part of the old movie set at Pahreah, left from old Westerns filmed at the location. The set was destroyed by flooding and vandals in the 1990s, although preservationists from Southern Utah were able to salvage some of the wood from the structure and rebuild a new tourist attraction (out there in the middle of nowhere).

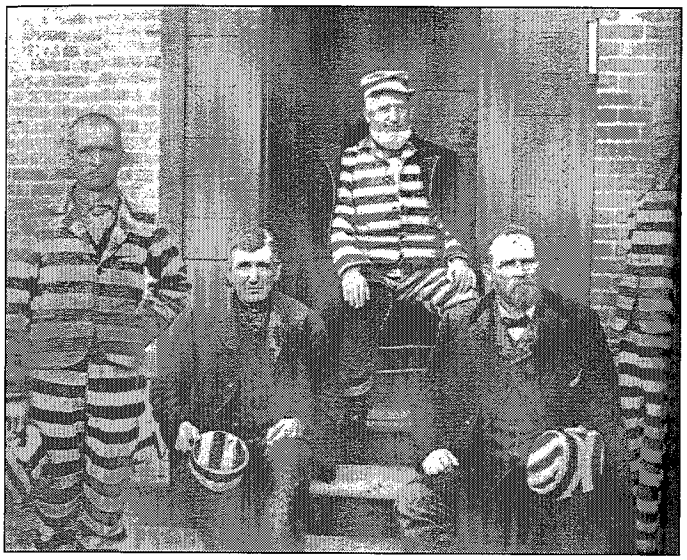


Possibly the old Twitchell kitchen in Pahreah.



This was the remnants of the old corral at Pahreah where Ephraim Twitchell and others used to break wild horses and hold rodeos. The photo was taken in the 1980s — there are pretty much no structures standing now, except for the replacement movie structures.

1888



In The News

This year, George Q. Cannon, a member of the First Presidency, submits to imprisonment because of his polygamy. He is treated reasonably well and many of his fellow polygamous prisoners have group photos of themselves taken with him in prison stripes, regarding him as something of a celebrity. Cannon is the man seated in back in the photo at left.

Asay Asays continue at Asay, Utah.

Barney September, Deborah Barney dies in Spring City. Her obituary appears in the October 3 Deseret News.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

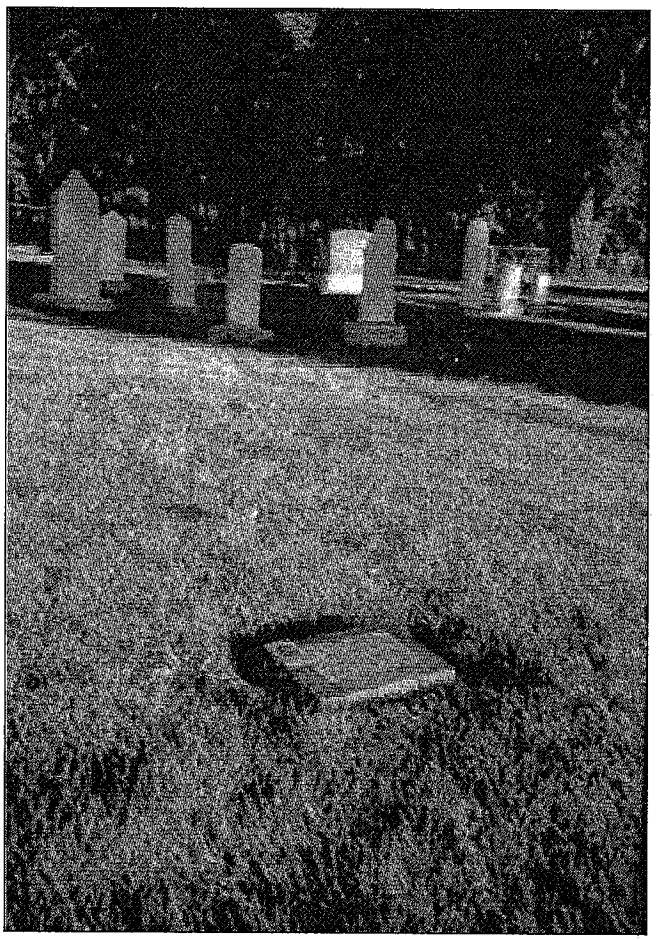
Dutton June, George Dutton marries Matilda Fletcher in St. George or Mount Carmel.

Fletcher January, Esther Barney's children gather for her 65th birthday. She writes in her journal, "I always remember one of the family whose lot is cast far away from us. He lives in Cannonville, Garfield County. How we would like to see his family with the rest."

June, Matilda Fletcher marries George Dutton in Mount Carmel or St. George. <See Dutton timeline for continuation>

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.



Deborah Barney's grave in Spring City, Utah. In the background are the graves of apostle Orson Hyde and his family.

Jenkins Fall, a letter to James Jenkins from John Davies of New Mexico informs him that his sister Harriet has died (in February) at the family cottage. John Davies is the son-in-law of James' brother John Jenkins, who is living with his daughter, John Davies' wife Anne, and the children in Wales.

About this year (I think), family history says John Jenkins herds sheep in the mountains on the west side of the Salt Lake valley, probably working for Brother Coon, who seemed to be the predominate businessman of the area west of Salt Lake City. While herding sheep in the mountains, the story goes, John notices the odd green rocks and comments on them while in town. A mining company then hires him to guide them into the mountains to the site where the Kennecott Mine is located today.

Morris February, George Morris continues ill with a lung ailment. His polygamy case finally goes to trial but is thrown out on a technicality -- Annie's name is misspelled and George states he is not married to any woman by that (misspelled) name in addition to his legal wife. The prosecutor never attempts to correct the error and retry George, perhaps because of George's indigence, poor health and deafness.

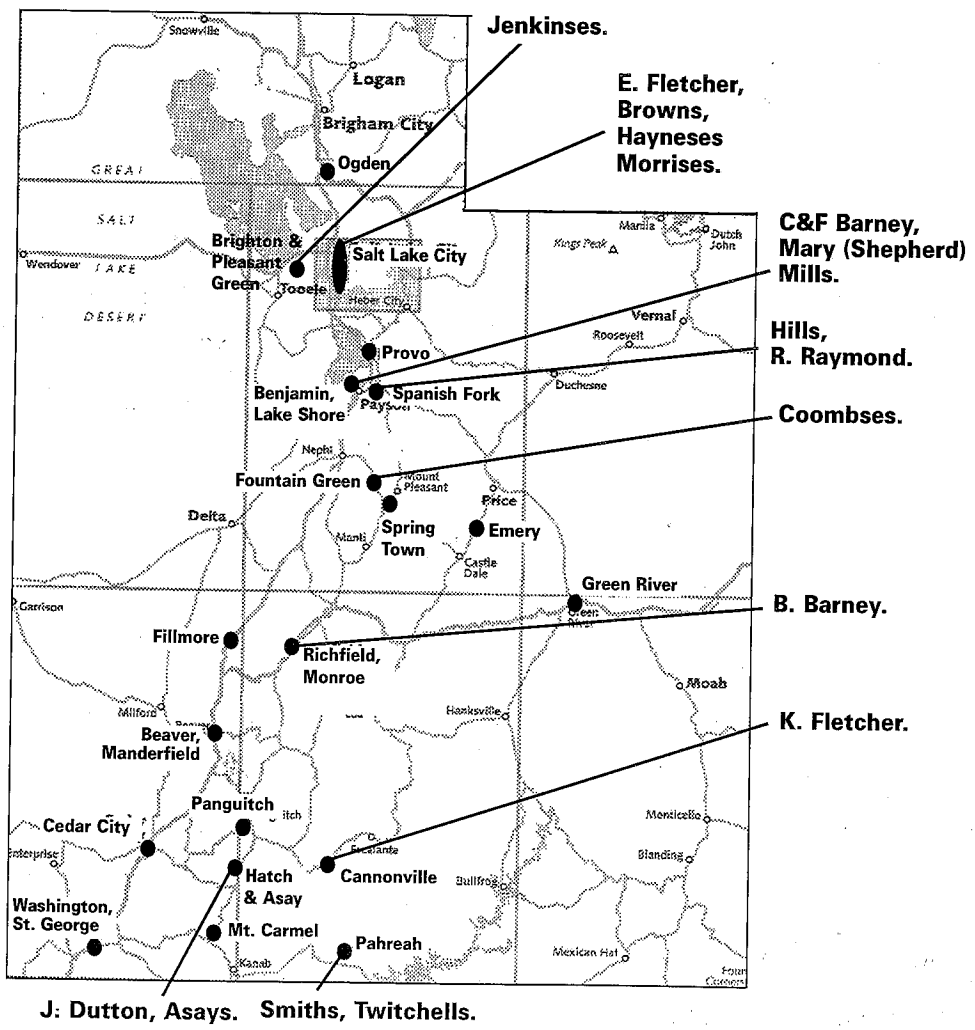
March, George suffers a paralytic stroke affecting his right side, but through effort (chopping wood) he is able to restore the use of his right arm.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

Smith Smiths continue in Pahreah, Utah.

Twitchell January, Orrin and Sarah's ninth child, the last to survive to adulthood, is born at Pahreah.



Deseret Evening News
February 15, 1888

The case of **the United States vs. George Morris**, for unlawful cohabitation, was called in the Third District Court today. The defendant, an aged gentleman, had pleaded not guilty. His counsel stated he was so deaf that they were unable to confer with him, and the Court instructed them to communicate with him in writing. The following jurors were called: John Beers, Alfred H. Caine, Nephi Bowthorp, John Rydaich, James Greene, A. S. Linback, W. F. James and H. J. Rivers. They were passed without question by the defense.

Mr. C. W. Zane asked Mr. Caine (one of the jurors) whether he believed plural marriage right when there was no law against it, the reply being in the affirmative, with the qualification that he did not believe it right when there was a law against it.

Mr. Rawlins objected to the question, as it was improper to suggest a condition of things that did not exist. In reply to Mr. Rawlins, Mr. Caine said he conscientiously believed plural marriage wrong.

Mr. Caine was challenged by the prosecution.

Court - Does the law govern your conscience?

Mr. Caine - No, sir.

Court - Do you think the law is right or wrong? Do you think plural marriage is morally right?

Mr. Cain - I think so , if it is practiced according to divine revelation.

Court - Do you think it is possible for polygamists to rear good children?

Mr. Caine - Yes, sir. Of course not many men can.

Court - Do you recognize the standard of right or wrong to be divine revelation?

Mr. Caine - Yes, sir.

Court - Do you think the law can govern revelation?

Mr. Caine - No sir; but when the ---- law is against it men should obey the law. I understnad there is a reveleation commanding obedience to the law, and when the law exists, it should be observed, when it does not, the reveleation is in force.

Mr. Rawlins - You believe it is only morally right where there is no law against it?

Mr. Caine - Yes, sir.

Mr. Rawlins - Would you find a verdict of guilty if the evidence warranted it?

Mr. Caine - Yes, sir.

Court - I understand he believed plural marriage to be right because God has commanded it. It is impossible, in my mind to say that a juror who believes in God as a ruler of all will not be influenced by that belief.

Mr. Rawlins - I understand the juror says there is a - - - (transcribers notes - the copy here is unreadable but the Court goes on questioning the jurors. No other information shows as to the proceedings of the actual trial of George Morris.

In the February 16 copy of the paper a notation as to the exoneration of George Morris appears. There are five lines saying that he was not guilty, and was discharged.

1889

In The News April, Wilford Woodruff named fourth president and prophet of the LDS church.

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown April, Rachel Brown dies.

Coombs January, George's church membership restored.

Dutton May, Emmer is first child born to George and Matilda Dutton at Mount Carmel. Matilda's family (Fletchers) records the date as May 1891. James continues at Asay.

Fletcher New Year's Day, Esther Barney reports her Salt Lake City bishop has been freed after three years in exile and in prison for practicing polygamy.

Kendall and Emmer Fletcher continue at Cannonville.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins February, John Jenkins (of Wales, the brother of James) dies at the residence of his daughter in Glamorganshire, Wales.

Morris This year, George Morris laments that he is again alone, unable to live with his polygamous wife and rejected by his legal wife.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.

Esther Fletcher-Barney

Kendall Fletcher

Emmer Fletcher

1890

In The News

Southern states deprive blacks of the right to vote in elections.

This year, U.S. Supreme Court upholds law that allows federal receivers to seize church property, about $800,000 worth, that has not been transferred to the private estates of members. The properties, including Temple Square in Salt Lake City, are then rented back to the church at a steep price. The court also upholds Idaho's requirements that all voters swear they do not believe in the church, and supporters ask Congress to give the law national impact.

September-October, Wilford Woodruff issues what is known as The Manifesto ending the practice of polygamy by the LDS church, after receiving a revelation showing him the extent of the consequences to the church, its missionaries and its temples if members persist in resisting the law. Hostilities against the church begin to ebb and men are allowed to provide for their wives and children, although there are divided expectations about whether they will be allowed to live together or not. Church leaders publicly weigh against anything controversial but privately expect men to uphold their responsibilities. Despite the punitive forces brought to bear on the church by the government prior to the issuance of The Manifesto, modern historians (2004) continue to state as fact that the church abandoned polygamy in order to obtain statehood for Utah. Those historians' statements about the church's motives are largely accepted as true by society, in spite of the fact that the church leaders had sought statehood for more than 40 years while refusing to budge on the issue of polygamy, and only finally budged after being faced with numerous legal decisions against polygamy, the church's financial assets, and the the church's right to exist during the 1880s.

Asay

Asays continue at Asay, Utah.

Barney

About this year, Francis (Sr.) and Rhoda twice move to Brooklyn, near Benjamin Barney. They apparently remain a year each time, then return to Spanish Fork. Perhaps those were just seasonal moves to find better work for the family.

Brown

About this year, Francis moves to west side of Salt Lake valley.

May, Francis Brown marries Ann Saley.

Coombs

Coombs family continues in Fountain Green, Utah.

Dutton

James Dutton Jr. continues in Asay, Utah. George Dutton continues in Mt. Carmel.

Fletcher

Fletchers continue in Salt Lake City and Cannonville, Utah.

Haynes

Haynes family continues in Salt Lake City.

Hill

Hills continue in Spanish Fork, Utah.

Jenkins

This year, the Utah Territory Legislature, under control of the Liberals as the LDS church continues to lose dominance over civic affairs and fights for its life as an organization, enacts a free public schools law and the Pleasant Green/Coonville school becomes District 47, which is where Rozilla continues to teach if I understand correctly.

Morris

Morrises continue in Salt Lake City's 17th ward.

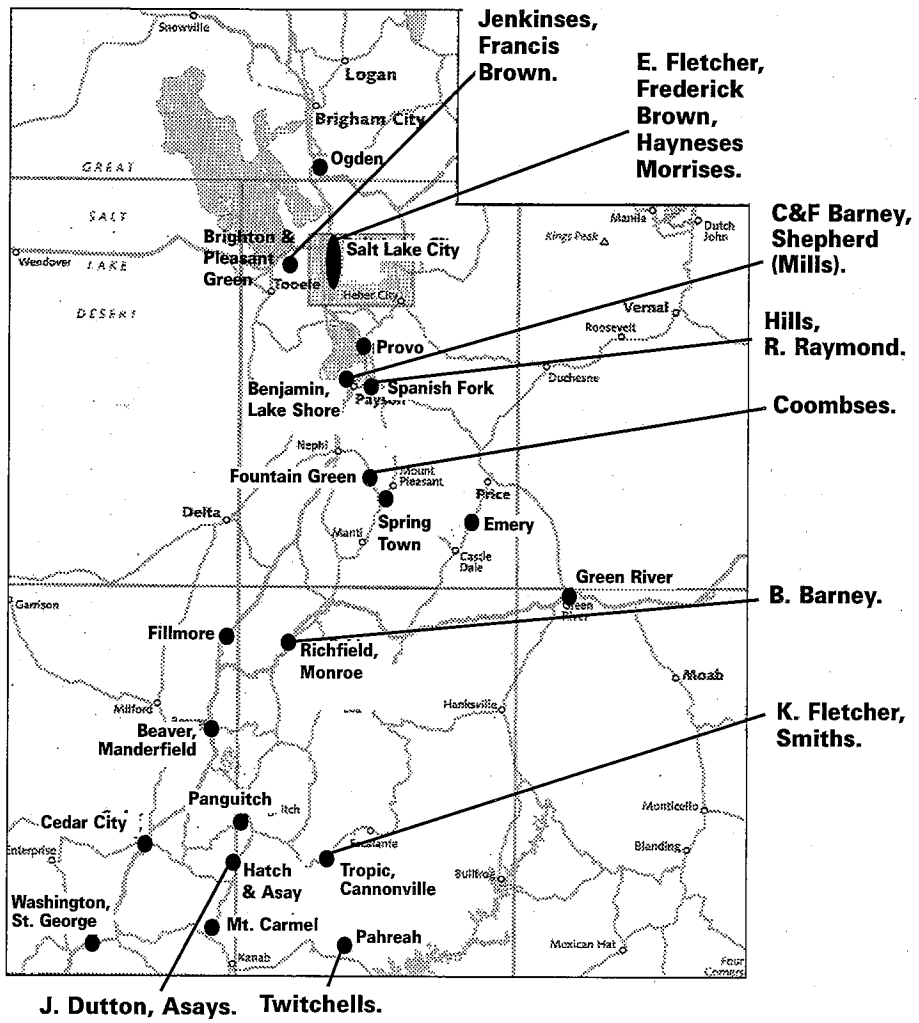
Raymond

Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

Smith This year, Thomas Smith is released as Pahreah branch president. He moves to Tropic to set up a sawmill, which helps to establish the town near modern-day Bryce Canyon National Park. Thomas buys a ranch north of nearby Henrieville for his posterity. His wives remain in Pahreah.

Twitchell Twitchells continue in Pahreah, Utah.



1891

Asay Asays continue at Asay, Utah.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton Dutton family continues in Asay, Utah.

Fletcher May 1891, Kendall Fletcher ordained a high priest and serves in the Cannonville bishopric as a councilor.

December 1891, Kendall and Emmer's 14th child, Orpha, born in Cannonville.

Members of the Kendall Fletcher family are shown in this photo. Matilda Fletcher is the daughter in front on the left side. Next to her is her father, Kendall, holding his daughter Orpha. To the right of them is Kendall's wife, Emmer Asay Fletcher.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins About May 1891, Jane Jenkins Cooley joins her sister wives in Mendon, a Cache Valley town about 90 miles north of Salt Lake City, where the three wives (not Mary) purchased land for themselves. Jane's was on the other side of town from Ann and Rachel. Here one of Jane's children died.

Morris Morris family continues in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Mary Shepherd Mills continues in Benjamin, Utah. Her sister-wives' families continue in Spanish Fork.

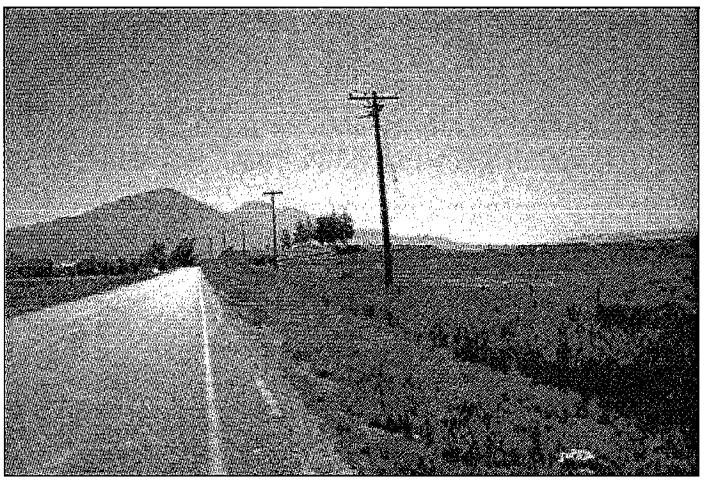
Smith Smiths continue in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.

1892

In The News April, three million acres of Indian lands in Oklahoma are opened to settlement by Americans by presidential decree.

Shepherd September, Mary Mills, about 51, dies at Benjamin, where her unmarked grave is believed to be located because it isn't on the Spanish Fork cemetery records and Benjamin cemetery's are notoriously incomplete. She leaves two minor children at home, Lydia, 14, who by February would be married to a Mr. Brash, whereabouts unknown; and (Thomas) Willie Mills, 12. I assume Thomas Mills' other children may have taken Willie in, now that both parents were dead.



The Benjamin Cemetery lies on a little knoll to the right side of the road ahead. Mary Olsen Shepherd (Mills) is believed to be buried there, but without a marker.

Asay Asays continue at Asay and Hatch. Hatch is about 11 miles north of Asay.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Coombs Coombs family continues in Fountain Green, Utah.

Dutton This year, James (Jr.) moves to Hatch, 11 miles north of Asay, and briefly succeeds one of the Asay boys as presiding elder in the branch before a ward is organized. James (Jr.) continues thereafter to serve in various ward functions. He and his family are noted for their musicianship throughout the Longvalley area (Mount Carmel to Panguitch).

Fletcher April, capstone placed on Salt Lake City temple and Esther Barney goes up to the top of the temple to view it, tries to touch the Angel Moroni statue but it's out of reach.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins This year, the Cooley sister wives decide to go their separate ways. Jane moves back to the Salt Lake valley late in the latter part of the year.

Jane Jenkins Cooley

Morris Morris family continues in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Smith Spring, Thomas Smith moves his sawmill to Bryce Canyon.

December, Thomas Smith dies and is buried at Pahreah. According to family history, so many Indians came to pay their respects, they "filled the canyon."

Twitchell Twitchells continue in Pahreah, Utah.

1893

In The News January, President Benjamin Harrison issues a limited amnesty to the LDS church's polygamists and they are again allowed to vote.

April, LDS church President Wilford Woodruff dedicates the Salt Lake City temple, which has essentially been in planning or construction stages since the saints first arrived in Salt Lake City in 1847.

October, new President Grover Cleveland confirms a congressional resolution returning personal property to the LDS church that had been seized by anti-polygamy legislation.

Asay Asays continue at Asay and Hatch, Utah.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown March, Rosella Brown baptized in Salt Lake City.

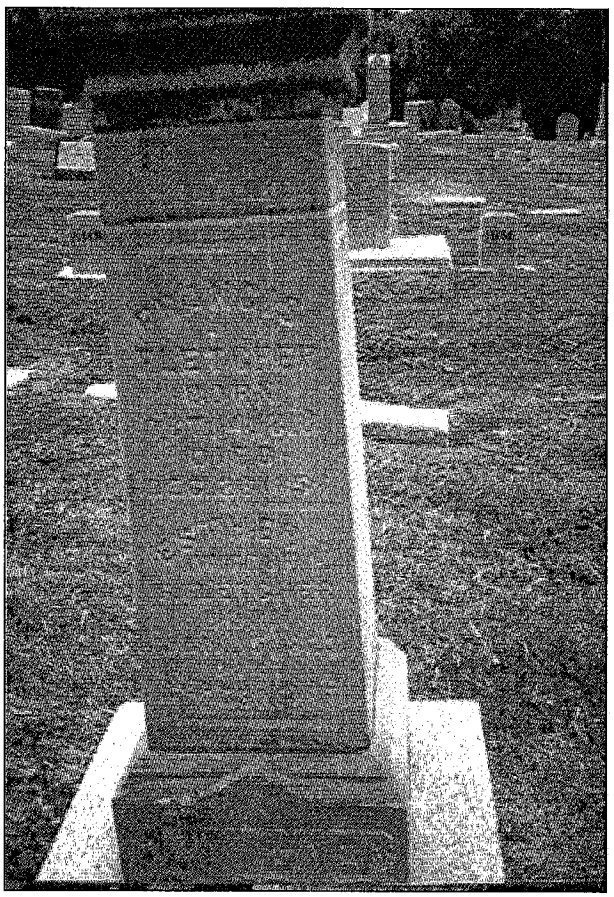
Coombs Coombs family continues in Fountain Green, Utah.

Sarah Anderson

Dutton About this year, James (Jr.)'s daughter Sarah Anderson moves also with her family to Hatch.

Fletcher September, Esther Barney dies in Salt Lake City. Kendall's family continues in Cannonville.

Haynes Haynes family continues in Salt Lake City.

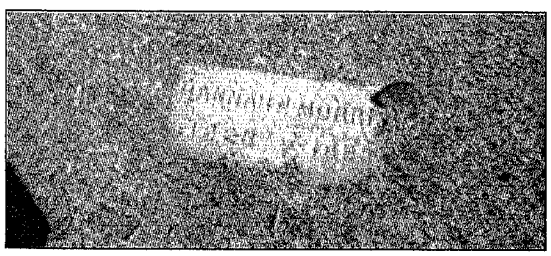


The grave of Francis and Esther Fletcher in the Salt Lake City Cemetery, just a stone's toss down the hill from the grave of church President John Taylor.

Hill Hills continue in Spanish Fork, Utah.

Jenkins December, John and Rozilla Jenkins' seventh and last child born.

Morris November, Hannah Morris dies, having suffered during her final years with severe burns on her legs brought on by the eating action of the lye she used in housekeeping, which had made her an invalid.



The marker for Hannah Morris' grave in the Salt Lake City Cemetery.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Smith Susan Smith continues in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.

1894

In The News This year, President Grover Cleveland issues a general amnesty to the LDS church and its polygamists, although questions about the church's fulfillment of its promise to abandon polygamy would affect congressional hearings and cause controversy to swirl for another decade or more. The LDS church issues instructions on how its members should participate in political parties and again begins seeking statehood for Utah. A new state constitution prohibits polygamy and seeks to ensure the separation of church and state power.

Asay Asays continue at Asay and Hatch, Utah.

Barney July 1894, Frank (Jr.) Barney baptized.

Brown About this year, Ann Brown dies; Francis marries "Margaret," who absconds with his money.

Coombs July 1894, George Coombs thrown from wagon during trip to see Lydia's children in Castle Valley (near Price). He dies as a result of his injuries.

Dutton Dutton families continue in Hatch and Mt. Carmel, Utah.

Fletcher Fletchers continue in Cannonville, Utah.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins This year, John and Bill Jenkins partner with a neighbor to purchase and operate a molasses mill, which makes them popular with the children, too, because the skimmings are used for candy.

George and Eliza Coombs' grave in Fountain Green, Utah.

Morris Morris family continues in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork, Utah.

Smith Susan Smith continues in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.

1896

In The News

January, Utah is granted statehood, more than 45 years after Brigham Young had commenced the endeavor. Utah is the 45th state. LDS general authorities accept a "political manifesto" from the First Presidency that they will not run for political office without obtaining approval from the church's presidency. One of the 12 apostles is released from his calling when he refuses to accept the decision.

March, President Cleveland and Congress finalize the return of property seized during anti-polygamy prosecution by resolving to deliver the LDS church's real estate.

August, gold is discovered in Alaska's Klondike River, launching the United States' second gold rush.

Asay

This year, Sarah Asay moves 11 miles north to Hatch to help her widowed sons with their infant children. Asay town is mostly abandoned because of harsh living conditions, especially in winter.

Barney

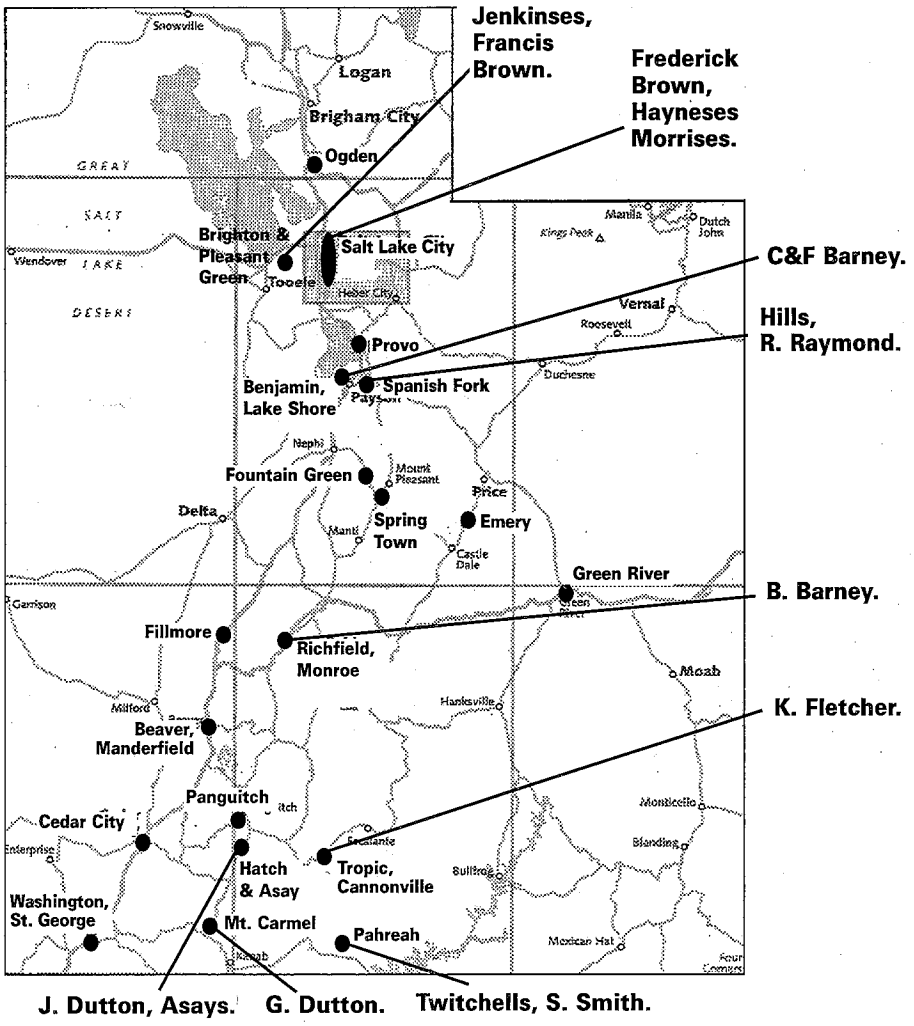
Barneys continue in Spanish Fork and Elsinore areas.

Brown

Brown families continue in Salt Lake City.

Dutton

About this year, "Al" Asay trades property in Georgetown, immediately south of Cannonville, where he had gone to escape polygamist-hunting marshals, for James (Jr.)'s in Hatch. Since James (Jr.) remains a part of Hatch history, he must have moved back at some point.



Fletcher

Fletchers continue in Cannonville, Utah.

Haynes

Haynes family continues in Salt Lake City.

Hill

Hills continue in Spanish Fork, Utah.

Jenkins

This year, Bill Jenkins departs on an LDS mission to Indiana.

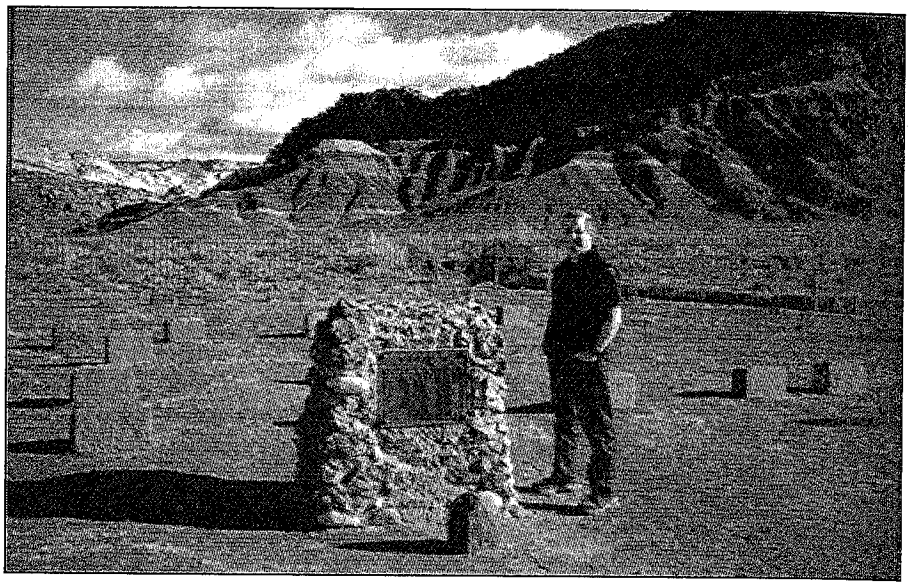
Morris George Morris continues in Salt Lake City, probably helped by his second family's children.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd Shepherds continue in Spanish Fork.

Smith Susan Smith continues in Pahreah, Utah.

Twitchell Twitchells continue in Pahreah, Utah.



Kevin Jenkins at the Pahreah Cemetery in the spring of 2003.

1897

In The News July, Utah and the LDS church observed the 50-year anniversary of the pioneers into the Salt Lake valley. Ceremonies feted living pioneers and memorialized those who had died.

Asay Asays continue at Hatch, Utah.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Dutton Dutton families continue in Hatch and Mt. Carmel, Utah.

Fletcher Fletchers continue in Cannonville, Utah.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City.

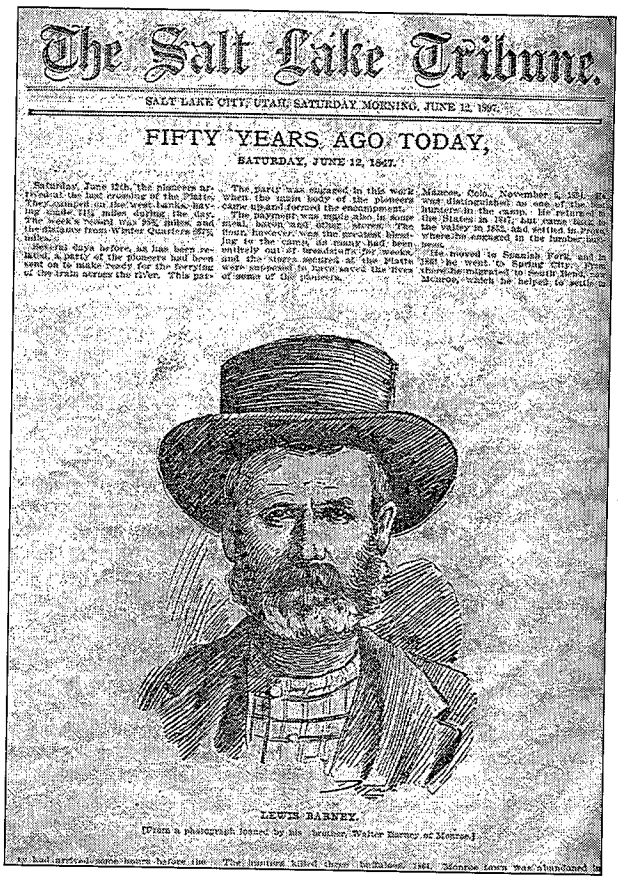
Morris January, George Morris dies in Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork.

Shepherd January, Willie Mills, the orphaned teen son of Mary and Thomas, dies.

Smith September, Susan Smith dies at Henrieville, immediately east of Cannonville, and is buried at Pahreah.

Twitchell Twitchells continue in Pahreah, Utah.


The Salt Lake Tribune.

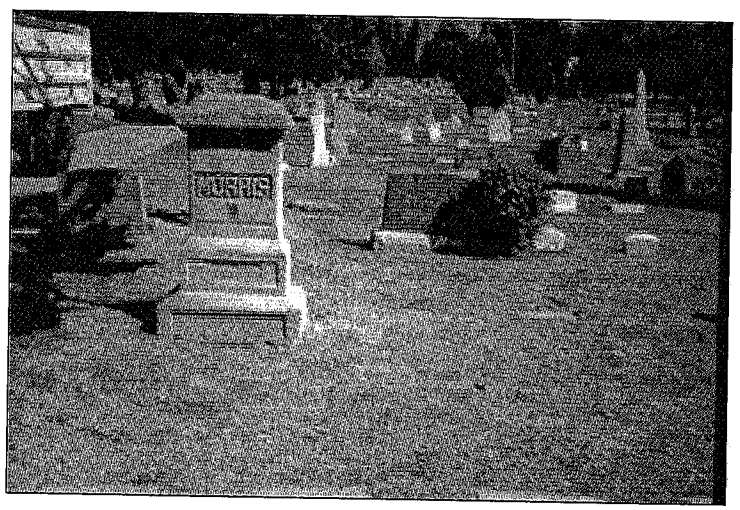
SALT LAKE CITY, UTAH, SATURDAY MORNING, JUNE 12, 1897.

FIFTY YEARS AGO TODAY,

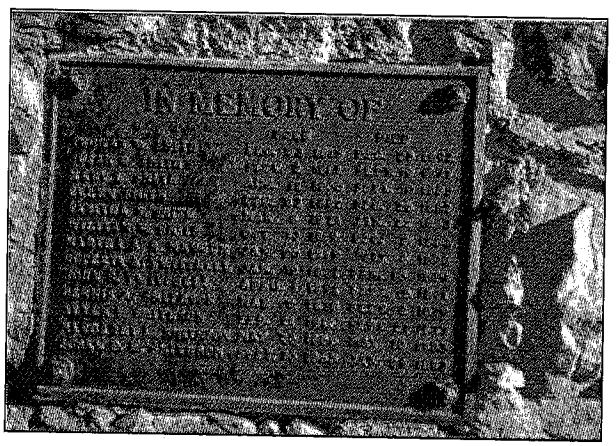
SATURDAY, JUNE 12, 1847.

LEWIS BARNEY.

A Salt Lake Tribune front page story observing the 50th anniversary of the pioneers' entry into the Salt Lake valley included a large wood cutting picture of Lewis Barney, but the editors mistakenly got a picture of Walter Barney, the brother who was a Mormon Battalion volunteer, instead.



George Morris' grave in the Salt Lake City cemetery. The stones set in the ground near the tall headstone are markers for his wives. The grave is by the entrance to the cemetery.



The marker for the known graves in the Pahreah cemetery, including Thomas W. Smith and Susan Reynolds Smith.

1898

In The News

January, four members of the Mormon Battalion participate in the 50-year anniversary celebration of the discovery of gold in California. They had been witnesses to the gold find.

April, two women in England are set apart as the church's first official single sister missionaries sent out to preach the gospel. Also this month, Spain declares war against the United States over rising tensions that had led the United States to put a blockade around Cuba, which was trying to gain independence from Spain. The U.S. won the war before autumn and ended up with Puerto Rico, the Philippines and an expanded international influence in the affairs of Latin America.

September, LDS church President Wilford Woodruff dies while in San Francisco. Lorenzo Snow succeeds him as the fifth prophet of the last dispensation.

Asay Asays continue at Hatch, Utah.

Barney About this year, Francis (Sr.) and Rhoda and other Barneys homestead Cedar Valley, west of Utah Lake, staying for the summers and wintering in Spanish Fork.

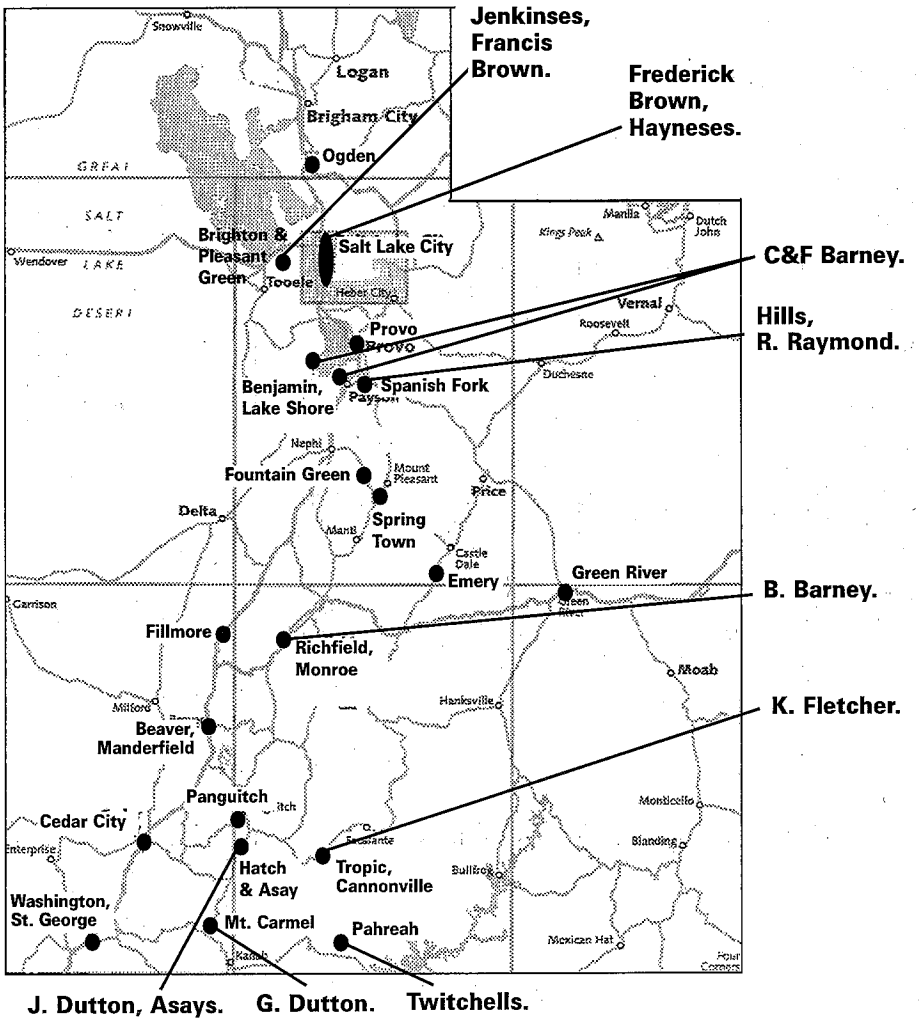
Brown Brown families continue in Salt Lake City.

Dutton Dutton families continue in Hatch and Mt. Carmel, Utah.

Fletcher Fletchers continue in Cannonville, Utah.

Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.



Jenkins Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

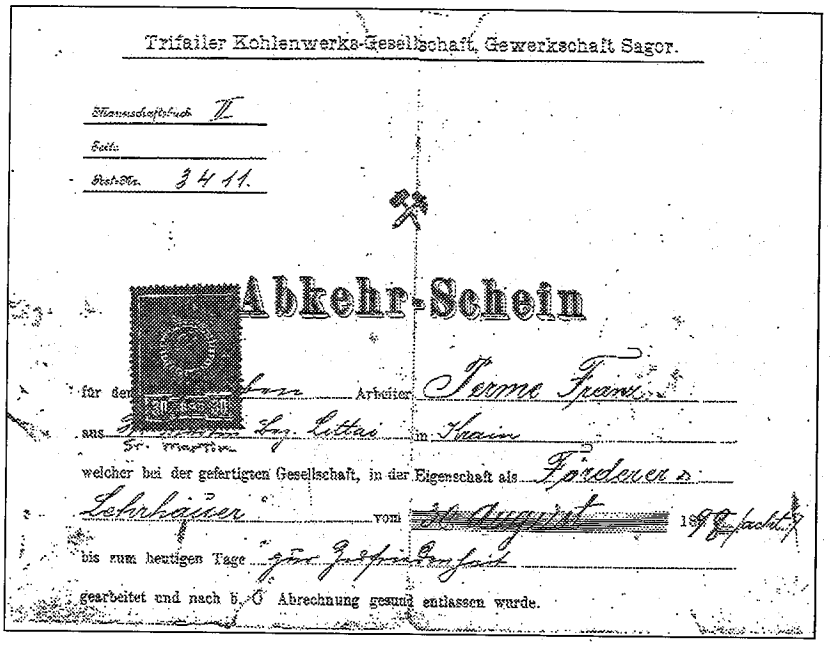
Shepherd September, Thomas Mills' estate is distributed to Robert C. Mills (a son from first marriage, executor of the estate) and Lydia Mills Brash, the now-married daughter of Mary Olsen Shepherd Davis Tryon Mills.

Perme

August, a certificate written in German shows Franz Perme (II) is working for a coal mining company in Austria.

Twitchell

Twitchells continue in Pahreah, Utah.



Trifailer Kohlenwerks-Gesellschaft, Gewerkschaft Sagor.

Stammschaftsbuch II

Seite

Post-Nr. 3411.

Abkehr-Schein

für den [illegible] Arbeiter Perme Franz

aus [illegible] Bez. Littai in Krain

Sr. Martin

welcher bei der gefertigten Gesellschaft, in der Eigenschaft als Förderer d.

Lehrhäuser vom [illegible] August 1898 [illegible]

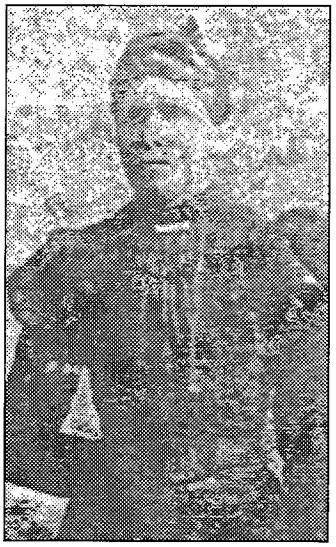
bis zum heutigen Tage zur Zufriedenheit

gearbeitet und nach b. O. Abrechnung gesund entlassen wurde.

1899

Asay Spring, Sarah sells Asay ranch, heads for Green River, Utah (near Moab), with a small family entourage planning to buy land there.

November, family arrives Green River but encounters some kind of difficulty settling land. Waits out winter and begins return to son's property (or prospective property?) in Monroe (immediately south of Richfield).



Sarah Asay

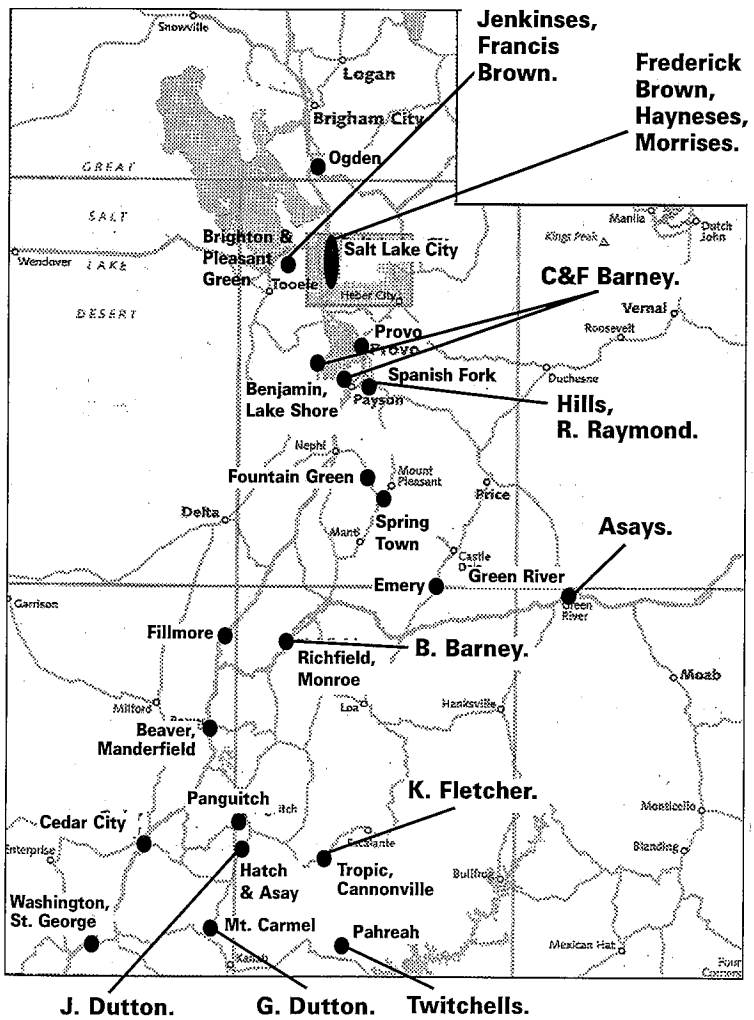
Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Dutton Dutton families continue in Hatch and Mt. Carmel, Utah.

Fletcher Fletchers continue in Cannonville, Utah.

Haynes Haynes family continues in Salt Lake City.



Hill Hills continue in Spanish Fork.

Jenkins March, Ernest Jenkins receives a mission call to the Northwestern States, something he had been anxious to obtain but which seemed unlikely because of his family's financial situation. He would later record that his father, John Jenkins, was troubled on the occasion of the call, trying to think of how they would be able to pay for him to go; but after Ernest went outside to ponder for a moment he was inspired to ask a certain member of the church about a job. Through faith and hard work during the summer, Ernest makes enough shearing sheep to go on his mission.

September, Ernest Jenkins departs for the mission field after five days of preparation to get things in order.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

Shepherd August, Catherine Stewart, daughter of Mary Olsen-Plowman-Shepherd-Davis-Tryon-Mills, dies in Franklin County / Bannock County, Idaho, at Thatcher, leaving several young children. Her husband, Benjamin Stewart, a namesake of the founder of the city of Benjamin near Spanish

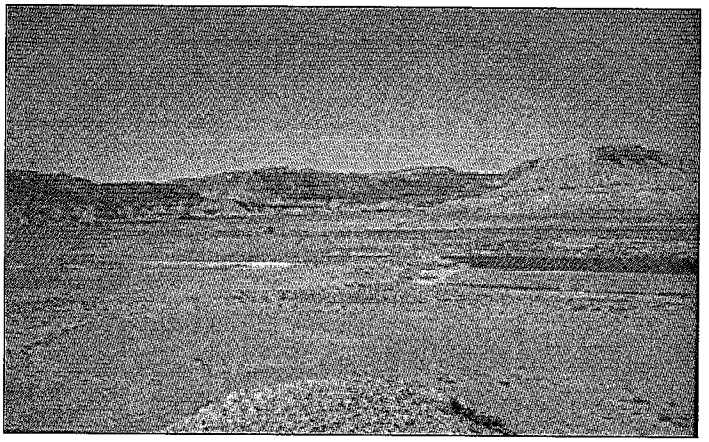
Fork, Utah, puts some of the children in neighbors' homes because they are too much for him to raise alone — he being 15 years older than his wife and now in his mid-50s.

Twitchell Twitchells continue in Pahreah, Utah.

1900

In The News January, B.H. Roberts, church historian and a member of the First Council of Seventy, is denied a seat in Congress in spite of being elected to that post by Utahns. The decision was based on Roberts' polygamist history and Congress's understanding that it was unconstitutional for him to hold that elected office.

Asay April, Sarah dies of flu while in Emery. She is buried in a grave that remains unmarked and unknown, although at least one descendant claims "to have had a feeling" that she's found it and has placed a marker in the remote location (I didn't find it). Sarah's sons continue their return to Monroe and Hatch. A few years later, many of them would join a settlement party headed for the Little Big Horn area of Wyoming.



This is the desert north of the town of Emery in central Utah. Somewhere in this terrain, an old private cemetery once existed that is believed to be the final resting place of Sarah Asay, though no one knows where she is for certain.

Barney Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown Brown families continue in Salt Lake City.

Dutton September, the husband of Sarah Anderson (daughter of James Dutton Jr.) dies while he is out on the sheep range. The people of Hatch combine to provide Sarah a stipend for her family so she will remain as midwife.

Fletcher Fletchers continue in Cannonville, Utah.

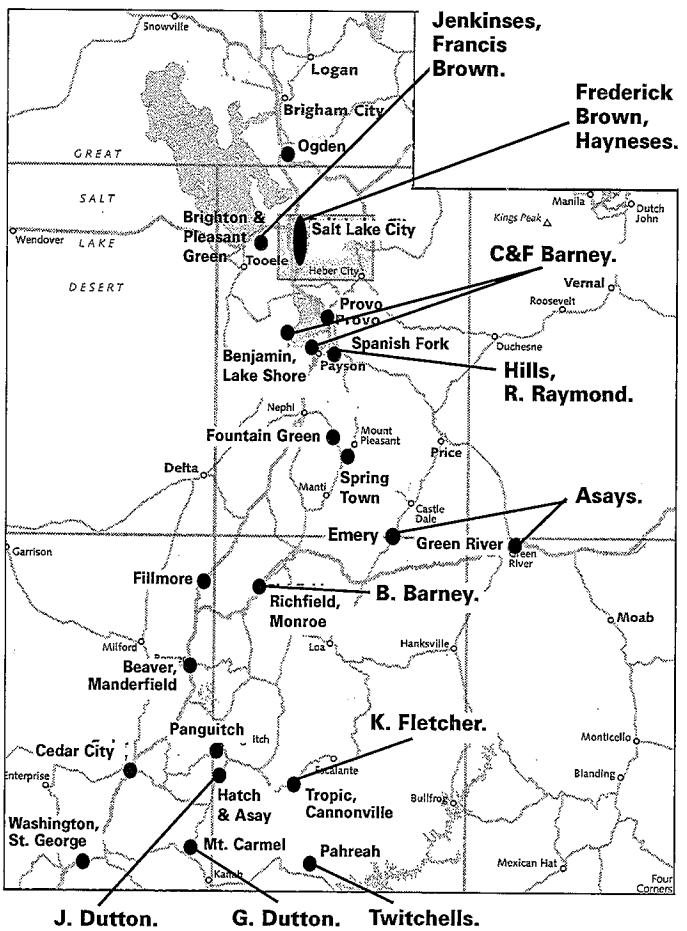
Haynes Haynes family continues in Salt Lake City.

Hill Hills continue in Spanish Fork, Utah.

Jenkins Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City.

Raymond Ruth Raymond continues in Spanish Fork, Utah.

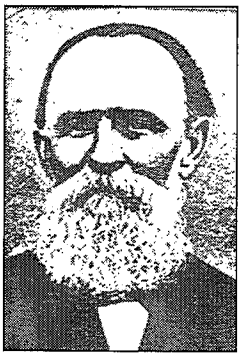
Twitchell Twitchells continue in Pahreah, Utah.



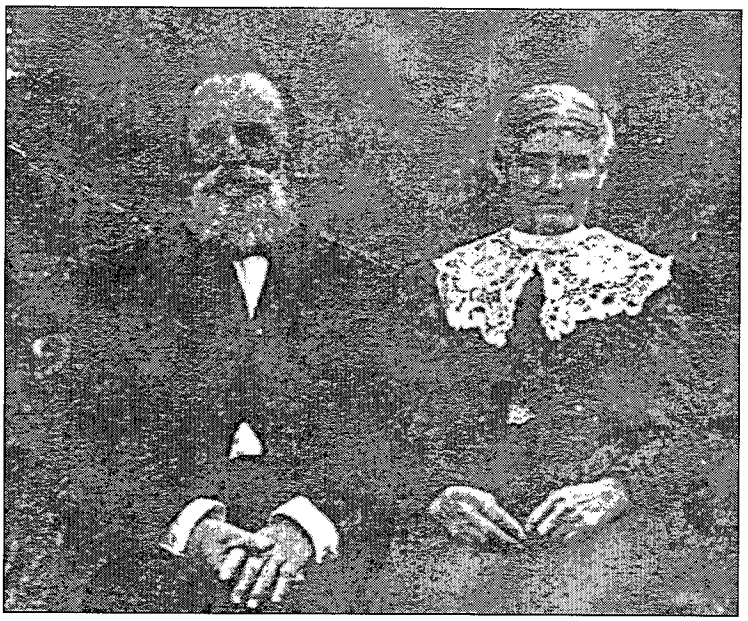
1901

Twitchell

This year, Pahreah is largely abandoned because of the repeated flooding of the townsite and the lack of success in the mining industry there. Orrin moves the family up the Paria River to Cannonville.



Orrin Twitchell



Orrin and Sarah Twitchell

Barney

Barneys continue in Spanish Fork and Elsinore, Utah areas.

Brown

October, Frederick and Charlotte Brown's last child born in Salt Lake City.

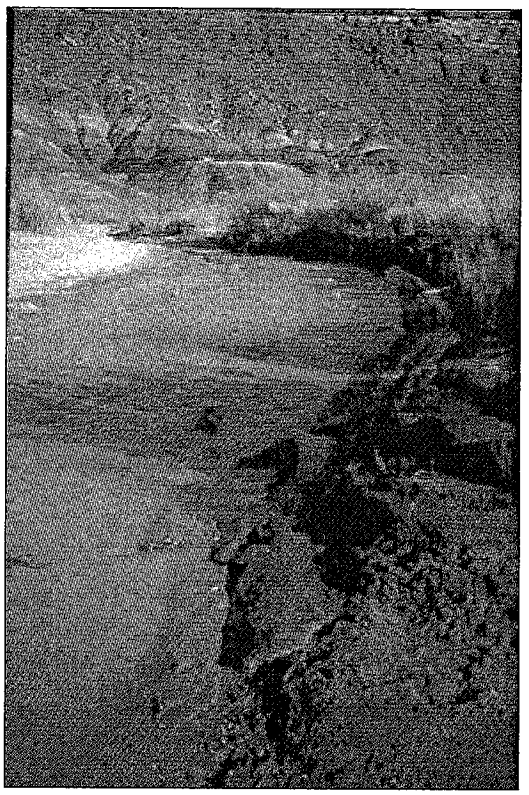
Dutton

Dutton families continue in Hatch and Mt. Carmel, Utah.

Fletcher

February, Emmer Fletcher dies in Cannonville less than a year after her mother's death in Emery.

This year, Kendall's son Willard Fletcher and his family help care for Kendall's young children until he can help his daughter Esther and her husband Pat Willis move down from Emery for a more permanent arrangement. Esther and Pat had no children of their own and helped raise Kendall's children.



The Paria River in a tranquil state. It's easy demeanor belies the danger it poses when monsoon weether causes it to swell to a torrent.

Haynes

Haynes family continues in Salt Lake City.

Hill

Hills continue in Spanish Fork, Utah.

Jenkins

This year, Ernest Jenkins is appointed to become president over the Corvallis, Oregon, mission that he is serving in. LDS church authorities tell him he needs to get married to accept the call.

August, Ernest Jenkins marries Emma Stogsdill of Salem, Oregon. They are sealed in the Salt Lake City temple but continue to live in Oregon. Emma's last name is spelled a variety of ways in family history, but Stogsdill is what is recorded in the 1900 census.

Raymond

Ruth Raymond continues in Spanish Fork, Utah.

1902

Barney	Barneys continue in Spanish Fork and Elsinore, Utah areas.
Brown	Brown families continue in Salt Lake City.
Dutton	Dutton families continue in Hatch and Mt. Carmel, Utah.
Fletcher	Fletchers continue in Cannonville, Utah.
Haynes	Haynes family continues in Salt Lake City.
Hill	Hills continue in Spanish Fork, Utah.
Jenkins	July, Ernest and Emma Jenkins' daughter Rozella is born.
Raymond	Ruth Raymond continues in Spanish Fork, Utah.
Twitchell	Twitchells continue in Pahreah and Cannonville, Utah.

George Ernest Jenkins

Emma Jenkins

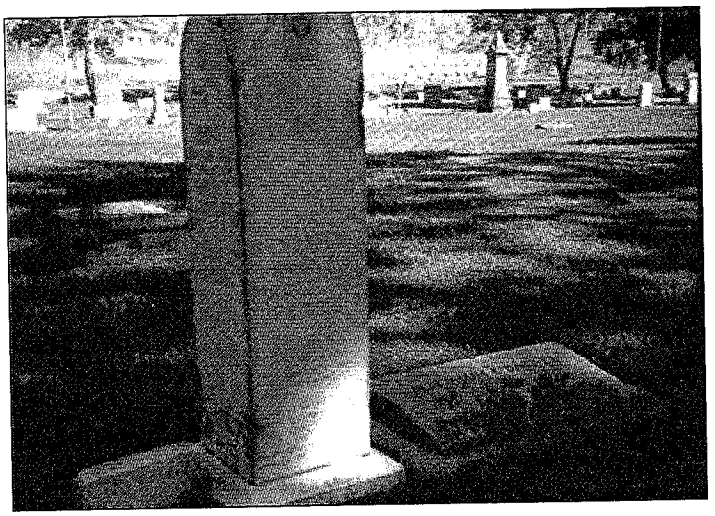
1903

Barney	About this year, Francis (Sr.) and Rhoda, having obtained squatter's rights to Cedar Valley property, turn around and sell it. They now spend their summers working in Malad, Idaho.
	December, Frank (Jr.) marries Elsie Hill in the Salt Lake City temple.
Brown	Brown families continue in Salt Lake City.
Dutton	Dutton families continue in Hatch and Mt. Carmel, Utah.
Fletcher	This year, Kendall buys a general goods and groceries store in Cannonville.
Haynes	Haynes family continues in Salt Lake City.
Hill	December, Elsie Hill marries Francis Barney (Jr.) in Salt Lake City temple. <See Barney timeline for continuation>
Jenkins	Jenkins families continue in Brighton and Pleasant Green, Utah, in valley west of Salt Lake City.
Raymond	Ruth Raymond continues in Spanish Fork, Utah.
Twitchell	Twitchells continue in Pahreah and Cannonville, Utah.

1904

Barney October, Frank (Jr.) and Elsie's first child born in Spanish Fork, Utah.

December, Benjamin Barney dies in Elsinore and is buried in Monroe. Members of his polygamous families would also be buried there with him, showing they managed to stay together despite era of legal persecution for polygamous families.



Benjamin Barney's grave in Monroe, Utah.

Brown Brown families continue in Salt Lake City.

Dutton Dutton families continue in Hatch and Mt. Carmel, Utah.

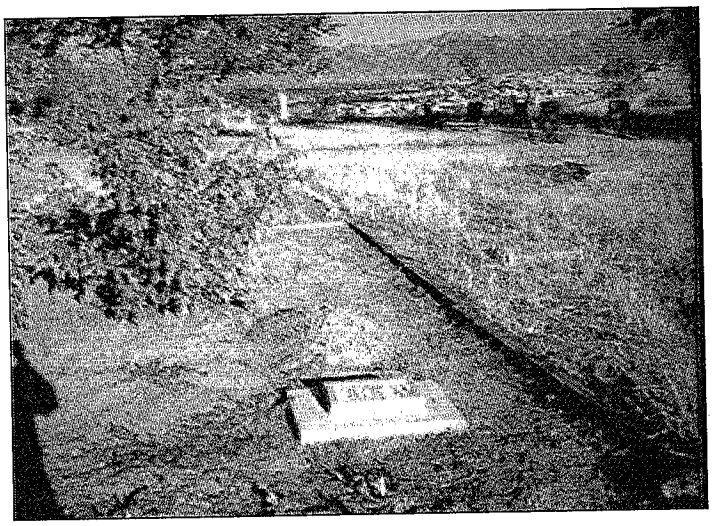
Fletcher Fletchers continue in Cannonville, Utah.

Haynes Haynes family continues in Salt Lake City.

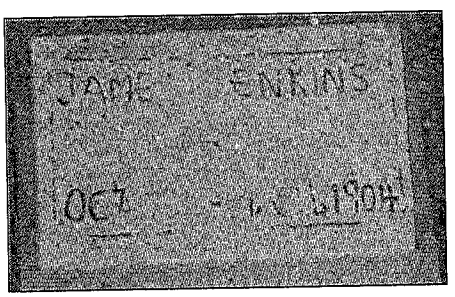
Hill Hills continue in Spanish Fork, Utah.

Jenkins March, James Jenkins dies and is buried at the Pleasant Green cemetery in the hills above Magna.

About this year, Emma Jenkins leaves Ernest to visit her mother, taking their baby daughter with her. (I am unclear if they are still in Oregon at this time or if they had returned to the valley west of Salt Lake City; I seem to be getting conflicting information.) Emma afterward writes to Ernest telling him that she is leaving him and won't be returning. Ernest pursues her but finds she won't come back. Ernest's son by a later marriage commented on one occasion that Ernest got mad and beat her up because he found Emma was going back to an old boyfriend, but I don't know of any independent confirmation of this.



The grave of James Jenkins in Pleasant Green (Magna) cemetery on the west side of the Salt Lake valley. The graves for John and Rosella (Rozilla) Jenkins are hidden just on the other side of the bush in the picture. Family members say James' grave (marker) was originally in a different part of the cemetery and has apparently been moved near John and Rozilla, or onto a specific descendant's plot of land. Don't know if the body was moved with the grave marker. This is a modern-day marker. The photo at right of the original marker was provided by another descendant, date of photo unknown.



Raymond Ruth Raymond continues in Spanish Fork, Utah.

Twitchell Twitchells continue in Pahreah and Cannonville, Utah.

Perme

This year, Franz Perme (II) emigrates from southern Austria (later Yugoslavia, now Slovenia) to the United States. He changes his name to Frank, marries Marija (name changed to Mary) Hribar, and settles near Weir City, Kansas.

Kevin Jenkins
55 E. 600 So.
Apt. 6
St. George, Utah
84770-3982

Home: 435-656-0651
Work: 435-674-6234
Cell: 208-308-9349

EXPERIENCE OF ZEKE JOHNSON, son of Joel Hills Johnson, born in 1869.
(Recorded in the JOHNSON BULLEITN, September 1973)

"I have been requested to relate an experience I had in 1908-9 in San Juan Co. I was just making a home in Blanding and the whole country there was covered with trees and sagebrush. I was working hard to clear the ground to plant a few acres of corn. We had five acres cleared and stared to plant corn. My little boy, Roy, about 7 or 8 years old was there to help me plant the corn. I'd plow around the place, then he would plant the furrow with corn, then I'd cover it and plow again. While I was plowing on that piece of ground, I discovered there were ancient houses there, that is the remains of them.

As I was plowing around I noticed that my plow had turned out the skeleton of a small child, the skull and backbone, but most of the bones of course were decayed and gone. Part of the skeleton was there, so I stopped immediately as my plow had passes it a little. I turned and looked back against the bar of the plow between the needles. As I was looking at that little skeleton that I had plowed out and wondering, all of a sudden, to my surprise, I saw the bones begin to wiggle and they began to change position and to take different color and within a minute there lay a beautiful little skeleton. It was a perfect little skeleton.

Then I saw the inner parts of the natural body coming in the entrails, etc. I saw the flesh coming on, and I saw the skin come on the body when the inner parts of the body were complete. A beautiful head of hair adorned the top of the head, and in about a half minute after the hair was on the head, it had a beautiful crystal decoration in the hair. It was combed beautifully and parted on one side. In about half a minute after the hair was on the head, the child raised up on her feet. She was lying a little on her left side with her back toward me. Because of this I wasn't able to discern the sex of the child, but as she raised, a beautiful robe came down over her left shoulder and I saw it must be a girl.

She looked at me and I looked at her, and for a quarter of a minute we just looked at each other smiling. Then in my ambition to get hold of her, I said, 'Oh you beautiful child.' I reached out as if I would embrace her and she disappeared. That was all I saw, and I just stood there and wondered and thought for a few minutes… Now, I couldn't tell that story to anyone, because it was so mysterious to me and such. Why should I have such a miraculous experience? I couldn't feature a human being in such a condition as to accidentally plow that little body out and see it come alive. A body of a child about 5 to 7 years old, I'd say. I just couldn't tell that story to anyone until finally, one day I met a dear friend of mine, Stake Patriarch, Wayne II. Redd of Blanding. He stopped me on the street, and said, 'Zeke, you have had an experience on this mesa you won't tell, and I want you to tell me.' Well, I told it to him. Then he had me tell it to other friends and since then I've told it in 4 temples in the United States, and many meeting houses, many socials, Fast meetings, and at Conference time.

I wondered and worried about it for years as to why I was allowed to see it, a common man like me – uneducated as I was. Why was I, just a common man, allowed to see such a marvelous manifestation of God's powers? One day as I was walking along with my hoe on my shoulder, going to hoe some corn, something said, 'Stop under the shade of the tree for a few minutes and rest.' This just came to me and I thought I would, so I stopped there and this was given to me:

It was an answer to my prayers. I prayed incessantly for an answer as to why I was privileged to see that resurrection. Then I was told why. When the child was buried there, it was either in time of war with the different tribes, or it was wintertime when the ground was frozen, and they had no tools to dig deep graves. If it were during time of war they couldn't possibly take time to dig a deep grave. They just planted the little body as they could under the circumstances. Then it was done, the sorrowing Mother knew that it was such a little shallow grave that in her sorrow she cried out to the little group present, 'That little shallow grave, the first beast that comes along will smell her body, and will dig her up and scatter her to the four winds. Her bones will be scattered all over these flats.'

There just happened to be a man present holding the Priesthood. (A Nephite or a Jaredite, I don't know which, because they both had been in this country.) This man said, 'Sister, calm your sorrows. Whenever that little body is disturbed or uncovered, the Lord will call her up and she will live.' Since that time I have taken great comfort, great cheer, consolation, and satisfaction with praise in my heart and soul, until I haven't the words to express it, that it was I that uncovered that little body.

Thank you for listening to me. I just can't tell this without crying."

Zeke Johnson, son of Joel Hills Johnson

Individual Summary for Anders Petterson REUTERBERG-30956[1]

Event	Date(s)	Place	Description
Born	Cal 1713	Vestergötland, Sverige	
Christened			
Occupation			gördelmakare = brazier
Occupation			soldat = soldier
Died	09 Jul 1772	Laholm, Hallands län, Sverige	
Buried			
SealPar	Sub 17 Jun 2008		
Baptized	07 Jul 2007	OGDEN	
Confirmation	07 Jul 2007	OGDEN	
Initiatory	12 Jun 2012	OAKLA	
Endowed	17 Dec 2022	BOUNT	

Nickname: AKA: Married Name:
Sex: M ID:
Created: 29 Aug 2007 Last Changed: 14 Jan 2025 FSID: KT86-Q86

Parents

MRIN	Father	Mother
48629	Petter REUTERBERG-108905	Helena LILLIEBIELKE-108729

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place	
12151	Christina BENGTSDATTER-30955[2]	11 Oct 1741	MG, Malmö, ML, Sverige	16 Feb 2011	LOGAN

Notes

Email from Neta, 9 Sep 20220

"II:3 mf
Anders Reuterberg.

Barn med Kierstina Bengtsdotter.
Barn:
I:2 Anna Margareta Reuterberg. Född omkring 1751 [1]. Död 1818-01-18 Laholms stadsförsamling, Hallands län [5].
Bengta Christina Reuterberg.
II:4 mm
Kierstina Bengtsdotter."

-- From Neta's email 17 Sep 2020: "Hello Shon

My search continues. The gördelmakare Anders Reuterberg disappears from the mantalslängd in 1762. He and his wife were then destitute. Anders was crippled by pain and it says he was a retired soldier. The wife had a wound from childbirth. In some earlier mantalslängd it says that they had many small children.
The fact that Anders is listed as a soldier could mean that the surname Reuterberg was taken by him, hard to know."

-- The first child is born in Ängelholm, the 2nd in Laholm. This is proof that the family moved from one to the other. Also that the family by that name lived in both, SRE, 6 Sep 20220.

Notes (Continued)

-- Checked "Bouppteckningsregister Halland 1673-1850" and "Vigselregister Halland 1668-1860", two new CDs available recently. The former is an index to all wills outside of cities in Halland and a sampling of those in cities. Didn't find anything new in the former. In the latter, though, which is much more exhaustive (other sources have also been used to help fill in gaps in the parish registers for marriages), I found the marriage of Anders Boldevin and Anna Margareta Reuterberg. Found no other significant Boldevins or Bolvigs. Also, a Peter Reuterberg from Varberg slott parish was married in 1722 (28 Oct) to Brita Zakrisdatter, of that parish. It may be possible that this connection may be tied into, but less likely than another: Per Johansson md. Bengta Kristina Reuterberg (he was from Ebbarp, she from Ala). Married in Laholm 28 Jun 1772. She may well be a sister of Anna Margareta Reuterberg. They have the same last name (rare) in the same place, marrying at about the same time. If necessary, locate in future on the IGI, these two people with parents of same names. The Johansson/Reuterberg marriage is probably in Laholm city parish, not country, since probably in the parish with other Reuterberg. If so, it is likely that place of origin mentioned (Ala, or also possibly Ahla) is in another parish. This would be better, since Laholm parish has been checked and results were negative for birth of Anna Margareta Reuterberg. Check this Ahla lead, SRE 15 Feb 2003.
-- Also checked witnesses in marriage of Anna Margareta Reuterberg and Anders Boldevin, as well as witnesses in christenings of their children. I found in chr. of a child Bengta Reuterberg. She is surely related to AM, and probably even a sister. If find a Christena Reuterberg (mother -- so probably married name), with children of Anna Margareta and Bengta Christina Reuterberg, then probably have this family nailed, no matter where they are found, or no matter how far from Laholm. The other towns witnesses came from were all in Laholm landsocken (Lejeby, Årnaberga) -- SRE, 25 Feb 2003.

Sources

1. Shon R. Edwards. 1039 N. 2575 W., Layton, UT 84041-7709, U.S.A., sre.1966@gmail.com, (801) 444-3445.
2. Svenska kyrkan. Malmö garnisonsförsamling, *Church Records - Sweden, Malmöhus Län, Malmö, Malmö garnisonsförsamling - Parish Records-Online* (ArkivDigital online), 11 Oct 1741, ArkivDigital (Sverige--online), Arkiv Digital AD AB, Centralgatan 1, 548 73 Lyrestad, SWEDEN. This is a subscription online database, costing SEK 1095/year. "Date of marriage1741-10-11
   Marriage parishMalmö garnisonsförsamling
   Groom
   First nameAnders
   Last nameReuterberg
   Occupationsoldat kapten Hilpershausens kompani
   Bride
   First nameStina
   Last nameBengtsdotter
   Occupationpigan
   Sources
   Source: Malmö garnisonsförsamling C:2 (1719-1788) Image 210 / Page 29
   Shortcut r13.p202161850." https://app.arkivdigital.se/register-collections/register-posts/r13.p202161850?query=reuterberg&register_collection=13.

The Ex-Classics Web Site

297. JOHN BLAND.

The history of Master John Bland, preacher and martyr, constantly suffering for the gospel of Jesus Christ.

HE twelfth day of July, John Bland,John Frankesh, Nicholas Sheterden, and Humfrey Middleton, were all four burned at Canterbury together, for one cause; of the which number, Frankesh and Bland were ministers and preachers of the word of God, the one being parson of Adisham, the other the vicar of Rolvenden. This Master Bland was a man so little born for his own commodity, that no part of his life was separated from the common and public utility of all men; for his first doings were there employed to the bringing up of children in learning and virtue: under whom were trained divers towardly young men, which even at this present do handsomely flourish; in the number of whom is Dr. Sands, a man of singular learning and worthiness, as may well beseem a scholar meet for such a schoolmaster, whom I gladly here name for his singular gifts of virtue and erudition.

After this he, coming to the ministry in the church of God, or rather being called thereto, was inflamed with incredible desire to profit the congregation; which may appear by this, that whereas he was cast into Canterbury prison for the preaching of the gospel, and delivered once or twice from thence at the suit of his friends, yet would he needs preach the gospel again as soon as he was delivered. Whereupon he, being the third time apprehended, when his friends yet once again would have found the means to have delivered him if he would have promised to abstain from preaching; he stood in it earnestly, that he would admit no such condition, notably well expressing unto us the manner and example which we read in the apostle Paul: Who shall separate us from the love of Christ? Tribulation, or anguish, or hunger, or nakedness, or danger, or persecution, or the sword? &c. But to express the whole life and doings of this godly martyr, seeing we have his own testimony concerning the same, it shall be best to refer the reader to his own report, writing to his father of the whole discourse of his troubles, from the beginning almost to the latter end, in order and manner as ye shall hear.

A discourse of the whole process and doings of Master Bland, written and reported by himself to his father in his own letter as followeth.

"Dearly beloved father in Christ Jesus, I thank you for your gentle letters; and, to satisfy your mind, as concerning the troubles whereof you have heard, these shall both declare unto you all my vexations that have chanced me since ye were with me, and also since I received your last letters. God keep you ever.

Your son.

JOHN BLAND.

"First, the third of September, being Sunday, after service ended, ere I had put off my surplice, John Austen came to the table, (commonly called the Lord's table,) and laid both his hands upon it, saying, 'Who set this here again?' (Now they say they took the table down the Sunday before, which I knew not, neither do I know who set it up again.) The clerk answered, that he knew not. Then Austen said, 'He is a knave that set it here.' I was then going down the church, marvelling what he meant, and said, 'Goodman Austen, the queen's Highness hath set forth a proclamation, that ye may move no

sedition.' And ere I could speak any more, he said, 'Thou art a knave:' and I said, 'Well, goodman Austen, that I have said, I have said.' 'By God's soul,' quoth he, 'thou art a very knave.'

"Then my clerk spake to him, but what I am not sure: but he said, 'Ye are both heretic knaves, and have deceived us with this fashion too long; and if he say any service here again, I will lay the table on his face.' And in that rage he with others took up the table, and laid it on a chest in the chancel, and set the trestles by it. Wherefore I rode by and by to Master Isaac, and showed him the cause, both how seditiously he had spoken, and performed it with a like deed. Master Isaac directed a warrant to the constable or borsholder, which was incontinently served, so that he was brought before him the same night, and was bound by recognisance, with sureties, to appear, if he were called. But we agreed so well then, that it was never called for; the table was brought down, and was permitted, as before.

"The twenty-sixth of November, being Sunday, Richard Austen and his brother Thomas came to the foresaid table after the communion was done; and as I was going by them, Richard said unto me, 'Master Parson, we have to speak to you.' And I said, What is your will?' And he said, 'You know that you took down the tabernacle or ceiling wherein the rood did hang, and such other things: we would know what recompence you will make us. For the queen's proceedings are, as you know, that such must up again.' Quoth I, 'I know no such proceedings as yet; and as for that I did, I did it by commandment.' 'No,' said Thomas Austen, 'ye will not know the queen's proceedings.' 'Yes,' said I, 'I refuse not to know them.'

"Then said Richard, 'Ye are against the queen's proceedings; for you say there are abominable uses and devilishness in the mass.' 'Goodman Austen,' said I, 'if I so said, I will say it again; and, God willing, stand to the proof of it.' 'Masters all,' quoth Richard Austen, 'bear record of these words;' and went his way.

"Quoth Thomas Austen, 'Thou wilt as soon eat this book as stand to them.' 'No,' quoth I, 'not so soon.' 'Tell us,' quoth he, what that devilishness is, that is in the mass.' 'I have often preached it unto you,' said I, 'and ye have not believed it, nor borne it away, nor will now either, though I should tell you.'

"'Thou,' quoth he, 'hast told us always, like a heretic as thou art.' 'Now ye lie, goodman Austen,' quoth I, 'by your leave.' 'Marry,' quoth he, 'thou liest.' And I said, 'And you lie; for I have taught you Christ and his truth.'

"Quoth he,' Thou art a heretic, and hast taught us nothing but heresy; for thou canst say nothing that is true.' 'Yes, goodman Austen, I can say that God is in heaven; and ye will say (I trow) that it is true, and so have I taught you truly.'

"Quoth he, 'Thou hast taught us like a heretic, and hast said, that there is no devil in hell.' 'Well,' said I,' lie on; methinketh you can say little truth.'

"Many other taunts he gave, too long to write. And at the last he said, Ye pulled down the altar: will ye build it again?' 'No,' quoth I, 'except I be commanded; for I was commanded to do that I did.'

"'Well, if you will not,' said he, 'then will I: for I am a churchwarden.' 'I charge you,' said I, 'that you do not, except you have authority.'

"'I will,' said he, 'not let for your charge. For we will have a mass here on Sunday, and a preacher that shall prove thee a heretic, if thou dare abide his coming.' 'Yes,' quoth I, 'God willing, I will abide and hear him; for sure I am, that he cannot disprove any doctrine that I have preached.'

"'Yes,' quoth he, 'and that thou shalt hear, if thou run not away ere then.' 'No, goodman Austen, I will not run away.'

"'Marry,' quoth he, 'I cannot tell, thou art as like yea, as nay.' With many other words we came out of the church door, and so departed.

"When the Sunday came, I looked for our preacher, and at the time of morning-prayer, I said to the clerk, 'Why do ye not ring? ye forget that we shall have a sermon to-day.' 'No,' quoth he, 'Master Miles's servant hath been here this morning, and said his master hath letters from my Lord Chancellor, that he must go to London, and cannot come.' That day I did preach to them a sermon in his stead.

"Now have they slandered me, that I had prepared a company from divers places to have troubled him; but they agreed not in their lie; for some said, I had them at Adisham, and that Richard Austen had knowledge, and sent for the king's constable to see the peace kept, which is found a lie. Other said, I had them lying in wait for him between Canterbury and Adisham. Other said, I had them in both places, that if the one missed the other should not. God forgive them all! Now upon these two matters they crack that they sent two bills of complaint to the council: wherefore by the counsel of friends, I made this testimony, and sent it up by Master Wiseman."

The behaviour of John Bland, parson of Adis-ham, in the county of Kent, the Sunday, the third day of December last past, [1553,] containing the words which he there spake unto the people.

"Whereas upon certain communication bad between the said parson and Richard Austen and Thomas Austen, in the presence of all the parish of Adisham, the Sunday before St. Andrew's day last, the said Austen then declared, that the said parson had taught there in times past great heresies, which to confound, they would prepare a preacher against the next Sunday following, if so be the said parson would abide, and not run away: upon which rumour divers and sundry persons resorted out of the country, unto the said parish church, at the said same day appointed, there to hear the preacher; and at the time in which the sermon ought to be made, no man appeared there to preach. But it was reported unto the parson, that the preacher appointed had urgent business, and could not come: so that the multitude being now come together, the same parson, perceiving that the people's expectation was defrauded, said, 'Forasmuch as you are come willingly to hear some good advertisement of the preacher, who now cannot be present, I think it not convenient to permit you to depart without some exhortation for your edifying.' And so further declaring that he had no licence to preach, said that he would not meddle with any matter in controversy. And then he began the epistle of the day, desiring the audience to mark three or four places in the same epistle, which touched quietness and love one to another. And there briefly reading the epistle, he noted the same places; and so, making an end thereof, desired all men to depart quietly and in peace, as they did, without any manner of disturbance, or token of evil.

"Witnesses the undernamed, with divers others:
Edmund Mores.
Richard Randall.
John Hills.
William Forstall.
Thomas Gooding.".

Another matter of trouble wrought against John Bland, as appeareth by his own narration.

"Upon the Innocents' day, being the twenty-eighth day of December, they had procured the priest of Stodmarsh to say them mass. He had nigh made an end of matins ere I came; and when he had made an end of matins, he said to me, 'Master Parson, your neighbours have desired me to say matins and mass: I trust ye will not be against the queen's proceedings.' 'No,' quoth I, 'I will offend none of the queen's Majesty's laws, God willing.' 'What say ye:' quoth he; and made as he had not heard. And I spake the same words to him again, with a higher voice; but he would not hear, though all the chancel heard. So I cried the third time, (that all in the church heard,) that I would not offend the queen's laws. And then he went to mass; and when he was reading the epistle, I called the clerk unto me with the beckoning of my finger, and said unto him, 'I pray you desire the priest, when the

gospel is done, to tarry a little; I have something to say to the people.' And the clerk did so.

"And the priest came down to the stall, where he sat; and I stood up in the chancel door, and spake to the people of the great goodness of God, always showed unto his people, unto the time of Christ's coming; and in him and his coming, what benefit they past, we present, and our successors, have; and among other benefits, I spake of the great and comfortable sacrament of his body and blood. And after I had declared briefly the institution, the promise of life to the good, and damnation to the wicked, I spake of the bread and wine, affirming them to be bread and wine after the consecration, as yonder mass-book doth, saying, 'Holy bread of eternal life, and the cup of perpetual salvation: so that like as our bodily mouths eat the sacramental bread and wine, so doth the mouth of our souls (which is our faith) eat Christ's flesh and blood.'

"And when I had made an end of that, I spake of the misuse of the sacrament in the mass; so that I judged it in that use no sacrament: and showed how Christ bade us all eat and drink; and one only in the mass eateth and drinketh, and the rest kneel, knock, and worship.

"And after these things ended, as briefly as I could, I spake of the benefactors of the mass, and began to declare what men made the mass, and recited every man's name, and the patch that he put to the mass.

"And ere I had rehearsed them all, the churchwarden and the borsholder, his son-in-law, violently came upon me, and took my book from me, and pulled me down, and thrust me into the chancel, with an exceeding roar and cry. Some cried, 'Thou heretic;' some, 'Thou traitor; 'some, 'Thou rebel:' and when every man had said his pleasure and the rage was something past, 'Be quiet, good neighbours,' said I, 'and let me speak to you quietly. If I have offended any law, I will make answer before them that are in authority to correct me.' But they would not hear me, and pulled, one on this side, and another on that, and began again. Then Richard Austen said, 'Peace, masters; no more till mass be done' and they ceased.

"Then said I to the churchwarden and the borsholder, (either holding me by the arm,) 'Masters, let me go into the church-yard till your mass be done.' 'No,' quoth the churchwarden, 'thou shalt tarry here till mass be done.' 'I will not,' quoth I, 'but against my will.' And they said, 'Thou shalt tarry: for if thou go out, thou wilt run away.' Then said I to the borsholder, 'Lay me in the stocks, and then ye shall be sure of me:' and turned my back to the altar.

"By that time Richard Austen had devised what to do with me, and called to the borsholder and the churchwarden, and bade them put me into a side chapel, and shut the door to me; and there they made me tarry till mass was ended.

"When the mass was ended, they came into the chapel to me, and searched what I had about me; and found a dagger, and took it from me. Then said Thomas Austen, churchwarden, (after many brablings that they made with me,) 'Thou keepest a wife here amongst us, against God's law and the queen's.' 'Ye lie, goodman Austen,' said I, it is not against God's law, nor, as I suppose, against the queen's.'

"Thus they brought me out of the church, and without the door they railed on me, without pity or mercy: but anon the priest came out of the church, and Ramsey, that of late was clerk, said unto him, Sir, where dwell you? 'And therewith Thomas Austen took him by the arm, and said, 'Come on, sirrah, you are of his opinion:' and took his dagger from him, and said he should go with him. 'I am content,' said he, and a little mocked them in their envious talk.

"By this time there came in at the church stile, one John Gray, of Wingham, servant to John Smith, and seeing them hold Ramsey by the arms, said to him, 'How now, Ramsey, have you offended the queen's laws?' 'No,' quoth he. 'Then there is no transgression.' Therewith Thomas Austen took him, and said, 'Ye are one of their opinion; ye shall go with them for company:' and took his dagger from him, and then demanded what he did there? but after, I think, for very shame they let him go again; but they carried me and Ramsey to Canterbury, with eighteen persons weaponed. A sheet of paper will not hold the talk that we had that night with Master Hardes, justice, Master

Oxenden, Master Spilman, and Master Tutsam.

"The next day they made a bill against me, but it served not their purpose, which was, that they would have had me to prison. But James Chapman and Bartholomew Joyes were bound in twenty pounds either of them, for my appearance at the next general sessions, or in the mean time to appear, if I were sent for before the queen's Majesty's council, or any other commissioners sent by the queen's authority. And Ramsey was bound to the peace, and to be of good behaviour till the next sessions. His sureties were Thomas Hogeking and Simon Barrat.

"Now the twenty-third or twenty-fourth of February, [1554,] Sir Thomas Finch, knight, and Master Hardes, sent for me and my sureties to Master Finch's place, and took me from my sureties, and sent me to the castle of Canterbury, by Sir Thomas Moyle's commandment, (they said,) where I lay ten weeks, and then was bailed, and bound to appear at the next sessions holden at Canterbury; but after they changed it to be at Ashford on the Thursday in Whitsun-week, being the nineteenth of May: but in the mean time the matter was exhibited to the Spiritual Court."

The first examination of Master John Bland in the Spiritual Court, before Doctor Harpsfield, archdeacon of Canterbury, and Master Collins, commissary, May 18, 1554.

"The eighteenth day of May, Master Harpsfield, archdeacon of Canterbury, made the mayor's serjeant to bring me before him and Master Collins, commissary, into Christ's church; and they went with me into a chamber, in the suffragan of Dover's house. Then the archdeacon said, 'Art thou a priest?' And I said, 'I was one.' And he said, 'Art thou a graduate of any university?' And I said, 'Yea.' 'What degree,' said he, 'hest thou taken?' 'The degree,' quoth I, 'of a Master of Arts.' 'The more pity,' quoth he, 'that thou shouldest behave thyself as thou hast done. Thou hast been a common preacher licensed, hast thou not?' And I said, 'I have been so.' 'Marry,' quoth he, 'so I understand.'

"'What hast thou preached?'

"And I said, 'God's word, to the edifying, I trust, of his people.'

"'No, no,' quoth he; 'to the destroying of their souls and thine both, except the mercy of God be all the greater. I pray thee, what hast thou preached? tell me.'

"'I told you,' quoth I, 'what I have preached.'

"'Nay, but tell me,' quoth he, 'what one matter hast thou preached to the edifying of the people, as thou sayest?' 'I will tell you no particular matter; for I perceive you would have some matter against me.'

"'No, by my faith,' quoth he, 'but only that I would win thee from heresies that thou art bewrapt in, and hast infected others withal: for thou hast preached, as I am informed, that the blessed sacrament of the altar is not the very body and blood of Jesus Christ after the consecration. Tell me, hast thou not thus preached? and is not this thine opinion?'

"'Sir,' quoth I, 'I perceive (as I said) that ye seek matter against me. But, seeing that I am bound in the sessions to my good behaviour for preaching, which may be broken with words, and well I know not with what words; and also both mine authority to preach and my living are taken from me, I think thus I am not bound to make you an answer.'"

***Collins.*--"Master Bland, do you not remember, that St. Peter biddeth you make answer to every man that asketh you a reason of the faith that is in you?"**

***Bland.*--"I know that, and am content so to answer as that text biddeth: but I know that Master Archdeacon doth not ask me after that manner, but rather to bring me into trouble."**

"Then they said, 'No, ye shall not be troubled for any thing that ye say here.'"

***Bland.*--"I am content for knowledge' sake to commune with you in any matter, but not otherwise."**

"And so they fell in reasoning more than the space of an hour, of the sacrament, both against me. At the last Master Collins said, 'Master Bland, will ye come and take in hand to answer such matter on Monday next, as shall be laid to you?'"

***Bland.*--"Sir, ye said I should not be troubled for any thing that should be said here for learning's sake."**

"And they said, Ye shall not, but it is for other matters."

***Bland.*--"Sir, I am bound to appear, as some tell me, on Thursday next at Ashford:. I am in doubt whether I can or no; yet I have purposed to be there, and so to go to London to Master Wiseman, for an obligation that he hath, whereby I should receive certain money to pay my debts withal."**

"Then said Master Archdeacon, 'I will write to Master Wiseman, that ye shall sustain no loss.'"

***Bland.*--"That shall not need; for I can sustain no great loss, if I go not. But I pray you to let me have a longer day." "No," quoth he.**

***Bland.*--"Sir, I cannot well come on Monday."**

***Harpsfield.*--"Wilt thou not come, when he so gently speaketh to thee, where he may command thee?"**

***Bland.*--"I do not deny to come, but I desire a longer day."**

***Harpsfield.*--"Thou shalt have no other day; I charge thee to come on Monday."**

***Bland.*--"Sir, I perceive it shall be for this or like matters: will it please you or Master Collins, for God's sake, to confer Scriptures privately with me in this matter, seeing ye say ye would so gladly win me?"**

***Harpsfield.*--"With all my heart will I take the pains, and I will also borrow my Lord of Dover's library, to have what books thou wilt:" and thus they departed. Now the seventeenth of May at Ashford I could not be released, although I was called to the Spiritual Court for the same matter, but was bound to appear at the sessions holden at Cranbrook, the third of July.**

Another appearance of Master Bland before the archdeacon and his fellows.

"The twenty-first day of May I appeared in the chapter-house, where was a great multitude of people, unlooked for of me; and Master Archdeacon said thus to me, 'Ye are come here according as ye were appointed: and the cause is, that it hath pleased the queen's Highness here to place me, to see God's holy word set forth, and to reform those that are here fallen into great and heinous errors, to the great displeasure of God, and the decay of Christ's sacraments, and contrary to the faith of the catholic church, whereof thou art notably known to be one that is sore poisoned with the same, and hast infected and deceived many with thy evil preaching, which if thou wilt renounce, and come home again to the catholic church, both I and many others more would be very glad; and I, for my part, shall be right glad to show you the favour that lieth in me, as I said unto you when you were appointed hither, because ye then refused to satisfy again the people that ye had deceived. And whereas it is feigned by you, that I should openly dispute the matter with you this day; although I did neither so intend nor appoint, yet I am content to dispute the matter with thee, if thou wilt not without disputation help to heal the souls that are brought to hell-ward by thee. What sayest thou?'"

***Bland.*--"I do protest before God and you all, that neither is my conscience guilty of any error or heresy, neither that I ever taught any error or heresy willingly. And whereas your Mastership saith, that I have feigned an open disputation with you, it is not true, as I can thus approve: Upon Saturday I was at Ugden's, and there Master Bingham laid it to my charge, that such an open disputation, as ye have here offered, should be this day between you and me: whereat I much marvelled, and said to**

him that before that present I never heard any such word; neither would I answer nor dispute. And to this can Master Vaughan, Master Oxenden, Master Seth of Overland, and Master Ugden witness; and further I said to them, that I never spake to you of any disputation, nor you to me. Now if your Mastership have any thing to say to me by the law, I will make answer to it."

***Harpsfield.*--"Hear ye what he saith? His conscience is clear. I pray thee whereon groundest thou thy conscience? Let me hear what thy faith is."**

***Bland.*--"I know not why ye should more ask me a reason of my faith, than any other man in this open audience."**

***Harpsfield.*--"Why, thou heretic, art thou ashamed of thy faith? If it were a Christian belief, thou needest not to be ashamed of it."**

***Bland.*--"I am not ashamed of my faith: for I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, &c., with all the other articles of the Creed; and I do believe all the Holy Scriptures of God to be most certain and true."**

***Harpsfield.*--"Wilt thou declare no more than this?"**

***Bland.*--"No."**

***Harpsfield.*--"Well, I will tell thee whereon I ground my faith: I do believe and ground my faith and conscience upon all the articles of the Creed, and upon all the Holy Scriptures, sacraments, and holy doctors of the church, and upon all the general councils that ever were, since the apostles' time. Lo, hereupon ground I my faith;" with many words more which I well remember not. And when he could get no other answer of me, than I had said before, he called for a scribe to make an act against me. And after much communication, I said, "By what law and authority will ye proceed against me?" Master Collins said, "By the canon law."**

***Bland.*--"I doubt whether it be in strength or no. Yet I pray you let me have a counsellor in the law, and I will make answer according to the law."**

***Harpsfield.*--"Why, thou heretic, thou wilt not confess thy faith to me, that have authority to demand it of thee, and yet I have confessed my faith to thee before all this audience. As concerning the blessed sacrament of the altar, thou hast taught, that after the consecration it is bread and wine, and not the body and blood of our Saviour Jesus Christ. How sayest thou, hast thou not thus taught?"**

***Bland.*--"Sir, as concerning this matter of the sacrament, when I was with you and Master Collins, ye said then it was for other matters that I should come hither: and further, that ye would be content at my desire, to confer Scriptures with me, to see if ye could win me; and ye said, ye would borrow my Lord of Dover's library, that I should have what book I would. And now ye require me thus to answer, contrary to your promise, ere any conference be had, and seek rather to bring me into trouble, than to win me."**

***Harpsfield.*--"I will, as God shall help me, do the best to thee that I can, if thou wilt be any thing conformable: and I trust to dissolve all thy doubts, if thou be willing to hear. And I also will desire these two worshipful men, my Lord of Dover, and Master Collins, to hear us."**

***Bland.*--"No, ye shall pardon me of that: there shall be no such witness, but, when we agree, set to our hands." Hereat made the people a noise against me, for refusing the witness: and here had we many more words than I can rehearse. But at the last I said, "Sir, will ye give me leave to ask you one question?" And he said, "Yea, with all my heart; for in that thou askest any thing, there is some hope that thou mayest be won."**

***Bland.*--"Sir, when it pleased Almighty God to send his angel unto the Virgin Mary to salute her, and said, Hail, full of grace, &c., came any substance from God our Father into the Virgin's womb to become man?" Whereat as well Master Archdeacon, as my Lord of Dover, and Master Collins**

staid. But my Lord spake the first, and said, "The Holy Ghost came to her;" and ere he had brought out his sentence, Master Syriac Peters said, "The power of the Highest shall overshadow thee." "Truth," said Master Archdeacon, "it was the power of God, sent by the Holy Ghost."-- They had forgotten that, begotten of the substance of the Father; or else they perceived whereunto this question tended: and so both I and they left it; by what words I cannot tell. But I said, "Sir, shall I ask one other?" And he said, "Yea." "Is there in the sacrament, after the consecration, Christ's natural body, with all the qualities of a natural body, or no?"

***Harpsfield.*--"Hark," said Master Archdeacon; "hear ye this heretic? He thinks it an absurdity to grant all the quantities of Christ's natural body to be in the sacrament: but it is no absurdity; for even that natural body that was born of the Virgin Mary is glorified, and that same body is in the sacrament after the consecration. But perceive ye not the arrogancy of this heretic, that will put me to answer him, and he will not answer me? He thought to put me to a pinch with his question; for I tell you it is a learned question."**

***Bland.*--"Sir, if ye be so much discontented with me, I will say no more; yet I would all men heard, that ye say the glorified body of Christ is in the sacrament, after the consecration."**

***Harpsfield.*--"I may call thee gross ignorant. Thou gross ignorant, is not the same body glorified, that was born of the Virgin Mary? Is it then any absurdity to grant that to be in the sacrament?" And while be spake many other words, I said to Master Petit, that the sacrament was instituted, delivered, and received of his apostles, before Christ's body was crucified; and it was crucified before it was glorified; which saying Master Petit partly recited to Master Archdeacon.**

***Harpsfield.*--"Thou art without all learning. Was not Christ's body given to his apostles, as in a glorified act? and yet no inconvenience, although his natural body was not crucified: for when he was born of the Virgin Mary without pain, was not that the act of a glorified body? and when he walked on the water, and when he came into the house to his apostles, the doors being shut fast, were not these acts of a glorified body?"**

"Then my Lord of Dover helped him to a better place, and said, 'When Christ was in Mount Tabor, he was there glorified in his apostles' sight.'"

***Harpsfield.*--"Ye say truth, my Lord, he was glorified in the sight of three of his apostles."**

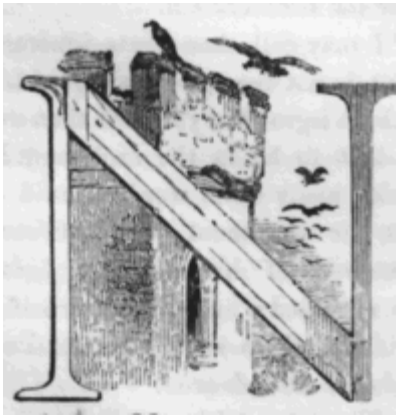
***Bland.*--"This methinks is new doctrine."**

***Harpsfield.*--"Well, seeing he will by no other way be reformed, let the people come in, and prove these matters against him." And therewith the archdeacon brought forth a copy of the bill of complaint that was put against me at Christmas, and about that we talked a little. And then Master Archdeacon rose up and said, "See ye, good people that know this matter, that ye come in, and prove it against him." Whereunto answered Thomas Austen, "I pray you," said he, "let us be no more troubled with him."**

"And then spake John Austen, and Heath with one eye, and began to accuse me; but no answer they could have of me, but, 'Do to me what ye can by law, and I will answer it.' Then said Thomas Austen, 'Bland, ye were once abjured.'"

***Bland.*--"Ye say not truly, goodman Austen, I was never abjured." "Either," said he, "ye were abjured, or else ye had the king's pardon." "Neither of both; ye speak this of malice:"with many other brabling words more."**

"Then Master Archdeacon departed, and left Master Collins to command me to appear the next day. Howbeit, for certain other urgent business that I had, I did not appear, but wrote a letter to Master Commissary, desiring him to respite the matter till my coming home again; and if he would not, I would be content to submit myself to the law when I came home.



OW about the twenty-eighth day of June I came to Master Commissary to show him of my return, and offered myself to satisfy the law, if it were proceeded against me, before Master Cox of Surrey, and Marks the apparitor: but Master Commissary said gently, he had done nothing against me; and so appointed me to appear before him the Friday seven-night after.

"Now in the mean time was the sessions holden at Cranbrook, where I was bound to appear; and carrying surety with me to be bound again, for I looked for none other, did appear the third of July.

"And Sir John Baker said, 'Bland, ye are, as we hear say, a Scot: where were ye born and brought up?' And I said I was born in England. And he said, 'Where?' And I said, 'In Sedberg, and brought up by one Doctor Lupton, provost of Eton college.' 'Well,' said he, 'I know him well. Remain to your bond till afternoon.'

"Then said Sir Thomas Moyle, 'Ah! Bland, thou art a stiff-hearted fellow. Thou wilt not obey the law, nor answer when thou art called.' 'Nor will,' quoth Sir John Baker. 'Master Sheriff, take him to your ward:' and the bailiff set me in the stocks, with others, and would not hear me speak one word. And so we remained in the gaol of Maidstone, till a fortnight after Michaelmas, or thereabouts; and then we were carried to Rochester, to the assize holden there, where we were among the prisoners two days. And when we were called, and the judges of assize asked our causes, when my cause was rehearsed, Master Barrow, clerk of the peace, said, that I was an excommunicate person.

"Then Master Roper of Linsted talked with the judges, but what, I am not able to say: but the judges of assize said, 'Take them to Maidstone again, and bring them to the sessions that shall be holden next at the town of Malden.' Howbeit, the sheriff did not send for us, so that we tarried at Maidstone till the sessions holden at Greenwich the eighteenth and nineteenth of February [1555]. I and others, being within the bar amongst the felons, and irons upon our arms, were called out the latter day by the jailer and bailiffs, and eased of our irons, and carried by them into the town to Sir John Baker, Master Petit, Master Web, and two others whom I know not."

Another examination of Master Bland before Sir John Baker. Feb. 19, 1555.

***Baker.*--"Bland, wherefore were ye cast into prison?"**

***Bland.*--"I cannot well tell. Your Mastership cast me in."**

***Baker.*--"Yea, but wherefore were you in before that time?"**

***Bland.*--"For an unjust complaint put upon me."**

***Baker.*--"What was the complaint?"**

(I told him as truly and as briefly as I could.)

***Baker.*--"Let me see thy book;"(and I took him a Latin Testament.)**

***Baker.*--"Will ye go to the church, and obey and follow the queen's proceedings, and do as an honest man should do?"**

***Bland.*--"I trust in God to do no otherwise but as an honest man should do."**

***Baker.*--"Will ye do as I said?"**

***Bland.*--"Will it please your Mastership to give me leave to ask you a question?"**

***Baker.*--"Yea."**

***Bland.*--"Sir, may a man do any thing that his conscience is not satisfied in to be good?"**

Baker.--"Away, away" and threw down the book and said, "It is no Testament." And I said, "Yes." And Master Web took it up, and said unto me marvellous gently, "Master Bland, I knew you when ye were not of this opinion. I would to God ye would reform yourself;" with better words than I will write. And I said, "If ye have known me of another opinion than I am of now, it was for lack of knowledge."

Baker.--"Yea, sayest thou so? By St. Mary, and thou hold thee there, I will give six faggots to burn thee withal, ere thou shouldest be unburned: hence, knave, hence!" And so were we reprieved into our place again within the bar. And at night, when judgment of felons and all was done, we were called, and the judge said to the jailer, "Take them with you, and deliver them to the ordinary, and if they will not be reformed, let them be delivered to us again, and they shall have judgment and execution." And one of our company said, "My Lord, if we be killed at your hands for Christ's sake, we shall live with him for ever."

Another appearance of Master Bland in the Spiritual Court. March 2, 1555.

"Then came we to the castle of Canterbury, and there we remained till the second of March, at which day we were brought into the chapter-house of Creechurch, where were set the suffragan of Canterbury, Master Collins, Master Mills, with others; and then went to them Master Oxenden, Master Petit, Master Web, and Master Hardes, justices. And when I was called, Master Web said, 'Here we present this man unto you, as one vehemently suspected of heresy.'

"And I said, 'Master Web, ye have no cause to suspect me of heresy. I have been a prisoner this whole year, and no matter proved against me. I pray you, wherefore have I been so long kept in prison?'"

Web.--"Leave your arrogant asking of questions, and answer to that that is laid to your charge."

Bland.--"I do so; for I say you have no cause to suspect me of heresy."

Web.--"Yes; ye denied to Sir John Baker to be conformable to the queen's proceedings."

Bland.--"Is it a just cause to suspect me of heresy for asking a question with leave?" So we had more words there than I well remember.

"Then stood up Master Petit, and said, 'Ye were cast into prison, because ye fled away from your ordinary.'"

Bland.--"Then have I had wrong; for I never fled, nor disobeyed mine ordinary, nor did any thing contrary to the law. Let them now say if I did:" but they said nothing. And when I saw they held their peace, I said, "Master Commissary, have you been the cause of this mine imprisonment?" "No." quoth he; "ye know that when ye went from me, ye were appointed to appear the Friday after the sessions." Here I was suffered to speak no more, but shut up in a corner till my companions were likewise presented: and then we were sent to Westgate, into prison, and were put in several close holds, that never one of us could speak to another, nor any man was permitted to come to us. We were four times at this appearance: but one they despatched, (by what means I cannot tell,) whose name was Cornwall, a tanner."

And thus hitherto passed the talk between Bland and the justices, and certain gentlemen of the shire. Now followeth the order of the reasoning between him and the clergymen before whom he was examined. But forasmuch as the chiefest doer and judge against him was the bishop of Dover, or suffragan of Canterbury, called Dr. Richard Thornton, to the intent it may appear what little truth or constancy is in these catholic persecutors, I thought here to exhibit by the way a certain popish letter, written of a papist unto him; wherein is declared what a gospeller the said Richard Thornton was in King Edward's time, who now, turning with the world, showeth himself such a bitter persecutor against God's servants in Queen Mary's time. The copy of this letter here followeth

"Right reverend, and my good Lord,-- after my hearty thanks for your good cheer at my last being with your Lordship, this shall be to certify you, that as soon as I arrived with my Lord's Grace, I gave him your letters: but I had much work to obtain any thing of him for you. For there have been given very evil informations of you, and it hath been said, that you have concurred with all manner of evil proceedings, the which hath these years past been in England, as well against the holy sacrament of the altar, and against the supreme authority of Christ's vicar in earth, as with the use of the abominable late communion, and with the marriage of priests, as well religious as secular; and that you have given orders to (I cannot tell how many) base, unlearned, and evil disposed people, by reason of the which they have taken upon them to preach, and to do much hurt in Kent. So that men think that yet, if any new mutation (the which God forbid) should chance, you would be as ready to change as any other. And indeed it maketh me to fear the same, by reason that notwithstanding it hath pleased Almighty God to provide that your absolution was sent unto you (not looking, I dare say, for any such thing) of all manner of matters past, yet your Lordship (more regarding the vanity of the world, than the offence of God, the which he only knoweth how much it grieves me, for the due love I bear unto you) presumed to sing mass in pontificalibus, the holy-days immediately following; and also to ministrate to children the sacrament of confirmation, because that one (being a member of the devil) did somewhat comfort you so to do.

"O my Lord, what honour should it have been both to God and yourself, and also edification to all good people, (though all worldly men and heretics would therefore have laughed you to scorn,) if you, considering your great offences toward God, and his goodness again toward you, would, like as you have offended in the face of the world to the damnation of many, likewise have showed yourself penitent in the face of the world to the edification of many, and not only to have celebrated for vanity *pontificaliter*; but also for a time to have abstained for reverence *totaliter* from the altar, according to the old custom of the church; the which I have also seen observed of some honest men, not being thereto enjoined of any man: but that which is past cannot be called again. And I thought it not my part to leave your Lordship, mine old friend and master, in the mire. Wherefore I ceased not to solicit your cause with my Lord's Grace, till at the last I obtained of his Grace, for your Lordship, all the faculties of the which I send you a copy here enclosed, partly for your own consolation, and partly for others, desiring your Lordship so to use them to the honour of God, that there come to me thereof no rebuke; not publishing them to any person, but to such that you know will gladly receive them: for hitherto there is never a bishop in England, who hath granted him so great authority concerning those which be under his cure. Only Master Archdeacon hath the like, and in one thing more great than be these your Lordship's. Wherefore your Lordship shall do well to remit unto him all such priests as have cure of soul, whether they be beneficed men, or parish priests. For he hath not only authority to absolve them, as you have, but also to give them authority to absolve such as be underneath their cures. And thus I commit your Lordship to the protection of Almighty God.--Written at Brussels, the sixteenth of June, 1554.

"Your Lordship's bead-man.

THOMAS GOLDWELL."

And thus much concerning the bishop of Dover, by way of digression. Now to return again to the examinations of Master Bland, let us hear his own report of his answers, as followeth:

***Bland.*--"Here followeth mine answer, as nigh as I can call to remembrance, every word and sentence; yet if any that was present can help to perfect it, I would be glad. But yet this dare I say, that there is never one sentence, but it was openly spoken the ninth of March, in the chapter-house of Cree-church, in the presence of as many as they had chosen; the mayor of the city being called to be assistant, and all others shut out."**

"Master Collins said, 'Master Bland, ye know that ye are presented unto us as one suspected of heresy. How say ye, be ye contented to reform yourself to the laws of this realm, and of the holy church? '"

***Bland.*--"I deny that I am suspected justly of heresy, and this ye heard when I was presented, that I denied the suspicion to be just, but to defend the unjust punishment that I have suffered:**

neither can ye prove that any occasion hath been given by me, whereby any man should suspect me therein. But if you have any law or authority to proceed against me for any thing done for a whole year ago and more, I will answer to it."

***Collins.*--"Ye were convented before Master Archdeacon and me, and matter of heresy laid to your charge."**

***Bland.*--"That matter was done and said a whole year ago, and for that I have been in prison this year and more. If ye have any thing against me by any law, I desire you to let me know the law and the matter, and I will answer according to the law."**

"Then said my Lord Suffragan, But that I am one of the judges, I would rise, and stand by thee, and accuse thee to be a sacramentary, and bring witness to prove it; yea, and further, that thou hast called the mass an abominable idol.'"

***Bland.*--"You, my Lord, never heard me say so: but I heard you once say, that in your conscience ye had abhorred the mass three years." "Thou liest," quoth he, "I never said so."**

***Bland.*--"My Lord, if they might be heard, I can bring witness to approve it, with the day, time, and place; and I once did hear Master Collins, at a visitation in Wingham, say, that Christ was a full satisfaction for all sin present, past, and to come; contrary to that he saith now."**

"And here we had more words of this matter, which I do let pass for lack of good remembrance.

"Master Collins said, 'This is but a drift. You were better answer now; for else you shall go to prison again, and be called on Monday, and have articles laid to you, and if ye then answer not directly, ye shall he condemned *pro confesso*, and that will be worse for you."

***Bland.*--"Sir, I do not now, nor will then deny to answer any thing that ye can lay to my charge by the law: wherefore I trust ye will let me have the benefit of the law."**

***Collins.*--"This is the law, that if ye be required of the ordinary, *reddere rationem fidei*, then may ye not deny it. And that we do now."**

***Bland.*--"To that then will I answer: for I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, with all the other articles of the same creed; and I believe all the articles contained both in the creed called the mass creed, and in the creed of Athanasius; and I do believe, that all the Holy Scriptures, and all things therein contained, are most true."**

***Collins.*--"This will not serve you: ye must answer to all such articles in all these as shall be laid to you, or asked of you."**

***Bland.*--"Let me know the law, that it is in that force, (without any just cause of suspicion proved against me,) and I will answer."**

***Collins.*--"How say ye, will ye answer?"**

***Bland.*--"Sir, I have answered you." "Have him away," said my Lord of Dover; "he had better have answered."**

***Bland.*--"My Lord, I am ready to answer, if ye have any thing against me by the law."**

***Bishop of Dover.*--"Ye have preached many heresies in Adisham, where I am parson now; and therefore ye must make answer to them."**

***Bland.*--"Lay them to my charge by the law, and I will answer then, if ye can approve that I am bound to answer to that was done a year and more ago: for if ye may do that, ye may also lay to my charge, and compel me to answer to, all things done in all my life, I trow."**

***Collins.*--"It is not a year ago since you were before Master Archdeacon and me."**

***Bland.*--"It is truth, it is a year and ten weeks since the words were spoken; and I have been a prisoner ever since, and have been at five sessions, and never could have my cause tried. Methinketh your charities should think it punishment enough, if I had been guilty."**

***Collins.*--"All this will not serve you; you must needs answer, and it will be better for you to answer now, than another time. Will ye reform yourself, and go to the church, and worship Christ in the blessed sacrament of the altar; and be obedient unto all the queen's laws?"**

***Bland.*--"I pray you, wherefore am I brought hither?"**

***Collins.*--"To answer to such things as are demanded of you."**

***Bland.*--"Sir, I thought ye had some matters against me by the law."**

***Collins.*--"Well, on Monday, at nine of the clock, ye shall see the law, and have articles laid unto you."**

"Then they had spied Master Cox the lawyer, and called him in, and said, 'Here is a lawyer can tell you are bound by the law to answer:' and he said as they had said."

***Collins.*--"Do ye not believe, that after the consecration of the blessed sacrament of the altar, there remaineth no substance of bread, but the substance of Jesus Christ, both God and man?"**

***Bland.*--"Master Commissary, I know not by any law why ye should ask me that question. more than any other man here." And after a little talk, my Lord of Dover asked me this question "Dost not thou believe, after the consecration, that it is the body of Christ?" And I said, "No, I do not so believe: for the Scriptures do not teach me that there should remain the flesh of Christ, to eat as a man should eat man's flesh."**

"Then Master Glasier said, 'That was the opinion of the Capernaites; there is no man here of that opinion:' and spake long of cutting Christ's body, as men cut flesh in the shambles.

"Then Master Doctor Faucet said, 'Master Bland, forasmuch as you and I were brought up both in one house, and born both in one parish, I would be as glad as any man alive to do you good: but ye may not thus stand against the church, for Christ saith, Ye must humble yourself, and take up his cross, and follow him. And to humble yourself in this place, is to be content, and not stick to your own judgment, but to humble yourself to the holy church, which hath determined, that after the consecration there remaineth no bread, but the natural body and blood of Christ."

***Bland.*--"Master Doctor, if ye take humbling of ourselves in that place, to admit the determination of the church, then must we know by the Scriptures, that the same church determined nothing but according to the Scriptures, as this is not: and therefore I do not believe any such transubstantiation; nor ever will, God willing." "Then, quoth he, "I have done with you: I will no more pray for you than for a dog."**

"Then said Master Glasier,--'How think ye? Did Paul, when he said, Is not the bread that we break a partaking of the body of Christ? did he mean baker's bread?'"

***Bland.*--"Though he did not mean baker's bread, that doth not prove that he brake natural and real flesh."**

***Glasier.*--"No, by St. Mary, we say not so; but we say it is the natural body glorified, under the forms of bread and wine."**

***Bland.*--"Then the apostles had it not as we have: or else his glorified body was crucified for us."**

***Glasier.*--"Tush, ye do not understand the Scriptures; for Christ's body was ever glorified, in that it was so marvellously united to the Godhead: yea, and he showed his body divers times glorified, as in the Mount Tabor; and when he walked on the water, we see he was light, and had no**

weight in him. Was not that then a glorified body?"

***Bland.*--"Then belike Peter's body was glorified, if walking on the water was the deed of a glorified body: and the iron that Elizeus made to swim upon the water."**

"'Tush,' quoth my Lord of Dover, 'that was done by prayer.' But they made such a noise with laughing, that I heard no more what my Lord said."

***Bland.*--"Masters, I know that it availeth us nothing to reason with you, no more than it booted you in the time of the gospel. For then neither the reason of Eckius, Cochlæus, nor yet of the detection of the devil's sophistry of my Lord Chancellor's doing, could take any place. And it is known that some be here, that something I can say in them."**

***Dover.*--"No, you know Œcolampadius, Zuinglius, and such others."**

***Bland.*--"Indeed, my Lord, I have seen part of their doings."**

***Dover.*--"That is seen by thee to-day."**

***Glasier.*--"I was glad, when I heard you say ye believed the catholic church; and now go you from it?"**

***Bland.*--"No, that I do not."**

***Glasier.*--"Ye know that Christ saith, If thy brother have offended thee, go and reconcile him between thee and him. If he hear thee not, take two or three with thee, that in the mouth of two or three witnesses all things may be established. If he hear not them, tell it to the church, *die ecclesiæ*; if he hear not the church, take him as a heathen. I pray you where could ye have found this church of yours fifty years ago?"**

***Bland.*--"Ye know that the true church did not at all times flourish, but was wonderfully persecuted."**

"Then my Lord of Dover cried, 'No more, I command you to hold your peace. Have him away and bring in another.'"

***Collins.*--"Ye shall come again on Monday, at nine of the clock, and in the mean time ye shall have whom ye will to confer withal: your friend Dr. Faucet, or Master Glasier, if ye desire them."**

***Bland.*--"I will refuse to talk with no man. As for any conference of your part, it is but weak laws, established as they are: but when there was no law, I did desire conference." And so for that time I departed.**

"The Monday after we were brought forth to the same place again; and then Master Collins began to speak to me, but after what manner, it is clean out of my mind: but the end was, that I would reform myself. But, as I did before, I demanded what they had to lay to my charge, and to see the law, which, they said before, I should see."

***Dover.*--"What needs that? we have enough against you: for ye denied to me transubstantiation in the sacrament."**

***Bland.*--"I did refuse to answer, till ye promised that I should see the law, whereby ye may compel me to answer."**

"My Lord of Dover took the scribe's book, and read the answer that I made to Dr. Faucet's reason, which I knew not that they had written."

***Bland.*--"My Lord, I made you no such answer when ye asked me: I take Master Collins and Master Glasier to witness."**

"Then they brought forth a Decretal, a book of the bishop of Rome's law, to bind me to answer, which my heart abhorred to look upon. The effect was, that the ordinary had authority to

examine, and that they, so examined, must needs answer. But I said, that it meaned of such as were justly suspected, as I was not. And here we had much communication; for I charged them with unjust imprisonment, which they could not avoid. But Master Oxenden would have helped them, and said, the justices put me in prison for a sermon seditiously spoken, and for troubling a priest at mass."

***Bland.*--"That is not true; for, after I had been ten weeks in prison, I was bailed, till I was cast in again, and (as the justice said) for the disobeying mine ordinary, which I never did."**

***Collins.*--"Will ye be content to confer with some? It will be better for you. Now we offer it you, because ye would not desire it."**

***Bland.*--"As I did not refuse before, no more will I now. But I did not perceive before, but that one thing might have come, without any leave-asking, to confer the Scriptures; and therefore I looked that Dr. Faucet would have come to me without desiring, if any commodity to me had been in conference: for though I was never able to do him good, yet once I was his tutor."**

***Collins.*--"Are ye content to come to his chamber at afternoon?"**

***Bland.*--"Sir, I am a prisoner; and therefore it is meet that I obey, and come whither you will," and so departed.**

"At this time we were three: but, they took another to appear before them the Tuesday sevennight after. And when he came, I knew not what was done, but that I hear they excommunicated him, and let him go. His name was Miller, a clothier."

Here followeth a certain confutation of Master Bland against false and manifest absurdities, granted by Master Mills, priest of Christ's Church in Canterbury.

***Mills.*--"We say, that Christ is in or under the sacrament really and corporally, which are the forms of bread and wine, and that there is his body contained invisibly; and the qualities which we do see, as whiteness and roundness, be there without substance by God's power, as quantity and weight be there also by invisible measure."**

***Bland.*--"This is your own divinity, to make accidents the sacrament, and Christ's real body invisibly contained in them, and so to destroy the sacrament. And yet the doctors say, *Materia sacramenti est panis et vinum*. And God by his power worketh no miracles with *Hoc est corpus meum*, so to change the substance of bread and wine into his body and blood, in that he maketh accidents to be without their substance by invisible measure. I am ashamed to see you so destroy Christ's sacrament, contrary to your own doctors, and trifle so with God's work."**

***Mills.*--"To Christ is given all power in heaven and in earth; so that by the omnipotent power of his Godhead he may be and is where he listeth; and is in the sacrament really and corporally without occupying of place; for a glorified body occupieth no place."**

***Bland.*--"Mark your own reason: all power is given to Christ both in heaven and earth. By the omnipotent power of his Godhead he may be where he list: ergo, he is in the sacrament really and corporally, without occupying of place. I deny your argument; for it followeth neither of your major nor minor. And, first, I would learn of you, how you know that Christ listeth to be present at every priest's list. For if the priest list not to say your mass, then Christ listeth not to be there. Again, ye say, all power is given unto Christ both in heaven and in earth, so that that is the cause, by your reason, that by the omnipotent power of his Godhead he may be where he list: and by that reason he had no power of his Godhead, till he had his human body; and then he was not equal with the Father in Divinity: for all power was not given to Christ, before the humanity and the Godhead were knit together, neither was he *filius*. Here is more danger than ye are aware of, if ye would stand to it with just judges."**

***Mills.*--"We eat Christ's flesh and blood spiritually, when we receive it with faith and charity;**

and we also do eat it corporally in the sacrament. And the body that we so receive hath life; for the Godhead is annexed thereto: which, although it be received with the body of Christ, yet it is not invisible after a gross sort. And the flesh of Christ that we receive is lively; for it hath the Spirit of God joined to it. And if a man be drunken, it is not by receiving of the blood of Christ, for it is contrary to the nature of Christ's blood. If he be drunken, it is by the qualities and quantities, without substance of blood."

***Bland.*--"I am glad that you are so much against all men, to say that Christ's body is alive in the sacrament: it may fortune to bring you to the truth in time to come. Methinketh it is evil to keep Christ's body alive in the pix, or else must ye grant, that he is alive in receiving, and dead in the pix. And ye say truth, that it is not the natural receiving of Christ's blood that maketh a man drunken, for it is the nature of wine that doth that; which ye deny not. And a more truth ye confess than ye did think, when ye said, 'If a man be drunken, it is by the qualities and quantities, without the substance of blood;' for indeed blood hath no such qualities with it: by which it is evident that there is no natural blood. If a man be drunken with wine consecrated, it must be a miracle, as I think you will have it, that the said accidents should be without their natural substance, and work all the operations of both substance and accidents: and so it followeth, that a man may be drunken by miracle. The body that ye receive, ye say, is alive, because it is annexed to the Godhead, and the flesh that ye receive is lively, because it hath the Spirit of God joined to it. This division is of your new inventions, to divide the body and the flesh, the one alive by the Godhead, the other lively by God's Spirit, and both one sacrament: ye make of it a thing so fantastical, that ye imagine a body without flesh, and flesh without a body, as ye do qualities and quantities without substance, and a living body without qualities and quantities."**

***Mills.*--"If case so require, and there be a godly intent in the minister to consecrate, after the consecration thereof, there is present the body and blood of Christ, and no other substance but accidents without substance, to a true believer."**

***Bland.*--"Ye grant three absurdities, that in a tun of wine consecrated is nothing but accidents: and to increase it withal, ye have brought in two inconveniences; first, that it is not the word of God that doth consecrate, but the intent of the priest must help it. And if that lack, ye seem to grant no consecration, though the priest speak the word; and yet your doctors say, that the wickedness of the priest minisheth not the sacrament. And to an unbeliever ye seem to say, that it is not the same that it is to the true believer; and then must the believer have something to do in the consecration. *Incidit in Scyllam, qui vult vitare Charibdim*.**

***Mills.*--"The substance of Christ's body doth not fill the mouse's belly; for although he doth receive the outward forms of bread and wine, yet he doth not receive the substance inwardly, but without violation. And a mouse doth not eat the body of Christ, to speak properly; for it doth not feed him spiritually or corporally, as it doth man, because he doth not receive it to any inducement of immortality to the flesh."**

***Bland.*--"Ye make not your doctrine plain to be understood: we must know how a mouse can receive the substance inwardly and outwardly. Ye say he doth not receive the substance inwardly, but without violation: ergo, with violation he receiveth the substance inwardly. Ye say that the mouse cannot violate Christ's body; but he violateth the substance that he eateth. And this your proper speech doth import as much as that the mouse should eat the sacrament to as great effect, and the same thing, as doth the unworthy receiver; for, if that be the cause that she properly eateth not the body of Christ, because she doth not feed upon it spiritually nor corporally, nor receiveth it to any inducement of immortality, as ye say; then it followeth, that the unbeliever and the mouse receive both one thing. And yet it cannot be denied but the mouse will live with consecrated bread; and then ye must grant the absurdity, that a substance is nourished and fed only with accidents."**

***Mills.*--"Men's bodies be fed with Christ's body, as with immortal meat, by reason of the Godhead annexed to eternal life; but men's bodies be corporally nourished with qualities and forms of bread and wine; and we deny that, by the sacramental eating, any gross humour turned into blood**

is made miraculously in the body."

***Bland.*--"Whereas it cannot be denied that a man may live, and naturally be nourished in his natural body, with the sacramental bread and wine consecrated, ye cannot avoid that. But then ye turn to the spiritual nourishing of man's body, by Christ's body and Godhead annexed, which is nothing to put away the absurdity, that either a man's natural body should be fed naturally with accidents, or else to have them changed into gross humours. But ye say, 'Men's bodies be corporally nourished with qualities and forms of bread and wine;' and then must ye needs grant, that qualities and quantities must be made substance in man. For *ex eisdem sunt et nutriuntur mixta*, or else all that is the nutriment in man, is accidents, and no substance."**

***Mills.*--"If the forms of bread and wine be burned, or worms engendered, it is no derogation to the body of Christ, because the presence of his body ceaseth to be there, and no substance cometh again."**

***Bland.*--"Ye grant here, that a substance may be made of accidents, as ashes or worms: but I think you will have it by your miracles. And this I count a more absurdity than the other, that Christ's body should cease to be there, and no substance to come again: for no word in all the whole Bible seems to serve you for the ceasing of his presence, though we granted you (which we do not) that it were there. God Almighty open your heart -- if it be his will and pleasure -- to see the truth. And if I thought not my death to be at hand, I would answer you to all the rest, in these and all other my doings. I submit myself to our Saviour Jesus Christ, and his holy word, desiring you in the bowels of Christ to do the same."**

"Your orator in the Lord.
JOHN BLAND."

Another appearance and examination of John Bland. June 13, 1555.

Hitherto you have heard the troublesome handling of this faithful and blessed servant of God, John Bland, tost to and fro, from prison to prison, from session to session. At last he was brought before the bishop of Dover, the commissary, and the archdeacon, at Canterbury, the thirteenth day of June. The name of this bishop was Richard Thornton; the commissary was Robert Collins, whom the cardinal, by his letters patent, had substituted to be his factor, before his coming over to England; the archdeacon was Nicholas Harpsfield. Under these a great sort of innocent lambs of Christ were cruelly entreated and slain at Canterbury, amongst whom this aforesaid Master Bland was one of the first; who, as it is said, being brought before the said bishop, and his colleagues, which were John Frankesh, Nicholas Sheterden, Thomas Thacker, Humfrey Middleton, William Cocker, was examined of articles. To whom it was objected by the commissary, whether he believed that Christ is really in the sacrament, or no, &c. To this he answered and said, that he believed that Christ is in the sacrament, as he is in all other good bodies: so that he judged not Christ to be really in the sacrament.

The last appearance of John Bland. June 20, 1555.

hereupon, the day being Monday, he was bid to appear again upon Wednesday next; and from thence he was defer- red again to Monday following, being the twentieth of June, in the same chapter-house, then to hear further what should he done, in case he would not relent to their mind. The which day and place he, appearing as before, was required to say his mind plainly and fully to the foresaid articles, being again repeated to him: which articles, commonly and in course, they use to object to their examinates which be brought before them, as here now followeth, and need not much hereafter, specially for that country of Kent, to be repeated.

Articles ministered by Richard, bishop of Dover, to Master Bland, and likewise to the rest following after him.

"First, that thou art of the diocese of Canterbury, and so subject to the jurisdiction of the archbishop there.

"II. Item, that thou art a Christian man, and dost profess the laws of God, and faith of Christ's catholic church, and the determination of the same.

"III. Item, that all parsons which teach, preach, believe, affirm, hold, maintain, or say, within the diocese of Canterbury, otherwise than our holy mother the church doth, are excommunicate persons, and heretic, and as excommunicate and heretics ought to be named, reputed, and taken.

"IV. Item, that thou, contrary to the catholic faith, and determination of our mother holy church, within the diocese of Canterbury, hast openly spoken, maintained, holden, affirmed, and believed, and yet dost hold, maintain, affirm, and believe, that in the blessed sacrament of the altar, under the forms of bread and wine, there is not the very body and blood of our Saviour Jesus Christ in substance, but only a token, sign, and remembrance thereof, and that the very body and blood of Christ is only in heaven, and no where else.

"V. Item, that thou, contrary to the catholic faith, and determination of our mother holy church, hast within this diocese of Canterbury openly spoken, said, maintained, holden, affirmed, and believed, and yet dost hold, maintain, affirm, and believe, that it is against God's word, that the sacrament of Christ's church should be ministered in an unknown tongue; and that no man, safely and with a safe conscience, or without peril of sin, receiveth any sacrament ministered in any tongue that he understandeth not.

"VI. Item, that thou, contrary to the catholic faith of our mother holy church, hast, and yet dost hold opinion, and say, that it is against God's word, that the sacrament of the altar should be ministered in one kind; and that no man may with a safe conscience so receive it.

"VII. Item, that the premises be true, and that there is a common fame upon them within the diocese of Canterbury."

The answers of Master Bland to the foresaid articles.

"To these articles Master Bland, answering again in order as they were objected to him, saith to the first, (granting the same,) that he was a priest, and of the diocese of Canterbury.

"To the second also he answereth affirmatively.

"Item, to the third he answereth, that the article is true; meaning the catholic church to be Christ's church.

"Item, in the fourth article, as touching the first part of the article, he doth confess, that he hath preached and taught it, as it is contained in the same. And as touching the second part of the article, he doth confess, that he doth now also hold and say, as he preached and taught before.

"Item, to the fifth article he granteth.

"To the sixth, he hath preached, held, and doth hold, as it is contained in the article.

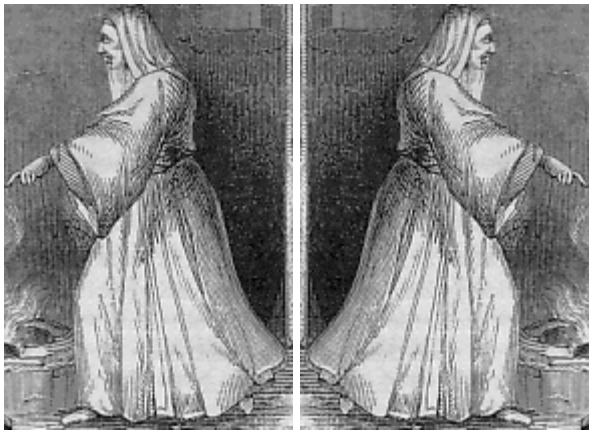
"Item, to the seventh and last article he granteth the same," &c.

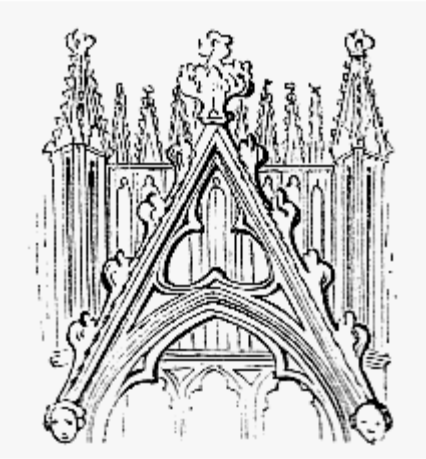
This done, and his answers and confession taken, respite was given him yet a few days to deliberate with himself. So, the twenty-fifth day of the said month of June, he, making his appearance again in the said chapter-house, there openly and boldly withstood the authority of the pope; whereupon his sentence was read, and so he condemned and committed to the secular power.

Touching the form and tenor of the sentence, because all their sentences of course agree in one, read before in the history of Master Rogers.

The prayer of John Bland before his death.

"The Lord Jesus, for whose love I do willingly leave this life, and desire rather the bitter death of this cross, with the loss of all earthly things, than to abide the blasphemy of thy holy name, or else to obey man in breaking of thy commandments: thou seest, O Lord, that whereas I might live in worldly wealth to worship false gods, and honour thy enemy, I chose rather the torments of this body, and loss of this my life, and have counted all things but vile dust and dung, that I might win thee; which death is more clear unto me, than thousands of gold and silver. Such love, O Lord, hast thou laid up in my breast, that I hunger for thee, as the deer that is wounded desireth the soil. Send thy holy comfort, O Lord, to aid, comfort, and strengthen this weak piece of earth, which is void of all strength of itself. Thou rememberest, O Lord, that I am but dust, and not able to do any thing that is good. Therefore, O Lord, as thou of thy accustomed goodness hast bidden me to this banquet, and counted me worthy to drink of thine own cup amongst thine elect; give me strength against this element, that as it is to my sight most irksome and terrible, so to my mind it may be, at thy commandment, as an obedient servant, sweet and pleasant; and, through the strength of thy Holy Spirit, I may pass through the strength of this fire into thy bosom, according onto thy promise, and for this mortality to receive immortality, and for this corruptible to put on incorruptible. Accept this burnt-offering and sacrifice, O Lord, not for the sacrifice itself, but for thy dear Son's sake my Saviour; for whose testimony I offer this free-will offering with all my heart and with all my soul. O heavenly Father, forgive me my sins, as I forgive the whole world. O sweet Saviour, spread thy wings over me. O God, grant me thy Holy Ghost, through whose merciful inspiration I am come hither. Conduct me unto everlasting life. Lord, into thy hands I commend my spirit: Lord Jesus, receive my soul. So be it! "

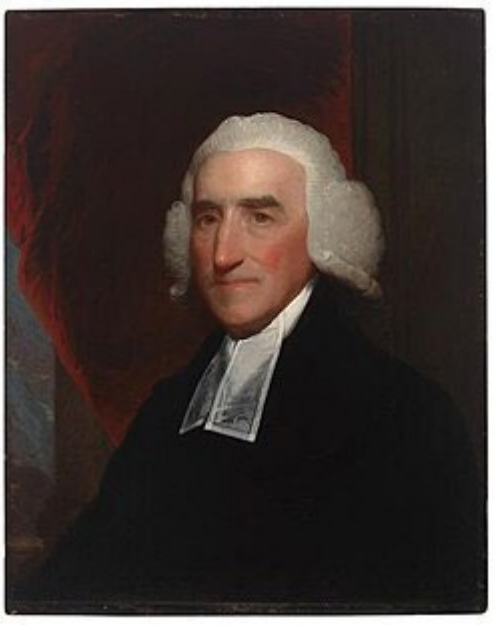
Previous  Next



Back to introduction

John Lothropp

John Lathrop



portrait by Gilbert Stuart

Born 1740

Died 1816 (aged 75–76)

Children Ann Motley (Lothrop)

Awards
- Fellow of the American Academy of Arts and Sciences (1790–)

From Wikipedia, the free encyclopedia

For his great-great-grandson, see John Lathrop (American minister).

John Lothropp

Born 20 December 1584
Etton, East Riding of Yorkshire, England

Died 8 November 1653
Barnstable, Massachusetts

Nationality English subject

Other names	John Lothrop, John Lathrop
Education	Queens' College, Cambridge
Spouse(s)	Hannah House, Ann Hammond
Children	Jane, Anne, John, Barbara, Thomas, Samuel, Joseph, Benjamin, Elizabeth, Barnabas, Abigail, Bathsheba, John

Rev. **John Lothropp** (1584–1653) – or **Lothrop**, or **Lathrop** – was an English Anglican clergyman, who became a Congregationalist minister and emigrant to New England. He was among the first settlers of Barnstable, Massachusetts in 1639.

Lothropp was a strong proponent of the separation of church and state. This idea eventually became the mainstream view of people in the United States of America, because of the efforts of Lothropp and others. Lothropp influenced the culture of New England, and through that, upon the rest of the country. He has had many notable descendants, including at least six US presidents, as well as many other prominent governors, government leaders, leaders of The Church of Jesus Christ of Latter-day Saints, and businesspeople.

Biography

[edit]

Early life

[edit]

Lothropp was born in Etton, East Riding of Yorkshire. He was baptised on 20 December 1584. He attended Queens' College, Cambridge, where he matriculated in 1601, graduated with a BA in 1605, and with an MA in 1609.[1]

Ministry and incarceration

[edit]

He was ordained in the Church of England and appointed curate of Egerton, Kent. In 1623 he renounced his orders and joined the Independents. Lothropp gained prominence in 1624, when he was called to replace Reverend Henry Jacob as the pastor of the 'First Independent Church' in London, a congregation of sixty members which met at Southwark. Church historians sometimes call this church the Jacob-Lathrop-Jessey (JLJ[2]) Church, named for its first three pastors, Henry Jacob, John Lothropp and Henry Jessey.

They met in private to avoid the scrutiny of the Bishop of London, William Laud. Following the group's discovery on 22 April 1632 by officers of the king, forty-two of Lothropp's Independents were arrested; only eighteen escaped capture. The arrested were prosecuted for failure to take the Oath of Supremacy. Evidence gleaned by the historians Burrage and Kiffin and from the Jessey records indicate many were jailed in the Clink prison. As for Lothropp, the question is unresolved. English historian Samuel Rawson Gardiner, whose book *Reports of Cases in the Courts of Star Chamber and High Commission*, gives an account of the courtroom trial and cites information from the trial record that the convicted dissenters were to be divided up and sent to various prisons. Historian E. B. Huntington suggests Lothropp was incarcerated in either the Clink or Newgate Prison.[3] Further, it may be that Lothropp actually served time in both prisons since it was customary to move prisoners from one prison to another due to space availability. In the end, the precise location of Lothropp's imprisonment is not confirmable from primary documentation.

While Lothropp was in prison, his wife Hannah House became ill and died. His six surviving children were, according to tradition, left to fend for themselves begging for bread on the streets of London. Friends, being unable to care for his children, brought them to the Bishop who had charge of Lothropp. After about a year,

all were released on bail except Lothropp, who was deemed too dangerous to be set at liberty. The Bishop ultimately released him on bond in May 1634 with the understanding that he would immediately remove to the New World. Since he did not immediately leave for the New World, a court order was subsequently put out for him. Family tradition and other historical reflections indicate he then "escaped."

Emigration

[edit]

Lothropp was told that he would be pardoned upon acceptance of terms to leave England permanently with his family along with as many of his congregation members as he could take who would not accept the authority of the Church of England. Lathropp accepted the terms of the offer and left for Plymouth, Massachusetts. With his group, he sailed on the *Griffin* and arrived in Boston on 18 September 1634.[4] The record found on page 71 of Governor Winthrop's Journal, quotes John Lothropp, a freeman, rejoicing in finding a "church without a bishop ... and a state without a king." John Lothropp married Ann (surname unknown) (1616–1687).[5]

Lothropp did not stay in Boston long. Within days, he and his group relocated to Scituate where they "joined in covenaunt together" along with nine others who preceded them to form the "church of Christ collected att Scituate."[6] The Congregation at Scituate was not a success. Dissent on the issue of baptism as well as other unspecified grievances and the lack of good grazing land and fodder for their cattle caused the church in Scituate to split in 1638.

Lothropp petitioned Governor Thomas Prence in Plymouth for a "place for the transplanting of us, to the end that God might have more glory and wee more comfort."[7] Thus as Otis says "Mr. Lothropp and a large company arrived in Barnstable, 11 October 1639 O.S., bringing with them the crops which they had raised in Scituate."[7] There, within three years they had built homes for all the families and then Lothropp began construction on a larger, sturdier meeting house adjacent to Coggin's (or Cooper's) Pond, which was completed in 1644. This building, now part of the Sturgis Library in Barnstable, Massachusetts is one of John Lothropp's original homes and meeting houses, and is now also the oldest building housing a public library in the USA.

Genealogy

[edit]

Coat of Arms of John Lathropp

Children

[edit]

Lothropp married **Hannah House/Howse** in England, on 10 October 1610. They had eight children:[5]

1. Thomas Lothropp, baptised 21 February 1612/3 in Eastwell, Kent, England, by his grandfather Rev. John Howse, parson there. Record from Bishop's Transcript records at Canterbury.
2. Jane Lothropp, baptised 29 September 1614 in Egerton, Kent, England; married *Mayflower* passenger Samuel Fuller (1608–1683), son of *Mayflower* passenger Edward Fuller (1575–1621).

3. Anne Lothropp, baptised 12 May 1616 in Egerton, England; buried in Egerton 30 April 1617.
4. John Lothropp, baptised 22 February 1617/8 in Egerton, England
5. Barbara Lothropp, baptised 31 October 1619 in Egerton, England
6. Samuel Lothropp, born about 1621 in Egerton, England
7. Captain Joseph Lothropp, baptised 11 April 1624 in Eastwell, Kent, England
8. Benjamin Lothropp, born December 1626 in Eastwell, Kent, England

After Hannah's death, Lothropp married again, to **Ann Hammond** in 1635. They had five children:[5]

9. Barnabas Lothropp, baptised 6 June 1636 in Scituate, Massachusetts
10. Unnamed daughter, buried 30 July 1638.
11. Abigail Lothropp, baptised 2 November 1639 in Barnstable, Massachusetts
12. Bathsheba Lothropp, baptised 27 February 1641/42 in Barnstable, MA
13. Elizabeth Lothropp, born about 1643
14. Captain John Lothropp, baptised 18 May 1645 in Barnstable, MA
15. Unnamed son, buried 25 January 1649/50 in Barnstable. Died immediately after birth.

Descendants

[edit]

Lothropp's direct descendants in America and elsewhere number more than 80,000,[*citation needed*] including:

- Rev. John Lathrop (1740–1816), great-great-grandson; congregationalist Boston minister
- Rev. R.A. Torrey
- Rev. Robert P. Shuler
- Presidents of the United States:
  - Millard Fillmore
  - James A. Garfield
  - Ulysses S. Grant
  - Franklin D. Roosevelt
  - George H. W. Bush
  - George W. Bush
- Revolutionary War figure Benedict Arnold
- Early leaders of the Church of Jesus Christ of Latter-day Saints
  - Joseph Smith[8]
  - Hyrum Smith
  - Wilford Woodruff
  - Oliver Cowdery
  - Parley P. Pratt

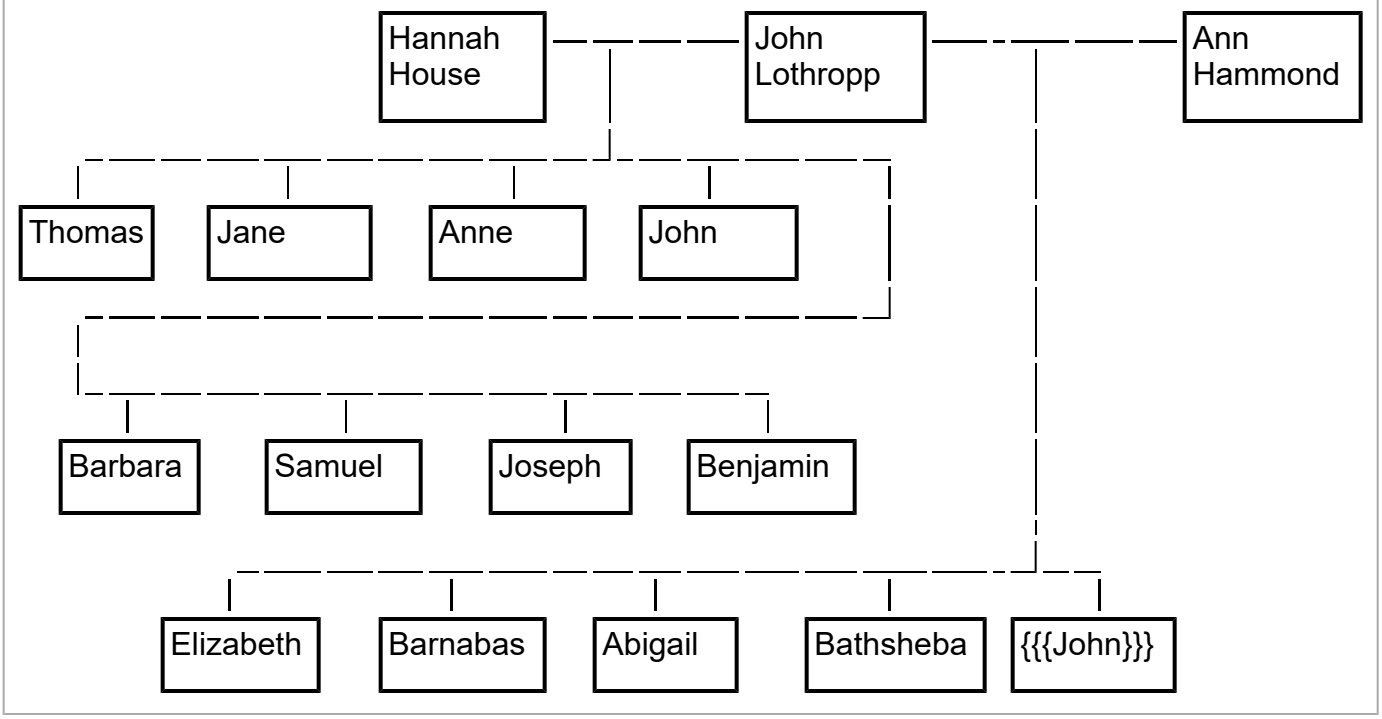
    - Orson Pratt
- State governors:
    - Jeb Bush
    - Thomas E. Dewey
    - Jon Huntsman Jr.
    - William W. Kitchin
    - Sarah Palin
    - George W. Romney
    - Mitt Romney
    - Jim Guy Tucker[9]
- US Senator Adlai Stevenson III
- Secretary of State John Foster Dulles
- CIA Director Allen Welsh Dulles
- Joseph F. Smith, 6th President of the Church of Jesus Christ of Latter-day Saints
- Joseph Fielding Smith, 10th President of the Church of Jesus Christ of Latter-day Saints
- Ezra Taft Benson, U.S. Secretary of Agriculture and 13th President of the Church of Jesus Christ of Latter-day Saints
- Roman Catholic cardinal Avery Dulles
- Old West gunfighter and lawman Wild Bill Hickok
- Poet Henry Wadsworth Longfellow
- Educator, president of Yale University, and American diplomat Kingman Brewster Jr.
- Historian, College Administrator, and president of Harvard University, Catherine Drew Gilpin Faust[10]
- Speaker of the United States House of Representatives Galusha A. Grow, father of the Homestead Act
- Historical, Asahel Lathrop Latter-day Saint Pioneer[11]
- Artists Louis Comfort Tiffany and Georgia O'Keeffe
- Film producer, philanthropist, designer, and technology executive Larissa Lowthorp
- Physician, author Benjamin Spock
- Jane Stanford, co-founder of Stanford University
- Author and doctor Oliver Wendell Holmes Sr. and his son, US Supreme Court Justice Oliver Wendell Holmes Jr.
- Novelist Michael MacConnell
- Financier and Pianist Connor Quinn
- Founder of Post Cereal Company C. W. Post
- Marjorie Merriweather Post, founder of General Foods
- Alfred Carl Fuller, founder of Fuller Brush Company

- Founder of University of Chicago Law School, Founder of the Harvard Law Review, and Royall Professor of Law at Harvard University Law School Joseph Henry Beale
- Financier John Pierpont Morgan
- The Allred family, including actor Corbin Allred and polygamist sect leaders and brothers Rulon C. Allred and Owen A. Allred
- Actresses Dina Merrill, Shirley Temple, Brooke Shields, Jordana Brewster, Sissy Spacek and Maggie Gyllenhaal
- Actors Clint Eastwood, Kevin Bacon and Jake Gyllenhaal
- Singers Nick Carter and Aaron Carter[*citation needed*]
- Serial killer Jeffrey Dahmer

Family tree

[edit]

hideFamily tree



See also

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- ***Christianity portal***
- Barnstable, Massachusetts
- Congregationalism
- Plymouth Colony
- Lowthorp for a discussion of the origins and spelling variations of the name Lo-/Lathrop.

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Notes

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1. ^ *"Loothrop, John (LTRP606J)". A Cambridge Alumni Database. University of Cambridge.*
2. ^ *McBeth, Leon (1987). The Baptist Heritage: Four Centuries of Baptist Witness. Broadman. pp. 42–43. ISBN 0-8054-6569-3.*
3. ^ A plaque in the Lothrop Hill Cemetery in Barnstable, Massachusetts, the town which John Lothropp settled and where he died, states he was incarcerated in Newgate Prison during the years 1632–1634. The National Archives at London which would hold the records for Newgate Prison indicate they have nothing earlier than 1770. The lack of documentation is attributable to the Great Fire of London (1666), the Gordon Riots (1780), and the fact that upon the abolition of the Star Chamber in 1641, the court proceedings of the reign of Charles I deteriorated and failed to survive. A report to the Lords in 1719 noted that those documents were "in a very great heap, undigested, and without any covering from dust or security from rats and mice. "As for records of the Clink, the National Archives indicates they would be held at the London Metropolitan Archives, but those records start from 1690. The National Archives states that records from these earlier times are also not complete due to the fact that they were not created or kept for research purposes, but for use by the government or law courts of the day.
4. ^ The State Papers in the new Record Office, Fetter Lane, London, preserved some of the Star Chamber records of John Lothropp's imprisoned days. The last record probably was the order of the court which opened the way for his escape to America. However, according to the National Archives, this office has not been in use since the 1860s and State Papers are now held at the National Archives.
5. ^ Jump up to:[a] [b] [c] *Great Migration 1634–1635, I-L*. (Online database. AmericanAncestors.org. New England Historic Genealogical Society, 2008.) Originally published as: *The Great Migration, Immigrants to New England, 1634–1635, Volume IV, I-L*, by Robert Charles Anderson. Boston: New England Historic Genealogical Society, 2005. John Lothrop pages 345–351
6. ^ Huntington, 1884 p27
7. ^ Jump up to:[a] [b] Otis, 1888 p198
8. ^ *KEITH W. PERKINS (21 March 2014). "Rev. John Lathrop". familysearch.org. Family Search. Retrieved 8 August 2017.*
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10. ^ *Hollick, Martin E. (2008). "Notable Kin: The New England Ancestry of Drew Gilpin Faust, Harvard's 28th President". NewEnglandAncestors.org. New England Historic Genealogical Society. Archived from the original on 28 December 2010. Retrieved 21 April 2010.*
11. ^ The Barbour Collection of Connecticut Town Vital Records: Stafford 1719–1850, Tolland 1715–1850

External links

[edit]

- Lothropp Foundation
- Barnstable county history page
- John Lothrop in Great Migration: Immigrants to New England, 1634–1635.
- Sturgis Library History
- History of the Jacob Lathrop Jessy Church
- Notable Descendants of Rev. John Lathrop/Lothropp, Founder of Barnstable, Massachusetts
- Immigrant Ancestor Rev. John Lathrop
- Lathrop Genealogy Lathrop history and resources for genealogical research.
- John Lothropp at Find a Grave

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Categories:

- 1584 births
- 1653 deaths
- Alumni of Queens' College, Cambridge
- People from the East Riding of Yorkshire
- American Congregationalist ministers
- 17th-century English Anglican priests
- English separatists
- 17th-century Congregationalist ministers
- Clergy from colonial Massachusetts
- People from Barnstable, Massachusetts
- American city founders
- Immigrants to Plymouth Colony
- Clergy from Yorkshire
- English emigrants to Massachusetts Bay Colony
- People from Eastwell, Kent
- This page was last edited on 11 March 2025, at 12:28 (UTC).

John Grey/Sarah Salmon Family

(compiled by Shon R. Edwards)

The John Grey & Sarah Salmon Family was the first family (and one of the last), I began researching at around 10 or 11 years of age, my first family. As I and my family began to work more and more on them, I decided to write a history on them. I worked on the family quite a bit until we did their work in the temple, specifically Provo Temple (Rock Canyon), 17 March 1989. I had never felt the Holy Spirit as strongly as working with this family on this night.

When mum and I went to England to gather more information on the family shortly after my mission, we first went to (Upper) Pertwood, Wiltshire. We were unable to find it on a modern map, only Lower Pertwood. In the FHC in Provo, I looked at a map from the 1800's, and sure enough I found the town. Every road on both maps appeared to be the same. The cowpaths were simply paved over.

Our reason for going to Pertwood was to see if there were any clues to whether John Grey's father was Thomas from Hill Deverill or Longbridge Deverill. There were some people then living in Pertwood Manor. Apparently many of the names of employees were written on the barn door. We looked at these and were expecting to find a name, place of birth, and date of birth of Thomas. We found nothing. They said that some others of the employees put their names in a similar way on a window, which they would not let us look at because the room was not clean. I have never found with 100% certainty which Thomas was the correct one.

Pertwood, where John Grey was from, was on the edge of Salisbury Plain, a large area full of moors, some grass, and a few other plants, but mostly barren. There was also a very few trees there. It was very beautiful. There was a small church there, about as big as a kitchen and living room, with a little cemetery outside. The next thing to do was to pay a visit to the Wiltshire Records Office (WRO) in Southern Wiltshire. The Church of Jesus

Christ of Latter-day Saints had pretty much indexed the Wiltshire Parish records, so there wasn't a lot more to do.

Sarah Salmon was from not too far away, in a small village called Corston in Somerset. John eventually moved there and found and married his wife, Sarah. Both John and Sarah were christened on Christmas Day of 1818. They were married on Christmas Day of 1840. One other record has them also being married in November of 1840, as well.

Before this, to begin with the work, I researched the family at home in Provo in the biggest Family History Center in the church. They were John Grey and Sarah Salmon. To begin with, dad and I worked only with microfiche, microfilm, and books (no such things as computers and computerized indexes. I was not sure how to look up the right area on the microfilm to find the Grey family, but the first thing on the film was Corston with the Grey family. Beginner's luck....

I began to record the information from the censuses over to the family group sheets by hand. The children were as follows: William Grey (21 November 1841), Alice Lucresia (16 September 1843), Mary Ann (12 October 1845), Elizabeth Selden "Eliza" (19 October 1847), Harriet (7 January 1850), Emily (24 October 1852), Lucy (1 January 1855), Albert Daniel (5 March 1847, died 2 November 1863 at age 6), and Harriet (4 January 1869), daughter of Harriet (1850), unwed mother. Tragically, both Harriet's died on 12 January 1869. They were all born in the nearby towns of Saltford, Corston, and Twerton, all villages in Eastern Somerset.

The three oldest children emigrated to New Zealand, William in 1858, Alice Lucretia in 1868, and Mary Ann in 1867, while the other children and parents remained in England.

William's life was tragic. He had one child, Alice Grey, born in 1863, and another unborn child, William Grey, who had not been born by the time his father, William, drowned in the Ruamāhanga River at only age 25. He apparently tried to cross the river and fell off his horse and was drowned,

while his horse went down the river and got out somewhere downstream. The two children, however had posterity.

Not much is known about Alice Lucretia, but Ian Clapham, a family member from New Zealand, found their family bible at a second-hand book store in Auckland.

Mary Ann is the ancestor our relatives descend from and had over 600 known descendants as of the mid-1990's, and over 1700 ancestors. They lived in the Wellington area.

I had a tough time finding Elizabeth Selden and Lucy. By accidentally doing wider searches than I wanted to, I found them. Elizabeth married Thomas Mapp and lived in Worcestershire. She had one daughter and six sons. The sons remained at home generally until 30 years old.

Emma was a nurse, as listed in the 1871 census. She was a Victorian Maid. Victorian Maids: The concept of household maids is fairly common nowadays. But due to modernization, this culture has become quite different than what it used to be back in the United Kingdom during the Victorian Era. Housemaids used to be allocated different jobs by the mistresses. Emma was basically "second in command" among the maids of the house. She died when she was 38 and apparently never married.

Lucy had a little bit more complicated of a life. In the 1871 census, she was shown as student. A few years later in 1876, she married Henry Gale Ollis. In the 1891 census, Lucy was shown as single. Her husband, Henry, was listed as living alone at home in an inn with his parents in Corston. Elizabeth Amy Maud Ollis and Florence Alice Ollis, both her children by Henry, had been living with grandma and grandpa Grey through the earlier censuses. By the time 1901came around, Lucy was listed as living single in Surrey, south of London.

I found her under a different name, as it was supposedly Ollis. She had apparently been telling everyone her maiden name was Ollis. She apparently married a man named Samuel Caesar. She had two more children and was

buried there. I almost gave up on that family, but saw that in her second marriage certificate, it listed her dad as John Ollis, platelayer. I had something tell me to double-check it. Since platelayer on a railroad was a fairly rare job, I looked more closely and found she had falsified the certificate.

Meanwhile, the daughters from the first marriage had confusing histories, too. Her daughter, Florence Alice Ollis, went on to be a maid in a home. I found in two different censuses Eugenia Ollis and Dorothy Gardner, the name of the family she was staying with.

When I later saw that these two girls in two different census were the same age, it occurred to me that they were the same person, with one out of wedlock and just using two names on two different censuses. Florence had become pregnant by the man of the house, Edwin Garland. His wife, Selina Staples, divorced him, and she married his brother Edward, with whom she also may have had children, whose lines toward the present I also followed, not to mention the 3 children Selina had also had with Edwin, so there were 3 lines to follow down.

One of these lines I was eventually able to follow back to July 1979, Sabrina Julie Bidgood, 4th cousin 1 time removed.

I have found as many people as possible on the way back and spent $4000.00 coming down towards the present.

One small side note about the family before I close. In 1989, I wrote the 1st Presidency to see to whom I should seal the little daughter Harriet, daughter of Harriet, who had both died the same day in 1869. About 5 or 6 years later, I received a reply at another address we lived. The letter said we should seal the child to her grandparents.

I had forgotten this little child for nearly 30 years. Then one day, on the way to see the cabin and the solar eclipse, we decided to stop at the Star Vallely, WY temple. The kids did baptisms in the basement, while Roya and I went up to do the sealing for this little girl. I almost gave up, because at that temple, they weren't supposed to supply me with clothes, and they only had

3. I said I would give up if I couldn't get the third one on ; I had no energy to keep trying. Finally the third one worked. The sealing session said we could interrupt their session and do one sealing during their session. As the ceremony began, I looked up and didn't see a single dry eye in the room, including us. The sealer tried three times to start the ceremony, but couldn't. Finally, on the fourth time, he was able.

It has been a very special experience to work on this particular family, and I wouldn't trade the experience for anything!