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D. Gene Pace

Introduction

In the twentieth century, The Church of Jesus Christ of Latter-day Saints relies heavily on two kinds of bishops—Presiding and ward—to help manage its temporal affairs. In the nineteenth century, traveling and regional bishops also played an important role in financial administration. These “other bishops” assume a prominent place in the economic structure of the Church between 1851 and 1888.

The Church administration in the nineteenth century needed to supervise the tithing on income and increase, as well as other religious donations of the membership. The common practice of donating “in kind” (such as pigs, eggs, or butter) rather than in cash compounded the difficulty of the task, since such tithing not only had to be accounted for but also fed or kept from spoiling. The Presiding Bishopric relied on a storehouse system and on traveling and regional bishops to assist them in caring for these resources.¹

As the chief administrator of voluntary donations, Presiding Bishop Edward Hunter used traveling agents from 1851 to 1888 in administering the temporal affairs of the Church. These agents included traveling bishops and regional presiding bishops between 1851 and 1877, and bishop's agents from 1877 to 1888.

Traveling Bishops, 1851–77

At the fall 1851 LDS general conference John Banks, Alfred Cordon, and Nathaniel Felt were approved and ordained as assistant presiding traveling bishops. They were sustained at each subsequent general conference until October 1853. In the April 1852 general conference five additional men were selected as assistant presiding traveling bishops: Seth Taft, David Pettigrew, Abraham Hoagland, David Fullmer and Daniel Spencer. How long the eight men served as traveling bishops remains unknown, except for Seth Taft, who was formally released at the 1858 general conference.²

The duties of the assistant presiding travelling bishops were an extension of the temporal duties assigned to the Presiding Bishopric. The traveling bishops were to settle accounts periodically with the various bishops and then report to the Presiding Bishop. They were to see that the local bishops were faithful in gathering and forwarding tithing to the General Tithing Office. They also taught the local bishops acceptable tithing methods—how to keep accurate records and how to fill out the required reports. Also, as implied by their title, the traveling bishops traveled.³ Nathaniel H. Felt, for instance, visited practically every Utah settlement in fulfilling his duties.⁴ A. Milton Musser, probably the Presiding Bishopric's most influential traveling agent or traveling bishop,⁵ wrote in 1868: "Since I commenced traveling I have seen to the tithing business and all of its ramifications. Some years I've visited all the largest settlements twice & many of them oftener."⁶

Bishop Musser was a traveling bishop from 1860 to 1876. As early as 1861 he set out to establish a uniform, simple method of book-keeping among the bishops. By 1868 he was satisfied that he had succeeded. Early in 1869, he mailed to President Brigham Young a detailed report of twenty settlements that he had evaluated in terms of the number of families, the poor, day schools, sabbath schools, sheep, cooperative stores, gristmills, sawmills, carding machines, machine shops, and Relief Societies.⁷ This account was only part of an even larger report which he later mailed to President Young. In 1875 Bishop Musser sent a letter to the First Presidency reflecting his eye for detail and also his desire to improve local resource management. Reporting on what he considered to be gross neglect by a certain local bishop, A. Milton Musser provided a summation of the bishop's negligence figure down to the last penny: "The aggregate losses of tithing produce" during the decade in which that man had been bishop, he complained, totaled \$12,804.91.⁸

In 1871 the First Presidency called Musser's brother-in-law, Elijah F. Sheets, as a traveling bishop. In their letter of appointment to Brother Sheets, Brigham Young and his counselors assigned him to assume general supervision of donations in Utah, Juab, Sanpete, and Millard counties, as well as in other areas which might be assigned to him later. The First Presidency instructed Bishop Sheets to see that the tithing was forwarded to the General Storehouse at Salt Lake City and authorized him to counsel and advise local members on temporal matters. In his brief autobiography, Elijah Sheets did not specify clearly if or when he was ever formally released as a traveling bishop, but his tenure must have ended by the 10 October 1880 conference, when Orson Pratt remarked that the Church at that time had no traveling bishops.⁹

Regional Presiding Bishops, 1851–77

During the Brigham Young administration a number of “presiding bishops” helped direct the temporal interests of the Church.¹⁰ Unlike Presiding Bishop Hunter, whose jurisdiction encompassed the entire Church, these presiding bishops possessed only regional authority. To distinguish them from the Presiding Bishops, the terms *regional presiding bishop* or *regional bishop* will be used.

At an 1852 “bishop’s meeting” held in Salt Lake City, the bishop of American Fork, Leonard E. Harrington, suggested the need for a regional bishop in his area when, after asking about storehouses and the disposition of tithing produce, he “wanted to Know if a Sectional organization Could not be entered into where a number of the neighboring Bishops Could not assemble and make reports to an individual that might be appointed to preside.”¹¹ In an 1865 letter to Brigham Young, Traveling Bishop Musser suggested stepping up the use of regional presiding bishop:

It has seemed to me that the interests of the Tithing office and the people would be promoted by making the following blendings and appointed presiding Bishops over them. It would certainly lessen the labor of the Genl. Tithing office & by having central places of deposit for tithing produce instead of so many small ones, the losses also would, I think, be materially abridged.

Bishop Musser then detailed the “blendings” he had in mind and recommended seven men for Brigham Young to consider as regional bishops.¹²

In his letter appointing Samuel F. Atwood as a regional bishop in Summit County, Brigham Young instructed him to oversee tithing collection, care for public property, counsel with the local bishops, “and generally to attend to, and transact business pertaining to the temporal interests of the Church” in the settlements under his charge.¹³

Use of regional bishops became widespread but not universal in the Mormon West. By July 1877 about three of every five Mormon settlements or wards came under supervision of a regional bishop. This does not include Salt Lake County wards (twelve percent of the total), which apparently required no regional bishop because of proximity to the Presiding Bishopric and the General Tithing Office.¹⁴

The era of the regional presiding bishops closed with an official pronouncement by the First Presidency in an 11 July 1877 circular:

In consequence of it having been thought more convenient in some of the Stakes for the tithing to be concentrated in one place, and for one bishop to receive reports from others and keep charge of the tithing, &c., the idea has grown up that such a bishop is a presiding bishop, and in many places he has been so regarded. This idea is an incorrect one. Brother Edward Hunter is the only one who acts as presiding bishop in the Church.¹⁵

Certainly members of the First Presidency were aware that the regional presiding bishops had not simply evolved independently in their area in response to a desire for more efficient tithing administration; Brigham Young himself had promoted the idea by calling men to serve as regional bishops. The First Presidency's later rejection of the idea of regional *presiding* bishops seems to have been a reaction to the exaggerated importance some Mormons had ascribed to their regional leaders. The 1877 circular, part of a general priesthood reorganization,¹⁶ limited the power of the regional bishops while clarifying and enhancing the authority of the Presiding Bishopric.

Bishop's Agents, 1877–88

In abolishing the presiding bishops, Brigham Young did not create an administrative void. Although he rescinded the idea of regional *presiding* bishops, he perpetuated the use of *regional* bishops. Only four days after the 11 July 1877 circular, George W. Bean was selected as a regional bishop of Sevier Stake. Bean's journal account of his call seems to link the emergence of the bishop's agent system to Brigham Young's 1877 reorganization movement. Bean's description also demonstrated some confusion over terminology.

In July, President Young and Counselors directed the more perfect organization of Sevier Stake, and many changes and additions were made in the governing Priesthood. Apostles Orson Hyde and Erastus Snow came and set everything in working order. . . . I was ordained and appointed Bishop Edward Hunter's financial agent for this Stake with instructions to see that all tithing matters such as grain, hay, and all kinds of produce shall be more properly cared for. I was set apart by Apostle Orson Hyde as a Stake Presiding Bishop, in this special calling.¹⁷

The imprecise use of titles also occurred in Beaver Stake where William Fotheringham was sustained at various conferences as "traveling Bishop and General Church Agent for Bishop Hunter," "traveling bishop," and "Traveling Bishop of Beaver Stake."¹⁸

In January 1878 the *Deseret Evening News* published the minutes of a "bishop's meeting" at which John Taylor explained a new system of bishop's agents. In a manner recalling Brigham Young's objection to the misuse of the term *presiding bishop*, president Taylor stated that the bishop's agents were not to preside over the other bishops in their stakes but were, as their title implied, agents of the Presiding Bishop, or Presiding Bishop's agents.¹⁹

The bishop's agent system provided the most extensive and uniform overseeing of regional tithing matters that the Church had ever enjoyed. Between 1877 and 1888 the Presiding Bishop depended on his agents to solve problems on a decentralized level, communicate necessary information,

provide accurate financial reports, care for tithing resources, and even act as loan officers and sales representatives.²⁰ For example, in Sevier County a problem arose which involved the financial interests of the Church as well as those of a man who had complaint, John R. Winder of the Presiding Bishopric wrote Bishop's Agent George W. Bean, asking him to find a solution to the problem, and another letter to the man involved notifying him that the whole matter had been placed in the hands of Agent Bean.²¹ In 1884 Bishops Leonard W. Hardy and Robert T. Burton of the presiding Bishopric asked Bishop's Agent George Osmond of Bear Lake Stake to help a new family of German immigrants with food and shelter when the family arrived in Paris, Idaho.²²

The Presiding Bishopric looked to the bishop's agents to help provide the effective communications needed to direct the Church's temporal affairs. Frequently the Presiding Bishopric sought information regarding the thing resources available in various regions. "How many car loads of well assorted potatoes do you think you will have in your stake?" was typical of the nature of the Presiding Bishopric's questions to their agents.²³

The bishop's agents were also a central part of the Presiding Bishopric's efforts to maintain accurate financial records. These agents imparted instructions to local bishops relative to tithing matters and book-keeping. The bishop's agents settled accounts with the ward bishops, a duty made more difficult by "in kind" donations and at times by the local bishops' inadequate record keeping and tithing management practices. The agents were also responsible to keep abreast of stake tithing matters and to report periodically to the Presiding Bishopric. But by 1882 many agents neither received nor disbursed tithing.²⁴

Regional tithing administration led the bishop's agents into other related areas of work. The Presiding Bishopric seemed especially willing to allow loans to the "worthy" poor. Consequently, in some cases the bishop's agents assumed the roles of loan officers or sales agents for the Presiding Bishopric. For example, in 1884 Bishops Hardy and Burton of the Presiding Bishopric²⁵ instructed Morgan Stake's agent, Charles Turner, to loan a man ten tons of tithing hay, take the man's "obligation" for the amount allotted, and then expect repayment the ensuing fall.

In Territorial Utah most Church members paid their tithing "in kind," and what cash they did donate was so badly needed to pay for consumer goods, immigrant transportation fares, and farm supplies that most monetary donations quickly left the Territory. The challenge of converting "in kind" items to cash became a major concern. In 1884 Presiding Bishop William B. Preston asked Bishop's Agent Francis Gunnell to forward to him samples of wheat from three different settlements so that the central office could present them to a prospective buyer.²⁶ A letter from the Presiding

Bishop to Agent George Osmond demonstrates the advantages of a centrally coordinated sales network: "You had better sell the Wool at home if possible. The Highest price here is 15 c. If you can get 14 c. or near that in Cash you had better sell, if not send it to this Office."²⁷

Between 1887 and 1889 stake tithing clerks replaced bishop's agents. This change was to prevent stake presidents from acting in a dual role as president and agent as well as to allow the Presiding Bishopric to interact with bishops and stake clerks directly. Capacity to do this had increased with railroad development. Bishop's agents were discontinued first in regions located sufficiently near railroad lines to allow the Presiding Bishopric to attend to stake business personally. On 24 December 1887, the bishop's agents in Cache, Box Elder, Weber, Morgan, Summit, Wasatch, Davis, Tooele, Utah, San Juan, and Salt Lake stakes were discontinued. On 1 March 1888, the Council of the Twelve chose to discontinue all bishop's agents.²⁸

Defining Priesthood Administrative Jurisdictions

The discontinuation of the bishop's agents spelled the end to an era in which centrally appointed bishops served as regional administrators for the Presiding Bishopric. By abolishing their regional agents and assuming more direct responsibility for ward and stake tithing matters, the Presiding Bishopric increased centralization. Yet simultaneously they promoted the decentralization of tithing administration by allowing regional church leaders to select their own "stake tithing clerks" to replace the centrally appointed agents.²⁹

The decision to abolish the bishop's agents may have been part of an ongoing redefinition of the relationship between the Melchizedek and Aaronic priesthoods within the Church. The administrative systems used by Church leaders between 1851 and 1888 were part of a larger administrative framework consisting of the all-encompassing Melchizedek Priesthood. Joseph Smith's statement that this priesthood was subdivided into two branches—the Melchizedek over the spiritual and the Aaronic over the temporal—influenced the nature of Church government in the Mormon West. During the presidency of Brigham Young, a division of priesthood duties occurred on the general, regional, and local levels. On the general level the President of the Church presided over the Melchizedek Priesthood, the Presiding Bishop over the Aaronic. On the regional level an Apostle or stake president served at times as the Melchizedek leader while a regional presiding bishop headed the Aaronic Priesthood. Even on the local level a president and bishop sometimes functioned side by side as Melchizedek and Aaronic leaders.³⁰

When John Taylor became President of the Church, Melchizedek and Aaronic priesthood leaders functioned jointly at only the general and

regional levels; the use of local presidents and bishops had been discontinued. During the Wilford Woodruff administration, the office of bishop's agent was abolished. Its replacement, the stake tithing clerk, was basically an agent of the stake president, not of the Presiding Bishop. The only Melchizedek-Aaronic relationship to survive the 1851–88 period was of the President of the Church and the Presiding Bishop. An administrative balance had been achieved by 1889. The President and the Presiding Bishop balanced each other at the general level, while the stake presidents and ward bishops balanced each other in the various regions. The stake Melchizedek Priesthood leaders—the stake presidents—emerged as the spiritual and temporal heads of their regions, while the local Aaronic Priesthood leaders—the bishops—exercised both spiritual and temporal leadership in their wards.³¹

Conclusion

Between 1851 and 1888 the Presiding Bishopric relied on traveling bishops, regional presiding bishops, and bishop's agents to help keep the storehouse system running smoothly, to assist ward bishops with financial matters, and in general to assist the Presiding Bishopric in directing the temporal affairs of the Church. The various agents of the Presiding Bishopric were ordained bishops because of their dealings in temporal matters, but unlike ward bishops, their jurisdiction extended beyond a single ward. Traveling bishops served during the 1850s, 1860s and 1870s. Regional presiding bishops functioned during those same decades and were replaced beginning in 1877 by bishop's agents. The traveling bishops, regional presiding bishops, and bishop's agents played leading roles in Church financial administration, and awareness of their existence and functions allows us to better understand how the Presiding Bishopric managed the temporal affairs of the Church during its first four decades in the West.

Traveling Bishops

Banks, John
Cordon, Alfred
Felt, Nathaniel H.
Fullmer, David
Hoagland, Abraham
Musser, A. Milton
Pettigrew, David
Sheets, Elijah F.
Spencer, Daniel
Taft, Seth

Regional Presiding Bishops

Name	County/Stake
Atwood, Samuel F.	Summit
Bigler, Jacob	Juab
Budge, William	Bear Lake
Callister, Thomas	Millard
Cluff, William W.	Morgan, Summit, Wasatch
Dame, William H.	Iron
Daniels, Daniel	Oneida
Evans, David	Utah
Farr, Lorin	Weber
Gardner, Robert	Washington
Grover, Joel	Juab
Harrington, Leonard E.	Utah
Hatch, Abram	Wasatch
Herrick, Lester J.	Weber
McArthur, Daniel D.	Washington
Maughan, Peter	Cache
Miller, William	Utah
Murdock, John R.	Beaver
Nichols, Alvin T.	Box Elder
Peterson, Charles S.	Morgan
Peterson, William B.	Cache
Rowberry, John	Tooele
Smith, Willard G.	Morgan
Smoot, Abraham O.	Utah
Tanner, Joseph S.	Utah
West, Chauncey W.	Weber

Bishop's Agents

Name	Stake
Arthur, Christopher J.	Parowan
Bailey, Langley A.	Juab
Bean, George W.	Sevier
Bleak, James G.	St. George
Budge, William	Bear Lake
Cluff, William W.	Summit
Crosby, Jesse W., Jr.	Panguitch
Dame, William H.	Parowan
Farnworth, George	Sanpete
Foreman, William	Wasatch

Fotheringham, William	Beaver
Gowans, Hugh S.	Tooele
Gunnell Francis	Cache
Hammond, F. A.	San Juan
Hendricks, William D.	Oneida
Hunter, Edward, Jr.	Tooele
John, David	Utah
Johnson, William D., Jr.	Chihuahua, Mexico
Jones, Thomas J.	Parowan
Kimball, Abraham A.	Millard
Larsen, Christian G.	Emery
Lyman, Platte D.	San Juan
Martineau, James H.	St. Joseph
Martineau, Lyman R.	Cache
Nichols, Alvin	Box Elder
Nuttall, L. John	Kanab
Osmond, George	Bear Lake
Parker, Wyman D.	Morgan
Paxman, William	Juab
Paxman, William	Utah
Preston, William B.	Cache
Pugmire, Jonathan	Bear Lake
Ricks, Thomas E., Jr.	Bannock
Smith, Alma L.	Summit
Smith, Jesse N.	Eastern Arizona
Smith, Jesse N.	Snowflake
Smith, Silas Sanford	San Luis
Snow, Frank R.	St. George
Stayner, Arthur	Davis
Stewart, D. M.	Weber
Taylor, Richard J.	Weber
Teasdale, George	Juab
Turner, Charles	Morgan
Udall, David K.	St. Johns
Woolley, Edwin D., Jr.	Kanab

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1. The Mormons often called such a tithing house the "bishop's storehouse," since those holding the ecclesiastical office of bishop generally supervised the storehouse on the local, regional, and central levels. In "The Mormon Tithing House: A Frontier

Business Institution,” *Business History Review* 28 (March 1954): 24–25, Leonard Arrington describes the network of bishop’s storehouses functioning under the direction of a bishop or presiding elder at the local level, a stake president or a regional presiding bishop at the regional level; and the Presiding Bishop of the Church at the central General Tithing Office in Salt Lake City. Arrington’s designation of the three levels of tithing administration serves as a good general guideline for looking at financial administration on the Mormon frontier.

For an expanded treatment of the major topics of the present article, see D. Gene Pace, “The LDS Presiding Bishopric, 1851–1888: An Administrative Study” (M.A. thesis, Brigham Young University, 1978.)

2. Journal History, 6 October 1851, p. 1; 7 April 1852, p. 1; 7 April 1853, p. 1; 11 April 1852; and *Deseret Weekly News*, 15 October 1853. Seth Taft’s release date was taken from William G. Hartley, “Edward Hunter as Presiding Bishop,” Task Paper, Joseph Fielding Smith Institute for Church History, Brigham Young University. A list of traveling bishops who served in nineteenth-century Utah is provided on page 193 at the end of this article.

3. Journal History, 22 September 1851, p. 6.

4. Andrew Jenson, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City: Andrew Jenson History Co., 1901–36; reprint ed., Salt Lake City: Western Epics, 1971) 2:382.

5. Documentation showing A. Milton Musser’s official title was traveling agent for the General Tithing Office is found in his letter of appointment, Brigham Young to A. Milton Musser, 14 November 1860; Brigham Young to Bishop Hunter, his counselors and the bishops throughout the territory, 13 November 1860; and Brigham Young’s Office Journal, 1858–63, 14 November 1860—all in the Brigham Young Papers, Library-Archives, Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (hereafter cited as Church Archives). The interchangeability of the terms *traveling bishop* and *traveling agent* is also suggested in a description of Elijah F. Sheets found in his obituary: “He was also for many years one of the traveling Bishops, or agents of the Presiding Bishop” (Journal History, 4 July 1904). Primary evidence that A. Milton Musser was a traveling bishop is found in the George Barber Journal, Joel E. Ricks Collection, Church Archives, typescript, March 1863, 28 June 1863; and Robert Glass Cleland and Juanita Brooks, eds., *A Mormon Chronicle: The Diaries of John D. Lee, 1848–1876* (San Marino, Calif.: Huntington Library, 1955), 2:135, 210. George Barber and John D. Lee refer to A. Milton Musser as a bishop, which seems to imply traveling bishop, since A. Milton Musser is not known to have been a ward bishop. For secondary evidence that he was a traveling bishop, see Orson F. Whitney, *History of Utah* (Salt Lake City: George Q. Cannon and Sons Co., 1892–1904), 4:275; Jenson, *LDS Biographical Encyclopedia*, 1:382; and *Deseret Evening News*, 25 September 1909, p. 5. Orson F. Whitney and Andrew Jenson give Musser’s tenure as 1858–76. A. Milton Musser apparently prepared a manuscript in which he classified himself as a traveling bishop (see the biographical sketch based on that manuscript in Amos Milton Musser Family Collection, Church Archives, box 1, folder 13). A. Milton Musser was personally acquainted with both Orson F. Whitney and Andrew Jenson and certainly must have been aware of their published statements that he was a traveling bishop. Orson F. Whitney signed an 8 February 1877 letter to A. Milton Musser “Your affectionate bro in the Gospel and sincere friend” (Amos Milton Musser Family Collection, box 1, folder 6). On 6 April 1902 Bishop Musser was sustained as a assistant Church historian with Orson F. Whitney, Andrew Jenson, and Brigham H. Roberts (Andrew Jenson, *Autobiography of Andrew Jenson, Assistant Historian of The*

Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Press, 1938), pp. 405–6. Finally, a copy of volume one of Jenson's *LDS Biographical Encyclopedia*, which contains the biographical sketch mentioned previously, bore the stamp on one of its early pages, "A. MILTON MUSSER, SALT LAKE CITY." No corrections were penciled in. (Located on reference shelves, Special Collections Room, Harold B. Lee Library, Brigham Young University.) For information concerning Musser's activities as traveling bishop or agent, see Dale Beecher, "The Office of Bishop: Its Development through History," Task Paper, Historical Department of the Church, Church Archives, p. 31: A. Milton Musser to Brigham Young, 17 December 1868, 1 February 1869; and A. Milton Musser to Brigham Young, George A. Smith, and Daniel H. Wells, 21 April 1875, Brigham Young Papers.

6. A. Milton Musser to Brigham Young, 17 December 1868.

7. A. Milton Musser to Brigham Young, 1 February 1869.

8. A. Milton Musser to Brigham Young, George A. Smith, and Daniel H. Wells, 21 April 1875.

9. Brigham Young, George A. Smith, and Daniel H. Wells to Elijah F. Sheets, 28 April 1871, Brigham Young Papers; Elijah F. Sheets Journal, Elijah F. Sheets Collection, Church Archives; Orson Pratt in *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1854–1886; reprint, Salt Lake City, 1966), 22:34–35.

10. See list of regional presiding bishops on page 194. The list was compiled from various sources encountered during research. See also bibliography in Pace, "LDS Presiding Bishopric," pp. 173–79. The names of the final regional presiding bishops appeared in *Deseret Evening News*, 3 July 1977, p. 4.

11. Bishop's Meetings with Presiding Bishopric, 1851–84, Church Archives, 25 February 1852. These meetings generally were held every two weeks from 1851 to 1884.

12. Musser's recommendations are found in A. Milton Musser to Brigham Young, 2 October 1865, Brigham Young Papers.

13. Brigham Young to Samuel F. Atwood, cited in Beecher, "The Office of Bishop," pp. 29–30.

14. The percentage of settlements under the direction of regional bishops was derived from the list of settlements headed by a local bishop or presiding elder (*Deseret Evening News*, 3 July 1877, p. 3).

15. A copy of the entire 11 July 1877 circular of the First Presidency can be found in James Ratcliffe Clark, ed., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Bookcraft, 1965), 2:287.

16. For a thorough account of the 1877 reorganization effort, see William G. Harley, "The Priesthood Reorganization of 1877: Brigham Young's Last Achievement," *Brigham Young University Studies* 20 (Fall 1979): 3–36.

17. Flora Diana Bean Horne, comp., *Autobiography of George Washington Bean, a Utah Pioneer of 1847, and His Family Records* (Salt Lake City: Utah Printing Co., [1945]).

18. Examples of the varying titles give William Fotheringham appear in Beaver Stake Historical Record, Book B, 1877–95, 3 March 1878, 3 June 1878, and 30 December 1882.

19. John Taylor's remarks were published in *Deseret Evening News*, 28 January 1878, p. 3. The original minutes are found in Bishop's Meetings with Presiding Bishopric, 24 January 1878.

20. A comparison of the 3 July 1877 list of regional bishops with the 17 May 1884 list of bishop's agents demonstrates the superior geographical coverage provided by the

latter. See *Deseret Evening News*, 3 July 1877, p. 4, and 17 May 1884, p. 4. The list of bishop's agents appearing on p. 195 at the end of this article, like the list of regional presiding bishops, came from a number of sources. For more detailed information regarding sources consulted, see the bibliography in Pace, "LDS Presiding Bishopric," pp. 173–79.

21. For the Presiding Bishopric correspondence with their agents, see John R. Winder to Geo. W. Bean, Esq., 9 June 1888, Presiding Bishopric Letterbooks, Church Archives.

22. Leonard W. Hardy and Robert T. Burton to George Osmond, 21 March 1884, Presiding Bishopric Letterbooks.

23. Edward Hunter to William Paxman, 17 March 1882, Presiding Bishopric Letterbooks (underscoring in original).

24. Joseph Fish Journals, 15 December 1882, Church Archives, typescript; Edward Hunter to William H. Dame, 15 March 1882, Presiding Bishopric Letterbooks.

25. Leonard W. Hardy and Robert T. Burton to Charles Turner, 9 February 1884, Presiding Bishopric Letterbooks; William B. Preston (per Leonard W. Hardy) to Charles Turner, 15 April 1884; Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Cambridge: Harvard University Press, 1958), p. 139.

26. Wm. B. Preston to Francis Gunnell, 20 June 1884, Presiding Bishopric Letterbooks.

27. Wm. B. Preston to George Osmond, 15 July 1884, Presiding Bishopric Letterbooks.

28. Wm. B. Preston, R. T. Burton, and John D. Winder to George C. Parkinson, 14 July 1888; W. B. Preston and John R. Winder to R. J. Taylor, 24 December 1887—all in the Presiding Bishopric Letterbooks. Other letters of the same date to bishop's agents are conveniently grouped together in the Presiding Bishopric Letterbooks. The agents in Salt Lake and Davis stakes were not actually discontinued earlier because of nearness to Salt Lake City. (John Taylor to John Q. Cannon, 12 February 1886, John Taylor Letterbooks, Church Archives; W. B. Preston and John R. Winder to George Farnsworth, 2 October 1888, Presiding Bishopric Letterbooks.)

29. W. B. Preston, R. T. Burton, and John D. Winder to Bishops of the Several Wards in the Utah Stakes of Zion, 6 January 1888, Presiding Bishopric Letterbooks.

30. Joseph Smith, Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed. rev. (Salt Lake City: Deseret Book Co., 1964), 4:207; Doctrine and Covenants 107:1, 8–9, 13–15, 65. For a discussion of bishops and presidents serving simultaneously, see Beecher, "The Office of Bishop," pp. 32–34.

31. The time period in which bishops and presidents functioned simultaneously needs further documentation. By the time of Brigham Young's 1877 reorganization movement, wards were being established consistently with bishops as the sole ward leader.