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THE TWELVE APOSTLES.

FRANKLIN DEWEY RICHARDS,

A son of Phinehas Richards and Wealthy Dewey, was born in Richmond, Berkshire Co., Mass., April 2, 1821. He was the fourth born and is the oldest surviving of his father's nine children. Being raised on a farm, he became at an early age accustomed to heavy labor, but used all the spare time he had for getting an education and laying up treasures of knowledge. Before he was ten years old, he had read every book in the Sunday School, comprising some scores of volumes, and when thirteen years old spent a winter at Lenox Academy. His parents, being devout and respected Congregationalists, trained their children in the pious way, and Franklin was early in life impressed with solemn views on religion. His ideas in regard to many scriptural points was, however, very different from those entertained by most other people, with whom he associated, and this caused him to decline a special offer made to him, to be educated for the ministry in a leading New England college.

In the summer of 1836, Elders Joseph and Brigham Young came

from Ohio to Richmond as messengers of the true Gospel of Jesus Christ. They left a copy of the Book of Mormon with the Richards family, and it was carefully and intelligently perused. Franklin brought all the ardor of his studious mind to bear upon it, and after having studied it carefully, accepted it as the truth and believed.

In the autumn of that year (1836) Willard and Levi Richards went to Kirtland, Ohio, as delegates and leaders of the family to the truth. They accepted the Gospel and remained. In the succeeding April, Phinehas with Franklin's younger brother, George Spencer—aged 14 years—also journeyed to Kirtland. They in turn received and acknowledged the truth. In the autumn of 1837, Phinehas returned to Richmond. He found Franklin awaiting baptism; and on the 3rd day of June, 1838, Phinehas had the pleasure of immersing his son within the waters of Mill Creek in Richmond, his native town.

Franklin abandoned his employment, and on Oct. 22, 1838, left Richmond for Far West, Missouri. It was a lonely, toilsome journey.

On the 30th day of that month (October) he crossed the Alleghanies; and almost at the same hour his beloved brother, George Spencer Richards, was slain by an assassin mob at Haun's Mill. But the news of his brother's tragic death and the hideous stories of the "Mormon War" were alike powerless to restrain his purpose and he journeyed on eventually. After visiting Far West and gaining confirmation of his faith, he found employment along the Mississippi River.

In May, 1839, he first met the Prophet Joseph, and the following spring he was ordained to the calling of a Seventy and was appointed to a mission in northern Indiana. He journeyed and preached with great success; established, by his own personal efforts, a branch of the Church in Porter County; and before he was twenty years of age delivered, at Plymouth, a series of public lectures which attracted much attention. The April Conference for the year 1841 saw him at Nauvoo an adoring witness to the laying of the corner stone of the Temple; and at this eventful gathering he was called to renew his labors in the region of northern Indiana. Just before he was to start on this momentous journey he saw Joseph Smith and Sidney Rigdon take the lead of nearly five hundred baptisms and confirmations, and the glorious sight made his zeal mightier than ever.

In the summer of that year he was at La Porte, Indiana, sick nigh unto death, and yet determined to progress with his mission. He found consoling care in the kindly home of Isaac Snyder, and through several weeks he was nursed as a beloved son of the house. When the family

of Father Snyder took up its march for Nauvoo, Franklin was carried back by them to the beautiful city; but soon after the succeeding October Conference he was once more moving in the missionary field—this time being the companion of Phineas H. Young, in Cincinnati and its vicinity. He fortunately visited Father Snyder's family again in the summer of 1842, just as he was convalescing from an almost fatal attack of typhoid fever; and in December of that year he wedded the youngest daughter of the house—Jane Snyder, who is yet alive. He remained with the Saints at Nauvoo until the latter part of May, 1844, in the meantime being ordained a High Priest; and then was called to depart upon a mission to England. He was accompanied by Apostle Brigham Young and others to the Atlantic States, but before setting sail for Europe he heard the dreadful news of the Carthage tragedy, and was called back to Nauvoo.

The opening months of the next year, 1845, were spent by him in traveling more than a thousand miles among the branches of the Church in Michigan and elsewhere to gather donations for the Temple. He returned to Nauvoo with nearly five hundred dollars for this sacred purpose, and then was chosen by his uncle Willard to be a scribe in the office of the Church Historian. He also labored through the spring of 1846 as carpenter and joiner in the lower main court of the Temple, until the structure was completed and dedicated—having previously received his endowments and participated in the administration of the sacred ordinances therein.

When these duties were concluded

and the time for the exodus had come, he sacrificed the pleasant little home, built by his own toil; and with the meagre proceeds he purchased a wagon and cattle and such few necessities as he could compass for the use of his family—an invalid wife and baby girl. With the heroism of the martyrs, he saw his loved ones starting on that melancholy journey into the Western Wilderness. He committed them to the great Creator's care, and then he turned his face resolutely towards the East to fill his mission to England—without money or sufficient clothing, to make his way by faith alone, across continent and ocean into a strange land. His younger brother Samuel was called to accompany him, and the two missionaries crossed the river to Nauvoo and slept the first night of their arduous journey in a deserted building there. The God whom they so unselfishly served opened their way; they pursued their journey *via* the Mississippi and Ohio Rivers to Pittsburgh, and across the mountains to the coast; and on Sept. 22, 1846, they sailed from New York in company with Apostle Parley P. Pratt and others. The last word which Franklin received from the Camp of Israel, before the ship put to sea, was that his wife Jane amidst all the privations of the exodus was lying at the point of death—that a little son had been born to her, but the child had quietly expired upon its mother's devoted bosom. This was the comfort brought to the courageous missionary to speed and solace him upon his trying voyage!

On the 14th day of October he landed in Liverpool. A few days later he was appointed to preside over the Church in Scotland, with

Samuel as his assistant. Apostle Orson Hyde was at this epoch the President of the British mission and editor of the *Millennial Star*; though he was soon to depart for America and was to be succeeded by Elder Orson Spencer. But at the hour when the change was expected to be made, a false report of Elder Spencer's death reached Liverpool. The rumor was believed and Apostle Hyde appointed Franklin, then only twenty-five years old, to both of the positions which he, himself, was vacating, but just as he was entering upon his high trust Elder Spencer arrived in England. Franklin was then chosen to be one of his Counselors; and during the subsequent serious illness of the President, Franklin was obliged to sustain the responsibilities and perform the duties of that calling. He labored there until Feb. 20, 1848, when he was appointed to take charge of a large company of Saints who were emigrating to the Rocky Mountains, crossing the Atlantic in the ship *Carnatic*.

During the time of Franklin's stay in the British Isles, the Saints there had been relieved of the treacherous "Joint Stock Company." The dishonest projectors of the despicable scheme had fled to other regions; and hope and confidence again held sway. But while all in the mission was prosperous, and the young Elder could justly feel proud and happy in the great work of proselyting, melancholy news came to him from the wilderness. His brother Joseph William Richards, a member of the Mormon Battalion, had succumbed to the rigors of the march and his wearied form had been laid in a lonely grave by the banks of the

Arkansas River. Franklin's little daughter Wealthy had also died, and left his wife heartbroken, childless and alone.

The homeward journey *via* New Orleans and St. Louis to Winter Quarters was completed by the middle of May, 1848, and there Franklin found his wife and such of their relatives as had survived the perils and privations of the times. In June he was sent through western Iowa negotiating for cattle with which to move the company of Willard Richards across the plains to the Salt Lake basin. His effort was completely successful, and on the 5th of July the train started, with Franklin acting as captain over fifty wagons. The journey was a most distressful one to his wife. Much of the time it seemed as though each day would be her last. But they found kind and helpful friends who ministered to their wants; and on the 19th of October they entered the valley through Emigration Canyon and camped in the fort, more grateful to God than words can express to find a resting place for wearied frames worn with toil and sickness.

Franklin sold his cloak and every other article of clothing which he could spare, and with the proceeds purchased building material. Before the violence of the winter was felt he was able to construct a small room of adobies without roof and without floor. From this rude mansion on the succeeding 12th day of February, he was called to receive his ordination to the Apostleship.

The young Apostle became immediately associated with the other leading minds of the community in the Provisional Government of the State of Deseret, in general legislative and

ecclesiastical work, and in the labors of creating a Perpetual Emigration Fund.

In October, 1849, he was once more called to leave home with its tender ties and its responsibilities of love, and renew his great missionary labor in the British Isles. He traveled in company with President John Taylor, Apostles Lorenzo and Erastus Snow and others, and had a most eventful journey. Hostile Indians, inclement weather and turbulent, icy streams, combined to delay and imperil their progress. But the hand of Providence protected them and the opening month of the year 1850 found them at St. Louis, visiting with dear old friends and brethren.

This was among the grandest missionary movements in the history of the Church. President Taylor was on his way to France, Lorenzo and Erastus Snow were destined for Italy and Scandinavia, and Franklin was to officiate once more in the British Mission.

Orson Pratt had been presiding and editing at Liverpool; but when Franklin arrived there, March 29, 1850, he found that the elder Apostle had been called on a hurried trip to Council Bluffs, and the *Star* contained a notification that during his absence Apostle Franklin D. Richards would preside over the Church affairs in Great Britain. The young President immediately began the establishment of the Perpetual Emigration Fund, and founded it upon a basis which has enabled its beneficent power to endure until the present day. Later in the season Orson Pratt returned to England, and Franklin relinquished his place as chief, and became Apostle Pratt's associate for a few months; but with

the opening of the next year, 1851, Orson was called to the valley, and Apostle Richards was instated as the President. Within twelve months following, his energy and zeal, with that of his brethren, had spread the truth with irresistible sway throughout the Isles of Britain: while Franklin, with tireless hand and brain, doubled the business at the Liverpool office; revised and enlarged the Hymn Book and printed an edition of 25,000 copies; prepared his pamphlet, the Pearl of Great Price; stereotyped the Book of Mormon and arranged for stereotyping the Doctrine and Covenants; issued a new edition of Parley P. Pratt's Voice of Warning; and devised a plan which made the *Star* a weekly instead of a semi-monthly periodical and increased the number of its issue. He had also paid an interesting visit to President Taylor at Paris, had sent to Zion the first company of Saints whose passage came through the Emigration Fund, and with Apostle Erastus Snow had made arrangements for the organization of a company to engage in the manufacture of iron in Utah. In January, 1852, pursuant to advice from the First Presidency of the Church, who contemplated a visit from him to the Great Salt Lake Valley, he installed in the Liverpool office his brother Samuel, who had been formerly his associate during his ardent and successful Scottish ministry, in order to fit the younger Richards to maintain the increasing work in Franklin's temporary absence.

The baptisms in the British Mission during these two years of Franklin's stupendous labor, extending from the summer of 1850 to the close of spring in 1852, aggregated

about sixteen thousand; while the perfected organization of conferences, branches, pastorates, etc., was commensurate with this marvelous increase. After exhaustive investigation Franklin rejected the theory of emigrating the Saints by way of Panama to the California coast; and instead adopted the project of sending one ship to each of the three ports, Boston, Philadelphia and New York. The last received the decided preference, after the experiment; and the plan of voyage between Liverpool and Castle Garden, instituted by Apostle Richards for the European Saints, a third of a century since, is still the universally favored route.

On May 8, 1852, he sailed from Liverpool for New York, and arrived safely in G. S. L. City Aug. 20th. A few days later (Aug. 29th) he was attending the special conference in G. S. L. City, at which was promulgated to the world the famous revelation, which Franklin had long before heard and received, upon the subject of the eternity and plurality of the marriage covenant.

On December 13, 1852, in the Territorial Legislative Assembly he renewed his labors as a law maker. In the opening of the year 1853, he participated in the dedication of the Temple grounds at G. S. L. City and in laying its corner stones. In the succeeding month of July he journeyed with his wife Jane and their two children to Iron County to proceed with the establishing of the iron works, and on the trip encountered, but without any immediate disaster, several parties of hostile Indians. At Cedar City military orders were received from Governor Young and Lieut.-General Wells, in view of In-

dian disturbances, and Franklin continued assiduously in the work of bringing in the outposts, changing the site of Cedar City, and fitting the people for the resistance of savage aggressions.

He returned to his home in G. S. L. City in time to soothe the closing hours of his mother's life; but was again on the march for the iron region on the 22nd of October. His mission there accomplished, he came to G. S. L. City to take part through the winter in the legislative councils, and while thus engaged he was requested by President Young to prepare for another mission to Europe.

Just before departing for England, he held a family gathering, at which he set the example of dedicating his home and all he possessed to the Lord. He reached Liverpool in safety June 4, 1854. His letter of appointment from the First Presidency, published in the *Millennial Star*, authorized him "to preside over all the conferences and all the affairs of the Church in the British Islands and adjacent countries." This was the signal for the closer amalgamation of all the European Mission under one head. He traveled on the Continent promoting peace and harmony as well as increase to the branches there. Emigration facilities were perfected and enlarged.

In 1855 he engaged for the better accommodation of the growing business in Liverpool, the convenient premises known now as 42 Islington, which have been occupied as the chief offices of the Church in Europe from that day until the present time. In October of this year, the Saxon Mission was originally established in Dresden under his personal direction—a mission which has yielded

intelligence and numerical strength to the cause.

His travels were constant and extended to nearly every part of western Europe—until he was probably better informed than any other man regarding the work in foreign lands. He gathered around him a most devoted band of American and foreign Elders; and the cause progressed amazingly. It was also within his province to direct the branches of the Church in the East Indies, Africa, Australia, New Zealand and other parts—making altogether a sphere which no man could fill unless every ambition were centered in the cause.

On July 26, 1856, President Richards, accompanied by Elder C. H. Wheelock, sailed from Liverpool, homeward bound, on the steamer *Asia*.

At a meeting of the Presidents of conferences, held in London previous to his departure, an affectionate and glowing tribute of esteem was unanimously dedicated to him. On Oct. 4, 1856, he arrived once more in his mountain home, and in December became again a member of the Utah Legislature. January 5, 1857, he was again elected a regent of the University of Deseret. He soon became immersed in the settlement of the estate of his deceased and revered uncle Willard. On Monday, April 20, 1857, he was elected and commissioned brigadier-general of the second brigade of infantry of the Nauvoo Legion. Soon afterwards he paid a visit of observation, with other dignitaries, to Fort Limhi on Snake River.

When the coming of Johnston's army was announced, Brigadier-General Richards was called into council upon measures for public

safety and defense; and later, was engaged with a detachment of men from his brigade in giving support to Lieut.-General Wells in Echo Canyon. He, with other devoted citizens, left his valuable property under the charge of a trusty friend, who was to apply the torch and offer it all as a burning sacrifice before it should be seized or desecrated by the boastful invaders. And, after the tragic folly of the invasion was brought to its proper close, he, with others, received a somewhat unnecessary pardon from James Buchanan, President of the United States.

On July 21, 1859, he began a political tour through southern Utah, to advise and arrange for the election of delegate to Congress; and immediately upon his return to G. S. L. City he departed with President John Taylor, to meet two companies of emigrants—many of whom were endeared by old and affectionate associations with Apostles Taylor and Richards.

During the years from 1859–1866, his labors were multifarious; he was engaged in ecclesiastical, political, legislative, military and educational works—besides having a large family responsibility and such growing private interests of agriculture and mill building as his public duties would permit him to inaugurate. He was upon three occasions very ill, but each time he recuperated and renewed his labor with increased energy.

On July 29, 1866, he was once more appointed to England, and in a fortnight was on his journey. Arriving in Liverpool on the 11th of September following, he began the welcome and grateful labor of visiting the principal conferences of the

European Mission; including the Scandinavian and other Continental conferences.

In July, 1867, he was again instated as President of the European Mission. Once more he gathered a staff of enthusiastic Elders to his support, and in the year following, in Great Britain alone, 3,457 souls were baptized, and in the same length of time, from the same country, there were emigrated to Utah more than three thousand two hundred Saints.

Always projecting his thoughts into the future to find means for advancing the work of God, he at this time decided that emigration by sailing vessels was inadequate for the needs of the renewed proselyting work in Europe. He, therefore, made the necessary changes—at that early day not inconsiderable—and two large companies of Saints were sent out from Liverpool by the steamships *Minnesota* and *Colorado* bound for New York. This change from sailing vessels to steamships has continued till the present time.

This was the last foreign mission of Apostle Richards, and his active work in the field had a fitting close. Eight times he had crossed the mighty deep and four eventful periods he had spent in the ministry abroad. His last effort had demonstrated that the soil of humanity in Europe would still produce rich fruits.

Although his ardor as a missionary had not waned, his value as a home counselor had increased, and with the opening of the following year a new epoch was commenced in his career. On Feb. 19, 1869, he was elected probate judge of Weber County, and from that event Ogden

and Weber County may date no small share of the worthy progress which has made them respectively, in importance, the second city and county of Utah.

In May, 1869, Franklin D. Richards established his residence in Ogden. In all the intervening years he has been the presiding ecclesiastical authority of the Weber Stake of Zion. Many of his assistant laborers possessed a measure of his own paramount quality of generous loyalty to the cause, and these men came readily to his support in the revival work of the home ministry. When he reached Ogden to attend his first term of court, the town had no newspaper; before a year had passed, he established, and for a time edited, the *Ogden Junction*, over which he long exercised a guardian care and which practically exists to-day under the name of the *Ogden Daily Herald*. Schools had been all that the people felt they could support, but they were still not up to a high grade; he wrote, preached and labored personally, and with his accustomed success, to advance the educational interests of the people. The young people, in many cases, lacked cultured associations and ambition for education and refinement; he organized societies which were the heralds, if not the direct progenitors, of the later Mutual Improvement Associations which permeate the Territory; and he originated a plan by which the youth of Weber County might hear, without cost, lectures by the best scientists and most talented orators of Utah. With the advent of the railway came an influx of worldly persons and sentiment; he taught the Saints how to preserve from this rude aggression, their political and moral integ-

rity, and he showed them by precept and example how to make home beautiful and home pleasures attractive for the youth.

He was probate and county judge of Weber County continuously from March 1, 1869, until Sept. 25, 1883. During this period of more than fourteen years, hundreds of suits for divorce and cases of estates for settlement were brought before him. In no single instance has his decision in these matters been reversed by a higher tribunal. He adjudicated all the land titles in the important city of Ogden and the populous towns of Huntsville, North Ogden and Plain City. No one of these adjudications has ever been set aside by any court. For the first five years following his induction into office, his court had original and appellate jurisdiction in all common law and chancery cases; before him were tried numerous civil suits, *habeas corpus* cases and trials of offenders charged with all crimes from misdemeanor to murder. Not one single judgment or decree rendered by him in all this lengthy general judicial service was reversed on appeal. His justice and humanity, united with keen legal sense, made his name proverbial.

In his administration of county financial affairs he was no less successful, aided by associates of shrewdness and integrity. During his *regime* the finest court house in Utah was erected in Ogden; roads and bridges innumerable were built; the only toll road in the county—extending through the magnificent Ogden Canyon, was purchased and made free; taxes were kept low, but were collected promptly; the county was maintained clear of debt. His position carried with it no salary.

Although Apostle Richards always had a mass of business at home, he found time to travel and observe throughout the Territory. He continued, as he had previously been, when in Utah, a member of the successive legislative assemblies and constitutional conventions—in which his scholarship, legal lore, and patriotism made him conspicuous. In 1877 he traveled with President Young to organize nearly all the Stakes of Zion; and attended the dedication of Temple sites and Temple buildings. After the death of President Young, and especially since his own retirement from political life, Franklin has been entirely immersed in the councils and labors of the Church. At the present trying time, his dictation and advice are in more than usual demand by the Saints.*

Towards the close of his official career Judge Richards became a party to one of the most important law suits, so far as the public is concerned, that was ever instituted in the Territory. In the summer of 1882 Congress passed what is known as the "Hoar Amendment" which authorized the governor of the Territory to fill vacancies caused by the failure to elect officers at the August election, 1882. Under claim of authority from this act Governor Murray appointed some scores of persons to fill offices throughout the Territory, and among them James N. Kimball was appointed to be probate judge of Weber County. After demanding the office from Franklin D. Richards, he commenced a mandamus suit to compel the relinquishment of the office and records to him.

* The above sketch is principally compiled from Edward W. Tullidge's works.

Franklin denied that there was any vacancy in the office because of the failure to hold the election and insisted that he had the right, under his commission, to hold the office "until his successor was elected and qualified." The District Court decided in favor of Mr. Kimball, but an appeal was taken to the Supreme Court of the Territory, where the decision of the lower court was affirmed. The case was then taken to the Supreme Court of the United States, where it rested until the term expired for which Mr. Kimball was appointed, and until Judge Richards' successor was elected and qualified. This was a test case, and if it had not been contested with the determination and skill which characterized the defense, the result would have been the displacement of all the officers of the Territory by the governor's appointees, and the "Liberal Party" would have gained the political control of the Territory. This determined legal contest was a fitting close to the successful official career of Judge Richards and saved the Territory from political bondage.

GEORGE QUAYLE CANNON,

Was born on Thursday, Jan. 11, 1827, in Liverpool, Lancashire, England. His parents, George Cannon and Ann Quayle, were natives of Peel, on the Isle of Man.

The Cannon or Cannan family came originally from the borders of England and Scotland. The earliest mention of the name in the parish record of Kirk Michael, on the Isle of Man, is the burial in 1598, of one Marian Cannan. The name is spelled on the records both Cannan and Cannon, though Cannan appears to be the earlier and more common style.

The family removed from Scotland to the Isle of Man on account of political or religious troubles, in which they became involved, and they had to flee there for refuge. Several of the Cannons were engaged in the wars of that period. The name of the place which has been owned by the family on the Isle of Man for nearly three hundred years, and which is still in the possession of an older branch (the present owner being a cousin of George Q.'s grandfather), is Coolshallagh. Train, in his History of the Isle of Man, Vol. 1, page 85, note 2, alluding to this homestead, says: "Cool, in the Manx language, signifies a 'hiding-place'" He then mentions Coolshallagh in Kirk Michael. Whether this place received its name from the Cannons because of it having proved a "hiding-place" or place of refuge for the family, does not appear, though it is not improbable.

George Quayle Cannon was the eldest of his parents' children. The other children were: Mary Alice Cannon, now the wife of Brother Charles Lambert, of Salt Lake City; Anne Cannon, married to Brother Orin N. Woodbury, of St. George; Angus M. Cannon; David H. Cannon; Leonora Cannon, the wife of Brother Robert Gardner, of St. George; and Elizabeth Cannon (the daughter of his father by a second marriage), the wife of Brother William Piggott of Bloomington. These are all alive and in full fellowship to-day in the Church.

Miss Leonora Cannon, his father's sister, had a very intimate friend who married a gentleman by the name of Bacon, a colonel in the British army, who had received the appointment of Secretary to the gov-

ernor of Canada. This friend exacted a promise from her that when she married and went to Canada, she (Miss Cannon) should accompany her on her wedding tour to that country. She kept the promise and sailed with her friend; and while in Canada, she being a devout Methodist and greatly attached to her religion, made the acquaintance of President John Taylor, who was at that time a local preacher in the Methodist Church. This was in the city of Toronto. She had fully expected, when she left her home, to return there; but in consequence of a dream which she had, she felt convinced that it was her duty to accept the offer of marriage, which she had received from President John Taylor, and remain in Canada.

Some time after their marriage, Elder Parley P. Pratt visited Toronto, having been drawn there by the prayers of a number of persons who were diligently seeking for the truth, among whom President Taylor was very prominent. They felt that Methodism was not strictly in accordance with the Scriptures, and that there were many blessings and gifts which God had given to His church in ancient days, of which their church was destitute. They met together often, examined the Scriptures with great earnestness and care, and prayed fervently for additional light, and that, if there was a church on the earth which possessed these heavenly powers and gifts, they might be made acquainted with it. Elder Pratt's arrival in the city of Toronto in the summer of 1836 created some excitement. A few of this band of seekers after truth received his testimony and were baptized into the Church; among

them President John Taylor and his wife.

The history of the events connected with President Taylor's espousal of the truth are related in his own biography. Suffice it to say, that after his wife received the Gospel, she was convinced in her own mind that her brother George would receive it also; for when she had, previous to her departure for Canada, reasoned with him and urged him to espouse religion, that his soul might be saved, he had, on one occasion, remarked to her that her religion could not satisfy him; that it was not according to the Bible, which he could prove to her. "But," continued he, "of what use is it for me to unsettle you in your faith; it gives you joy and satisfaction, and I cannot offer you anything better; but it would not satisfy me."

From this and other conversations which they had had, she was convinced that he was only waiting for the true Gospel to be preached to receive it gladly. When her husband, therefore, with the other brethren of the Twelve Apostles, took their mission to England in 1840, he repaired, upon his landing at Liverpool, to the house of his brother-in-law, George Cannon. The latter was not at home at the time, and after conversing with his wife, he (Pres. Taylor) returned to the vessel. After he went out of the house; George Q.'s mother remarked to him, he being then a child of twelve years of age, "Your unele is a man of God." As soon as he preached the Gospel, therefore, to the family she was ready to be baptized, knowing for herself, as she said, that the principles which he taught were the true Gospel of the Son of God. Her

husband, George Cannon, the father of George Q., read the Book of Mormon through carefully twice before his baptism, and on laying it down after finishing it the second time, he remarked, "No wicked man could write such a book as this; and no good man would write it, unless it were true and he were commanded of God to do so." They joined the Church, and three of their children who were old enough to enter the Church, were baptized some months afterwards (June 18, 1840.)

Upon hearing the doctrines of the Church taught by his uncle and his fellow-laborer, Elder Joseph Fielding, George Q., though so young, drank them in eagerly. He believed every word they said, and his joy was unbounded; for he had been a close reader of the Bible, and had asked his father why it was that the ancient gifts and blessings of the Gospel were not manifested in these days as they were anciently. More than once he had wept because it had not been his privilege to live in the days of the Savior and His Apostles and witness the mighty works which they performed. His gratitude to the Lord, therefore, was great when he learned that once more, and in his own days, the Gospel had been restored to the earth in the plenitude of its power, and that the everlasting Priesthood had been again given to man to administer its ordinances.

Long before his marriage, the father of the family had a dream concerning the death of his wife, and when emigration was talked about, they both seemed to be aware that she would not live to reach Zion. Her relatives remonstrated with her for going with the Saints, but in

reply she said to them, that though she knew she never would live to reach the body of the Church, she was determined to undertake the journey for the sake of her children, and she never shrank at the prospect before her. The manifestation that they had received proved to be true. They started for Zion, sailing from Liverpool in the ship *Sidney*, Sept. 17, 1842, but she died and was buried in the ocean.

The family continued their journey until they reached Nauvoo. The day after their arrival there was a large gathering of people at the steamboat landing to meet a company of Saints who had arrived from St. Louis. Among them were the Prophet Joseph, his brother Hyrum, the Patriarch, and a number of other leading men who had gone there to welcome the people. Though no one had pointed the Prophet out to George Q., and he had never seen a portrait of him, he knew him instantly. It seemed to him as if he had always been acquainted with him, and that he would have known him to be the Prophet Joseph anywhere in the world. On August 19, 1844, George Q. and his brothers and sisters were bereft of their father, who died at St. Louis while there on a short visit from Nauvoo.

At that time President Taylor was editor and publisher of the *Times and Seasons* and the *Nauvoo Neighbor*. George Q. Cannon learned the printing business in his office, having gone to live with him shortly after the arrival of the family at Nauvoo. From that time until October, 1849, he was a member of the household of President Taylor. He was ordained an Elder, under the hands of President Taylor, Feb. 9, 1845, and

on the same day was ordained a Seventy and became a member of the 19th Quorum of Seventies. He acted in the capacity of clerk to that quorum for several years.

In 1846 he traveled with the main body of the Saints from Nauvoo to Winter Quarters, and from Winter Quarters to Great Salt Lake Valley in the summer of 1847, arriving in the valley on the 3rd of October of that year.

During the two following years he was occupied in all the labors incident to the founding of Great Salt Lake City, and in the fall of 1849, with a number of other brethren, was called to go to California, under the direction of Brother Charles C. Rich. After a hazardous journey, during which they attempted to reach California by way of a "cut off" that added greatly to the dangers and duration of the trip, the company reached Lower California in a starving condition. During the remainder of 1849 and the greater part of 1850 he was in various parts of California, which had not then become a State. In the latter part of the summer of 1850 he was called, in company with nine others, to go on a mission to the Sandwich Islands. Elder Hiram Clark was appointed to preside. Apostle Charles C. Rich, before leaving for home, set them all apart, and they landed on the Sandwich Islands, Dec. 12, 1850. Though they were sent to preach to the whites, the Elders soon saw that but little could be done among this class on the Islands. The majority of the Elders were in favor of returning without attempting to teach the natives; but Brother George Q., seeing himself surrounded by a whole nation which was ignorant of the principles of the

Gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared that if all should leave, he would, though the youngest of the party, remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul. Consequently he, together with Elders Henry W. Bigler, James Keeler, William Farrer and James Hawkins, remained, acquired the language, and were the means in the hands of God of bringing large numbers to the knowledge of the truth. The subject of our sketch acquired the language with great ease, and was soon able to preach and baptize, and organize branches. He also translated the Book of Mormon into the Hawaiian language; and when he and his fellow-laborers with whom he had gone, left the Islands, there were upward of four thousand members in the Church. They sailed from the Islands for San Francisco July 29, 1854.

Elder Cannon remained in San Francisco about six weeks helping Brother Parley P. Pratt on his biography, and then repaired to San Bernardino, and from there traveled, in company with Elder Charles C. Rich, to Great Salt Lake City, where he arrived November 28, 1854.

Before returning from the Islands, he was chosen to be one of the Presidents of the 30th Quorum of Seventies, and upon his arrival at Great Salt Lake City was ordained to that position.

He was soon afterwards notified to prepare for another mission to the Islands, as the Elders there desired

him to return and take charge of the press which he and they had purchased, and which had arrived after his departure. Subsequently, however, the press and printing materials, with the stock of paper sent with it, were forwarded to Elder Parley P. Pratt, at San Francisco, and he wrote to the First Presidency desiring the return of Elder Cannon to California to assist him in the publication of a paper; the prospectus of which he had issued.

On May 10, 1855, Elder Geo. Q. Cannon left Great Salt Lake City, accompanied by his wife and two missionaries—Elders Jos. Bull and Matthew F. Wilkie—having been appointed to publish the Book of Mormon in the Hawaiian language and to assist Elder Parley P. Pratt in the publication of a paper. Elder Orson Hyde, who was appointed at the same time to establish a settlement at Carson Valley and to labor in California, had also been instructed to assist in this work.

Upon Brother Cannon's arrival at San Francisco, he found that Elder Parley P. Pratt had started on his return home. He followed him to the place appointed for the camp to start from, and had an interview with him, and was by him set apart to preside over the mission in California and Oregon. The difficulties which he had to contend with in establishing an office in San Francisco, in printing the Book of Mormon, and afterwards in the publication of the *Western Standard*, form a very interesting chapter of history.

It required great energy and the exercise of much faith and perseverance to accomplish the work entrusted to them; but the mission was a successful one. The translation

of the Book of Mormon into the Hawaiian language had demanded much care. Elder Cannon could get no aid from white men in this labor; but he had the assistance of several of the natives, who were pretty well educated in their own language. He read his translation to them as it progressed, and conversed with them upon the principles to see if they obtained the same idea from the translation that the English edition gave to its readers. In this way he went through the whole book very carefully while the work of translation was going on. After the work was completed, he went through it again with a number of the best educated and most intelligent natives he could meet, all of whom were members of the Church. He afterwards examined the translation carefully with the aid of Brother William Farrer and a native who belonged to the Church, who was credited with being the best master of the Hawaiian language in the kingdom. In printing the book, he had no one to help him read the proofs, as Brothers Joseph Bull and M. F. Wilkie, who set the type, could not understand the language, though they acquired remarkable facility before the work was finished in reading the manuscript and setting the type. His method of reading the proofs was to have his wife read from the English Book of Mormon, while he read the proofs in Hawaiian, and, from his familiarity with the language, he was able to correct the proofs. The entire translation thus underwent three revisions, in addition to the first reading and examination. The book was printed and bound and sent to the Islands; the *Western Standard* was published, and did creditable

work in defending and advocating the principles of the Gospel.

When the news of the march of Buchanan's army and the attitude assumed by Gov. Brigham Young and the Saints in regard thereto reached California, it created great excitement; and as it was thought that perhaps evil would befall the army, it was strongly advocated in one or two of the leading journals that George Q. Cannon should be seized and held as a hostage for the safety of the officers of the army. All this talk, however, was confined to the newspapers. Before matters had progressed that far, he thought it wise under the circumstances to send his wife and child home with those who were leaving for Utah and in charge of his brother David, who had joined him on a mission in California. He remained to attend to affairs there until Elders Orson Pratt, Ezra T. Benson, John A. Ray, John M. Kay, William Miller and John Scott came to San Francisco from England, on their way to the valley. Under the counsel of the two Apostles he wound up his business and arranged the affairs of the mission to the best possible advantage, and left with them for Great Salt Lake City, by way of San Bernardino. He reached the city Jan. 19, 1858.

On the night of his arrival home he was appointed adjutant in the standing army that was being organized for defense, and from that time until the move southward was decided upon the ensuing spring, he was busily engaged in organizing and arranging for service. After the decision was reached that Great Salt Lake City and the settlements north should be abandoned with the view to their being burned, President Young ap-

pointed Brother George Q. Cannon to take the *Deseret News* press and a portion of its material, with a few printers and move to Fillmore, where the President wished that paper to be issued in reduced size. He reached Fillmore in April, and from that time until the succeeding September published the paper there.

On his return from Fillmore with his family, he was met at Payson, Utah Co., on Monday, Sept. , 1858, by a messenger from Pres. Young, who bore a note to him, in which it was stated that he had been appointed a mission to the Eastern States, and that a company of brethren were waiting for him who expected to start the next day. As the note was dated on Sunday, and the next day was the day that he received the message, he saw that there was no time to be lost. He had just stopped for dinner at the house of Brother Wm. B. Preston, who was then residing in Payson. In three quarters of an hour after receiving the message he was ready for his mission, and left his family on the road side, in the care of his brother David, who was but a youth, and to the tender mercies of his Heavenly Father. He had no home in Great Salt Lake City or anywhere else, but he felt that the same kind Providence which had blessed him thus far in his life, would still care for his loved ones, if he manifested willingness to do his duty. Probably this was as short a notice as any Elder in the Church ever received for a mission of such duration. He reached Salt Great Lake City the next morning before daylight, and after receiving his instructions, started the same day for the States, and was gone only a few days short of two years.

This mission was of a semi-political character. At the time that Buchanan's army had been sent to Utah the whole country had been flooded with misrepresentations and falsehoods concerning Utah and its condition. These falsehoods had furnished the administration with a basis for its action in sending the army. It had been charged that the court records and the territorial library had been destroyed, that the lives of the federal judges had been threatened and endangered, and that Utah was in a state of rebellion. The whole affair had been ingeniously and artfully worked up by persons who were interested in creating hostility between the general government and the people of Utah. Besides the politicians, the contractors were deeply interested in the scheme, and it became literally a contractors' war; for the government made the most extravagant contracts for transportation, etc., with various parties who in many instances had contributed to create the prejudice against the people of Utah, and who were in this way profiting by their villainous schemes. When the peace commissioners, sent by President Buchanan, came to Utah, they found how baseless the stories were which had obtained currency in the country. Governor Cumming had already informed the government that the court records and territorial library were intact, and that he had found upon his arrival here that the government had been grossly deceived. These representations had been made and authenticated, but scarcely a word had been permitted to leak out to give the public a true knowledge of the situation. The feeling in the United States was very

general that Utah had actually been in rebellion, and that the "Mormons" merited severe punishment.

It was to help correct these falsehoods that Brother George Q. was sent to the States. By means of influential friends, especially the late General Thomas L. Kane, he secured excellent letters of introduction to leading editors and to prominent senators and members of Congress, and labored assiduously to bring a true knowledge of the condition of affairs to public men generally. By this means much ignorance which existed concerning Utah and her people was removed, and many falsehoods were corrected.

Besides attending to this business, he had been appointed to take charge of the branches of the Church in the East, and in 1859 and 1860 he acted as agent of the emigration at New York. He also purchased oxen, wagons and provisions for the people at the frontiers and organized them into companies to cross the plains. In this labor at Florence the first year (1859) he worked with the late Elder Joseph W. Young, being assisted also by the experienced supervision of President Horace S. Eldredge.

While on that mission he received notification from the First Presidency and the Twelve Apostles that he had been chosen to fill the place made vacant in the Quorum of the Twelve Apostles by the death of Elder Parley P. Pratt. He was selected to this office Oct. 23, 1859, and his ordination took place, after his return from his mission, Aug. 26, 1860.

Six weeks after his return he started on another mission, being appointed together with Elders Chas. C. Rich and Amasa M. Lyman (who had preceded him to Liverpool) to

preside over the European Mission. The duties assigned him by the First Presidency were to take charge of the *Millennial Star* and the publishing business connected therewith, and also of the business of the emigration. He reached Liverpool on the night of Dec. 21, 1860. Soon after his arrival he established a Church printing office, the printing for the Church up to that time having been done by contract with other offices.

These three Apostles presided over the European Mission until May 14, 1862, when Elders Amasa M. Lyman and Charles C. Rich returned home, and Elder George Q. Cannon repaired to Washington, D. C., to which place he had been called by a dispatch from home which informed him that he and Hon. W. H. Hooper had been elected United States Senators, and that he was to join Brother Hooper at Washington and endeavor to get the Territory admitted into the Union as a State. They labored faithfully in this direction until the adjournment of Congress; after which Brother George Q. returned again to England, reaching there July 26, 1862; and from that time until his return home in 1864, he presided over the European Mission, visiting twice the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. During the four years he was on this mission and in charge of the emigration business, there were upwards of thirteen thousand Saints shipped from Liverpool for Zion, and it was a cause of pleasure to all engaged in the work at that time to know that more souls had joined the Church during the same period than had emigrated.

In company with Elder John W.

Young he sailed from Liverpool Aug. 27, 1864, but they were detained in New York and at Atchison by an Indian war, in which the settlements on the frontiers and many of the stage stations were destroyed. They went through by the first stage after the interruption and incurred considerable risk in making the journey; but they were anxious to reach home by conference, which pleasure, however, was denied them, as it was on the 12th of October, 1864, that they arrived in Great Salt Lake City.

His return from this mission was almost fifteen years to a day from the time of his departure in 1849 on his first mission. During these fifteen years he had been constantly away from Great Salt Lake City on missions with the exception of about nine months.

Upon his arrival home at this time President Brigham Young desired him to be his private secretary. He acted in this capacity for the three succeeding years.

The comparatively barren results of the labors of the Elders abroad in the missionary field had drawn his attention to the vast field of usefulness open and only imperfectly occupied at home. Thousands of children were growing up, whose opportunities for becoming acquainted with the doctrines and history of the Church were too meagre. During the winter after his return from Europe (1864-65) he organized and taught a Sunday School in the 14th Ward of Great Salt Lake City. In Jan., 1866, he commenced the publication of the *Juvenile Instructor*, designed expressly for the education and elevation of the young. This periodical has now entered upon the twenty-second year of its publication,

and has been of great value in giving to the children and youth of Zion a knowledge of the principles of the Gospel and of the historical events connected with the establishment of this great latter-day dispensation. From the organization of the Sunday School Union up to the present he has held the position of Superintendent of Sunday Schools.

In the fall of 1867, by the appointment of President B. Young, he took charge of the *Deseret News* and issued a daily edition, this being the commencement of the *Deseret Evening News*. For a number of years he continued to occupy the position of editor and publisher of the *Deseret News*, traveling, as circumstances would permit, with the First Presidency and the Twelve, during the summer months through the various settlements and holding meetings with them, as was the custom in those days, every year.

During the fall of 1871 a great many articles appeared in various papers on the subject of admitting Utah into the Union as a State, on the condition that the Latter-day Saints relinquish their practice of plural marriage. So much was said in favor of, and so little said in opposition to, this method of dealing with the question, that Presidents Brigham Young and Geo. A. Smith, who were then at St. George, felt that there was danger of the Latter-day Saints being put in a false position, and they telegraphed Brother George Q. Cannon to proceed at once to Washington, D. C., and define the true position of the Saints on this important point. He remained in Washington until Congress adjourned for the holidays, when he returned to Utah.

A constitutional convention met early in the following February (1872), and he was elected a member and helped to frame the constitution which was then adopted. Together with Hon. Thomas Fitch and Hon. Frank Fuller, he was chosen a delegate to present the constitution to Congress and work for Utah's admission as a State. With them he proceeded to Washington, and remained there with Delegate Hooper, until the adjournment of that session.

Upon Brother Hooper declining to be again nominated for delegate, George Q. Cannon was nominated and elected in August, 1872. He spent the next winter with Delegate Hooper, at Washington. At four successive elections he carried the Territory as delegate to Congress by a very heavy majority in his favor. Neither the history of the part he took in Congress during his terms of office, and the success of his efforts and labors in that capacity, nor the history of the conspiracy, which was entered into to prevent him, at his last election, from taking his seat because of his domestic relations, can be given in this sketch. These proceedings form an important chapter in the history of the Latter-day Saints, and, when compiled, will prove interesting reading.

To the chagrin of a great many enemies, and to the surprise of many of the Latter-day Saints, he obtained his seat when first elected, though a most determined effort was made to prevent this. It was only by Governor Murray breaking his official oath, and being guilty of an infamous abuse of the authority of his position, that he was refused his certificate of election in 1881. Though George Q. Cannon had been elected

by a vote of 18,568—a majority of 17,211 votes over his competitor—this man Murray, determined to bring matters to an issue by refusing to give him the certificate of election, but which he gave to his opponent, who had only received 1,357 out of 19,925 votes. But the instrument whom these conspirators used—for Murray was not alone in this conspiracy against the rights of the people—did not have the satisfaction of getting his seat. Congress was not prepared to readily join in a scheme of villainy of this transparent character, though there were many public men who hated the “Mormons” sufficiently to take advantage of the opportunity which Murray’s perfidy offered to them.

It was not, however, until the Edmunds bill had passed and become law—March 22, 1882—that Congress took action on the case. It is probable that a majority of the House could not have been secured in favor of denying George Q. Cannon his seat had not the Edmunds bill been passed; and this was rushed through with unceremonious and indecent haste, and by wilfully and flagrantly trampling upon the rules of the House, in order to furnish members who had scruples respecting this transaction with a justifiable basis of action in voting against the measure. On April 19, 1882, the case came before the House and was decided against the duly elected delegate taking his seat, by a vote of 123 against 79. Before, however, taking his departure from the place where he had labored for so many years, he had the opportunity of delivering a speech in vindication of his own case and that of the people, whom he represented. The position he was

in on this occasion was somewhat trying. As the vote had not been taken upon his case, numerous friends, who intended to vote for him, begged him not to say anything, as they were afraid that in the discussion of this phase of religion—plural marriage—something might be said by him that would place them in an awkward position before the country and with their constituents. They thought that silence on his part would be the better course and would leave his friends in a better position. He felt, however, that he owed a duty to his people, and that he could not consistently with that duty hold his tongue, when an opportunity of this character was offered—the only opportunity which he would have. The delicacy of the position can easily be understood: he had to do his duty to his constituents, and at the same time not compromise his political friends. He succeeded in satisfying both his friends at home and in Washington.

President Brigham Young died Aug. 29, 1877. He had made his will in 1873, and had sent his son Brigham and Elder George Q. Cannon east to get a form of will that would be suitable to his circumstances and family relations. This will was adopted by him, and under his direction, Brother George Q. Cannon prepared it and was made the principal executor, Brigham Young, jun., and Albert Carrington being the co-executors. The settlement of this estate during 1878 and 1879 engrossed nearly his entire time when he was not in Washington.

In 1879 a suit was commenced by some few dissatisfied heirs against the Church and against the executors. The executors were under

\$300,000 bonds, but Judge Boreman was determined to place them under additional bonds and so decided. This they refused to comply with, thinking the bonds they had already given sufficient for all purposes, and they were adjudged by him guilty of contempt and ordered to the penitentiary. They accepted the alternative and went to the penitentiary, Aug. 4, 1879, and remained there upwards of three weeks, when they were released by action of Chief Justice Hunter, who had been recently appointed chief justice of the Territory. Shortly afterwards the suit was settled, and the settlement of the estate was proceeded with. Probably no estate in America had ever presented so many difficulties in the settlement as this had, because of the various interests involved and the number of heirs to be settled with.

In October, 1880, it was decided by the council of the Apostles, after due deliberation, to reorganize the First Presidency. President John Taylor was elected President of the Church, with George Q. Cannon as his first, and Joseph F. Smith as his second Counselor. From that time until the present, George Q. Cannon has continued to act in that capacity.

Pres. Cannon has also served in the Utah Legislature and acted as Chancellor of the University of Deseret.

JOSEPH FIELDING SMITH,

A son of Hyrum Smith and Mary Fielding, was born Nov. 13, 1838, in Far West, Caldwell County, Missouri. He was driven out of Nauvoo with his widowed mother and her family, in the summer of 1846, and drove an ox team most of the way from the

Mississippi to the Missouri River, reaching Winter Quarters towards the autumn of that year.

“During the family sojourn at this place, Joseph F. was occupied as a ‘herd boy,’ having charge of the stock belonging to his mother and his uncle Joseph Fielding. He came to Utah in 1848, arriving in Great Salt Lake Valley Sept. 22nd. He drove an ox team across the plains, yoking, unyoking and hitching up his own team, and did a man’s duty in the camp, except standing night-guard, although he was only about nine years of age. He writes:

“My principal occupation from 1848 to 1854 was that of a herd-boy, although I made ‘a hand’ always in the harvest-field and at threshings, and in the canyons cutting and hauling wood. Though I had the principal care of the family stock, as herd-boy, from 1846 to 1854, I cannot recall the loss of a single ‘hoof’ by death, straying away or otherwise, from neglect or carelessness on my part during that period. Wolves were very numerous, and of the large kind, during much of this time, and occasionally they would attack our sheep in the corral at night; more than once they captured one or two; a fine colt was killed by them one night almost within a stone’s-throw from our home near Canyon Creek (the old Sugar House Ward), and another, the same night, severely bitten and wounded. These were the full extent of our losses of stock, within my remembrance, except death by old age and starvation, during the winter at Winter Quarters and on the plains.

“My mother died Sept. 21, 1852, aged 51 years and 2 months, and in April, 1854, I was called to take a mission to the Sandwich Islands. I received my endowments in the old Council House, and was set apart at the same place under the hands of Parley P. Pratt and Orson Hyde, Parley being mouth. He declared

that I should obtain a knowledge of the Hawaiian language ‘by the gift of God, as well as by study.’ Up to this time my schooling had been extremely limited. My mother taught me to read and write, by the camp fires, and subsequently by the greater luxury of the primeval tallow-candle in the covered wagon and the old log cabin, 10 x 12 feet in size, where first the soles of our feet found rest, after the weary months of travel across the plains. When I say, therefore, that within four months after my arrival on the Sandwich Islands—two weeks of which time, were consumed by the most severe sickness I had ever known—I was prepared to enter upon the duties of my ministry, and did so with a native companion, with whom I made a tour of the Island of Maui, visiting, holding meetings, preaching, baptizing, confirming, blessing children, administering the sacrament, etc., etc., all in the Hawaiian language, it may be inferred that Parley’s promise upon my head was literally fulfilled.

“I left my mountain home on this mission May 27, 1854, in company with a number of other missionaries destined for the Islands, I being the youngest of the company, only 15 years of age. We journeyed through the southern settlements of Utah, in company with Prests. Brigham Young, Heber C. Kimball, Daniel H. Wells and a large party who were on a tour of the South, to Harmony, then the most southern settlement in Utah. At Cedar City, our little band of missionaries, with Apostle Parley P. Pratt at our head, separated from the Presidency and party, and commenced our journey in earnest across the southern deserts to California. Our journey in the main was a very prosperous one. We found the Pah-utes, a very low and degraded tribe of Indians, quite numerous along the Santa Clara and Rio Virgin, and as far south as the Mountain Springs. They would follow us for days together, and gather around our camp at night in considerable numbers, all hungry and some almost

famishing for food. We had no alternative but to share our provisions with them, which we did with as much economy as possible, in order to keep them friendly towards us, until we passed beyond the limits of their country. The result was that during the last few days of our journey we were compelled to subsist upon very short rations, consuming the last crumb of our supplies on the morning of the day that we reached the Cajon Pass, and thence to San Bernardino. Here we met with warm friends who made us welcome to the best they had. We made a halt at this place for several weeks; Apostle Pratt proceeded forward by steamer to San Francisco.

“During the sojourn of the company at San Bernardino I found employment in the mountains in the service of a member of the Church, in the manufacture of cut shingles, first steaming the wood.

“At San Bernardino we met a company of Australian Saints, immigrating to Utah under the guidance of Elder William Hyde, to whom we disposed of most of our animals and out-fits for money. This, together with what we had earned, paid our expenses to the Islands.

“Sometime in July a number of friends provided us with teams to convey us to San Pedro, about ninety miles distant, *via* El Monte and Los Angeles.

“At San Pedro we took steamer to San Francisco, making the passage in three days. Here we met Apostle Parley P. Pratt, who had, in connection with Nathan Tanner and others, arranged for the purchase of the Brig *Roslin*, with the view of plying her in some kind of trade between the coast and the Islands. Our company of missionaries were detailed to commence work on the vessel, to put her in repair and fit her up for sea, it being designed that we should play the roll of seamen on our voyage to our field of labor. A requisition was made upon the Elders for what money they possessed, which was freely turned over

to Brother Parley, towards making payment on the purchase of the vessel. A number of the brethren continued to labor upon the old Brig *Roslin*, while a few sought employment in the harvest-field across the bay, and otherwise, until the project of entering into the Marine commercial business with the old *Roslin* was abandoned, our money returned to us, and passage for the greater number of our party secured on board the clipper *Vaquero* for Honolulu. Special arrangements had been made, the cabin being full, and there being no steerage accommodations, for us to occupy a portion of the fore-castle, in connection with the sailors—a somewhat rough, profane and reckless crew—but not more so than the commander of the vessel. It was anything but an agreeable or aspiring position for us to occupy.

“On our embarkation, bets were freely made between the captain and others, respecting the time that would be required for the voyage, the captain being sanguine that he would make it in about eight days. But in this he was sadly disappointed and greatly enraged. No sooner had we passed beyond the Golden Gate, than we were becalmed, and there we lay tossing upon the dead swells in full sight of the Gate, scarcely moving for two days. Sail after sail was spread to the baffling breeze, until every piece of canvass possible was hoisted, but to little purpose, until at length a breeze sprang up and continued to grow stronger and stronger until the mates suggested the propriety of reducing sail; but the captain, with fearful oaths, swore that not a rag should be taken in until it blew down, and he was about as good as his oath, for, not long after, a spar, which stayed a large square sail, stretched across the fore-castle, broke under the heavy pressure of the wind, and the sail had to be hauled in. In this manner sail after sail gave way, and was then gathered in, until only the main sails of the vessel remained, and with these we seemed almost to fly

through the mighty deep, like a bird. The *Vaquero* was a rakish, suspicious looking craft, and it was more than once hinted by the sailors that she was not built for lawful purposes. Suffice it to say, the captain had several sums of money at stake in bets that he would reach Honolulu in eight days, and win he would, if canvass and favoring gales would lend their auspicious aid. But calm succeeded calm, and so we loitered on our course, at length casting anchor in the harbor of Honolulu, on Sept. 27, 1854. As nearly as I remember, we were about twenty-seven days making the voyage, our captain being then a somewhat wiser, if not a better man. We rejoiced to see and set our feet once more on land and gladly bade adieu to the *Vaquero* and her fore-castle, with all their charms never to behold them, or their like, again.

“The names of the Elders who crossed in the *Vaquero*, are as follows: Silas Smith, Silas S. Smith, Simpson M. Molen, Jos. F. Smith, Geo. Spiers, Ward E. Peck, William W. Cluff, Eli Bell, John R. Young and Sextus E. Johnson.

“Nine others of the company arrived at various times subsequently. Their names are as follows: Henry P. Richards, Washington B. Rogers, John T. Caine, Orson K. Whitney, John A. West, Jas. A. Peck, Edward Partridge, Smith B. Thurston and Wm. King.

“We remained a few days in Honolulu and were in the meantime being set apart for our several fields of labor. My lot fell to the island of Maui, in company with my cousin Silas Smith, and Elders S. B. Thurston and Wm. B. Rogers. On my way to Maui, on board a small schooner, I was attacked with a severe fever, which clung to me for over two weeks, during which time I was attended by Sister Mary J. Hammond with all the kindness a mother could show to her son, for which, and for many subsequent acts of kindness, she ever held a warm, grateful place in my memory. She

was a noble, good woman, and the only Utah woman then upon the Islands. She accompanied her husband, Elder F. A. Hammond, to the Islands in 1851, and he was at the time of our arrival presiding over the Maui Conference.

“As soon as I recovered from my sickness, I was assigned to Kula, (the place where Brother Geo. Q. Cannon first opened the door of the Gospel to this poor Hawaiian race), to study the language, a portion of my time being spent at Wailuku. Some two weeks or more having been lost to study, through my sickness, I found myself a little behind some of my companions in that direction. But remembering Apostle Pratt’s promise to me, I set to work with all my might, prayerfully seeking the fulfillment of his words. For a little over two months I applied myself to the study of the language, during which time I became quite fluent in ordinary conversation. Elder Redick N. Allred then made me a visit. He seemed a little surprised at the readiness with which I spoke ‘native,’ and enquired if I had done any preaching as yet. Of course I answered no. He replied that there was nothing in the way of my doing so, so far as the language was concerned, for he thought I could speak it about as well as he could. The result was that at our next meeting, he being in charge, I was called upon to give out the hymn, then to pray, and then, before the close of the meeting, to speak, all of which I did to the best of my knowledge, and I felt, and so did he, that the ‘ice’ was now broken. Either that or the following day I accompanied Brother Allred to another branch, Honuaula, where I took my part with him in administering the sacrament, blessing some children and baptizing and confirming, all of which I did in the Hawaiian language, and with far greater ease than I could have done the same thing in my native tongue. I recollect distinctly, as I recorded it in my journal at the time, that this occurrence took place on the one

hundredth day after my arrival on the Islands.

“On Elder Allred’s return to Lahaina, he informed Pres. Hammond of my success in the language, and a few days later I received instructions to take with me a native Elder and make a tour to East Maui, to visit the branches and engage in missionary labors. Without delay, with one horse between us, Elder Pake, (one of the first converts to the Gospel, under the hands of Pres. Geo. Q. Cannon) and I started out on our missionary tour. The distance around the east end of Maui is about one hundred and twenty miles. We made a successful tour, visited all the branches, held meetings and were warmly received and kindly treated by all.

“After this trip around eastern Maui I visited all the other branches on the island, making several circuits of both eastern and western Maui. I spent a little over eighteen months upon this island, laboring constantly in the ministry, the latter portion of the time, after the departure of Pres. Hammond for his home in Utah, as President of the Maui Conference. Subsequently I labored six months as President of the Kohala Conference, and six months as President of the Hilo Conference on the Island of Hawaii.

“I was laboring upon this island at the time of the great volcanic eruption in August, 1855. I experienced the tremendous shocks of earthquake which immediately preceded the eruption, and subsequently visited the great lava-flow, which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the Islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater; the city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since, that the area covered by lava

from this eruption exceeded three hundred square miles, or about one thirteenth of the area of the Island of Hawaii.

“After spending a year upon the Island of Hawaii, I was transferred to the Presidency of the Molokai Conference, with Elder Thos. A. Dowell as an assistant. On this island we found many of the Saints on the back-ground and most of the people afflicted with a scarcity of food. In making a journey from the east to the west end of the island, Brother Dowell and I were compelled to journey nearly thirty miles on foot in the hot sun, without either food or water to drink the whole distance, until Brother Dowell flagged and finally declared his inability to go further; but I stood by him, urged and helped him along until we reached the home of Mr. R. W. Meyers, a German, who kindly received us and administered to our necessities, and with whom, by his request, we spent several days. Mr. Meyers, from this time forward, became our warm and faithful friend, and ever made us welcome at his home. He furnished me a good riding horse to visit the branches of the Church, from time to time, which was a great relief. Brother Dowell could not talk the language, and consequently the labors of the ministry wholly devolved upon me.

“From Mr. Meyers’ we visited a small branch of the Church at a place called Kalaupapa, to which there was no access except by sea, and by a narrow, zigzag path down an almost perpendicular *pali* or precipice, about eighteen hundred feet. At this place we met a cold reception. Not that the few Saints of the place appeared displeased to see us, but the whole place was in the height of a *wi*, or famine. For four days Bro. Dowell and I visited among this people, holding several meetings, but had nothing to eat, save a few wild herbs that we gathered from the mountain side, and some *opihis*, which we found on the sea-shore during low tide. The people themselves spend-

ing most of their time stretched out on their mats, 'waiting for their potatoes and squashes to grow.'

"At the end of four days we concluded to return to Mr. Meyers', and as we were passing a grass hut, near the outskirts of the town, the thatch of which had been considerably abraded by the hogs, we saw through the openings a family surrounding a calabash of *poi*. We at once turned aside and called in, but we found only some *poi* and salt, upon which we regaled with the gusto of an appetite four days old. We then bade adieu to Kalaupapa, climbed the great *pali* and again found welcome shelter and food at the hospitable home of Mr. Meyers. He kept a large number of cows and made butter. We went to work and built him a milk-house, and as I was accustomed to milking cows, I made a hand at that business whenever stopping with him.

"He placed in my hands a good shot-gun and plenty of ammunition, and gave me the liberty to furnish a turkey or two for the table each day, which I succeeded in doing with very little trouble, from the numerous wild flocks which infested his ranch.

"During my sojourn upon this island I had a very trying and prolonged spell of sickness, in consequence of which I returned to Lanai, which for some time had been the headquarters of the mission. It was at this place (Palawai, Lanai) that our conference-house was burned down, consuming my trunk and its contents, with those of several others of the Elders, leaving us almost destitute of clothing. Here I remained until the fall of 1857. Having in the meantime regained my health, I sailed for Honolulu to meet with the Elders of the mission in conference.

"About this time instructions came from the First Presidency to release the foreign Elders to return home to Utah, in consequence of the movement of the U. S. army towards the Territory. Accordingly, on the 6th of October, 1857, I embarked on board the bark *Yankee* for San Francisco, in company with the following

named Elders: Silas Smith, Ward E. Pack, Sextus E. Johnson, Edward Partridge, Smith B. Thurston and William King. My cousin, Silas Smith, having been at work in Honolulu for some time, and thereby having sufficient money, kindly paid my fare. We took passage in the hold of the vessel, she having no steerage accommodations, and we not having sufficient means to take cabin passage. We found the weather considerably cooler than we had been accustomed to, which we felt all the more keenly on account of the destitute condition a few of us were in, through having lost all our effects by fire but a short time previous.

"On landing at San Francisco in the latter part of October, 1857, we at once reported ourselves at the office of the *Western Standard*, to Pres. Geo. Q. Cannon, who was then editing that paper. He perceived the destitute condition that Elder E. Partridge and I were in and took us to a clothing store, where he fitted us out with a good warm overcoat each and a pair of blankets between us. With this outfit Brother Partridge and I started down the coast to Santa Cruz County, Cal., where we joined a company under the captaincy of Charles W. Wandell, with whom we traveled down the coast, and through the country southward as far as the Mohave River, some three or four hundred miles from San Francisco. At this point a number of us left the company, camped on the Mohave, and made a visit to San Bernardino. Here I met a number of my old friends, who were very kind to me, and provided me with means to clothe myself very comfortably for the remainder of the journey home. We found the Saints of San Bernardino all preparing for a general *hegira* to Utah.

"While visiting San Bernardino I made two trips to Los Angeles, to visit the widow of my unele Don Carlos Smith and her family, in the hope of assisting them to move with the Saints to the valley. Having fortunately met Elders Orson Pratt,

Geo. Q. Cannon and others at San Bernardino—they being on their way to Utah—I was enabled to arrange for a good wagon and team for that purpose, but they preferred to remain where they were, probably through the influence of Wm. Pickett, to whom my aunt was married, he being a rank apostate.

“Being under no obligations to continue traveling with C. W. Wandell’s company, with whom I had sojourned down the coast, I engaged to drive team for George Crismon, and accordingly commenced my homeward journey again, sometime in the winter. I arrived in Great Salt Lake City Feb. 24, 1858, having been absent about three years and nine months.

“Brother Partridge left me at San Bernardino, and I did not see him again, nor the brethren, from whom we parted in San Francisco, until we met, years later, in Utah.

“The day following my arrival home I reported myself to President Young, and immediately enlisted in the ‘Legion’ to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a ‘free and full pardon’ by Pres. Buchanan came, I was constantly in my saddle, prospecting and exploring the country, between Great Salt Lake City and Fort Bridger, under the commands of Col. Thos. Callister and others.

“I was on picket guard, with a party of men under O. P. Rockwell when Commissioners Powell and M’Collough met us near the Weber River, with the President’s proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake until after the army passed through the city, and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled to the south some time previous.

“During the winter of 1858–59 I served as sergeant-at-arms of the Council in the Territorial Legislature. The members of this session had

difficulty in getting their pay, through the penuriousness and bigotry of Secretary Hartnett, the Legislature having adjourned from Fillmore to Great Salt Lake City, which was the cause of a technical quibble in the mind and on the part of the secretary.

“I was ordained into the 32nd quorum of Seventies March 20, 1858, soon after my return from the Islands. On April 5, 1859, I was married, and on Oct. 16th, of that year, I was ordained a High Priest and appointed a member of the High Council of the Salt Lake Stake of Zion.

“At the April Conference, 1860, I was called to go on a mission to Great Britain. I arranged my little affairs, closed up house-keeping, my wife returning to her mother to live with her during my absence, I left what little means I had in her hands toward her support, and left Great Salt Lake City again, on the 27th of April as a teamster for a Brother Beebe, for whom my cousin, Samuel H. B., and myself drove each a four-mule team, to Fort Des Moines, Iowa, for our passage and board that far on our journey to England. Brother Beebe, who was very much on the back-ground, considered that he had done us a great favor in allowing us to drive his teams and guard them, day and night, across the plains, for the favor of our passage and board!

“At Fort Des Moines, we borrowed money of a brother, which he had saved to immigrate his sister to America, to pay our fare forward to Liverpool. We called at Nauvoo on our way east, where I had an interview with Cousin Joseph and his brothers, Frederick and Alexander.

“I will relate two little incidents which occurred during our visit to Nauvoo. We arrived in the morning early, having lodged over night at Montrose, as we traveled from Burlington down to Montrose by a river steamer. We found Joseph occupying the old homestead of his father, near the river bank, and put up with him. We (Samuel and I) were soon afterwards conducted over to the

Mansion, the residence of Aunt Emma and Mr. Bidaman and their family, by Frederick and Alexander. In the large dining room, which I had last entered in my childhood to witness the slain bodies of the two martyrs, some sixteen years before, we found Aunt Emma sitting, tailor-like, on the large side table. I knew her instantly; she was sewing. Frederick remarked, 'Mother, do you know these young men?' She instantly raised her eyes, lifted her glasses on to her forehead, and looking at me said, 'Why, as I live, it is Joseph! Why, Joseph, I would have known you in hell. You look so much like your father!' These were her exact words. They fell with bewildering surprise upon my ears, and I shall never forget them. She had not seen me for fourteen years or more, and did not know till that instant that I was within two thousand miles of her. She seemed not to be so clear in recognizing Samuel, although he had visited them a short time before.

"When Joseph conducted Samuel and myself to our chamber, he said, on bidding us good-night, 'John S. slept here a while ago, and he had a dream. I have had several myself in this room, and I would like you to remember what you dream to-night and let me know.'" This was but a few weeks after his acceptance of the position he now occupies at the hands of Wm. Marks and others. He was feeling somewhat zealous and urged us not to go any further on our missions, but stop and reflect, etc. In the morning I asked Samuel if he had dreamed any thing. He replied no. I then told him my dream, as follows: 'I thought I was standing on a large pine raft, moored at the foot of the street in the edge of the river, and was fishing with a hook and line, and I thought I pulled out the fish almost as fast as I could bait my hook. The water seemed clear, so that I could see into it at great depth. I stood on the outer edge of the raft, which was large, filling the space opposite the street. Soon

I dropped my hook as usual, and no sooner had it sunk below the surface than I saw a huge gar making directly for it. Fearing I would lose my hook, I drew it rapidly out, but the gar was so determined to nab it that he ran out of the water more than half the length of my arm in the vain attempt to snap it. However, I saved my hook and line, and carried away my fish.' When I told Joseph my dream, he made no reply and the subject dropped. They treated us very kindly, but were quite solicitous for our welfare, as they supposed.

"From Nauvoo we visited the three sisters of the Prophet, two of whom were living at a little town called Colchester, in McDonough Co., Ill., and the other near by. We spent some little time among them, and held meetings. They were all seemingly opposed to Joseph and inclined to look favorably toward us. There were a few members of the Church at this place, with whom, in connection with our kindred, we met.

"From here we proceeded to New York City, arriving there in the beginning of July, and witnessed the celebration of the great national anniversary in that great metropolis.

"July 14th, we set sail for Liverpool on board the ocean steamer *City of Edinburgh*, and we arrived in Liverpool July 27th. Our company consisted of the following brethren: A. M. Lyman and son (Francis Marion), C. C. Rich and son (Jos. C.), David M. Stuart, S. H. B. Smith, R. A. McBride, John Brown, John S. Gleason, Samuel L. Adams, John Tobin, James Brown, and Wm. H. Dame.

"As soon as possible, after our arrival at Liverpool, Samuel and I made arrangements with Brother N. V. Jones, then acting as President of the mission, for the payment of the funds we had borrowed for our transportation from Des Moines, and by the blessing of the Lord we were soon able to pay our debt. My cousin and I were appointed to labor in the Bradford Conference, under

the direction of Elder Thos. Wallace, who was then the 'Pastor' of the district, comprising the Bradford, Sheffield, Hull and Lincolnshire Conferences. Soon after our arrival in England, Elder Geo. Q. Cannon, who had previously been appointed, took charge of the European Mission. I was appointed President of the Sheffield Conference, and when Brother Wallace emigrated, I was appointed to take charge of the 'Pastorate.' In this capacity I labored continually until the fall of 1862, when by invitation from Pres. Cannon, I had the pleasure of accompanying him on a very interesting visit to Denmark, where I had the opportunity of visiting the Copenhagen, Aarhus and Aalborg Conferences. Again in the spring of 1863, by permission, and the liberal assistance of Pres. Cannon, I visited Paris, France, in company with Bishop C. W. West and B. Young, jun. In June, 1863, I was released to return home, and crossed the Atlantic, in company with Brother Geo. Peacock and Sister E. H. Cannon and family, on board the steamer *City of Baltimore*. We reached New York City in time to witness the dreadful riots which occurred there, in the forepart of July of that year. Every negro was run out of the city, compelled to conceal himself, or be killed, and every pane of glass was broken in the New York *Tribune* Office; the press was also broken and the type pied.

"Having no means to go forward, Sister Cannon and family were sent on to the frontier without me, and I waited the arrival of the next company of immigrants. Elder H. S. Eldredge was agent that season. I came to Florence in connection with D. M. Stuart's company, and thence across the plains, as chaplain and 'physician,' in Captain John W. Woolleys company. My brother-in-law, C. E. Griffin, drove a team and wagon which contained a ton of gun powder. We passed through several thunder-storms on the Platte, which created lively sensations among those in proximity to this wagon. At

Green River we were met by Lewis Robison and a small party of men, with pack animals, who came to convey this powder across the country to the city. I joined this party, and with them arrived in Great Salt Lake City.

"I found my wife in a very delicate state of health, on my arrival home, and the excitement consequent upon my return seemed to add to her nervous afflictions. For six weeks I waited upon her night and day, without ten minutes' unbroken sleep, and without removing my clothing except to change them. Finally her health began gradually to improve. At the October Conference, in 1863, or soon afterwards, President Young made a proposition to the congregation assembled in the old Tabernacle, to make Samuel and myself a present of \$1,000, each, to start us for home life, as we had been away from home so much of late on missions. This afterwards proved a great source of annoyance to both of us, as neither of us realized more than a couple of hundred dollars from the affair, while many seemed to think we were rich!

"In March, 1864, I started by stage, in company with Apostles Ezra T. Benson and Lorenzo Snow; and Elders Wm. W. Cluff and A. L. Smith, having been called by the Presidency of the Church, on another mission to the Sandwich Islands. We arrived in Honolulu March 27, 1864, having crossed the sea in the bark *Onward*, Capt. Hempstead. A few days later we landed at Lahaina on Maui, where Brothers Benson, Snow, Cluff and A. L. Smith were capsized in the sea, and Brother Snow came so near losing his life. On April 2nd we crossed the channel to Lanai, and partook of the hospitality of Mr. Walter M. Gibson, who had established himself as the leader of the Saints on the Islands. After laboring with him for several days, he was excommunicated from the Church, and we returned to Lahaina, from thence to Honolulu, and on the return of the *Onward*, the Apostles

left myself and the other American Elders in charge of the mission.

"We at once set about visiting the native Saints, and endeavored to gather up the shattered fragments of the Church whenever we could find them. In June we were reenforced by the arrival of Elders John R. Young and Benjamin Cluff. We visited all the islands, and concluded that our prospects to accomplish permanent good among the people were exceedingly precarious without some move to establish a permanent location and head-quarters, with labor and enterprise in view. We communicated our views to President Young in writing and were instructed to make enquiry into the value of suitable lands, and report. This we did, and were later on instructed to leave the mission for the present in the hands of one or two of our number, and the rest return home. We accordingly selected Brother A. L. Smith to take charge, with Brother Benjamin Cluff to study the language and assist him, and Brothers W. W. Cluff, J. R. Young and myself returned to the coast, arriving late in October of the same year. We took with us the widow and children of Albion Burnham, and two natives. At San Francisco we were met by Elders F. A. Hammond and George Nebeker, on their way to the islands to purchase land and establish a permanent gathering place for the Saints.

"The location formerly selected, on Lanai, had fallen into the hands of W. M. Gibson, which he had filched from the poor natives. At first we could make no impression upon his adherents, but they soon all left him and returned to the true fold, leaving Mr. Gibson friendless and alone. Brothers Hammond and Nebeker brought word that we were at liberty to return with them to the Islands, or continue on home, just as we chose; of course we chose the latter. The two native brethren, however, chose to return with them.

"Meanwhile Brother J. R. Young with the Burnham family had de-

parted for southern California, and thence to southern Utah. My wife, whose health had been very feeble for some time, by advice of friends, met me in San Francisco. With her I spent a short time, expecting her to return with me to Great Salt Lake City. Her friends and relatives were very solicitous for her to remain longer, and every persuasion was used to induce me to remain. But my mind was bent on home. I therefore made the necessary preparations, and Brother W. W. Cluff, myself and wife started for home.

At Dutch Flats, in the Sierra Nevada Mountains, we were snowed in, with eight feet of snow, for several days. My wife became nervous and frightened and desired to go back to San Francisco till spring. I consented, and when the road was broke through the snow, Brother Cluff and I continued our homeward journey, and my wife returned to the coast. We arrived home safely in December. The means which I received towards the \$1,000 donation was not sufficient to pay my expenses on this mission. On the contrary, I spent \$100 more than I ever received from this source, which was supplied to me by my aunt M. R. Thompson. The only article that I ever possessed from this proposed gift, was a few gallons of molasses and a small fancy dwarf stove, which was valued at \$30.

"Soon after my return from this mission, I was employed as a clerk in the Historian's Office, and at the Endowment House, frequently traveling through the Territory, when required, in the capacity of a home missionary.

"I was elected a member of the city council of Great Salt Lake City, for several terms, and also served in the Territorial legislature as a member from Great Salt Lake County. In 1866 I entered into the holy order of plural marriage, by and with the advice, consent and approval of the presiding authorities of the Church, and my first wife, which step I have never regretted. Had it not

been for plural marriage I should in all probability have been childless to the day of my death, for my first wife was barren, whereas I am now the father of many sons and daughters.

“On July 1, 1866, I was ordained an Apostle and a Counselor to the President of the Church, under the hands of Pres. Brigham Young, Daniel H. Wells and the quorum of the Twelve Apostles, at Great Salt Lake City. And on Oct. 8, 1867, I was appointed to fill the vacancy in the quorum of the Twelve.

“In 1868 I was called to go to Provo, Utah Co., together with Apostle W. Woodruff, A. O. Smoot, E. F. Sheets, Geo. G. Bywater and others. I was elected a member of the Provo city council and removed a part of my family to that place. All the others who were called there did likewise. During this year Prests. Young and Kimball also removed branches of their families to Provo. This was some months prior to the death of the latter.

“I remained in Provo during this summer, except when traveling through the Territory as a home missionary, and labored in the cabinet shop of the Cluff Bros. for daily wages. By permission of President Young, I removed my family back to Salt Lake City, during the winter of 1868-69, and resumed my labors in the Historian's Office and the Endowment House. I also attended the meetings of the Provo city council as circumstances permitted until my term of office expired. and traveled throughout the Territory, in company with Pres. Young and members of the quorum of the Twelve, in the discharge of the duties of my calling.

“Feb. 28, 1874, having been previously appointed, I started on my second mission to Great Britain, to take charge of the European Mission. I was accompanied to New York City by Elder F. Theurer who had been appointed a mission to Switzerland. He was, however, detained in New York in the effort to obtain his citi-

zenship papers, and I proceeded to Liverpool alone, arriving there March 21st. There were only half a dozen passengers, all told, on board the steamer *Idaho*. It was surmised that fears of equinoctial storms was the cause of so few passengers. The voyage, however, proved to be one of the calmest and most pleasant within the memory of the captain and crew, the whole passage being made without putting the racks upon the tables.

“On my arrival at Liverpool, I was met by Bros. J. C. Graham and Geo. F. Gibbs, the former in charge of the *Star*, and the latter chief clerk in the office, Albert Carrington, who was nominally presiding over the mission, having returned to Utah the previous fall. I at once engaged, to the best of my ability, in the important duties of my calling, and I am thankful to believe, that with the able and faithful assistance of my co-laborers, many of whom were experienced men, during the ensuing eighteen or twenty months an excellent spirit was diffused throughout the mission, and a good work was done.

“During this mission I visited Scandinavia, Germany, Switzerland and France, but soon after the death of Pres. George A. Smith, in the fall of 1875, I was released to return home. Albert Carrington was appointed to succeed me in the Presidency of the mission.

“Some time after my return from this mission I was appointed President of Davis County, the county then not being organized into a Stake of Zion.

“I acted in this capacity, still retaining my residence in Salt Lake City, and continuing my temporal labors there and my Apostolic duties, as usual, until the spring of 1877, when I was again sent to take charge of the European Mission. In April, 1877, I attended the conference at St. George, and the dedication of the Temple at that place, and in May following I took my departure once more for Europe, having for com-

panions and fellow-laborers Elders F. S. Richards, C. W. Nibley, Alma L. Smith, Royal B. Young, E. D. Woolley, jun., John R. Young, W. B. Smith and others. We arrived in Liverpool May 27, 1877. Pres. B. Young informed me that I would probably remain several years on this mission, and was therefore at liberty to take one of my wives with me, which I did. During the summer Apostle Orson Pratt came to Liverpool, commissioned, I think, by the Presidency and Council, to publish the Book of Mormon and Doctrine and Covenants in phonetic characters. I devoted a portion of my time to assist him in this labor and accompanied him to Bath and London in the furtherance thereof; but when our arrangements were being about completed for beginning the work of publication, we received a cable dispatch announcing the death of Pres. B. Young. This sudden and sad news fell like a thunderbolt upon us.

“Following these sorrowful tidings, we received another dispatch from the council of Apostles, ordering Brother Pratt and myself to return home forthwith. On the 12th of September we embarked on the steamship *Wyoming*, and reached Salt Lake City on the 27th. I attended the conference, and from thenceforth continued in council and in the duties devolving upon me, in connection with the brethren, until August, 1878, when Elder Orson Pratt and myself started on a short mission to the State of New York. On our way we visited Independence, Jackson Co., Mo. There we had an interview with Wm. E. McLellan, which led to a correspondence between him and myself that continued until his death. We also visited Richmond (where we had several interesting interviews with David Whitmer and others) and Far West, Mo.; Plano, Ill.; Kirtland, Ohio; the towns of Palmyra and Manchester, the Hill Cumorah, and the city of Buffalo, N. Y.

“In New York City we spent a few

days in company with Elder W. C. Staines, and there Brother Pratt left me to go to New Hampshire, and I returned home calling again at Plano, Ill., where I had a short visit with Joseph Smith, relative to the manuscript of the inspired translation of the Bible. Further on I also called for a few hours at Colchester, Ill., where I saw, for the last time, the youngest sister of the Prophet Joseph Smith, Lucy Milikin and a number of her children. Her husband, Arthur Milikin, and soon afterwards she herself, died, at their home in Colchester.

“I arrived in Salt Lake City in time for the opening of conference, followed closely by Elder Pratt.

“After the opening of the St. George Temple, the Endowment House in Salt Lake City was closed for ordinances, but after the death of President Young, when it was found necessary to again open it, I was placed in charge thereof, which position I filled until the summer of 1884, when the house was again closed.

“In October, 1880, in the reorganization of the First Presidency, I was chosen by Pres. Taylor as his second Counselor.

“I was a member of the council of the Utah Legislature, during its session of 1882, and by the courtesy of the councilors was chosen President of the council. At this session Governor Murray asserted his claim to the right of appointing Territorial officers, and the Edmunds bill becoming a law, polygamists were relieved of the onerous duties and burdens of office. At this session a resolution was passed providing for the election of members to a convention, to be held in April, to draft a constitution, and appoint delegates to present the same to Congress and ask for the admission of Utah into the Union as a sovereign State. I had the honor of being chosen President of that convention, which I attended faithfully during its session, and subsequently from time to time pursuant to adjournments.

"In 1883 I visited Colorado in company with Pres. W. Woodruff, B. Young and John Morgan, and took part in the organization of the Conejos Stake of Zion in June of that year.

"In August and September, 1884, in company with Elders Erastus Snow and John Morgan, I visited Emery Stake, Conejos Stake, the Eastern Arizona Stake, and the settlements

in the Little Colorado and San Juan Stakes, holding meetings and conferences in all the principal settlements. Since then I have been in exile, and have traveled in northern Utah, in Idaho, Oregon, Wyoming, Colorado, Nebraska, New Mexico, Arizona, south-eastern Utah, Mexico and California, as duty and my safety from the hands of malicious persecutors demanded."

THE THREE WITNESSES.

While Joseph Smith, the Prophet, with Oliver Cowdery as scribe, were engaged in translating the Book of Mormon, in Fayette, Seneca Co., N. Y., in the year 1829, they ascertained that the plates, from which they were translating, should be shown by the power of God to three special witnesses, who should bear record of the divinity of the book, etc. (See Book of Mormon, Ether 5th Chap.)

Almost immediately after making this discovery, Oliver Cowdery, David Whitmer and Martin Harris asked the Prophet Joseph to "inquire of the Lord to know if they might not obtain of him to be these three special witnesses." At length Joseph complied with their wishes, and through the Urim and Thummim received for them a revelation, granting them the privilege conditional upon their faith. (Doc. & Cov., Sec. 17.)

"Not many days after the above commandment was given," writes Joseph Smith, "we four, viz. Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc.

"We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hand he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His command-