

**The Best  
of the  
St. Louis Luminary**

## **Documents in Latter-day Saint History**

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Brigham Young University

Provo, Utah

# **The Best of the St. Louis Luminary**

Edited by  
Susan Easton Black

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*The Best of the Frontier Guardian*

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## Contents

<b><i>St. Louis Luminary: The Latter-day Saint Experience at the Mississippi River, 1854–1855</i></b>	<i>Susan Easton Black</i>	1
<b>Chapter 1</b>	General Epistle of the First Presidency of The Church of Jesus Christ of Latter-day Saints	31
<b>Chapter 2</b>	Counsel from Brigham Young and the First Presidency	42
<b>Chapter 3</b>	Minutes of Church Conferences Held at St. Louis, Missouri (November 4, 1854–October 6–8, 1855)	53
<b>Chapter 4</b>	Counsel from the Leadership of the St. Louis Stake	70
<b>Chapter 5</b>	Defense of Plural Marriage	83
<b>Chapter 6</b>	Prospect of a Mormon War	105
<b>Chapter 7</b>	Poetry	113
<b>Chapter 8</b>	Letters from the Mission Field	125
<b>Chapter 9</b>	Westward-Bound Emigrants	153
<b>Chapter 10</b>	Marriages	175
<b>Chapter 11</b>	Deaths	178
<b>Chapter 12</b>	Words of Wisdom	183
<b>Chapter 13</b>	Humor	185



*Steel engraving by Frederick Piercy of the Mississippi River looking toward St. Louis, 1853. Courtesy Church History Library.*

## ***St. Louis Luminary:* The Latter-day Saint Experience at the Mississippi River, 1854–1855**

*Susan Easton Black*

The *St. Louis Luminary* is a key to understanding the Latter-day Saint experience at the Mississippi River from 1854 to 1855. Although it was only one volume, the newspaper contained fifty-two issues, each spanning four pages in length with each page divided into five columns. This translates into approximately twenty-six hundred single-spaced pages on 8 ½ x 11" paper. From the first issue on Wednesday, November 22, 1854, to the last issue on Saturday, December 15, 1855, its masthead proclaimed the paper was a light shining in "darkness and the darkness comprehendeth it not," a reference to the gospel being published in the *Luminary* in the gentile city of St. Louis. *The Best of the St. Louis Luminary* and the accompanying searchable DVD-ROM of all fifty-two issues helps to unlock the Latter-day Saint experience in the city.

Because of the years in which this newspaper was printed, it played a significant role in the national discussion of polygamy, which had not been publicly announced until 1852.<sup>1</sup> The paper printed an unrelenting defense of polygamy against a backdrop of exaggerated reports and sensuous claims that stemmed from the halls of Congress and from eastern newspapers. Editor Erastus Snow did not hesitate to confront politician, newspaper columnist, or even the president of the United States on the issue. After touching on

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1. See Daniel Bachman and Ronald K. Esplin, "Plural Marriage," in *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow, 4 vols. (New York: Macmillan, 1992), 3:1091–95.

Latter-day Saint newspaper history and briefly examining Erastus Snow's role as editor, this introduction will analyze the content of the *Luminary*, examining the important role it played in the national press with its articles on plural marriage and the quest for Utah statehood and then giving readers an overview of other topics that frequently appeared in the newspaper's columns.

## Brief Review of LDS Newspapers

The *St. Louis Luminary* took its lead from earlier Mormon newspapers. The first such paper was *The Evening and the Morning Star*, edited by William W. Phelps and published in Independence, Missouri. Religious doctrine, history, hymns, instruction, revelation, and missionary letters printed in the paper helped to keep the Saints informed. From June 1832 until July 1833, this eight-page, double-columned paper was applauded by Latter-day Saint readership as informative and inspiring. However, a mob soon destroyed the press. In some respects, however, the paper survived the attack. In distant Kirtland, Ohio, under the able editorship of Oliver Cowdery, issues of the *Star* were reprinted in 1833. Cowdery reprinted previous issues, believing they had not had a wide circulation among the eastern Saints. He also ended up adding ten issues of his own to this Ohio edition. Differences between the final issues and the preceding ones were the inclusion of a commentary describing the problems faced by the Saints in Missouri, a new sixteen-page format, and fewer grammatical errors.<sup>2</sup>

In 1834 the *Star* was succeeded by the *Latter Day Saints' Messenger and Advocate*, a paper whose very name suggested its purpose—a messenger of the restored gospel and an advocate of true principles. Under Cowdery's leadership, the first issues of the *Messenger and Advocate* were printed from October 1834 to May 1835. Cowdery was replaced by John Whitmer and Warren Cowdery, then in February and March 1837 by Joseph Smith and Sidney Rigdon. Although the paper had multiple editors, neither its purpose nor its tenor changed. In a sixteen-page, double-column format, the paper contained selected doctrinal addresses, letters from traveling missionaries, inspirational poetry, hymns, minutes of Church conferences, and local events, such as marriages and deaths. A new element that did not mirror old issues of the *Star* was the inclusion of an annual index printed in the last issue of each volume.<sup>3</sup>

In late 1837, nearly four months after the final issue of the *Messenger and Advocate*, another Mormon newspaper came into existence. The *Elders' Journal of the Church of Latter Day Saints*, with Joseph Smith as editor and Thomas B. Marsh as publisher, began publication in Kirtland. Although the concept of an elders'

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2. See Ronald D. Dennis, "The Evening and the Morning Star," in Ludlow, *Encyclopedia of Mormonism*, 2:477.

3. See J. Leroy Caldwell, "Messenger and Advocate," in Ludlow, *Encyclopedia of Mormonism*, 2:892.



journal had merit—to keep traveling elders informed of Church affairs—after printing two issues (October and November 1837), the run of this paper in Kirtland stopped. Its small run in Kirtland was repeated in Far West, Missouri, where two additional issues were printed before the paper again ceased publication.<sup>4</sup>

In many respects, the next paper, the *Times and Seasons*, was much more successful than other Church periodicals. Its print run of 135 issues symbolized that success. Similar to its predecessors, the sixteen-page, double-column paper contained Church doctrine, history, local events, missionary letters, minutes of meetings, as well as general contemporary news. The paper was printed monthly in Nauvoo between November 1839 and October 1840. After that it became a biweekly publication, appearing on the first and fifteenth of each month through February 15, 1846. The first editors were Don Carlos Smith and Ebenezer Robinson. In 1842, Joseph Smith became the next editor. Under his editorship, documents such as the translation and facsimiles of the Book of Abraham and the Wentworth Letter were published. Between late 1842 and May 1844 John Taylor and Wilford Woodruff co-edited the paper. Then from June 1844 until mid-February 1846 Taylor worked as the sole editor.<sup>5</sup>

The *Latter-day Saints' Millennial Star* was the fifth newspaper to be recognized as an official organ of the Church. The *Star* began in England in 1840 with Parley P. Pratt as editor and continued publication until 1970. Pratt unabashedly announced that the purpose of the *Star* was to proclaim the restoration of the gospel of Jesus Christ and to gather into one fold his sheep:

The long night of darkness is now far spent. . . . It has pleased the Almighty to send forth an Holy Angel, to restore the fulness of the gospel with all its attendant blessings, to bring together his wandering sheep into one fold, to restore to them “the faith which was once delivered to the saints,” . . . [and] to prepare all who will hearken for the Second Advent of Messiah, which is now near at hand.<sup>6</sup>

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4. See Kirtland Elders' Quorum Record, 1826–1844, December 6, 1837, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

5. See Reed C. Durham Jr., “Times and Seasons,” in Ludlow, *Encyclopedia of Mormonism*, 4:1479–80; Robert T. Bray, “Times and Seasons”: An Archaeological Perspective on Early Latter Day Saints Printing,” *Historical Archaeology* 13 (1979): 53–119; Parry D. Sorensen, “Nauvoo Times and Seasons,” *Journal of the Illinois State Historical Society* 55 (1962): 117–35. The *Nauvoo (IL) Times and Seasons* should not be confused with the *Nauvoo (IL) Neighbor*, a weekly newspaper published from May 3, 1843, to October 29, 1845, and edited by John Taylor. This paper was not an official Church publication but rather was a replacement for the *Nauvoo (IL) Wasb*, which had begun in April 1842. The *Neighbor* was not altogether without Latter-day Saint news, however. Taylor printed articles about conflicts between the Saints and what he perceived as their enemies at all levels of society. See Darwin L. Hayes, “Nauvoo Neighbor,” in Ludlow, *Encyclopedia of Mormonism*, 3:999.

6. “Prospectus,” *Millennial Star* 1 (May 1840): 1.



Orson Hyde. Hyde was the editor of a periodical similar to the Luminary titled the *Frontier Guardian*, a Latter-day Saint newspaper published in Kanesville, Iowa, from 1849 to 1851. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.

To accomplish this far-reaching purpose, Pratt and his many subsequent editors printed doctrinal addresses of Church leaders and excerpts of the history of the Church. The inclusion of conference minutes and upcoming conferences, revelations and doctrine, missionary letters, local news, and poems mirrored the content of other Church periodicals.<sup>7</sup> The dramatic difference with the *Star* was the inclusion of emigration statistics, news of the Perpetual Emigrating Fund, ship departures, and so forth.<sup>8</sup>

The *Frontier Guardian*, with Orson Hyde as editor, was published in Kanesville, Iowa, from 1849 to 1851. It contained eighty-three issues. Each issue had four pages of lengthy newsprint divided into six columns. Epistles from the First Presidency of the Church to Orson Hyde and the scattered Saints

in Pottawattamie County, Iowa, appeared in the *Guardian*<sup>9</sup> as did letters from traveling missionaries, doctrinal treatises, and local news.

The *Deseret News*, first published in June 1850, was the next official organ of the Church. Although it was the best source for understanding the Mormon experience in the Salt Lake Valley, to Elder Erastus Snow the newspaper had limitations. He said, “Its circulation in the States is of course limited, and seldom is any of its matter re-published in the newspapers of the day without receiving comment and color from their editors.” Snow believed that more than one Latter-day Saint newspaper was needed to “unfold the true principles believed in and practised by the Saints” and that clippings from additional papers would be reprinted in major papers.<sup>10</sup> Snow was among the first to applaud the plan to print *The Mormon* in New York City, the *Luminary* in St. Louis, and the *Journal* in Cincinnati.<sup>11</sup>

7. See Stanley A. Peterson, “Millennial Star,” in Ludlow, *Encyclopedia of Mormonism*, 2:906; James P. Hill, “Story of the Star,” *Millennial Star* 130 (December 1970): 10–13.

8. See Hill, “Story of the Star,” 10–13.

9. See Susan Easton Black, *The Best of the Frontier Guardian* (Provo, Utah: BYU Studies; Salt Lake City: University of Utah Press, 2009).

10. “Movements of the Church,” *St. Louis Luminary*, March 3, 1855, p. 4, col. 2.

11. L. O. Littlefield, “From Council Bluffs,” *St. Louis Luminary*, December 2, 1854, p. 2, col. 4. Littlefield’s letter alluded to the possibility of Orson Spencer printing a

## St. Louis: A Gathering Place for the Saints

By 1854 thousands of Mormons had heeded President Brigham Young's advice to come to Zion. Pushed westward by "black clouds of war" that had "burst with fearful violence over the Old World" and promises of greener pastures in Zion, great numbers of Mormon emigrants boarded ships in Liverpool and sailed to the United States, landing in New Orleans.<sup>12</sup> From there they traveled up the Mississippi River to St. Louis, a trailhead of the West. Once in St. Louis, some emigrants lacked funds to continue their journey toward Zion. These paused to earn needed funds for their anticipated westward trek; others simply remained in the city and did not travel further. Many looked to Young for counsel on a temporary gathering place but found precious little until he made the decision to open "gathering places in the States."<sup>13</sup>

It was announced at the April 8, 1854, general conference "that St. Louis was to be organized into a Stake of Zion." Erastus Snow reported that upon hearing this "some smiled and some laughed outright, and some as guileless as Phillip, said, can any good come out of Saint Louis?"<sup>14</sup> Many



*Brigham Young As president of the Church, Brigham Young announced in April 1854 that St. Louis, Missouri, was to become a gathering place for Saints who were preparing to make the trek west. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

paper in Cincinnati, though this never came to fruition. Snow wrote that Spencer did send him "several new subscribers for the Luminary." See "Interesting from the Elders," *St. Louis Luminary*, June 30, 1855, p. 2, col. 3.

12. For more information on emigration, see *Deseret News 1997–98 Church Almanac* (Salt Lake City: Deseret News, 1996), 161; Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830–1900* (Salt Lake City: University of Utah Press, 1993), esp. chaps. 4–5.

13. "Movements of the Church," *St. Louis Luminary*, March 3, 1855, p. 4, cols. 2–3.

14. "St. Louis under a New Regime," *St. Louis Luminary*, August 18, 1855, p. 2, col. 2; and Brigham Young, Heber C. Kimball, and J. M. Grant, "To All to Whom this Letter Shall Come," *St. Louis Luminary*, December 23, 1854, p. 2, col. 1. For more information on the Church in St. Louis, see Fred E. Woods and Thomas L. Farmer, *When the Saints Came Marching In: A History of the Latter-day Saints in St. Louis* (Orem, Utah: Millennial Press, 2009); Stanley B. Kimball, "The Saints and St. Louis, 1831–1857: An Oasis of Tolerance and Security," *BYU Studies* 13, no. 4 (1973): 489–519. See also St. Louis Records, 1852–56, Church History Library.

Latter-day Saints at the time believed St. Louis to be “a sink-hole of corruption and iniquity.”<sup>15</sup> They saw troubles ahead for Latter-day Saints who remained in that city. In contrast, Church leaders saw great value in St. Louis as a gathering place for the Saints. After appointing John Taylor to New York City and Orson Spencer to Cincinnati, the First Presidency appointed Erastus Snow to St. Louis to “receive and take care of all Saints who shall arrive under his Presidency; counseling them as to their locations and pursuits as he shall be led by the Holy Ghost, and take the oversight and superintend the further gathering of all such as are able, and who may be deemed worthy to swell the numbers in Deseret.” Snow was given authority “to receive donations and collect tithing for and on behalf of said church, and he is hereby appointed agent for said church, to make such a disposition of said funds, and to transact all such business as may be required of him.”<sup>16</sup>

At the time of Snow’s appointment, neither he nor President Young realized the multitude of foreign-born Latter-day Saints working in the greater St. Louis area, let alone those members who had gathered to the city from nearly every state in the Union. Nevertheless, Young urged Snow to accept the assignment. He did so without deliberation and in October 1854 arrived in St. Louis with a letter of introduction from the First Presidency:

Know that the bearer, Erastus Snow, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, is in full faith and fellowship with the same, and has, by the authorities of said church and the vote of the General Conference, assembled in this city on the 8<sup>th</sup> day of April, A. D. 1854, been duly appointed a mission to St. Louis, in the State of Missouri, to take the Presidency of the Church in that city, and establish it as a gathering place for the Saints.<sup>17</sup>

Snow found St. Louis to be a haven, a respite for Latter-day Saints. He wrote,

St. Louis is a fine, large, and flourishing city, and has furnished employment to many hundreds and thousands of our brethren, who have here in a short time made a good outfit for the gathering places of the Saints. This city has been an asylum for our people from fifteen to twenty years. There are few public buildings of any consideration in this city that our brethren have not taken an active and prominent part in erecting and ornamenting. There are few factories, foundries, or mercantile establishments, but they

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15. “The City of St. Louis,” *St. Louis Luminary*, February 3, 1855, p. 2, col. 1.

16. Brigham Young, Heber C. Kimball, and J. M. Grant, “To All to Whom this Letter Shall Come,” *St. Louis Luminary*, December 23, 1854, p. 2, col. 1.

17. Young, Kimball, and Grant, “To All to Whom this Letter Shall Come,” p. 2, col. 1.

have taken, or are taking an active part in establishing or sustaining, either as employers, as artisans, or as customers. . . . There is probably no city in the world where the Latter-day Saints are more respected, and where they may sooner obtain an outfit for Utah than in this city.<sup>18</sup>

Snow acknowledged that “St. Louis [was] in many respects a desirable place of residence” for Mormons who ultimately wished to gather in the Rocky Mountains.<sup>19</sup>

## Brief Biographical Sketch of Erastus Snow

Snow was remarkably suited to the task of leading the Saints in St. Louis.<sup>20</sup> In summer 1832, thirteen-year-old Snow listened as missionaries Orson Pratt and Lyman Johnson preached about the restored gospel in St. Johnsbury, Vermont. He accepted their teachings and was baptized.<sup>21</sup> By age sixteen, Snow was a missionary. “Many were convinced of the truth of the Gospel, and acknowledged the simplicity of their Sectarian customs and the incorrectness of their traditions,” he recalled of his first preaching efforts.<sup>22</sup>

Snow and his earliest converts gathered to Kirtland, Ohio, to be with the main body of Saints. He was too much of a missionary, however, to stay long in the agrarian community. “I left Kirtland on foot and alone, with a small hand valise containing a few Church works and a pair of socks, with 5 cents in my pocket, being all my worldly wealth,” he wrote.<sup>23</sup> He viewed such journeys as urgent, for “hireling Priests had been circulating false reports to blind the minds of the people and stir them up to anger against the truth.”<sup>24</sup> While on a preaching journey in the east, Snow discovered the power of his pen in defending the gospel of Jesus Christ. When a Methodist preacher attacked Mormonism in a “scribbling pamphlet,” Snow countered by writing a pamphlet of his own, setting forth the truths of Mormonism. The pamphlet was followed

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18. “The City of St. Louis,” *St. Louis Luminary*, February 3, 1855, p. 2, col. 1.

19. “The City of St. Louis,” p. 2, col. 2.

20. For a biographical sketch of Erastus Snow, see Andrew Karl Larson, *Erastus Snow: The Life of a Missionary and Pioneer for the Early Mormon Church* (Salt Lake City: University of Utah Press, 1971); Joseph William Olsen, *Biography of Erastus Snow* (Provo, Utah: Brigham Young University, 1935).

21. See Erastus Snow, *Autobiography* (1818–75), dictated to his son Franklin R. Snow in 1875, 1, typescript, Church History Library.

22. Erastus Snow, *Journals*, 7 vols, MS 1329, “Erastus Snows Sketch Book No. 1st” (Autobiographical sketch and journal, 1818 to December 1837), 1:2–3, Church History Library.

23. Snow, *Autobiography*, 6–7.

24. “Erastus Snows Sketch Book No. 1st,” 1:10.



*Erastus Snow. A member of the Quorum of the Twelve Apostles, Snow was called to preside over Church members in St. Louis in 1854. As part of his duties there, he edited and published the St. Louis Luminary. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

by a series of articles on Mormonism printed in the *Salem Observer*, the *Advertiser*, and the *Argus*.<sup>25</sup>

After the Saints had left Nauvoo and were in Iowa, Snow was invited to join the vanguard company of pioneers on their trek to the Rockies. He and Orson Pratt, the man who had introduced him to the gospel fifteen years earlier, were the first Latter-day Saints to enter the Salt Lake Valley. Recalling that momentous event, Snow said, "We involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our Destination, and the Broad Bosom of the Salt Lake Spreading itself before Us."<sup>26</sup> Snow remained only a short time in the valley before joining Brigham Young on his journey back to Kanesville, Iowa. There, at a conference Snow described as "one of the best Conferences ever held in the Church," he was called to receive money and clothing in the east

"to enable the Council and Camp of the Saints to prosecute their journey to the Great Basin."<sup>27</sup> In fulfilling that assignment, Snow journeyed to St. Louis, unaware of the pivotal role that community would later play in his life. In that city he found nearly a thousand Mormons, several of whom donated funds and clothing for those gathered on the banks of the Missouri River.<sup>28</sup>

Following that missionary journey, on February 12, 1849, Snow was called to serve in the Quorum of the Twelve Apostles. Among members of that governing body, he was known as an advocate of the Perpetual Emigrating Fund,

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25. See "E. Snow's Reply to the Self-styled Philanthropist of Chester County [Philadelphia, 1840]"; Erastus Snow and B. Winchester, "An Address to the Citizens of Salem and Vicinity," *Salem Observer Press*, 1841; "E. Snow's Journal continued from last Page of Book 2d Diary, 22 June 1841 to about February 1847," 3:8, Church History Library.

26. "Journal of E. Snow From the 6th April 1847 to Dec. 27th '47," 4:41. In 1875, Erastus Snow told his son Franklin R. Snow, "We simultaneously swung our hats and shouted 'Hosannah,' for the spirit witnessed that here the Saints should find rest." Snow, *Autobiography*, 25.

27. "Journal of E. Snow From the 6th April 1847 to Dec. 27th '47," 4:58.

28. Snow, *Autobiography*, 11.



a fund organized to help poor Saints reach Zion. Snow collected money for the fund until October 1849 when he was called to preside over the Scandinavian Mission.<sup>29</sup> Of that mission, Snow wrote, “The care and burden of this mission & everything connected with it, is like a thousand tons weight pressing upon me from every side continually, and nothing but the continual power and inspiration of the Holy Ghost can steer this ship.”<sup>30</sup> When asked if he had received the gift of tongues on that mission, he replied, “Yes, when it pleased the Lord to give it to me; and when it did not, I remained silent.”<sup>31</sup> Yet the Lord’s work in Scandinavia rolled forward due to native missionaries and the printing of a number of Church pamphlets, a hymnal, and a Book of Mormon translated into Danish—the first time it was printed in a foreign language. In addition, in October 1851 the newspaper *Skandinaviens Stejerne* (Scandinavian Star) was launched. With these publications in place, Snow penned, “I now feel that ‘the shell is broken’ in old Scandinavia, and the work of the Lord will advance.”<sup>32</sup>

Returning to the states, he was asked in October 1852 to found the Deseret Iron Company in Cedar City, more than two hundred fifty miles south of Salt Lake City. Against heavy odds and much discouragement, Snow organized an iron foundry in southern Utah.<sup>33</sup> But soon his leadership was needed more in St. Louis, so in April 1854 he was called to preside over the Church in the “western states,” or what we now call the Midwest. In that capacity, he was to direct European migration from St. Louis to the Salt Lake Valley and to organize a stake in St. Louis.<sup>34</sup>

Because of his previous experience in the city, Snow was familiar with St. Louis and with the generosity and faith of its Saints. He knew how to organize a stake “after the order of government established in Zion . . . [with] the best men that could be found.”<sup>35</sup> He also believed that Brigham Young was

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29. Larson, *Erastus Snow*, 189, 197–98, 201. For more information on the Perpetual Emigrating Fund, see Arrington, *Great Basin Kingdom*, 77–79, 97–106; David F. Boone, “Perpetual Emigrating Fund,” in Ludlow, *Encyclopedia of Mormonism*, 3:1075.

30. Erastus Snow to his family, February 1851, as cited in Larson, *Erastus Snow*, 222. Photocopy found in Family Correspondence file. This file contains over two hundred letters written by Erastus Snow and his family members from 1849 to 1888. Photocopies of the letters are in the possession of the Erastus Snow Family Organization. Originals have been dispersed among descendants.

31. Erastus Snow, “The Work of God among the Nations Effected by the Power and Testimony of His Spirit, and Not by the Talents of Men, etc.,” in *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855–86), 7:128–29, September 18, 1859.

32. Erastus Snow, *One Year in Scandinavia: Results of the Gospel in Denmark and Sweden* (Liverpool: F. D. Richards, 1851), 14–15.

33. See Morris A. Shirts and Kathryn H. Shirts, *A Trial Furnace: The Story of Southern Utah’s Iron Mission* (Provo, Utah: Brigham Young University Press, 2001).

34. Larson, *Erastus Snow*, 253.

35. “St. Louis under a New Regime,” *St. Louis Luminary*, August 18, 1855, p. 2, col. 3.

inspired and was determined to follow his direction. Although afflicted with bilious fever, on July 8, 1854, Snow left the iron foundry in Cedar City and his beloved family and began the journey to St. Louis.<sup>36</sup>

## Historical Importance of the *St. Louis Luminary*

When Snow arrived in St. Louis, he was disappointed to find discouragement and backsliding among the Saints. Hoping to revive a spirit of commitment and reformation, he instituted the doctrine of rebaptism. His letters to Brigham Young speak of the effects of that reformation upon the St. Louis Saints: "Last Sabbath I visited the Gavois Branch, 6 miles out of town, where there are 175 members in rather a Lukewarm state, and dedicated a new place of worship and endeavored to stir them up and they agreed to renew their covenants and commence a reformation."<sup>37</sup> Yet time and means prevented Snow from visiting all the branches in the area.

Believing more and better communication among the Saints in St. Louis was needed, and in fulfillment of the assignment given him by Brigham Young,<sup>38</sup> Snow began to search for a facility to house a newspaper and to serve as the Church's headquarters in the city. After looking throughout the downtown area, he leased a brick church on the corner of Washington Avenue and Fourth Street. The building had a large assembly room with a gallery on the main floor and basement rooms "suited to councils, schools, storage, rendezvous for emigrants &c." It also had a newspaper office.<sup>39</sup> He reported to Young, "I am trying to carry out your views with regard to publishing a paper in St. Louis. I purpose devoting a room in the Basement of our meeting house to a printing office. A Mr. Drake of Connecticut, and [a] reliable man, is engaged as

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36. Andrew Jenson, *Church Chronology: A Record of Important Events Pertaining to the History of The Church of Jesus Christ of Latter-day Saints*, 2d ed., rev. (Salt Lake City: Deseret News, 1899), 51; Journal History of the Church, July 8, 1854, 1, Church History Library, microfilm copy in Harold B. Lee Library, Brigham Young University, Provo, Utah.

37. Letter from Erastus Snow to Brigham Young, September 21, 1854, as cited in Larson, *Erastus Snow*, 258–59. Original found in Official Correspondence file, Church History Library. The collection consists of over two hundred letters and telegrams written by Erastus Snow to Church leaders and associates and received by him from them. There are fifty-one letters in the collection from Erastus Snow to Brigham Young.

38. See "Twelfth General Epistle," *St. Louis Luminary*, July 21, 1855, p. 1, col. 1–p. 2, col. 1.

39. Letter from Erastus Snow to Brigham Young, September 21, 1854, as cited in Larson, *Erastus Snow*, 259. Original found in Official Correspondence file, Church History Library. The Church headquarters in St. Louis had previously been located at No. 12 St. Charles Street in St. Louis. See "Notice," *St. Louis Luminary*, May 26, 1855, p. 3, col. 4. Emigrants arriving up the river from New Orleans, not having a place to stay, often used the church basement.



foreman. His friends are in the Church and himself a believer.”<sup>40</sup> Receiving a favorable response from Young, Snow purchased items generally used by printers from “Messrs. A. P. Ladew & Co., Nos. 31 and 33 Locust street.”<sup>41</sup> From the A. T. Riley establishment at 115 Morgan Street, Snow purchased an editorial chair. He then assumed his position as editor of the *St. Louis Luminary*.

Although Snow was outwardly enthusiastic about his new position, in a private letter to his wife Elizabeth, he wrote, “The church overhead and the other two rooms of the Basement are full of men, women & children, Boxes, Barrels, Sacks, Beds, & filthiness. and they keep up a dreadful meele that nearly confuses my brain, and the Printing Office & my editorial office is only seperated from them by a board partition.”<sup>42</sup> Conditions aside, Snow wrote in the first issue of the *Luminary*, “We feel assured that the ‘Saints’ and lovers of truth and justice will hail with pleasure the appearance of the LUMINARY,” a paper “devoted to the exposition of the favorable side of Mormonism,” something the “honest inquirer” had longed to read.<sup>43</sup> To him, it was the *Luminary* that would keep the St. Louis Saints focused on their membership and future trek to Zion.

The *Luminary* made its appearance on Wednesday, November 22, 1854.<sup>44</sup> The *Missouri Cumberland Presbyterian* noted the first issue by printing, “This paper [the *Luminary*] will undertake to show that Mormonism is not so bad after all; that men may have a dozen wives and all be right.” The editor sarcastically added, “We may expect the clouds and fogs of error and superstition which have so long hung over our unfortunate country, to be all dispelled by the effulgent light of this ‘*Luminary*.’”<sup>45</sup> The editor of the *Missouri Cascade* printed, “[The *Luminary*] will doubtless be read with interest by those who wish to be informed as to the peculiar doctrines and practices of this Church,” before admitting, “To us Gentiles, some of the ideas advanced seem rather odd, but perhaps it is because we are behind the times.”<sup>46</sup>

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40. Letter from Erastus Snow to Brigham Young, October 29, 1854, as cited in Larson, *Erastus Snow*, 260. Original in Official Correspondence file, Church History Library.

41. He was particularly impressed with the “very accommodating clerk of the type foundry,” Mr. William Bright. “Our New Type, &c,” *St. Louis Luminary*, November 22, 1854, p. 2, col. 1.

42. Erastus Snow to Elizabeth Rebecca Ashby Snow, January 24, 1855, as cited in Larson, *Erastus Snow*, 263. Original in Family Correspondence file.

43. Snow believed his paper would not be enjoyed by those “who delight in the filth and slander of the age.” “Our Paper,” *St. Louis Luminary*, November 22, 1854, p. 2, col. 1.

44. By the third issue of the *Luminary*, the publication day was Saturday.

45. “New Paper.—The World Advancing,” *St. Louis Luminary*, December 2, 1854, p. 2, col. 3.

46. “St. Louis Luminary,” *St. Louis Luminary*, January 13, 1855, p. 3, col. 5.

To Snow, the initial response of gentile editors was of little importance. He focused on uniting the westward Saints and addressing their concerns. On the issue of whether to pay tithes before reaching the Salt Lake Valley, Snow said, "If they are not willing to do it, they are not worthy to go there and receive an inheritance among the saints." When considering "to whom shall they pay it," Snow advised, "Elder Taylor in New York, Elder O. Spencer in Cincinnati, and myself in St. Louis." As to whether the Saints should go directly to the Salt Lake Valley or remain in the greater St. Louis area, Snow suggested, "Gather into the region of St. Louis and Cincinnati." As to helping poor Saints reach the Salt Lake Valley, Snow declared, "As a general thing, those whom the Lord has favored with this world's goods, would do better to donate liberally of their substance to the Perpetual Emigrating Fund, which is ... designed to assist those who try to help themselves." He explained, "This method of assisting the poor teaches them to be grateful for the aid afforded them, and to manifest their gratitude by their works."<sup>47</sup>

Snow used the *Luminary* foremost as a religious newspaper, publishing epistles from the First Presidency, doctrinal treatises in defense of Latter-day Saint practices (especially plural marriage), and news and letters from the Salt Lake Valley before printing local news, poetry, and wise sayings. However, the paper contains valuable information that reflects the problems the Church was facing in the national press during these years, specifically on the topics of plural marriage and Utah Territory's battle for statehood.

From the beginning, Snow sought ways to circulate the *Luminary* among Latter-day Saints. Early on, he called forty-two men to be missionary-agents, meaning missionaries for the Church and agents for the *Luminary*. Church leaders such as John Taylor in New York, Franklin D. Richards in England, Orson Spencer in Cincinnati, Charles C. Rich in San Bernardino, and James McGaw (the emigration agent in New Orleans) were a few of his missionary-agents. Local leaders like Milo Andrus, president of the St. Louis Stake, and Andrew Lafayette Siler, president of the Atchison Kansas Branch, were traveling agents throughout the west.

Most of the missionary-agents were called and assigned to the Midwest by leaders of the St. Louis Stake. Such assignments suggest that these men were expected to strengthen the St. Louis Stake as proselyting missionaries and to sign-up subscribers for the paper. Missionary-agent William Marsdon used the paper to further his proselyting efforts: "Since I have been in receipt of the *Luminary*, I have endeavoured to let its light shine upon the benighted people of this

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47. "Questions Answered—Tithing and Emigration," *St. Louis Luminary*, January 13, 1855, p. 2, col. 1. Later Snow printed, "Stakes of Zion are to be built up at St. Louis and Cincinnati. ... The Saints have their choice of locating in either of the above Stakes, but if circumstances prevent, they can locate at Philadelphia." "Movements of the Church," *St. Louis Luminary*, March 3, 1855, p. 4, col. 2. The First Presidency lamented "those who are in debt to the Fund neglecting to pay for their emigration." "Twelfth General Epistle," *St. Louis Luminary*, July 21, 1855, p. 1, col. 5.

neighborhood, hoping thereby some might inform themselves of the true principles of our church.”<sup>48</sup> Missionary-agent William Cazier focused on subscriptions: “I did not receive your prospectus until the 7th of this month. I immediately went from house to house canvassing for subscribers, and I have obtained over sixty.”<sup>49</sup>

Although Snow had hoped to devote his paper to “Science, Religion, General Intelligence and News of the Day,”<sup>50</sup> he often used the *Luminary* to vent his monetary frustrations—failure to pay notes contracted by previous directors of Mormon emigration and the expenses associated with printing the newspaper. He believed these financial problems would be solved by getting more subscribers. By January 1855, the newspaper had about nine hundred subscribers, but most failed to pay the full subscription rate of two dollars per annum.<sup>51</sup> Hoping to attract full-paying subscribers, Snow wrote enthusiastically of the publication,

From all quarters our correspondents hail the *Luminary* with joy. We wish them to use their utmost exertions to increase its circulation, and forward us all the means possible; (bills of any sound bank;) urging every friend of the cause to subscribe for as many papers as possible, that we may be enabled to meet the heavy expenses incurred by the *Luminary* in its infancy.<sup>52</sup>

Perhaps due to his encouraging words or to the paper itself, the number of subscribers did increase, but so did Snow’s financial burden. Indebtedness and longings for family led him to write to Brigham Young on February 3, 1855, asking whether he should remain in St. Louis or travel back to Utah to attend to personal and “business affairs a few months and return again [to St. Louis] in the fall.”<sup>53</sup>

By the time Snow learned that Young wished him to remain in St. Louis, it was too late. Snow had already bid farewell to the St. Louis Saints. In an article titled “Friends and Patrons,” he said, “We’re about to leave you! ’Tis eight months since we first made our bow and entered upon our editorial career.” Of this departure Snow explained, “Our multipl[i]ed duties during emigration

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48. William Marsdon, “Inquiries after Truth—Intended Emigration, &c.,” *St. Louis Luminary*, January 27, 1855, p. 2, col. 3.

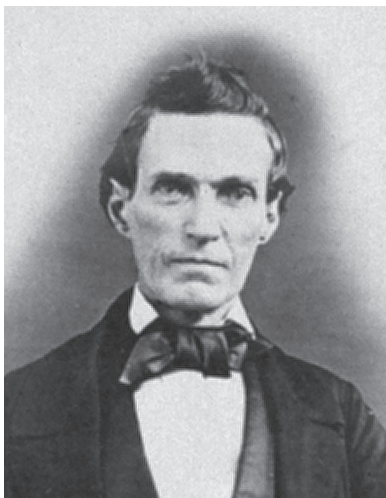
49. “Letter from Wm. Cazier, Patriarch,” *St. Louis Luminary*, April 28, 1855, p. 2, col. 4.

50. “The St. Louis Luminary,” *St. Louis Luminary*, November 22, 1854, p. 1, col. 1.

51. See “Terms,” *St. Louis Luminary*, November 22, 1854, p. 1, col. 1. If the paper was “delivered to City Subscribers,” the cost was sixty cents per quarter.

52. “Summary of Local Correspondence,” *St. Louis Luminary*, December 2, 1854, p. 2, col. 3.

53. Letter from Erastus Snow to Brigham Young, February 3, 1855, as cited in Larson, *Erastus Snow*, 264–65. Original in Official Correspondence file, Church History Library.



*Orson Spencer. In 1854, Spencer was appointed to preside over the Church in Cincinnati. When Erastus Snow left St. Louis in May 1855, Spencer was selected as the new editor of the St. Louis Luminary. However, he passed away in October 1855. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

season has prevented our devoting that care and attention to the *Luminary* which its position and importance demands.” Snow appointed Orson Spencer of Cincinnati as the new editor in chief: “’Tis with much pleasure that we avail ourselves of the present opportunity to announce Professor Orson Spencer as our successor in conducting the ‘*Luminary*.’”<sup>54</sup> James H. Hart, president of the St. Louis High Council and a man who had contributed much to the *Luminary*, was appointed interim editor until Spencer arrived in St. Louis. With his responsibilities passed to others, on May 23, 1855, Snow left St. Louis aboard the *Polar Star* bound for Atchison, Kansas, a staging area for emigrating Mormons. From Kansas, he journeyed homeward to Zion.<sup>55</sup>

On July 7, 1855, Spencer arrived in St. Louis. He remained in the city only two weeks before leaving to visit missionaries laboring in the Cherokee

Nation. While on this visit, Spencer contracted a “fever accompanied with chills.” He returned to St. Louis “fatigued, debilitated and afflicted,”<sup>56</sup> and unable to resume his labors in the editorial department.<sup>57</sup> Yet, he was sustained as “President of the Church in this part of the United States.” Unfortunately, he did not live to act in that capacity. Spencer died on October 15, 1855, following a forty-day illness.<sup>58</sup>

54. “Friends and Patrons,” *St. Louis Luminary*, July 21, 1855, p. 2, col. 2.

55. “President Erastus Snow,” *St. Louis Luminary*, July 21, 1855, p. 2, col. 3; Larson, *Erastus Snow*, 265–66. The gathering place was actually Mormon Grove, which was 3–4 miles from Atchison. For more information, see Fred E. Woods and Melvin L. Bashore, “On the Outskirts of Atchison: The Imprint of Latter-day Saint Transmigration at Mormon Grove,” *Kansas History* 25, no. 1 (Summer 2002): 38–51.

56. “Obituary of Orson Spencer,” *St. Louis Luminary*, October 20, 1855, p. 2, col. 4.

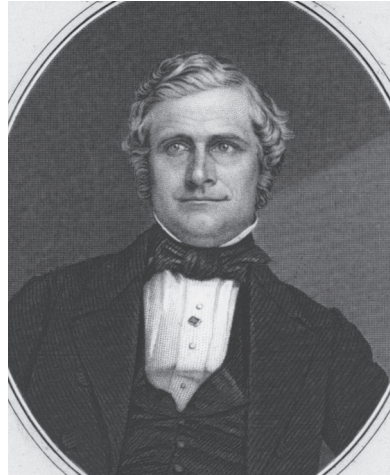
57. Dr. Jethro Clinton attended Orson Spencer. See “President Spencer’s health is slightly . . .,” *St. Louis Luminary*, October 13, 1855, p. 2, col. 3.

58. “Minutes of the Conference,” *St. Louis Luminary*, October 13, 1855, p. 3, col. 1; and “Obituary of Orson Spencer,” *St. Louis Luminary*, October 20, 1855, p. 2, col. 4.

Upon learning of Erastus Snow's departure, Elder George A. Smith wrote to James Hart, "I do not feel altogether disposed to stop my monthly correspondence, but take pen again to note some of the principal events which are transpiring in this corner of Zion."<sup>59</sup> John Taylor wrote to Hart expressing leadership concerns: "[It is] necessary for me to address you a few words, as the charge of this, as well as the eastern country, necessarily devolves upon me." Taylor left New York City to confer with brethren in St. Louis about the best course to adopt for the *Luminary* and the St. Louis Stake of Zion. Taylor found that James Hart had "acted promptly, wisely and judiciously" as had "the High Council, the Bishops and other authorities of the Church." Yet he was "in hopes of the Presidency sending out some one from the Valley, to assist in managing affairs" in St. Louis.<sup>60</sup> During the interim, he asked the St. Louis leadership to be shepherds to the Saints and keep printing the *Luminary*. After promising that he would return in a month or two, Taylor journeyed back to New York City.<sup>61</sup>

The *Luminary* continued to meet publishing deadlines for an ever-increasing readership. "The demand for the Luminary has exceeded our most sanguine expectations," wrote Hart on October 13, 1855. "We have increased the issue twice, and from the present demand, we presume it will be necessary to publish an additional number at the commencement of the second volume."<sup>62</sup> Subscribers were promised that a "second volume should be commenced on the first day of the new year ... untrammelled by arrearages."<sup>63</sup>

Unfortunately, this promise was not fulfilled. At the very time subscriptions for the second volume were being solicited, John Taylor was making plans to stop printing the *Luminary*. His reason



*John Taylor. Taylor presided over the Church in New York City, where he also edited the Mormon, a Latter-day Saint paper that eventually replaced the St. Louis Luminary when that paper was canceled in 1855. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

59. George A. Smith, "To the Editor of the Luminary," *St. Louis Luminary*, November 10, 1855, p. 3, col. 2.

60. John Taylor, "To the Saints in the United S[t]ates and Canada," *St. Louis Luminary*, November 24, 1855, p. 2, col. 4.

61. "President John Taylor," *St. Louis Luminary*, November 24, 1855, p. 2, col. 3.

62. "The Luminary—Notice to Subscribers," *St. Louis Luminary*, October 13, 1855, p. 2, col. 1.

63. "To Our Subscribers," *St. Louis Luminary*, November 10, 1855, p. 2, col. 1.

for stopping the press was “the absence of President Erastus Snow to the valley, and the decease of our beloved and lamented brother—Professor Orson Spencer.” For subscribers who had prepaid for the second volume, Taylor advised, “As there may be some who have recently subscribed [to the *Luminary*], we shall make arrangements to supply them with the Mormon,” the Latter-day Saint newspaper in New York City. For those who had pre-paid for advertisements, Taylor assured, “We shall also insert the *Luminary*’s unexpired advertisement” in the *Mormon*.<sup>64</sup> The *Luminary* staff “forwarded to ‘The Mormon’ all those names, subscriptions and advertisements which have been sent us for the second volume.”<sup>65</sup> The fifty-second and final issue terminated the modest career of the *Luminary*.

## Analysis of the *Luminary*’s Content

The newspaper reflected the religious persuasion of its editor in chief. From the selection of newspaper agents, who were set apart as Latter-day Saint missionaries, to the lead article, a doctrinal treatise, the *Luminary* was a Mormon newspaper. Yet the paper also printed local news—day-to-day events, weather forecasts, election results, and business opportunities. And, like other papers of the day, it was a composite of exchanges, or clippings, and telegraph dispatches. Most of the national and international news and pithy sayings found in the *Luminary* were reprints from other papers.

**Articles about Plural Marriage.** In most issues, lengthy doctrinal treatises covered all five columns of page one. A general epistle of the First Presidency or counsel from Brigham Young were typical treatises. Of this, one subscriber, William M. White, wrote, “Through the good instruction contained [in the *Luminary*], many may obtain a knowledge of the truth.”<sup>66</sup> When such treatises were not forthcoming, Snow reprinted writings of Orson Pratt originally published in the *Millennial Star*. The treatise that received the most notice was Pratt’s views on the Latter-day Saint doctrine of plurality of wives. “It is not as many have supposed,” penned Pratt, “a doctrine embraced by [Mormon men] to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.”<sup>67</sup> He explained the doctrine with references to Father Abraham: “How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain

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64. “To the Subscribers of the *Luminary*,” *St. Louis Luminary*, December 15, 1855, p. 2, col. 1.

65. “The Last Number,” *St. Louis Luminary*, December 15, 1855, p. 2, col. 1.

66. William M. White, “Correspondence,” *St. Louis Luminary*, October 20, 1855, p. 2, col. 5.

67. Elder Orson Pratt, “Celestial Marriage,” *St. Louis Luminary* February 17, 1855, p. 1, col. 1.

woman to him.... It would have been rather a slow process if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity." Pratt concluded that plurality of wives existed so that participants could "inherit the promises made to Abraham, Isaac, and Jacob, and receive a continuation of [their] posterity, that they may become as numerous as the sands upon the sea-shore."<sup>68</sup>

Few outside of Mormonism shared his views, but not all were hostile. The *Luminary* printed the following report from the *New York City Nichol's Journal*.

The House of Representatives spent two whole days not long since, in debating that most amusing of modern bugaboos, the Polygamy of Utah....

We cannot help thinking that a Mormon, who in good faith takes two or three wives, and maintains them, may be a better man than a good many other sort of Christians we know of, in Congress and out.

Everybody thinks Abraham, and Jacob, and the Patriarchs were good men. Why not the Mormons, who believe as they did? Would Congress punish Abraham? ...

People are predicting that we shall have trouble about Utah. So we shall, and shall deserve to have it, if we meddle with what don't concern us. What possible business is it to any citizen of New York, how many wives some man has in the City of the Salt Lake?<sup>69</sup>

When the *Morning Herald* suggested that a young man loved by two girls "join the Mormons, and marry both of these spunky girls,"<sup>70</sup> the editor of the *Luminary* retorted, "In all cases the preliminary requisition ... is baptism for the remission of sins; and about twelve months probation, to see if the candidate is worthy of one wife; and if he should have a Laban to deal with, he might be required to serve fourteen years for the second." The national sentiment toward polygamy led Snow to print such notices as "Christian Europe sustaining plurality of wives in Turkey. Uncle Sam please take notice."<sup>71</sup> He also printed John Milton's views on polygamy: "Either, therefore, polygamy is true marriage, or all the children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God."<sup>72</sup> More

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68. Orson Pratt, "Celestial Marriage (*continued*)," *St. Louis Luminary*, February 24, 1855, p. 1, cols. 1-2.

69. "Polygamy in Utah," *St. Louis Luminary*, December 2, 1854, p. 1, col. 5.

70. "Two young ladies have fallen in love with one young man ...," *St. Louis Luminary*, April 21, 1855, p. 2, col. 3.

71. "Remarks of Governor Young, at the Celebration of the Fourth of July, in Great Salt Lake City, 1854," *St. Louis Luminary*, December 16, 1854, p. 1, col. 5.

72. "Milton on Polygamy," *St. Louis Luminary* 1, no. 11 (February 3, 1855): 1, col. 1.



than one subscriber thanked editors of the *Luminary* for their strong defense of plural marriage. One subscriber penned, "I cannot help thanking you for coming down from the hill of Zion to defend the truth, and let the world know there are two sides of the question to read."<sup>73</sup>

Snow and his successors were not alone in using the *Luminary* to defend the Mormon practice. Brigham Young used the newspaper to compare the sanctity of polygamy to the inherent evils in American society: "[Gentiles] want to hire ... women in the dark, and pay them a few dimes, or dollars, use them as long as [they] wish, and then kick them out of doors. But the Mormons will own them, give them their name, acknowledge their children, and educate them."<sup>74</sup> A subscriber to the *Luminary* penned, "The woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in [the] case of plurality the duties of the house are divided."<sup>75</sup> Another subscriber wrote,

If, it was pleasing unto the Lord that Abraham, Jacob, Moses, David, Gidian, and a host of others should have more than one wife, it would be pleasing unto Him for Joseph, Brigham, Heber, Jedediah, Erastus, Franklin and other good men, to have more than one also if so directed. Why should not the Patriarchs of this age be as eligible for two or more wives, as the Patriarchs of former ages? ...

We do not wish to depreciate the good feelings and blessings of the Monogomist; we believe with him that it is a good thing to have a good wife, but we believe moreover that it is as good again to have two.<sup>76</sup>

The content of such articles was shocking to most readers of the era.

**News from the Salt Lake Valley.** The 1850s was a difficult decade for Utah Territory. Federal officials appointed numerous territorial officers, many of whom became known as runaway officials because they went to Utah, stayed only a short time, and then left—sometimes with the federal money that had been earmarked for the territory.<sup>77</sup> Some of this drama was reported in the *Luminary*: "I perceive by the tone of the press, that politicians, moralists and

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73. Absalom M. Young, "President Erastus Snow," *St. Louis Luminary*, September 29, 1855, p. 2, col. 5.

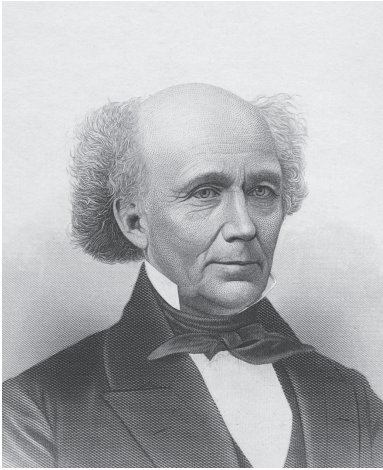
74. Brigham Young, "Remarks," *St. Louis Luminary*, September 29, 1855, p. 1, col. 3.

75. "The Joys of Polygamy," *St. Louis Luminary*, December 9, 1854, p. 4, col. 3.

76. "The Happy Effects of Polygamy in Utah, Compared with the Pernicious Institutions of Pseudo Christians," *St. Louis Luminary*, August 25, 1855, p. 2, cols. 1 and 3.

77. See Thomas G. Alexander, "Thomas L. Kane and the Mormon Problem in National Politics," in *Colonel Thomas L. Kane and the Mormons, 1846–1883*, ed. David J. Whittaker (Provo, Utah: BYU Studies; Salt Lake City: University of Utah Press, 2010), 57–88.





*John M. Bernhisel. A physician by trade, Bernhisel served as Utah Territory's first delegate to Congress and often supplied the St. Louis Luminary with political news and documents. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

religionists are in trouble about Utah and Polygamy. 'War!' 'war!' 'blood' and 'destruction,' to the poor heathen Mormons!" wrote Parley Pratt.<sup>78</sup> Orson Pratt reached the same conclusion, but added, "We look calmly at the approaching storms, knowing that each in succession will precede a more glorious day to all who remain faithful in the cause of truth."<sup>79</sup> For those who believed a war against Utah would stop Mormonism, Orson Spencer countered, "Mormonism is not confined to Utah.—Utah contains but a handful of the precious seed. Many other lands contain faithful branches of the same great root."<sup>80</sup>

Editors of the *Luminary* were "indebted to Hon. John M. Bernhisel, Delegate from Utah, for papers and public documents"<sup>81</sup> and to Brigham Young for opinions about important matters before the U.S. government.

The most interesting, of course, were Young's opinions. For example, on the subject of the U.S. president's salary, Young exclaimed he "should not have \$25,000 a year pledged to him, for if he knew enough to rule the nation, he would know enough to take care of himself."<sup>82</sup> As to how the government should treat Mormonism, Young advised, federal officials "ought to treat

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78. Parley P. Pratt, "A Challenge!" *St. Louis Luminary*, April 28, 1855, p. 3, col. 3. Orson Spencer asked, "Now will the American public suffer the long-abused, expatiated Mormon community to be chafed and goaded into another scene of dire suffering and dispersion?" See Orson Spencer, "Prospect of Mormon War," *St. Louis Luminary*, November 22, 1854, p. 2, col. 4.

79. Orson Pratt, "Can They Let Us Alone?" *St. Louis Luminary*, January 20, 1855, p. 2, col. 3.

80. Orson Spencer, "The Mormons and Their Destiny," *St. Louis Luminary*, May 26, 1855, p. 3, col. 1. For more information of Orson Spencer, see Richard W. Sadler, "The Life of Orson Spencer" (master's thesis, University of Utah, 1965).

81. "We are indebted to Hon. John M. Bernhisel . . .," *St. Louis Luminary*, January 13, 1855, p. 2, col. 2. For more information on John M. Bernhisel, see Gwynn W. Barrett, "Dr. John M. Bernhisel: Mormon Elder in Congress," *Utah Historical Quarterly* 36 (Spring 1968): 143–67.

82. "St. Louis Luminary," *St. Louis Luminary*, January 13, 1855, p. 3, col. 5.

the religion of the Latter-day Saints as they do Methodism, Presbyterianism, Quakerism, Shakerism, and many other isms and say; 'Here, I wish you to hold your tongues about the Mormons, for they have just as good a right to their religion as you have to yours.'"<sup>83</sup> As for the persecution the Mormons suffered because of their religious practices, Young said, "Let us alone and we will send Elders to the uttermost parts of the earth, and gather out Israel wherever they are; and if you persecute us we will do it the quicker, because we are naturally dull when let alone." As to the prospects of a new governor presiding in Utah, Young said, "Let them send whom they will, and it does not diminish my influence one particle."<sup>84</sup>

Epistles from the First Presidency, letters from various ecclesiastical leaders and traveling missionaries, and clippings from the *Deseret News* took precedence over local Latter-day Saint news in St. Louis. The twelfth epistle of the First Presidency was printed verbatim in the *Luminary*. It contained information about the Perpetual Emigrating Fund, the progress of missionary work throughout the world, and a call for the Saints to repent and be rebaptized. It announced the appointment of Apostles to various mission fields, including Erastus Snow to St. Louis, and gave a summary of conference proceedings.<sup>85</sup> Letters from the valley contained news of celebrations, the Twenty-fourth of July being the most elaborate, and reports of the advantages of living in the westward Zion. *Deseret News* clippings provided "home news that may be of interest"<sup>86</sup> to readers, such as "discriptions of Utah—its climate, soil, productions, geography and aboriginal tribes."<sup>87</sup>

**Minutes of Church Conferences in St. Louis.** Minutes of the annual and semiannual St. Louis conferences (held November 1854, April 1855, and October 1855) were printed in the *Luminary*. At the first conference, held on November 4, 1854, few Latter-day Saints attended. "There are many men and women professing to be Saints, in this city and vicinity," remarked Snow, "who cannot realise, and do not appreciate the importance of this occasion, or their seats would not have been vacant this morning." Attendance aside, Snow proceeded with the conference. He reported on "the vote of the General Conference, appointing [him] to come to this place to take charge of the churches in

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83. "Extracts of a Di[s]course by President Brigham Young, February 18, 1855," *St. Louis Luminary*, May 19, 1855, p. 1, col. 2.

84. Brigham Young, "Remarks," *St. Louis Luminary*, September 29, 1855, p. 1, cols. 2 and 4.

85. See "Twelfth General Epistle," *St. Louis Luminary*, July 21, 1855, p. 1, col. 1—p. 2, col. 1.

86. "To the Missionaries from Utah," *St. Louis Luminary*, December 16, 1854, p. 2, col. 4.

87. "Utah—Its Geography, Climate, Soil, Productions, Aboriginal Tribes, &c.," *St. Louis Luminary*, March 10, 1855, p. 4, col. 1.

this vicinity, to organize a gathering place and Stake of Zion.”<sup>88</sup> Snow then organized the St. Louis Stake of Zion with “a Presidency and a High Council, a Bishop and his Counsellors, with such other quorums as the circumstances and conditions of this people may require.”<sup>89</sup> He addressed the question, “Why is it that Stakes of Zion are located in this place?” His answer—

It is just as proper to organize a stake of Zion in Cincinnati, St. Louis, San Jose, California, or any other place which the Lord may designate, as in Salt Lake City. . . .

Relative to the Saints gathering from other parts of the world to this place, to Cincinnati, to California, to Salt Lake, or other parts of Utah; every Latter-day Saint throughout the world is at liberty to gather to either of these places, according to their choice.<sup>90</sup>

Snow then spoke of tithing, acknowledging “a large portion of the Saints congregated in St. Louis and the region round about are poor.” He advised, “The law of tithing is a part of the celestial law, and obligatory upon all who expect to enjoy Zion[']s blessings.”<sup>91</sup>

Three weeks before the April 6, 1855, semiannual conference was held, advance notice of the date and place of the conference was printed in the *Luminary*. Also printed was the request for “all our brethren who are interested therein to favor us with their presence on that occasion.”<sup>92</sup>

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88. “Conference Minutes,” *St. Louis Luminary*, November 22, 1854, p. 4, col. 1.

89. “Conference Minutes,” p. 4, cols. 3 and 5. The presidency consisted of Milo Andrus and his counselors Charles Edwards and George Gardner. Those called to the high council were James Henry Hart, Andrew Sprowle, John Evans, William Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles Chard. It should be noted that six wards were organized in St. Louis and nine branches in Missouri, Iowa, and Illinois. At the time, there were 788 members residing in the six St. Louis wards, the largest number being in the St. Louis Sixth Ward. There were 532 members residing in the nine branches.

90. “Conference Minutes,” p. 4, cols. 1–2. Reacting to the news, missionary-agent Charles Bassett penned, “This new movement—the establishment of Stakes of Zion in the different States—will be an important epoch in the history of Mormonism.” Charles H. Bassett, “Correspondence of the Luminary,” *St. Louis Luminary*, December 30, 1854, p. 2, col. 2.

91. At the conference, “it was unanimously voted to adopt the law of tithing throughout this Stake.” “Conference Minutes,” p. 4, col. 3.

92. “Saint Louis Conference,” *St. Louis Luminary*, March 17, 1855, p. 2, col. 2. About the conference, Snow also said, “We hope to see many of our elders face to face, and to hear from their lips an account of their labors.” “Summary of News from our Elders,” *St. Louis Luminary*, March 17, 1855, p. 2, col. 2.



*Milo Andrus. As with many local leaders, St. Louis Stake President Milo Andrus was also an agent for the St. Louis Luminary. Several sermons he gave to local congregations were reprinted in the newspaper. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

Better attendance at the conference was reported. "Erastus Snow was sustained as President of the Church of Jesus Christ of Latter-day Saints in the Western States," and Milo Andrus was sustained as president of the St. Louis Stake of Zion, along with other local leaders.<sup>93</sup> After the sustaining vote, Snow spoke on the topic of sustainings, concluding that "the Lord will think better of you if you refuse to vote, than he will if you vote to sustain them and then fail to do so in your actions."<sup>94</sup> His sermon was followed by a vote for newly called missionary-agents, who were to "visit all the Saints [they] can find, to organise them into branches, to build them up and strengthen their faith, and also instruct them to subscribe for the Luminary and other Church publications."<sup>95</sup> This was followed by statistical reports on the number of high priests (17), seventies (27), elders (208), priests (126), children blessed (41), English deaths (16), and

Danish deaths (17) in the St. Louis Stake since the last conference. The most interesting report was the number of rebaptisms (1,010) and the total number of members, including officers of the stake (1,661), an increase of 341 since the November 1854 conference.<sup>96</sup> Snow expressed displeasure with the increase: "God has not given [St. Louis] to his saints for an inheritance, but as a place

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93. "Minutes of the St. Louis Semi-annual Conference, held in the Church Cor. Fou[r]th St., and Washington avenue, April, 1855," *St. Louis Luminary*, April 14, 1855, p. 2, col. 5.

94. "Remarks of President E. Snow, Saturday afternoon, April 7th 1855," *St. Louis Luminary*, May 5, 1855, p. 2, col. 2.

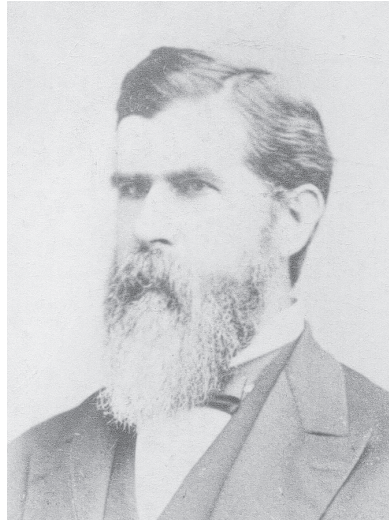
95. "Minutes of the St. Louis Semi-annual Conference, held in the Church Cor. Fou[r]th St., and Washington avenue, April, 1855," *St. Louis Luminary*, April 14, 1855, p. 2, col. 5.

96. "The following is the report . . .," *St. Louis Luminary*, April 21, 1855, p. 3, col. 4; see "Conference Minutes," *St. Louis Luminary*, November 22, 1854, p. 4, cols. 1–4.

to rest their feet.” He wanted all in attendance to make plans to immigrate to Zion before the next conference.<sup>97</sup>

The October 6 to 8, 1855, conference was held after Snow had departed for his home in the Rockies. James H. Hart, president of the St. Louis High Council, presided at the conference, explaining, “We have not the company of Elder Orson Spencer. He is now sick, but he is in the hands of the Lord.”<sup>98</sup> Hart transacted business at the conference, asking branch leaders such as Isaiah Nielsen, president of the Danish branches in St. Louis and Weston, Missouri, and Mormon Grove in Kansas, to report on conditions within their branches, and, where necessary, appointing new leaders. Local leaders spoke of a “growing interest manifested among the Saints for the upbuilding of the kingdom of God,” and President Hart remarked “on the improved condition of the Stake, and the augmentation of the branches to nearly double to what they were in November, 1854.” He announced “the ‘Luminary,’ was increasing in its circulation, and gave notice of the publication of the second volume.”<sup>99</sup> After “a few closing remarks,” Hart invited the congregation to sing “Go Ye Messengers of Glory.”<sup>100</sup>

**Local Church News and Advice.** Knowing when and where meetings and conferences were to be held was important to the Church organization in the greater St. Louis area.<sup>101</sup> Knowing what languages would be spoken at these gatherings was just as important. The *Luminary* reported, “On Sunday last religious worship was conducted at our Church on Washington avenue in four different Languages, English, French, German and Danish,” and



*James H. Hart. Hart served as president of the St. Louis High Council and was a frequent contributor to the St. Louis Luminary. When Erastus Snow left St. Louis in 1855, he appointed Hart to stand as interim editor until the arrival of Snow's replacement, Orson Spencer. Courtesy of the Church History Library, The Church of Jesus Christ of Latter-day Saints.*

97. “Remarks of Pres. E. Snow at the opening of the Conference, April 6, 1855,” *St. Louis Luminary*, April 15, 1855, p. 2, col. 2.

98. “Minutes of the Conference,” *St. Louis Luminary*, October 13, 1855, p. 2, col. 5.

99. “Minutes of the Conference,” p. 3, cols. 1–2.

100. “Minutes of a Meeting,” *St. Louis Luminary*, October 27, 1855, p. 2, col. 3.

101. See “Notice,” *St. Louis Luminary*, May 19, 1855, p. 3, col. 3.

“three services were held at the same time in separate departments.”<sup>102</sup> But to Snow, payment of tithes and fast offerings to benefit the poor was of greater importance. He advised local leaders “to have an open ear all the time to the voice of the poor.”<sup>103</sup>

Presidents Milo Andrus and James Hart saw the need for counsel on family relationships. Husbands were to “love [their] wives [and] treat them kindly and tenderly, as Christ does his church”; wives should “honor and obey [their] husbands as your future presidents on earth”; and parents should remember that “children are an heritage and gift of God. . . . Be careful that you set a proper example before them.”<sup>104</sup> The two leaders also spoke of temporal issues like rooms for rent<sup>105</sup> and crime in the city.<sup>106</sup>

**Missionary News.** The *Luminary* printed names of Latter-day Saint missionaries released from European missions who were returning to the United States.<sup>107</sup> It also printed letters from missionaries still serving in distant regions of the world: for example, Dan Jones in Wales,<sup>108</sup> Samuel Harrison in Philadelphia,<sup>109</sup> Elam Luddington in Bangkok,<sup>110</sup> Augustus Farnham in Australia,<sup>111</sup> Canute Peterson in Norway,<sup>112</sup> A. L. Lamoreaux in France,<sup>113</sup> and Robert Skelton in India.<sup>114</sup> To editors of the *Luminary*, missionary work was of great importance—none more so than the work within the St. Louis Stake.

102. “On Sunday last religious . . .,” *St. Louis Luminary*, May 26, 1855, p. 2, col. 2.

103. Erastus Snow, “To the Saints in St. Louis, Extract of Elder Snow’s Remarks, on Sunday, 12th November,” *St. Louis Luminary*, December 2, 1854, p. 2, col. 2. In a show of support for Snow’s stance, the high council issued the following statement: “Observe the law of tithing, it is henceforth the duty of all Latter-day Saints in this stake of Zion, to pay the tenth of all they possess.” J. G. Hart and J. S. Cantwell, “The High Council to all the Saints in St. Louis, and throughout this Stake of Zion—Greeting,” *St. Louis Luminary*, December 16, 1854, p. 2, col. 2.

104. Milo Andrus, “The High Council to all the Saints throughout this Stake of Zion—Greeting,” *St. Louis Luminary*, December 23, 1854, p. 2, col. 4.

105. “Notice,” *St. Louis Luminary*, January 13, 1855, p. 2, col. 2.

106. “Gleanings,” *St. Louis Luminary*, August 25, 1855, p. 3, col. 4.

107. For the names, the *Luminary* staff relied on information printed in the *Millemial Star*. See “Return of Missionaries,” *St. Louis Luminary*, January 6, 1855, p. 2, col. 3.

108. D. Jones, “Wales,” *St. Louis Luminary*, January 6, 1855, p. 2, cols. 4–5.

109. “More Baptisms—Improving Prospects in Philadelphia and in New Jersey,” *St. Louis Luminary*, January 6, 1855, p. 4, col. 3.

110. “Siam,” *St. Louis Luminary*, January 13, 1855, p. 3, cols. 1–2.

111. Augustus Farnham, “Australia,” *St. Louis Luminary*, January 13, 1855, p. 3, col. 2.

112. “Extracts of a Letter from El. Canute Peterson to Pres’t H. C. Kimball,” *St. Louis Luminary*, February 3, 1855, p. 3, col. 1.

113. A. L. Lamoreaux, “France,” *St. Louis Luminary*, February 24, 1855, p. 3, col. 1.

114. Robert Skelton, “Lectures—Baptisms—Opposition of the Military, &c.,” *St. Louis Luminary*, March 3, 1855, p. 3, cols. 1–2.



Stake missionaries or missionary-agents were admonished to search out “those who have been in the Church some twelve, fifteen, or eighteen years, but have never gathered with the Saints. We wish to hear of such, that they are disposing of their houses, lands, &c., and are preparing to gather home to Zion. It is time that all such were in the vallies of Utah.”<sup>115</sup> Missionary letters that told of success among early Church members who had fallen away but who were now coming back were received with joy. One such letter from James Case, laboring in Keokuk, Iowa, told of “gathering unto the fold some of the lost sheep of the house of Israel. . . . The whole number that I have re-baptised since last April Conference is 108.”<sup>116</sup>

**Mormon Immigration to the Salt Lake Valley.** The *Luminary* reported that “in every seaport of any consequence in this country and in Europe, emigration agents are located to give information to the inquiring, and to aid those who desire to go to Utah, and arrange for their safe and speedy transportation.”<sup>117</sup> Emigrants receiving assistance from the Perpetual Emigrating Fund were advised to “go directly through to Utah.”<sup>118</sup> All others were to concentrate at St. Louis and report themselves at the *Luminary* office.<sup>119</sup>

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115. “We are pleased at all times, to hear . . .,” *St. Louis Luminary*, July 14, 1855, p. 2, col. 1.

116. James Case, “To the Editor of the Luminary,” *St. Louis Luminary*, October 13, 1855, p. 2, col. 3.

117. The *Luminary* added, “All along the line of travel, too, other agents are in waiting with the necessary supplies for the journey, and under the auspices of Mormonism the great land voyage across the plains is now almost as safe as a journey from New York to Albany.” “The Mormon Immigration,” *St. Louis Luminary*, June 9, 1855, p. 4, col. 1. “It is estimated that there are at this time en route between Liverpool and St. Louis not fewer than two thousand Latter-day Saints, who are mostly from the British Isles, there are some from France and the Channel Islands, some from Italy, Switzerland, Malta, and Gibraltar and other nations, and Islands of the sea.” “The Emigration,” *St. Louis Luminary*, May 5, 1855, p. 2, col. 2. “Between November 24, 1854, and April 26, ’55, I shipped about 3,650 souls of Saints from the European missions, of whom 1,126 were emigrated wholly, or in part, by the perpetual emigrating fund, about 600 intended to go through to the Valley on their own means, the remainder purposed to stay at New York, Philadelphia, Cincinnati, St. Louis.” “Interesting Correspondence from F. D. Richards,” *St. Louis Luminary*, May 26, 1855, p. 2, col. 3.

118. “Emigration,” *St. Louis Luminary*, December 15, 1855, p. 3, col. 3. The reason for the directive was stated by Brigham Young: “The operation of the Company thus far, have been very successful, although comparatively little remuneration has as yet been received from those benefitted. . . . Thousands are anxiously awaiting for the time when the Company will be able to bring them.” “Governor’s Message,” *St. Louis Luminary*, March 24, 1855, p. 1, col. 4.

119. Snow believed that within “two or three years” those who had reported to the *Luminary* office could “gather up to Zion by adopting the plan of saving weekly

As emigrants arrived at the office, they were schooled on commodities needed for the next leg of their journey: "Every person will need to have ... one hundred pounds breadstuffs, and a few pounds bacon or dried beef, and as much sugar, tea, coffee, and dried fruit as they calculate to eat during a three month's journey over the plains."<sup>120</sup> Once outfitted with the necessary provisions, emigrants were notified of dates and places of expected departures for Atchison, Kansas, the next destination on their westward trail. On April 2, 1855, a group of Mormon emigrants (191 persons) left St. Louis bound for Atchison under the leadership of Elder Richard Ballantyne. This group was followed by dozens of other groups. The *Squatter Sovereign* of Atchison estimated "the total number of emigrants starting from Atchison this Spring [1855], must be in the neighborhood of five thousand," adding, "No point on the Missouri river, from St. Louis to Council Bluffs, offers more inducements to the emigrant than the city of Atchison."<sup>121</sup>

**Marriages and Deaths.** It was customary to announce upcoming marriages of Church members in the *Luminary*. The name of the bride and groom, the date, and the place of the wedding made up a typical entry. A poetic phrase promising future happiness for the couple appeared next to the marriage entry when a gift had been presented to the *Luminary* staff by the couple.

Death notices were written in a brief, matter-of-fact manner.<sup>122</sup> For those whose death caused personal sorrow to the *Luminary* staff, a short statement followed the obituary, such as "Elder Wm. W. Major, formerly well known to many of the Saints in St. Louis, a man of exemplary piety and untiring zeal for the cause of God, has finished his earthly mission and passed within the veil."<sup>123</sup> Several obituaries also mentioned the cause of death.<sup>124</sup>

**Poetry.** Most poetic verses in the *Luminary* were written by Latter-day Saints like Joel Hills Johnson of Salt Lake City.<sup>125</sup> "Deseret,"<sup>126</sup> "The

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some portion of their earnings." "Save Your Dimes," *St. Louis Luminary*, June 2, 1855, p. 2, col. 3.

120. "Notice to our Emigrants," *St. Louis Luminary*, April 14, 1855, p. 2, col. 1.

121. *Squatter Sovereign*, as cited in "Mormons," *St. Louis Luminary*, June 9, 1855, p. 3, col. 4.

122. For a more complete listing of Latter-day Saint deaths in St. Louis, see "Lists of Deaths in the St. Louis Branch Records of Members, 1849–1862," film CR 375/8, reel 4267, Church History Library.

123. "Another Good Man Departed," *St. Louis Luminary*, November 22, 1854, p. 2, col. 2.

124. The index of nineteenth-century terms on the DVD-ROM defines these causes in modern medical terms.

125. See "Joel H. Johnson . . .," *St. Louis Luminary*, October 13, 1855, p. 2, col. 3.

126. Mrs. H. E. Potter, "Deseret," *St. Louis Luminary*, September 22, 1855, p. 4, col. 1.



Twenty-fourth of July,”<sup>127</sup> “Israel’s Coming,”<sup>128</sup> “In Deseret We’re Free,”<sup>129</sup> and “Tithing”<sup>130</sup> are a few of their literary contributions. One telling poem was “Plurality of Wives” by Alexander Robbins Jr.

“Plurality of Wives”

Ye theologians, pray tell me why,  
(If such sage counsel in your craniums lie,)
 Those ancient men of God took many wives,  
In sacred union, for eternal lives?

\* \* \* \*

The time the Prophet saw is on the wing,  
“When seven women to one man shall cling,  
(Not for the lack of clothing, or of bread,  
But for a husband—for a man—a head)”<sup>131</sup>

**Wise Sayings.** Short pithy sayings were popular in nineteenth-century newspapers. The following are examples of wise sayings printed in the *Luminary*:

“When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever.”<sup>132</sup>

“The softest pillow is a good clean conscience.”<sup>133</sup>

“Every good scholar is not a good schoolmaster.”<sup>134</sup>

**Humor.** Jokes were another common element in newspapers of the era. The following example appeared in the *Luminary*:

“‘It is very curious,’ said an old gentleman, a few days since, to his friend, ‘that a watch should be perfectly dry when there is a running spring inside of it.’”<sup>135</sup>

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127. Hester, “The Twenty-fourth of July,” *St. Louis Luminary*, November 24, 1855, p. 4, col. 1.

128. W. W. Phelps, “Israel’s Coming,” *St. Louis Luminary*, June 2, 1855, p. 2, col. 5.

129. W. W. Phelps, “In Deseret We’re Free,” *St. Louis Luminary*, October 6, 1855, p. 4, col. 1.

130. Henry Maiben, “Tithing,” *St. Louis Luminary*, August 11, 1855, p. 4, col. 1.

131. Alexander Robbins Jr., “Plurality of Wives,” *St. Louis Luminary*, September 8, 1855, p. 4, col. 1.

132. “When we record our angry feelings...,” *St. Louis Luminary*, December 30, 1854, p. 4, col. 4.

133. “The softest pillow is a good...,” *St. Louis Luminary*, February 3, 1855, p. 3, col. 5.

134. “Every good scholar is not...,” *St. Louis Luminary*, July 21, 1855, p. 4, col. 2.

135. “It is very curious...,” *St. Louis Luminary*, November 22, 1854, p. 3, col. 2.

“A man came into a printing office to beg a paper. ‘Because,’ said he, ‘we like to read the newspaper very much, but our neighbors are all too stingy to take one.’”<sup>136</sup>

“There is a shop kept by an old maid in New York, in the windows of which appear these words: ‘No reasonable offer refused.’”<sup>137</sup>

**Newspaper Exchanges and Telegraph Dispatches.** As with other papers of the day, the *Luminary* was a composite of exchanges and telegraph dispatches. National news and wise sayings printed in the *Luminary* lacked originality, but proved the newspaper staff had access to the *New York Post*, *San Francisco Herald*, *Detroit Advertiser*, *Washington Star*, *Cincinnati Gazette*, *Boston Post*, *New York Times*, *Chicago Tribune*, and the *National Intelligencer*, which were credited for certain articles reprinted in the *Luminary*.

As to foreign papers, the *Luminary* was dependent upon exchanges carried aboard trans-Atlantic steamers and telegraphers that sent summaries via telegraph dispatches to the *St. Louis Republican* office. Once dispatches or summaries were printed in the *Republican*, editors felt at liberty to reprint these in the *Luminary*. “Most people think the selection of suitable matter for a newspaper the easiest part of the business,” Snow recalled. He concluded,

How great an error. It is by all means the most difficult. To look over and over hundreds of exchange papers every week from which to select enough for one, especially when the question is not what shall, but what shall not be selected, is no easy task. If every person who read a newspaper could have edited it, we should hear less complaints. Not infrequently is it the case that an editor looks over all his exchange papers for something interesting, and can absolutely find nothing. Every paper is drier than a contribution box.<sup>138</sup>

**Advertisements.** Reasonable rates were extended to merchants who advertised in the newspaper. Discounted rates were given to merchants like J. W. Marrion, a blacksmith in Kansas City, Missouri, for favorable reporting of Mormonism.<sup>139</sup> Editors encouraged readers needing a buggy, a cookstove, ready-made clothing, cheese, or a ferry ride to look no further than St. Louis. Whether readers needed a watchmaker, jeweler, tailor, dentist, doctor, sign painter, gunsmith, tin maker, music teacher, or attorney, editors assured them services were available in the city.

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136. “A man came into a printing . . .,” *St. Louis Luminary*, January 6, 1855, p. 3, col. 5.

137. “There is a shop . . .,” *St. Louis Luminary*, March 17, 1855, p. 4, col. 2.

138. “Selections for a Newspaper,” *St. Louis Luminary*, January 27, 1855, p. 3, col. 5.

139. J. W. Marrion, “Blacksmithing and Grazing,” *St. Louis Luminary*, March 3, 1855, p. 3, col. 5.

## Conclusion

In 1856, Brigham Young instructed Erastus Snow to return to St. Louis and resume publishing the *Luminary*.<sup>140</sup> Snow began his return to St. Louis with the intention of complying with Young's wishes. By the time he arrived in St. Louis, however, he had made other plans. To Snow, emigration took precedence over resurrecting the *Luminary*. On September 25, 1856, he wrote to Brigham Young, "I find on the adjustment of the *Luminary* a/c that I sunk about \$1,300 in its publication last year. And as the business swallowed it including advertising & subscription list, during my absence, despite its struggles and *remonstrances* I should hardly have faith to call it again to life."<sup>141</sup> On October 31, 1856, Young replied, "We hardly expect that you will be able to start the *Luminary*. This is all right. If however you are able to do so, you are at liberty to do as you please about it."<sup>142</sup>

Although there are only 52 issues of the *Luminary*, the content of the paper, especially that concerning polygamy and its effect on Latter-day Saints in the Midwest, is most interesting and informative. Latter-day Saints at the Mississippi were encouraged to muster their strength and become a buffer between national concerns over polygamy and practicing Mormons in a westward Zion—this is what makes the newspaper different from its many predecessors. The Saints needed to be armed with reason, rationale, and logic as well as the spirit to combat a nation determined to end plural marriage. The *Luminary* did much to prepare the Midwest Saints to defend their faith and, if necessary, to leave their homes to fight territorial injustice in the West. The paper is as defensive in its approach to plural marriage as it is militaristic in its stance toward government intervention in religious matters. For a people on the front lines of verbal assault, the *Luminary* was an outlet for sharpening skills of debate and reason. The wide distribution of the paper did much to inform an outraged public of Mormon persecutions and frustrations in defending their religious practices.

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140. Brigham Young, "Instructions to Erastus Snow," April 10, 1856, as cited in Larson, *Erastus Snow*, 279. Original in Official Correspondence file, Church History Library.

141. Erastus Snow to Brigham Young, September 25, 1856, as cited in Larson, *Erastus Snow*, 284. Original in Official Correspondence file, Church History Library.

142. Brigham Young to Erastus Snow, October 31, 1856, as cited in Larson, *Erastus Snow*, 284. Original in Official Correspondence file, Church History Library.



# 1

## **General Epistle of the First Presidency of The Church of Jesus Christ of Latter-day Saints**

### **General Epistle of the First Presidency of The Church of Jesus Christ of Latter-day Saints**

TWELFTH GENERAL EPISTLE

*Of the Presidency of the Church of Jesus Christ of Latter-day Saints, to the Saints in the Valleys of the Mountains, and those scattered abroad throughout the Earth,*

GREETING:

BELOVED BROTHERN: Under the blessings of an overruling Providence for our preservation, we have renewed obligations of thankfulness and praise to our Father in heaven, whose protecting care has turned aside the shafts of death, and sheltered us, as with a mantle, from the scourges and devastations which have been poured out upon the earth.

We have truly realized that His power has been over us for good, and that these distant vales have thus far proved a safe retreat, wherein the Saints have found quiet, health, prosperity, and peace, while the indignation of the Lord has partially visited the nations. Our hearts are full of joy when we reflect how kindly the Lord has overruled seeming evil for good, and turned the wrath of man to his praise, by delivering so many of his Saints from wicked Babylon, and from the power of their enemies, before these scenes of woe, confusion, and distress spread desolation and affliction over the earth. At the same time we feel anxious for those faithful Saints who are still obliged to wait for deliverance in the midst of such fearful calamities.

The indications of the times and seasons, as they rapidly roll, are truly fulfilling the words of the ancient prophet, that “the Lord has decreed a consumption upon the whole earth.” In the dispensation of the last days, we are truly gratified with the faithfulness of the Elders in going forth to proclaim the fullness of the Everlasting Gospel to the children of men.

Although a great work yet remains to be accomplished, still it has been carried to the most distant portions of the earth; and been preached to many of the principal nations in their native tongue. In North America, and Great Britain it has been extensively preached and published in the French, German, Italian, Danish, and Welsh languages. It is also translated, and ready for publication in the Hawaiian language, and will probably be published the ensuing season. In addition to the foregoing, it has been preached to the Spaniards, Norwegians, Swedes, Icelanders, and the inhabitants on the Danube, the Nile, the Indus, and the Ganges. It has been freely offered, by the Elders of Israel traveling without purse or scrip, to all these nations, and to the people of Malta, Southern Africa, Ceylon, Siam, Australia, the largest and most populous of the Pacific isles, and to many other nations and people in their native language. Among all to whom the gospel has been proclaimed it has found more or less of Israel; but it is worthy of remark that in those countries which were favored with the gospel in the early ages of christianity, that had the testimony of Jesus and his Apostles, we find the grossest darkness and Idolatry, and the least susceptibility to the principles of our holy religion, while among the more enlightened portions, such as Western Europe, the English settlements in Australia, and America, and in the United States, it is more readily received by the honest and sincere enquirer after truth.

The Missions during the past year have been usually successful. We have received intelligence from Australia which shows a considerable increase of numbers, and a constantly increasing inquiry after a knowledge of the truth. From brother Jesse Haven, who is still presiding and preaching in Cape Colony, we learn that quite a branch has been raised since his arrival, mostly among the English Settlers.

At Ceylon the missionaries were badly treated, and were soon obliged to leave the Island. In Siam they have been permitted to remain, but have made very little impression, except among the English, a few of whom have embraced the gospel. This Mission has been in the immediate charge of brothers Luddington and Savage, under the presidency of Bishop Nath. V. Jones, whose location is at Calcutta. In this place also, as well as Bombay, Burmah, and the Northern provinces of India, small interest has been awakened, and that mostly among [*μ* 1 col. 2] the English; but the majority of them being soldiers in the British Army, the officers frequently prohibit their attending the meetings, or in any wise associating with the Saints. They also used a very powerful interest against our brethren in all their labors, even with the natives. In Hamburg, and in several of the European States, our Elders have frequently been imprisoned,

and finally banished from their dominions. But in all of those places the word has been sown, and the native brethren, who have a right to remain, are preaching and teaching, as opportunity occurs, there by laying a foundation which will eventually result favorably to the cause of Zion, by opening the way for the spread of the gospel, and breaking asunder the bonds of bigotry, superstition, and darkness, which have so long enthralled the earth.

In England, Scotland, the Orkney Isles, Ireland, Switzerland, Denmark, Sweden, Norway, the Channel Islands, some portions of the United States, the British Provinces, and the Pacific Isles, the work has been, and is prosperous, continually adding to the Church, and opening new and more extended fields of labor.

In our own Territory we have been blessed with health, peace, and prosperity unequalled. Crops matured, and were more plentiful than ever before in these valleys, although much damage was done by grasshoppers in the month of July, and there was hard frost and ice on the 30th of May, and the 15th Oct. It is the first time since we settled in these valleys, that we could say there was a surplus of grain raised for the inhabitants, and although an expected, unusual, and large amount has been drawn for the U.S. troops who quartered among us during the winter; from the 2nd of Sept. to the present time, we still believe there will be an abundance to last until replenished by another harvest.

Our public works have steadily progressed. The adobie wall around the Temple Block has been completed, and a large amount of the stone caping prepared and some put on. The Endowment house on the Temple Block is finished, and a large share of the Temple foundation is laid. The Sugar Factory, on Big Canyon Creek, has been put into operation, and the South wing of the State House, at Fillmore City, is in progress of completion.

The Seventies have built a commodious hall which has been very constantly occupied during the winter; although it was not began [begun] to be built until the 13th of August.

Country and City improvements have been extensive, astonishing every beholder with the eminent success and prosperity which have attended all our exertions. How truly may we attribute all these blessings to that kind Father who has shielded us from our enemies, and showered down his blessings upon us. He has caused the Earth to bring forth, in its strength, the grin [grain] and rich fruits thereof for the sustenance of man. The elements have also been propitious, and the moistening nurture of the “early and latter rains” has not been withheld; neither have the mountain streams failed to furnish their usual supply. There has also, a much greater supply of goods been brought into the Territory, than heretofore, for which however the demand seems constantly increasing, although large amounts of clothing are manufactured by the people. Home manufactures and productions have been a part and portion of our domestic economy, and should be practised by every Saint. It is the only path in which we can walk with any assurance of securing our freedom, and of

perpetuating that liberty which we inherit, as a rich legacy, from our ancestors and our God.

Our Holy Religion brings us in contact with long established error, and the traditions of centuries, which are prevalent throughout the world; hence are we necessarily a peculiar and separate people, whose best interests and preservation depend upon union and self-dependence, upon practicing virtue, industry, and sobriety, and manifesting our faith by works in magnifying our Priesthood, and in serving our God by keeping ourselves pure and unspotted in this wicked and adulterous generation.

For this cause we gather out from the world, and for this cause we should rely upon our own skill and ability to produce, from the native elements, every article of food, and raiment necessary for our use or comfort.

Brethren be wise, and eschew foreign productions as articles not suitable or designed for Israel, and draw your supplies from nature's great storehouse, the rich and abundant though undeveloped, resources with which we are surrounded, and which are clearly within our grasp.

As wickedness, discord, and confusion continue to prevail and increase upon the earth, the Saints will discern that the time is not far distant, when they will probably be obliged to pursue this course for their own salvation. How much easier then for them to be preparing when surrounded with peace and prosperity. How much better to do what is proper, and necessary to be done, under the most favorable circumstances than to wait until stern necessity compels. We say then, to the brethren and sisters in all these valleys of the mountains, learn now, to make your own clothing, and encourage the home manufacturer and producer; and let those who intend to come here to reside bring all manner of labor-saving machinery, and such articles for its construction as cannot be readily procured here.—Also bring cotton and tassel [tazel] seed, and seeds for raising all kinds of vegetable dyestuff, and all kind of fruit and flower seeds, also grafts, and grape cuttings; procure and drive the best kinds of stock.—And let those who have the things now named preserve them with care, that the best of all kinds of [p. 1 col. 3] fruit and stock may be cultivated, and the poorer qualities improved, that in our midst may be found an abundance of everything that will contribute to use and comfort, or that will delight the eye or beautify the earth. For the encouragement of fruit growers, we merely mention the fact that, for the last four years, peaches have ripened upon trees growing from seed planted by us, since our location in these valleys, and apple trees, have, though in less quantities been bearing two years, and bid fair to produce much fruit the present season.

On the 27th of June, the Conference appointed at the adjournment of the April conference, commenced and was held two days, during which many missionaries were sent to the United States, among whom, was Elder John Taylor, of the Quorum of the Twelve Apostles who was to proceed to New York City, with the view of there publishing a newspaper. John Smith, son



of Hyrum, was chosen, presiding Patriarch over the whole Church, and was ordained to that office, with all the keys and authority thereof, on the 18th of February. This was to fill the vacancy which occurred by the death of our beloved and lamented Patriarch, Father John Smith, who died on the 22nd of May, 1854, aged seventy-three.

Father John Smith was the brother of Joseph Smith, Sen'r, who was the father of the Prophet and was the first Patriarch in the Church. He was succeeded in that office by his son Hyrum, upon whom he conferred it before his death, and after his decease, father John Smith was chosen, Hyrum having no son old enough to fill the office at that time. The respected and beloved Patriarch went to his rest full of days and honor, having run the race with patience, and endured unto the end, and was lamented by thousands upon whom he had laid his venerable hands to confer a patriarchal blessing, by virtue of his holy office and Priesthood. He will long be remembered by the Saints as a father whose blessings were counted of great value, and which will remain a comfort and consolation through all the various changes of life's pilgrimage in the flesh. Having suffered persecution in common with us and our brethren who have gone before he was broken in body; and although permitted to live a few short years in quiet and peace in the valleys of the mountains, still the infirmities were upon him which were caused by the many exposures, and troubles through which it has been the lot of the Saints to travel; but the vigor of his mind and intellect remained unimpaired to the last.

Thus has another of the noble men of the earth gone to his rest, prepared to come forth with glory, immortality, and eternal life, when the Keys of the resurrection shall be given unto the Priesthood of the Almighty to again administer its power upon the earth.

During the past year we have enjoyed tranquility with the native tribes, having concluded a treaty of peach [peace] with the Indian Chief, Walker, whom we met for that purpose at Chicken Creek, in Juab county, on the 11th day of May last. We have great cause to acknowledge the hand of the Lord in restraining these savages from literally drenching our settlements with the blood of the Saints, and in preserving our brethren from utter destruction, for nothing but His almighty power has prevented such a catastrophe.

Some of the settlements seeing, and feeling by sad experience, the most imminent peril they were in, have undertaken to partially secure themselves by fortifications, &c; but we are grieved at being obliged to say that these defences generally remain in an unfinished condition, and many of them are of but little value. How long the Lord will continue to extend his protecting care, and indulge his people in such inexcusable carelessness, and indifference to his counsel and gently [gentle] admonition, remains to be seen. It appears that the very moment when peace again smiles upon us, danger is forgotten, and we at once relapse into the same careless indifference which has always characterized our actions in these valleys, so far as regards our being well prepared to meet

our steadfast enemies. We say unto you, brethren, do not longer indulge in such criminal neglect, do not longer trifle with the counsel and urgent entreaties of your brethren, but improve the present moment of peace and prosperity for making yourselves secure, and in preparing against a day of trouble.

Towards the Indians continue to exercise patience, charity, and forbearance; give them your faith for their reclamation from their low estate; pray for them, and teach them also, that the principle of improvement and enlightenment may possess their minds never again to be rooted out, that they may learn the ways of the Lord and rejoice in the true knowledge of the God of their fathers.

We realize that the Lord has been gracious, and is answering the prayers and supplications of the Saints in their behalf. We realize that His spirit is being poured out upon them, and to this cause we attribute the power which has restrained them from more extended and active hostilities. We exhort you to feed and clothe them as heretofore, but never lose an opportunity of learning them to work, in order to gradually teach them the way to industriously provide for their own wants, a course mutually more beneficial than to sustain them in idleness.—Providentially, indeed, have we been thrown into their midst, bringing with us our holy religion, and our civilization. As we have been abundantly blessed with the good things of the earth since we came, let us impart freely unto these degenerate sons of Israel, of such as we have received, and not, as in [is] too often the case in the conduct of the whites towards them, condescend to their level, thereby de- [*p. 1 col. 4*] basing ourselves and abusing their confidence, but seek to raise and exalt them to us, that they may in very deed become “a white and delightsome people,” in whom the Lord can take delight, even as in days of old.

Indian chief, Walker, died after a few days' illness, near Fillmore city, on the 29th of January; and the Utahs have chosen his brother Sen-a-rock, commonly known among the whites by the name of Arrow-peen, to be their chief.

Owing to the ignorance of the Indians, and to their having so little understanding of the nature and obligations known to civilization, the laws have seldom been enforced against them. However, in the case of the unprovoked murder of two of the boys of bishop Weeks, of Cedar valley, while engaged in getting wood and poles from the canyon, two Indians, the principal actors in that scene, were hung on the 15th of last September; having been tried and convicted before the U. S. District Court, the Hon. Judge Shaver presiding. Again, in the case of the massacre of Capt. Gunnison and party by the Pahvan-te Indians, in the fall of 1853, a number of them were tried at Nephi, before the Hon. Judge Kinney of the U. S. District Court of that district, which resulted in three of them being convicted of murder in the second degree, and they were sentenced to the extent of the law of the United States in such case made and provided. In this case, we understand that there were many extenuating circumstances which appeared to mitigate, on the part of the Indians, the perpetration of

this horrid massacre. It was a time of war between the whites and the Indians, and this particular band had just previously suffered the loss of one of their chief men by a party of white emigrants, who killed him while passing through their country, without even a cause of provocation. This so enraged the Indians, that although they had not previously participated in the war, they straightway commenced gathering up their forces to come against the settlements, and to join the other Indians already engaged in hostilities. It was at this moment that Capt. Gunnison and party arrived in their country, while prosecuting his duties in exploring a location for a rail way across the continent, thus furnishing them that opportunity for retaliation which they were so earnestly seeking, and which was so fearfully visited upon the innocent. This should prove a lesson to all travelers who wantonly shoot the Indians; for though they may pass in safety, peradventure the very next traveler may fall victims, as a consequence of their inconsiderate and worse than savage barbarity. All persons having knowledge of law, and at the same time treating the Indians so inhumanly, should be held responsible for the results of their acts; which, as in the case of the lamented Gunnison, are almost certain to be visited on the first opportunity, upon some who were entirely unconnected with the aggression.

It cannot be expected of the Indians, in their present low, and ignorant condition, with all their traditions and ferocious natures upon them, to understand and act in accordance with the provisions of law which they never had the least knowledge of, nor any opportunity for obtaining such information.—Therefore it becomes those who profess civilization to set them an example, and not, while pretending to execute law upon them, be more brutal and murderous than they are with each other. Let all such persons consider these facts and act wisely, lest the blood of their victims be found upon their own skirts; and brethren, be careful lest you also trample upon the “oil and the wine,” make shipwreck of your faith, and lose your salvation in the kingdom of our God.

At the October Conference several of the brethren, who had been absent on foreign missions, were present, having returned with many Saints; and although the last company did not arrive until the 28th of October, it was a time of rejoicing with us all, but especially with those who, having safely passed through death and suffering, were permitted to associate in peace with those having a common faith with themselves, and to listen to the instructions of the servants of God in Zion. Every countenance beamed with joy, and nothing occurred, during the three days [in] which the Conference lasted, to mar, or in the least disturb the peace and unity which universally prevailed. Elder Horace S. Eldredge was chosen to take the place of Jedediah M. Grant, as one of the seven Presidents of the Seventies.

Since the October Conference, but little has occurred differing from the usual routine of our business.

The winter has been unusually mild, and work has progressed in many respects, almost as well as in the summer.

The Legislature held their usual session of forty days, and adjourned to meet on the second Monday in December next, in the new State House in Fillmore City.

Various associations for religious, literary, and scientific purposes have been formed, and much useful instructions has been imparted, as also in many evening and day schools, which have generally been kept in operation during the winter [winter], in all the wards. Amusements have also had their time and place, and, with the exception of a little disturbance caused by a few disorderly U. S. troops, a general time of quite, good order, and peace, has prevailed in all the settlements.

In accordance with their respective appointments, Elder John Taylor repaired to New York, Franklin D. Richards to Liverpool, Erastus Snow to St. Louis, Orson Spencer to Cincinnati, and Parley P. Pratt to California.

Owing to the irregularity of the Eastern mail, we [*p. 1 col. 5*] have but little information concerning their success; but have learned that a Stake has been established at St. Louis, and that a newspaper called the "Luminary," is published weekly. We have not yet learned whether other Stakes have been established, or whether other papers have been published; though a press has been obtained in California which will be put in operation the ensuing summer, under the charge of Elder Geo. Q. Cannon.

Elder Amass Lyman still labors at San Bernardino California, and the remainder of the Twelve Apostles are at present with us, laboring as opportunity occurs in the various settlements of Utah. Elder Geo. A. Smith is still engaged on the History of Joseph Smith, and will in a few months, probably, have it finished and ready for the press.

At [As] this April Conference just adjourned, the reports and exhibits of the financial affairs of the Perpetual Emigrating Fund Co., and of the Church were fully presented, from which it appears that the capital stock of the Perpetual Emigration Fund Company, amounts to \$71,005 14 3-4 although scarcely a dollar of it is at present in available means that can be used for the purpose of emigrating the poor Saints. This arises from those who are in debt to the Fund neglecting to pay for their emigration. There is now owing to the Fund from this source, \$50,000, which if it could be realized in available means, would very much increase the operations of the company, and assist many thousands to come, who are looking and praying for deliverance through this source. By every light in which it can be viewed, the brethren who have been assisted by this Fund, for their own, for their brethren's, and for the kingdom's sake, should cancel their obligations thereto. The subject of emigrating the poor Saints taking them from the overpopulated districts of the older countries, where, with their utmost labor, they can scarce procure subsistence, and where lack of employment frequently renders life itself precarious and bringing them to a land where by industry they can acquire a competence, and rise in the scale of intellectual existence; commends itself to all the Saints, and is worthy of their faith and most active benevolence.

The reports of the financial affairs of the Church show that the resources have been generally invested in buildings, and making public improvements, such as the Council and Endowment Houses, Tabernacle, wall around the Temple block, store houses, Temple, &c. In order to successfully prosecute our business, we find it necessary to have a considerable amount of active capital to enable us to furnish material, and supply clothing and articles necessary for those who are constantly engaged in the public service.

The tithing furnishes our resources for all of our public improvements, and this is generally paid in grain, vegetables, stock, wagons, labor, and other property, and but very little in money, and with the exception of what is needed for the use of the men employed, has to be turned into cash to procure such other articles as are necessary for properly prosecuting business. The constant investment of the funds of the Church in permanent improvements, trouble or changing, and delay in converting into cash, sometimes unavoidably involve us in debt; but if the brethren will be faithful and punctual in paying their tithing in kind, it will relieve us of all embarrassment, and furnish sufficient for all the needful purposes for which it is used.

Brethren, as you wish to hasten the building of a Temple, and the rolling forth of the work of Zion's King, put your shoulders to the wheel, render aid to her cause, and make her interest your own. Remember that all you do to favor Zion is only favoring your own interest, that it is for yourselves that you are laboring and toiling in the kingdom of God; rejoice therefore in your labors, and consider the reward which is laid up at the end of the race. It should be deemed a blessing as well as duty to have this privilege. No greater favor could be bestowed upon this people than they enjoy in having a part and lot in this matter; in being the humble instruments in the hands of the Great Jehovah, in bringing to pass His purposes upon the earth in these the last days, in being the recipients of the eternal truth, light, and knowledge emanating from Heaven's King, in whom is all excellence, power, and glory.

Incomparable delight and happiness fill the soul of the faithful Saint, who has the testimony of Jesus and the spirit of the living God to enlighten his understanding. Happiness supreme and love divine fill his bosom, as he seeks to impart the gladsome intelligence to his fellow species, that they also may be partakers with him in this glorious cause, and share in its blessings. Thus our Holy Religion absorbs every feeling, desire, ambition, motive and action of our natures, and renders every association in life tributary thereto; it enters not only into our spiritual but also into temporal organization, and controls us in all our affairs.—This is true of every person who has tasted the good word of life, has received the Holy Ghost, and continues to walk in the light, and be led by its gentle influence. This is salvation in the kingdom of God, it is glory celestial, and exaltation. This is the work that makes angry the adversary, who fears the overthrow of his kingdom and power upon the earth, that causes Satan to rage and seek to destroy the Saints of the Most High, as he did in the days of Jesus and of his apostles and followers.

Hence the persecutions and martyrdom which wasted the faithful from the earth, and caused the apostasy of the ancient church. The world overcame and destroyed them, and seeks to overcome and destroy us, for they are actuated by the enemy [*p. 2 col. 1*] of all righteousness, the arch deceiver, who desires the overthrow of the work of God. Therefore brethren, be on your guard, be faithful in prayer and watchfulness, in faith and good works, lest you enter into temptation and darkness comes upon you; lest you get bewildered and [be] led astray, and unwarily imbibe an apostate spirit which, will lead you to deny the faith."

The consecrations of the saints have been delayed for a time, in order to obtain the form of a deed which should be legal, in accordance with the laws of the Territory. This has now been accomplished and many are deeding their property to the Church. We wish it distinctly understood that no person deeds his property unless he feels it to be a privilege, and prefers to do so of his own free will and choice. Neither do we wish any person to deed any property which is encumbered by debt, or liabilities. Pay what you owe, and then if you would be independent, keep out of debt, improve upon your inheritances, and the stewardship which is committed to your trust, that being found faithful over a few, you may be made ruler over many things.

Let the Saints abroad in the world devote all they have for the spread[ing] of the gospel, the gathering of Israel, and helping the poor; who are faithful and true, to come to Zion; and it is believed there are means sufficient among the saints in England, and other places, if properly distributed, to emigrate all the faithful. If those having means would be liberal enough to freely impart to the needy, simply retaining sufficient to accomplish their own emigration, and trusting in the Lord for future means of subsistence, they would be blessed by the Lord and their brethren, and rejoice in having wrought salvation and deliverance to many of the meek who shall inherit the earth.

Let those brethren who are willing to devote their means in this way, do so in wisdom, by giving it into the hands of our authorized agents, whom we have appointed to that business, and not pay it, as is too frequently the case, to irresponsible persons who scatter it to the winds without doing any good. Let all things to be done in order, and through the proper channel.

It is a very common occurrence, for those having means when they come into the church, to lose every dollar, by their business transactions with the world, before they gather with the Saints, or have contributed much to aid the cause of Truth. When stripped of every thing, they are ready to come, regretting that they had not devoted their means for the building up of the Lord's, instead of the Devil's Kingdom.

The best way is for the Saints, when they first come into the Church, to close up their business, as soon as they conveniently can without too great a sacrifice, and then "gather up for Zion," without unnecessary delay; for the devourer and tempter are abroad in the earth, and the Lord has commenced

his pleadings with the people by “fire and by sword, by pestilence, famine, and tempest;” escape therefore, while the way is open before you.

To all the honest in hearth [heart] throughout the world, both of high and low degree, we say “repent, and be baptised for the remission of your sins,” obey the ordinances of the gospel through the administrations of the servants of the living God, for the judgements of the Almighty are upon you; flee therefore from the sinks of iniquity and corruption lest the fiery indignation of the Lord also consume you with the wicked, of whom he has decreed that he will empty the earth.

Saints in the valleys of the mountains, unto you we say, raise grain, sow, plant, water, and harvest in the proper seasons thereof; cultivate no more land than you can cultivate well, save and preserve your grain, that nothing be lost; take care of your animals that they be not stolen by the Indians, or driven off by the white thieves who annually make their predatory excursions through our settlements; fence pastures for your stock, that you may preserve the grass in your immediate vicinity for their use; and let the transient herds pass beyond the settlements, to where range is plenty and not occupied, and there will be less danger of their mingling with those belonging to the Territory.

Prepare good granaries for your grain, where it can be kept safe, and lay up your surplus in store, against a time of need.

Finally, brethren, be one in faith and in effort, and walk humbly before the Lord. Keep sacred His commandments, and your covenants. Seek continually unto Him for wisdom and knowledge, that you may enjoy the light of His spirit, and be thoroughly furnished to fulfil[] every duty incumbent upon you, by virtue of the Holy and Eternal Priesthood of Almighty God with which you are clothed, in a manner that shall best subserve the advancement and rolling forth of His Kingdom upon the earth.

BRIGHAM YOUNG,  
 HEBER C. KIMBALL  
 JEDEDIAH M. GRANT.

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### **Counsel from Brigham Young and the First Presidency**

#### **To All to Whom This Letter Shall Come**

Know that the bearer, Erastus Snow, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, is in full faith and fellowship with the same, and has, by the authorities of said church and the vote of the General Conference, assembled in this city on the 8th day of April, A. D. 1854, been duly appointed a mission to St. Louis, in the State of Missouri, to take the Presidency of the Church in that city, and establish it as a gathering place for the Saints. He will receive and take care of all Saints who shall arrive under his Presidency; counseling them as to their locations and pursuits as he shall be led by the Holy Ghost, and take the oversight and superintend the further gathering of all such as are able, and who may be deemed worthy to swell the numbers in Deseret; he has authority in his mission to receive donations and collect tithing for and on behalf of said church, and he is hereby appointed agent for said church, to make such a disposition of said funds, and to transact all such business as may be required of him from time to time.

We now invite all the men to give diligent heed to his teachings and counsels as a servant of God, sent to [p. 2 col. 2] teach them the way of life and salvation, and assist him in his labors in whatsoever things he may need. So shall the blessings of the righteous descend upon them, and the approbation of the Father be manifested unto them; and we pray God, the Eternal, who



rulest in the heavens, to bless Elder Erastus Snow in his ministry and teachings, that grace, mercy and power may be multiplied unto him, that he may rejoice continually in his labors und faithfulness in Thy kingdom, in the name of Jesus Christ. Amen.

Signed in behalf of said Church at Great Salt Lake  
City, Utah Territory. United States of America,  
this 30th day of October, A. D. 1954 [1854].

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
J. M. GRANT,

FIRST PRESIDENCY.

In vol. 1, no. 5 (December 23, 1854): p. 2, col. 1

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## Discourse

*By President Brigham Young, Tabernacle, April 8th, 1855.*

It is nearly time to draw our meeting to a close, and I think we had better adjourn our Conference to the sixth of next October, as the business now necessary to be done is accomplished; and I find that we are very much crowded in this Tabernacle, and on this account the congregation is rather uncomfortable.

There has been much said, though for one I can say that we have not preached to the assembled thousands one fourth part as much as we could have wished. But we have been privileged to meet from distant points and see each other, and hear, learn, and receive spiritual strength.

A few of the brethren have spoken, but there has not been a lengthy discourse delivered since we have been together; and if we were to continue in Conference a whole week, we could give opportunity to but comparatively few of the Elders who would like to speak, even though we allotted only fifteen, twenty, thirty, forty, or forty-five minutes to each speaker.

I realize that the hearts of many are full, and they would like to rise up and testify, and say that they believe the Book of Mormon, and that Joseph Smith was a Prophet, just as well as the few who have spoken. You are aware that you have this privilege in your several Wards, and any of the Elders of Israel who wish to bear their testimony to the truth of the Gospel, and have not had the privilege in this Conference, can go to the Ward meetings and rise up and bear testimony of the truth, and exhort the brethren. And if you have a word of counsel, or a word of doctrine, give it to the people, and do not be backward, but improve every opportunity that is presented for you to expand your minds.

A man who wishes to receive light and knowledge, to increase in the faith of the Holy Gospel, and to grow in the knowledge of the truth as it is in Jesus Christ, will find that when he imparts knowledge to others he will also grow and increase.—Be not miserly in your feelings, but get knowledge and understanding by freely imparting it to others, and be not like a man who selfishly hoards his gold; for that man will not thus increase upon the amount, but will become contracted in his views and feelings. So the man who will not impart freely of the knowledge he has received, will become so contracted in his mind that he cannot receive truth when it is presented to him. Wherever you see an opportunity to do good, do it, for that is the way to increase and grow in the knowledge of the truth.

I expect the brethren who have been selected to go and preach the Gospel will meet this evening in the Seventies' Hall, and the Twelve will meet with them, and the missionaries will there receive some instructions. I will give them one item of instruction now. I wish each man, who does not feel willing to seek unto the Lord his God, with all his heart, for preparation to magnify his mission and calling, but declines in his feelings to walk up to his duty in spirit, and is not anxious to cleave to righteousness and forsake iniquity, to keep away from the Hall this evening; or, if such a one comes there, let him ask us at once to be excused, and we will excuse him. We do not wish a man to enter on a mission, unless his soul is in it. Some of the brethren will say—"I do not know whether my feelings are upon my mission, or not, but I will do the best I can." That is all we ask of you. I have known some of the Elders, when they thought they would be called out to preach, keep away from meeting lest they should be called upon, for they feel their littleness, their nothingness, their inability to rise up and preach to the people. They do not feel that they are anybody, and why should they expose their weaknesses? I have noticed one thing in regard to this, quite as many of these men become giants in the cause of truth, as there is of any other class; for when they get away they begin to lean on the Lord, and to seek unto Him, and feeling their weaknesses, they ask Him to give them wisdom to speak to the people as occasion may require. Others can [*ψ* *1 col. 2*] rise up here and preach a flaming discourse, insomuch that you would think they were going to tare [*tear*] down the nations; but when they go out into the world they often accomplish but little.

You used to hear brother Joseph tell about this people being crowded into the little end of the horn, and if they kept straight ahead they were sure to come out at the big end. It is so with some Elders who go on missions; while many who go into the big end of the horn, and are so full of fancied intelligence, preaching, counsel, knowledge, and power, when they go out into the world, either have to turn around and come back, or be crowded out at the little end of the horn.

On the other hand I do not wish any of the brethren to be discouraged, for if you feel that you cannot say a single word, no matter, if you will only he

[be] faithful to your God and to your religion, and be humble, and cleave unto righteousness, and forsake iniquity and sin, the Lord will guide you and give you words in due season.

Recollect that we are now calling upon the Elders to go and gather op Israel; this is the mission that is given to us. It was the first mission given to the Elders in the days of Joseph. The set time is come for God to gather Israel, and for his work to commence upon the face of the whole earth, and the Elders who have arisen in this Church and Kingdom are actually of Israel. Take the Elders who are now in this house, and you can scarcely find one out of a hundred but what is of the house of Israel. It has been remarked that the Gentiles have been cut off, and I doubt whether another Gentile ever comes into this Church.

Will we go to the Gentile nations to preach the Gospel? Yes, and gather out the Israelites, wherever they are mixed among the nations of the earth. What part, or portion of them? The same part, or portion, that redeemed the house of Jacob, and saved them from perishing with famine in Egypt. When Jacob blessed the two sons of Joseph, “guiding his hands wittingly,” he placed his right hand upon Ephraim “and he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads,” etc. Joseph was about to remove the old mans’ hands, and bringing his right hand upon the head of the oldest boy, saying—“Not so, my father, for this is the first born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.—Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together.

It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the Gospel. If there are any of the other tribes of Israel mixed with the Gentiles we are also searching for them. Though the Gentiles are cut off, do not suppose that we are not going to preach the Gospel among the Gentile nations, for they are mingled with the house of Israel, and when we send to the nations we do not seek for the Gentiles, because they are disobedient and rebellious. We want the blood of Jacob, and that of his father Isaac and Abraham, which runs in the veins of the people. There is a particle of it here, and another there, blessing the nations as predicted.

Take a family of ten children, for instance, and you may find nine of them purely of the Gentile stock, and one son, or one daughter, in that family who is purely of the blood of Ephraim. It was in the veins of the father, or mother, and was reproduced in the son, or daughter, while all the rest of the family are Gentiles. You may think that is singular, but it is true. It is the house of Israel we are after, and we care not whether they come from the East, the West, the North, or the South; from China, Russia, England, California, North

or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite, and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.

Again, if a pure Gentile firmly believes the Gospel of Jesus Christ, and yields obedience to it, in such a case I will give you the words of the prophet Joseph. "When the Lord pours out the Holy Ghost upon that individual he will have spasms, and you would think that he was going into fits."

Joseph said that the Gentile blood was actually cleansed out of their veins, and the blood of Jacob made to circulate in them; and the revolution and change in the system were so great that it caused the beholder to think they were going into fits.

If any of the Gentiles will believe, we will lay our hands upon them that they may receive the Holy Ghost, and the Lord will make them of the house of Israel. They will be broken off from the wild olive tree, and be grafted into the good, and tame olive tree, and will partake of its sap and fatness. If you take a bud and inoculate it into another tree it ceases to receive nourishment from its original stock; it must however, receive nourishment, or it will die. Where must it receive its nourishment from? From the tree into which it has been introduced; it is supported by it, and becomes incorporated with it.

It is so with the Home of Israel and the Gentile nations; if the Gentiles are grafted into the good olive tree they will partake of its root and fatness.

You understand who we are; we are of the House of Israel, of the royal seed, of the royal blood.

[*p. 1 col. 3*]

...

[*p. 1 col. 4*]

...

I bless you all, and feel to pray for you, and desire you to pray for me; and I believe that you do, as fervently as I could ask.

We have had a good conference, though, it has been a short one to me, and perhaps we may have a long meeting some of these days, and enjoy ourselves to the full extent of our understandings and patience. [G. D. WATT, Reporter. *sic*]

In vol. 1, no. 34 (July 14, 1855): p. 1, cols. 1–4

## Remarks

*By President Brigham Young, Tabernacle, June 17, 1855.*

[REPORTED BY G. D. WATT.]

Perhaps it is expected that I will make a few remarks, after hearing the statements made by our Delegate, the Hon. J. M. Bernhisel.

I presume that but few of this congregation, and I may say that but few of the people of this Territory have a thorough knowledge, or even a general understanding, of the business transactions and responsibilities of our Delegate in Congress. It is a matter this people have not immediately before them—it does not directly concern them—hence they do not inquire into it.

Brother Bernhisel has given you a very brief sketch of the doings of Congress, necessarily omitting most of them. Doubtless the people of this Territory were perfectly satisfied with the labors of their Delegate during the last session of Congress; or, in other words, it would be hard to find an individual who is the least dissatisfied with him, though it is true that the greater part of the people do not understand what should constitute a proper cause for approbation or disapprobation. They are not dissatisfied with him, and I am not dissatisfied with him, neither have I ever been. He has been in Washington during the past six years, most of which time he has spent there for this people. The general government paid him for the services of four years; the appropriation for the services of the first two years another received.

I can say freely that I am perfectly satisfied with the labors of Dr. Bernhisel in Washington; and I will further say, for the satisfaction of the parties concerned, that, I very much doubt whether we could find another man, belonging to the Church of Jesus Christ of Latter-day Saints, who could go to Washington and do as much for this people, in the capacity of a representative, as the one we have sent for years past. Why do I doubt this? In the first place, he is a man of sterling integrity, firm to his faith, punctual, industrious, fervent, and always on hand to do everything that can be done. Another reason is, but few of the talented men who belong to this church could go to the seat of Government and endure the slang and misrepresentations which the Dr. has endured.

The Dr. is different from that class in this respect, he can endure their insults and abuses. It is true they have to be offered, if at all, behind his back, for you cannot easily find a man who will abuse him to his face, as he is so kind in his manner, so gentlemanly in his appearance, and so easy in his deportment, treating everybody with due courtesy and respect. When a deadly foe to his operations and to the interests of his constituents is in the field, that is the first man the Dr. visits, and he labors to make him our friend.

Having before us these reasons, with many others equally weighty, that might be given, I doubt whether there is another man in the Territory, or belonging to the church, in or out of the Territory, who could have accomplished what brother Bernhisel has done in Washington for this people. I am confident that I should not stay there long; for there is too much fight in me.

You have seen some persons who, when mad, would fight a whole crowd, as readily as they would a single person.

I am somewhat of that temperament; if I should get mad in Washington I would as soon fight the whole crowd as one individual, and they would use me up. There are but few spirited men who would endure the abuse and lies heaped upon this people.

There is one statement which I have already made in this stand twice or thrice, but I will now make it again before our Delegate, for it has caused him much trouble. It has been reported in the United States that Brigham should have said that the President of the United States could not remove him from his office. I will repeat what I did say, as nearly as my memory will serve me. Exhorting the brethren and sisters, I said, “do not be alarmed, [*p. 1 col. 2*] neither let your hearts sink within you, or be worried in the least with regard to a new Governor’s coming to this Territory, for the Lord Almighty will preserve your present Governor unto you as long as He pleases, and no power can hinder. And if it is His will to remove the present Governor, know ye that it will be for the best.”

That is the spirit of what I said, if not the exact words; and I say so now. President Pierce has been in power long enough to try the experiment, and there have been many to influence him to remove the Governor of this Territory from office. Is it done? It is not; though we nearly thought it was, when Col. Steptoe received the appointment; but the Lord operated upon the Col. to continue his march to California. He received his commission, but he would not be qualified. There were many applicants for the office, but they have not yet got it, and the Lord can baffle them as long as He pleases. He turns the hearts of men when they know it not, and the mysterious workings of His providence among the people they do not understand. He rules in their midst, and controls the nations of the earth according to His will and pleasure; so He does in this case, and will continue to do, just as long as seemeth Him good. When He wishes another Governor here, the proper person will be on hand; until then, there is no power beneath the heavens that can simply remove the present Governor of Utah, much less the loyal people who inhabit these mountains.

The people abroad are at enmity with us; we expect this, for they have been our enemies ever since we have been Saints, or professed to be. Are they opposed to us in consequence of the doctrine which has been alluded to by brother Bernhisel, I mean polygamy? No. Let the Methodists, Church of England, Presbyterians, or any other popular church, adopt that principle and it would be applauded to the skies. They are not opposed to us in consequence of the doctrine of polygamy.

Has the wrath of the enemy become any more enraged since that doctrine has been published than it was before? No, not one particle. Christ and Belial cannot be made friends; the devil is at war with the kingdom of God on the earth, and always has been, and will continue to be, until he is bound. They do not personally hate you, nor me, any more than they did Joseph Smith whom they have slain; they do not hate the Latter-day Saints any more now

than they did twenty years ago. The same deadly hatred was then in the heart of every one who had the privilege of hearing the doctrines of this church and refused to embrace them, that we see exhibited at this day. If they had had the power, twenty or twenty-five years ago, they would have slain the Prophet Joseph as readily and with as much rejoicing as they did when they massacred him in Carthage Jail, in the State of Illinois. It is not any particular doctrine or men and women that they are opposed to, but they are opposed to Christ and to the kingdom of God on the earth. I observed here last Sabbath, let the wicked rage and the people mock on, for now is their day and it will soon be over. Let them do all they can, and if they have power to destroy any more of this people, Amen to it; what will it do? It will only augment the cause of Zion, spread the Gospel of salvation, and increase the kingdom of God on the earth. Their persecutions will never destroy this people or the everlasting Gospel. Every time they have killed any of this people and opposed the Gospel, both have increased ten fold, and the work has spread still the more; yes, more than it would have done had they let it alone, and not have come against the Saints to drive them from their possessions. If it is wisdom that the Saints should be driven again, it would be the greatest blessing that could come to this people, for it would give greater permanency to the kingdom of God on the earth.

As I said when I commenced preaching twenty-three years ago and saw the same spirit of persecution exhibited then as subsequently, let us alone, persecutors, we do not wish to fight you, for we have not come to destroy men's lives, or to take peace from the earth, but we have come to preach the Gospel and to make known to you the things of the kingdom of God. If your doctrine is better than ours let us know it, for we are searching after the true riches, we wish the light of heaven to accompany us, we are searching after salvation, and if you have anything better than this, let us have it, and if we have anything better than you, you are welcome to it.

But just let us alone, for we are determined, in the name of Israel's God, not to rest until we have revolutionized the world with truth; and if you persecute us we will do it the quicker.

I say the same now. Let us alone and we will send Elders to the uttermost parts of the earth, and gather out Israel wherever they are; and if you persecute us we will do it the quicker, because we are naturally dull when let alone, and are disposed to take a little sleep, a little slumber, and a little rest. If you let us alone we will do it a little more leisurely; but if you persecute us we will sit up nights to preach the Gospel.

To return to our Delegate. It is not my intention at this meeting to mention whom I think we had better send to Washington, as I did two years ago this summer when brother Bernhisel arose to speak here, at which time we nominated him for our next Delegate. Before he is again elected I wish to learn whether he is willing to return. The office is a toilsome one, and is a mission which is not desirable to any Elder in this kingdom; but if I can learn that he

will accept the mission I have no question but that he will have to round up his shoulders [*p. 1 col. 3*] and go again. If he declines accepting, and wishes to be excused, we will pick up somebody else. Who? Why the man who will do the least hurt of any man we can find, as for doing much there in the way of getting our just share of the appropriations, we care not whether he can do it or not, for we care not whether they make them or not.

True, the members of the Utah Legislature get their per diem, and some money has been appropriated to this Territory, but is it paid to the Territory? No, only a small portion of it, and it has leaked out that they have determined in Washington, never to pay another dollar to Utah, until they can have all the federal offices in this Territory filled by persons of their own choice.

A few of the brethren have received some money for the labor they have done on the military road, but I think I can take men on to that route, for which \$25,000 were appropriated and said to have been expended, and do more good work with \$6,000 or \$8,000 than has been done with the \$25,000.

They wish political gamblers to have the money, in order to work corruption, and make the influence of money effect the ballot box, as in the United States, and thus use the appropriations for this Territory to subserve party purposes and pander to corrupt favoritism. They had better keep the money out of the Territory, than bring it here with such objects in view.

If the government of the United States never pay another dime to this Territory, I will insure that in ten years we shall be ten times better off than if we received a hundred thousand dollars a year from them, and that too upon natural principles.

I will use a familiar comparison to illustrate this. Suppose that a father has a number of sons and one of them wishes to set up for himself; whereupon the old man furnishes him a farm, buys him a team, builds him a house, and puts bread into the house for his family, buys his seed corn, a plow and harrow; shows him how to plow, and perhaps sends one of his hired men to plow for him. In a great majority of such instances, the son will remain inactive upon his plantation, leaning upon his father for support until he becomes indolent, and say,—“if I want wheat I can go and get it from my father, or if I want a team, a barn, a house, or anything else, the old man will supply them; I have nothing to do but call upon my father.”

Now what is that boy good for? He is not worth a red cent; turn him out into the world alone and he will starve to death. But first learn him to go and earn his farm, his teams, and his bread stuff; to understand the value of everything by knowing how to earn it, and he will become independent like the father, and know how to take care of himself.

So it is with States and Territories. Let them be unduly fostered and sustained by the General Government, and it will lead them into idleness, inactivity, and corruption; they will not be as spirited and active as when they are made to rely upon their own resources.



What does it do still further? You distribute money here, and what would you see, should men come in here this fall willing to pay a high price in money for the little grain that will be raised here this season? I tell you these poor men and women would have to suffer for the want of it, as those who have it, at least many of them, will sell the last mouthful for money, as has been done. Men have taken their grain from their wives and children, and made them live on wolf flesh, in order to get money. The love of money raises trouble among a people and sends them to the devil.

We want none of their money, and if they are not disposed to send it here, I care nothing about their money's coming; and this proves to me, and should to you, that I do not care about a man's getting one dime appropriated to this Territory. But we will send a Delegate who will do no hurt; and if it were not that the hue and cry of "treason against the General Government" would be made, we would not send a Delegate at all; or were it not that they would say, "now you have proof sufficient that the Mormons mean to secede from the Union, as they have sent no Delegate;" and thus hatch up a pretext for commencing fresh hostilities against us.

It has been observed that the people where Judge Douglas resides say to him, "what are you going to do with Utah? we hope you will do something to put down this odious doctrine, for they will have more women than one, and they will acknowledge them openly." (I am now talking in accordance with their practice). "We want to hire our women in the dark, and pay them a few dimes, or dollars, use them as long as we wish, and then kick them out of doors. But the Mormons will own them, give them their name, acknowledge their children, and educate them."

That is one great difference between the Mormons and the Gentiles, and, upon natural principles, that is, to outward appearance, in reality all the difference there is, though we are laying a foundation for another state of being. Are they men of virtuous character who talk so about the Mormons having more wives than one? How odious it was last winter, in the sight of certain men who were here, to think that we had more lawful wives than one; yet they would creep into your houses, and try to coax your wives and daughters away from you.—What for? Was it to make them more honorable, to give them a better character in the midst of the inhabitants of the earth, sustain them better, and make them more comfortable, and acknowledge them? No—they wanted to prostitute them, to ruin them and send them to the grave, or to the devil, when they had done with them.

I do not know what I shall say next winter, if [*p. 1 col. 4*] such men make their appearance here, as were some last winter. I know what I think I shall say, if they play the same game again, let the women be ever so bad, so help me God, we will slay them.

If any wish to go to California to whore it, we will send a company of them off; that is my mind, and perhaps some few ought to go, for they are indeed bad enough.

There are some things I learned, when I was in the South country lately, which I do not wish to mention, because of the friends of those girls who are gone; but when they passed through the Southern settlements they were weeping all the time, and they are perhaps now in their graves. The men who coaxed them away did not intend to take them to California. If any offer to do the same things again, in these mountains, “judgment shall be laid to the line and righteousness to the plummet;” and they say that Brigham does not lie.

If they want women to go to California with them, we will send a company of the same stripe, if they can be found, and then both parties will be suited to and for each other. I would rather follow her to the grave, and send her home pure, than suffer my daughter to be prostituted. I will not suffer any female member of my family to be polluted through the corruptions of wicked men.

Write this to the States if you please. If there are any Gentiles or hickory Mormons here, and so disposed, write it down and send it to Washington, that if they send their officers and soldiers here, to conduct themselves as they did last winter, they shall meet upon the spot the due reward of their crimes.

Though I may not be Governor here, my power will not be diminished. No man they can send here will have much influence with this community, unless he be the man of their choice. Let them send whom they will, and it does not diminish my influence one particle. As I said, the first time I spoke on this stand, my Governorship and every other ship under my control, are aided and derive direct advantages from my position in the Priesthood.

The office of Governor is not necessarily in the least degree incompatible with the upright course of any person clothed with the Priesthood; but, on the contrary, such a person should be far better qualified to wisely and righteously administer in any civil office, and in this manner the channel of true intelligence would be opened, and light and truth flow freely into every avenue of social life.

There are more things I might talk about, but no matter now, as the meeting has been held long enough. I say, God bless you. Amen.

# 3

## **Minutes of Church Conferences Held at St. Louis, Missouri (November 4, 1854– October 6–8, 1855)**

### **Conference Minutes**

*Minutes of a Special General Conference of the Church of Jesus Christ of Latter-day Saints, held in fourth Street chapel, St. Louis, Mo., Commencing Nov. 4, 1854.*

The meeting was opened at 10 1-2 A.M., by singing and prayer. It was moved by Elder Andrus, and carried, that Elder Erastus Snow preside over the Conference, and that James S. Cantwell act as Clerk, and S. J. Lees Reporter.

President Snow then arose and addressed the Conference on the nature of the business before it, as follows:

In the opening of this conference I will briefly present some of the items of business as they may occur to my mind, which will probably be presented before this conference during the session. You probably all, or most of you, are aware of the vote of the General Conference, appointing me to come to this place to take charge of the churches in this vicinity, to organize a gathering place and Stake of Zion. This will be a part of the business of this conference. This organization, according to the order of the kingdom of God, will embrace a Presidency and a High Council, a Bishop and his Counsellors, with such other quorums as the circumstances and conditions of this people may require, in order that the various officers of the church in this part of the world may be classified, and have opportunity to become instructed in their several offices and callings, agreeable to the doctrine and covenants.

I purpose also presenting before the Conference the question, whether, in entering into this organization, which I have proposed, they will also bring themselves under the law of Zion with regard to tithing?

If any other item of business which I have not referred to shall present itself, it will be called up as the Spirit of the Lord may dictate. I shall not be very particular as to the order in which they may be brought up.

Connected with this organization and business that will come before the conference, we shall desire to impart some instructions which we would be glad that every Latter-day Saint in this part of the world might hear; but so far as practicable for the benefit of those who cannot be here, we shall endeavor to publish such important items as may be necessary for the Saints, with regard to this organization.

I purposed that this morning should be devoted to such instructions, preparatory to the business this afternoon. Certain it is, that there are many men and women professing to be Saints, in this city and vicinity, who cannot realise, and do not appreciate the importance of this occasion, or their seats would not have been vacant this morning. If they will seek the counsel and instructions of the church only in the public congregations on the Sabbath day, they must content themselves with the crumbs dealt out to the world at large. I wish I could make my brethren and sisters feel the importance of that saying. If the world of mankind was prepared to receive and improve upon every word of the inspiration of the Holy Spirit, which the Lord wishes to pour out upon his Saints, then it would be different. But they are not; and many of those who have recently come out from the world and embraced the fulness of the Gospel, do not realize the importance of pressing forward to perfection and feasting upon the words of Christ, that they may drink, as from the fountain head, those pure and holy principles which are calculated to purify the heart and sanctify and prepare them for exaltation and glory in the celestial kingdom.

In answer to the question, why is it that Stakes of Zion are located in this place, in California, and in other places of the United States, as well as in the valleys of the mountains, I have to say, that the Lord who foresees future events, calculates beforehand and provides for the exigencies of his people. As to the land of Zion, we in St. Louis are as much in the land of Zion, to all intents and purposes, as if we were located in Salt Lake City. It is just as proper [*p. 4 col. 2*] to organize a stake of Zion in Cincinnati, St. Louis, San Jose, California, or any other place which the Lord may designate, as in Salt Lake City.

You may perhaps ask me, what is the land of Zion? I reply, it is America; a choice land above all other lands upon the earth, which God, by promise, gave unto the remnants of Joseph for an inheritance; which he has designated for his people in these last days; whereon he has promised to build up Zion a new Jerusalem. If you ask me where the centre of that Zion will be, I reply, it will be the place which God designated by the martyred prophet and seer, Joseph Smith, as found in the Book of Doctrines and Covenant; that is now called

Independence, Jackson county, Missouri. If you ask how far its boundaries will extend? I answer as far as the borders of the people of God shall extend. If you [ask] me the question, what is Zion? I reply, it is the pure in heart. So says the Almighty, which you will find in a Revelation in the Book of Doc. and Cov. Wherever upon this land the people of God are assembled and organized under Zion's laws, striving to purify themselves before God, there you will find Zion.

Relative to the Saints gathering from other parts of the world to this place, to Cincinnati, to California, to Salt Lake, or other parts of Utah; every Latter-day Saint throughout the world is at liberty to gather to either of these places, according to their choice, being guided by the counsel of those who are set over them, who will counsel them according to their circumstances. You may ask, will the Saints build temples in St. Louis, in Cincinnati, in San Jose, or other Stakes of Zion besides Salt Lake City? To this I reply, I do not know; and all I care about it is, that if the Lord tells us to do it we will try. Through the channel which he has appointed, he has told his people to build one unto his name in Salt Lake City. We in St. Louis, in common with our brethren in every part of the world, will aid in carrying out their instruction, and when He wishes us to build a temple in St. Louis or elsewhere we will take hold of that.

The church of Latter-day Saints built a temple in Kirtland, in the State of Ohio, which was dedicated to the Lord in April, 1836, at which place the first Elders of the church received the first degrees of their endowment. They have laid the foundation, and commenced building several others. They built one in Nauvoo, Ill., which was completed and dedicated unto the Lord in the spring of 1846, being a period of ten years between the dedication of Kirtland temple and that of Nauvoo. Whether we will dedicate another in 1856 remains to be seen. If I were to express my feelings, I would say, let not the time be prolonged beyond 1856. There are, and will be many Stakes of Zion organized according to the order of heaven. But those keys of endowment, of sealings, and blessings that are necessary to secure to the Saints their exaltation in a world to come., are held at the seat of the first Presidency of the church. To the temple of the Lord at the seat of the first Presidency will the faithful children of God resort to receive those endowments, keys and blessings which relate to their future exaltation.

In other Stakes of Zion abroad, the Saints may be instructed, may be tried, may be lead by the hand of the Lord through a round of experience that is necessary to expand the mind, to purify the heart, to sanctify the affections to the Lord our God, and prepare them to enter into the house of the Lord and receive those holy ordinances, keys and endowments that are necessary for their final exaltation in the celestial world. We have entered into covenants to observe the celestial law from the time that we yielded obedience to its first requirements. In baptism for the remission of sins, and in the gift of the Holy Ghost which is imparted by the laying on of hands, we received the first of our endowments and power from on high.

Do any receive these first ordinances without receiving power from on high? I answer, many have and will continue to receive these first ordinances, and still remain in the gaul of bitterness and in the bonds of iniquity, because they are not prepared to receive these ordinances, according to the requirements of heaven. The blessings would not follow upon such, even if Michael, the archangel, were to lay his hands upon them. He that was a Simon Magus before would be a Simon Magus still. If that is the case with regard to the first ordinances of the celestial law through which we receive the first blessings from on high, I ask if the same principle will not hold good in relation to all our endowments from this time till we enter the celestial gate?

Laying on of hands is a means by which Priesthood and power to administer ordinances, is conferred upon the servants of God. But if an ordination is conferred upon any man, who is not worthy thereof, and who does not strive to magnify this calling, he will never know the power of the Holy Priesthood, and he will forfeit it in the end, and no power can prevent it; it will slip from him, no matter who has placed it upon him. This principle is applicable to every blessing conferred upon man.

In the selection of officers that may be presented before this Conference for this Stake of Zion, I will not say we shall select the best, but we will endeavor as far as the light of the Holy Spirit shall guide us to select men of integrity and sound judgment, and sound in the faith.

In every item of business which may be presented, we shall expect a free, untrammelled expression of feeling by the vote of the Saints, both male and female according to that spirit which is in them, exercising prayer and humility of soul that they may be guided by the Holy Spirit. To you who have studied the doctrines and covenants as you ought to have done, the particular duties of the different officers of a Stake of Zion will be comprehended; and explanatory remarks from me would be unnecessary. But to refresh the minds of such as may not be familiar with this subject, I will remark, that to the Presidency of a Stake and the High Council which consists of twelve High Priests, more particularly is entrusted the spiritual welfare and blessings of the Saints, and power to investigate and decide upon important matters, that may not be satisfactorily disposed of by the Bishop, or that may not properly come under his jurisdiction. The more particular office work of the Bishop and his Counsellors is to administer in temporal things; to care for the honest poor, the widow and the fatherless, and to receive the tithes of the Saints and settle with them as the Lord's steward between them and their God, in relation to their tithes. And further, to take the general Presidency of the officers of the Lesser Priesthood, the Bishop being the legitimate President, holding the keys of the Lesser Priesthood which embraces Priests, Teachers and Deacons. He also is to set [sit] as a common judge in Israel in the Stake of Zion, where he is appointed to act. He is to hear and determine the cases of difficulties which may arise between brethren and sisters as members of the Church. And from

his decision in difficult cases or dissatisfaction of either party, appeals may be taken to the High Council of the Stake.

The office of the President over the Elders is to preside over ninety-six Elders, teaching and instructing them in their duties. The Elders Quorum should be a kind of school of instruction for the qualification of its members in every duty that may be required of them.

The office of a President of the Priests Quorum, is to preside over forty-eight Priests, teaching and instructing them in the duties, that pertain to their calling in like manner.

The office of the President of the Teachers is to preside over twenty-four which forms a Quorum of teachers.

The office of the President of the Deacons, is to [p. 4 col. 3] preside over twelve, teaching them their duties in like manner.

These three Quorums of the Lesser Priesthood, are under the immediate counsel and guidance of the Bishop, and all the authorities are under the direction of the Presidents of the Stake. And the President of the Stake is to act under the direction of the Presidency of the whole Church, or in their absence under the direction of the Twelve Apostles, who act as the first Presidency, regulating and governing the affairs of the Church abroad.

With these explanations of the duties of the different officers of a Stake of Zion, I shall leave the subject.

Touching the question of tithing I am aware that a large portion of the Saints congregated in St. Louis and the region round about are poor; they have many difficulties to encounter; and expenses which they incur. The law of tithing is a part of the celestial law, and obligatory upon all who expect to enjoy Zions blessings. It did not originate with Joseph Smith, it was only revived and incorporated in the organization of the Kingdom of God, on earth in its proper place. If you ask the particular object and use of tithing, I reply, it is and ever has been appropriated for the building of Temples, and other public works for the good of the Church at large and for the benefit of the honest poor. It is disposed of by the Bishops under the direction of the Presiding Bishop to whom all other Bishops are made amenable in their accounts; the presiding Bishop acting under the direction of the first Presidency of the Church.

If you ask me if I wish to have the handling and disposing thereof and how much the Twelve use of it, I will answer for myself, and I presume for all my brethren of the Quorum. All that I ever used of it since God permitted me to live on the earth, you can put in your eye. And I wish to have nothing to do with it, except to see that every man does his duty; and that those who are appointed for that purpose account to the proper authorities. This is my duty so long as it is committed to my care in this part of the country. It is not my purpose to impose this law upon you. I invariably pay my tithes and those who understand the principles of the Celestial Law would not be deprived of this privilege. If in this part of the country the Saints, in organizing a Stake of Zion, desire to

bring themselves also under this law, they shall have the privilege so to do, and it will be presented for their decision at this Conference. This will be a means of proving the spirits of the Saints and may be as profitable in a Stake of Zion in St. Louis, Cincinnati, or any other part of the United States, as it would be in Utah Territory. It is little use for mankind to expect the blessings of a Celestial Kingdom unless they have pure hearts that can abide its laws. It is little use to come from the various nations of the earth to the peaceful abode of the Saints, unless they live as Saints and walk worthy of the blessings of Zion, that they may enjoy the spirit which every true son and daughter of Zion possesses. It is a great blessing upon the Saints who are obliged to remain for a season in this part of the country, to have the opportunity of proving themselves before God, that they may begin to receive a foretaste of the Spirit of Zion as a preparatory work that shall render them worthy to go up and possess those greater blessings which He pours out upon the Saints in the peaceful valleys.

CONFERENCE ADJOURNED UNTIL 2 1-2 P. M.

The afternoon meeting being opened in the usual manner, the President moved the following resolutions, which were carried unanimously:

First: That we acknowledge and sustain, by our faith and prayers, Brigham Young, as Prophet, Seer, Revelator and President over the Church of Jesus Christ in all the earth.

Second: That we sustain Presidents Heber C. Kimball and Jedediah M. Grant as his Counsellors.

Third: That we sustain in their place, the Quorum of the Twelve Apostles, with Orson Hyde as their President.

Fourth: That we sustain the Seven Presidents of the Seventies, with Joseph Young as their President, and all the Quorums of the Seventies under them.

Fifth: That we sustain John Smith as Presiding Patriarch for the whole Church.

Sixth: That we sustain Edward Hunter as Presiding Bishop over the Bishoprick in the whole Church.

Elder Milo Andrus moved to acknowledge and sustain Elder Erastus Snow as an Apostle and President in this part of the United States; Carried unanimously.

The President said it was necessary that these general authorities of the Church should be received and sustained by all Saints throughout the world. As to the local authorities of Zion and her Stakes, it was only necessary that they should be sustained in the several localities where they are appointed.

Next in order would be the appointment of officers for this Stake. He asked whether the congregation wished to nominate indiscriminately, or whether they wished the nominations to emanate from the stand?



Moved and seconded all over the house that the nominations proceed from the stand.

The President said he would not vouch that the best of all the Saints would be nominated, but hoped at least that men of integrity and sound faith would be selected; and if any should feel slighted, he would be promise [would promise] them that if they continued faithful they should have all the responsibility rolled upon them which they were able to bear. He then nominated Elder Milo Andrus for President of this Stake of Zion. Carried unanimously.

The President said Bro. Andrus was entitled to two Counsellors if he wish[ed] to have them.

Elder Andrus then nominated Elder Charles Edwards as first, and George Gardner as second Counsellor.

The following persons were then nominated for a standing High Council, viz:

James Henry Hart, Andrew Sprowle, John Evans, William Morrison, James Sherlock Cantwell, William Lowe, Samuel James Lees, Edward Cook, James Brooks, William Gore, John Clegg, and Charles Chard. Accepted by unanimous vote.

Moved and carried that Elder Kleber Worley be ordained to the office of Bishop.

Bro. Worley then nominated Elder Thomas Harris as his first, and Edmund Holdsworth as second Counsellor. Accepted.

Moved that Elder Robert Windley be set apart as President of the Elders' Quorum, and Priest William Brecker be set apart as President of the Priests'; Teacher Joseph Seal be set apart as President of the Teachers'. The above motions were carried by vote.

The President then presented the question of tithing for the action of the Conference, and after a free expression of feeling from several persons, it was unanimously voted to adopt the law of tithing throughout this Stake.

President Andrus said that henceforth those who are favored with this world's goods need not expect [*p. 4 col. 4*] that they can go from this to any other gathering place of the Saints, with the fellowship of this people, unless they pay tithing and carry with them the Bishop's certificate to that effect.

At the conclusion of his remarks the meeting adjourned till seven o'clock.

At 7 o'clock P. M. the Conference again opened by singing and prayer, after which Elder Andrus called on those nominated for the High Council to take their seats to the right of the s[t]and; the Bishop and his Council in front of the stand; the Elders on the front seats in the body of the house, and the Lesser Priesthood at the left of the stand.

The President then gave some instruction, showing that they were thus arranged in order to exhibit the relative position which they occupy in the kingdom of God.

The President of the Elders nominated Joseph Barker, first and Alexander Dow, second Counsellor.

The President of the Priests nominated Alfred W. Sanders, first and N. G. Soffe second Counsellor.

The President of Teachers, nominated Charles L. Walker, the first, and Geo[r]ge Higginson, second Counsellor.

The Deacons Quorum was organized, by calling brother Joseph Marshall to preside over that quorum. It was then moved that Bro. Samuel Clegg be ordained Deacon, and set apart as first Counsellor, and John Bodfish second. The above nominations were carried by vote.

President Milo Andrus was then blessed and set apart as President of this Stake, and his Counsellors ordained and set apart, under the hands of President Erastus Snow. The High Council was ordained and set apart under the hands of President Milo Andrus and his Counsellors.

The President of the Elders and his first Counsellor was set apart under the hands of the same.

Elder Kleber Worley was ordained Bishop under the hands of President Erastus Snow, as also his Counsellors.

Bishop Worley and his Counsellors, (by the instruction of President Snow,) then proceeded to organize the Quorums of the Lesser Priesthood, by setting apart and ordaining the Presidents of the Priests, Teachers, and Deacons, and their Counsellors.

President Snow then addressed the Priesthood, saying that he felt happy in the accomplishment of the work before us. That the Lord had blessed us with his Holy Spirit, and in the most perfect harmony had we accomplished as much in one day, as a Roman council would have done in a month.

Adjourned until to-morrow at 10 1-2 o'clock A. M.

SUNDAY MORNING, 5TH.

Met pursuant to adjournment. The spacious chappel was filled both above and below with an attentive congregation, mostly Saints from the city and adjacent Branches, including about two hundred brethren holding the Priesthood among whom were eight Missionaries late from Utah. Being a day of fasting and prayer and free will offerings for the poor, it was spent in preaching, bearing testimony, &c.—During the day and evening the congregation was addressed by Elders: E. Snow, O. Spencer, M. Andrus, Case, Syler, and others with great boldness and effect; and the liberal offerings for the poor, the joyful countenances of the Saints and the universal expression of delight, testified that Zion truly was come unto us. Before closing the Clerk read the following report of the Branches in the St. Louis Conference:

Branches:	Represent- ed by.	Members inclu- ding Officers.	High Priests. ---	Seventies. -----	Elders. -----	Priests. -----	Teachers. -----	Deacons. -----	Baptized. -----	Emigrated. -----	Rem'd by Lett- ers.	Re'd by Lett- ers.	Excom'ed. ---	Died. -----	Scattered. -----
1st Ward.	W. Lowe	59			4	7	2			32		24	4	7	5
2nd and 3rd.	E. Cook,	164		1	23	16	4	1	4	24	9	26	1		
4th,	W. Gore,	157		5	16	7	8	1	3	33			2	16	2
5th,	J. Barker,	158		4	22	12	4	4	4	10	15	56	2	12	
6th,	B. Windley	250	1	4	16	11	9	5	11	25	12	20		51	
Belfontaine,	do	23			3	4	1	2	1						
Kcokuk,	C. Clark,	35			7	2	1	1			9			4	3
Bluff City, Io.	W. Folsom	71	1	6	6	3	1								
Fairfield, Ia.	J. Wickel,	16			3	1	1								
Centreville, Ill	J. Kinny,	8			1	2									
Gravois,	J. Yates,	216			31	12	6	4	25	15	5			10	
Maquaketa, Io	Dalrymple,	16			1										
Alton,	J. Shepherd	102			11	4	3	2	3	26	2			4	
Dry Hill,	W. Gittings	45			4	1	3	1	8			2		2	
Total.		1320	2	22	148	82	43	21	59	165	53	128	9	106	01 [sic]

Elder John Taylor and others who were expected from Utah, not having yet arrived, the Conference was adjourned over till next Sunday the 12th.

MONDAY, 6th.

At a Council of Elders, the Missionaries were assigned their several fields of labor in the South and East.

SUNDAY, 12th.

Elders, John Taylor, N. H. Felt, Preston Thomas, J. Clinton, and others of their company late off the plains were present, and occupied the day in rich instructions to the Saints. President Snow gave some general instructions to the Saints about emigration and adjourned the Conference till the 6th of April next at 10 o'clock A. M. at this place.

JAS. S. CANTWELL, CLERK.

S. J. LEES, REPORTER.

## Minutes of the Conference

*Of the Church of Jesus Christ of Latter-Day Saints, held in St. Louis, in the Church, corner of Washington Avenue and Fourth Streets, October 6th 1855.*

The Conference was called to order at 10 1-2 o'clock, A. M., when the congregation sung the 22nd hymn, "Arise, O glorious Zion, thou joy of latter days," &c. Prayer was offered up by Elder John Banks. The 273rd hymn was then sung, "Praise to the man who communed with Jehovah," &c. Elder C. Edwards then moved that Elder James H. Hart, preside over this Conference. Seconded and carried.

The President then arose and made the following remarks:

BELOVED BRETHREN AND SISTERS:—Having been chosen by your vote to preside over this Conference, I arise to commence the duties and business of the same; trusting that the spirit of God will rest upon me, and this Conference, to direct us in all things pertaining to our interests and blessing, and the interests or [of] all the Saints and all the branches in this stake of Zion.

In order that all things may be done orderly, and that we may have a faithful record kept of all our resolutions and discourses, I propose that James S. Cantwell act as Clerk of this Conference, and that S. J. Lees act as special reporter. [Seconded and carried unanimously.]

This is the united way in which I wish our business to be transacted through the whole of this Conference. I desire to see all things done in order and with common consent, that the Holy Spirit may rest upon us, and bless all things we do in the name of the Lord.

It is eleven months since we first met together in this city, accompanied by Elders Snow and Andrus, when this people was organised into a stake of Zion.

Many changes have been experienced since that time, but they have been sanctified to our good; there were few propably [probably] who thought or conceived of the amount of good to be effected by this organization. Some looked ed [*sic*] upon it as an empty name, that would not be attended with any particular blessing or benefits; others who were better posted up, foresaw the results that have been manifested since this stake of Zion was organized. President Snow is now at home in the valleys of the mountains, and brother Andrus is on his way there, and we are happy to learn from Dr. Bernhisal that he is getting on so well. He is in good health, and his company is pushing on vigorously and is likely to get to the valleys of the mountains in good order, for this blessing, I feel to thank God, and for all the blessings vouchsafed to our brethren.

There is one draw back to us at this Conference, we have not the company of Elder Orson Spencer. He is now sick, but he is in the hands of the Lord, who has power to heal and restore, and to bless and to save to the uttermost. If it be not the will of our Father who is heaven, that his spirit should now enter the spirit world, he will be spared to us. I know there is not a soul present but what desires that Elder Spencer, should he restored unto us, to bless this people; and

if the desires of the upright and the righteous prevail with God, he will live to bless us, otherwise, we say not our will, but thy will, O, God be done.

I presume there are none here this morning but when they hold up their hands to vote for a measure will mean all they do, and understand what is implied in the act. We have had from time in our assemblies such persons who have not voted with the saints, and have not offered a contrary vote, who have not had spirit, or confidence, or moral courage, or common honesty enough to manifest their feelings in a Conference as we desire; and after our Conference is past [they] will boast that they have not voted for such and such measures, and throw all their influence against the execution of the measures we have adopted at our Conference. I trust there is no such individual here, that there is no such in the city who will longer call himself A SAINT, particularly an officer in this stake of Zion. I desire to see those measures adopted at our last November Conference sustained, with all our energy, and power, and all the measures of interest that may be adopted for the benefit of this stake of Zion. It is not an idle matter when we raise our hands to God, there is some import in the act, and the Lord takes cognizance of it, it is a solemn oath before the Lord and each other, and if we fail to perform it, thro' ignorance or inability the Lord may wink at it. But not so if we openly and knowingly violate our covenants, sin will be found on our garments; it is therefore, necessary, that we understand what we do, and execute all that the Lord requires at our hands in righteousness.

I am happy to have the company of brethren who surround me, we have with us Elder John Banks, with whom I have been acquainted from the time I first entered the kingdom of God, who first preached to me the everlasting Gospel, and who also sent me out to preach the same. I feel peculiarly happy, having his presence at the Conference and those of you that are acquainted with him will be glad to see him and receive instructions from his lips, during this Conference. We have several brethren here from the valley and the Presidents of the various branches, and though we have not Elders' Snow and Andrus, with us yet I feel it is our privilege to have the spirit of the Lord, we have the priesthood and blessings that our brethren left with us, that Brigham sent from the mountains. If we are faithful we shall have sufficient of the Holy Spirit to do that which the Lord requires at our hands and we shall rejoice [and feel well] during this Conference. I desire that our minds should be concentrated on the business of the Conference, and drawn from the things that do not concern us here, that all our energies may be devoted and consecrated to the Lord, during the time we remain together, that it may be for the glory of the Lord and the upbuilding of his kingdom.

I do not know how much business we may get through this morning, or this day, or to-morrow, and care little. I calculate that the Lord will give us his spirit throughout this conference, that we may be full of light and life. I am prepared to remain until we get through all that is necessary for us to accomplish, and if we do not get through to-morrow, we may on Monday, or

some time during the week. I do not feel to hurry or press the business of this Conference, but shall let all things take their course as shall be directed by the Holy Spirit, then we shall rejoice had [and] feel well.

I look upon those men whom I referred to in the beginning of my remarks, that were afraid to come and vote with us or offer a contrary vote, as poor mean creatures; they are not worthy [of] the name of Saints, and particularly that of Elders in Israel, and if there are such [*p. 3 col. 1*] here, I hope they will leave, and I pray that the Spirit of God may be with us with the power and blessings thereof, to such a degree that they may not like to come and remain with us, but that they may go their way and associate with the Gentiles. I want to see all those that bear the name of the Saints, in this stake of Zion interested in the same, and not see some pulling one way and some another; but that we may have a long pull, a strong pull, and pull all together, without which we cannot get on very well, I believe we shall pull together during this Conference and accomplish all we desire, which is my prayer in the name of Jesus Christ. Amen.

The general authorities of the church were then presented before the congregation by the President, in the following order:

1st. That we support and sustain Brigham Young as President, Prophet, Seer and Revelator over the Church of Jesus Christ of Latter-day Saints in all the world. Seconded and carried.

2nd. Heber C. Kimball, and Jedediah M. Grant as his counselors. Seconded and carried.

3rd. The Twelve Apostles as the traveling High Council in all the world, with Orson Hyde as their President. Seconded and carried.

4th. The seven Presidents of Seventies with Joseph Young as their President, and all the Quorums of Seventies under them. Seconded and carried.

5th. John Smith as the presiding Patriarch to the Church in all the world. Seconded and carried.

6th. Edward Hunter presiding Bishop over the Bishoprick in the whole Church in all the world. Seconded and carried.

7th. Orson Spencer President of the Church in this part of the United States. Seconded and carried.

8th. James H. Hart as President of this Stake of Zion, with Charles Edwards and George Gardner as his counselors. Seconded and carried.

9th. That we sustain all the authorities in this Stake of Zion, and the kingdom of God throughout all the world. Seconded and carried.

The following local motions were put and carried:

That the 1st, 2nd and 3rd wards in this city, be divided. The 1st and 2nd wards under the Presidency of Bishop Edward Cooke. That Bishop William Lowe preside over the 3rd ward. That Bishop Charles Chard preside over the 4th ward.

The President then called upon Elder James Case to address the meeting. After which Elder John Banks addressed the meeting at some length. The meeting was then dismissed until 2 1-2 P. M., with prayer by Elder George Spritley.

Afternoon service commenced with singing; prayer was offered up by Elder George Gardner.

After which Bishop Joseph Shepherd of Alton, addressed the meeting.

Elder John Banks gave a report of his labors in Cincinnati and neighborhood.

The President then moved that Cincinnati, Cannelton, Pomeroy, and Alquina and all other places in that locality containing Saints, be organized, and called the Cincinnati Conference, and that Elder John Banks preside over the same.

The President said Elder Erastus Snow gave him authority to receive tithing from the Church in St. Louis and adjacent branches. And Elder Orson Spencer from Cincinnati and all other places connected with this Stake. He proposed that Elder Banks receive tithing from the Cincinnati Conference, and account for the same to President Orson Spencer in this city.

After the above motion was passed, Elder James Case gave an account of his mission, and the success and opposition he met in the State of Illinois.

The President then moved that Elder James Case be released from his present mission, and take a mission to the Cherokee Nation, and that Elder William Orson Flave, (of Keokuk,) be appointed to accompany him.

The President then spoke of Elders Elisha Edwards, and Whiting, (now laboring in Ohio with small success,) and proposed that they be released, and labor in Illinois under the Presidency in this city.

Elder Robert Humphreys was called upon to represent the condition of the Bellefontaine branch.—Having done so, he requested to resign the Presidency of that branch, having removed to the city.

The President moved that he be released, and that Elder Charles G. Shill be appointed to preside over that branch in his place. Seconded and carried.

Elders William M. Lewis of Platten, and John Burton of Calhoun, represented the condition of their branches; after which the Conference adjourned with prayer by Elder J. Banks, until 7, P. M.

Meeting commenced at 7 o'clock, by singing the hymn on the 294th page. Prayer by the President; after which Elder Isaiah Neilson, the President of the Danish branches of St. Louis and Weston, Mo., Mormon Grove [Grove] K. T, represented the condition of those branches, which were good.

Elders Thomas Jackson of Springfield Ill., James Kinney of Centerville Ill., Philip Stringham of Jacksonville Ill., Bishop John Yates of Gravois Mo., George Spritley of Burlington Iowa, and Joseph Shepherd of Alton Ill., represented the condition of their branches, which were very good, and gave general satisfaction regarding the improvement among them, and of the growing interest manifested among the Saints for the upbuilding of the kingdom of God.

The President stated that we had got through the representation of the various branches, he would present the Bishops of the wards to the Conference to be sustained by vote, viz:

Edward Cooke of the 1st and 2nd wards, William Lowe of the 3rd ward, Charles Chard of the 4th ward, Andrew Sprowle of the 5th ward, Joseph Jones of the 6th ward, John Yates of the Gravois or 7th ward, Joseph Shepherd of the Alton or 8th ward.

The High Council was then sustained by name as follows:

James Wood, James S. Cantwell, William Gore, John Hawkins, William Morrison, William Henshaw, Amby Sawds, Charles Brindley, Thomas Harris, Samuel J. Lees, John Powell, and James Brooks.

The President then proposed that Henry Eyring, (President of the Priests' Quorum,) be appointed a mission in the Cherokee Nation, under the Presidency of Elder A. M. Miller. That William Foster be appointed to preside over the Priests' Quorum, [*p. 3 col. 2*] in the place of Henry Eyring. And that brother Nimrod Murphree be ordained to the office of an Elder, and that he take a mission as a traveling Elder in this Stake of Zion. Brother Murphree was called upon to state his feeling, he did so and at the conclusion, the meeting adjourned with prayer by Thomas Harris until Sunday the 7th, at 10 o'clock A. M.

Sunday, October 7th, meeting commenced at 10 A. M., by singing the hymn on the 1st page. Prayer by Elder James Case.

The President then introduced the monetary business of the Conference, by calling upon Bishop Thomas Harris, to give an account of the financial affairs of the church, after he had done so, the President moved that we accept of the report as satisfactory. The motion was carried by vote.

The Clerk was then called upon to give his report of the statistics of the Stake. He having done so, the President moved a vote of thanks for his attention to the duties assigned him. This motion was carried by vote.

The President then read his report of the tithing received during the past half year.

The President made a few remarks on the improved condition of the Stake, and the augmentation of the branches to nearly double to what they were in November, 1854; which was a great improvement, and the branches in Texas and Tennessee, not represented.

The President then spoke on various subjects, relating to the well-being of the Stake.

Elder H. J. Hudson (of Alton) being called on, addressed the Saints at considerable length; but we will leave these remarks to the reporter, to do them justice.

Elder John Banks then addressed the Saints for a short time. After which the meeting adjourned with singing and prayer by Elder Charles Edwards.

The President summoned a council to meet in the office immediately. The meeting was composed of the President and his Counsellors, the High Council, the Bishops of wards, the Presidents of Quorums, and the Elders from the outer branches.



The President called on the Presidents of country branches to state the position of their branches as regards [to] sustaining travelling Elders among them. He also called on the High Council and Bishops to select such men as travelling Elders, that would be calculated to do good, as the Stake required it; he did not care what Quorum they belonged to, it was men of integrity who were wanted, and whole souls, and that felt as [an] interest in the kingdom of God, and who felt an obligation upon them to carry the gospel forth to the people.

Elders James Case, Nathaniel G. W. Case, William Stringham, John Burton, Isaiah Neilson, J. Palmer, William M. Lewis, Samuel J. Lees, Andrew Sprowle, John Powell, William Morrison, James S. Cantwell, James Wood, and George Spritley, addressed the meeting on the subject in question.

Elder James Case recommended brother Ralph Myles Curtis (of Keokuk) to travel and preach.

The President wanted two good men to go to Texas, he did not care whether they had families or not, if circumstances favored they could take their families with them.

It being time to resume the business of Conference, the meeting adjourned to Monday, October 8th, at 7 1-2 P. M.

The afternoon service commenced at 2 1-2 P. M., by singing; prayer by Elder W. H. Lewis.

The President blessed the bread, Elder Banks the cup.

After Sacrament the President gave notice of the special Priesthood meeting, and notified the Priesthood to attend.

Elder James Case, being called upon, addressed the meeting in a farewell discourse, which may appear with other discourses, when the reporter shall have them prepared.

The President then gave some instructions on the law of tithing, &c., which recommended itself to the understanding of the Saints.

He also stated that the "Luminary," was increasing in its circulation, and gave notice of the publication of the second volume, which would commence in about six weeks.

Elder Wm. M. Lewis, then addressed the Welsh Saints, in their own tongue, "and although we did not understand the language," we felt the good influence of the Spirit of God; during its delivery.

The meeting was adjourned till 7 P. M., with prayer by Elder George Gardner.

The Conference assembled at 7 o'clock, after singing and prayer, the meeting was addressed by Elder John Banks; the congregation was large and attentive.

At the conclusion the meeting or Conference adjourned with prayer.

JAMES H. HART, PRES'D.  
JAMES S. CANTWELL, CLERK,  
SAMUEL J. LEES, REPORTER.  
In vol. 1, no. 47 (October 13, 1855): p. 2, col. 5–p. 3, col. 2

Statistical Report

*Of the brethren represented at the St. Louis Conference, October the 6th, 1855.*

No. --	Branch- es. --	Repre- sented by. --	Mem.& officers.-	High P.	Sevent's & Eldrs.	Priests.-	Teach'rs	Deacons	Baptised	Emigtd	Recevd.	Cut off.-	Died.- -	Re-bap.	Doubtful	Scatered	Not Re- baptised
1	St. Louis, Mo. -	J. S. Cantwell. -	975	20	101	53	38	27	35	273	145	11	40	768	57		207
2	Gravois, Mo. -	James Perks. --	243	2	37	15	7	3	15	34	25	9	4	37		22	
3	Alton, Ills. -	W. M. Betts. --	123	4	14	8	2	3	7	7	14	1	3			14	
4	Dry Hill, Mo. -	James Perks. --	22		7	5	3	1	1	5	6	1	4	3			
5	Keokuk, Iowa. -	Wm. O. Flavel.-	50		10		2	1									
6	Calhoun, Ills. -	Jno. Burton. --	20	1	5							2				2	
7	Bluff City, Iowa.	Wm. H. Folsom.	90	2	15	3	1		4	6			1	1			
8	Indian Creek, do.	do.	16														
9	Cincinnati, O. -	John Banks. --	98	1	12	10	3	2	4			12					
10	Canelton, Ind. -	do.	13		1												
11	Pomeroy, Ohio.	do.	39		5	6	3										
12	Fort Riley, K. T.	Chas. Chard. --	20		5	3	1	1	1	4	3		2		1		
13	Centreville, Ills.	James Kinney	12		2		2		7	5							
14	Fairfield, Ind. -	Rich. Wickel. --	14		4	3	1		2								
15	Quincy, Ills.	T. H. Giles. --	15		2			1									
16	Springfield, Ills.	Thoe. Jackson. -	15	1	2	1			7		1			9			
17	Bellfontaine, Mo.	R. Humphreys. -	39		5	6	3	1	3	12	9	1	1				
18	Kingstone, Ills. -	D. Morgan. ---	19		4		1					4	1	1			
19	Maquoketa, Ills.	H. H. Dalrymple	11		5			1									
20	Mormon Grove.	James McGaw. -	28		5	1	1										
21	Jacksonville, Ill.	James Case. --	12	1	2	1			6	3					5		13
22	Burlington, Ios.	Geo. Spritley. -	13		3	2	1										
23	Platten, No. - -	Wm. M. Lewis	8		3		1										
24	Sullivan, Ills. -	Geo. W. Case. -	7		2				3								
25	St. Louis, Mo. -	Isaiah Nelson. -	63		6	3	2	2				2	11	25			
26	Mormon Grove.	do.	39		3	3	2	1				2	2	29			
27	Weston, Mo. --	do.	40		1	2	4	1				2	2	27	65	36	220
			2044	22	263	125	78	45	90		206	47	70	910			

Nos. 25, 26 and 27 are reports of the Danish Saints.

Danish Saints scattered in Alton, 15.

Children blest since last Conference, . . . Males, 21

Females, 15

Total, . . . . 36

In vol. 1, no. 48 (October 20, 1855): p. 2, col. 5

# 4

## **Counsel from the Leadership of the St. Louis Stake**

### **To the Saints in St. Louis**

*Extract of Elder Snow's Remarks, on Sunday, 12th November.*

\* \* \* I hear occasionally of sickness in the different parts of the city amongst the brethren and sisters. As cold weather is approaching, we may reasonably expect that among the various classes that compose the Latter-day Saints in St. Louis and its vicinity, there will be from this time more or less among them requiring assistance, especially the sick. While we are willing as far as we are able, and our other duties will allow, to minister among the brethren, and especially the sick— to counsel, comfort, and assist them, yet we wish that every faithful man of God that bears the priesthood, especially the members of the High Council, the Bishop and his counsellors, and the Presidents of the wards to feel an interest in these things, and that it rest upon them in connection with us. I wish these, my brethren to bear this in mind, and to open their hearts, and inquire of the Lord to know his will and enjoy the mind of his spirit. And if they are not already feeling the spirit and power of their office, continue in prayer that they may have the spirit of God to be with them, and be apt to teach and ready to comfort and minister to those who stand in need, and succor those who are sick, and thereby the burden will be light on all of us; and many hearts will be gladdened by our labors. And I wish those who have charge of the different wards and branches particularly, to have an open ear all the time

to the voice of the poor, and not allow those who may be sick or destitute to want for the means to warm and make them comfortable, that their cries go not up before God against those whose duty it is to attend to them.

It is not expected because we have appointed and set apart men to this office, that they will bear the whole burden—that they will do it all themselves. Those who have the charge of the different wards, and the visiting brethren who are acquainted with the Saints, should aid the Bishop, and in cases of need apply to him, and upon their recommendation the Bishop will render them such assistance as he can according to the means in his possession.

Soon we shall have a great many of our foreign emigration here, and some of them perhaps destitute. I wish, therefore, every man in Israel, particularly the Elders and visiting brethren, to consider themselves a vigilance committee, to keep their eyes and ears open, and learn of every opening and avenue by which they can throw employment into the hands of those who stand in need. And be prepared in every ward in the city to furnish, at any given moment, lists of vacant places, or where men may find employment in different situations, that we may be able to get our foreign brethren into work immediately on their arrival. Every one should think of this from this time forward, and soon we shall call upon you to bring in reports, and lend your aid in these things.

S. J. LEES, REPORTER.

In vol. 1, no. 2 (December 2, 1854): p. 2, col. 2

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## **The High Council to all the Saints in St. Louis, and throughout this Stake of Zion—Greeting**

Beloved brethren and sisters, being called of God, and accepted by you as the High Council of this state of Zion, we wish to prove ourselves worthy of this high and holy calling, and of your utmost faith and confidence; and as we cannot converse with you all personally, as we would desire, we purpose writing you from time to time such counsels and instructions as we may deem necessary for your welfare and salvation in the kingdom of our God.

We wish in our debut to call your attention to the subject of tithing. In as much as we have covenanted in our late General Conference to observe the law of tithing, it is henceforth the duty of all Latter-day Saints in this stake of Zion, to pay the tenth of all they possess, and the tenth portion of their income to the Bishop. This law is now as much binding upon us as is baptism for the remission of sins, and the imposition of hands for the gift of the Holy Ghost, or any other commandment of the Almighty. This may appear to some [a] hard saying, and may call forth the rebellious spirit of man; and some may be ready to say, who is the Lord, that I should deliver unto Him or His servants a

tenth of my hard earnings? And how do I know that it is a commandment of God? “Oh fools, and slow of heart to believe all the prophets have spoken”—Jesus. Now be not hasty in judging, nor quick in condemning—things are not at all times as they appear. He who has given you existence, spiritually and temporally, and has given you reasoning faculties—the gift of hearing, seeing, tasting, and smelling—and who has sustained you all your life long, is the Lord God of Israel; and He it is who requires you to live by every word that proceedeth from His mouth. Call to mind your past experience in His church. When you were baptised did you not received the remission of sins according to His promise? When the Elders of Israel laid their hands upon your heads, did you not received the gift of the Holy Ghost? Have not your sick been healed through anointing with oil in the name of Jesus? Have not your sons and your daughters prophesied by the power of God? And have you not seen vision[s] and dreamed dreams by the same spirit? Have you not been blessed with a positive knowledge that Joseph Smith was a prophet of the Lord, that the Book of Mormon is a revelation of Jesus Christ, and that this church and this kingdom is that spoken of by the prophet Daniel, that “should be set up in the last days and never come to an end, but be given unto the Saints forever and ever?” The good spirit within you answers, yes; I know that these things are true and faithful. Then why hesitate to give unto the Lord that which is his own? Is not the gold and the silver His, and the cattle upon a thousand hills? Then be humble and obedient ye Saints of the last days, and honor the law of tithing by honest paying the uttermost farthing, so that your heart condemns you not; for remember God is greater than your heart, and may call you hence to given [give] an account of your stewardship in a day or hour you think not of.

Some will say, surely the Lord does not take cognizance of such trivial matters as whether I pay tithing or not. Let no man thus deceive himself, for trifles make the sum of life. He that is faithful over a few things shall be made ruler over many. The Lord does not consider this a trivial matter; He condemns the disobedient to the law of tithing as robbers. He once charged His entire nation with robbing Him; and that people were considered the best, and were certainly the most favored people on the earth. We who are called to be Saints are yet more favored and more greatly Blessed than were they—our obligations are therefore proportionately increased. Then, shall we rob God? Heaven forbid! better far that we pay a tenth as a sort of interest of the capital our Heavenly Father has lent us, than be cursed as was ancient Israel—sent to hell and there compelled to pay the uttermost farthing. The prophet Malachi says, Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring all the tithes into the storehouse, that there may be meat in mine house; and prove me [*p. 2 col. 3*] now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”

Perhaps some may be ready to say, well I don't object to the principle, for I believe it is a true doctrine; but I don't feel like paying my money into the hands of men for fear they should use it improperly; if Jesus, Moses, or the old prophets were on earth, I would not mind trusting it with them, but these men are mortal like ourselves. I don't mind being baptised by them, and receiving the holy spirit through their administration, and indeed, I dare trust my salvation in their hands, but my blessed money I dare not trust with any man.

Oh consistency, whither hast thou fled? We profess to be children of Abraham; then let us learn a lesson of him upon the subject. As Father Abraham was returning one day from the battle-field, he met on his way the King of Salem, who was a High Priest and President of the Saints of the church of God in all the world (as Brigham Young is at this time). The name of this King was Melchisedec. He was, moreover, the Lord's principle agent for tithing funds. We are informed that Abraham paid him the tenth of all he possessed, but what he did with it the Bible does not inform us; and I don't suppose Abraham ever asked him to show his cash book, and if he did he was answered, doubtless, "*melez vous de vos affaires.*"

Supposed you pay your tithing to the Bishop, and he should act dishonestly with it, would the sin lay at your door? Certainly not; but the Bishop would be empowered to judge you and condemn you according to the law of the Lord, but you could have no jurisdiction whatever; then judge not that ye be not judged. Has the Bishop license to do wrong with impunity? Certainly not. See Doc. and Cov. page 156, 5th section: "And even the Bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead." But how do I know that this tithing is a commandment of God? says one. Do you believe that Joseph Smith was a prophet, and that the book of Doc. and Cov. contains the revelations of Jesus Christ? Oh, yes; I believe that with all my heart. Read section 107: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church of Zion for the building of mine house and for the laying the foundation of Zion, &c. \* \* \* And after that, those who have thus been tithed shall pay one tenth of all their interest annually, and this shall be a standing law with them forever. \* \* And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy; behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an example unto all the stakes of Zion; even so. Amen."

No person possessing the Spirit can possibly be mistaken with the foregoing. Every one who has a desire to know the will and commandments of the Lord must see from the above revelation that tithing is a positive command from heaven, and no man or woman will be found worthy to stand who will not comply with it.

No man or woman whose heart is properly attuned, or whose spirit is right before God, will refuse to obey this law. And as for the excuses some are making for their disobedience and rebellion, we are perfectly ashamed of them.

Some will plead poverty as an apology for non-obedience. If you can persuade the Lord that you are too poor to be honest—well, but on the other hand, suppose you cannot, “there’s the rub.” Go ask the followers of Erving in England, Scotland, France, or elsewhere, if they can pay tithing, and they will answer you affirmatively. And their circumstances are as indifferent as were yours in the Old World. Yet they can pay tithing, and they do so—and that to support a false religion. How much more ought we, since we know that it is a commandment of God, and is for the support of a religion that is true as the Almighty, and pure as His throne.

The fact is, we have been so much indulged in our infancy in this church, that some of us are like spoiled children. We have been fed with milk and other weak aliment in our own father-land, and by the time we ought to become teachers of men, we have need that some one teach us the first principles of the Gospel of Christ.

Then awake to righteousness, all ye people who have taken upon you the name of Christ; deal honorably with all men, and more especially with the Lord your God. Do not procrastinate the day of tithing, but act promptly and energetically in the discharge of every duty; do not say in your heart as some have said, I intend to pay tithing, but I will wait until I get to the valley. Suppose such die on the way, what will be their position? They will be classed with the rebellious of the house of Israel, and their lot will be cast with thieves and robbers until they learn to be honest.

In conclusion, we say unto you, work whilst it is called to-day, for to-day is a day for the tithing of God’s people, for he that is tithed shall not be burned at the coming of the Son of Man; for after to-day cometh the burning; see Doc. and Cov. page 155, Sec. 5th. And be assured that unless you[r] righteousness exceed the righteousness of Irvingites Scribes and Pharisees, and Christians, ye can in no wise enter the kingdom.

Signed in behalf of the Council

J. G. HART, }

J. S. CANTWELLS, } CLERKS.

In vol. 1, no. 4 (December 16, 1854): p. 2, cols. 2–3

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## Beloved Saints

I have deemed it advisable to lay before you the above certificate from our beloved brethren and Presidents, that you might be better able to view



properly the relation I sustain to you, and more seriously consider the weight of responsibility that rests upon me, and what it is that the church expects at my hands.

And I trust that the major part of the Saints in this part of the country will take pleasure in affording me every facility in their power, and strive to carry out those counsels which may be imparted unto them from time to time by the Holy Ghost. The preliminary steps have already been taken, and the improvements in the organization of the church necessary for a gathering place of the Saints have been introduced, and bid fair to work harmoniously and successfully for the good of Zion.

I congratulate you, my brethren and sisters, in the renewal of your covenants with the Lord, and the cheerfulness with which a portion, at least, of the Saints respond to the law of tithing; every true friend of the kingdom of God will follow their example as soon as their circumstances will permit. 'Tis here the church wants to use your tithing instead of Salt Lake City. Heavy outstanding bills are to be paid in this city for goods and materials for the public works, which went out in the church train last summer, and other bills are to be filled for the same next spring. The recent mail robbery and loss of \$10,500 on the plains, will satisfy you of the risk and inconvenience of sending funds from Utah, and the advantage it will be to the church to receive your tithing here where it is needed. Besides the above, I have also papers from the P. E. Fund Company for the emigration of the poor; to receive and appropriate donations to the Fund for that purpose; and this is the channel, brethren, through which your free-will offerings for the emigration of your more indigent brethren should be appropriated.

In addition to acting as agent for the church and for the P. E. Fund Company, the duty is also devolved upon me of superintending the further emigration of those who may arrive from other lands as well as those now here, and "who may be deemed worthy to swell the numbers in Deseret."

You will perceive that this feature of the subject is the same as set forth at the General Conference last April, and shows that the church desires those only to gather there who have first learned and fully satisfied themselves and those who are placed over them in the Lord, that they desire to go there to serve the Lord and live and die with the Saints. Dear brethren, with a due sense of my weakness and an earnest desire for your co-operation, and your faith and prayers in my behalf, I hope to be able to impart the counsels of the Holy Spirit unto all who may seek it, in reference to these or any other duties that pertain to our holy religion.

I remain your brother and servant for Christ's sake.

ERASTUS SNOW.

## The High Council

*To the Emigration by the Clara Wheeler.*

DEAR BRETHREN AND SISTERS—You have left fathers, mothers, brothers, sisters, houses and lands, in obedience to the commandments of our heavenly Father. You have heard and understood the voice of the good Shepherd, when he said to you by his servants, “Gather yourselves together. Oh, my people.” Through a series of changing circumstances you have at length reached the land of Zion. What have you lost by your change of circumstances? We think if you should correctly balance the profit and loss account, you would find yourselves the gainers instead of the losers in this change of circumstances, particularly if you take into account the amount credited to you for every sacrifice you have made for the Gospel’s sake; for Jesus said, he that leaveth fathers, mothers, brothers, and sisters, husbands and wives, houses and lands for my sake and the Gospel’s sake, shall receive a hundred fold in this world, and in the world to come, life everlasting.

You are now in one of the stakes of Zion—you have come among us recommended as Saints in good standing; as such we have received you in good faith, believing you to be faithful Saints of the Most High. Whilst in your native land you received instructions suitable to your position and circumstances, you had then a bright Millennial Star to light up your path, to teach you doctrine and principle, to make you wiser and better men and women, and better Latter-day Saints. You have now entered into a higher branch of the Millennial School, and you consequently require a correct knowledge of its rules and regulations, and authorities, that you may be well posted up in every subject pertaining to your blessing and salvation in the kingdom of our God.

We have not a Millennial Star to present you weekly, but we have what is equivalent to the Saints in this country—a Luminary—which, if you will sustain by your subscriptions, will sustain you by its doctrines, precepts and instructions, and you shall not be losers by the change of the Star.

The Luminary is devoted exclusively to the interests of the cause of Zion; and if you are interested in the building up of the kingdom of God, and your heart and treasures are concentrated therein, it is devoted to your interests individually and collectively. We therefore recommend, as one of your first duties in this stake of Zion, to subscribe for the Luminary; you will thereby acquire additional light and intelligence concerning the things of God; you will thereby be enabled to escape the spirit of apostasy and corruption for which this city has been so notorious in times past.

The Luminary contains the history of this stake of Zion; it contains many valuable and important lessons of instruction from President Snow, and from this Council, and from other sources, which your brethren who have been here from the commencement have partly learned; they are consequently, in many things ahead of you. We therefore address you specially in this communication, to direct your attention to the history of the past contained in

our weekly messenger, and to direct your minds to a consideration of some of the prominent duties devolving upon you as members of a stake of Zion.

In England you have had your branch conference and pastoral organizations—you had your branch funds, conference funds, tract funds, poor funds, P.E. funds, consecration funds, &c. Did you feel these things oppressive? No; you felt to sustain every measure, and to comply with every requisition made upon you as a duty; and your duty was a pleasure and delight, because you felt it was necessary for your well-being and salvation, and for the advancement of the kingdom of God. Your change of country has introduced you to a change of circumstances, a change of organization, and a change of discipline. New duties, responsibilities, and obligations will, therefore, henceforth devolve upon you. It is necessary, as soon as circumstances will permit, that you should renew your engagements to serve the Lord, by being rebaptised; you will thus manifest your willingness to be more fully taught of the Lord. We have submitted ourselves to this ordinance, and our spirits have been refreshed by the inspiration of the holy spirit given unto us through our obedience to this and other commandments of God; so we do not say to you simply, go, but we say come, follow us as we follow our brethren in the valleys of Utah, who are before us.

If you are Elders, you must have your names enrolled in the Elder's Quorum, and be henceforth subject to the President and counsellors of your quorum. If circumstances should call you from the city you must report yourselves to your President from time to time, that you may be sustained in your office and calling.

If you are Priests, Teachers, or Deacons, you must be subject likewise to your respective Presidents, from whom you will receive from time to time, in your quorum meetings, such teachings and instructions as your office, calling, and circumstances may require.

Whether you are officers or members, you are all subject to the Bishop and his counsellors—to this quorum we have all of us to give an account of our stewardship. One of the first calls made upon us by the Bishop is to obey the law of tithing—that is, to make a fair estimate of the cash value of all our property, and to pay to the Bishop or his agent one-tenth as soon as circumstances admit; (this is the beginning of the law of the Lord concerning tithing;) and furthermore, to pay one-tenth of all our income from this time forward.

If you ask what is done with this tithing, we answer—it is used exclusively under the directions of President Brigham Young, and is appropriated by him to the purchase of materials for the Temple, for public buildings, for machinery, &c. And in as much as these things are necessary for the blessing, exaltation and salvation of the Saints, if we would be partakers thereof we must sustain, with all our might, every measure devised for so great a consummation.

In conclusion, we exhort you as fathers in Israel, to abstain from intoxicating drinks, which drown many in perdition, bring[ing] thousands to

an untimely grave, and sink their souls in hell. If you would, therefore, make your calling and election sure, keep faithfully the commandments of God, and the words of wisdom given you from time to time by the spirit of God, and by his servants; and if you will do these things you shall never be confounded or overcome, worlds without end.

MILO ANDRUS, PRESIDENT.

J.S. CANTWELL, CLERK.

In vol. 1, no. 11 (February 3, 1855): p. 2, col. 3

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## **I Would Say to My Counsellors in St. Louis**

I would say to my Counsellors in St. Louis—Br. Edwards and Gardiner—also, the High Council, be fathers to the flock which the Holy Ghost has entrusted to your care, and the God of peace will give you the spirit of judgment and of might. To the Saints in general, I would say, be faithful, and you shall have the privilege, ere long, of tasting in real life, the benefits of the encampment of the Latter-day Saints.

I have preached since my arrival here, three times, and find that the Lord pours out abundantly, his holy spirit, and all that love him rejoice while under its influence. We also have had a small encampment of some six wagons and families of Strang's disciples crawl under our banner and ask for the right hand of fellowship, which I proffered to give him [them] when they would come through the waters of baptism to get it, which I think from the spirit already manifest, they will readily do when I designate the time. There are others in our camp who wished to be baptised—we shall attend to all such cases in a day or two.

I shall now close by praying my Father in heaven to bless and preserve His people. May grace be multiplied unto them that know the Lord. Amen.

MILO ANDRUS.

In vol. 1, no. 28 (June 2, 1855): p. 3, col. 1

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## **Mormon Grove, K. T., August 3d, '55**

*To The Church Of Jesus Christ Of Latter-Day Saints In St. Louis:*

BELOVED SAINTS:—It has seemed wisdom to call Elder Milo Andrus, to take charge of the last company of the P. E. Fund emigrants over the plains, and during his absence, or until the Lord shall otherwise direct. I would nominate Elder James H. Hart to take the presiding charge of the Church in St. Louis, under the counsel and direction of Elder Orson Spencer, who will exercise a

general supervising control over all the affairs of the Church in the Valley of the Ohio and Mississippi, until otherwise directed by the First Presidency or some of the Apostles of the Church.

The last company of the Saints are now moving off the ground, Elder Bassett and myself, intend to leave to-day for the Salt Lake Valley; time does not permit of a lengthy epistle, but we leave our blessing and prayers for your continued welfare, and trust that we have yours also, to accompany us across the Plains. Yours in the bond of the Gospel.

ERASTUS SNOW

In vol. 1, no. 38 (August 11, 1855): p. 2, col. 4

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## Letter from Prest. E. Snow

*G. S. L. City, U. T. Oct. 1st, 1855.*

PRESIDENT ORSON SPENCER:

BELOVED BROTHER—I seize my pen to greet you from our mountain home—the lovely city of the Saints—and through the Luminary, the Saints and my friends in the East.

I have had no opportunity of hearing aught from you, since I parted with you at Mormon Grove, August 3d.

Uncle Sam's express mail, which left Independence on 1st, bore me company as far as Laramie and there fell in the rear, and reached this city a week behind me. The mail for September, due here some days since, has not yet arrived, and this is the last day of grace for the Eastern mail from this place, and I can wait no longer, so that if ever so important communications arrive a day after, requiring immediate answer, they must lay by [*sic*] over another month; and our friends in the East must console themselves with the reflection, that our "Uncle Sam" is too poor to allow us a mail oftener than once a month, and that Mr. Magraw or his mules, are too poor to put that through in time to anticipate the news by our usual "ox telegraph." Under existing mail regulations if the Mississippi gets to running up stream, Uncle Sam swallows Cuba, or the allies drink up the black sea, we may expect to hear of it from three to six months after; and if the Mormon boys rise in the mountains and conquer the world, the fathers at Washington will know nothing of it until it is all over with.

I arrived here in 28 days after I left you, including 8 days travel with Elder Ballantyne and Thurstin's train, and stoppages with all the other companies of our emigration. They were all prospering finely and in general good health.

The 1st company arrived here on the 3d Sept. and the 2d, 3d, 4th and 5th companies have since come in safely, besides some merchant trains. The church train and 2 companies of "P. E. Fund" Saints, besides several merchant trains, one yet behind, which are all expected within three weeks.

The weather continues warm and dry, and the effect of the continued drouth is prejudicial to health, particularly, among children. Summer complaints dissenterary and cholera morbus have of late been unusually frequent and fatal, not only among children, but among newly arrived adults, who gratify a ravenous appetite with every vegetable product of the valley.

The grasshoppers and crickets have so completely used up the grass and early grain in this part of the country that a large portion of the stock of Salt Lake and Davis counties are being driven North for winter quarters, and the extensive bottoms of the Malad and Bear river are covered with immense herds. Cache valley is occupied by the church cattle, and is reached through Box Elder kanyon. Settlements are being pushed into these places, as well as Brush valley, and many places in the South and South East. The settlers at Fort Supply, or Smiths Fork, of Green river, have this year solved the problem as to grain growing in that country; and wheat and other small grain liberally rewards the laborer the present season.

The people of this Territory have reason again to congratulate themselves on following the wise councils of Governor Young, in continuing to resow and replant their fields despite the all-devouring grasshoppers; for now there are large quantities of wheat of the second and third sowing yet to be harvested, and corn of the third planting nearly ripe, which afford a fair supply of bread of [to] the people of the Territory.

The sugar works are idle, the present season, for want of beets, the entire crop of which fell a [*sic*] prey to the common enemy. I have however eat[en] some excellent specimens of sugar, made by rinsing off in water, a heavy coating [of] sacharine, which in many places settled upon the leaves of trees.

The brethren are beginning to come in from the southern settlements, to attend Conference, on the 6th proximo. From them I learn, that the settlements at Cedar Ci[t]y, Harmony, Santa Clara, and Los Vegas, have raiesd [raised] good crops; but the water of Coal Creek had failed to such an extent, that the Iron works at Cedar had suspended operations, and mills were able to do but very little business, recent rains, however, had given indications of an increase of water, and Mr. Haight, the enterprising manager, was proposing to start the Iron works again. In the meantime the company are making an engine to fall back upon, in case of another failure of water. The work is progressing rapidly upon the canal leading from the Big Cottonwood to this city, which, when completed will not only afford an abudnance [abundance] of water for irrigation, and an easy access to the valuable granite quarries. but also greatly facilitate the lumbering operations in the immense pineries of the Big Cottonwood, where large amounts have this season been expended in making an excellent road and erecting several excellent mills, and others soon are to be erected from which is expected mainly the lumber and timber for the Temple and other public works. The health of President Young has been quite indifferent since my arrival, though it is now much improved. With warm

remembrances to Elders Hart, Brown, Harris, and all my former brethern and fellow laborers, I remain your brother in Christ.

ERASTUS SNOW.

In vol. 1, no. 50 (November 10, 1855): p. 3, col. 3

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## **To the Saints in the United States and Canada**

The departure of President ERASTUS SNOW, to the valleys of the mountains, and the death of our esteemed friend and brother, Elder ORSON SPENCER, who was appointed to preside in this western district, during the absence of President SNOW, render it necessary for me to address you a few words, as the charge of this, as well as the eastern country, necessarily devolves upon me.

As I have elsewhere stated, no one can sympathise with you more, in the loss of our mutually esteemed friend, than myself; faithful and true, under all circumstances, like a hero he died, with his harness on, and having finished his work here, bid adieu, for the time being, to his earthly friends, and received the happy plaudit of, “well done good and faithful servant;” he has gone to mix with other society, and labor in other spheres.

Being advised of his death, and knowing that there must be matters of importance to attend to in this stake of Zion, in relation to the “Luminary,” the Church, financial affairs, and general business, I came with the purpose of conferring with the brethren, and advising as to the best course to adopt, in relation to all these matters. I am very happy to have to say that the judicious arrangements made by President SNOW, in relation to the Church organization, coupled with the wise counsels of President O. SPENCER, during his administration, have rendered any change, or improvement unnecessary, in relation to Church matters. I have met the High Council, the Bishops and other authorities of the Church, and find everything is moving on harmoniously, that union, peace and order prevail, and that the spirit of the Lord prevades their councils. Brother HART, President of the stake, upon whom has devolved a heavy responsibility, since the decease of Professor SPENCER, has acted promptly, wisely and judiciously, and has managed all things devolving upon him, associated with the Church, with prudence and efficiency; and all I have to say, in relation to these matters, is to urge upon the officers a renewed diligence in their efforts to promote the interests of the kingdom of God, and to call upon the Saints to continue to magnify their calling, to uphold by their prayers, faith and practice, those officers whom they have voted to sustain, to attend to their family, and other duties, to continue to pay their tithing to use their exertions to gather and to perform the various duties devolving upon them to attend too, as

Saints of the Most High God; that the peaceful influence of the spirit of God may brood over you, that your hearts may be full of joy and rejoicing, and that you may secure to yourselves, your progenitors and posterity, the rich blessings of the celestial kingdom of God.

I was very happy, on my arrival, to shake hands with many of my brethren from the Valley, who are sent out on missions to England, Texas, and various parts of the United States. It always does me good to meet with old friends. They are in good health and spirits, and seem full of the spirit of the Lord, and richly freighted with the blessings of eternal life. I feel to say, God bless them, and may their missions be as they ardently desire, productive of much good to fallen humanity, and a great blessing to the Saints of God. May the spirit of wisdom dictate [to] them, and may they return with many sheaves as the fruit of their labors.

The news from the Valley, is generally good.—The temple and other public works are progressing. The famine has died a natural death, and peace and prosperity prevails.

There will be some change in the emigrating route, this season, of which the Saints will be duly notified. In the meantime, I shall make use of every means to obtain correct information for their benefit. Business will call me back to New York, for the present; but, as I shall take a general supervision in relation to all these matters, I may return to this part of the country in one or two months, for a time, according to circumstances. In the meanwhile, I wish all Presidents and Elders to confer with me, in relation to the emigration and other matters connected with the interests of Zion in the United States. If it was not so late, I should be in hopes of the Presidency sending out some one from the Valley, to assist in managing affairs. There is very little doubt, however, that early in the spring, President SNOW, or some other efficient person, will be here; until then, I ask for the blessings of the Lord on my brethren—I in turn, ask for an interest in their prayers, that we may mutually carry out the Will of our heavenly Father; the wishes of the Presidency, magnify our several callings, and secure to ourselves an everlasting inheritance in the kingdom of our God. I remain your brother in the gospel.

JOHN TAYLOR.



# 5

## Defense of Plural Marriage

### Saints and the World

*Great Salt Lake City, Sept. 20., '50.*

MR. EDITOR:—Can a gentlemen of good reputation and character, not of your religious creed, be permitted to associate with your females and enjoy the chit-chat and sociability with them that are usual in the circles of what may be termed good and genteel society in the world at large?

ANSWER.

Jesus says: “Ye are not of the world, but I have chosen you out of the world.”

If a gentleman wishes to associate with our females, let him repent and be baptized for the remission of his sins. But this alone will not insure him success, for many have submitted themselves to the ordinance of baptism and have added damnation to themselves by hypocritically bowing themselves to certain rights and ceremonies, with motives other than to glorify God and save themselves from this untoward generation. Let these gentlemen go forth and preach the Gospel to the nations, like the Mormon Elders, without “purse or scrip.” Let them be mobbed and tared and feathered, and whipped a few times, for Christ’s sake, not for their own follies, and return after a few years’ labors, clear in conscience, pure in heart and unspotted from the world. If they can do these things and endure, they may begin to associate with our females, and seek among them a companion and partner for the life that now is, and for that which is to come.

It is possible that there may be females among us that will accept the company of gentleman who have not passed through a similar ordeal to earn a name and standing that merit the confidence of the virtuous and good. But there is no female in our church that stands upon her good name and honor as a Saint—that respects herself, and her religion and her God, that will freely mingle in the society of any, except those who are soul body and spirit, devoted to the cause of the Latter-day Saints.

Let no one think hard of this, for it is matter of conscience. No man of the Mormon creed will even think it hard if he be not freely admitted into female society not of his faith. He will never seek it under any circumstances: but even if he were to, would not be likely to meet with success. It is not because the ladies of the world are not virtuous, intelligent or refined: but it is because there is no geniality of spirit, faith, and hope.

We would say to both male and female members of our church; be kind and courteous to all. Yet remember your covenants and keep them! And keep yourselves unspotted from the world. If you see any one in distress, Jew or Gentile, help him according to your ability, and administer to his wants. But remember that ye are not of the world, but Christ has chosen you out of the world, therefore, the world hateth you! They may profess to love you, but without an exception, this profession is only to ensnare and ruin you, and then, mark it, laugh at your folly and gullibility. They are not of us, and those who are not of are not of [*sic*] us, and those who are not for us are against us. This is obvious, and must be remembered, and practiced by all who wish to reap the rewards promised the Saints

In vol. 1, no. 1 (November 22, 1854): p. 2, col. 5

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## Polygamy in Utah

*The following appears in Nichol's Journal, printed in New York city:*

The House of Representatives spent two whole days not long since, in debating that most amusing of modern bugaboos, the Polygamy of Utah.

A bill was pending providing for some surveys and grants of land to settlers in Utah, when the Mormon delegate, Mr. Bernhisel, a very dignified, estimable man, moved to strike out the proviso, that no land should be given to any man who had more than one wife. Mr. Bernhisel said, that such a proviso would be a hardship to many of his constituents, and that the more wives a man had, the more land he needed to support them.

But our moral and most orthodox Congress could not accept this sensible doctrine, and so there sprung up a long debate, in which some fifty members defined their position respecting polygamy. The Southern States' rights men

took the ground that Congress had no business with domestic institutions, while legislators of the other extreme, were for crushing out the whole polygamic system, by the whole power of the Congress. The abolitionists hinted hard at the polygamic relations of Southern gentlemen, with their concubines, while the South, haughty and indignant, repelled the insinuation.

A more ridiculous exhibition of affected morality, we have seen no report of. There were men denouncing polygamy who have been more polygamic than any Mormon, the difference being that the Mormon is more honest and above-board. The only difference that we can see between Mormons and other Christians of our acquaintance is, that the former do openly, and as a matter of conscience, what the others do secretly, and against their consciences. We cannot help thinking that a Mormon, who in good faith takes two or three wives, and maintains them, may be a better man than a good many other sort of Christians we know of, in Congress and out.

Everybody thinks Abraham, and Jacob, and the Patriarchs were good men. Why not the Mormons, who believe as they did? Would Congress punish Abraham? It is a curious thing to reflect upon, that had this man, chosen of God as the founder of a people, and ancestor of the Messiah, lived in Massachusetts, he would have been sent to [the] State's prison.

Brigham Young, Governor of Utah, and husband of thirty-six wives, may be as good a man as the Patriarchs, whose example he profess[es] to follow. He may not be as mighty as David, but he has not so many concubines. He may not be so wise as Solomon, neither has he so many wives. At a humble distance he follows in the footsteps of these gifted men of antiquity.

We think with the State's rights men, that Congress has no business with the domestic institutions of Utah, any more than with those of Turkey. We believe in individual sovereignty, and deny the right of any Congress, Legislature, Constitution, or Majority, any man or body of men, to interfere with so purely personal a matter as whom we love, or how many. There is no more right on the part of any body to interfere, than there is with our breakfast.

People are predicting that we shall have trouble about Utah. So we shall, and shall deserve to have it, if we meddle with what don't concern us. What possible business is it to any citizen of New York, how many wives some man has in the City of the Salt Lake?

To avoid all trouble, we have only to mind our own business. All the trouble will be of our own making. To refuse to admit Utah as a State, with polygamy, would be just as stupid as to refuse to make a treaty with any oriental nation on the same ground. Polygamy exists over three-fourths of the British empire. Polygamy exists, recognized our [or] unrecognized by law, in the whole human race.

## Matrimony—Disparity of Sex

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They show that, in the largest cities of the Union, the females out-number the males in the ratio of ten per cent; so that, if every man were compelled by law to take unto himself a wife, a vast number of [the] fair sex would still be doomed to the torturing 'hope deferred' of old maidenhood! If one dare apply figures to exhibit the result of this unfortunate disparity, what alarming conclusions would they bring us to! Of every two thousand inhabitants, one hundred must perforce [to] be old maids. In a city containing a million, as New York will speedily do, every adult generation—say every twenty years—will cast upon society sixty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarriageable ladies in the city of Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! inequality of number is not the only calamity they have to contend against. There is no legal compulsion for every man to marry. In this free republic, each man may exercise a sultanic despotism over his own affections, and, in the matter of matrimony, consult only his own inclinations. The natural consequences is a growing propensity to batchelorhood, which will probably entail the forlorn doom of the perpetual sisterhood on another ten per cent. of female citizens. We leave it to statisticians, curious in such themes, to detail the moral and social results inevitable in a condition of female superfluity, contenting ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for luxury.

But the remedy!—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still, if proper attractions were offered, and institutions to facilitate matrimony were established by enterprising adepts in the science, bucolic bachelors might seek their wives among the thousands of despairing city dames; some relief would then be afforded, but the evil, though lessened, would still remain. We can conceive of no positive cure but the emigration of the unmarried female 'element' to Utah, or the establishment of the 'peculiar institution' of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.—[N. Y. Sunday Mercury. *sic*]

## The Joys of Polygamy

*The Chicago Tribune has had the pleasure of examining and publishing a private letter from Salt Lake City, from which we clip this extract:*

When I came to Deseret, there were not many who were in the enjoyment of more than one wife, and many or most of the new comers were opposed to it. But as they saw how beautifully and harmoniously those families lived where there were two or more wives, their prejudices gradually gave way, and among no class was this change more apparent than the women. At the present time, if a vote were taken, upon the subject, I venture to say that nine out of every ten women who had livvd [lived] here for two years, would sustain our present social system in this particular. They are more for it than the men, for upon many of the latter it entails heavy burdens—though the truth is, our wives in Deseret make no pretensions to being fine ladies, their highest ambition is to help their husbands, and their poor brothers and sisters in the Lord's Church. There are very few men here who have more than five wives, and a large part have but one, while some have none. For myself, I have three. Your cousin, whom I married in York State, has the largest share of my affections, and takes precedence in the management of the household. Two years ago I married Miss S., formerly of Ohio, and she has charge of the education of the children, and attending to the clothing. My other, which I took three months ago, is from near Hamburg, Germany. She enters into the duties of her new situation with wonderful alacrity, and is very happy, as are also Sarah Ann and Elizabeth. There is none of that jealousy—that disposition to tear out each other's hair, which you have probably imagined would show itself in such cases.

My daughter, Louisa, is engaged to be married to a man from Pennsylvania, who has already a wife and three children. It did not entirely meet my approbation, but I did not interpose a single objection, so long as she was satisfied and the marriage would be in a high degree honorable to her, as well as advantageous in a worldly view.

Now, my dear sir, you will say what is to become of all this? Let me tell you what has come of it.—In Deseret there are no libertines with their paramours, no houses of prostitution, no cases of seduction, or those which disturb [disturb] the peace of families in the States, under your laws. Here every woman can have what God intended she should—a husband—and every man that wants to, may have a wife. And the woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in case of plurality the duties of the house are divided. The children here are pretty numerous, I must admit, but this should and does contribute to the happiness of the true followers of the Lord; from whom we have learned that our duty is to multiply and replenish, But, mark this: there are no illegitimate children in Deseret, no children of shame, who are ashamed of their mothers, and a dirgsace [disgrace] to any but the lowest society.

In vol. 1, no. 3 (December 9, 1854): p. 4, col. 3

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## A Mormonite's Plea for Polygamy

*We have much pleasure in submitting to our readers the following pithy letter, from the pen of Elder Jacques, to the editor of the Atlas, and published in that paper of Nov. 4, under the above caption:*

“TO THE EDITOR OF THE ATLAS:

“Sir—I trust you will be sufficiently liberal to allow me to offer a few remarks npon [upon] your leader relating to the ‘Mormonites,’ and published in the Atlas of Oct. 28. Lest I trespass too much on your space, I will only speak of one portion of your article—that relating to the Latter-day Saints’ system of plurality of wives.

“You designate this system ‘disgusting,’ ‘abominable,’ ‘horrible to think of,’ ‘irredeemably degrading,’ and atrocious.’ The Latter-day Saints are ‘wretched dupes,’ and their system panders to the ‘licentious passions of wicked men.’ This may be your opinion, and your denunciations may be very popular, yet I must be allowed to deny, point blank, the justice and truth of your statements. But I do not wish to be misunderstood here. Polygamy, observed according to the law of God, is productive of the greatest amount of social benefit and happiness, individually and nationally. It opens the way for all men and women to fulfill the purpose of their creation, whilst monogamy tends to restrict them. But polygamy, when perverted, is truly a fearful instrument of licentiousness, and individual and national degradation and ruin. Astonishingly accurate results, and works of surpassing artistic beauty, are often accomplished by machinery of extreme delicacy, great complexity, and peculiar susceptibility of injury. So with polygamy. It is a most delicate and complex innstrument, peculiarly susceptible of abuse, but accomplishing the most satisfactory, beneficial and ennobling results when righteously used. The keener the instrument, the deeper it cuts for good or evil, according to its handling. Polygamy is a keen, a mighty instrument for good or evil, as the righteousness or wickedness has the handling of it. But are we all to become Nazarites because a well-set razor may be put to a fatal use? Or are we to travel, in the latter half of the nineteenth century, by pack-horses and rumbling stage-wagons, because of railway accidents? I trow [trust] not. We cannot become such ‘old fogies.’ Neither are the contracted Romish principles of monogamy to hinder the sons of progress in the great work of social reformation and regeneration.

“Defenders of monogamy endeavor to draw a favorite argument against polygamy from the history of the Turks and other Eastern people who marry more than one wife. But this argument only proves what I contend for—that the plurality system, if abused, degrades and ruins the nation. We may with as good

grace say that the Christian religion was defective, because Christendom is split up into five hundred jarring sects; or that the republican constitution of the the [sic] United States is inimical to liberty, because its principles were trampled under foot when the Latter-day Saints were exterminated from Missouri, or banished from Nauvoo, or when Joseph Smith was shot at Carthage under this sentence—"The law won't reach him, but powder and ball shall." The Turks no more live in the true spirit of righteous polygamy than do the snarling sects of Christendom in the true spirit of Christ, or than did the Missouri and Illinois mobs in the true spirit of the constitution of the United States.

"For the benefit of yourself and readers, I will name a few points wherein polygamy may be abused by the Turks: No man should marry two or more wives without the express sanction of the Almighty, through the Prophet and President of His Church on earth (Brigham Young, at the present time). No man should marry a woman unless her affections be set upon him, and it be her desire to be joined to him in marriage. No man should marry for himself a woman who is legally married or engaged to another man. Every man should love his wives as his own flesh, but not more than he loves to do the right- [p. 4 col. 2] eous will of God. Wicked men should not be allowed more than one wife, if that, for one is more than they deserve.

"In connection with these principles, the seducer and adulterer should receive the penalty of death, and the female decoyed, drugged, or forced for impure or illegal intercourse should be pitied and treated as innocent. These principles are engraved in the hearts of the Latter-day Saints. Did [If] such principles prevail in Turkey, it would be foremost in the rank of nations.

"What is termed 'the great sin of great cities,' but which nevertheless extends its torturous windings and labyrinthal ramifications into every nook and corner of civilization, has long been a most perplexing social problem, and permit me to say, that preachers may anathematize, statesmen may proscribe, editors may stigmatise, orators may denunciate, and the rabble may madly join in the chorus, but the principles held by the Latter-day Saints must reign triumphant in the hearts of the people, or at least in the hearts of those who make and those who execute the law, before the loathsome plague-spot of whoredom, adultery and illegitimacy is banished from the land, or a pure moral air is breathed.

"Setting aside the hourly perpetrated enormities of 'illegal intercourse' in this and other Christian lands, when the undue frequency of even 'legal intercourse' among monogamists is considered, surely nothing can be urged from their platform against the system of Latter-day Saints. Is it not a fact that thousands of civilized and Christian monogomists, lawfully married, live in a far more impure state than a polygamist possibly can? Yea, do not many conscientious monogamists descend where a conscientious polygamist is unable—to a condition below that of the beasts of the field?

"As far as the female (especially) is concerned, then, how in the name of common sense can polygamy be more 'disgusting,' 'abominable,' 'horrible to

think of,' 'irredeemably degrading' and 'atrocious' than monogamy is, taking the Latter-day Saints and civilization as the respective exponents of the two systems?

"I have scarcely entered on the threshold of the subject, but lest I trespass on your space, I forbear further extending my remarks.

"I am yours, &c.,

JOHN JAQUES."

In vol. 1, no. 6 (December 30, 1854): p. 4, cols. 1–2

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## Dialogue

ELDER.—good evening, sir.

LANDLORD—How are you?

E.—I am a traveling Elder in the Church of Jesus Christ of Latter-day Saints, and travel and preach the Gospel without purse and scrip. Can I stop with you to-night?

L.—Yes, I reckon so. Come in and take a chair. Well people have a pretty mess of things in Salt Lake, haven't they?

E.—Why?

L.—Don't men have all the wives they want? By the by, how many has Brigham Young?

E.—I don't know. I never had the impertinence to ask.

L.—Well, how many have you?

E.—Allow me to ask you a question. Don't you have a plurality of wives in this country?

L.—No, we don't; the constitution of the United States won't allow it.

E.—(Seeing a little mulatto boy in the yard)—Come here, boy; what is your daddy's name?

B.—I don't know. Mama says mistress won't let her tell me.

E.—My children all call me daddy.

L.—Do you mean to say I'm the father of that d-d little mulatto?

E.—Say yourself; I said nothing about it.

(Landlord in a rage.)

E.—Fret on old coon nobody cares.

(Landlady and servant enters.)

L.—Say, old woman, I have a notion to go to Salt Lake and get me another wife.

LANDLADY—Well, you can go if you like; but you will never have me again. Good-for-nothing women! Yes, I suppose they have all the wives they want there; and it [if] I had them all tied up to a tree, I would be one to pack brash [brush] and burn them up; yes, that I would.



SERVANT—(ASIDE)—Bound for old Missis; any t[h]ing good, bound she want it all hersel[f].

L.—Well, sir, the Mormons are going to take the United States, are they?

E.—Yes, sir.

L.—I always believed it—in fact, I know'd it.

E.—Hold; don't run off. It is a long way to Salt Lake; and understand correctly; we purpose taking the whole world besides.

L.—Why, how you do talk! How many of you are there?

E.—I suppose there is a thousand in the field.

L.—That all? (His face brightening up.) That all? Why, you couldn't whip the United States, then!

E.—Oh, yes.

L.—How?

E.—We purpose preaching the Gospel to them and teaching them the will of God, and they will turn Mormons; and then we will have taken the government, or converted the people; and we shall be then what we are now—Christians of the same government.

L.—Can you cast out a devil?

E.—Yes, if he is not too big. I can cast him out soul and body.

L.—Can you do a miracle?

E.—I will try, if you please.

L.—Let's see one.

E.—Cut off your finger then I will show you one.

L.—No, sir; I don't feel like it.

E.—Nor I, neither.

More anon. S. M. B.

In vol. 1, no. 8 (January 13, 1855): p. 2, col. 5

## Census of Great Britain

There were in 1851 in Great Britain—

Husbands, . . . 3,391,271

Wives, . . . 3,461,524

By this statement, Dickens says in his *Household Words*, it may be seen that every gude [good] wife has not a gude [good] man, the number of wives exceeding the number of husbands by seventy thousand two hundred and fifty-three. There were—

Widowers, . . . . 382,969  
 Widows, (oh, terrible phalanx to think on,) . . . . 795,590

The number of widows exceeding the number of widowers by four hundred and twelve thousand six hundred and twenty-one.

There were young men over twenty and under twenty-one—

Bachelors, . . . . 1,689,116  
 Spinsters, the same age, . . . . 1,767,194

Showing a balance in favor of the females amounting to seventy-eight thousand and seventy-eight.

There were of “old maids” over forty years of age,

the moderate sum of . . . . 359,969  
 Of bachelors, (shame on them,) . . . 275,204

Showing a balance in favor of old maids (query, by whom favored?) amounting to eighty-four thousand, seven hundred and sixty-five.

The total number of females exceeds the number of males by six hundred and forty-five thousand seven hundred and twenty-seven. It must be remembered that the estimate does not include any of the population under twenty years of age.

In England and Wales, it is said, seven per cent of the female population are widows; in Scotland, eight per cent.; in the British Islands, nine per cent.; in London, says Dickens, “we are blessed with widows to the extent of fourteen per cent.; and at Canterbury and Bury Saint Edmonds, they exceed fifteen per cent. This ought to make one serious.”

The desolating wars in the east will not improve the present social and conjugal condition of the people; indeed, if the mortality of the male portion of the population of Europe should continue much longer, we should not be surprised to see Isaiah’s prophecy fulfilled by their widows and daughters and others of the interested sisterhood, that is, seven of them take hold of one man, saying, let us be called by thy name, or in plain English, take us to be your wives, and thus take away our reproach. Monogamy will then be at a discount.

## Mrs. Swisshelm on Polygamy

A new question is likely to arise in politics.—“Shall the Mormons, with their polygamy, be admitted into the Union?” We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? We have thirteen states now, in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread, and perpetuate the institution. Now, we like variety, and as these thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines, and sell their children. We should like a specimen of those who educate and support all their offspring.

To our minds a plurality of wives is decent and proper, compared to purchasing mistresses like sheep, as do our brethren of the South, or yet to licensing brothels and gaming and drinking houses, as do the “fathers” of our eastern cities.

While men are sole legislators they will always provide for their own vices; and we think the Mormons have taken by far the most decent course.—The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—[‘American Saturday Visitor. *sic*]

In vol. 1, no. 11 (February 3, 1855): p. 3, col. 5

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## Parley P. Pratt

*We clip the following from the Alta California:*

Mr. Parley P. Pratt, for whom we have considerable respect as a man and as a teacher, coupled with as much admiration of his talent as the doctrines which he employs it to defend will admit of—Mr. Parley P. Pratt appears to have walked into the temples of our money changes in this city and fairly put to flight all reason and philosophy by the boldness of his attack upon the Christian Church. Our readers will remember Mr. Pratt as the self-composed apostle of Polygamic Mormonism in California, and his last exploit was to draw upon him the fire of a room full of debaters in the S. F. Mercantile Library Association and then with words that would have shocked Mr. Walker, and grammar that would have forever destroyed Mr. Lindley Murray’s peace of mind, commenced a bombardment of the citiadel of their reason and silenced or rendered useless every gun! For several weeks Mr. Pratt has been wheeling and charging his squadron of Polygamic arguments in full sight of all our Church doors and Lecture rooms, and even advanced in person to the foot of our pulpits to proclaim himself the defender of a new faith, flinging

the glove even into the Minister's desk. Up to the present time, we believe, no David has gone forth against this Philistine to meet him on either point of law, morality or religion, which he declares himself ready to engage an enemy upon.

In vol. 1, no. 12 (February 10, 1855): p. 3, col. 1

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### The following extract of a letter

*written by a lady from Utah now visiting in the States, is copied from the Mormon, and will be read with interest by all who are interested in the peculiar institutions of the Mountain State*

MY DEAR MRS. —

"I am now safe in this great city, where I have often wandered before. I have visited some of the theatres, and other places of amusement. They all seem quite natural, and so do my friends, to a certain extent. But to be candid, as I told you I would, I am afraid my valley residence has spoiled me for the enjoyment of society here. There is so much stiffness and empty formality, and so little of that genuine frankness and open straightforwardness to which we have been accustomed, that I often feel very much out of sorts. There is a great deal of [p. 3 col. 4] glitter and show, but little sincere friendship. The dollar! the dollar!! the dollar!!! is everything here. If you want respectability, it is measured by the dollar. Honor and position are bought and sold like your negroes—by the dollar. Friends are sacrificed, and the holiest ties of brotherhood and fraternity bartered for the dollar. And need I say, that in thousands of instances beauty and virtue are bought and sold for the accursed dollar. I find that our social position is very little understood, and a strong prejudice exists in the minds of many in relation to these things, through the misrepresentation of the press. They judge of us by themselves; and as they are generally corrupt, they can form no idea of the purity associated with our family relations. If they could draw aside the curtain, and see the nature design, and practical results of this, the most objectionable (to them) of our institutions, they would arrive at very different conclusions. They think we must have lost the feeling of women—the natural dignity and self-respect of our sex. How little they understand it! They, of course, are Christians, enlightened, and we "poor, benighted Mormons." They profess to believe in Abraham, Isaac, Jacob, David, Solomon, &c. They are held up as examples of faith, virtue, wisdom, and "men after God's own heart," and yet these pious Christians and ministers turn up their eyes in holy horror at polygamy—but what was Solomon, David, Abraham, &c.? Polygamists. They of course do not understand the matter, and would not, upon reflection, want a place with Lazarus in Abraham's bosom. Well, I suppose they must have their own way, and we ours. I certainly am not envious of their religious morality, conjugal felicity, (?) or happiness, but could join heartily in the Church of England prayer—"From such evils, corruptions, covetousness, and

broils, good Lord, deliver us.” With all their exclamations about the valley, you might take a winnowing machine, and you would have to labor hard and long before you could sift from these dense masses of corruption the amount of virtue, purity, integrity, truthfulness, and social happiness, that we have in the valley. But apropos to this. Now, my dear Mrs.—, let me ask you to be as faithful with me about your country as I have been about mine—although (do not mistake me) there is much good here mixed with the evil; but the evil greatly predominates. Now, how is it with you? Are your Southern people better than our Northern? The editor of the *Charleston Courier*, and others of your southern gentry, have passed some rather severe strictures upon us. Are they so much better than our Eastern friends, or is it popular to say one thing and practice another? Are the characters in “*Uncle Tom*” faithfully delineated? Is it true that your colored demoiselles have to share the affections of their white Lords? If so, they are worse than our Northern gents, for they do confine themselves to their white establishments. By[e] the bye, where do your mulattoes, creoles, quadroons, &c., come from? Is it a freak of nature, or nature’s law? Do men, after breaking their marriage vows, and dishonoring their wives, acknowledge their posterity? or have they the meanness to try to cover their infamy by selling their posterity? Or further, do they keep their own children for their slaves? You will say I am very curious. Why, I may turn authoress one of these times, and may need an answer to these from a Southern lady, as so many statistics.

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Please write on the receipt of this, and let me know how you fare; for I need not here state that anything pertaining to your welfare and happiness will always be acceptable to your friend.

In vol. 1, no. 16 (March 10, 1855): p. 3, cols. 3–4

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## What Shall be Done with Utah?

Shall Polygamy be tolerated in Utah? This question is daily assuming importance in the halls of the United States Congress. It being a matter with which its members have no right to interfere, the more they meddle with it, the more huge they will find its dimensions. In connexion with the slavery question, it may prove a firebrand that will light the funeral pile of national integrity and Constitutional liberty.

Men in their wisdom are beginning to devise ways and means to crush this “man child”—“Mormonism,” which is of such rapid growth and development that it has become a wonder even in this age of unparalleled progress.

We perfectly coincide with the Editor of the *New York Tribune*, that this subject “is environed by grave embarrassments”—so grave, indeed, that both

editors and members of Congress will find its specific gravity, when compared with their wisdom and power, altogether too great for them to handle.

Of the many respectable men who have travelled [t]hrough G. S. L. City, or resided there for a time, we know of none who have dared to stake their reputation on the assertion, that there existed in that place of those fruitful sources of corruption which flourish so luxuriantly in the large towns of other counties—such diseased excrescences, for instance, as houses of ill-fame, street prostitution, gambling hells [halls], and the thousand other appliances which feed the depraved appetites and cankered souls of a vast multitude who are steeped in such licentious and debasing crime that the fiends of the infernal pit might be ashamed of their company.

This state of things is so congenial to the tastes of pious editors and Christian statesmen that they are quite blinded to its existence, if they can find, no other way of exercising their philanthropy than in dictating morals to Utah. Could not these gentlemen find plenty of business nearer home, in settling domestic broils and dissensions, without interfering with the family relations of Latter-day Saints? The great efforts made by the enemies of the Saints to find iniquity among them, and their evident inability to prove their suppositions, is strong evidence of the paucity of those great social evils among the people of Utah, which exist to such fearful extent in every other community of Christendom. We boldly make the assertion, knowing, that facts will substantiate it, that in no other community in the world is there so great an amount of social happiness and domestic felicity as there is among the people of Utah. Neither is there any other people of equal importance, with regard to whom there is so much stupid ignorance or wil[ly]ful misrepresentation exhibited by the world.

It at least becomes gentlemen of the press, who endeavor to guide public opinion, and profess to disseminate correct information for the benefit of the people, to avail themselves of such sources of information as are plainly within their reach, concerning the religious tenets, domestic relations, and the civil, educational, and military organizations of a people who are attracting the attention of the world, and whose influence is extending through both hemispheres.

The day will come when the principles and practices of the Latter-day Saints will be universally known. Then those who have mobbed and persecuted them, and those that would do so now, could they fully act out the spirit that controls them, will find that the reality of “Mormonism,” is very different from what they, in their evil surmising, are now so ready to believe, and we would suggest the propriety of their expending their bitter calumnies and inexcusable animadversions upon [a] more worthy object, and where the consequences of them will be less likely to return upon the heads of their authors. It would appear that the lying spirit which was in the mouths of the prophets of Ahab, is effectually performing the duties of his office in these days, and similar results may be expected to follow.

Considering the circumstances under which they have been placed, the Latter-day Saints are remarkable for their rapid growth in numbers, power and influence. How to check this increase has been the study of its enemies ever since the Book of Mormon was brought forth. There are thousands in the world, and particularly in the United States, at [*p. 4 col. 2*] the present time, who are endeavoring to solve this most difficult of all problems.

There will doubtless be many plans suggested for the disposal of Utah, but as it is a case in which the Lord is particularly interested, no one need doubt but what His plan will prevail in the end, in spite of mobocrats and political stock-jobbers.

There are three plans which, we presume, now occupy a somewhat prominent position before the public in the United States. The first is to take a constitutional course, and at the proper time admit Utah into the Union as a State with the privilege of choosing her domestic institutions. Second, “by extending the limits of California and Oregon to the east, and those of Kansas and Nebraska to the west, till they join each other in the heart of Utah,” thus splitting up the territory into four divisions, with the vain hope of thereby counteracting the union of the people. The third may be considered the last resort in case all the more plausible methods fail, and that is, to force her by abuse into a quarrel with the General Government, and then endeavor to enact over again, on a more extended scale, the bloody tragedies of Missouri and Illinois.

The first is the only just and constitutional course left for the General Government to pursue; and every departure from it will involve Congress deeper and deeper in the meshes of political difficulty, and load them with a responsibility, the crushing influence of which will still further weaken the bonds of the American Union.

The second is rather a medium course, and may become a favorite hobby with many who do not approve of either of the two extremes. Let us examine the probable results of such a measure. If the Congress and people of the United States have not found it out, they have yet to learn, that Brigham Young controls Latter-day Saints out of, as well as in, Utah, and that their affairs throughout the world—in America, Europe, Asia, South Africa, and on the islands of the sea, are conducted as he dictates, and are under the direction of men who receive their authority from him. Now suppose Utah [*is*] to be divided, and the four parts annexed to California, Nebraska, Oregon, and Kansas. The “Mormons” of Southern California already send one of their number as a Representative to the State Legislature of California. Suppose that by the addition of part of Utah to that State, 10,000 “Mormon” voters were added to those already there, and 10,000 more were thrown into each of the future States of Nebraska, Oregon, and Kansas. With the number of voters rapidly increasing every year, and all under the dictation of President Young, let members of Congress, in their conceited wisdom, ask themselves how long it will be before the Latter-day Saints will control the election in four

States of the American Confederacy, and the voices of “Mormon” Senators and Representatives be heard in the halls of Congress, teaching the principles of political economy as based upon the law of righteousness[s], and showing corrupt politicians how to legislate for the best good of all, without regard to individual interests, or party purposes.

The last of the three project[s] named for checking the growth of the Latter-day Saints—extermination, has been twice tried and has failed. It would be but the natural fruits of that reckless mobocratic spirit, which is gradually increasing among the people, and setting at defiance all law and order. Its rule of action is that “might makes right,” and when that might is guided by popular phrensy, it generally knows no bounds but the limit of its power; or the merciless destruction of its victims.

We earnestly desire peace, but if we are compelled again to defend our homes from destruction, our wives and daughters from being ravished, the brains of our old men, and little ones from being dashed out, and our Prophets from being imprisoned and slain, may the God of battles, nerve our souls, and lend. His power to our arms, that we may successfully defend our mountain fastnesses, which He has given us, against those fiends who disgrace the human form, and neither regard the supplications of virtuous mothers, nor the cries of prating innocence.

This we do know, that the time of our deliverance from the power of our enemies draws near. They have yet to drink double of the bitter cup which they have so mercilessly administered to the Saints, and they yet have to endure four-fold the loss of homes and kindred—those bitter tears and heart-rending sorrows which have sent husbands and wives, parents and children, to untimely graves. They will yet be glad to be guided by that wisdom which they now despise, and receive succour and protection—yes civil, political, and religious salvation, from the very people they now wish to destroy.

Although the Saints are yet a small people, there is power in their words; and their movements beings [being] so closely watched, shows they are dreaded. The reason is, they are guided by the revelations of heaven, which will ever circumscribe the wisdom of men, and the power of the Almighty is upon them, that all things may be overcome which oppose the progress of His kingdom.

In vol. 1, no. 22 (April 21, 1855): p. 4, cols. 1–2

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## A Challenge!

EDITORS [*sic*] CHRONICLE:—I perceive by the tone of the press, that politicians, moralists and religionists are in trouble about Utah and Polygamy. “War!” “war!” “blood” and “destruction,” to the poor heathen Mormons!



But—thanks to the pious Methodists—the Mormons are going to be converted first. Missionaries are a-going to be sent [to] them.

It is the right of the President of the United States to appoint a Governor, and to send troops to Utah. The citizens of that territory know this, and have no objections. But suppose a Governor and troops went there, to interfere with the rights and liberties of the people, and trample on the laws, (of which, by the by, there is no danger,) why, then, of course, the aggressors, in common with all others are amenable to the civil courts, and are liable to fine, imprisonment, or execution, according to their crimes. Even if they only threaten, they might be bound over to keep the peace. The Courts of Utah have never yet been found remiss in the execution of the laws. What is the particular crime alleged against the Governor and citizens of Utah, for which they are threatened with destruction or conversion?

We will be told it is Polygamy. Well; “Sin” says the Apostle, “is the transgression of law.” We should greatly prefer conversion to murder—And here, permit me to suggest a plan for a wholesale conversion, without a drop of blood, or even the trouble of a journey to Utah. I am here in California as an official member, and representative of the church in Utah, for which I can produce credentials. I am willing to meet a convention of the ablest lawyers and clergy to be found in our country. And I hereby pledge my honor that I will publicly renounce polygamy, and that the church I represent will do the same, on the following conditions, viz:

The Old and New Testaments, the constitution and laws of the United States, and the laws of Utah Territory, shall be the standard; and if, in all this wide range, one item of law can be found wherein God, angels, men, prophets, apostles, the Son of God, or the Holy Spirit, have made a plurality of wives a crime, a transgression of law, or an immorality, then, on these conditions, we will renounce polygamy. But till this is done, we shall hold the law of God on the subject of matrimony, including a plurality of wives, as a most sacred institution, binding on our consciences—in the free exercise of which we claim the protection so freely and fully guaranteed by the constitution of our common country.

If editors in general throughout the country will please publish this, it may tend to investigation and enlightenment, either of the “poor, ignorant Mormons,” or of those who think them so much out of the way.

PARLEY P. PRATT.

SANTA CLARA, NOV. 22, 1854.

## **The Happy Effects of Polygamy in Utah, Compared with the Pernicious Institutions of Pseudo Christians**

It is pretty generally admitted, that the order, industry, perseverance and success which distinguish the Deseretians, are beyond anything of which the world can elsewhere furnish an example. They have so far demonstrated the excellent working of their peculiar theories, that it is acknowledged by outsiders that “a community, so little in want of courts lawyers, jails, penitentiaries, hospitals and alms houses, does not exist on the face of the earth.” We are at a loss to know what stronger evidence is needed to establish the claims of Mormonism as the best system of social religious and political government on the earth. We may safely challenge the world to furnish evidence of another people so peaceful, orderly, industrious, intelligent, and so well prepared to establish a well ordered State—a model Government. If a tree is to be known by its fruits as moralists universally affirm; then we are bound to admit that Mormonism is the finest tree that was ever planted, its branches and foliage the most luxuriant and beautiful ever beheld; and its fruits the most luscious and exquisite, ever tasted by mortals. In proof of this conclusion, we have the following evidence, many ten thousands having taken refuge in its branches, and partaken of its luscious fruits, so admire and prize the noble tree, that bear them, that they would sooner sacrifice ten thousand lives in rooting up and destroying those” plants and trees, the Father hath not planted” than see this tree in any way crushed or injured; and numerous instances are on record wherein its admirers have forsaken home, country, friends and sacrificed their houses, lands and lives, in order to transplant it to some spot where it could grow and thrive unmolested; where the rotten roots, and foul branches of those plants and trees, peculiar to modern Babel could have no influence or power to stop its growth, or destroy its fruits. The Morning Herald of last week, in speaking on this subject says:

The Mormons, at this time, afford a striking proof of what can be accomplished by a living faith. Accepting as true, what the world at large believes to be false, they have, armed with that truth, done and endured more than any other body of men, known to the history of the world, within the last thirty years. They have peopled solitudes, and made them vocal with the hum of peaceful industry. But no sooner has one of their chosen spots begun to smile under the hand of labor and art, than they have been driven from it with contempt and outrage. Finding that, among the haunts of civilization, there was no permanent resting-place for the soles of their feet, they finally fled to the desert, where they might have some hope that none would come to “molest or make them afraid.” This desert, forbidding as it was, they are converting into a garden. There they have organized a community—such as it is quite safe to say, the world has not witnessed since the days of the Patriarchs.

If these things be true, and we are satisfied that it is impossible to prove them false, then it is evident that Mormonism is the most authentic, ancient

and extraordinary system the world can furnish, and if it be admitted that the Patriarchal system was ordained and established of God, it must certainly be admitted that Mormonism was ordained and established by the same authority, in which case it will be useless to fight and contend against it. That which was consistent, truthful and pleasing unto God, in the Patriarchal age, must be consistent, truthful and pleasing unto Him now. If, it was pleasing unto the Lord that Abraham, Jacob, Moses, David, Gideon [Gideon], and a host of others should have more than one wife, it would be pleasing unto Him for Joseph, Brigham, Heber, Jedediah, Erastus, Franklin and other good men, to have more than one also if so directed. Why should not the Patriarchs of this age be as eligible for two or more wives, as the Patriarchs of former ages? If all things are to be restored in the last days, as the old Prophets abundantly declare, why should not the doctrine of polygamy be incorporated among the things restored? That polygamy is a scriptural doctrine none can deny—that it was believed in, and practiced by men after God's own heart, must be acknowledged, then what reason have men, professing to believe the scriptures, for repudiating so manifestly pure and scriptural a doctrine? What reason can be assigned for the inconsistent conduct of christian Governments in tenaciously holding the unsound, unscriptural and unconstitutional principles of monogamy, when they know that thousands [p. 2 col. 2] and millions of females in their respective Governments are prostituted and debased beneath the meanest creatures that tread the earth, when it is self-evident that the principles of Government, pertaining to the marriage relation revealed to Abraham, Moses and Joseph, would effectually check this baneful curse, and entirely [entirely] remove the accursed system of seduction and prostitution, that prevail so extensively among them. Where is the consistency in punishing a bigamist as a criminal, and permitting the vile seducer, and depraved whoremonger, to go at large, assume the balance of justice, and perchance legislate for the nation? Will some of our editorial friends, or divines, or moralists, inform us upon what principles of logic to explain these inconsistencies? We would like to see the principles and doctrines of the one wife system, demonstrated by scriptural evidence, or, by reason and common sense arguments, for in the absence of such evidence, we are forced to the conclusion from the practical working and effects of the system, that it is subversive of [to] the order of heaven, and the first great commandment for man to be fruitful, and multiply and replenish the earth; it entails misery, disease, infamy and death upon millions of the fair creation[s] of God, and permits their ravishers and murderers to control armies, and govern kingdoms, and to frame such laws as best subserve their vitiated practices and propensities.

A gentleman of this city, wrote us a lengthy epistle, a few weeks since, which resolved itself into the question of polygamy. He says, after a perusal of our Doctrines and Covenants, and other publications, “they furnish incontestible evidence, that the Church of Jesus Christ of Latter-day Saints, is the most perfect model of a christian church, that the world has ever beheld, since the days of

the apostles of our Lord Jesus Christ,” and he is so far satisfied with the order, faith and doctrines of the church, that he would have no hesitation as regards his duty, were it not for one reason—the plurality of wives. He cannot reconcile that institution with the statement in the book of Doctrine and Covenants, that a man shall have one wife, and a woman but one husband, and that fornication and adultery are an abomination in the sight of God.

We of course, endorse the reverend gentleman’s opinion, concerning the Church of Jesus Christ of Latter-day Saints, and believe with him that it is the most perfect model of a christian church. And we believe, moreover, what the Doctrine and Covenants says, that “a man should have one wife,” and as many more as the Lord shall please to give him; and that “a woman should have but one husband,” for it would be subversive of the laws of nature, as well as the laws of God; and as for fornication and adultery, no people abominate it more than the Latter-day Saints, and no people have so little to complain of as they, for their laws would punish the offenders with death, and if the perpetrators escape, it is only to meet a death more damning. Our correspondent has evidently misunderstood the spirit of the doctrine. He would not surely tell us that polygamy and adultery were identical! no properly balanced mind, would come to so irrational a conclusion. No, we believe he has too much regard for the scriptures, and reverence for God, to think so lightly, and irreverently of so important and sacred an institution as that of polygamy. The best and wisest men that ever lived upon the earth, believed in, and practiced it. The most intimate friends of God, and the greatest benefactors of man, have descended from a polygamic ancestry. If we trace the genealogy of our Lord and Saviour Jesus Christ, we shall discover in Him the polygamic seed, in which all the nations of the earth shall be blessed. With such a multitude of scriptural facts, demonstrative of the truth and purity of this doctrine; with such abundant evidence furnished by the practical working, and effects of monogamy, among the christian nations, and moreover, with the demonstrative evidence of the orderly, peaceful and happy effects of the “peculiar institution” in the mountain territory, one must be blind and ignorant indeed, who cannot discover the super-excellence and transcendent advantages, and blessings of the laws and institutions of heaven, manifested in the history of the old Patriarchs and Saints, compared with the sickly, corrupt, loathsome, putrid and suicidal effects of monogamy, as manifested in brothel houses, palaces and dens of shame, that may be found in all nations, State and territories, where christian soldiers, and christian ministers have gained a foothold, seduction adultery and villainy have ever followed their steps, the world over. But thank heaven, there is one spot on the earth, where virtue is respected and honored, where the damning villainy of the seducer, will not go unpunished. . . .

[*p. 2 col. 3*] . . .

We do not wish to depreciate the good feelings and blessings of the Monogomist; we believe with him that it is a good thing to have a good wife, but we believe moreover that it is as good again to have two, and if God would not have refused the Prophet David more wives had he asked for them, as the Bible informs us, we can conceive no good reasons why he should not grant similar privileges to his servants in these last days. And if Gov. Young has as many wives as we hear accredited to him sometimes, and each addition is addition good, it must be admitted that he possesses more goodness than any man of the age, and we think no man can prove that Jacob was not as good as the Pope, although the former had four wives and the latter may have none; nor can we consider Abraham more criminal, and adulterous than our most immaculate Nobles, Presidents, and Princes. Neither could we ever discover any reason why Governor Young should not be as praiseworthy and honorable as Governor Moses, particularly as Moses once killed a man, and hid him in the sand, and thus disgraced himself among the Egyptians as a murderer, and it is well known that Brigham always conducted himself respectably, and was never known to kill an Egyptian nor a Gentile; although many have tried to kill him. As it regards Polygamy they stand upon pretty even ground although we must admit, if Polygamy be a sin, that Moses is the oldest sinner of the two, and if he should justify the practice by the revelations of the Almighty to the old Patriarch and himself, why should not Joseph Smith, and Brigham Young be justified upon similar grounds. If any of our kind friends will answer satisfactorily the above, many will doubtless be converted, and repudiate Polygamy. And then the doubtful existence of Monogomy may still be prolonged, and Fourierism, Free loveism, and woman's assumed rights," to choose whoever she will to perform the part of a husband for the time, and to change that person as often as she pleases," may be realized, when we may soon look for the Millennium.

In vol. 1, no. 40 (August 25, 1855): p. 2, cols. 1–3

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## Five Hundred Husbands Wanted

Last week, at the Halifax Borough Court, John Thomas, a sawyer, was charged by Mr. Jennings, relieving officer, with having left his wife and family chargeable to the union. The relief given had been after the rate of 7s. 6d. per week. The officer pressed for a conviction, on the ground that there were no fewer than five hundred deserted wives within the Bradford union, with 1,017 children, involving an annual expenditure in relief of nearly £20,000. Mr. Cheeseborough (one of the magistrates) expressed his regret to hear this, and said it showed a very low state of morals. The defendant was allowed a week to repay the amount of relief which had been given to his family.—Lond. Times.

Does not this prove that England's social laws are seriously at fault? Might she not take a useful lesson from Utah?—Millennial Star.

In vol. 1, no. 48 (October 20, 1855): p. 1, col. 5

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## Proclamation of Mazzini

M. Mazzini has addressed a proclamation to the Italian people, calling upon them to rise. The insurrection, he maintains, in [is] the easiest thing in the world to realise and to bring to a successful issue. He urges his countrymen by every argument imaginable, to seize on the present opportunity; if they do not, they will become the object of contempt to the world.

[p. 2 col. 2]

We have heard and read considerable from time to time upon the rights of women. We copy from an English paper this week, an article upon Woman's Wrong's. And these wrongs we are sorry to say are not confined to Europe, but our own boasted land—America. And even St. Louis, will furnish evidence of woman's wrongs inflicted by the cruel hand of him who ought to be her protector and savior. We have heard within the last few days of the inhumanity and barbarism of men in this city, who, after pledging themselves to sustain, comfort, and bless their wives', have outraged, and in every sense cursed them.

Some persons have suggested the propriety of sending Christian Ministers to Utah, to evangelize the Heathen Mormons, but we think the Christian Gentiles of London, New York, St Louis, and other cities of modern Babel, might be materially benefitted by adopting the policy of polygamic Mormons, for example here is a Christian magistrate in London, hearing a complaint of a woman nearly killed by her husband, commits him for six months, after which the wretched monster is authorized by law to claim her as his wife, bone of his bone, and flesh of his flesh. In Utah he would be executed and damned, and his wife would he [be] given to one who is worthy of her, this is the heathenish custom of the Mormons so reprobated by our Christian neighbors. Again, when a young and virtuous female is seduced by the Gentile brotherhood, a few dollars will pay the damages awarded by the Christian Judges. But in Utah, if a female is dishonored and seduced, his heart's blood is demanded as a lawful recompense. This is one of woman's rights guaranteed by the laws of God established in Utah.

In vol. 1, no. 48 (October 20, 1855): p. 2, cols. 1–2

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## **Prospect of a Mormon War**

### **Prospect of Mormon War**

MR. EDITOR:—Going the rounds of several public journals such as the Charleston Mercury, the Washington Star, the New York Times, Albany Atlas and Missouri Democrat, I notice a strong disposition to get up an Anti-Slavery, Anti-Catholic, Anti-Nebraska, and last, but not least, Anti-Mormon excitement. Now whether this latter movement is intended to war against Utah Mormons, or to prevent the establishment of large gathering places in New York, Ohio, Missouri and California, is a little ambiguous. These latter places, from recent arrangements, bid fair to receive a larger influx of Mormons than is contained by Utah. If the design of these Anti-Mormon journalists is to subjugate and exterminate all Mormons, as such wherever located in the United States, it is well for Mormons to know timely about it. If the sons of '76 have so far outgrown their father's breeches as to establish different casts among American citizens, consigning Mormons to the galling disabilities which Jews have been compelled to endure in many countries, or to the iron rule which ancient Patricians inflicted upon Plebians; or if they mean to nip them in the bud through excessive scruples of conscience, as the Puritans hung and killed the witches in New England, I, as an humble Mormon, would like to know; and would like to hear the high-minded men of the nation speak out boldly and unequivocally. If this nation has become so elevated in moral purity, that forgetting their own abominations and

blood-guiltiness, they cannot only endorse past acts of Anti-Mormon cruelty, but sanction the same by a national subjugation and destruction of an isolated and innocent people, living in peaceful solitude in their own dear-bought mountain home, then let them declare that this is their true design. Certain prominent journals have, indeed, most unmistakeably declared this to be their design. But will this nation endorse the sentiment expressed in the *Charleston Mercury*, *Washington Star* and *Missouri Democrat*? Such language savors of fanaticism doubly steeped, and of such precocious guilt as we would scarcely believe would ever be embellished in republican type. The Mormons have never violated the first act of the laws of Congress, neither have they trampled upon a single article in the Constitution of the United States. Neither has there ever been filed upon a judicial docket of the United States Court the first legal complaint against the authorities of Utah, or of any of her citizens. But what do we hear? Why a new Governor and new Judges must be sent there. The high-minded Reed, Shaver and Snow were not belligerent enough. They did not leave the judicial bench and stalk up to the pulpit platform of an ecclesiastical general conference, in order to lecture upon female chastity. Other men must therefore take their places. And how must they take their places? We are told that they are to go fortified so strong that they can execute the laws of Congress. But why fortified? Hitherto there has been no resistance to any laws of Congress, nor even any complaint of resistance. Why then must the Governor and Judiciary go there fortified? These officers do not go to Kansas, Oregon, Minnesota or New Mexico fortified. What then is the cause of this strange political phenomenon of sending civil authorities there fortified, so that they can execute the laws of Congress by the drop of the hat? Now if I were to give the two first letters to a remote hint of the real cause, I would say thus: it is to raise the very devil with the Mormons, and that will redeem them of the scandal of the Greytown blunder! Ah, so would I have it (*Democrat*).

But some of the journalists aver that these are secret designs of the Cabinet thrown out just as fanlore after the popular sentiment. (As when the boy killed the frogs, it was sport to one side, but death to the other.) Cowardly as such a design would appear, it probably would be well before undertaking such an enterprise, involving the robbery and wholesale murder of 30,000 peaceful, law-abiding citizens, to inquire whether there are assassins enough in the United States to join them? Sons of Nero, Herod and Boggs don't all speak at once; but send word to such editors as bark for hire through the *Mercury*, *Star*, and *Democrat*! These men appear to covet the honor of being pioneers in this Caligulan expedition. Granny, what a long tail our puss has got—reaching all the way from the St. Louis *Democrat* office to that of the *Charleston Mercury*. The middle of it must look mighty fleecy, as it is strung out by the White House: a sure cure for the Greytown bronchitis, if it is only applied before the election of '56.

From the broad hint about fortifying, I more than half suspect there is a covert design in quartering a body of soldiers in the most central and populous streets in Salt Lake City during the present six or nine months, at an enormous



and uncalled for expense. Under these circumstances, with a new Governor and Judiciary, it will not be difficult to kick up a row with the Mormons. I understand that a much larger body of troops is to be sent to the plains next spring, under the same pretense of going to California, while the true design is to concentrate them in Utah. Now will the American public suffer the long-abused, expatriated Mormon community to be chafed and goaded into another scene of dire suffering and dispersion?

Yours respectfully,

ORSON SPENCER

CINCINNATI, Nov. 13, 1854

In vol. 1, no. 1 (November 22, 1854): p. 2, col. 4

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## Territory of Utah

*Washington, Jan. 3, 1855.*

TO THE EDITORS OF THE NATIONAL INTELLIGENCER:

GENTLEMEN: As the delegate in Congress from the Territory of Utah, I have the right to debate any question which may engage the attention of that body, and doubtless a liberal interpretation would be given to the language by which the right of a delegate is secured to me. The practice in the House of Representatives has given an extensive range to debate, and sometimes matters personal have been mingled with those that are national. That which affects the constituency has been generously allowed to be personal to the representative; and I have precedents which would justify me in troubling the House, in which I have the honor to occupy a seat, with the correction of errors which have been infused into the public mind respecting the administration of the governmental affairs of the Territory of Utah. The propriety of such a course, however, appeared to me in many cases to be questionable, and I avail myself of the press to correct one or two errors to which the press has given an injurious circulation.

Gov. Brigham Young has been superseded by a distinguished military gentleman, whose appointment the Senate has confirmed. I may, therefore, by a brief explanation, vindicate the character of Gov. Young, without suspicion of motive to secure his reappointment, which might create distrust of the facts to which I appeal.

By the twelfth section of the act of the 9th of September, 1850, entitled "An act to establish a Territorial Government for Utah," the sum of twenty thousand dollars was appropriated to the Territory, to be applied by the Governor and Legislative Assembly to the erection of suitable public buildings at the seat of government. That sum was advanced to Gov. Young in the month of July, 1851, and he has been unwarrantably charged with a misapplication of that money. Of that accusation a very simple statement will be an ample refutation.

On the 30th of September, 1853, Governor Young rendered an account and vouchers setting forth the expenditure of \$10,373.48. Of this sum the Hon. Elisha Whittlesey, First Comptroller of the Treasury, allowed \$8,703.98, but disallowed \$1,668, paid for the services of various persons as a committee and otherwise, including traveling expenses on an expedition to select a site for the seat of government. Mr. Whittlesey objected to it as an unusual charge, though its necessity must be apparent. However, that sum deducted, the balance amounts to \$11,29602, for which Governor Young holds himself ready to account. The Indian hostilities which have troubled the Territory and other causes, have delayed the completion of the public buildings, but Governor Young has given notice to the Secretary of the Treasury, as the best refutation of the accusation against him, that he will honor a draft at sight if that officer of the General Government will draw upon him for the unexpended balance in his hands.

Can other evidence be necessary to show the wantonness of Gov. Young's assailants? Papers that have borne the character of respectability with intemperate zeal, have pandered to prejudice on no more substantial basis. On the one hand Gov. Young is represented as defiant to the General Government, threatening hostilities towards any gentleman that may be sent to succeed him, and on the other, the people are said to be disloyal to the General Government; and in the imagination of zealots, armies are marshaled in battle array, and Utah is already a field of blood.

Capt. Stansbury of the corps of Topographical Engineers of the United States Army, who, in his exploration and survey of the valley of the Great Salt Lake of Utah, had ample opportunity to form a correct estimate of the people among whom he so long dwelt, (and he will not be suspected of partiality to Mormonism,) in his report to his superior officer, which the United States Senate and the House of Representatives published, [he] says he feels confident that the imputations which have been made against the personal character of Gov. Young are without [*p. 4 col. 2*] foundation, and that is [*sic*] his personal reputation is above reproach.

"Certain it is, (Mr. S. says,) that the most entire confidence is felt in his integrity, personal, official, and pecuniary, on the part of those to whom a long and intimate association, and in the most trying emergencies, have afforded every possible opportunity of forming a just and accurate judgment of his true character."

The disloyalty of Gov. Young and the people of Utah is disproved by the same unquestioned and unquestionable authority. An illustrative incident in the history of that people may put to shame their assailants. I quote again from Capt. Stansbury:

"In their progress westward through the northern of Missouri, they were again driven from that State, by violent threats, into the southern borders of Iowa, whence, after much hardship and suffering, they reached in the course

of the summer, the banks of the Missouri, beyond the limits of the States. Here they enclosed land and planted crops, leaving some of their number to reap the fruits, which were to be applied to the sustenance of other companies that were to follow as soon as they should be able to procure means. They were about crossing the river to pursue their journey westward, when an officer of the United States Government presented himself, with a requisition for five hundred men to serve in the war with Mexico. This demand, though sudden and unexpected, was promptly and patriotically complied with; but, in consequence, the expedition was broken up for the season. Those that remained being principally old men, women and children, prepared to pass the winter in the wilds of an Indian country, by cutting hay and erecting log and sod huts, and digging as many caves as time allowed and their strength enabled them."

In another portion of the same work Capt. Stansbury says:

"From all that I saw and heard, I deem it but simple justice to say, that notwithstanding these causes of irritation, a more loyal and patriotic people cannot be found within the limits of the Union. This, I think, was emphatically shown in the promptitude and cheerfulness with which they responded to the call of the Government to furnish a battalion for service during the Mexican war, while in the heart of an Indian country, and on the eve of a long and uncertain pilgrimage into an unknown wilderness, they were suddenly called upon to surrender five hundred of their best men to the hazards of a hostile campaign, and to exposure and vicissitudes of a march of two thousands miles across trackless deserts and burning plains to fight the battles of their country. Their peculiar circumstances presented almost insuperable objections to a compliance with the requisition, yet not the slightest hesitation was evinced. 'You shall have your battalion at once,' was the reply of Mr. Young, 'if it has to be a class of our elders;' and in three days the force, recruited principally among fathers of families, was raised and ready to march. Here, certainly, was no evidence of a lack of patriotism."

The same author quotes from addresses delivered by Brigham Young, in which he expressed his exalted estimation of the Constitution of the United States, and the laws enacted in subordination to it, exhorting the people to magnify the laws, and assuring them that "that there is no law in the United States or in the Constitution but I am ready to make honorable," The author then adds:

"The following language, used by General D. H. Wells, at the celebration of the fourth anniversary of the advent of the Mormons in the valley, will show, I think, what were the feelings of the people:

"It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American Republic. \*\* No wonder that it was thought by some that we would not again submit ourselves (even while we were scorned and ridiculed) to return to our allegiance to our native

country. Remember that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass while we lift the veil and show the policy which dictated us. That country, that constitution, those institutions, were all ours; they are still ours. Our fathers were heroes of the revolution, under the master-spirits of an Adams, a Jefferson, and a Washington; they declared and maintained their independence, and under the guidance of the spirit of truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Why should we relinquish our interest in that country made dear to us by every tie of association and consanguinity? \*\* Those who have indulged such sentiments concerning us have not read Mormonism aright; for never, no never, will we desert our country's cause—never will we be found arrayed by the side of her enemies; although she herself may cherish them in her own bosom, although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never, no, never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed down to us by our honored sires—made dear by a thousand tender recollections.”“ [sic]

Such, surely, is neither the language nor the spirit of a disloyal people. Captain Stansbury elsewhere says:

“Direct charges have been widely published, seriously affecting the patriotism and personal reputation of the Mormon leaders, as well as the feelings of the people towards the General Governments. Such doubts and apprehensions are, in my judgment, totally groundless, and the charges I believe to be either based upon prejudice or to have grown out of a want of accurate information. A residence of a year in the midst of a Mormon community, during the greater part of which period I was in constant intercourse with the rulers and people, afforded much opportunity for ascertaining the real facts of the case.”

But persons who never approached the longitudes in which Utah lies, hesitate not to denounce the Mormons as rebels and traitors, and, by a perversion of language, attribute to Gov. Young a defiant spirit. Gov. Young has never threatened opposition to the General Government or violence to a successor; nor have the people of the Territory of Utah failed to respect the federal laws. The language which has been perverted was the exposition of his confidence [p. 4 col. 3] in the government of God, and the expression of his devout submission to the Providence which rules all created things.

He believes that if it is God's good pleasure that he shall retire to a private life, or continue Governor of the Territory of Utah, distinguished station in the General Government and political pre-eminence among men will be powerless to change the designs of Omnipotence; and hence he has said, how futile it is for man to be solicitous about that which he can not control. Will it be questioned that God rules in the armies of heaven and among the inhabitants of the earth? Why, then, should it be deemed presumptuous in Governor Young to give utterance to unquestioned truth?

Nor is it true that Governor Young and the Mormon people refuse to comply with the requisitions of the General Government, "so far even as to transmit a copy of their laws or a statement of their public expenditures." Of the latter, enough has been said already, and of the former, it will be sufficient to say that it was not their duty. The federal government provides its own officer to discharge that and other duties, as will be seen on a perusal of the law itself:

"SEC. 3. There shall be a Secretary of said Territory; who shall reside therein and hold his office for four years, unless sooner removed by the President of the United States. He shall record and preserve all the laws and proceedings of the Legislative Assembly hereinafter constituted, and all the acts and proceedings of the Governor in his executive department; he shall transmit one copy of the laws and one copy of the executive proceedings, on or before the first day of December in each year, to the President of the United States, and at the same time two copies of the laws to the Speaker of the House of Representatives and the President of the Senate for the use of Congress."

If there had been neglect in the discharge of these duties, it would not have been the neglect of Mormons; but truth and justice require the statement to be made that the laws have been transmitted to the Executive authority and to the Congress of the United States.

Gov. Young's assailants have also charged that he is sustained by a military force in opposition to Federal authority. Thirty thousand men in arms, says one writer, and seven thousand disciplined troops another, support Gov. Young in his contumacy. That there are arms in Utah to keep the Indians in check no one will deny. What frontier settlement has them not? That there may be volunteer companies of militia is also true; and in this respect Utah is not unlike every village in the land. But Gov. Young is like the Governor of every State and Territory of the Union in his means of defense. He has no military power that is not possessed by all men in his station. An army is not necessary in Utah. Or the people of that territory, Gen. John Wilson, of whom Mr. Smith writes as a citizen of the first respectability, an officer of the Federal Government in California, he said, in a letter to Hon. Truman Smith, then a member of the Senate of the United States:

"A more orderly, earnest, industrious, and civil people I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city, (Salt Lake,) which contains now, as I believe, about from four to five thousand inhabitants, (they are now nearly double that number,) I have not met in a citizen a single idler or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have ever been in, and, I will add, not even in 'old Connecticut.'"

Of Gov. Young, the Hon. L. H. Read, the late Chief Justice of Utah, who has [was] sent out by the Federal Government from the state of New York, says:

"I was received by Gov. Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manner and conversation, is a polished gentleman; very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent and strong intellectual qualities. I have heard him address the people once on the subject of man's free agency. He is a very excellent speaker; his gesture uncommonly graceful, articulation distinct, and speech pleasant. I was extremely edified by his address and manner. The Governor is a first rate business man. His private business is extensive; he owns several grist and saw mills; is extensively engaged in farming operations, all of which he superintends personally. I have made up my mind that no person has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and freely as any one."

That Col. Steptoe will dissent from the testimony of the late Chief Justice Read is not anticipated. He has had the means of observation, and is enabled to know that the inhabitants of Utah have been maligned by men who, to secure reputation of writing *con spirito*, sacrifice truth and decency. As a people they are hospitable to strangers, respectful to authorities, and loyal to the government. To prove themselves good members of civil society, they can point to the labor they have performed, and the thriving villages and fertile farms into which they have converted a distant wilderness. They desire to enjoy in peace the fruit for which they have toiled.

Very respectfully, your obedient servant,

JOHN M. BERNHISEL,

Delegate from Utah.

In vol. 1, no. 9 (January 20, 1855): p. 4, cols. 1-3

# 7

## Poetry

### **“The Emigrant To His Wife”**

You speak of England, dearest one,  
With something like regret;  
You talk to me of sunny hours,  
And ask if I forgot?

Oh, no; sweet memories of the past  
Come o’er me now and then;  
I think I see our favorite walks,  
The cottage in the glen.

In fancy I behold the stream  
Along whose banks we roved,  
When hopes were bright, and hearts were light;  
Twas there you owned you loved.

But darker scenes will oft intrude—  
Oh, well I mind the day  
When little Willie there was born,  
How near death’s door you lay.

No fire had we that wintry hour,  
The cupboard shelves were bare;  
My pockets, too, were empty, love,  
My heart nigh crush'd with care.

"Why want?" the tempter whisper me;  
"There's plenty—why not take?  
Your wife, your children"—no, I can't;  
Not even for their sake.

Day after day I struggled on,  
And robbed my nights of sleep,  
Until we left that joyless home,  
To cross the briny deep.

Oh, well I love my native land,  
Ere youth and hope had fled;  
But dearer, far, I prize the soil  
That yields our children bread.

In vol. 1, no. 14 (February 24, 1855): p. 4, col. 1

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## **"Lines Inscribed to the Gathering Saints"**

*"Who are these that fly as a cloud, and as the doves to their windows?"—Isaiah ix. 8.*

O! who are this myriads of countless ones.  
That fly as a cloud from their native homes,  
That leave with joy in a mighty band  
The raver'd scenes of their father-land,  
And are launching forth on the deep blue sea,  
With a purpose firm and feeling free?  
A powerful gathering host.

As doves to their windows they seek their rest,  
From the north and south, from the east end [and] west;  
The ends of the earth and every zone.  
Of the honest number yield their own,  
And the poor, the needy and the wealthy throng,  
And the weak are strengthen'd by those who're strong.  
Who can this people be?



O, these are Saints of the Lord Most High,  
 Who from Babylon's strife and confusion fly;  
 They are gathering home to Zion's land,  
 Directed by heaven's own high hand;  
 And they trust in the arm of the Lord to save,  
 And guide them safe o'er the fitful wave,  
     Unto that promised land.

The voice of the Prophet bids them go,  
 And his word is the word of the Lord, they know;  
 So Gladly they gather at His behest,  
 To their Beautiful home in the far, far west,  
 Where the choicest things that earth can afford,  
 For the pure in heart are freely stor'd,  
     In Zion's goodly land.

Low! they gather out from every clime,  
 To drink of the joys of truth sublime,  
 As it freely flows in perennial streams,  
 Where the spirit of inspiration gleams,  
 And revelation's sacred light.  
 Sheds its cheering ray to guide aright  
     The Saints in that blest land.

O, happy people! O, noble race!  
 Who gather home to that glorious place;  
 What endless blessings are yours to gain,  
 If ye steadfast prove and the truth maintain;  
 For you shall the heavens and earth be rife.  
 With good, and the powers of endless life  
     Ye shall win in Zion's land.

EMILY HILL.

In vol. 1, no. 15 (March 3, 1855): p. 4, col. 1

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## **“The Saints Home”**

By Constance.

There's many a home of brightness,  
     That lies in valleys fair;

And many a heart of lightness,  
     Is bounding gaily there.  
 But I've a home far in the West,

Where Saints may flee when sore oppressed—  
 By favoring gales of heaven caressed—  
     O, that's the home for me.  
 There's many a home of splendor,  
     —Where all seems glad and free;  
 But who, O, who would enter,  
     Where hate and strife may be.  
 But I've a home toward [the] setting sun,  
 Whose hopes and fears and faith are one—  
 A Paradise on earth begun—  
     O that's the home for me.

There's many a home unlighted  
     By virtue's heavenly ray;  
 Where faith and hope are blighted,  
     And fathers never pray.  
 But I've a home where virtue's ray,  
 And faith and hope make bright the way!  
 Where old and young devoutly pray—  
     O that's the home for me.

In vol. 1, no. 26 (May 19, 1855): p. 3, col. 1

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## **“Israel's Coming”**

By W. W. Phelps.

Lo! we come from every nation,  
 As the children of the Lord;  
 From the East—the land of Abr'am,  
 Where we heard the sacred word.

### **CHORUS:**

We're the true born sons of Zion,  
 With the holy Priesthood on[e];  
 We're the royal seed of Israel,  
 And our Gentile race is run:  
 We're the lawful heirs of Abr'am.

From the land of blood and carnage,  
 When the might of monarchs flow;  
 From the land where serving peasants  
 Feel the cramps of wealth and wo[e].

From the land of "bitter princes,"  
 When the mountains shine with snow;  
 From the land of "hither India,"  
 Where the silk and tea both grow.

From the land that Ham inherits,  
 With his curse the same as Cain's;  
 From the land of grapes and citrons,  
 From the deserts and the plains.

From the Islands of the Ocean,  
 Rich in spice and tropic grains;  
 From the midst of every nation,  
 Where the "prince of this world" reigns.

From the caves and dens in mountains,  
 Where the "remnants" were reserved;  
 From the wilderness and forests,  
 Where the seed of Joseph served.

From the East and West like brethren,  
 Now we come with one accord;  
 From the North and South we gather  
 To the "Lion of the Lord."

We have left the "dreadful splendor,"  
 That enchants its minion slaves;  
 We have left our "Gentile honors,"  
 And We've left our father's graves.

'Tis the end of Jacob's troubles,  
 'Tis the time of our release;  
 'Tis the day of God Almighty,  
 For a thousand years of peace.

## “Tithing”

*Sung at a meeting of the thirty-seventh Quorum.*

TUNE.—“The King of the Cannibal Islands.”

Come, Mormons all, attention pay,  
 Whilst I attempt to sing my say—  
 I’ve chosen for my text to-day—  
 “Come forward and pay up your Tithing!”

These may not be the very words,  
 Which ancient holy writ records,  
 But Malachi, I think, affords  
 A verse with which the sense accords.  
 It seems that he had cause to scold  
 The Saints, or Israelites of old,  
 In fact they needed to be told—  
 “Come forward and pay up your Tithing!”

CHORUS.

Then if to prosper you desire,  
 And wish to keep out of the fire,  
 Nay, if you to be Saints aspire,  
 “Come forward and pay up your Tithing!”

Just as it was in olden times,  
 With ancient Saints in other climes,  
 The call is now, “Bring up your dimes,”  
 “Come forward and pay up your Tithing!”

Our Prophet says, “When Elders preach  
 The law of Tithing, they should teach—  
 Pay up themselves, and then beseech  
 All those who come within their reach.”  
 This makes me now entreat of you  
 To follow counsel—right pursue [pursue],  
 And whilst all evil you eschew,  
 “Come forward and pay up your Tithing!”

CHORUS.

Then if to prosper you desire, &c.

Now, male and female, rich and poor,  
 Who wish to keep your standing sure,  
 That you salvation may secure,  
 "Come forward and pay up your Tithing!"

A tenth that is, and nothing less,  
 Of all you do, or may possess  
 In flocks, and herds, and their increase,  
 With pigs, and poultry, ducks, and geese;  
 A tenth indeed, of all your toil,  
 Likewise the products of your soil,  
 And if you've any wine, or oil,  
 "Come forward and pay up your Tithing!"

CHORUS.

Then if to prosper you desire, &c.

G. S. L. CITY, 1855. HENRY MAIBEN.

In vol. 1, no. 38 (August 11, 1855): p. 4, col. 1

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## **"Deseret"**

Ye Saints in all nations, turn hither your eyes,  
 To the place in the west where tall mountains arise,  
 Where the valleys are clothed in the loveliest green,  
 Where the air is so pure and the skies are serene;  
 For liberty smiles in these valleys for you,  
 And health, peace and plenty are smiling here too.

Lo! our flag on the mountains is being unfurled,  
 While empires and kingdoms thro'out the whole world  
 Are breaking to pieces and passing away,  
 Still here shall the ensign of liberty stay,  
 And proclaim to all people that happy and free  
 Are the sons of the mountains, and ever shall be.

That, unused to a life of inactive repose,  
 They range the wild mountains tho' covered with snows;  
 That of temperance, health, and industry possessed,  
 The first haughty tyrant who dares to molest

Shall find, to his sorrow, that brave hearts and true  
On these mountains erected this ensign for you.

Then come from all nations wherever you be,  
Ye good, wise, and noble, who wish to be free;  
For here in the mountains doth liberty dwell,  
And her voice sweetly echoes from mountain and dell;  
That voice which once cheered her bold votaries on,  
Who fought by the side of brave Washington.  
And the spirit which ever the brave doth incite  
For their home and their country and freedom to fight;  
But peace shall be ours, and liberty too,  
While we in the mountains our labors pursue;  
And the path of industry shall lead us to wealth,  
While enjoying three blessings—peace, union and health.

And when from all nations these blessings have fled,  
When those who've oppressed us are laid with the dead,  
Still our glorious banner above us shall wave,  
And this be the home of the free and the brave;  
Still in virtue and knowledge shall Zion increase.  
And be known in all nations—The Kingdom of Peace.  
G. S. L. CITY. MRS. H. E. POTTER.

In vol. 1, no. 44 (September 22, 1855): p. 4, col. 1

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## **“In Deseret We’re Free!”**

By W. W. Phelps.

An earthquake seems to shake the globe,  
And distant thunder jars the sea;  
And every nation wonders what  
Such mighty things can be;  
And the lightning glares on the billowy main,  
And the clouds roll up for a hurricane:  
Yet the Mormons shout Hosanna!  
In Deseret we’re free!

There’s Mene Tekel on the wall,  
An awful, fearful mystery;  
The mobs go forth, like kings to war,  
In bloody majesty;

And the strongest thrones are tumbling down,  
 And the cholera and old death's in town:  
 Yet the Mormons shout Hosanna!  
 In Deseret we're free!

All hands are weak; all hearts are faint;  
 There's shaking of [at] the powers that be;  
 The great to great exclaim alas!  
 "Are you as weak as we?"  
 And the answer comes on the nimble blast,  
 "Yes our glory's gone, and our days are passed;"  
 Yet the Mormons shout Hosanna!  
 In Deseret we're free!

'Tis joy to have a Mormon's faith,  
 Which comprehends Eternity;  
 'Tis joy to live in such a day,  
 And witness what we see;  
 As the nations rave, how they fly as chaff,  
 While the Gods in heaven do sit and laugh;  
 And the Mormons shout Hosanna!  
 In Deseret we're free!

In vol. 1, no. 46 (October 6, 1855): p. 4, col. 1

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### **"Plurality of Wives"**

Ye theologians, pray tell me why,  
 (If such sage counsel in your craniums lie,  
 Those ancient men of God took many wives,  
 In sacred union, for eternal lives?

If what you say be true; that 'tis a shame  
 To duplicate the bearer of your name,  
 Shall lapse of time make righteous Abra'm base,  
 And take a Jacob's Rachael from her place?

Consign a Gideon to a guilty grave,  
 And damn a Moses that did Israel save?  
 Or, has the great I AM to you revealed  
 A secret, from His Prophets kept concealed?

Or, have you found it in the sacred writ?  
 (From lid to lid you've scanned it every whit;)  
 If so, please quote it; I like [to] you confide  
 In that sage volume left us for our guide:

I read within that book you so extol,  
 That God to David gave the wives of Saul;  
 Do you condemn Him—say it is a crime  
 To give one man two women at a time?

A thousand pities you had not been there  
 To manifest your wisdom and your care.  
 The time the Prophet saw is on the wing,\*  
 "When seven women to one man shall cling,

(Not for the lack of clothing, or of bread,  
 But for a husband—for a man—a head,)  
 To obviate reproach and share his name,"  
 As to be single then will be a shame.

For war will strew its victims o'er the plain,  
 And maddened men rush heedless to be slain;  
 "A man shall be more precious in the land,  
 Than golden wedges from the Ophir strand."

If you perchance among the worthies stand,  
 And "seven women" claim your saving hand,  
 Do not reject six and save the one,  
 And boast of magnanimity when done.

If "Saviours on Mount Zion" you would be,  
 Seek not to bind what God hath ordained free;  
 Yet in your freedom, don't yourselves debase,  
 Like heartless wretches of the Gentile race:

Be Saviors, not destroyers of the fair,  
 Let truth and virtue be your Polar Star;  
 Appreciate the blessings to you given;  
 Fulfil your destiny in earth and heaven.  
 4TH CHAP. OF ISAIAH. ALEX. ROBBINS, JUN.



## “The Twenty-Fourth of July”

A faithful band of Saints were gladly wending  
 Their way towards the valley in the West,  
 While peace and joy their mighty wings were lending  
 To aid and guide them to the promised rest.

Why rose the sound of music and the singing?  
 Of gladsome voices and of mirthful glee?  
 The echoes o’er the mighty prairies ringing,  
 Betoken sure a people pure and free.

This day was one of sacred remembrance,  
 And one which we in nowise could forget;  
 The day our brave men made an entrance  
 Into the peaceful vale of Deseret.

The thoughts of that great day came rushing o’er us,  
 Its painful past, and all its present joys;  
 A faithful picture of its scenes before us—  
 We gladly listened to our brother’s voice,

As he portrayed their hardships and their trials,  
 While travelling through this dreary wilderness;  
 How the the [*sic*] Lord had blessed them with his smiles,  
 And with a home in Utah’s deep recess.

And then three hearty cheers were loudly given,  
 In honor of those brave and noble men;  
 And God—our Father—saw from yon fair heaven,  
 How heartily we all responded then.

Contented as the richest in this world,  
 Together we partook our frugal feast,  
 While Deseret’s proud banner wide unfurled,  
 Proclaimed why we our journeying had ceased.

As if to favor us, the moon shone brightly,  
 Its cloudless disc now served us for a lamp,  
 And old and young began to foot it lightly,  
 Within the precincts of our little camp.

And sure ’twas cheering to behold the brethren  
 Joining with spirit in the dance and song,

Encouraging the old and freely gathering,  
And mingling in the gaming of the young.

'Twas well nigh morning ere we separated,  
Returning to our tents to gain some rest,  
And who shall say this day was celebrated  
In Zion, with more joy and bappiness.  
HESTE[R].

In vol. 1, no. 51 (November 24, 1855): p. 4, col. 1

# 8

## Letters from the Mission Field

### Mormonism in the Crimea.

*Elder J. F. Bell, President of the Malta mission, writes to President F. D. Richards, Liverpool, under date of October 15, 1854. From this letter, published in the Star, we extract the following interesting items:*

Having received a batch of letters from the two branches of this church, now in the east, namely, the “Floating Branch,” and the “Expeditionary Force [Force] Branch,” and their contest being somewhat interesting, I send you the chief particulars, from which you will receive that while war with its attendant horrors is raging, the gospel still progresses through the instrumentality of these brethren. For the mercies of God in preserving those brethren, and still adding to their number, we feel to return Him our heartfelt praises, and to call upon all saints to do likewise, and join with us in prayers for their continued preservation and prosperity.

From a letter from Elder H. Russell, 22d September, Sebastopol, I learn that on the 20th a battle was fought at a place called Alma, (2000 killed) in which our brethren were engaged, but no one was even wounded. Elder West of the 93d regiment had baptized one. From other letters, I learn of the baptism of two others, and that many were expected to enter the church when they could get into winter quarters.

From Priest S. Ballard, (Rifle brigade) I learn that he was invited by some Methodists to preside over their meetings. This invitation he accepted; but having convinced one of them of the truth of the work, the remainder broke up, and do not even meet among themselves. The one continues to investigate the work with increasing satisfaction, and is expected, together with another, to be baptized shortly. Brother Ballard is creating considerable stir in the Rifle brigade. He and a brother Paul of the Royal Sappers, meet nearly every night for prayer, that God will direct them to the honest in heart. If the work takes a start in that division of the army, it may extend from that to another, and so on. At present the baptisms have taken place in one division only.

Elder A. Downes, of the Floating Branch, has two persons ready for baptism the first opportunity they can get. He has sent me an order for books, &c. All brethren of that Branch, and those of the E. F. Branch, were in good standing. There has been a frightful mortality from cholera, both in the army and navy. On board the *Brittania*, about one hundred deaths had occurred.

From the Branch in Malta, I may say we are united and rejoicing in the work. Although cholera has raged on every hand and taken away many, yet it was only permitted to pay us a hasty visit, the ordinance anointing proving, with God's blessing, efficacious in one moment, for which we ever feel to praise God every time we think of it.

In vol. 1, no. 7 (January 6, 1855): p. 4, col. 3

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## Letter from Elder Blair

*Elder Seth M. Blair writes from Port Sullivan, Texas, dated Dec. 11th, 1854. We give the following extracts:*

BELOVED BR. SNOW—The friend of the God and the servant of the people—I have this moment received your interesting letter, which gave me much joy, and caused me to be filled with renewed energy and vigor (if it is possible in the work in which we are respectively engaged).

I have, since I last wrote you, Nov. 8th, traveled and preached, bore my testimony, and counselled people continually in the way of truth and righteousness, having traveled 400 miles, which labor will augment my little company some eight or ten more. I believe; and among the number will be one, if not three, of my brothers. My old friends have received me kindly. A favorable impression is created, I think, with all with [*sic*] whom I have met. I have called upon some of the members of the Legislature, my old friends, and gave them the right end of Mormonism, too; they willingly exchanged it for the one they held.

I feel my labor and service has been a blessing, so far, in this land, to many; and the effect will be felt in my own family, and among my own connections. The field of labor I have traveled and preached over is from 50 to 200 miles

and that in every direction around me. I have now an invitation to preach in old Gen. Wilson's neighborhood, Washington county, some sixty miles south, where I intend to hold a protracted meeting. (Wilson is an old Mobocrat.) The people met in that neighborhood and took a vote upon my preaching there, and I won the election. Mormonism is the luckiest trump I can hold.

I have just returned here from Camp Jeddy, where already some of the Saints have assembled, and where we are wintering our stock.

The Saints here are rejoicing in health, and in the gifts and blessings of the Spirit, and are truly a good people. We have agreed to take twenty-five or thirty copies of the Luminary and five copies you may send to my address in the valley.

I design starting my company March 1st. I shall leave them so soon as I get them on the Military Road, across the Arkansas river; and design coming immediately to your office, to make such arrangements and purchases for them as they may want, and meet them again at Fort Leavenworth. I feel cheered by the news brother Taylor brings me from home. I should like him to send me five copies of the Mormon to Salt Lake City.

I regret to hear of the death of our friends, but am happy to hear of the progress of the work through the world—of the organization of a stake at St. Louis, &c.

I will write an article for the Luminary occasionally, and will help to cool the devil when they get him raised. I am good on a ground sweat! My feelings kindle and ignite like a Lucifer match when troops and coercive measures are spoken of concerning us. Have not people a right to self-government in an republican government? Yes, The very name conveys with it the character of that freedom demanded by the vox populi. When freedom's right [*p. 2 col. 5*] to reign is trampled under foot life has lost its bliss to me. But more anoa.

Remember me in love to brothers Andrus, Taylor, Felt, Dr. Clinton, Spencer; and all and every servant and friend of the people of God. And may the peace and blessing of the Lord rest and abide with you, and may success crown your every effort to bring universal peace and righteousness upon the earth.

Your devoted friend and brother in the new covenant.

S. M. BLAIR.

In vol. 1, no. 8 (January 13, 1855): p. 2, cols. 4–5

## Siam

*The following is an extract of a letter from Elder Elam Luddington to Elder George B. Wallace, dated Bangkok, Kingdom of Siam, June 1, 1854.*

I am situated in an insalubrious clime, among a few friends, and surrounded by many foes, who seek to contaminate and overthrow every righteous principle, and imitate the natives in nudity, debauchery, ebriety, &c.

Siam has been grossl ymisrepresented [grossly misrepresented] by American missionaries. The Rev. Mr. Smith offered one hundred tickalls [ticals] if the Europeans would not write the particulars to Singapore concerning Captain Trail, who has been six weeks in durance for firing a salute in the roads of Singapore, on board of the king's ship.

I baptized Captain Trail and wife the first Sunday I landed, and confirmed them at the same time. I thrice have visited him in prison, and gave him some books. He will remain in prison till we can get a letter from Singapore.

I arrived here on the first day of your annual conference, or the 6th day of April, a stranger and alone in an uncivilized country. The first king called the governor to an account for allowing a vessel to pass Packingham before he got word, and was flogged severely. His subjects crawl on all fours, and sometimes on the belly like a serpent, when they approach the king. All Siamese subjects have to work for the king seventy days and upwards each year.

If a man gets into debt, and cannot pay, he is thrown into prison, loaded with irons, and then put to the torture, their hands put into machines or blocks of wood, and pinched till the bones crack, in order to draw out a few tickalls [ticals], when it is like drawing blood out of a pineapple. They then become slaves and seldom get their liberty. The king never feeds his slaves or prisoners; they have to beg or s[t]eal—but generally prefer the latter—or cut grass for the elephants, which now number fifty at the palace. I visited them a few days ago; they are known by the commission they hold; they have from one to five gold rings on their tasks [tusks]. The white elephant is allowed to eat from a gold table, and always salams the king. This great animal is proud of this office. The natives believe that their former king has transmigrated into the white elephant. These animals kill a great many of their keepers every year; the king says it is their bad luck or misfortune.

The king has got this place well fortified from the mouth of the river, or Packingham, a distance of forty miles. Siam is a large kingdom, with parts of some other different kingdoms that have been added, and different tribes taken and brought here as slaves. Part of Malacca was taken and nearly 1,000 slaves, men, women and children, for refusing to send yearly presents, as was said, but I was informed afterwards the presents were sent, but one of their nabobs took these gifts to himself, and being found out, took poison.

The king here released the other ruler of Malacca, but retained the trophies and slaves; they now number five thousand. I think there are ten or fifteen thousand Burmese in thraldom.

I visited one of their festivals a few days ago. I was cautioned to go armed, as they are a set of wild barbarians and outlaws; they would as soon take your life as to look at you. I had a view of heathen scenery, it was picturesque—fire works, Burmese dancing, masks, and Indian paintings, in true Asiatic style.

A large portion of the populace are Chinese, skilled in all manner of hypocrisy, and there are thousands of the sons of Ishmael, and of different tribes and nations of the antipodes of the earth.

This country lies very low, and for the most part is covered with fruit trees and herbage of various colors and hues. The fruit is luscious, but shut out, as it were, from all the rest of the world, in the dark regions of Father India. A man must not speak above his breath, without the second thought. All vessels coming here, if they have any diamonds, must stop [at] Packingham, or [the] mouth of the river, for the benefit of the king; and the king takes all public letters to himself, if he thinks proper; and reads [reads] them. There is one large field of paddy, ten or fifteen miles long, on the opposite side of the river. Sugar cane is very productive, and large quantities are shipped. Board is five dollars per month; breakfast, 9 A. M., dinner, 5 P. M. Thermometer, 96°; N. lat. 13° 58'; E. long. 100° 54'. The weather is sultry and hot. The wet season is about one fourth that of Burmah.

Bankok is a floating city; nearly all business is done on the water. Boat hire is expensive—one shilling a day, or one hour, all the same; four men paddle the boat.

A few evenings ago, while I was reading in my chapel, a tickall [tical] fell at my feet. I never learned where it came from, but there is a God in Israel that hears the ravens and saints when they cry.

[p. 3 col. 2]

I have delivered one lecture every Sabbath since my arrival in Bankok; some eight or ten Europeans generally attend. I am trying to learn the native language; it will, no doubt [doubt], take me from one to two years, the reverends say five. Mr. Silsbury, now on his way back to Ohio, I think, has studied the language seven years, and can't preach yet in Siamese. I will keep digging till you all say enough, and then if you see fit to call me home, I shall be truly in heaven, and happy in the extreme; or if you say, "Spend your days in Father India," it shall be even so; not my will, but my heavenly Father's be done.

Utah is a land of PEACE; India is HELL, and the smoke of her torment gets thicker and thicker. The whole earth is defiled with broken covenants, and men and women are full of abominations.

In vol. 1, no. 8 (January 13, 1855): p. 3, cols. 1–2

## Australia

*Renewed Interest in the Work—Opposition—Anticipated Emmigration of Saints.*

SYDNEY, 103 PARAMATTA STREET. }  
SEPT. 18, 1854. }

F. D. RICHARDS:

DEAR BROTHER—I embrace the opportunity offered me to congratulate you upon your safe arrival among the British Saints, and I sincerely pray that the Lord may eminently bless you, in your two-fold capacity of President of the British Mission, and editor of the Star.

It gives me pleasure to inform you, that the work of the Lord is progressing in these Colonies. We are not baptizing our hundreds or fifties at one time, the work is moving along slowly but surely, more so in the interior than in this city. The principles are winning their widening way into every class society. In fact, Mormonism has made quite an excitement among the people recently, the clergy have awakened in the opposition with renewed zeal and energy, and no course is too mean or despicable for them to pursue, so that they can but prevail upon the people not to listen to the Elders, nor to read our books. The usual ebullitions of calumny and slander, with their concomitants of falsehood, blasphemy, ignorance, &c., are poured forth in a manner alike discreditable to intelligence and honor. At this we are not astonished, for what other weapons could they bring forth against truth and righteousness.

All this does not discourage us in the least, for we know whose we are, and that the work we are engaged in is the work of the Great God. And we feel grateful to out [our] Father in heaven, who has in our weakness made us strong, giving us light, knowledge, and power in the things of His kingdom, so that we have been enabled at all times to rebuke the scorner, silence the gainsayer, and instruct and counsel the Saints.

It is true, the people of these lands are a peculiar people, being generally dead to the interest of religion, caring but little what the true principles of the Gospel are; it may, indeed, be said of them, that their faith is a mere tradition, their worship an empty form, the impression being transitory, ending with the service, when they again devote themselves to gold and pleasure. But withal, there are some as good and honest people in these lands, as can be found on the earth. These must be hunted and fished out and gathered. To accomplish this we are encouraged to labor; but the apathy of the people, and their scattered condition, together with the great opposition manifested by the priests, tend much to embarrass our movements, and to retard the progress of the work.

Still the Lord has blessed us and our labors, and we feel assured that he will continue to do so.

We received a letter from Elder William Hyde, on the 14th inst., dated San Pedro, June 13, giving an account of the passage of the *Julia Ann*, and the safe arrival of the company of Saints who left here on the March the 22nd.

The desire to leave the confines of Babylon pervades the mass of the Saints here, and they are striving with all their power to gather; so that it is expected that another company will leave here about April or May next.

May God, the eternal Father, bless you, and prosper His work in your hands, is the earnest desire of your brother in the Gospel.

AUGUSTUS FARNHAM.



## Cape Town Mission

*The following is an extract of a letter from Elder Jesse Haven to Elder Robert Campbell, City Recorder, dated L. D. Saints' Office, four miles from Cape Town, Cape of Good Hope, July 10th, 1854:*

My health for the last three months has been poorly, but now is considerably better. It is now the middle of winter, and generally rainy, and when not raining it is very delightful. It is the season for raising vegetables, grain, &c., summers are dry and hot, and grain &c., cannot then be raised, except on low moist land, that can be irrigated. There is but little of either. I am speaking of things as they exist in the vicinity of Cape Town. How it is back in the country, I am not so well informed. Grapes, in their season, are plenty, and very good, and much wine is manufactured from them. Winter is the season for oranges, lemons, &c., and they are generally very plentiful.

The air is as clear and pure as in Salt Lake Valley; were it not so, this would be a very unhealthy place. On the mountains east of us we can see snow about three months in the year; but here there is no snow, and seldom any frost. The climate is very weakening to the physical and mental powers, and I don't believe any European can stop here long without materially feeling the effects of it. It seems a little odd to be obliged to look to the north for the sun at noon, and to have our shortest days in June, and longest in December.

A large portion of the inhabitants are licentious and great lovers of wine, which is a great hindrance to the spread of the gospel. Bro. Walker is laboring in Graham's Town and its vicinity, distant about 600 miles. He had baptized nine, two of whom have been disfellowshipped.

Bro. Smith went to Port Elizabeth on the last of March, distant about 80 miles from Graham's Town. About 500 persons collected at the first public meeting he held, and broke it up by throwing brickbats and potatoes. The magistrate told the people, publicly, if they again meddled with Elder Smith, he would punish them to the extent of the law. Since then, Bro. Smith has preached to large congregations without any disturbance, and he had baptized three. Forty-eight have been baptized in the vicinity of Cape Town, six of whom we have been obliged to lop off as dead or diseased branches. The gift of healing is frequently manifested amongst us. I have not been able yet to get a door open in Cape Town, since the mob broke up our meetings nearly a year ago. A man to meet with good success in preaching in this country, ought to be well acquainted with the Dutch and English languages. The saints here are very anxious to gather.

There is a class of people here called "Malays," who believe in the Mahomedan religion. They are generally darker than the American Indians, and are peculiar about eating meat. They will not eat, nor even touch pork, if they can help it. All the meat they eat, with the exception of fowls, must be killed by their Priests. They are [a] very civil and quiet people. I never, to my knowledge, have received any insult from them since I have been here. But the

good, holy, pious, devout, and reverend Christians, have frequently insulted me as I have passed the streets, crying out, “Mormonite! Jo [*p. 3 col. 3*] Smith! Seven wives!” The Malays believe in the plurality of wives, which does not exactly coincide with the pious notions of the learned ignorance of the good Christians in this place.

There has recently been a Colonial Parliament formed for the Cape of Good Hope. They are now holding their first session. I understand that one of the bills that have [has] been introduced is, to pass a law against Polygamy. I expect they intend to make the Malays put away all their wives except one, and get them to conform to their Most Holy practices; which is to be married to one wife, but seduced and be with as many other women as they please. Whether the Queen of England will sign such a bill I think is rather uncertain, as she is now fighting for a nation that universally believes in, and practices, Polygamy.

With one thing we are satisfied, that Joseph Smith will prove himself a true Prophet, in declaring that wars, famine, and pestilence will waste the nations of the earth in this age and generation. And I believe the time is speedily at hand, when those who will not take up their sword to fight their neighbors must flee to Zion for safety; for the people of Zion will be the only people at peace amongst themselves.

In vol. 1, no. 8 (January 13, 1855): p. 3, cols. 2–3

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### **[Extracts of a Letter from El. Canute Peterson to Pres’t H.C. Kimball.]**

*Imprisonments.—Dissenters Law.—Baptisms.—*

*Fine or Imprisoned for Preaching and Baptising—More Favorable Prospects.*

CHRISTIANA, NORWAY, Zuny 30, 1854.

I arrived safely in company with Br. Hougen at the town of Osterrusoer, the 10th of May, 1853, and found there a small branch of the church, and was refreshed in finding the same spirit among them that prevails among the Saints in the mountains, but I found not the liberty which I had anticipated when I left home. The brethren who had been laboring here were put in prison for preaching and baptising people for the remission of sins.

When I arrived here I found six brethren in prison, and three had a short time before been liberated from the prison on conditions that they should cease their labors until the decision returned from the State court, and then the other six were liberated on the same conditions.

There is a law in this country called the “Dissenter law,” that grants liberty to all religious parties except Jews and Jesuits, on conditions that they shall be acknowledged as a Christian society, and their priests authorized to preach, etc., by the civil authorities.

When the brethren arrived here from Denmark to open the gospel door to this nation, they petitioned the civil authorities to be acknowledged as Christians, but their petition was sent by the civil authorities to the clerical ones, who delayed answering the request so long that the brethren commenced their mission. The clergy were divided in their views, whether we should be acknowledged or not.

The civil authorities, therefore, in consequence of a section in the dissenter law, cast the brethren into prison until the case was decided by the courts, of which the lower court was against us, and fined the brethren eight dollars each. The superior tribunal confirmed the decision of the first, but acknowledged us as a Christian party in the future, but the “amtmand,” (the superior officer of jurisdiction) appealed this sentence to the Supreme Court, whose decision was as follows:

“That we were not acknowledged as a Christian church, and fined the brethren ten dollars each.” This was decided on Nov. 7th, 1855.

During the discussion of the question, the church was increased to about 180 members, and since that time we have labored with much difficulty in promulgating the gospel, since the brethren are liable to be cast into prison, and fined or be punished in prison on bread and water. Besides the brethren above mentioned, there are thirteen brethren fined, some for preaching and some for baptising, from ten to twenty dollars each, and those who cannot pay the fine are imprisoned on bread and water from four to eight days.

Under these circumstances we have, according to the law of God, petitioned the judges and rulers, and at last the law-giving assembly of the nation, but hitherto all in vain. From this you can judge that we have to labor with all care, as well as faith and boldness, in order to spread this work; and the brethren who go forth in this mission must prepare themselves both for prisons and persecutions of every kind.

But thanks be to God, in spite of all the obstacles our enemies try to raise, and all their lies and publications against us, his work is still moving forward. At present we number about two hundred members, thirty-six having emigrated. The prospect is better now than it has been; the authorities are more mild to us in most places where there are branches of the church, because those that have testified against us have borne the very best testimony, that “the Mormons are a good and virtuous people,” which has so good an influence that many who before were against us begin to seek our meetings, and show us more respect. I also think the priests have blown their biggest blast against us; many of them have visited our meetings, and all they can do is to advise their hearers to hold to their former doctrines, especially what they have learnt from their childhood; but when we request them to prove their doctrine from the Bible, they have never attempted in the least to show grounds for the doctrines they have taught the people for centuries, and when challenged to public discussion their excuse is, that they have not come for discussing the matter, and always leave without proving the least against our doctrine. I believe that they all have

gone in at the big end of the horn, and must necessarily come out at the little end thereof.

The brethren who are laboring in the vineyard are good and faithful; they fear God and not men, and the Saints in general are glad, and rejoicing in what they have received, so that the prospect is fair and full of promise for a great and good harvest in due time. When we look at the unfavorable circumstances already mentioned, we can plainly see that the Lord has blessed our labors in opening the way for the gospel in the different places, so that we have even raised a branch of the church in Christiana, the capital of the land. This branch numbers thirty persons at present, and is increasing daily.

In vol. 1, no. 11 (February 3, 1855): p. 3, col. 1

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## Preaching and Baptizing in Tennessee

*Williamsport, Tenn., Jan. 22, 1855.*

DEAR BR. SNOW—Supposing that a short account of my labors and ministry will not be uninteresting to you, I gladly avail myself of the present opportunity of writing.

I left the city of St. Louis on Thursday, the 10th of July, 1854, and soon arrived at this place in safety, and found my mother and all the family in the enjoyment of good health.

I left on Wednesday, the 26th day of July, on my way to South Alabama, to transact some business pertaining to the estate of Mrs. Berry, dec'd, in favor of Hamill Carter. I had some considerable trouble to get the business arranged, yet through perseverance and diligence I succeeded. Owing to its being so extremely hot and sultry in that country, I thought it best for me to return back again to Tennessee, which I accordingly did by the same conveyance that I came by, and arrived on Monday, the 14th of August. Soon after my return I commenced laboring in the vineyard, and as soon as I began preaching and baptising it made both priest and people angry; yet that did not hinder or impede the onward progress of truth, as it is mighty and will prevail.

By reference to my journal I find, previous to my falling in company with Elder Corbitt, I have traveled 20,409 miles, preached eleven discourses, and baptised two persons. This brings me to Tuesday, the 11th of October. In continuation of the narrative of my labors, Elder Corbitt's name will be associated with mine as an assistant laborer. I went to the city of Nashville in company with brother Robert B. Church, for the purpose of preaching the gospel in that city. On our arrival we learned that Elder Corbitt was there, and had been preaching about six weeks, and had come to the conclusion that he would go to work at his trade, he being carpenter, and preach on Sunday's; but upon more mature reflection he came to the conclusion that it was best for him

to travel and preach in company with me, as I had no traveling companion. Brother Robert Church proposed to take care of his family, consisting of a wife and child, while he was preaching. In the fore part of our labors they were chiefly confined to Hickman and Maury counties, but not meeting with that encouragement that we would have liked, we concluded to search out a new field of labor; and so we determined that we would go to the south, in the State of Alabama. On our arrival in that country we recommenced our labors; and by reference to our journal we find that we have traveled 534 miles, preached thirty-four discourses each, and baptised five persons, and rebaptised eight more, and obtained nine subscribers for the Luminary.

Though we did not succeed in baptising a great many at the south, yet we are happy to inform you that the Almighty blessed us abundantly with his holy spirit in preaching the word unto the people in that country. Prejudice seemed to be considerably allayed, and many doors were opened for preaching that we did not have the opportunity of filling, owing to our short stay there.

In conclusion, we pray that the great work of Jehovah may continue to roll on, until every honest person may be gathered out from every nation, kindred, tongue and people under the whole heavens. Even so; amen.

H. W. CHURCH,

W. B. CORBITT.

In vol. 1, no. 12 (February 10, 1855): p. 2, col. 3

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## South America

*Baptisms—Cattle Plague—Opposition—A Vision.*

PORT ELIZABETH, ALGOA BAY, SEPT. 20, 1854.

BR. D. RICHARDS—Having, through the mercy of our Heavenly Father been called to embrace the Gospel, and being anxious for the salvation of those near and dear to me in the flesh, in the kingdom of our Lord and His Christ, I write this to desire you to instruct the Elder or President of the district to call upon my father, residing at Upton Cottage, Slough, Bucks, so that he may have the opportunity, if he has not already had, of hearing the Gospel, as revealed in these last days by the mouth of the Prophet of the Lord.

The work of the Lord is going ahead in this district. We have here ten baptized members, and many more are investigating the truth; so much so, that in a month or so, in all probability, our numbers will increase three fold. Many of the Dutch farmers are investigating the truth. They are greatly scared by reason of the plague which is raging amongst their cattle; also the early appearance of the locusts, which has destroyed the crops in the upper district; likewise the probable outbreak of the Kaffirs next Christmas. Surely the hand of the Lord is on this land.

Elder L. I. Smith, whose labors and journeyings among them are unremitting, is generally very well received, both by Dutch and English. He preaches the Gospel as the only antidote for all their woes.—The Lord is backing up the message of His servants with unmistakable arguments.

At Uitenhage, about twenty miles from here, brother Smith has held many interesting meetings. Of course the accompanying persecutions have followed. One evening he had many of the head ladies and gentlemen of the place, when a fellow broke a bottle of asaf tida in the room, which caused such a fumigation as to effectually break up the meeting.

[p. 3 col. 2]

At another time a volley of rotten eggs and turnips was hurled; but the devil reckoned without his host, to think that by such means he could put a stop to the work of the Lord.

On our second meeting in this place, I had my windows broken by a volley of potatoes. We had a mob of about three or four hundred men and boys, who amused themselves for about two hours, but it was no go. The work still goes on, and this very row only convinced me that this was the Church of Christ, and forthwith I embraced the Gospel. The main reason I had was a vision I had before brother Smith came here, at which time it was revealed to me, in answer to prayer, that I should not join myself to any of the sects of the day, but that one should come from America, whom I should here [hear], and that I should join myself to the Church of which he was a minister, my beloved brother, Elder L. I. Smith, being then present before my view. When he came, I was not long in obeying, and can now bear my testimony to the truth of these things before the world, and also of having received the blessing of healing in my own family, likewise the answer to my prayers years ago, in having been ordained a teacher in the Church of Christ, and enjoying much of the Spirit of the Lord, whereby I am enabled to stand up and proclaim to others this Gospel.

Praying the Lord to bless and prosper you in His great and glorious work, I am, dear brother, yours in the Everlasting Covenant, G. F. W. KERSHAW.

In vol. 1, no. 13 (February 17, 1855): p. 3, cols. 1–2

## Italy

*Position and Prospects of the Mission,*

PRASSUTT, ANGROGNA, VALLEE DE LUSERNE, }  
PIEDMONT, DECEMBER 14, 1854. }

DEAR PRESIDENT RICHARDS—As it is now six mont[hs] since anything definite from Italy reached the Office, and two months have passed since my arrival here, I make the attempt to furnish you with a few items, relative to our position and prospects.

On my arrival, I received welcome and happy greetings from the Saints, which made me feel at home. After my long and tedious journey, across the Alps, it seemed like finding a heaven below to find the sons and daughters of God in this dark and benighted land. I shall never forget my feelings and thoughts on entering my present field of labor. The almighty responsibilities that weighed upon my mind at that moment, made me feel the weakness and littleness of man, more than ever I realized them before. Earnestly I lifted up my voice to that God who had sent me hither, to supply me with wisdom and knowledge to conduct His Church in Italy in a way that should redound [rebound] to His honor and glory and the salvation of many of His creatures. The darkness was such that I could feel it, and while in the plains my mind and body seamed [seemed] to be imprisoned. As I neared the valleys it felt more free, and as I mingled with the Saints by day I was very happy.

We have, besides myself, two traveling Elders here, who are faithful in disseminating the Gospel. Officers and members number altogether about seventy. Over a hundred have been baptized here since the commencement of the work, some of whom have emigrated, and a few have been excommunicated.

Since Elder Keaton's departure in June last, the brethren have baptized twelve. Two have died, and three have been cut off. My little flock, and I assure you, I feel myself honored to be their shepherd, are as happy and faithful as any who have presumed to read the narrow way. You might see them, though they have two or three miles to go over rug- [*p. 3 col. 1*] ged mountains, waiting more than an hour before the meeting time, for the arrival of the brethren. It was so the first Sunday I met with them, though some had eight miles to come. I have stopped their long journeys, by having meeting in each Branch. We have three Branches, and have very good meetings in each of them, and little ones in a week. We have but few friends who visit us at the present, and those are favorable, and promise soon to unite with us. Within these last two weeks, we have extended our labors to two new places, and prospects are favorable. We meet in peace in our stables, kitchens, and wood houses, and enjoy ourselves much with the truth. The brethren who are more known, cannot venture out at night in some places without receiving a few stones, but it is only from the lower class, I mean in morals. I hope by a prudent course, to keep our present liberty, and to extend the work in all these valleys; and if we get an increase of that blessing, to commence in the plains. From our present position and prospects, I am full of faith for Italy.

I have received three letters from President Tyler, but was sorry to learn, by his last, of his ill health. I trust our prayers to the God of power, have prevailed on his behalf, and that I shall receive his promised visit in the spring.

The brethren and sisters wish me to send you their salutations, which please accept with my own, and give my very kind love to Elder Spencer.

I subscribe myself your humble servant in the truth,

SAMUEL FRANCIS

In vol. 1, no. 14 (February 24, 1855): p. 2, col. 5–p. 3, col. 1

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## France

*Baptism at Havre and Paris.*

JERSEY, DECEMBER 28, 1854.

PRESIDENT F. D. RICHARDS.

BELOVED BROTHER—Having just returned from a short visit to France, among the few but faithful Saints in the country, I write you a few lines to inform you of their welfare, and also of my safe return to Jersey.

I left Jersey on Monday, the 10th instant, and after a beautiful passage of about 25 hours, including a stay of four hours in Southampton, I arrive in Havre with Elder Thomas Liez. I found the Saints in good health and spirits, rejoicing in the blessings of the Gospel. On Wednesday, we accompanied Elder May to the water, where he baptized one woman, and in the evening we held a meeting and confirmed her. We had a good time. I spoke to the Saints for some time with rather unusual liberty, being much aided by the Holy Spirit. It was truly a time of refreshing.

Thursday, the 13th, I left, at 7 A.M. by rail for Paris where I arrived about 1 P.M. I found the Saints at the station to receive me, although they had but one hour's notice. I was conducted to the house of Elder Alexis Metzger, whom I found almost overjoyed to see me, as also was sister Metzger, who is truly worthy of the name of a Latter-day Saint. She soon gave me an evidence of a welcome reception, by putting some of the good things of Paris in an eatable condition. After dinner, we were conducted by young brother Metzger to the house of Elder Hubert, a good, zealous, faithful man, who feels that he and all that he has are in the kingdom of God. Also we found Elder Fonteneau and family in good spirits, although sister Fonteneau's health was not the best. On Sunday, the 16th, we held a meeting. I think that I can say it was as good a meeting as I have attended on his side of the Atlantic. The power of God was manifested in a very potent manner in the gifts of healing, and also of prophesying. I was much pleased with the spirit they manifested, and the union and faith that they possessed. They cannot help but win the honest in heart to join their ranks. Two very worthy persons, a young man of about 25 years, and his wife, have been lately baptized into the Church, and bid fair for doing much good.

I left Elder T. Liez in Paris, by request of the Saints. They voluntarily proposed supporting him there, and entered into an arrangement for that purpose.

On Monday, the 17th instant at about 11, P.M., I left by train for Havre, and arrived at 6 on the morning of the 18th, feeling myself much pleased. I staid [stayed] with the Saints till Friday, when I left per steamer for Southampton,



and arrived next day about 2 P.M., and found my old friend, Elder James G. Willie, at that place. I remained with him till Monday evening, when I left for Jersey, and arrived about 4 P.M.

I feel truly thankful to God that I found the condition of the Saints in France so much improved, and I think that under the wise direction of Elder Dunbar it will be well. The Saints wished to be kindly remembered to you, and pray earnestly for your prosperity and happiness.

The brethren here join me in love to you. Elder Oakley will start for his new field of labor on Friday next, the 29th. He is in good health and spirits.

I remain yours in the Gospel of Jesus Christ,

A. L. LAMOREAUX.

In vol. 1, no. 14 (February 24, 1855): p. 3, col. 1

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## **Lectures—Baptisms—Opposition of the Military, &c.**

*Madras, Hindostan, Nov. 8, 1854.*

DEAR PRESIDENT FRANKLIN D. RICHARDS—Since Elder R. Ballantyne left this place we have changed the location of our meeting house, and established two permanent ones in the heart of the city, being assisted by my worthy and talented brother McCarthy. We announced to the public a course of lectures, to be delivered at each place, which make four public meetings in the week. We have tried, with all the abilities God has given us, to make our meetings interesting, holding forth on all occasions faith, repentance, &c, the people began to turn away with a sign, exclaiming, as the book itself declares, “We have got a Bible, &c., we believe all what you preach out of Scripture, but for this enlightened age, Prophets and Apostles are quite superfluous; our ministers have every attainment,” &c. The fact of the matter is, the people have no love for the truth, and when it has pricked the hearts of many, yes, very many, the devil comes and catches it away, before it is fully matured. Again, many know to a demonstration, that we alone have the truth, but they have not faith to trust in the Lord for a living, for this is the first thing which stares them right in the face—if they join us they fully calculate to be cast out of employ. The priests have grate [great] influence on this account, not because the people have any confidence in their dead, formal services, but because they rule in tyranny. With very few exceptions, this people are dependent on them for a living, either directly or indirectly, which makes it a very difficult place to labor in with any life. After our bearing and rebearing testimony from one month’s end to another to them, they knowing at the same time that they have the witness of the Holy Spirit, they turn away, like the sow that was washed, to wallow again in the mire of sectarianism, rather than make a sacrifice to serve the Lord.

The people in this country, lack the principle of faith and moral courage. This, together with long established usages, is a very great barrier to the cause, and makes it of a very lingering and stunted growth. Having to cope with these evils, I feel to ask the Lord to give unto the people decision of heart and contrition of spirit. I do not at all feel like giving them up as entirely hopeless, but at the same time I sincerely believe that the Lord will wake them, with famine and pestilence, to a sense of their duty, except they arouse from their apathy and indifference towards the heavenly message we declare unto them. I am confident that there are a few honest souls that will eventually come out, and embrace the truth, but the seed has to be sown with judgement, and nourished through the aid of the Holy Spirit, for the tares are very thick, and except the wheat is strictly attended to and nourished, they take away the strength of the elements of life. At present there is little or no interest, excepting in a few families, who have all along attended to the things that I needed for this life; and a more affectionate and motherly care for me, in that respect, I have never witnessed among the Gentiles. And may the Lord open their hearts to choose the better part, is my daily prayer.

Since Elder Ballantyne left, I have baptized James Mills, Superintendent of the Religious Tract Society Depository. He was of course put out of office, though he had timely warning of it. He [was] immediately engaged as [a] doctor for a ship's crew and load of emigrants bound for Sidney, thus opening a door to plant the Gospel on board, together with the evidence of the Holy Spirit. We ordained him to the office of an Elder. He was formerly a preacher of the Baptist faith, and labored much among the natives, though with little success; he is a faithful, steady man, untiring in his zeal, and I feel as though he will do much good on board, and administer to both soul and body, and that is what this generation need[s]—to abstain from [t]he poisonous drugs that impair them, both mentally and physically. We started him some two months ago, full of faith and comforting visions by night. As yet we have not heard of his success.

For the last four months I have devoted all my spare time in Fort St. George, among the soldiers. I preached several times inside of the barracks, to a large number, but rather confused, as they are very rough and uncultivated, as a general thing; but of course I could not command silence. I tried this for half-a-dozen evenings, three of which I was marched outside; but seeing that they did not forbid me coming again, I took the advantage, till I was at length marched out, and told not to come in again.

I would here state that, previous to this, I applied to the town major for admittance inside of [the] fort, but he promptly refused me. I asked him the reason why, but he declined having any thing to do with me, for fear he should incur the displeasure of the minister. After being prohibited from going inside, I still improved the time on the top of the ramparts, distributing tracts, and bearing testimony to as many as would listen. By this time, quite an interest was awakened among them, and honest souls were pricked with the truth, but

it is seldom I can meet with any of them the second time, before the enemy has caught away that which was sown.

In this way I have continued to work until the present, though I have been marched twice out of [the] fort with a picket guard, by order of the officer commanding the fort. When I was arraigned before him I began to preach “Mormonism,[]” but he was unwilling to hearken to a prisoner, especially, a [p. 3 col. 2] “Mormon.” However, I prevailed on him to take a tract, which he received more for courtesy than for the actual truth which was in it. He then told me he had shown me great favors, for if it had been many, said he, they would have confined me.

Two weeks ago I was again accosted very abruptly, and marched out of the fort with the greatest contempt, contrary to order, for no one is prohibited from going into the fort provided they do not trespass beyond the limit. However, I went round and entered at another gate, and the two brethren inside told me it was an enemy who had done it. I have distributed very many tracts among them, which will go with the regiment, should it leave this place, and no doubt many in after years will remember what has been told them.

I have baptized another of late, who is strong in the faith. Many, very many, would come out to meeting, could they get an opportunity. The minister is keeping a sharp look out for me, and is trying to prohibit me altogether, which is indeed the case at present, for I cannot talk with any of the men but I am ordered off, so the gate is well nigh closed. But the souls of all men are in the hands of God, and His will be done, and it will all work right.

I shall continue our monthly periodical, which gives me plenty to do in distributing. Only three have been added this last month, but I still live in hopes, for the Lord is at the helm.

May the Lord pour out His Spirit upon you in all your multiplied labors, together with your associates and all the faithful, is my prayer. Amen.

ROBERT SKELTON.

In vol. 1, no. 15 (March 3, 1855): p. 3, cols. 1–2

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## From Wales

*A Letter from Captain Dan Jones—Effects of the War in Great Britain—Earthquake in Wales*

UDCORN SCION OFFICE,  
SWANSEA, Feb. 27, '55.

DEAR BROTHER:—It is a source of no ordinary pleasure to me and to the Welsh Saints generally, especially those whose privilege it is to emigrate this spring, to learn of your appointment to preside over the affairs in that

important position of the gathering, and it is to be expected that in your counsels may be found the much needed antidote to the apostacy, sickness and death which have tended so liberally to fill the “grave-yard” with the Saints of God. That “Hell’s Gate” of the gathering has already lost much of its terror by the competency of the Pilot.

We anticipate here, that the refulgent light of your “Luminary” will not only light up the pathway of the western bound-Saints; but with the liberality of the “King of day” radiate its rays through the dark war clouds of the Eastern Hemisphere, parallel with our own “Star” of the first magnitude, and harbingers of the Millennial day; may they traverse the blue arch and encircle the world with their hallo, demonstrating to the pilgrims to the East in search of light, that a sun shines in the West.

You will be pleased to hear that the light of your Western Lummaries are very strengthening to the vision of the Eastern people, so that in some places a number subscribe for them all and suspend them in a conspicuous part of their library—a gratuitous eye salve for all kinds of spiritual blindness. For my own part I keep blowing away through my own trumpet for the people to go to Zion for peace and plenty, but by far the greater number prefer the music of the drum and fife leading them en masse almost to the Nicholas slaughter house; at the rate of one hundred a week, they enlist in this little town, impelled by fear of starvation at home and a desire to satiate their thirst for blood they rush to the mouth of the dog of war with flying colors and rejoicings.

So far from wars and the judgments of God converting tho [the] people to himself, we are shown ocular demonstrations that they generally tend to occupy their thoughts and decoy their minds therefrom. It appears that nothing less than a war and rumors of the wars will be listened to these days. They have but little taste for anything else, and while the wick- [*μ* 2 *col.* 4] ed are slaying the wicked those who understand the signs of the times lift up the warning voice the louder; and are still more anxious to leave the turmoil of Babylon for the peaceful vales of Zion. Only about one hundred will be able to emigrate through to Zion from Wales this spring, who will leave Liverpool about the middle of March; more than twice that number will probably emigrate from Wales to the States, in fact all who can will be off this summer I presume, for our sky, land, and sea are full of events ominous of the approaching crisis, and when members of the government will admit that the great, Great Britain, the John Bull, who was lord of the soil, who did reign on the seas has been precipitated into the vortex of ruin, from which no hand can save him—that his army, the pride of the world, has already dwindled to a detachment of the French army; and when they publish abroad what is self evident to all, “that there is a dangerous spirit in the land,” surely it is time for all who care for their lives, to stride the Western Ocean, ere it is too late to do so. In spite of every opposition the work of God moves along steadily and strong on this little and remote corner of his footstool. All the Priesthood and Saints are well united in

sentiments and efforts to roll on the work, and although we have not baptised a thousand in the last year, all have tried hard to do it. The Lord blesses our labors more abundantly by teaching, because the people were lately prohibited but [from] coming to hear us preach, and these “Lancasterian guns” of ours, well aimed, explode their shells in their houses and wound many. The Saints enjoy the gifts of the Spirit, and rejoice in the blessings of the Gospel very generally.

I was awakened in bed, very unceremoniously by an earthquake a few mornings ago, followed by a sound, and produced a feeling neither of which would be deemed ear[t]hly; with others it was not so gentle, rapping their dishes and houses rather roughly, but no lives were lost so far as I have heard.

But I have already intruded too much on your precious time I fear; with kind respects to yourself and yours, brother Andrus, and Siler if there, and those who know me, if any, ever praying for your success and the glory of Zion, I beg to subscribe myself.

Your brother me in the gospel, D. JONES.

In vol. 1, no. 19 (March 31, 1855): p. 2, cols. 3–4

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## St. Louis, May 2nd, 1855

*Elder Snow, Editor of the Luminary:*

DEAR BROTHER—At the conference held in St. Louis, in October, 1854, Br. W. W. Rust and myself received a mission to travel in the northern and eastern States, to hunt up the lost sheep, and endeavor to gather them into the fold. Accordingly, we left St. Louis on or about the middle of the month on the Reindeer, stopped at Alton a few days visiting the Saints, and then passed on to Springfield, Ill., called on a Br. Palmer, when behold, Wm. Smith, brother of the prophet Joseph, had taken up his abode here for the time being. He grasped me by the hand, said it done him good to take an old Mormon by the hand. I inquired of him (in Yankee style) what his business was in Springfield. He said he was preaching the first principles of the Gospel. I wished to know whether he preached the gathering, and acknowledged the authorities of the Church as organised in Utah. His reply was rather evasive, said he and the authorities had had some misunderstanding, the same as Peter and Paul, that he had written to President Young, saying he was willing to abide his decision. He wished me to give him the hand of fellowship. I told him under existing circumstances I could not, and advised him, if he was honest-hearted, as he appeared to be, he had better repair immediately to the vallies of the mountains and report himself, and abide the decision of the First Presidency. He told me he had written, and he wrote a letter to Br. Brigham before we left, whether he sent it or not I know not. In answer to questions from a number in Springfield as to

the authority of Wm. Smith, I replied that it was with him as it would be with a branch severed from the vine, it would wither and die and would be ready to be burned, receiving no nourishment from the vine.

From Springfield we went to Chicago, there I found an uncle that I had not seen in thirty years. I stopped a few days with him and partook of his hospitality, and in return I gave him an offer of salvation on Gospel terms, he said he would consider on it and give me an answer on my return.

We emptied our purses at the depot, and wished the agent to pass us as far as he felt justified in doing, as we were heralds of salvation, alias, Mormon Elders; he gave us tickets to Marshall, Mich., deducting about half the regular fare. No accident occurred until our arrival at Marshall. Partook of the hospitality of the landlord, i. e., supper, lodging and breakfast free of cost.

In the morning we left Marshall on foot, the snow being about six inches deep and storming. It was hard traveling, but we reached Parma, about thirty miles, stayed with a relation over Sunday, gave our testimony and passed on, traveled some two hundred miles through mud and mire, sometimes we could get shelter for the night, and occasionally a bowl of bread and milk.

We made it a rule to enquire for Saints and places to preach, but no sooner than we had informed them that we were ministers of the Gospel from Salt Lake their doors were closed against us; we traveled hundreds of miles in Michigan, but obtained but one house to preach in. The fact is, Strang, the Beaver Island Mormon, as he styles himself, is sending his emissaries out to rob, steal and plunder, preaching another Gospel, but styling themselves Mormons; hence the prejudice that exists in the minds of the people against the servants of God that are sent abroad by the authorities of the Church of Jesus Christ of Latter-day Saints.

We called at Kirtland, found a few that called themselves Saints, but very weak, many apostates, who have mostly joined the rappers. We had a lengthy interview with Martin Harris. At first he was down on polygamy, but before we left he informed me that he never should say a word against it. He confessed that he had lost confidence in Joseph Smith, consequently his mind became darkened, and he was left to himself; he tried the Shakers, but that would not do, then tried Gladden Bishop, but no satisfaction; had concluded he would wait until the Saints returned to Jackson Co., and then he would repair there. He gave us a history of the coming forth of the Book of Mormon; his going to New York and presenting the characters to Professor Anthon, etc.; concluded before we left that "Brigham was Governor," and that the authorities were there, and that he should go there as soon as he could get away. We traveled together until we arrived at New York City, preaching by the way wherever an opportunity offered. From thence Br. Rust went to Boston, and I went to Tom's River, N. J., found the Saints enjoying much of the spirit of God. They number nearly one hundred, and are calculating to emigrate next season. My labor has been in New Jersey and New York, with what success time will determine. I feel

clear, and have obtained permission to return home, which I shall with joy, and not with grief. May God bless and sustain you, is my prayer, Amen.

Yours as ever, THOS. COLBURN.

In vol. 1, no. 24 (May 5, 1855): p. 2, col. 5

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## St. Louis, June 2, 1852

*To the Editor of the Luminary:*

DEAR BROTHER:—Having lately arrived in this city from Canada. I have thought that a brief description of my late field of labor, and the general prospects of the mission in Canada would not be uninteresting.

About the first of August 1754, Elders Waugh, Gustin and myself arrived in Cannada. Elder Waugh proceeded immediately to Toronto. Elder Gustin and myself to Shakspeare, where we found Elder Cossy, whom I had baptized and ordained in 1816. We stayed in that vicinity some four or five weeks. Brother Gustin was sick most of the time and unable to travel.

After baptizing Samuel Martin and rebaptizing [re-baptizing] Adam Shadneich of Zors, and Aquala Bennit, I travelled through the country. I found many of what some folks call cold Mormons, who profess to believe in ancient Mormonism, but repudiate what they consider innovations, they do not know what to do with modern Mormonism.

I have found another class, who through poverty or misfortune, have been unable to gather with the Saints. Still they have been true and faithful according to their circumstances. Among these honorable ones is Able Parker to [of] Canbore, who holds the office of a Priest. He has never failed to bear a faithful testimony concerning the Gospel where-ever he was, and the Lord had blest him. We baptized all his family, and he is no[w] preparing to gather with the Saints. In consequence of the awful darkness of the people brought upon them by the Priests and Apostates, the people of Canada are in a deplorable condition, but notwithstanding we have baptized considerable numbers, and a great many more are believing in the doctrine and principles of the Church of Latter-day Saints, but are too careless and indiferent [indifferent] concerning their eternal interests, to obey them.

Through the influence of the Priests, nearly every door is closed, every falsehood they can invent is industriously circulated, in order to injure our character and destroy our influence. The people are told not to listen to us, for if you do, say they, you are sure to be deluded. They have succeeded in closing the peoples eyes and ears as well as their doors.

Elders Waugh, Gustin, and myself, met in counsel a short time since, and counselled together concerning the propriety of making arra[n]gements

for gathering the Saints, from Canada to the valleys fo [of] the mountains. We concluded to emigrate the mission to Utah, and prepare ourselves to go home as soon as convenient.

The brethren that are to leave Canada for the West, will organize in the vicinity of Council Bluff's, between this time and next Spring when we hope to have a goodly company to cross the Plains to join our brethren in the valleys of Ephraim.

I purpose leaving this city in a few days, and shall proceed up the river, if your counsels should not direct me otherwise.

I am sir, your humble servant, and brother in the everlasting gospel,  
JAS C. SLY.

In vol. 1, no. 29 (June 9, 1855): p. 2, col. 4

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## Sandwich Islands

*Journey to the Isles—Character of the Natives—The Gathering Place—Purchase of a Vessel—Locations of the Elders—Prospects.*

HONOLULU, OAHU, SANDWICH ISLES,

APRIL 14, 1855.

ELDER JAMES FERGUSON—Dear Brother—Feeling that a few lines from me might not be entirely uninteresting to you, I cheerfully sit down to pen you some little account of my doings since we last met, my whereabouts at present, and my prospects in the future.

The Elders for the Pacific Mission left Great Salt Lake City on the 4th and 5th of May, in company with Governor Young and suite, who were making a visit to the southern settlements, in whose agreeable company we travelled to Cedar City, where we parted, they returning home, and we pursuing our way to the Pacific. Our company was under the charge of Elder P. P. Pratt.

Of our detention in California, suffice it to say, that we got away as fast as we obtained means.—We went in three companies. I was in the last company, and left San Francisco on the 2d December, and arrived here on the 24th, enjoying tolerable good health. The rainy season had set in when we got here, and we could scarcely leave the house for a month, for it rained more or less I believe every day.

I found that we had our fields of labor allotted to us before we arrived. I was chosen for this Island Oahu. This is the seat of Government of the natives, and also the head quarters of our mission. I first expected to go to the opposite side of the Island from here to live, while I studied the language, but, as Elder B. F. Johnson, who had always done the correspondence of the mission, was about leaving for home, President Lewis counselled me to reside in or about this



city, that I might be on hand to correspond, or do any other writing that might be necessary for the mission. I accordingly took up my residence with a native family about 1 1-2 miles out of the heart of the city, and I like my location very much, it overlooks the city, harbor, and bay—thus I have a fine view of the shipping, which are continually coming and going to and from this port. I here enjoy the mountain breeze, pure atmosphere, and good water, all of which are great requisites to health in this warm climate. I have a most magnificent shower bath, in the shape of a little waterfall, about twenty yards from the door, which luxury I indulge in generally every day. My health, generally speaking, since I left home, has been good, and at present it is excellent, never felt better in my life. My time is occupied in studying this language, visiting this people from house to house, tending meetings, writing, &c., &c.

I have read some extracts from letters from you and Elder Dunbar in the Deseret News, of your preaching and baptising. O! you are greatly blessed in being among a people who can be [*sic*] understand your own language. I wish these people could understand me, for I long to speak to them, and tell them the things that pertain to life and salvation, but I must wait until I can learn their language, perhaps a year, before I can talk to give any satisfaction. I have not made much progress yet, it comes rather hard to me, and my field is rather against my learning fast, there are so many foreigners here, with whom I have to talk more or less in English, and this puts me back. If I was, as some of my brethren are, right out among the natives, where they do not see a white man from one month's end to another, I believe I could acquire it pretty fast, but I am contented where I am. There was some one wanted here, and the Presidency thought I was the one; so I am perfectly satisfied with my lot and calling.

In the future there is a great work before us. All the old Elders expect to return home after our next Conference, on the 24th July, so that we boys will have to assume the responsibility of carrying on the work. You know our youth and inexperience; pray for us, that we may have strength sufficient to the task. Some of the brethren who came here first (I mean of our company) have advanced considerably in the language, and are speaking publicly. Among these, the most forward in the lan- [*fr* 3 col. 1] guage is Joseph Smith, son of Hyrum, John Young, son of Lorenzo, is the most forward on this Island. They have been here I think about seven months, and have done well for the time. Boys get it the quickest. These brethren, with several others, have been among the natives all the time.

This people resemble in many characteristics the Indians of America, but are more civilized. They are a kind-hearted, sympathetic people, but very much given to licentiousness, and its attendant evils, and are somewhat indolent and filthy. On the whole group there are about five thousand that have joined the Church, but we cannot do much with them in their present scattered condition. They are first-rate while an Elder is right in their midst, but as soon as his back is turned they are apt to indulge in their old habits, and they are so much surrounded by evil influences, that it is almost an impossibility to control them.

Their only salvation lies in gathering them together, but such is their poverty at present that it would be impossible to emigrate them to America. In view of these difficulties we have appointed a temporary gathering place on a small Island called Lanai, where we have procured, free of charge, to experiment on, a piece of land for four years, with the privilege, if we succeed, of renting or purchasing at the end of that time. A city has been laid out, and a farm opened, the labor being accomplished by pioneers from the different Islands. Crops have been put in, and they promise to yield well this present season.

We are now negotiating the purchase of a small vessel, to ply between the Islands, to carry the Elders back and forth, to take our produce from Lanai to this place and other ports to market, and to gather the people. We were very much puzzled how to accomplish this purchase, for lack of means, when brother John Young fell in with a German, on the other side of this Island, preached "Mormonism" to him, convinced him of its truth, and baptised him into the Church, and, strange but true, this man was building just such a vessel as we want, and is willing to sell half of it to the Church on reasonable terms, waiting for the most of his pay till the vessel earns it. Truly the hand of the Lord is in this matter. We have good anticipations in the future, for I firmly believe that the work is only commenced on this land.

Having written so much about myself and the work, I will tell you where some of your acquaintances of this mission are, &c. M. D. Merrick did not come here. Brother Pratt appointed him a mission in California. Brother O. K. Whitney is on the Island of Kauai, and was well a few days ago. Brothers Partridge and Simpson Molen are on the same Island. H. P. Richards, Ward E. Pack, son of John, Geo. Spiers, and four brethren from the southern settlements, are on the Island of Hawaii, the largest of the group. They were all well and progressing finely in the language when last I heard from them. Joseph Smith, Silas Smith, brother of the Judge, Smith Thurstin, W. B. Rogers, and Joseph A. Peck are on Maui. They are all well and doing well, except Peck; he has been sick for some time, and hence has not made much progress. William Clough, son of David Clough, Provo, S. E. Johnson, son of Joel, John Young, son of Lorenzo, and your humble servant are on this Island, which is proud of the cognomen of Oahu. I have seen but very few of the brethren since they left me in California. But we anticipate a good time at our Conference in July, when we shall all meet for the first time on a foreign land.

I suppose you hear from home quite often. I have not had many letters. Brother Horace wrote to me when I was in California, and brother Candland since I came here. I also hear from my family every month. My last was Feb. 1st. All well, and getting along first-rate, for which I feel to thank my Father in heaven.

O! James, I long to hear from you and the other brethren with whom I have so often associated on the mimic stage and in the social circle, and my prayer continually to my Father in heaven is that we may all be preserved to meet again and enjoy each other's society in Zion's peaceful vales. Is it not

indeed a blessed land, compared with what you and I see every day? Here licentiousness and other evil passions of mankind run “scot free;” in vain do the King and Parliament legislate against these corruptions, which are daily sweeping away this people. Their whole system is corruption from head to foot. As with the priest so with the people. The Calvinistic missionaries have great influence here, and the laws are the offspring of sectarian bigotry and superstition. The King and nobles are mere automatons, who jump just as the wires are pulled by able wire pullers behind the scenes, who hide their rascality under the garb of religion. But we hope for better times, for I think the popularity of these missionaries is on the wane. There are lots of Americans settling here, and the people begin to get their eyes open, and to feel the weight of the pious incubus which has crushed them for thirty years. But enough of this, I no doubt have by this time tired your patience.

Well, to draw to a close, James do write to me a good long letter, and give what news of your doings you see fit, for I am pretty much excluded here from the news of the world, and more particularly of the doings of the Church.

Give my love to President Richards, and to my old and often thought of friend, brother Dunbar. I should esteem it a great favor to receive a letter from him.

May the God of heaven bless you in all your labors, and bring you safe[ly] home to your family in the due time of the Lord, is the prayer of your old friend and brother in the New and Everlasting Covenant,

JOHN T. CAINE.

P. S.—When you write you will please pay the English and American postage, which will be 25 cents on a half ounce letter, or your letter cannot reach me. I will pay the Hawaiian postage here.

Direct—Elder John T. Caine, Honolulu, Oahu, Sandwich Islands, via New York and San Francisco.

In vol. 1, no. 36 (July 28, 1855): p. 2, col. 5–p. 3, col. 1

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## **Baptisms—Organization of a Branch**

*Kingston, Peoria Co. Ills., July 24, 1855.*

DEAR BROTHER SNOW:—Since I wrote you last, the Lord has greatly blessed me in preaching the gospel that I love, and in my labors to build up His kingdom that I want to see fully established in all the earth.

On the 9th of July I baptised six into the Church and re-baptised one in the Sangamon river near Springfield Ill. I left the next day for this place according to your counsel, feeling to enjoy much of the Spirit of God. I slept at Bloomington over night—found a very pious old Mormon, who professed to have the powers

of old, and appeared to know so much more than I did about Brigham, and the Saints in Utah, that I thought it best to stay with him over night and take lessons of him, particularly as the lessons, lodging and breakfast, would be free gratis. The old man appeared to be getting fat, and kicked mightily against the pricks, and after breakfast I was glad to get out of that polluted atmosphere, and take the stage for Peoria.

On the 12th inst. I arrived at this place, found the Saints looking for an Elder to come that very day, but who, they knew not. I was received with great kindness by all. Following your counsel I found brother Joes [Jones], and I lodge with him. He with his wife are worthy members, though young in the Church. A very different atmosphere prevails here from that I have spoken of above.

I came here just when I was needed, I re-baptised seven, and baptised one the day after I arrived here. On the Sabbath following, I organized a branch with twenty-four members including the officers. I have since re-baptised an old member, Anoralia Harnan a worthy woman. While I was organizing the branch, the Devil had some of his Elders standing outside to see how it was done, and from what I have heard and seen, I think the Old Gentleman has a very large branch here, and is much afraid I will break into his Church, but he can't keep his members from coming to hear me, and some of them are almost persuaded to be Saints. I love to proclaim the gospel to them, although the first time I preached here, their teachers came with their good old whiskey, expecting to administer in some of their ordinances, and get some of the Saints to partake with them; but they found they were getting aboard the wrong cars, they were rebuked by the Priesthood, and they left with shame.

This is a hard place for the Saints in temporal things, and it is a very sickly place, a number of them are very sick at this time; I have as much as I can do to administer to the sick, and to teach and instruct the Saints in that whereunto I am called.

I must now conclude, asking still to be remembered in your prayers.

Yours faithfully,

JAMES CASE.

In vol. 1, no. 37 (August 4, 1855): p. 2, col. 3

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## Ireland

*[From a letter from Elder James Ferguson.]*

BELFAST, APRIL 25. 1855.—Our Conference convened on Sunday the 22nd inst., and such a time all present said never before had been in Ireland. The spirit of God burned like a fire in our bones, and I felt all day like shouting “Hosannah!” Five baptisms at night closed the business of the day.

On the 23rd, McAllister and I, with about a dozen more of the Saints, went on to the Cave Hill.—On reaching the summit, I led off in three times three cheers for Mormonism in Ireland, and we made the old hills ring again with our shouts.

I began to feel as though I had got a start in the country, and trust when I am called to leave it, to be able, with the help of the Lord, to leave the work in a little better condition than I found it. Among the other business of the day, we organized a branch of the church in Clontibut.

I should have liked to drop in on the battalion boys when they met, if I could have done so without leaving my post; I am sure they had a glorious time. But we will have still more glorious ones when we have more time. The same influence that [*p. 3 col. 2*] directed me to enroll myself in that battalion has brought me here, and the same good Spirit that sustained me in it, will sustain me on my present mission. I was happy to hear that I lived in their memories, and I would gladly have made a speech for them at their party; but I am making speeches for them all the time, and they had better spokesmen than Jim with them.

I never was happier in my life than on my present mission; but I must allow that my happiness is displayed in a different way to what it was at many times at home. My happiness is more displayed in my gratitude to my Heavenly Father for His unremitted kindness to me, than in frivolity and non-sense; which are good enough in their time, but not suitable for every day employment.

I have been a little disappointed in not getting the ‘Deseret News;’ the brethren promised to send it to me, but not a number has yet arrived.

In vol. 1, no. 42 (September 8, 1855): p. 3, cols. 1–2

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## **Progress of Truth in Arkansas— Upwards of Forty Person Baptized**

*Pecan Point, Miss. Co., Ark., Oct. 21, ‘55.*

TO THE EDITOR OF THE LUMINARY:

DEAR BROTHER—Thinking you might be glad to hear from this section of the country, I have concluded to write you a few items that may be interesting to you and the readers of your valuable paper. When I first came to Arkansas, the people were very anxious to hear from me, as they were unacquainted with the principles of Mormonism, doors were opened to me in all quarters, so anxious were the people to hear what I had to say.

I attended a Methodist meeting, held by my brother on the Sunday morning, and gave out an appointment for 4 o’clock P. M., which was attended by a numerous congregation of enquirers. They wished me to hold [a] meeting again. And I did so on the following Sabbath, which was well attended, and

one offered himself for baptism, water being distant, we could not get through till dark.

Whilst repairing to the water, one more became convinced of the importance of baptism and prepared himself for the ordinance. Having lights prepared, we went into the water, following the footsteps of Jesus, and John, and attended to the solemn and sacred ordinance. Before we returned home I baptized eight more. The spirit of God rested upon us and we felt to rejoice. The whole company were members of the Methodist church. My brother and his family were included in the number baptized.

I ordained two of the brethern Elders, and gave them instructions [on] how to proceed, and left them the following morning for Illinois, being compelled to go on business. I promised to return and visit them as soon as possible, which I did in [the] company of Elder Corbett. We had several meetings, which were well attended, and were blessed with some success. One day we baptized seventeen, and another day we baptized four.

We left again for Illinois, still promising to return to them as soon as we could. I am now among them again. Since my return I have been laboring constantly with the brethern, which has been attended with the manifestations of the good spirit of of [*sic*] the Lord, in building up the kingdom of God.

I held a meeting on Sabbath, at 11 o'clock, and in the evening. We had a good time. Several offered themselves for baptism, which we attended to the next morning; and I baptized eleven more into the Church, and I can assure you we had a time of great rejoicing.

I think the work is now almost done here, but I shall still continue to labor. I should have attended Conference, but the health of my family would not admit of [*sic*] me leaving them.

I desire the prayers of my brethern of St. Louis and elsewhere, that my family may be restored to health. I am desirous of leaving these sickly parts, and of gathering, with the people I love, and enjoy the sweet communion of the Saints in the Vallies of the mountains.

Be with me Lord while here I stay,  
 Be with me to the end;  
 May I from virtues path ne'er stay,  
 For Jesus sake—Amen.  
 I remain yours, &c., in the gospel of peace.  
 S. J. D. SPAIN.

# 9

## Westward-Bound Emigrants

### Emigration of the European Saints

#### *Important Change.*

For about fifteen years nearly all our emigration from Europe, destined for the western States, have been shipped from Liverpool via New Orleans, to this place. But the increasing mortality among the emigrants on that route for some years past, coupled with recent movements of the church in appointing gathering places in the east, has led [the] Presidency of the Church to change the tide of our emigration from New Orleans to the eastern cities.

The following is an abstract of Pres't B. Young's letter of instruction upon this subject, to Elder of [*sic*] F. D. Richards, President of the Church in Europe, and general emigrating agent at Liverpool:

You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi river; hence I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston, and New York, giving preference in the order named. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York city, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means, and forward it in season for Elder John Taylor to receive it before the company arrive[s] in port, that he may be so advised as to be able to meet them, or appoint some proper person to do so, and counsel them

immediately on landing as to the best course for each and all in every company to pursue—viz., whether to tarry for a season to work in the place or immediate neighborhood of their landing, or proceed to Cincinnati and its region, &c.

In case any should still choose to ship for New Orleans, ship them from England no later than about the 1st of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the cholera and other diseases incident to the sickly season on the rivers, and get off from them into Missouri and Iowa to work, or on the plains, as the case may be, before the warm weather sets in.

Pursuant to these instruction[s], we learn from President Richards that he will send out to New Orleans two or three ship loads about this time, and about 450 Saints from Denmark, after which there will be a cessation until arrangements are completed for shipping to the eastern cities and for transporting our emigrants thence to Cincinnati, St. Louis, and the point of outfit for Utah.

We are now in communication with Pres't Richards upon this subject, and anticipate a commencement of emigration by that route as early as the first of February.

The appointment of Cincinnati, St. Louis, and other places in the States as places of gathering for the Saints, has imparted fresh vigor to thousands of European Saints, whose means are inadequate to an [*sic*] outfit for the plains, but who will now rush to these more accessible [*sic*] points in the States.

In vol. 1, no. 2 (December 2, 1854): p. 2, col. 1

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## How to Train Oxen

Steers should be broken to the yoke whilst young, say nine or ten months old. When first yoked, let them run in the yoke in a yard or small lot two or three hours every day, until they become habituated to the yoke, and to being yoked; if they turn the yoke, which is generally the case, tie their tails together, which will soon break them of this habit. They should be yoked up several times through the summer and fall. After they are a year old, and practiced in all the evolutions you would wish performed by oxen, the succeeding winter they should be yoked once or twice a week, and put to drawing light loads. The third winter they should become thoroughly broken in, so that they understand the word and obey it.

In selecting steers for the yoke, judgment and skill are necessary; in temper, motion, build, and size, they should be alike; docility, mild temper, rather quick motion, a tight and heavy build, and large size, are the desirable qualities of a work ox. If the opposite of any of these qualities are found in a steer selected for the yoke, dismiss him at once.



The task of breaking steers is commonly, but often improperly, assigned to the boys. It requires not only much skill and some science, but a great deal more patience than is allotted to boys in general, and to too few men. Steers, when under the tutorage of the teamsters, should never be struck a hard blow—should never be treated harshly, either by word or action; but the reverse. They should never be permitted to get away and run from the driver; but should this occur, let him be in no hurry to catch them; and when caught, treat them with the utmost gentleness, as though nothing wrong had transpired. They should never be hitched to a load they cannot draw easily—never should be “stalled”—never hurried when manifesting impatience and disinclination to go ahead, but caressed till their “pet” subsides. When unyoked, it should be at the time they are calm, and appear inclined to do the behests of their master. They should not be put to constant hard labor before the age of six or seven years, when, if well cared for, they can perform as many days’ work in a year as a man, without injury, and continue to do so until from fourteen to twenty years old.—[E. Rowel, of Athens Co., Ohio, in Patent Office Report.

In vol. 1, no. 2 (December 2, 1854): p. 3, col. 2

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## Literary Notice

### *Route from Liverpool to Salt Lake Valley.*

We have before us several copies of a first class work edited by James Linforth, illustrated by a series of splendid steel engravings and wood cuts, from sketches made on the spot and from life, in 1853 exclusively for this work, by Frederick Piercy. It contains a complete description of the route from Liverpool to [the] Salt Lake Valley. It is to be completed in 14 monthly parts, at 24 cents each. We cannot speak too highly of the character and excellence of this production, which we consider far ahead of any work ever published on the subject. We recommend our readers to subscribe for it, and judge for themselves.

In vol. 1, no. 8 (January 13, 1855): p. 2, col. 2

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## St. Louis, Mo., Jan. 25, 1855

PRESIDENT E. SNOW—Dear Brother—The Clara Wheeler, Capt. Nelson, with 422 Saints on board, left the Mersey on the 27th Nov., 1854, under our charge; but owing to the weather we were driven on the lee shore, and nothing but the power of God could have prevented our vessel, which was drifting on

to the reefs, from being dashed to pieces, as others were which have started under much more favorable circumstances. During the night of the 25th we were burning blue lights and signal rockets. Pilot, captain, officers, and crew had all given up hopes of our being saved; but the Lord was at the helm, and we returned to Liverpool in safety, where we laid wind bound several days, until, feeling that it was our privilege to rebuke the elements, we held a day of fasting and prayer; many prophesied that the wind would change that night, and that we should have a good breeze. It did change, and thus enabled us to get out on the next day, the 7th Dec., when we started afresh, the wind being favorable long enough to enable us to get clear. During the voyage we had one birth, eight marriages, and thirty deaths, seven of which occurred coming up the river. During the whole passage we were favored by our heavenly Father in having fair winds, and in making, I presume, the quickest passage ever known at this season of the year. We arrived at New Orleans on the 11th January, where we were met by Elder McGaw, our agent, making the voyage in thirty-six days. In fact, nothing seemed to have the power of hindering us. At the mouth of the Mississippi the vessel got on the bar, but was got off directly by the assistance of an extra steamer, which happened to be close by, whilst according to all human chances, she might have remained for hours or even days.

On our arrival at New Orleans we were equally fortunate. We took our passage on board the Oceana eighteen hours after our arrival. On arriving at the quarantine ground, where steamers with emigrants are compelled to stop and undergo medical inspection, causing a detention of one or more hours, we only stopped a short time, and succeeded in reaching this city on the afternoon of the 22d inst., just in time, for had we been detained a few hours longer, we should not have got up, as the river was soon after blocked up with ice, showing that the Lord was with his people. He also constrained the captain and officers of both ship and steamboat to show acts of kindness to us on our journey. The Saints are, on the whole, in good health and first rate spirits; the deaths were, as you will perceive by the list handed you, almost entirely among children, owing to the measles having been brought on board. Br. Parsons and I have had bad health nearly all the way. We have brought with us the mortal remains of Elder W. W. Magor, who died while fulfilling a mission in the London Conference, with feelings of gratitude, for our wonderful preservation and safe [safe] arrival at this stake of Zion.

I remain, dear brother, yours, faithfully,

HENRY E. PHELPS, PRESIDENT,

PER E. C. BRAND, CLERK.

## Movements on the River

The river and levee presented a more stirring scene yesterday than for some days previous. The weather had moderated considerably, and the ice above began to loosen in large masses and float down, making it probable that the whole mass of ice might break away at once and come down with irresistible force against the boats. Actuated by this fear, and wishing to be prepared for the worst, several of the boats at the upper end of the landing got up steam and put out for more secure quarters near the lower dyke. The Brunette made this move on Wednesday evening, and was placed out of danger. The Winchester was busy yesterday in moving boats which would be in danger in case of the anticipated flood of ice, to the safer harbor below. The old St. Louise and Mayflower were thus towed down, as well as the Alton Packet Wharfboat, and then the Winchester put into a place reserved for herself, to await the breaking up of the ice[.]

The ferryboats widened their path by playing into the ice on the opposite shore, and succeeded in almost clearing the river at this point, so that when the gorge above breaks away it will have a clear sweep past the city. We learn that it did loosen yesterday morning, and moved, a considerable distance down in a mass, and again lodged—by this move crushing one or two canal boats.

The boatmen are preparing, as fast as circumstances will permit, for the danger that threatens, and will doubtless have their property in readiness as far as possible.—[Republican.

In vol. 1, no. 11 (February 3, 1855): p. 3, col. 4

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## Foreign Emigration

Many are anxiously inquiring when the next company of Saints will arrive. We find it a difficult question to answer, for if the next ship should make as quick a trip as the Clara Wheeler, we shall have the next company here the latter end of this month, but if as protracted a one as the Germanicus last season, we need not expect it until some time in April; but for the better satisfaction of those who are expecting friends by this emigration, we give the names of several ships now on their way to Orleans, containing Saints, and the date of their departure, and leave each one to judge and decide for himself when to expect them in this city.

The James Nesmith, containing 440 Scandanavian emigrants and one English, cleared the docks on the 9th of January, under the Presidency of P. O. Hansen; the Rockaway, with 24 souls, under the Presidency of Elder Samuel Glasgow, on the 5th ult.; the Neva, about the 10th ult., with 13 souls, under the Presidency of Elder Thomas Jackson; the Charles Buck on the 17th ult., with 401 souls, under the Presidency of Elder Richard Ballantyne, returning to

the valley from Madras. The steward on this ship, Jens Christian Nielson, is a Danish Elder, who was imprisoned with Br. Riser, in Hamburg.

In vol. 1, no. 13 (February 17, 1855): p. 2, col. 2

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## Emigrants for Utah

*Office of the Luminary,* }  
ST. LOUIS, FEBRUARY 16, 1855. }

It is intended that the remainder of our European emigration destined for Utah the present year, will sail during the months of February and March, from Liverpool via Philadelphia, Cincinnati and St. Louis, to a point on the Missouri River, hereafter to be determined as a point of outfit [on the] plains. That portion of those now on their way hither, via New Orleans, as also those going from St. Louis, will be shipped hence to the same point on the Missouri. All others from the Eastern States, or British Provinces, who intend crossing the plains this season, will do well to concentrate at St. Louis, and report themselves at this office, during the month of April, or early in May, and embark hence under our general arrangements.

Those of Northern Illinois, Iowa and Wisconsin, who choose to journey by land across the country should also rendezvous at the same place on the Missouri—which will hereafter be made known through the columns of the Luminary,—and there I will meet them personally, or by my agent, to organise them into companies, and give them such instructions, and adopt such regulations as will be necessary for their security in crossing the plains.

My assent will not be given for any Saint to leave the Missouri River, unless so organised in a company of at least fifty, effectual well armed men, and that too under the command of a man appointed by me; one who will carry out my instruction.

Behold here is wisdom! “He that hath ears to hear, let him hear.” Every male capable of bearing arms, should provide himself with a good rifle, or other effectual fire-arms, and ammunition.

I will furnish at the point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, &c.

Choice wagons made to order and delivered at the points, with bows, projections, &c., will be about \$78, without projections, \$75. Oxen, with yokes and chains, from \$70 to \$85 per yoke; cows from \$16 to \$25 each.

My experience, derived by six journeys over the plains, enables me to know what kind of teams and outfits are wanted for the plains.

Those wishing me to supply them in part or in whole, should lose no time in sending in their order, which in all cases must be accompanied with

certificates of deposit or drafts on some good banking house in the eastern cities or St. Louis, for the amount to be expended in filling such orders, the deficit or excess will be settled with the parties at the point of outfit.

One wagon, 2 yoke oxen and 2 cows will be sufficient (if that is the extent of their means) for a family of eight or then [ten] persons, with the addition of a ten for every two or three families. Of course, with that amount of teams only the necessary baggage, [*p. 2 col. 5*] provisions and utensils can be taken, and then the persons ride but little.

Those who have a surplus of means after paying their tithing and making provisions for their own outfit, should contribute to the "Perpetual Emigrating Fund," according to their means and faith, so that other long tried and faithful Saints who lack means, may receive aid through that channel.

In as much as many individuals and small families of limited means desire to hire a passage over the plains, I propose to fit out teams and emigrate all such from the Missouri river to Salt Lake in Connection with P. E. Fund Emigrants, and under similar regulations, by their advancing \$40 each, with the understanding that if, when the accounts shall have been adjusted by the P. E. Fund Co., it is ascertained that the cost of their emigration has exceeded that sum, the balances shall be paid in Utah, and if less it shall go [to] the profits of the P. E. Fund. 100 pounds luggage, besides provisions, will be the extent allowed any P. E. Fund passenger, or \$40 passenger; provided, that extra freight will be taken for the latter at \$10 per 100 pounds.

All persons wishing to avail themselves of this opportunity, must send in to me their names, with the amount of their luggage, and the money as soon as they decide upon it, in order that active preparations may be making [made] for the immense labors attending it.

ERASTUS SNOW.

In vol. 1, no. 13 (February 17, 1855): p. 2, cols. 4–5

## Arrival of the Danish Saints

We are happy to announce to our readers that Peter O. Hanson and three hundred and seventy-five of his company of Danish Saints arrived here Wednesday, March the 7th, by the Oceana, Cap. Miller. Fifty of Br. Hanson's company are still on the river on board the Moses Greenwood, in charge of Elder Peterson. The company has been greatly blessed and favored, having had but few deaths and those mostly children. For particulars, see Elder Hanson's letter.

We learn by correspondence with which we are favored from F. D. Richards, that the ship Siddons was to sail on or about the 20th of Feb., with

about four hundred Saints on board, bound for Philadelphia, under the Presidency of Elder John S. Fulmer. Elders Isaac Alred, O. M. Deuel, James Pace, William Smith, and George Simpson all ex-Presidents of Conferences were to accompany him.

Elder Fulmer is intrusted with the special charge of the P. E. Fund passengers. Nearly all on board the Siddons we are informed are of that class.—Aged fathers and mothers about three score and ten, are announced as emigrants this season for the valley, by the P. E. Fund. It is thought the emigration will be rather late this year, in consequence of scarcity of ships to Philadelphia. We learn by a letter received this day from N. Orleans dated Feb., 22d, that the Neva was telegraphed from the mouth of the river, having thirteen Saints on board. They will probably come up the river on the Moses Greenwood.

Since writing the above the Moses Greenwood has arrived. With the balanced [balance] of the Danish company; also the passengers of the Neva, all enjoying good health and spirits.

In vol. 1, no. 16 (March 10, 1855): p. 2, col. 2

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## The Point of Outfit for Spring Emigration

Atchinson is a new town situated on the western bend of the Missouri river, in Kansas Territory, about 500 miles from St. Louis. It is surrounded by immense grazing grounds, contains [an] abundance of good water, and is considered a healthy situation; and we have decided after mature deliberation to make this the general outfitting point for our Spring Emigration.

Our Agent writes from Atchinson under date of March 20th, and says: “We have located four claims about four miles from this place, where we can have a general camping ground. These claims embrace about three hundred and fifty acres of timber land, all black hickory, with some two hundred acres of beautiful prairie for farming. It is at the head of Deer creek, on high prairie land, where there is always a find [fine] breeze, and is certainly a healthy location if one can be found within four miles of the Missouri river. The road from the Steamboat landing, except the first half mile, is upon high rolling [hills] with a gradual ascent.”

Atchison is about midway between Weston and St. Joseph, contains from five hundred to one thousand inhabitants, it is said to [be] as well supplied with rock, coal, and timber as any region of the country. These and other substantial [*sic*] reasons have led us to give Atchison the preference to any other point with which we are acquainted, as an outfitting post for our emigration.

On Monday, March 12th, we shipped one hundred and seventy-five Danish Saints on the ‘Clara,’ in charge of P. O. Hanson with instructions to

land at Atchison, but contrary to orders given were landed at Weston, thirty miles short of their destination, and will be compelled consequently to reship to the point of outfit.

Elder Richard Ballantyne's company arrived on the morning of the 27th. About two hundred and fifty of which we shall reship as soon as possible to Atchison.

We shall continue to ship emigrants to the above point as fast as they arrive in this city, both those who are prepared to go through to the Valley and those who have only means enough to pay their passage to the place of outfit. Those who are unable to go through this season, and have sufficient means to take them to the upper country, are counselled to locate themselves in Leavenworth, Weston, Atchison, St. Joseph or any other favorable opening in that section of country where labor is in great demand and commands a fair remuneration. Those of our brethren who are scattered through the States will do well to bend their course in that direction as soon as circumstances will permit.

It is particularly desirable that every Latter-day Saint leaving St. Louis or any other organized branch for the upper country, should report himself to us as soon as possible, that we may organize branches in every town and district where circumstances may render it necessary.

In vol. 1, no. 19 (March 31, 1855): p. 2, col. 2

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## Notice

The Passengers that came on board of [*sic*] the ship "Clara Wheeler," via New Orleans to St. Louis, that have not settled for [*sic*] their fare up, per steamer Oceana, will call at Mr. Snow's Office and make up all arrearages as soon as possible, so that those who hold claims against the company may have the matter adjusted satisfactorially to themselves and the brethren. H. E. PHELPS.

In vol. 1, no. 19 (March 31, 1855): p. 2, col. 4

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## Notice to Our Emigrants

To save having to answer a thousand times, what may be answered at once, we would say to all our emigrants who intend crossing the plains, that, first, every male capable of bearing arms, must be supplied with a good rifle or other fire-arms, and at least one-half pound of powder and two pounds of lead, or shot and balls.

Every person will need to have, when they leave Atchison, one hundred pounds breadstuffs, and a few pounds bacon or dried beef, and as much sugar, tea, coffee, and dried fruit as they calculate to eat during a three month's journey over the plains.

All P. E. Fund passengers, including the \$40 passengers, will have breadstuffs, meat, and the usual allowance of groceries turnished [furnished] them at the point of outfit, but any one may add any articles of luxuries to their supplies, which they choose, for their individual use. Independent emigrants will be supplied with flour and bacon in sacks ready for the journey, at Atchison, by giving us their orders in season.

In vol. 1, no. 21 (April 14, 1855): p. 2, col. 1

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## **We Have Received a Letter**

We have received a letter from Elder Richard Ballantyne announcing his safe arrival at Atchison with the company of Perpetual Emigrating Fund passengers under his charge, all in health and excellent spirits. Elder Ballantyne speaks in the highest terms of the Steamer "Golden Gate" and her officers, and of the kind treatment which he and his company received from all on board, presenting as it did a striking contrast to the mean and dastardly treatment which they had experienced from the officers and crew of the "Michigan," during their passage up the Mississippi.

The "Golden State" returned to this place on Monday, and on Thursday a company of about fifty saints took passage on board of [*sic*] her, part of whom are bound for Salt Lake and others intend waiting in Kansas Territory, among the former are Elders Gregory and Wright, who are returning from their missions in the Eastern States. President Milo Andrus and Hon. James McGaw are among her passengers. They go up to procure teams and outfits, and to council and aid our emigration generally in their preparation for the plains.

In vol. 1, no. 22 (April 21, 1855): p. 2, col. 3

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## **Arrival of the Siddons**

We are happy to learn that the Siddons has at length arrived with her company of Saints at Philadelphia.

We have been favored with the perusal of a private letter, dated, Ship Siddons, April 22. The company expected to leave Philadelphia on Monday



the 23d inst., and may therefore be expected in St. Louis about the middle of next week, when we may be able to give the details of the voyage.

We have been favored by Elder F. D. Richards with a list of the passengers on board the *Juventa*, which we will publish in next week's issue.

The *Juventa* sailed from Liverpool on the 31st of March with 572 souls of Saints on board, under the presidency of Elder William Glover. This is the largest company of Saints that has ever crossed the ocean. We hope they will have a safe and quick passage.

In vol. 1, no. 23 (April 28, 1855): p. 2, col. 3

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## **The Emigration**

We have given as promised in our last paper a list of the names of passengers on board the *Juventa*, to which is added those of the passengers on board the *Chimborazo*.

The *Chimborazo* left Liverpool for Philadelphia about the 14th of April, with 432 souls of Saints on board, under the Presidency of Elder Ed. Stevenson.

Who would have thought twenty-five years ago that the then despised and persecuted Prophet Joseph, would in so short a time if ever gather to his standard such an array of beauty and intelligence as is already gathered in the mountain Territory and still they come.

It is estimated that there are at this time en route between Liverpool and St. Louis not fewer than two thousand Latter-day Saints, who are mostly from the British Isles, there are some from France and the Channel Islands, some from Italy, Switzerland, Malta, and Gibraltar and other nations, and Islands of the sea. Thus we see the work of the Lord increasing among the children of men and it will doubtless continue to increase until every honest hearted Latter-day Saint shall be gathered from the midst of the ungodly; then will the judgments of the Lord be fully poured out upon the nations, until they are wasted away and utterly destroyed.

In vol. 1, no. 24 (May 5, 1855): p. 2, col. 2

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## **Opinions of the Press Concerning the Siddons' Company**

We clip the following items from [from] the City Press, it affording the latest and most authentic information that we have concerning this company.

"A MORMON COLONY.—The ship Siddons, which arrived at Philadelphia on Friday night from Liverpool, had on board 425 Mormon emigrants, destined, the marks upon their baggage indicated, for 'Salt Lake City.' The American says they were composed of British families, all appeared well dressed, healthy, and intelligent. The women, especially, had that fine, robust, rosy British look about them of which we hear so much. They were to proceed immediately, by railroad and steamboat, to the Western frontier, and there start overland for their new home in the Valley of the Salt Lake, where the leaders of the Mormons seem fast gathering a populous and flourishing community, mostly accumulated from the European hive of nations."

"MORMON EMIGRANTS.—Yesterday a party of about two hundred Mormons—men, women and children—took passage on the steamer Monongahela for St. Louis, from whence they will wend their way toward Salt Lake City, to 'join those who have gone before.' They were under the care of Elder Alder, who had with him his wife and daughter, and the latter personage was really a handsome female, having eyes of much brightness and a countenance of much sweetness. Had she remained in the city, she would undoubtedly have turned the heads of many of our young gallants.

In vol. 1, no. 24 (May 5, 1855): p. 2, col. 4

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## Departure

The ship Juventa sailed for Philadelphia on Saturday the 31st ultimo, with 573 souls of the Saints, under presiding charge of Elder William Glover, late Pastor of the Hull, Newcastle, and Carlisle Conference. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah T. Guyman, Joseph Hall, well know[n] among the Saints in the British Isles for their distinguished labors in the Conferences; also Elders George Mayer, in charge of a company of Saints from Switzerland; and Elder James F. Bell, late President of the Malta Mission, in charge of a company of the faithful from Piedmont in Italy, all sailed in this ship, and constitute the able counsel and immediate support of President Glover in the discharged [discharge] of his important duties on shipboard.

Most of these brethren—Elders of Israel, are returning to Zion, after an absence of about three years on missions to this and other countries. It has never been our privilege to clear a ship load of Saints containing such an embodiment of faith, and with such an entire feeling of satisfaction both in Saints and officers of the ship. An unusual number of Pastors, Presidents and Elders are gathering this year, and as the way to Zion becomes more difficult they will find ample occasion and scope for the exercise of their faith

on the journey, that the sheaves which they bring with them may be safely delivered in the garner of the Lord, and they be found faithful laborers with the husbandman in the last time.

May the joy which was manifested by the shouts sent up as we bade them adieu be increased in purity and fervor till their arrival in Utah among the people of God, and worlds without end.

In vol. 1, no. 24 (May 5, 1855): p. 3, col. 1

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## Departure for the Plains

On Tuesday, the 8th inst., we shipped a goodly number of Saints on the Golden State, bound for Atchison, under the Presidency of Elder John Clegg, to be assisted by Elders Worley and Burgess.—Isaiah Coombs was appointed clerk of the company. This company was composed, principally, of old members of the St Louis branch who have labored dilligently and faithfully to roll forward the cause of righteousness during our acquaintance with them, and we feel to bless them in the name of the Lord.

We shipped the same day, on the Polar Star, about one hundred and fifty of the Siddon's company, under the Presidency of Elders Parson and Ferguson. Both companies are bound, this season, for the Valley. We trust they will be blessed and preserved, that they may escape the power of the destroyer, and arrive safely at the great gathering place of the last days.

In vol. 1, no. 25 (May 12, 1855): p. 2, col. 2

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## The Golden State

The Golden State arrived at our wharf last Friday, and put off a large number of Salt Lake emigrants. This is the third detachment that has arrived at Atchison this season, and others are soon to follow. The camps of the emigrants, just back of town, presents a city-like appearance, their tents leaving streets, alleys, &c., between them. The health of the emigrants is good, with but little or no sickness among them. Those who were indisposed when first landed have regained their accustomed health, and are now congratulating themselves on being landed at so healthy a point. All speak well of this place, and endorse it as a most desirable outfitting and starting point.

In vol. 1, no. 25 (May 12, 1855): p. 3, col. 3

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## Arrival of the Juventa's Company in St. Louis

The Steamboat Equinox arrived at this city on Thursday morning, the 17th inst., with about two hundred of the Juventa's company in charge of Eld. William Glover; about one hundred and fifty on the Washington city, under the Presidency of Eld. Guyman will doubtless be here before this goes to press.

Elder Glover's Company has come through from Liverpool to this city, in forty-six days. The entire company of Saints numbered five hundred and seventy-two souls on leaving Liverpool, and not one soul was lost, although the measles prevailed to some extent among the children; yet every soul of the company was saved, and those that have arrived appear full of health and vigor, and full of praise and thanksgiving to the God of Israel, for His mercy and salvation extended towards them, and those who are left behind, as far as we are informed, are all healthy and strong.

These things argue strongly in favor of the new route, and we doubt not but every company will furnish additional evidence, and confirm our predilections. As demonstrative evidence of the superior advantages of this route, Elder Glover says he had three more in his company, and \$50 more in his pocket on arriving than when he started, which constitute the most conclusive and tangible arguments that can be adduced.

These facts are interesting and important, for they prove indubitably the advantages of this route. The first advantage is the saving of life—the second is the saving of time, and we can neither afford to waste the one, nor sacrifice the other. We therefore reiterate our praises to God, and thanks to his servants for the superior wisdom displayed in this years Emigration.

In vol. 1, no. 26 (May 19, 1855): p. 2, col. 2

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## Departure of the "S. Curling"

The ship S. Curling cleared on the 21st of May, and put to sea on the 22nd, with 581 souls of the Saints on board, of whom 385 were P. E. Fund emigrants, all under the Presidency of Elder Israel Barlow, formerly Pastor of the Birmingham and Warwickshire Conferences. He is accompanied by Elder John Barker, late Pastor; Elders John Robinson, Matthew Rowan, George W. Bramwell, Joseph Westwood, Thomas Caffall, Joseph Boath, John Perry, formerly Presidents of Conferences; Moses Thurston, Travelling Elder; also Elder William W. Willes, who is on his way home from an arduous mission in the East Indies; and Elder G. W. Burnidge from Malta. These brethren leave these lands with our confidence and faith that they will live to realize the blessings in Zion which they so fondly anticipate.

The sailing of the *S. Curling* closes up the through emigration from hence to Utah this season.—[Millennial Star.

In vol. 1, no. 26 (May 19, 1855): p. 3, col. 1

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## Departure for the Plains

On Monday evening, the 21st inst., about three hundred and fifty souls of Saints, left this city on board the *Equinox* bound for Atchison, in charge of Elder William Glover. Elders' William Pitt, Chas. Smith, Benjamin Brown, Elias Gardner, N. T. Guyman, M. G. McMullen, John Mayer, S. H. Earl, O. M. Duell, James F. Bell, J. W. Coward, Joseph Hall, and Daniel Cavern, have all left by this boat. These brethren have held important and responsible Missions in Europe under the Presidency of Elder F. D. Richards, having faithfully executed their duties, and honored the trust imposed in them. They are returning home to Zion with Bro. Richard's approbation, counsel and blessing, and the blessings of many thousands of faithful Saints upon their heads. We may mention also Elders' Alred, Pace, Secrist, Colburn, and Riser, who also share liberally in the good feelings, confidence and blessings of their brethren; and are now wending their way with joyful hearts, to their peachful [peaceful] homes in the west.

It is a source of unbounded pleasure to us, to shake hands with our faithful brethren, after their long absence on missions, to the dark and benighted nations of the earth; where they have suffered bonds and imprisonments, and every indignity that could be offered them, because of the Gospel of Jesus Christ. We hail their return with pleasure and satisfaction and pray God the Eternal Father to conduct them in safety to the blest home of the Saints, with all those who love truth and righteousness.

Elder Seth M. Blair has recently returned from Texas with a faithful band of brethren. He has been out on his mission about twelve months—has done a good work and is returning home to Zion with our approval and blessing, and has the satisfaction and honor of taking many of his sheaves with him. He has been engaged for several days purchasing goods for himself and company, and is now preparing to join his brethren at Atchison, and will there make arrangements to lead them home to Zion.

In vol. 1, no. 27 (May 26, 1855): p. 2, col. 2

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## Save Your Dimes

The question is often asked by our brethren with more or less intensity of feeling, how shall we be able to gather home to the valleys of the mountains? It has become a question of such solicitude and importance, and we have been so questioned and importuned upon the subject that we have been led by these earnest solicitations of our brethren from a knowledge of their circumstances, and sympathy in their position, to propose a plan, the practical operation of which, will fully answer the all absorbing question. 'Tis not not [*sic*] a crude and hasty movement on our part, but a subject we have carefully considered in all its bearings; and a subject which all who have canvassed and comprehended have approved and pronounced, very good.

It will be remembered by some, that at our last conference held 6th of April 1855, we suggested for the consideration of the Conference, the propriety of each one saving his dollars and dimes for his own emigration, to the home of the Saints; the proposition was received with joy and gladness, for it commended itself to the circumstances and wants of the people. As a theory, it was appreciated and accepted, and it now remains for you individually, to reduce it to practice, and it will save you many a dollar that you now squander away, for that which is worse than useless, which judicially deposited, will constitute the foundation of your salvation, from the midst of strangers and aliens to your religion, [*¶ 2 col. 3*] and your God, and the kingdom he hath established in these the last days.

The adage "God helps those who help themselves," has become familiar to you as household words, and the system we propose is one by which you may help yourselves, to the greatest sum of your aspirations. Do you aspire to the privilege of conversing with the Lord's anointed face to face, and receiving the revelations of Jesus from their lips? If so, save your dimes, and deposit them as you may be directed, by the bishops of your several wards, and God will help you. Do you desire to go up to the house of the Lord in the tops of the mountains, that you may be taught in his ways, that you may walk more fully in his paths? then help yourselves, and God will help you, and you will be gathered home to Zion ere some have drained their whisky barrel, or finished chewing their cavendish and pigtail.

The several bishops in this Stake, are all instructed and authorized to receive your donations to the emigration fund, who will give you receipts for all monies paid, which will be handed over to the general Secretary and Treasurer; with an understanding that it be deposited for the special interest and benefit of the depositor, for his own individual emigration, or for the emigration of such person or persons to whom he may transfer his interest, which may be done by gift or purchase, but on no pretence whatever, shall any monies deposited in this fund be appropriated to any other purpose than that of Emigration.

We believe there are very few Saints in this city, and indeed throughout this Stake of Zion, but could in two or three years gather up to Zion by adopting

the plan of saving weekly some portion of their earnings, they could at the least send along some portion of their family who would reach back their arms to the remaining portion and produce a reaction that would in the end be equally salutary.

There are numbers of Saints who have arrived, and will yet arrive among us this year, who will be unable to go through this season to the valley. It [if] the bishops and visiting officers will instil[] into their minds this, in connection with other principles, it will prove the Gospel of Jesus Christ unto their salvation, and the next year they with hundreds more, by this means may wend their way to Zion, who otherwise might remain here for years or perchance fall under the destroyers rod, and never reach their place of destination.

In vol. 1, no. 28 (June 2, 1855): p. 2, cols. 2–3

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## **The Chimborazo and S. Curling's Passengers**

Late on Saturday night, the 3rd inst., from 550 to 600 souls of Saints arrived here by the excellent and commodious Steamboat Amazon, under the Presidency of Elder Edward Stevenson. This company was composed of the passengers by the ships Chimborazo and S. Curling, about an equal number in [in] each company. About 100 arrived on Thursday the 7th inst., by the Steamboat Gibson, in charge of Elder Thurston. The balance of the companies are remaining [remaining] in New York, Philadelphia, Cincinnati, and other places between this city and New York; the most of whom will doubtless make their way to the Western country as soon as circumstances will permit.

We shipped on Monday, the 4th inst., about 140 passengers on the Ben Bolt, for Atchison, including about 80 P. E. Fund passengers, who left about 10 o'clock P. M., in charge of Elder Stevenson in company with Elder Jeremy, late of the Presidency of the Welsh Mission.

On Friday, the 8th inst., we shipped on the Amazon, for Atchison, about 300 passengers including about 220 in charge of the P. E. Fund company. The whole company is placed under the Presidency of Elder Israel Barlow; Elder Willes, Secretary, late Missionary in India.

About 300 of the ships' company above named, are in this city awaiting orders from the P. E. Fund Company's agents. About 200 are encamped a short distance from the city, on a fine open country, in a healthy location, where they are permitted to enjoy the luxury of living in tents in the real Oriental and Patriarchal style. This company is under the Presidency of Elder Andrew L. Lamoreaux, late President of the French Mission, who has brought [brought] with him from that Mission upwards of [of] 70 Saints, who are now mostly in the St. Louis camp of Israel.

Elder John S. Fulmer arrived here on Monday evening, having received and forwarded the several ship's companies—Siddons, Juventa, Chimborazo, and S. Curling. He has satisfactorily arranged the P. E. Fund company's business, and is now preparing to ascend the river and to lay hold of the P. E. Fund Emigration at Atchison, and superintend its movements from that point to Salt Lake city.

In vol. 1, no. 29 (June 9, 1855): p. 2, col. 3

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## Visit of the Editor to the Camps at Atchison

*Health of the Emigrants—Organization of Companies—Starting upon the Plains—Salt Lake Mail—Indians Depredations.*

We have just returned from a three weeks tour in the upper country, and too late to furnish our readers this week with more than a bird's-eye glance at the position of affairs on the frontiers, and the events of our tour.

The fine steamer F.X. Aubry landed us on the levee at Atchison, at two o'clock on the morning of the 29th ult., where we found Elder Glover, with part of his company, still on the levee, who had landed from the Equinox the previous day. After taking a morning nap, and breakfasting with Elder McGaw, we surveyed the town, and the few tents and detachments of companies still remaining on the old camp-ground just back of town, and later in the day visited the general encampment at Mormon Grove—four miles west—which preserved the appearance of a city of tents and wagons beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business; but it proved equally one of pleasure.

The lowing of cattle—the din and bustle of camp—and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P. E. Fund emigration, as well as the Danish and other independent companies, which required our personal attention, detained us until the 10th inst., and then it was with reluctance that we bid them adieu, to reduce to our duties in the city.

During our stay, we organize[d] four companies for the Plains, consisting of about fifty wagons each.

The first under Captain Kinley consisted chiefly of the emigrants from St. Louis, and other parts of the States. The second, under Captain Jacob Siechrist, embraced the Danish and part of the British independent company. The third, under captain S. M. Blair, embraced the Texas Camp, and portions of the Saints from other parts of the States and adjacent Provinces. And the fourth, under Captain Richard Ballantyne, embraced a part only of the Perpetual Emigrating Fund emigration.



The first drew out and formed a separate encampment on the 1st inst., and soon were on their march for the mountains. The 2d were also moved out, and the 3d was moving out when we left, and the 4th were preparing to follow soon as their outfits could be completed.

The general health of the camps was good, although several deaths have occurred in the Danish camp and among the passengers [of the] ex-ship "Juventa," who had almost entirely escaped until they reach[ed] Atchison. Among the lamented dead of this company, we have to mention Elder Simpson long and favorably known among the British Saints, and Elder Bell, late President of the Malta Mission, and his wife.

The Saints who remain in camp are busily engaged plowing and planting, and thus laying a foundation for the sustenance of the poor that may be left. The merchant train of Messrs. Livingston, Kinkead & Co., of Salt Lake, passed near Mormon Grove, on the 2d inst., being the first of the season, and one month later than previous years. Several other merchant trains were being fitted out at Atchison and Leavenworth City. Our business called us by the way of Weston, Kansas and Independence, where on the 12th, we took passage on the "Polar Star," the universal favorite in the Missouri trade.

Up to the time of our leaving Independence no tidings had been heard from the Salt Lake Mail, due on the 30th ult. It was reported that the party with the April mail, outward bound, had been robbed of every animal at Devil's Gate, and fearful apprehensions were entertained for the safety of the party. Some early trains of California Emigrants are also reported to be stripped of all their animals.

Capt. Heath of the U.S. Army, direct from Fort Kearney, who was a fellow passenger down the river, informed us that the May mail, outward bound, with which was Hon. J. M. Bernhisel, had been safely escorted by a part of his command as far as Ash Hollow, and safely delivered to a like escort from Laramie. Dragoons have started from Fort Leavenworth to patrol the line, and keep Indians off the road.

The Ben Bolt, with a company of Saints, was just landing at Atchison, as the Polar Star left there, on the 11th.

In vol. 1, no. 31 (June 23, 1855): p. 2, col. 2

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## Departure for the Plains

We shipped on Tuesday the 19th Inst. on the Ben Bolt, upwards of two hundred P. E. Fund Passengers, under the Presidency of Elders Francis St. George, Louis A. Bertrand Secretary. This company had been encamped near this city about fourteen days, and had enjoyed general good health, and have left this city with light hearts and bouyant spirits. It was uncertain for sometime

whether this company would be sent through this season, therefore when it was announced that they could embark they were perfectly delighted, and ready to shout hosannah to God and the Lamb. This is the company that was said to be disaffected and determined not to proceed further on their journey, but we s[t]ill say to their credit that they felt well notwithstanding their temporary disapointment, and as a general thing were fully resigned to their lot, and had pretty generally made up their minds to remain another year. They are consequently rejoicing in the Lord and praising Him for their deliverance.

Elder John S. Fulmer left this city on Thursday the 21st inst., by the F. X. Aubry. We purpose to ship one more company this season, which will be mostly of the passengers of the Ship Germanicus. who arrived here about twelve months since; with this company we shall roll off the entire emigration of this season from this city, and in a few weeks we hope to roll off the entire emigration not only from this city but also from Atchison, our hands will be measurably free, and our mind considerably releived [relieved], and we shall feel better prepared for the performance of our other duties and engagements.

In vol. 1, no. 31 (June 23, 1855): p. 2, col. 3

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## **Departure of the Last Company for Utah**

We shipped on Thursday the 28th inst. about one hundred souls of Saints do [on] board the "Saranac," under the Presidency of Elder Mathew Rowen, Daniel Graves Secretary, This company is composed of passengers by the ship "Germanicus" and others whose circumstances prevented them from, leaving at an earlier period, eighty seven of this Company are P. E. Fund passengers. This nearly completes our shipping business this season.

Mr. T. S. Williams left this city on the 23d inst, by the F. X. Aubrey for Atchison where he will remain some few weeks. On his return to Salt Lake City he will please act as agent for the Luminary. We have entered (by permission) his name in our list of agents.

In vol. 1, no. 32 (June 30, 1855): p. 2, col. 3

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## **Immigration Falling Off**

The returns of the Emigrant Commissioners at New York show, as was expected, a great decline in the immigration to this country. For the six months ending June 30th, of this year, the number of immigrant passengers arriving at New York was 69,476. In 1853, the number of similar arrivals there for the

corresponding period was 126,617; and in 1855, rose to 134,751, which is the largest figure ever reached since the commencement of the immigration which has set in to our shores so strongly for the last quarter of a century. Heretofore, there has been a considerable immigration through the ports of Boston, Baltimore and New Orleans. But, this year, it has been confined almost entirely to New York. Probably, at all the ports entered by emigrant vessels, the total arrivals in such vessels does not exceed, if it reaches, 70,000, for the last six months. During that time, some 15,000 foreigners have re-emigrated; leaving the net increase by immigration, so far, this year, 55,000. This immigration is divided in the proportion of 22,000 Irish to 26,000 Germans. We give the division as we find it in a New York newspaper statement, which takes no notice of any other race or class of foreigners. In point of fact, however, a large number of English, Welsh and Scotch Mormons—not less, it is believed, in the aggregate, than 10,000—have arrived in this country the present year. These, being deducted from the amount assigned to the Irish immigration, would reduce the number of immigrants from Ireland to 12,000. Independents [*sic*] of the Mormons, the whole net addition to our population by arrivals from foreign countries does not, for the half year just expired, exceed 45,000.

In vol. 1, no. 34 (July 14, 1855): p. 3, col. 3

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### **Our Emigration on the Plains—Organization of a Branch at Atchison—Arrival of Missionaries in Texas**

We have received interesting communications from our brethren on the Plains, from which we learn that general good health prevails in all the companies, now journeying upon the prairies. Elder Edward Stevenson writes from Platte Bridge, 135 miles from Fort Laramie, and says: “As the mail is about leaving for the States, I hasten to inform you that the company from Texas is in good health and fine spirits, and our cattle is in good condition. We have had no trouble with the Indians, only to feed a few of them that came into camp, who seemed friendly. The feed from Laramie is rather poor for the season has been very dry. Most of the traders have left for the States, and those who remain are taken with a fearfulness of the Indians, who may come upon them. Reports are not favorable concerning the Indians, but we do not fear anything only to offend our God.” Brief communications from the first and last companies will be found in another column, which though short will not fail to interest those whose friends are journeying in those companies. It will be interesting for our brethren in St. Louis, to remember that we have sent the first company from our own immediate ranks, comprising our very Bishop and Parson; the last company is conducted by our worthy President and brave

General, Milo Andrus. With such pioneers and such a rear guard we think the Emigration is highly favored.

When the companies first entered upon the Plains it was rumored up and down the country that they were killed and scalped by the Indians. It is now rumored that Governor Young has dispatched messengers from the valley to send back the emigrants to the stakes, so that they be not starved to death—and every rumor no matter how stupid and ridiculous, never fails to secure its dupes, who would stretch their stomachs ad infinitum to swallow something crude and extravagant concerning the Mormons.

We have been favored with a brief communication from Elder A. L. Siler, from which we learn that the brethren of Atchison have organized themselves into a branch of the church of Jesus Christ of Latter-day Saints, consisting of thirty members. Andrew L. Siler, was chosen President who called upon John A. Jost and Albert Shaw, to be his counsellors. It is desirable that the brethren who are scattered around the upper country, should feel after the spirit of God, gather themselves together, as much as possible, report themselves to the Presidency in this city, and organize themselves if it be wisdom, and in all cases communicate their proceedings to us, that a correct record may be kept in this city of all the Saints who come [*p. 2 col. 3*] within the limits of this stake of Zion. Elder Jas. McGaw, will probably attend to the general regulation of the affairs of the church in Weston, Leavenworth, St. Joseph, Atchison, &c., as soon as possible after his return from the Cherokee Nation; in the meantime let the brethren seek to be guided by the Holy Spirit, keeping the commandments of God, and they will not walk in darkness.

Elder James Cooper writes us from Texas where he has recently arrived in company of W. C. Moody from Salt Lake City, by way of the Cherokee Nation. After describing their visit, among their old Texian friends in the “Nation,” and the organization of the Cherokee branch, he says: “The door seemed to be open in that country for a great and glorious work to be done.” We shall be happy to hear from brothers Cooper and Moody as often as they have anything interesting to communicate, in the meantime we suggest that they correspond with Elder B. L. Clapp, Troy, Freestone Co., Texas, who will direct them in their future labors in that country.

# 10

## Marriages

### Married

In this city on the 24th inst., by Elder Milo Andrus, Mr. WILLIAM BROWN, son of Henry and Sarah Brown, late of England, to Miss MARIAN BLANCHARD, daughter of James and Maria Blanchard, late of Ogbourn, St. George Wil[t]shire, England.

In connection with the above we beg leave to state that we were present and shared the festivities of the occasion, and feel much pleasure in assuring the friends of Mr. and Mrs. Brown that everything was done up brown on that occasion; and we sincerely hope that the products of this union may be as numerous and happy as were the guests.

In vol. 1, no. 6 (December 30, 1854): p. 2, col. 1

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### Married

On the 25th December, 1854, by Elder Milo Andrus, Mr. HENRY RAMPTON, late of Old Alresford, Southampton, England, to Miss FRANCES DINWOODEY, late of Latchford, Warrington, England.

At the same time and place, by Elder Milo Andrus, Mr. JOHN EVANS, Jr., late of Latchford, Warrington, England, to Miss MARY ELLISON, late of Altrincham, Cheshire, England.

In vol. 1, no. 7 (January 6, 1855): p. 3, col. 3

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## **Married**

By James H. Hart, on Sunday, May 20th 1855, Mr. CHARLES MORGAN, to Miss ANN MARIA DELAHAY, both from the Birmingham Conference, England.

In vol. 1, no. 27 (May 26, 1855): p. 3, col. 4

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## **Married**

At the residence of Elder Wm. Morris, St. Louis, on the 17th day of June, by Erastus Snow, one of the twelve Apostles of the Church of Jesus Christ of Latter-day Saints, Elder JAMES FRESTONE, from Woolwich, in the London Conference, England, to Miss ANN JACKSON, of Linco[l]nshire, late from the Dublin Conference, Ireland.

In vol. 1, no. 31 (June 23, 1855): p. 3, col. 5

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## **Married**

On Monday July 23d, by James H. Hart, at the house of Samuel Guy, GEORGE C. OSMOND and GEORGEINA HUCKVALE, both from the London Conference, England.

They left this city the following day bound for Utah, by Hooper and William's last train, intending to spend the honey moon on the plains. They are accompanied by Mr. and Mrs. Meadows. We wish them a safe and happy transit across the plains to their Mountain home.

In vol. 1, no. 36 (July 28, 1855): p. 3, col. 5

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**Married**

By James H. Hart, at his residence, St. Louis, Mo., August 28th 1855; Mr. JOHN DAVIS, late of New John st., West Birmingham, and JANE FOX, of Alton, Ills., Widow of the late George Fox, Bath Road, Birmingham, England.

In vol. 1, no. 41 (September 1, 1855): p. 3, col. 3

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**Married**

On Tuesday, December 12th, in the Church, corner of Washington avenue and Fourth street, St. Louis, Mo., by Elder James H. Hart, Mr. WILLIAM GOODMAN and Miss RACHAEL GUINNESS, both of this city.

In vol. 1, no. 52 (December 15, 1855): p. 3, col. 5

# 11

## Deaths

### **Another Good Man Departed**

Elder Wm. W. Major, formerly well known to many of the Saints in St. Louis, a man of exemplary piety and untiring zeal for the cause of God, has finished his earthly mission and passed within the veil. We learn from the Millennial Star that he died full of faith and hope, in London, October 2d, from an affection of the lungs. He leaves an affectionate family and numerous circle of friends in Salt Lake City. "Blessed are the dead who die in the Lord; they shall not taste of death, for it shall be sweet unto them."

In vol. 1, no. 1 (November 22, 1854): p. 2, col. 2

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### **Death from Fright**

Mrs. Mack, a widow woman living near the corner of Pine and 16th sts., died suddenly a few nights ago, it is supposed from fright, caused by the entrance of a burglar into her dwelling. Hearing him passing about through the house, she became so much frightened that she screamed and fainted. The burglar then fled, and several neighbors arriving to the assistance, found her



helpless, and immediately summoned a physician. She expired, however, in a few moments, from the excessive fright caused by the presence of the burglar.

In vol. 1, no. 6 (December 30, 1854): p. 2, col. 1

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## Died

In this city, on the 5th inst., of fever, after an illness of 14 days, MARY, wife of Thomas Barratt, late of Nottingham, England, aged 33 years.

She died as she had lived, in the full enjoyment of the blessings of the Gospel, and looked forward with joy to a glorious resurrection to life and immortality. When asked by her companion if she feared to die, she replied, "No. I am only going behind the veil, and I shall soon meet you again, so grieve not for me."

In vol. 1, no. 8 (January 13, 1855): p. 3, col. 1

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## Deaths

The following passengers by the "Clara Wheeler" died since their arrival at New Orleans.

Ellen Twigg died January 12th, aged 2 years.

Julia Starley died January 15th, aged 2 years.

Alfred Hall died January 15th, aged 28 years.

Allen Matley died January 18th, aged 3 years.

Caroline Starley died January 18th, aged 33 years.

Mary A. White died January 20th, aged 48 years.

James White died January 21st, aged 5 years.

Ann Ouldcott died January 21st, aged 5 years.

Thomas Picknell died January 24, aged 13 years.

Elizabeth J. Baggs died January 24, aged 9 months.

Elizabeth Bennett died January 24, aged 60 years.

Catherine Picknell died January 27, aged 11 years.

Mary Ann Rees, died January 25, aged 5 years and 6 months.

Henry Hamlin died January 27th, aged 2 years and 8 months.

William Rampton died January 30, aged 62 years.

Robert Giddings died January 31, aged 20 years.

In vol. 1, no. 12 (February 10, 1855): p. 2, col. 4

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## Death

In this city, February 26, 1855, of dysentery, Margaret Cameron, wife of John Cameron, from Edinburgh, Scotland.

Mormon please copy.

In vol. 1, no. 16 (March 10, 1855): p. 3, col. 2

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## Obituary

Died of small pox, Tuesday evening, March 27, 1855, EDWIN W. WOOD, son of Emily and John Grimshaw of St. Louis, Mo., aged 17 months and 14 days.

Little Edwin is dead,  
And the Saviour said  
Let no obstruction be given—  
Let children be free  
To come unto me,  
For of such is the kingdom of heaven.  
A. S. WOOD.

In vol. 1, no. 19 (March 31, 1855): p. 3, col. 3

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## Death on [of] Judge Reid

The Steuben Advocate of last week announces the death of the late Chief Justice of Utah, Judge Lazarus Reid, at his residence in Bath, in the 40th year of his age.

Judge Reid was highly esteemed by the people of Utah, for his upright, unprejudiced, frank and manly course pursued in his official capacity and courteous bearing as a citizen of the Territory, and also for the candor with which he expressed himself in publishing his sentiments concerning them, being in fact a complete refutation of the many slanderous reports, in circulation against the people over whose judiciary he so honorably presided.— [Mormon, 14th.]

In vol. 1, no. 23 (April 28, 1855): p. 4, col. 3

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## Died

On the 29th inst., at her residence in St. Louis, of consumption, COMFORT BEERS CROSS, in the 50th year of her age.

She departed this life, as if falling into a quiet sleep, with the full assurance of another, and a happier home with Him who giveth and who taketh away.

In vol. 1, no. 41 (September 1, 1855): p. 3, col. 5

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## Death

Died suddenly at St. Louis, Mo., on the 8th inst., MARY MARGARET MORRISON, fifth and only surviving child of William and Margaret Tarquhar Morrison, late of Woolwich, London Conference, England.

In vol. 1, no. 50 (November 10, 1855): p. 3, col. 3

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## The Death of Elder A. L. Lamoreaux

*Great Salt Lake City, Sept. 3, 1855.*

TO ELDER G. A. SMITH, CHURCH HISTORIAN:

I have just learned from the family of the late elder A. L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with him then in Dayton, Ohio, and before leaving, laid his hands on Elder Lamoreaux and blessed him, and prophesied upon his head that he would go on a mission to France and learn another tongue, and do much good; but would not live to return to his family; he would fall by the way as a martyr.

The Prophet wept as he blessed him; and told him these things, adding that it was pressed upon him, and he [he] could not refrain from giving utterance to it.

Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavored to persuade them that this was not the time and mission on which he should fall, but to believe that he might this time be permitted to return again.

When the "Luminary" brought the tidings of his death, they exclaimed surely brother Joseph was a Prophet, for all his words have come to pass.

Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter, and submit it to you; and would add that his excessive labor and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed

him to that terrible scourge that laid him low, and thus he fell a sacrifice for his brethern.—

Respectfully, &c.,

ERASTUS SNOW.

In vol. 1, no. 51 (November 24, 1855): p. 3, col. 2

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### **On the 11th day of March, 1854**

On the 11th day of March, 1854, Dr. Willard Richards died in G. S. L. City, of dropsy. On April 6, Jedediah M. Grant was chosen as a counselor in his place.

On the 23rd of May, John Smith, Patriarch, died in G. S. L. City.

In vol. 1, no. 52 (December 15, 1855): p. 1, col. 5

# 12

## Words of Wisdom

Hint—When a young man uses strong drink, even in the smallest degree, girls do not marry him for if you do you will come to poverty and rags.

In vol. 1, no. 1 (November 22, 1854): p. 1, col. 3

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When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever.

In vol. 1, no. 6 (December 30, 1854): p. 4, col. 4

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Invaluable Remedies.—

For sea sickness, stay at home.

For drunkenness, drink cold water.

For health, rise early.

For accident, keep out of danger.

To keep out of jail, pay your debts.

To be happy, be honest.

To please all, mind your own business.

To make money, advertise liberally.

To do right, take a newspaper.

To have a good conscience, pay the printer.

In vol. 1, no. 8 (January 13, 1855): p. 4, col. 3

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Ungoverned Passions betray men into follies; their follies into crimes; their crimes into misfortunes.

In vol. 1, no. 8 (January 13, 1855): p. 4, col. 4

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The softest pillow is a good clean conscience.

In vol. 1, no. 11 (February 3, 1855): p. 3, col. 5

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Without frugality none can be rich: and with it, few would be poor.

In vol. 1, no. 20 (April 7, 1855): p. 1, col. 5

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He that gives to a grateful man, puts his money at compound interest.

In vol. 1, no. 23 (April 28, 1855): p. 3, col. 4

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The road ambition travels is to[o] narrow for friendship and too crooked for love.

In vol. 1, no. 32 (June 30, 1855): p. 4, col. 3

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Every good scholar is not a good schoolmaster.

In vol. 1, no. 35 (July 21, 1855): p. 4, col. 2

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Pardon is the most glorious kind of revenge[.]

In vol. 1, no. 40 (August 25, 1855): p. 1, col. 5

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The diminutive chain of habit is scarcely strong enough to be felt until it is too strong to be broken.

In vol. 1, no. 43 (September 15, 1855): p. 3, col. 2

# 13

## Humor

“It is very curious,” said an old gentleman, a few days since, to his friend, “that a watch should be perfectly dry when there is a running spring inside of it.”

In vol. 1, no. 1 (November 22, 1854): p. 3, col. 2

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A man came into a printing office to beg a paper. “Because,” said he, “we like to read the newspaper very much, but our neighbors are all too stingy to take one.”

In vol. 1, no. 7 (January 6, 1855): p. 3, col. 5

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There is a shop kept by an old maid in New York, in the windows of which appear these words:

“No reasonable offer refused.”

In vol. 1, no. 17 (March 17, 1855): p. 4, col. 2

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A tradesman having sunk his shop-floor a couple of feet, announces that “in consequence of recent improvements, goods will be sold considerably lower than formerly.”

In vol. 1, no. 39 (August 18, 1855): p. 1, col. 5

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A sailor was called upon the stand as a witness.

“Well, sir,” said the lawyer, do you know the Plaintiff and defendant?

‘I don’t know the drift of them words,’ answered the sailor.

‘What! not know the meaning of plaintiff and defendant!’ communed the lawyer; a pretty fellow you, to come here as a witness. Can you tell me where on board the ship it was that this man struck the other one?”

“Abaft the binnacle,” said the sailor.

“Abaft the binnacle!” said the lawyer, ‘what do you mean by that!’

‘A pretty fellow you responded the sailor, to come here as a lawyer, and don’t know what abaft the binnacle means.’

In vol. 1, no. 43 (September 15, 1855): p. 3, col. 4