

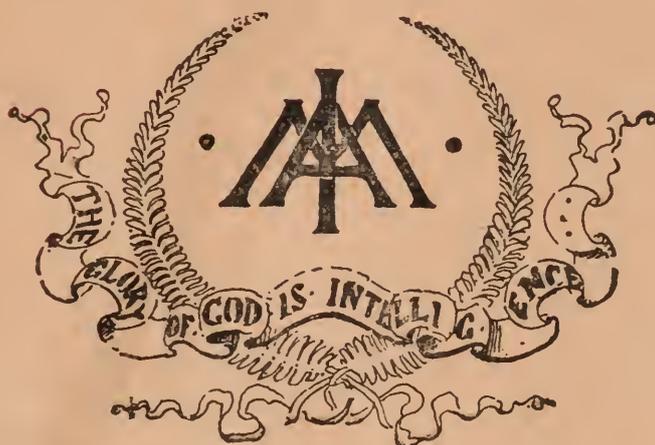
TEMPLE BUILDING.

THE

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ONTRIBUTOR.

A MONTHLY MAGAZINE.



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# THE CONTRIBUTOR.

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young inventor, no longer either prisoner or journeyman, but a lover more than ever, bowed his thanks to the magistrate with some of that grace that had helped him to win Justina's favor.

Meanwhile, Prince Moritz had examined the strange instrument, by which Love had been destined to sharpen the eye of Science.

"This is an ingenious, a grand invention," said he, "which will bring its author lasting fame. For navigators, generals and astronomers, such 'glasses will henceforth be of incalculable value. The great Tycho de Brahe died eight years ago. Had he known of this wonderful invention, he would have searched the secrets of the heavens with ever so much more success. Zachariah Jansen," the great man continued with an added dignity of his high official standing; "you are entitled to a national reward. I shall recommend you for such a one to the General States. For the first, I give you

an order for five hundred of such instruments, for the officers of the army and navy. This invention will render you not only famous, but also wealthy."

Zachariah expressed to his Serene Highness his most respectful acknowledgments of gratitude, and left the tower in triumphant glee, with Jan Lippersheim and his worthy consort.

\* \* \* \* \*

The great flood subsided. Justina returned to Middelburg, and became the happy wife of the happy Zachariah.

Lippersheim and Jansen exploited the momentous invention to great advantage, amassing considerable wealth by the manufacture and sale of these instruments, which opened a new era in science and trade.

To this very day Zachariah's rude first telescope is carefully preserved, and proudly exhibited, in the Council House of Middelburg, on the Island of Walcheren, Holland.

## CHURCH EMIGRATION.

### XII.

#### DETAILED EMIGRATION ACCOUNT, 1849, 1850.—CONTINUED.

FORTY-THIRD COMPANY.—*James Pennell*, 236 Saints. The ship *James Pennell* sailed from Liverpool for New Orleans on the morning of September 2nd, 1849, carrying two hundred and thirty-six souls of Latter-day Saints, under the presidency of Thomas H. Clark, who in a letter dated New Orleans, October 22, 1849, gives the following account of the voyage:

"Brother Barlow and Brother Alrin were chosen as my two counselors. I ordained Brother Alrin to the office of an Elder, and then formed the company into ten divisions, with a president over each, to see that cleanliness and good order were kept, and also prayers every night and morning, We had preaching and administered the Sacrament every Sabbath, and also preaching Tuesdays and Thursdays. The officers also stood to their post, as men of God, so that all was peace and harmony during the time.

There has been but very little sickness on board. We lost three children, who were weaned just before they were brought on board; all the rest of the babes have done well. \* \* \* Captain Fullerton \* \* \* has been very kind to us; he has granted us every privilege which he possibly could, and made us many presents; his officers and crew were all very kind to us. \* \* \* The ship is a good sailing vessel; we were just seven weeks crossing, and our passage was more like a pleasure trip than a sea voyage."

The company arrived in New Orleans on the twenty-second of October, where the emigrants were received by Elder Thomas McKenzie, who had succeeded Elder Scovil as Church Emigration Agent at New Orleans; he rented a number of houses for some of the emigrants who stopped temporarily in that city; the majority of the Saints continued the journey up the river. (*Millennial Star*, Vol. XI, pages 284, 363.)

FORTY-FOURTH COMPANY. — *Berlin*,

253 souls. The ship *Berlin* sailed from Liverpool for New Orleans with two hundred and fifty-three Latter-day Saints on board, September 5th, 1849, under the presidency of James G. Brown. (*Millennial Star*, Vol. XI, page 363.)

The company had a tedious voyage, during which the passengers suffered much from cholera, and forty-three deaths occurred on board, of whom thirteen adults and fifteen children belonged to the Saints. The other deaths were among passengers and apostates of which there were a number on board.

Following is a complete list of the twenty-eight Saints who died on the voyage together with the date of their demise:

- September 13th, Ellen Stoddart, aged 27.
- September 16th, Eliza Hopkins, aged 23 and two children.
- September 17th, Wm. Smith, aged 50.
- September 18th, Wm. Brindley, aged 46, from London.
- September 18th, Patience Smith, aged 2 years.
- September 22d, John Mason, aged 63, from Staffordshire.
- September 22d, Wm. Harrison Birch, aged 2 years.
- September 23rd, Agnes Smith, aged 10 months.
- September 23rd, Martha Stoddart, aged 9 months.
- September 23rd, Mary Ann Wilson, aged 18 months.
- September 24th, Ellen Fife, aged 5 years.
- September 24th, Wm. Farnsworth, aged 18 months.
- September 25th, Thomas Warburton, aged 53, from Crewe.
- September 25th William Fielder, aged 21, from Sheerness.
- September 26th, John Fletcher, aged 26, from Chesterfield.
- September 26th, Charles Timmings, aged 22, from West Bromwich.
- September 27th, Sarah Ann West, aged 2 years.
- September 27th, Ann Farnsworth, aged 42, from Leeds.
- September 28th, Richard Lester, aged 25, from Leicester.
- September 29th, John Buckley, aged 28, from Derbyshire.
- September 29th, James Dawson, aged 28, from Oldham.
- September 30th, James Corr, aged 9 months.
- October 4th, F. J. Bradshaw, aged 6 years.
- October 5th, Mary Bradshaw, aged 8 years.

October 6th, Ann Whale, aged 12 months.

October 6th, Agnes Bradshaw, aged 5 years.

This was the greatest loss of life that up to that time had been experienced among the Saints wending their way to Zion, since the emigration from Europe commenced in 1840. As some of those who died had no relatives on board, their property was left with Elder McKenzie, the Church agent, at New Orleans, subject to orders from their relatives in England. Their bedding and other goods that was thought affected with cholera were thrown over-board.

The Saints were well pleased with Brother Brown as their presiding officer, but were highly dissatisfied with Captain Smith's conduct toward them. (*Millennial Star*, Vol. XI, page 363.)

On the twenty-second of October, 1849, on the same day that the *James Pennell* reached port, the *Berlin* arrived at New Orleans, with that part of the company who had escaped a watery grave.

The largest portion of the Saints emigrating in the *Berlin* was sent up the Mississippi River by the Church Agent, Thomas McKenzie, but some stopped at New Orleans, where they found employment for the winter. (*Millennial Star*, Vol. XI, page 284, 363; Vol. XII, page 14.)

FORTY-FIFTH COMPANY.—*Zetland*, 250 souls. It was the intention of Apostle Orson Pratt to have chartered a ship to sail about the twentieth of September, 1849, but he was unable to find one that was suitable, until he had succeeded in chartering the large, new and splendid ship *Zetland*, which had already brought over one company of Saints before. The fare, including the necessary provisions, was £3 7s. 6d. for adults; for children under fourteen years, £2 10s; infants under twelve months, free.

The *Zetland* sailed from Liverpool, November 10th, 1849, with about two hundred and fifty Saints on board, under the presidency of Elder Samuel H. Hawkins, and arrived at New Orleans, December 24th, 1849, all the emigrants enjoying good health and spirits; they were received by the Church Agent, Elder Thomas McKenzie, who arranged

transportation with a number of the emigrant to St. Louis, while others tried to get employment in New Orleans, in order to earn means wherewith to continue the journey. At that time, however, business was very dull in New Orleans, and thousands of able-bodied men were walking about in idleness. The weather was also very warm and sickly.

That part of the company which continued the journey up the river, arrived at St. Louis, Missouri, January 11th, 1850. *Millennial Star*, Vol. XI, pages 315, 361; Vol. XII, pages 43, 75.)

FORTY-SIXTH COMPANY.—*Argo*, 402 souls. January 10, 1850, the ship *Argo* sailed from Liverpool with a company of four hundred and two Saints, under the presidency of Jeter Clinton, an American Elder, who returned home from a mission to Great Britain. After a prosperous voyage, the company arrived in New Orleans, March 8, 1850. Sister Jackson, one of the emigrants who now resides at American Fork, Utah County, Utah, relates that on one occasion during the voyage, when the *Argo* was nearing the shores of Cuba, in a pitch dark night, the captain expressed fears that the ship might be wrecked, as he knew that land was near. Suddenly a heavenly light, which for a few seconds illuminated the surroundings, revealed to the captain the fact that a large rock rose boldly out of the ocean, right in front of the ship, only a short distance away. With considerable presence of mind, and quick as thought, the captain gave orders to change the course of the vessel, and thus escaped what might have proven a terrible disaster a few minutes later.

FORTY-SEVENTH COMPANY.—*Josiah Bradlee*, 263 souls. The second company of Saints that left the shores of England bound for the Rocky Mountains in 1850, consisted of two hundred and sixty-three souls, who sailed from Liverpool, February 18th, under the presidency of Elder Thomas Day. After a fine and pleasant passage of eight weeks and four days, the company arrived in New Orleans on the eighteenth of April.

“During the voyage,” writes Elder Day to the editor of the *Millennial Star*,

“union prevailed in our midst, as much as we could expect, considering our condition. The cooking seemed to try our patience most, but according to the manner in which our company was organized, accompanied with the diligence of the presidents of each section, order and peace prevailed, and the whole company could have tea and be on deck by six o’clock, when the songs of Zion were sung more or less, which caused cheerfulness to beam on every countenance. Thus were our evenings generally passed until the signal was given for prayers, which were attended to by the presidents of each section at eight o’clock in the morning, and at the same hour in the evening, after which preparations were made for rest. Our watch then took their stand at the different hatchways, so that none were admitted from deck to disturb our repose, and in a very short time silence was only broken by the breeze passing through our rigging, or the lonely foot of the sailor pacing the deck. We had preaching twice a week and a church meeting every Sabbath, generally on deck, which was well attended by all on board, as the labors of the sailors were generally suspended during our services. We were in duty bound to express our feelings regarding Captain Mansfield. His conduct towards us has truly been praiseworthy, as he has given us considerably more privileges than we could have expected. He was much interested in the welfare of all on board, and was always ready to administer to those who were sick; and as a proof of our esteem towards him, we presented him with a memorial which represented the feelings of the whole company.

“Our records, during our voyage, contain five deaths, one birth and two marriages, as follows; Married, February 24th, 1850, Louis John Davies, of Glamorganshire, to Sarah Roger, of Pembrokehire, Wales; March 10th, 1850, John Carver to Mary Eames, both of Herefordshire, England. Deaths: February 28th, 1850, Jonathan, son of George and Ellen Matthews, aged ten months, from the London Conference; March 27th Ann, daughter of Hannah Hughes, aged

ten months, from Wales; and (same day) Rachael, daughter of David and Mary Riggall, of Gosberton, aged fourteen months, not in the Church; March 30th, John, son of George and Elizabeth Hay, aged fourteen years, from Cheshire, England; April 15th, Damina, daughter of Robert and Rebecca Smith, aged ten years, from Lincolnshire, England. Birth: April 2nd, 1850, the wife of Robert Norris, from Manchester, gave birth to a daughter.

“The general health and spirits of our company are truly flattering; joy and cheerfulness mark the satisfaction of all, as they open their eyes upon that land which they have longed to see. We are about to prepare, under the guidance of Elder McKenzie, to go up the river. (*Millennial Star*, Vol. XII, pages 75, 185, 189.)

FORTY-EIGHTH COMPANY.—*Hartley*, 109 souls. The ship *Hartley*, carrying one hundred and nine souls of Latter-day Saints, bound for the Valley, sailed from Liverpool, March 2d, 1850, under the presidency of Elder David Cook. This closed the emigration from Great Britain until the following September. After a passage of fifty-nine days the company arrived in New Orleans May 2d, 1850, the emigrants generally enjoying good health. During the voyage there was but a very little sickness, but the Saints were much annoyed by the Irish passengers, and the conduct of Captain Morrell was shameful, as he did all in his power to make their situation as miserable as possible; and when they were holding their meetings, he took particular pains to annoy them. But while he acted as a demon to the rest of the company, he was exceedingly kind and attentive to two or three of the females, whom he on different occasions invited into his cabin. These, however, were not members of the Church. Otherwise the voyage was a pleasant one, and the weather was fine and agreeable, so much so that not one of the ship's sails was ever reefed from the day the vessel sailed from Liverpool until its arrival in New Orleans. Only a very few of the passengers suffered from sea-sickness; no births or marriages oc-

curred during the voyage, but one child died coming up the river on the first of May, and was buried in New Orleans.

At New Orleans the company was met by Church Emigration Agent, Thomas McKenzie, who accompanied the Saints up to St. Louis, Missouri, where they arrived about the middle of May. From thence a part, or all, of the emigrants continued the journey to the Bluffs.—(*Millennial Star*, Vol. XII, pages 89, 216, 217, 252, 300.)

A large number of the Saints who emigrated from England in the latter part of 1849 and the beginning of 1850, crossed the plains and mountains with the general Church emigration, which was fitted out at Council Bluffs in the summer of 1850. In the beginning of June of that year three hundred and fifty wagons were organized into companies and started for the Valley. Captain Milo Andrus went ahead with fifty wagons, which left the Missouri River on the third of June. At Fort Laramie, where this train was encamped on the nineteenth of July, the company consisted of fifty-one wagons, two hundred and six persons, nine horses, six mules, one hundred and eighty-four oxen, one hundred and twenty-two cows, forty-six sheep, six yearlings, nineteen dogs, one pig, and two ducks. Captain Andrus' company was followed by Captain Benjamin Hawkins, with one hundred wagons; he had two assistants (one of them Thomas S. Jefferson), who acted as captains of fifties, or of what was called the first and second divisions. Next in succession was Aaron Johnson, with a train of one hundred and thirty-five wagons, and with Elisha Everett as captain of the first and Matthew Caldwell, captain of the second division. About twenty emigrants died in Johnson's train on the overland journey. After this company came Captain James Pace with one hundred wagons, and under him Richard Session acted as captain of the first, and David Bennett captain of the second division. Other companies followed soon afterwards—one under the leadership of Edward Hunter, and another in charge of Joseph Young.

The emigrants were generally well fitted out with wagons and teams, as well as provisions and the necessary camping equipage. Some of the wagons procured that season, however, proved too heavy, and lighter vehicles that would bear from sixteen to twenty hundred pounds, were recommended as the most suitable for future service. It was estimated that between seven and eight hundred wagons carrying passengers to the Valley, as well as two new carding machines, and other machinery crossed the plains that year. They also took along about four thousand sheep and five thousand head of cattle, horses and mules.

Besides the Church emigration, a very large company of gold-diggers and emigrants destined for California and Oregon crossed the plains in 1850. Thus up to June, 1850, sixteen thousand nine hundred and fifteen men, two hundred and thirty-five women, two hundred and forty-two children, four thousand six hundred and seventy-two wagons, fourteen thousand nine hundred and seventy-four horses, four thousand six hundred and forty-one mules, seven thousand four

hundred and seventy-five oxen, one thousand six hundred and fifty-three cows, etc., had passed Fort Laramie, bound for the west, and this was only a beginning of what followed later in the season.

A great number of people died with the cholera in attempting to cross the plains in 1850; among them many of the Saints. In order to invoke the blessings of the Lord upon the latter, and stay the hand of the destroyer, Sunday, July 14th, 1850, was observed as a day of fasting and prayer by all of the branches of the Church in the Pottawattamie country. It was reported at Kansasville that sixty of the Saints, en route for the Valley, died between the Missouri River and Fort Kearney, principally of cholera. As the weather got cooler and the emigrants neared the mountains, the sickness abated and all the companies arrived safe and well in Salt Lake City. (*Millennial Star*, Vol. XII, pages 252, 300; *Frontier Guardian*, of July 10th, August 21st, September 4th, October 2nd, 1851, January 8th, 1851.)

*Andrew Jenson.*

---

## ALMINA.

BY NEPHI ANDERSON.

### CHAPTER VIII. OVER.

WHEN once the conscience is stifled, how easy it is to convert ourselves to the belief that a particular course of conduct is right; no matter if it is as plain as day to other people that it is wrong.

Almina Brown was now of the opinion that she was doing no wrong in encouraging Mr. Garnett's attentions towards her. "He is so good, so noble and so gentlemanly, that it will be an easy matter to convert him to the truth after a time," she had said to her mother.

She did not hear the comments of her friends that Mr. Garnett acted very strangely in coming to a girl for information regarding the Gospel. Why did he

not go to the proper authorities, if he was so eager to know the truth?

Mr. Victor Garnett did not care for the Gospel. Not he. He cared for Almina Brown, and he meant to have her; yes, make her his wife. He had made up his mind to that effect, and when he once set his mind to a purpose he generally succeeded. Mr. Garnett did not bother his conscience whether his plans were right or wrong, consequently his conscience did not disturb him in the execution of them. He saw that Almina Brown was a jewel—a pearl above price. Why should he not obtain it as well as any other person? Such a prize was worth the winning. What did he know, or care for that matter, about religious scruples? Miss Brown exerted a fascina-

"THE PILGRIMS"—"TRENTON."

Illustrated.

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## CHURCH EMIGRATION.

### VII.

#### EARLY IMMIGRATION TO THE VALLEY.

Early in February, 1846, the exodus of the Saints from Nauvoo, Illinois, commenced, and it was expected that a new permanent gathering place would be found that same season; but owing to the call from the government for the Mormon Battalion, and other causes, the advance companies of the exiles had only reached points some distance west of the Missouri River, when cold weather again set in, and the bulk of the Saints found it necessary to spend the winter of 1846-47 at Winter Quarters, on the west bank of the Missouri River, on lands belonging to the Omaha Indians; while some wintered at Ponca, northwest of Winter Quarters, and at other places. Quite a number also spent the winter in the Pottawatamie country, on the opposite side of the river, and again others at the temporary settlements of Mount Pisgah and Garden Grove, in Iowa Territory. The emigration from the British Isles was temporarily stopped.

In April, 1847, President Young, accompanied by one hundred and forty-two other Pioneers, besides three women and two children, set out from Winter Quarters in search of a new gathering place for the Saints. In July, following, they arrived in the Valley of the Great Salt Lake, which they selected as the future home for the people of God. Following in the wake of this first company of Pioneers, came what is called the immigration of 1847—the first immigration into the Great Salt Lake Valley—consisting of upwards of two thousand souls, who crossed the plains and mountains from Winter Quarters to the Valley with five hundred and sixty-six wagons organized into companies of tens, fifties and hundreds, with a captain over each. The whole immigration traveled under the direction of John Young and other general officers duly appointed, who took advice and counsel from Apostles Parley P. Pratt and John Taylor, the only two members of the Quorum of the Twelve who traveled with the immigration, most of the other Apostles being with the Pioneers who had

gone ahead. Under the direction of the general officers, there were four captains of hundreds, namely: First, Daniel Spencer, under whom Ira Eldredge and Peregrine Sessions acted as captains of fifties; second, Edward Hunter, with whom Jacob Foutz and Joseph Horne were associated as captains of fifties; third, Jedediah M. Grant, with Joseph B. Noble and Willard Snow as captains of fifties; fourth, Abraham O. Smoot, under whose direction George B. Wallace and Samuel Russell acted as captains of fifties. The ninth company, under the direction of Charles C. Rich, was somewhat independent in its organization, and was generally known as the "artillery company," as it carried several pieces of artillery with it. It was not attached to either of the four organizations of hundreds, but was rather recognized as a separate or fifth hundred.

The wagons that made up these companies began to gather on the west side of the Elkhorn River, west of Winter Quarters, about the twelfth of June, 1847. On the fifteenth, about three hundred wagons having collected, a meeting was called around a liberty pole erected to designate a place for public gathering. Orson Spencer's hundred was the first organized, and moved off the grounds on the eighteenth of June. On the nineteenth Captain Jedediah M. Grant's hundred traveled fifteen miles and encamped in sight of Captain Spencer's. The other companies followed soon afterwards, and about the first of July the emigration was fairly under way, traveling westward in good order. The wagons were generally drawn by oxen, of which there were from four to eight to a wagon. They traveled in companies of one hundred wagons, when circumstances made it practicable, but when scarcity of grass or bad roads made it inconvenient for so large companies to travel together, they divided in fifties and sometimes into tens.

Ten to fifteen miles was the average distance made in a day, and their cattle fed solely upon the grass which the country produced. Occasionally, when dan-

gers from Indians were apprehended, they traveled two, sometimes four, and sometimes six wagons abreast. Good health generally prevailed in the camps, and only six or seven deaths occurred among the immigrants during the journey. Two or three of these were infants, and the remainder mostly, if not all, seriously disposed before they started.

About the middle of September Orson Spencer's hundred arrived in the valley, and during the latter part of the same month and the early part of October the other companies arrived.

The ultimate destination of the exterminated Saints was, from the first, intended to be beyond the Rocky Mountains; and, in the meantime, the Saints from Great Britain were directed to make for the bay or port of San Francisco. Elder Reuben Hedlock, in an address, in February, 1846, intimated that a company would leave in the following September for California (see *Millennial Star*, Volume VII, page 46); and in another address in April, 1846, he stated that, following the instructions given by Elder Wilford Woodruff, previous to his departure, and the voice of the general conference, held in Manchester, he should submit to the next general conference, the formation of the first company of emigrants, that all things might be prepared to send out a vessel on the tenth of September. (See *Millennial Star*, Volume VII, page 124.) These arrangements, however, were never carried into effect; but on the arrival in England of Apostles Orson Hyde and John Taylor, on the third of October, 1846, and Parley P. Pratt on the 14th, the emigration was further suspended. Having been appointed to go to England, these three Apostles left Council Bluffs in the previous summer, and on their arrival took charge of the British mission.

At this time the Elders in Great Britain, who were zealous and energetic in preaching the Gospel, met with good success, and large numbers were baptized. These converts, however, were generally from the poorer classes; and the poverty occasioned among them by lack of employment and consequent lack

of means, was very great. Under these circumstances, it was easier to find persons willing to embrace the Gospel, than to find means to emigrate them. In hopes of finding relief through the aid of the government, a memorial, gotten up under the direction of Apostles Hyde, Pratt, and Taylor, and signed by nearly thirteen thousand persons, was presented to Queen Victoria, in February, 1847, praying for aid in the emigration of her subjects to Vancouver Island or Oregon, suggesting the plan of giving grants of land and other aid to those who should thus emigrate, and showing that, by this means, much of the distress then existing in Great Britain could be relieved; besides, the territories mentioned, belonging to Great Britain, would thus be strengthened in power and their resources developed. It was further proposed that if the petition was granted, the memorialists would guarantee to furnish twenty thousand people of all trades, and from most districts in Scotland, England and Wales, to go at once, or as soon as vessels could be found to take them. Copies of this memorial were sent to every member of Parliament, and other distinguished individuals, that the matter might be brought plainly to their notice. Lord John Russell, Prime Minister, under date of February 9th, 1847, directed a reply in acknowledgment of the receipt of the memorial; and Dr. John Bowring, member of Parliament, answered, expressing his views as being favorable to the scheme proposed, but admitted that he did not consider it practicable, in view of the heavy demands then being made on the government treasury. No action was taken.

Oregon and Vancouver Island, however, were not lost sight of. In the *Millennial Star* of April 1st, 1847, Elder Orson Spencer, then presiding over the British Mission, issued an editorial, in accordance with the contents of a letter received from President Brigham Young, advising such of the British Saints as had or could raise the means, to emigrate to Vancouver Island. (*Millennial Star*, vol. IX, page 104.) But the Saints in England did not avail themselves of this

opportunity; they remained in constant expectation of counsel from the Twelve Apostles, which should point out the course to be taken in the future by the emigrants.

At length the Pioneers, under President Young, who left Winter Quarters, in April, 1847, in search of a location in or beyond the Rocky Mountains, for the Saints to gather to, returned on the thirty-first of October, 1847, having fixed upon the great Salt Lake Valley as the most suitable spot. On December 23rd, 1847, the Twelve Apostles issued an epistle to the Saints throughout the earth, in which the long-wished for word to *re-open* the emigration was given. The following is an extract:

“Gather yourselves together speedily, near to this place (Winter Quarters), on the east side of the Missouri River, and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City, with breadstuff sufficient to sustain you until you can raise grain the following season. Let the Saints who have been driven and scattered from Nauvoo, and all others in the Western States, gather immediately to the east bank of the river, bringing with them all the young stock, of various kinds, they possibly can; and let all the Saints in the United States and Canada gather to the same place, by the first spring navigation, or as soon as they can, bringing their money, goods, and effects with them; and so far as they can consistently, gather young stock by the way, which is much needed here, and will be ready sale: and when here, let all who can, go directly over the mountains; and those who cannot, let them go immediately to work at making improvements, raising grain and stock, on the lands recently vacated by the Pottawatamie Indians, and owned by the United States, and by industry they can soon gather sufficient means to prosecute their journey. In a year or two their young cattle will grow into teams; by interchange of labor they can raise their own grain and provisions, and build their own wagons; and by sale of their improvements, to citizens who will gladly come

and occupy, they can replenish their clothing, and thus speedily and comfortably procure an outfit. All Saints who are coming on this route, will do well to furnish themselves with woolen or winter, instead of summer clothing, generally, as they will be exposed to many chilling blasts before they pass the mountain heights.

“We have named the Pottawatamie lands as the best place for the brethren to assemble on the route, because the journey is so very long, that they must have a stopping place, and this is the nearest point to their final destination, which makes it not only desirable, but necessary; and, as it is a wilderness country, it will not infringe upon the rights and privileges of any one; and yet it is so near Western Missouri, that a few days' travel will give them an opportunity of trade, if necessity requires, and this is the best general rendezvous that now presents itself, without intruding on the rights of others.

“To the Saints in England, Scotland, Ireland, Wales, and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity, looking to, and following the counsel of the Presidency at Liverpool; shipping to New Orleans, and from thence direct to Council Bluffs, which will save much expense. Those who have but little means, and little or no labor, will soon exhaust that means if they remain where they are; therefore, it is wisdom that they remove without delay; for here is land on which, by their labor, they can speedily better their condition for their further journey. And to all Saints in any country bordering upon the Atlantic, we would say, pursue the same course; come immediately and prepare to go West—bringing with you all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees and vines—everything that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also the best stock of beasts, birds, and fowls of every kind; also the best tools of every description, and machinery for spinning, or weaving, and dressing cotton, wool, flax, silk, etc., etc., or models and descriptions of the same, by which they:

can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn-shellers, grain threshers and 'cleaners, smut machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness or prosperity of any people. So far as it can be consistently done, bring models and drafts, and let the machinery be built where it is used, which will save great expense in transportation, particularly in heavy machinery, and tools and implements generally.

"The brethren must recollect that from this point they pass through a savage country, and their safety depends on good fire-arms and plenty of ammunition—and then they may have their teams run off in open daylight, as we have had, unless they shall watch closely and continually."

In compliance with the foregoing instructions, active preparations were at once commenced at Winter Quarters for the next summer's journey across the plains to the Valley. On the ninth of May, 1848, the first twenty-two wagons left Winter Quarters for the Elkhorn River, the place of rendezvous for the organization of the companies intending to move to the mountains that season. They were soon followed by others, and on the twenty-sixth President Young started from Winter Quarters for the Elkhorn. Heber C. Kimball reached the Elkhorn on the first of June, having fifty-five wagons in his company. On the thirty-first of May the organization of President Young's company was commenced by appointing Zera Pulsipher captain of hundred, with John Benbow and Daniel Wood captains of fifties; also Lorenzo Snow captain of hundred, and Heman Hyde and John Stoker captains of fifties. The next day the further organization was proceeded with by the appointment of William G. Perkins as captain of hundred, and John D. Lee and Eleazer Miller captains of fifties; also Allen Taylor captain of hundred, and John Harvey and Daniel Garn captains of fifties. President Young was sustained as general superintendent of the emigrating companies, and Daniel H. Wells as

aid-de-camp. In President Young's company there were one thousand two hundred and twenty-nine souls, three hundred and ninety-seven wagons, seventy-four horses, nineteen mules, one thousand two hundred and seventy-five oxen, six hundred and ninety-nine cows, one hundred and eighty-four loose cattle, four hundred and eleven sheep, one hundred and forty-one pigs, six hundred and five chickens, thirty-seven cats, eighty-two dogs, three goats, ten geese, two hives of bees, eight doves, and one cow, the latter owned by W. W. Phelps.

President Heber C. Kimball's company was organized by electing Henry Herriman captain of the first hundred, and Titus Billings and John Pack captains of fifties. In his company there were six hundred and sixty-two souls, two hundred and twenty-six wagons, fifty-seven horses, twenty-five mules, seven hundred and thirty-seven oxen, two hundred and eighty-four cows, one hundred and fifty loose cattle, two hundred and forty-three sheep, ninety-six pigs, two hundred and ninety-nine chickens, seventeen cats, fifty-two dogs, three hives of bees, three doves, five ducks, and one squirrel.

On the twenty-ninth of June Amasa M. Lyman, with a company of one hundred and eight wagons, left Winter Quarters for the Elkhorn River. Dr. Willard Richards also left that place on the third of July. These companies joined in electing James M. Flake captain of hundred, Franklin D. Richards and James H. Rollins captains of fifties. In these companies there were five hundred and two whites, twenty-four negroes, one hundred and sixty-nine wagons, fifty horses, twenty mules, five hundred and fifteen oxen, four hundred and twenty-six cows and loose cattle, three hundred and sixty-nine sheep, sixty-three pigs, five cats, forty-four dogs, one hundred and seventy chickens, four turkeys, seven ducks, five doves and three goats. With the departure of these companies Winter Quarters was left nearly desolate.

The first of President Young's company arrived in the Valley on the twentieth of September, and President Kimball's arrived a few days later.

Teams and wagons were sent back, in charge of Jedediah M. Grant, to assist President Willard Richards and Amasa M. Lyman's companies. The first of the last named company arrived in Salt Lake Valley, October 10th, and President Richards and company on the 19th.

The news of the reopening of the emigration was gladly received by tens of thousands in Great Britain, who had been anxiously desiring for a long time to join the main body of the Church. It is true that many would have set out in search of it while it was wandering in the Indian Territory and in the wilds of Iowa—a country then settled quite recently, and within the borders of which there were still hundreds of Indians roaming, who had not yet been removed by the United States government. The far-seeing prudence of the leaders of the Church, both in America and England, however, prevented such a step, until some permanent abiding place could be found:

On receiving instructions from the Twelve, President Orson Spencer issued instructions under date of February 1st, 1848, to the following effect:

“EMIGRATION.—The channel of Saints' emigration to the land of Zion is now opened. The long wished for time of gathering has come. Good tidings from Mount Zion. The resting place of Israel, for the last days, has been discovered. \* \* \*

In the elevated valleys of the Salt Lake and Utah Lake, with the beautiful river Jordan running through from south to north, is the newly established Stake of Zion. \* \* \*

It is now designed to fit out a ship's company of emigrants as soon as practicable. It is not well to embark from Liverpool later than about the first of March, until the warm season is past. In September, again, it may do to commence sending companies as far as Council Bluffs, from whence they can remove over the mountains in the following spring. The first company this winter ought to be embarked from Liverpool as early as February 9th. The Presidents of Conferences are requested to forward to us the number of those who are prepared to emigrate by the ninth of February,

and also the number that will be ready by the twenty-third of February. The persons who wish their names registered, to go in the first vessel that sails, are requested to forward their names with an advanced payment of £1, as deposit money. With this sum we shall secure the passages of those whose names and moneys are forwarded. The utmost economy, cheapness and comfort will be studiously sought out for the passengers. We have no means of certifying definitely the price of passage to Council Bluffs or St. Louis. It would be well to calculate upon £7 passage-money to St. Louis; children under twelve years, half price, including provisions and stores. \* \* \*

The whole expense from Liverpool to the Bluffs, for one person, may be £10. Emigrants going beyond St. Louis by the Missouri River, should be ready to go up that river early enough in the spring to have the benefit of high water, as boats do not often pass as far as the Bluffs in the summer. Those also who intend to cross the mountains will find it desirable to leave Council Bluffs before the summer begins. Those who have adequate means for passing the mountains this season, it is thought, will be advised to do so, while others may tarry at the Bluffs until they can furnish the necessary means for pursuing their journey to Salt Lake. Some others may be advised, for want of adequate means, to tarry at St. Louis, until sufficient can be earned to carry them forward. The poor, and those who have not adequate means, will be assisted as far as practicable, obligating themselves to make remuneration when it is in their power. Our hopes, in regard to the deliverance of the poor, are firm and bright; never have they been more so than at the present moment. Let them wait their day, and watch their opportunity, keeping the commandments with all diligence, and they shall find deliverance sooner and more perfectly than the skeptical apprehend.” (*Millennial Star*, Volume X, page 40.)

On the twentieth of February, 1848, the ship *Carnatic*, Captain McKenzie, reopened the emigration from the British Isles after a suspension of two years; one

hundred and twenty Saints sailed in that vessel, which was followed, about two weeks later, by the ship *Sailor Prince*, in which eighty Saints embarked. These companies were met at New Orleans by Elder Lucius N. Scovil, who had been appointed Church agent to superintend re-shipping of emigrants up the Mississippi River, to St. Louis and Winter Quarters. Brother Scovil acted in that capacity until the summer of 1849, when he was succeeded by Thomas McKenzie.

April 22nd, 1848, Apostle Orson Pratt was appointed at Winter Quarters to go to England, to superintend all the affairs of the Church in Great Britain and adjacent countries; he arrived in Liverpool, July 26, 1848. On the fifteenth of August following, in an epistle to the Saints, he announced that he should conduct the emigration and that the season for operation would be from the early part of September of one year until March of the next. (*Millennial Star*, Volume X, No. 16.)

According to this plan, Elder Pratt sent out his two first companies, in September, in the *Erin's Queen* and *Sailor Prince*. A few also sailed in the *Lord Sandon*, all for New Orleans.

After sending out six more vessels (the *Zetland*, *Ashland*, *Henry Ware*, *Buena Vista*, *Hartley*, and *Emblem*) in the beginning of 1849, which together carried one thousand three hundred and thirty-nine passengers, Orson Pratt said, editorially, in the *Millennial Star* of March 15th, 1849, that he should not send any more ships, loaded with Saints, until the latter part of August or the fore part of September; but if any individuals, families, or companies desired at any time to emigrate to New York, Boston, Philadelphia, or any other port in America, and would send their addresses, names, ages, and deposits of £1 per head, they could have their berths secured, and be notified by letter what day to be in Liverpool. Only a very few, if any, availed themselves of this opportunity to emigrate.

After the evacuation of Winter Quarters, in the summer of 1848, Council Bluffs, on the opposite side of the river,

became the intermediate station between Great Britain and Great Salt Lake Valley, and the emigration during Apostle Pratt's agency began to extend amazingly. It was thought by many of the Saints that none would be counseled to emigrate who were unable to go direct through to the Valley, but this impression being removed by the following explanation, which I extract from an epistle of Apostle Orson Pratt, published in the *Millennial Star* of September 15th, 1849, several thousands emigrated during that and the following years, who otherwise might have remained a longer time:

"There has been much inquiry among the Saints of late, whether it is their privilege to go from this country unless they have means sufficient to carry them through to the Salt Lake Valley. We answer, that if none were to go only such as have sufficient funds to perform the whole journey, there would not be much gathering from the island.

"We should hardly judge that there were a hundred families among the Saints in Great Britain who were able to go direct from here to the Salt Lake basin. If there were mechanics here who had money to perform the whole journey without stopping, it would be wisdom to organize themselves into a company, and go directly to the Valley. \* \* \*

But the circumstances of the mechanics and agriculturists are such, that almost every one will be under the necessity of stopping in the States to procure something to bear their expenses still further. This extreme poverty will, for the present, we are sorry to say, prevent mechanics from following out the good and wise suggestions relative to organization. \*

\* \* \* As many of the Saints as can, should continue to gather up to Council Bluffs, where they will be far better situated than in any other place abroad. We are certain that any healthy, able-bodied person can, with one half the labor performed in this country, procure a good comfortable living from the soil. But let no one gather to the Pottawatomie country with the expectation of being helped after they get there; for the Saints there are poor, having been several

times, in years past, robbed of all their property. Let the Saints go with an expectation of helping themselves, without throwing a heavier burden upon the American brethren. After arriving at the Bluffs, diligence and patience will, within a few years, enable you to perform the balance of the journey." (*Millennial Star*, Volume xi. page 278.)

Three of the Apostles (Orson Hyde, Geo. A. Smith and Ezra T. Benson) had been stationed at Council Bluffs by the First Presidency of the Church, to receive the emigrants from abroad, and to promote their speedy removal to the Valley, as well as the removal of those Saints who had concentrated there after their exodus from Nauvoo, and had not already taken their departure. Thus, many hundreds who left England with scarcely enough money to get to that point, found upon their arrival many facilities for obtaining outfits for the balance of the journey.

Upwards of five hundred wagons loaded with Saints crossed the plains to the Valley in 1849, under the leadership of Geo. A. Smith, Ezra T. Benson, Orson Spencer, Dan Jones, Captain Richards, and others. This included, of course, a number of the exiles from Nauvoo.

In the latter part of 1849, the three next companies of emigrating Saints sailed from Liverpool in the ships *James Pennell*, *Berlin* and *Zetland*; in 1850, six companies sailed in the *Argo*, *Josiah Bradley*, *Hartley*, *North Atlantic*, *James Pennell* and *Joseph Badger*, and in 1851, four companies in the *Ellen*, *Geo. W. Bourne*, *Ellen Maria* and *Olympus*. All these ships, with the exception of the last named, were chartered by Orson Pratt, whose agency extended to February, 1851. He sent out altogether twenty-one vessels, carrying five thousand three hundred and sixty-nine souls.

*Andrew Jenson.*

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## THE DOWNFALL OF A PROUD FORK.

A knife, a fork, and a spoon were thrown together upon the kitchen table by a careless servant. The Fork eyed his

companions with disdain, and began talking in a very patronizing manner.

"How dreadful dull you must find life, now that you are so out of the swim!" he said to the Spoon.

"Why, in what way do you mean that I am out of the swim?" queried the Spoon, in a quiet voice.

"Oh, you are comparatively little used nowadays," answered the Fork, loftily. "Time was when the knife, the fork, and spoon were quite important in their way, but now the fork is the only really necessary table implement,"

"How perfectly absurd such a statement is!" cried the Knife, indignantly. "But it is quite like your egotism. Who ever heard you mentioned save as second to me? 'A knife and a fork' people say, never 'a fork and a knife.' That shows where your place is in the estimation of the public."

"Oh, that is merely a habit of speech into which people have fallen," returned the Fork. "It does not alter facts. You very well know that you often lie unnoticed and unused through an entire dinner, or until the cheese comes on. Indeed, yesterday you were left in the drawer, while I did the honors of a luncheon that our mistress gave to a friend."

"You forget," gently interposed the Spoon; "I was there, and I saw the lady look about as if seeking something. I am quite sure she missed you"—addressing the Knife with a sympathetic air, which showed her good breeding. "I once heard a lady remark that one felt very uncomfortable at table without a knife, whether one needed it or not."

"I would rather my absence than my presence were regretted," cried the Knife, fairly glistening with rage, and casting a cutting glance at the Fork.

"Oh, well, when you *are* wanted, it is only to prepare things for me. You are a sort of under-servant to make things easy for me," said the Fork, aggravatingly, and adding, "I am the only one who can be called a real table aristocrat."

"I am sure your family is much newer than mine," retorted the Knife. "I can trace my pedigree back as far as history goes. That is more than you can do."

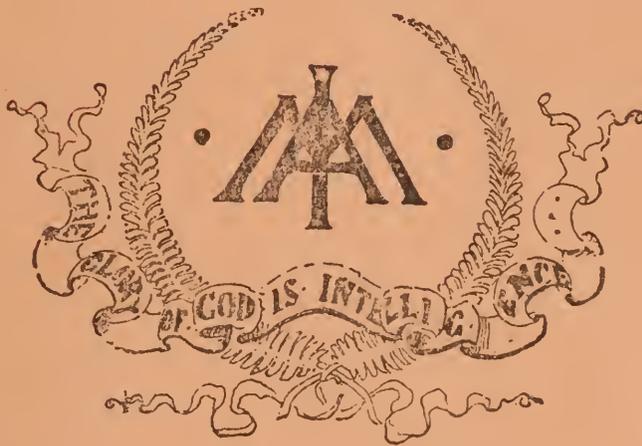
PLYMOUTH (Illustrated.) "THE CURSE OF ADAR."

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great race for the "golden calf;" if a student, and ambitious, there is so much to learn, and life is so very short; if we are house-keepers and mothers, there are a hundred excuses for finding us out of our beds in the "wee, sma' hours." I might go on, *ad infinitum*. through the whole catalogue of professions and trades, and find just as plausible excuses in all, for neglecting Myself in this great particular, and laying her liable to disease and death.

In this age of rush and hustle I fear my heroine receives but little attention, save that which ministers to a false and pretentious pride; and which leads to anything but an elevation of the standard of physical being, its effect on the mental and moral attributes being also of a doubtful character.

So long as four or five hours of fitful, feverish sleep are made to do duty for ten of sound, healthful ones, so long are we going to be delicate women, irritable, nervous men, with sound foundations for all the physical, mental, and moral ailments to which flesh is heir.

IV. PURE AIR. A certain amount absolutely necessary to assist in building up new and eliminating waste tissues. By pure air is meant air in the condition prepared by the Maker for our use, unpolluted by any extraneous matter. Extremes of temperature should be avoided. The old popular error that

cold air is necessarily pure, and hot or warm air impure, should be done away at once. If I coop myself up in a room or office at seventy or seventy-five degrees F., for hours, then, without change of attire, go out into an open air of a few degrees only above zero, I should not feel annoyed if I come in with my eyes red and watery, nose blooming and irritable, and a generous feeling of tightness and soreness in the chest. I am only reaping another reward for my ignorance and carelessness concerning the much-abused Myself. Happy for me if I take warning this time, and avoid future and more serious troubles.

Dear reader, these four simple and vital rules of our physical being have been laid down in this form with a hope that they will draw to your attention some of the most common methods in which we are abusing the great trust placed in our hands by an all-wise Father, when He gave to us these bodies, so fearfully and wonderfully made, and for the proper care and use of which He will undoubtedly hold us responsible.

If these few words of warning will cause one person to reflect upon these matters, and to relinquish those foolish and unnecessary burdens imposed by false ideas of duty and necessity, my object will have been partially gained, and I will feel that my labors have not been in vain. *Cactus.*

## CHURCH EMIGRATION.

### VIII.

#### THE PERPETUAL EMIGRATING FUND COMPANY.

PREVIOUS to leaving Nauvoo, the Saints entered into a solemn covenant in the temple, that they would not cease their exertions until every individual of them who desired, and was unable to gather to the Rocky Mountains by his own means, was brought to that place. This engagement was not forgotten, but as soon as the Saints in the Valley began to reap the rewards of their toil, and stock, and the produce of the earth accumulated in their hands, the pledge was sacredly re-

deemed. The subject was introduced at the October Conference, in 1849, by President Heber C. Kimball, and a unanimous vote was there and then taken to raise a fund for the fulfilment of the promise. A committee consisting of Willard Snow, John S. Fullmer, Lorenzo Snow, John D. Lee, and Franklin D. Richards, was appointed to raise the money, and Bishop Edward Hunter was appointed to carry it to the States, to purchase wagons and cattle, and bring the poor Saints from the Pottawattamie lands. (*Millennial Star*, Vol. XII, page 133). About five thousand dollars were

raised that season, and Edward Hunter took it at once to the Pottawattamie country, crossing the plains late in 1849, together with the first company of missionaries who ever left Great Salt Lake Valley to go on foreign missions.

At the same October Conference, it was resolved that Apostles Amasa M. Lyman and Charles C. Rich be appointed agents to gather up means for the fund in California; also that the Perpetual Emigrating Fund for the poor be under the direction of the First Presidency of the Church.

The objects of this fund are set forth at length in the following extracts of a letter from the First Presidency to Apostle Orson Hyde, who then presided over the Saints in the Pottawattamie country, Iowa:

“Great Salt Lake City, October 16, 1849.

“President Orson Hyde, beloved brother: \* \* \* We write to you more particularly at this time, concerning the gathering, and the mission of our general agent, for the Perpetual Emigrating Fund, for the coming year, Bishop Edward Hunter, who will soon be with you, bearing the funds already raised in this place; and we will here state our instructions to Bishop Hunter, so that you may more fully comprehend our designs.

“In the first place, this Fund has been raised by voluntary donations, and is to be continued by the same process, and by so managing as to preserve the same, and cause them to multiply.

“Bishop Hunter is instructed to go direct to Kanessville, and confer with the general authorities of the Church at that place, and by all means within his reach, procure every information, so as to make the most judicious application of the funds in the purchase of young oxen and cows, that can be worked effectually to the Valley, and that will be capable of improving and selling after their arrival, so as to continue the fund the following year.

“We will give early information, to those whom we have directed to be helped, and such others as he shall deem wisdom, being aided in his judgment by the authorities among you, so that they may be preparing their wagons, etc., for the journey.

“Wagons are so plenty here, that it is very desirable not to purchase with the perpetual fund; but let those to be assisted make wagons of wood, when they cannot get iron, such as will be strong and safe to bring them here, so that all the funds may be appropriated to the purchase of such things as will improve in value, by being transferred to this place.

“The poor can live without the luxuries of life, on the road and in the Valley, as well as in Pottawattamie and other places; and those who have means to purchase luxuries, have means to procure an outfit of their own, and need no help; therefore let such as are helped, receive as little assistance in food and clothing, wagons, etc., as can possibly make them comfortable to this place, and when they arrive, they can go to work and get their outfit, of all things necessary for comfort and convenience, better than where they are, and even luxuries.

“As early in the spring as it will possibly do, on account of feed for cattle, Brother Hunter will gather all his company, organize them in the usual order, and preside over the camp, traveling with the same to this place; having previously procured the best teamsters possible, such as are accustomed to driving, and will be gentle, kind and attentive to their teams.

“When the Saints thus helped arrive here, they will give their obligations to the Church to refund to the amount of what they have received, as soon as circumstances will permit; and labor will be furnished to such as wish on the public works, and good pay; and as fast as they can procure the necessaries of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increasing the perpetual fund.

“By this it will readily be discovered, that the Funds are to be appropriated in the form of a loan, rather than a gift; and this will make the honest in heart rejoice, for they love to labor, and be independent by their labor, and not live on the charity of their friends; while the lazy idlers, if any such there be, will find fault, and want every luxury furnished them for their journey, and in the end pay nothing. The Perpetual Fund will help

no such idlers; we have no use for them in the Valley; they had better stay where they are; and if they think they can devise a better way of appropriating the emigrating funds, than we propose, let them go to work, get the funds, make the appropriation, set us a better pattern, and we will follow it; and by that time we are confident that they will have means of their own, and will need no help.

“Brother Hunter will return all the funds to this place next season, when the most judicious course will be pursued to convert all the cattle and means into cash, that the same may be sent abroad as speedily as possible on another mission, together with all that we can raise besides to add to it; and we anticipate the Saints at Pottawattamie and in the States, will increase the funds by all possible means the coming winter, so that our agents may return with a large company.

“The few thousands we send out by our agent, at this time, is like a grain of mustard seed in the earth; we send it forth into the world, and among the Saints, a good soil; and we expect it will grow and flourish, and spread abroad in a few weeks so that it will cover England, cast its shadow on Europe, and, in process of time, compass the whole earth: that is to say, these funds are designed to increase until Israel is gathered from all nations, and the poor can sit under their own vine and inhabit their own house, and worship God in Zion.

“If from any cause there should be a surplus of funds in the hands of our agent, when he leaves the States with a company, he will deposit the same with some good house, subject to our order, or bring it with him as wisdom dictates.

“We remain,

“Your Brethren in the Gospel,  
*Brigham Young,*  
*Heber C. Kimball,*  
*Willard Richards.”*

In another communication dated Great Salt Lake City, October 14th, 1849, President Young writes to Apostle Orson Pratt, then presiding over the British Mission, as follows:

“The Perpetual Emigrating Fund for

the poor Saints, we wish all to understand, is *perpetual*, and in order to be kept good, will need constant accessions. To further this end, we expect that all who are benefited by its operations, will be willing to reimburse that amount as soon as they are able, facilities for which will, very soon after their arrival here (in Great Salt Lake Valley), present themselves in the shape of public works; donations will also continue to be taken from all parts of the world, and expended for the gathering of the poor Saints. This is no Joint Stock Company arrangement, but free donations. Your office in Liverpool is the place of deposit of all funds received, either for this or the tithing funds, for all Europe, and you will not pay out only upon our order, and to such persons as we shall direct.” (*Millennial Star*. Vol. XII, page 141.)

March 29th, 1850, Apostle Franklin D. Richards arrived in England, having been appointed at Great Salt Lake City, October 6th, 1849, to co-operate with Apostle Orson Pratt, in the British mission, and immediately introduced the subject of the Perpetual Emigrating Fund to the British Conferences. (See *Millennial Star*, Vol. XII, pages 135-138.) Donations were made at once, and the first received was two shillings and sixpence from Mark and Charlotte Shelly of Woolwich, April 19th, 1850. The next was one pound sterling from George P. Waugh, of Edinburgh, on the nineteenth of June, and generally speaking the Saints in Great Britain contributed liberally to this fund from the beginning. Donations as high as £400 were made to it by single individuals, and the total amount contributed up to July 1854, was £6832 19s 11d. Missions on the continent of Europe and a few in other parts of the old world—some of them actually residing near the foot of the Himalaya Mountains in central Asia—had, up to the same time, deposited with the British agency £280 9¼ d., making a total of £7113 8¼ d., in addition to the value of the fund in Utah. One very important feature of the Fund was, that it enabled persons residing in Utah at that early day to send for their friends from the old countries, or from where-

ever an agency was established. This object was effected by depositing with the Perpetual Emigrating Fund Company in the Valley, the amount of the passage money, and they direct the agent abroad to send the parties out. Up to December 1855, nine hundred and forty-nine persons of this class had been sent out from the British Isles. The total number of souls sent out by the British agency, aided by the Perpetual Emigrating Fund up to the close of 1855, was two thousand eight hundred and eighty-five, including a small number from the French, Italian and Swiss Missions. Besides this the Scandinavian Mission appropriated in 1853, to the assistance of such emigrants, £136 15s. 6d., and during the following years contributions continued to come in for the same purpose in Denmark, Sweden and Norway.

In Utah the Perpetual Emigrating Fund was increased in value to about twenty thousand dollars, in 1850, and at a general conference of the Church, held in Great Salt Lake City, September 7th, 1850, a committee of three, consisting of Willard Snow, Edward Hunter, and Daniel Spencer, was appointed to take care of, and transact the business of the Poor Fund, as it was sometimes called. It was also agreed to organize the committee into a company, and get it chartered by the State of Deseret. This was done in the same month (September, 1850), when the General Assembly of the Provisional State of Deseret passed the following:

*“Ordinance incorporating the Perpetual Emigrating Fund Company.*

“SEC. 1. Be it ordained by the General Assembly of the State of Deseret, that the general or a special conference of the Church of Jesus Christ of Latter-day Saints, to be called at such time and place as the First Presidency of said Church shall appoint, is hereby authorized to elect, by a majority, a company, of not less than thirteen men, one of whom shall be designated as their president, and the others, assistants.

“SEC. 2. This company is hereby made and constituted a body corporate, under the name and style of the Perpetual Emi-

grating Company; and shall have perpetual succession, and may have and use a common seal, which they may alter at pleasure.

“SEC. 3. This company, under the name and style aforesaid, shall have power to sue, and be sued, plead, and be impleaded, defend, and be defended, in all courts of law or equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal; to receive, either by donation, on deposit, or otherwise, money, gold dust, grain, horses, mules, cows, oxen, sheep, young stock of all kinds, as well as any and every kind of valuables, or property whatsoever; to emit bills of credit and exchange; to sell, lease, convey, or dispose of property, real and personal; and finally, to do and perform any and all such acts as shall be necessary and proper for the interest, protection, convenience, or benefit of said company.

“SEC. 4. A majority of said company at headquarters shall form a quorum, to do business, and shall elect from their number a secretary, treasurer, and recorder; and shall have power to select all other officers and agents necessary to transact the business of said company.

“SEC. 5. It shall be the duty of the president of the company to superintend all the business of the company: he shall also sign all certificates, bills, vouchers, as well as all other papers and documents pertaining to the general business of the company, which shall be countersigned by the secretary.

“SEC. 6. It shall be the duty of the recorder to record in a fair and legible hand, all the general business transactions of the company, in good and sufficient books suitable for the purpose, which he shall procure at the expense of the company, and safely keep and preserve the same. He shall also make a faithful and accurate record of all donations to the Fund, of the names of persons donating, the amount, kind of property, etc., in books separate and apart from any other entries, and safely keep and preserve all the books and papers of the company, the said books being free to the inspection and examination of all persons interested.

SEC. 7. The president and assistants shall individually give a bond and security in a sum of not less than ten thousand dollars, to be approved by the First Presidency of said Church, and filed in the general Church recorder's office.

"SEC. 8. The secretary, treasurer and recorder and all other officers or agents appointed by the company, shall give bond and security to be approved by the president of the company, and filed in the company recorder's office; and all the company shall be responsible for the acts of all officers and agents so appointed.

"SEC. 9. There shall be a general settlement of all the business transactions of the company, so far as returns are received from abroad, as often as once in each year; and it shall be the duty of all the officers and agents, to make out correct returns of all their transactions, and deliver or transmit the same to the secretary of said company, on or before the first day of December in each year; and it shall be the duty of the president of the company to produce or exhibit a manifest of the same, and file it in the recorder's office; as also, a copy of the same, in the general Church recorder's office, as soon as practicable thereafter.

"SEC. 10. It shall be the duty of the treasurer to keep an accurate account of all money or property received and disbursed by him, and make returns as herein before directed.

"SEC. 11. The company being collectively responsible for their own officers and agents, shall have the power of substituting others in their places, or dismissing them or any of them, and it shall be the duty of all persons so superseded or dismissed, to pay over and to pass into the hands of their respective successors, or the company, all moneys, property, books, papers, accounts, of every name and nature belonging, or in any way pertaining to the business of said company.

"SEC. 12. It shall be the duty of this company to appoint one or more of their number to travel on the business of the company, to procure wagons, cattle, mules, horses, etc., as shall be necessary

for the purpose of the emigration of the poor; who shall also have the general direction of all matters and things pertaining to said emigration, while abroad; and he or they shall also make their annual returns, as hereinbefore directed.

"SEC. 13. The entire proceeds of this company shall inure to the Perpetual Emigrating Fund for the poor; whether arising from donations, insurance, deposits, exchange, increased value of property, or in any other way or manner whatsoever. And the general business of the company shall be devoted, under the direction and supervision of the First Presidency of said Church, to promote, facilitate, and accomplish the emigration of the poor.

"SEC. 14. The members of this company shall hold their offices at the pleasure of the conferences hereinbefore mentioned; but the First Presidency of said Church shall have the power to fill all vacancies that may occur by death, removal, or otherwise; and all such persons so appointed, shall qualify as hereinbefore directed, and hold the offices until superseded by an election.

"SEC. 15. No officer, agent, or member of the company, shall be permitted to retain in his hands any portion of the funds of the company, as compensation; but shall receive such remuneration as shall be awarded him or them upon settlement with the board of president and assistants.

"SEC. 16. All persons receiving assistance from the Perpetual Emigrating Fund for the poor, shall reimburse the same in labor or otherwise, as soon as their circumstances will admit.

"SEC. 17. The islands in the Great Salt Lake, known as Stansbury's Island and Antelope Island, are hereby reserved and appropriated for the exclusive use and benefit of said company, for the keeping of stock, etc."

At a special conference of the Church, held September 15th, 1850, Brigham Young was chosen president of the company; and Heber C. Kimball, Willard Richards, Newel K. Whitney, Orson Hyde, George A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells,

Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa M. Lyman, Charles C. Rich, Lorenzo D. Young, and Parley P. Pratt, assistants. The organization was completed by electing Willard Richards, secretary; Newel K. Whitney, treasurer; and Thomas Bullock, recorder. Newel K. Whitney died a few days later (September 23rd, 1850), and Daniel Spencer was elected treasurer in his stead. Apostles Orson Hyde, Orson Pratt, and Franklin D. Richards, and Elder John Brown were appointed traveling agents.

As the history of Church Emigration progresses, I shall have occasion to refer to the doings of the Perpetual Emigrating Fund Company repeatedly; but in this connection I will simply state that through its mediums tens of thousands of Latter-day Saints have been brought from the United States and distant lands to the Valleys of the Mountains, and that it continued its operations until the company was dissolved by the so-called Edmunds-Tucker law, which was passed by the United States Congress, and received by the President February 19th, 1887. It was not returned by him to the house of Congress in which it originated within the time prescribed by the Constitution of the United States, and it became a law without his approval. It went into effect March 3rd, 1887. Sections fifteen and sixteen of said act provide:

“That all laws of the Legislative As-

sembly of the Territory of Utah, or of the so-called government of the State of Deseret, creating, organizing, amending, or continuing the corporation or association called the Perpetual Emigration Fund Company, are hereby disapproved and annulled; and the said corporation, in so far as it may now have, or pretend to have, any legal existence, is hereby dissolved; and it shall not be lawful for the Legislative Assembly of the Territory of Utah to create, organize, or in any manner recognize any such corporation or association, or to pass any law for the purpose of operating to accomplish the bringing of persons into the said Territory for any purpose whatever.”

“That it shall be the duty of the Attorney-General of the United States to cause such proceedings to be taken in the Supreme Court of the Territory of Utah as shall be proper to carry into effect the provisions of the preceding section, and pay the debts, and to dispose of the property and assets of said corporation, according to law. Said property and assets, in excess of the debts, and the amount of any lawful claims established by the court against the same, *shall escheat* to the United States, and shall be taken, invested, and disposed of by the Secretary of the Interior under the direction of the President of the United States, for the benefit of common schools in said Territory.” (Compiled Laws of Utah, published in 1888, Vol. I., page 118.)

*Andrew Jenson.*

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## CHRISTMAS MEMORIES.

OF ALL holidays, fete or feast days, there are none which enter so fully into the popular heart, and stir so many of its higher sentiments, as does that almost universal favorite, Christmas Day.

The thoughts, customs, memories and anticipations that are linked with it, are bounded by antiquity nationally, and by childhood and old age individually; these embracing both religious and social life, it is surely a holiday of the very highest and brightest type.

Ostensibly the birthday of our Lord and Savior Jesus Christ, it was yet celebrated, held sacred, and was used by the Pagan and semi-civilized world for ages prior to the time of the angels, who, on the plains of Judea, announced the coming of the prophetic Shiloh, in the person of the babe of Bethlehem.

Christianity appropriated to itself in the transitional era of its history, many of the observances and days, not only of Pagan, but of almost all other people,

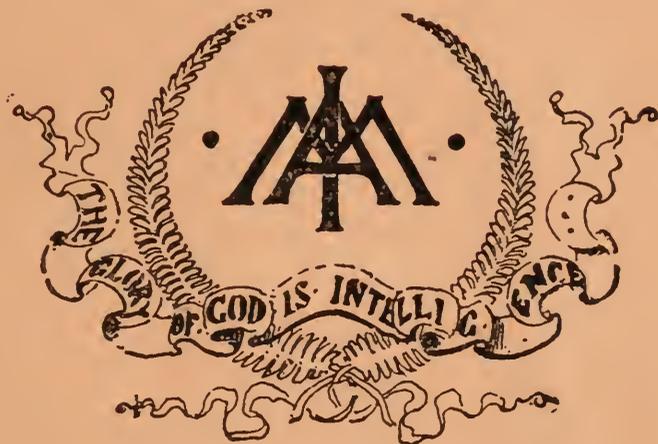
SALEM. Illustrated.

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WILFORD WOODRUFF, *President.*

B. H. SCHESSLER, *Asst. Cashier.*

# Zion's Savings Bank

AND

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Money to Loan, on Approved Securities, at Low Rates of Interest.

a peerage, and the peerage was honored by the accession of Lord Macaulay's illustrious name. Thence forward at Kensington he devoted himself to his History,—“The business and pleasure of his life.” The world rejoiced in the hope that successive volumes would yet stimulate its wonder and delight, and prayed for the great writer a long and a mellow eventide of life. But with the parting year, suddenly, a mightier summons came, and the majestic brain was tired, the mighty heart grew still. If Macaulay had an ambition dearer than the rest, it was that he might lie “in that temple of silence and reconciliation where the enmities of twenty generations lie buried;” and the walls of that great Abbey do enclose him “in their tender and solemn gloom.” “His body is buried in peace, but his name liveth for evermore.” There are strange thoughts and lasting lessons to be gathered in the old Abbey, and by the side of this grave. How solemn the warning :

“Earth's highest glory ends in—‘Here he lies,’  
And ‘dust to dust’ concludes her noblest song.”

And shall they rise, all these? Will there be a trumpet blast so loud and shrill, that none of them now slumbering here may not awake, and the soul, re-entering its shrine of eminent or common clay, pass upward to the judgment? “Many and mighty but all hushed,” shall they

submit with us to the arbitrations of the last assize? And in that world is it true that gold is not the currency, and that rank is not hereditary? Then, if this be so, if this is the end of all men, let the living lay it to his heart. Solemn and thoughtful, let us search for an assured refuge and hope; child-like and earnestly, let us confide in our one faith, one Lord and one master; let us realize the tender and infinite nearness of God our Father, and our hope of a joyful resurrection for ourselves, and for the marvelous englishman we mourn, let us sing his dirge in the words of the truest poet of our time:—  
All is over and done;

Render thanks to the Giver!

England, for thy son,

Let the bell be tolled.

\* \* \* \* \*

Hush! the dead march wails in the people's ears,  
The dark crowd moves, and there are sobs and tears;

The black earth yawns—the mortal disappears;

Ashes to ashes—dust to dust;

He is gone who seemed so great,

Gone, but nothing can bereave him

Of the force he made his own

Being here, and we believe him

Something far advanced in state,

And that he wears a truer crown

Than any wreath that man can weave him.

But speak no more of his renown,

Lay your earthly fancies down,

And in the solemn temple leave him;

God accept him, Christ receive him.”

*Respice Finem.*

## CHURCH EMIGRATION.

### IX.

EMIGRATION FROM 1852 TO 1855.

THE Saints who had been expelled from Nauvoo continued to gather to the Valley in 1849, 1850 and 1851; but a number of them, who had settled temporarily in the Pottawattamie country, principally in and around Kanessville (now Council Bluffs), Iowa, were somewhat slow in coming to the mountains, which displeased President Young and the authorities in the Valley. Consequently, the First Presidency of the Church, under date of September 21st, 1851, wrote a special epistle, addressed to the Saints in Pottawattamie, of which the following is an extract:

“We send unto you our beloved brethren, Ezra T. Benson and Jedediah M. Grant, for the special purpose of counseling and assisting you to come to this place, and we desire you to give heed to their counsel in all things, and come to this place with them next season; *and fail not.*

“Come all ye officers in the Church, and all ye officers in the State or county: There is no more time for Saints to hesitate what course they will pursue. We have been calling to the Saints in Pottawattamie ever since we left them to come away; but there has continually been an opposing spirit whispering, as it were: Stay another year and get a better outfit,

until many, who had means to come conveniently, have nothing left to come with. \* \* \* \*

"We say again, come home. And if you can get one good wagon and team to five families, and five teams to one hundred souls, or no teams at all, more than cows and calves to your hand-carts, you can come here with greater comfort and safety than the Pioneers came here who had nothing to come to, while you will have everything; and here is the place for all the Saints to get their outfit for Zion, even from all nations; therefore, we say again, *Arise, and come home.* \* \* \* \*

the Church there discontinued, and nearly all the Saints who had lingered there came to the Valley. The emigration of Saints from other parts of the United States, where they had been scattered, was also quite large that year, while that from Europe was small compared with the operations of the preceding and following seasons.

In February, 1851, Apostle Orson Pratt was succeeded by Apostle Franklin D. Richards, in the emigrational department at Liverpool, England. The first vessel dispatched under his agency, was the *Olympus*, already mentioned, which sailed



SALT LAKE VALLEY.

We wish you to evacuate Pottawattamie, and the States, and next fall be with us, all ye Saints of the Most High, and it shall be well with you, if you will keep all the commandments;" (*Millennial Star*, Vol. XIV, page 29.)

This earnest call from the First Presidency of the Church had the desired effect, and the year 1852 witnessed such a stream of "Mormon" emigrants crossing the plains and mountains en route for Great Salt Lake Valley, as had never been seen before. The Pottawattamie lands were vacated, the organization of

March 4th, 1851. This closed the emigration business until January, 1852. In the meantime the Fifth General Epistle of the First Presidency of the Church, dated April 7th, 1851, had been issued, (See *Millennial Star*, Vol. XIII, page 209.) and it was therein stated that Apostles Amasa M. Lyman and Charles C. Rich, with a company occupying about one hundred and fifty wagons, had been sent to form a settlement in the southern part of California, near the port of San Diego, William's Rancho and the Cajon Pass, with a view to the forming of a line of

settlements between the Pacific Ocean and Great Salt Lake City. It was this company that founded the settlement of San Bernardino, so well known in Church history. In connection with this project the British Saints were directed to cease emigrating by the usual route up the Mississippi and Missouri rivers, and to remain where they were, until they should hear again from the First Presidency. It was designed to open up a way via Panama, Tehuantepec, or around Cape Horn, and to land the passengers at San Diego, and thus save three thousand miles of inland travel, mostly through a sickly climate. The Presidency at Liverpool was directed to make inquiry as to the expense and facilities of the various routes from Liverpool to San Diego, and to report at an early date to the First Presidency, that, if possible, arrangements might be made to send the emigration that way by the next fall. Inquiry was immediately instituted by Apostle Richards, for vessels that the Saints could be shipped in from England by the above contemplated routes, so as to carry out the instructions of the epistle, but it was found that the expense and the difficulties attending these routes would at that time have precluded emigration from Europe, and report was made accordingly.

The result was that the emigration was re-opened by the Sixth General Epistle of the Presidency, dated September 22nd, 1851, on the old route, but not upon the old plan. Formerly all were counseled to emigrate who could reach the Pottawattamie country, but now, in consequence of the contemplated evacuation of Council Bluffs by the Saints, and indeed of the whole Territory of Iowa, none were advised to emigrate who could not accomplish the entire journey to the Valley without detention. This required about £20 per head, and of course the emigration was considerably reduced on this account, only two ships being sent out after the issue of the epistle, namely the *Kennebec* and *Ellen Maria*; but at the same time, it is quite probable, that the number of emigrants that reached

the Valley that year was larger than it would have been, if unrestricted emigration to Council Bluffs had been advised.

The interests of the Perpetual Emigrating Fund were cared for under Apostle Richards' agency, so much so that up to January, 1852, £1410 had been donated, and in the two ships (*Kennebec* and *Ellen Maria*,) which sailed January 10th, 1852, two hundred and fifty-one persons were sent out, requiring above £1000 more than had been donated, which extra outlay was supplied in the meantime by Apostle Richards. This was the first operation with the Perpetual Emigrating Fund, and it required much careful thought and wise deliberation to adopt plans that would carry this branch of the emigration properly through to the Valley. It was also the first time that arrangements had been made before leaving Liverpool, for the passage through. It is presumed that such a journey as this was never before undertaken by so large a number of people, and with such limited resources. An ocean had to be traversed, rivers ascended, and plains crossed, and the whole must be provided for before embarkation.

The subject, however, was well canvassed, the plans were matured and Elder Abraham O. Smoot, an American Elder, and a man of much experience, was selected to go forward with means, procure teams, flour, meat, and other necessary articles and have them ready upon the frontiers of the plains by the time the company should arrive from England. In addition to this charge he was instructed to continue with the company to the end of the journey, to superintend all its interests.

It was also necessary that men of experience should be selected to accompany the emigrants to New Orleans, to pay their passage up the rivers and deliver them into Elder Smoot's hands. This was intrusted to Elder John S. Higbee, who sailed with the *Kennebec*, and Elder Isaac C. Haight, who sailed with the *Ellen Maria*. The latter was specially instructed to assist Elder Smoot in fitting up the company for the plains

and then return to England, which he did June 27th, 1852.

In the May following the first departure of the Perpetual Emigrating Fund emigrants, the presidency of Apostle Franklin D. Richards in the British Isles closed, and this gave him an opportunity of arriving in the Valley in time to join the convoy which welcomed the pilgrims into Great Salt Lake City; and also the pleasure of seeing the final success of those plans, which had, a few months previously, cost him so much anxious care.

The Scandinavian mission having been established in 1850, emigrants, as the fruits of preaching the Gospel there, soon began to pass through Liverpool, en route for Great Salt Lake Valley. The first company, numbering twenty-eight souls, from the Scandinavian mission, was reshipped at Liverpool, on board the *Italy* for New Orleans, March 11th, 1852, under the direction of Apostle Erastus Snow, the founder of the Scandinavian mission. This was the first company of Saints emigrating from any country where the English language is not spoken. Soon afterwards, the missions which had been established in Germany, France, Switzerland and Italy by Apostles John Taylor and Lorenzo Snow and other Elders, began to ship converts to the gathering places of the Saints in America.

Apostle Franklin D. Richards was succeeded in the Presidency of the British Mission and the emigration affairs by his brother Elder Samuel W. Richards, May 1st, 1855. Under his agency the emigration attained to greater perfection, and was opened up to larger number of individuals in the same length of time, than at any previous period. The anxiety of thousands of Saints to gather to Utah, had become so intense that Elder Richards was frequently asked to organize companies who would walk the entire overland journey and assist to haul the provisions and luggage besides. Much prudence and caution were therefore required to restrain the over-anxiety to emigrate and at the same time to promote the emigration of as large a company as practicable in the approaching

season. In the meantime, the Seventh General Epistle of the First Presidency had been issued, dated April 18th, 1852; and on the seventeenth of July, 1852, it was published in the British Mission. In this epistle the Saints were exhorted to gather to Utah speedily by tens of thousands. The language was:

“Let all who can procure a loaf of bread, and one garment on their back, be assured there is water plenty and pure by the way, and doubt no longer, but come next year to the place of gathering, even in flocks, as doves fly to their windows before a storm.” (*Millennial Star*, Vol. XIV, page 325.)

This needed no interpretation, but was reiterated by hundreds of Elders throughout the European countries, and gave fresh vigor to the desire already burning in the breasts of thousands to emigrate in the coming season. After much deliberation this anxious desire was met by arranging to fit out companies of emigrants in 1853, for the entire journey, at £10 for each person over one year old, and £5 each for those under that age, and it was hoped by sending efficient men in advance to procure the necessary supplies and teams, the emigrants might be got through upon those terms. As many as nine hundred and fifty-seven persons from Great Britain alone availed themselves of this arrangement, but it was found necessary to procure a loan upon the teams to complete the journey.

Elder Samuel W. Richards was appointed an agent of the Perpetual Emigrating Fund Company, September 30th, 1852, and during the year 1853 four hundred persons were assisted out by the Perpetual Emigrating Fund, for whom similar arrangements were made to those for the £10 companies. There were nine hundred and fifty-five British emigrants, who either made their own arrangements for the overland journey, or procured their teams by sending money forward in advance of themselves by the agent charged with the superintendence of the Perpetual Emigrating Fund and the £10 emigration. The price of a team consisting of two pair of oxen, two cows, and one wagon was estimated at £40, and

£2,748 10s were sent forward by this class.

The emigration now consisted of four classes; first, the Perpetual Emigrating Fund emigrants, ordered from the Valley; second, the Perpetual Emigrating Fund emigrants selected in the British Isles; third, the £10 emigrants; and fourth, the ordinary emigrants, embracing those who sent money forward to procure teams, and all the balance. The entire expense involved in the British emigration of 1853 could not have been less than £30,000. The agent intrusted with the overland part of the journey, for both the Perpetual Emigrating Fund and £10 emigration, was Elder Isaac C. Haight, who the previous year had assisted Elder Smoot. The president of each ship's company, in which there were emigrants of this description had charge of them until their delivery to Elder Haight.

In 1853 several companies of non-English speaking emigrants passed through Liverpool; the first one was from the Scandinavian Mission and numbered two hundred and ninety-seven souls, who were reshipped at Liverpool, on board the *Forest Monarch*, January 16th 1853, under the direction of Willard Snow, then the president of the mission named.

Donations to the Perpetual Emigrating Fund having been commenced in Scandinavia, particularly in Denmark, the sum of £136 15s 6d was appropriated during Elder Willard Snow's presidency to the assistance of a number of those who sailed in the *Forest Monarch*.

The next company from the continent was seventeen persons from the German Mission, who sailed from Liverpool in August or September, 1853. These were the first Latter-day Saints emigrating to Zion from any of those countries now included in the German Empire.

In January, 1854, and under the presidency of Elder John VanCott, Scandinavia sent out two companies, numbering six hundred and seventy-eight persons, two of whom were assisted by the Perpetual Emigrating Fund. Elders, who could speak both English and Danish, went in charge of these Saints all the way to the Valley. To accomplish the

overland journey £3,667 were sent forward to Elder Empey, to procure the teams, provisions, etc. The point of embarkation from the Scandinavian Mission, was Copenhagen, from whence they crossed the Baltic to Kiel in Holstein, from thence to Gluckstadt by rail, from thence across the German Ocean to Hull, and thence per railway to Liverpool. In 1853 the route was a little different, being from Kiel to Altona, instead of Gluckstadt. It will readily be conceived that the continental emigration was characterized by more vicissitudes than the British, and required a proportionately greater amount of careful and prudent arrangement to preserve the lives of the people and guard their interests. It is estimated that under the wisest and most economical guidance, the removal of these six hundred and seventy-eight people from their various homes in Denmark, Sweden and Norway, cost no less than £10,000.

In the first vessel occupied by the Scandinavian emigration of 1854, were thirty-three persons from the German Mission, shipped under the direction of Elder Daniel Garn, president of the mission at that time.

The emigration from the French, Swiss and Italian missions, joined the British emigration at Liverpool from the beginning, and were re-shipped in the vessels sent out with British emigrants. Interpreters, speaking the different native languages, generally accompanied them.

From the experience of 1853, and the increased prices of cattle, wagons and provisions, occasioned by the great California and Oregon emigration, it was found necessary in 1854 to charge £13 for each adult emigrant instead of £10, for those who went in companies similar to the £10 companies in 1853. The growing interest of the Perpetual Emigrating Fund into the minds of the Saints, however, reduced this class to eight-six, by inducing those of the emigrants who were not ordered from the Valley by the Perpetual Emigrating Fund Company, nor selected in England by its agent, or who did not provide their own outfit, to come under the auspices or ar-

rangement of the Perpetual Emigrating Fund company, and many of them donated to the fund all the money they had, and signed the bond to pay the whole cost of their passage money to the Valley, after their arrival thither. The amount thus donated in 1854 was £1800 8s.

The ordinary emigration in 1854 was not so large as the previous season, but more money was sent forward for the purchase of teams, the amount being £3,575 or more. The price of a team was estimated at £45.

The Perpetual Emigrating Fund emigration of 1854 was very large, and the agent charged with the superintendence of the overland journey was Elder William Empey, a man experienced in the purchase of outfits, etc. The supervision of the emigrants from Liverpool until their delivery to Elder Empey was given to the presidents of the respective ships. The total number of persons shipped under the agency of Samuel W. Richards in 1853 and 1854, was four thousand three hundred and forty-six, most of whom went direct to the Valley. The emigration of this number required an outlay of not less than £70,000.

With the departure of the *Clara Wheeler* in April, 1854, shipment ceased for the season, and on the first of July, Elder Samuel W. Richards was succeeded in the presidency of the British Mission and emigration affairs by his brother, Apostle Franklin D. Richards, who had returned from the Valley. Prior to the next season several very material changes occurred. The Eleventh General Epistle of the First Presidency, issued from Great Salt Lake City, April 10th, 1854, recommended the Saints to emigrate at once to the United States under the instruction and direction of the presidency of the British Isles, where they might tarry until they could go to Utah, that is, those who could not complete the journey without detention. In addition to this, President Brigham Young, under date of April 2nd, 1854, wrote to Franklin D. Richards with regard to a change in the ports of debarkation in the United States, as follows :

“You are aware of the sickness liable to assail our unacclimated brethren on the Mississippi River; hence I wish you to ship no more to New Orleans, but ship to Philadelphia, Boston and New York, giving preference in the order named. Whenever you ship a company, whether it be small or large, be careful to forward to Elder John Taylor, at New York City, a correct list of the names of the persons in each company, with their occupation, and approximate amount of property or means, and forward it in season for Elder John Taylor to receive it before the company arrives in port, that he may be so advised as to be able to meet them or appoint some proper person to do so, and counsel them immediately on landing as to the best course for each and all in every company to pursue, whether to tarry for a season to work in the place or immediate neighborhood of their landing, or proceed to Cincinnati or its regions, etc.

“In case any should still choose to ship by New Orleans, ship them from England no later than about the first of December, that they may be able to get off the rivers before the sickly season sets in, for many have died off with the cholera and other diseases incident to the sickly season on the rivers, and I do not wish the brethren to be so exposed as they have been. And counsel them to hurry up the rivers, and get off from them into Missouri and Iowa to work, or onto the plains as the case may be, before the warm weather sets in.” (*Millennial Star*, Vol. XVI, page 684.)

According to these instructions embarkation from Liverpool continued at intervals after November 27th, 1854, when Apostle Franklin D. Richards reopened his agency by dispatching the *Clara Wheeler* for New Orleans, with a company of emigrants for the United States. In January, 1855, the *Rockaway*, *James Nesmith*, *Neva* and *Charles Buck*, also sailed with Saints, bound for New Orleans, and in February, March and April, four vessels (*Isaac Jeans*, *Siddons*, *Juventa* and *Chimborazo*) were dispatched for Philadelphia. On the 22nd of April, 1855, the first vessel (*Samuel Curling*) was cleared for New York, fol-

lowed later in the season by the *Wm. Stetson*, *Cynosure*, *Emerald Isle* and *John J. Boyd*. Since that time nearly the whole Church emigration from Europe has landed in New York.

The emigration of Saints from Europe in 1855 was larger than that of any preceding year, and it was somewhat difficult, in the early part of the season, to obtain suitable ships, owing to the general derangement which then existed in the mercantile marine, incident upon the war with Russia. However, the last company of through emigrants for the season was got off without any serious delay.

In 1855, one thousand one hundred and sixty-one persons went out under the arrangement of the Perpetual Emigrating Fund Company. Of these, thirty-four sailed in the *John J. Boyd*, who did not intend to cross the plains till 1856. The sum of £15 was paid for each Perpetual Emigrating Fund passenger over a year old, who crossed the plains in 1855, and prepaid their passage; and £9 for all under that age. The number of emigrants providing their own teams, etc., who went through in 1855 was three hundred and seventy-three. The cost of one wagon, four oxen, and one cow that year was £55, and the amount of money sent forward by those persons providing their own teams, etc., was £3,853. This included the emigration from continental Europe, which, in 1855, and several years after, was altogether reshipped from Liverpool.

The outfitting point in 1855 was Atchison, in Kansas Territory, and the camping ground, Mormon Grove, about five miles west of Atchison. The American part of the journey to Utah, and the purchase of teams and outfits, were, this year, superintended by Apostle Erastus Snow, who acted in concert with Apostle Richards in the season's operations. As an intermediate assistant John S. Fullmer, then on a mission to England, was appointed managing conductor, whose duty it was to receive the emigrants in the United States, and forward them across the country to St. Louis, subject to Elder Snow's direction. The total number of persons who sailed from Liverpool in

1855, intending to go direct through to Utah was about one thousand five hundred, and the total sum of their expenditures footed up to about £30,000.

From 1848 to the close of 1855, fifty-nine vessels sailed from Liverpool, England, with organized companies of Latter day Saints on board. The number of souls in each of these companies ranged all the way from thirteen to five hundred and seventy-three, making a total of sixteen thousand, five hundred and ninety-two souls, including a few who went out in miscellaneous ships not named. In order to make my total agree with that given by James Linforth in his *Route from Liverpool to Great Salt Lake City*,\* I have added three hundred and nineteen souls, who, during the same period of time are supposed to have emigrated to America without reporting themselves, and consequently are not numbered among the regular Church emigrants. This will swell the number to sixteen thousand, nine hundred and eleven souls who sailed from Liverpool, England, bound for the gathering place of the Saints, in the Rocky Mountains. By adding further the five thousand souls, formerly tabulated, who emigrated to Nauvoo, Illinois, we have a grand total of twenty-one thousand nine hundred and eleven souls included in the Church emigration from Europe from 1840 to 1855. Most of these wended their way Zionward in ninety one organized companies or ship-loads. Grouping these companies by years, the numbers stand as follows:

1840,	3 companies, or	291 souls.
1841,	7 companies, or	1,086 souls.
1842,	8 companies, or	1,614 souls.
1843,	5 companies, or	772 souls.
1844,	5 companies, or	644 souls.
1845,	3 companies, or	411 souls.
1846,	1 company,	45 souls.
Miscellaneous in 1840-46,		137 souls.
1848,	4 companies, or	754 souls.
1849,	9 companies, or	2,078 souls.
1850,	6 companies, or	1,612 souls;

\*From this excellent work the writer of these papers has gleaned a great deal of valuable information concerning the emigration from the British Isles during the years of 1840 to 1855, inclusive.

1851,	4 companies, or	1,370 souls.
1852,	4 companies, or	760 souls.
1853,	9 companies, or	2,626 souls.
1854,	10 companies, or	3,167 souls.
1855,	13 companies, or	4,225 souls.
Miscellaneous in 1848-55,		319 souls.

Total, 21,911 souls.

In a following chapter a complete table of the Church emigration from Europe from 1848 to 1855, inclusive, will be given, together with a more detailed history of each company, arranged in chronological order.

*Andrew Jenson.*

## TWO GRAVES.

### CHAPTER I.

Two lonely graves side by side upon the mountain slope, attracted my attention during a pleasant drive through one of our picturesque cañons. There was no sign of human habitation in the neighborhood, but Nature had chosen the place as a recipient of her most lavish displays of beauty. The hills were in places high and precipitous, covered with beetling crags and frowning projections of seamed and scarred rock. At other points green, velvety meadows, interspersed with shrubs, stretched up the mountain side, disclosing to the enraptured vision a multitude of tints in the wild flowers and brilliant foliage. The violet, the honeysuckle, the daisy, the blue-bell, the wild rose, and the lily looked out from their shady coverts, like timid maidens, half conscious of their charms, yet half fearing to display them to the rude and jostling world. Types of modesty were they—such modesty as Nature alone is able to show—for modesty, after all, is but the ability to show forth the greatest beauty with the least ostentation.

Nothing in the scene suggested loneliness and gloom, but the graves, their smooth mounds covered with emerald grass and pied with brilliant flowers; but even these partook of the nature of their surroundings so fully as to lead one to the thought that without them the beauty would not be complete.

I was naturally curious to learn how it happened that these graves had been made in this secluded spot, instead of being nearer the haunts of men. My curiosity prompted me to make inquiry of the man acting as driver. His was a

striking face, such as once seen is not forgotten. The nose was prominent, indicating force of character, while the clear, grey eyes betokened the highest honor and integrity. His hair and beard were iron-grey, and deep furrows traversed his face, showing where the wheels of care had cut their way deep into his soul. His expression, usually a sad one, was intensified in its gloom as I asked my question. A look of deep pain and bitter reminiscence told me before he uttered a word, that those graves represented a painful scene in the drama of his own life. Ordinarily an apology would have been offered, that the mournful subject had been touched upon, but I was but a youth, and boy-like, found my curiosity stronger than my breeding. It was, therefore, with boyish delight that I anticipated the story which I knew was to follow my question, for I thought only of the gratification its recital would cause me, and not of the pain it would occasion its narrator.

My companion sighed heavily, as if endeavoring to blow from his mind the cobwebs of bitter memory and the ashes of the two hearts lying side by side upon the mountain. "I am sorry you asked me this question," he began, talking slowly and deliberately, as if the story had been told time and time again in almost the same words. "I am sorry you asked me this question," he repeated, "but as you have done so, I will gratify your curiosity, even though a pang of deepest sorrow be caused me by the narration of the events which culminated in the formation of those two graves."

I would have stopped him then, but I saw that his chief pain was over, now that

COLONIAL · BOSTON, BY J · M · TANNER

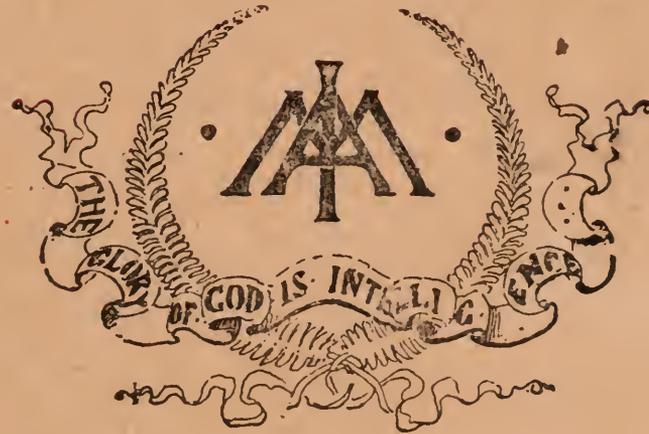
ART---A MODERN CHRIST, BY E · H · ANDERSON.

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yet to meet the pains and trying scenes of Golgatha.

The first illustrates the Christ who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" the second, the lone Wanderer who exclaimed: "The foxes have holes, and the birds of the air have nests: but the Son of Man hath nowhere to lay his head."

The world is fond of show and splendor, and its mighty despise simplicity. The natural hero-loving Frenchmen were disgusted with a humble representation of

the Savior, and the mild Scandinavian passed the thought with but slight attention; but, if the brotherhood of man shall be brought about, which we all long for, it must be done by and through just such means—His Gospel plan, His deeds of love and kindness—as the humble Nazarene employed when he wandered over the earth. These are the most fitting and necessary to improve the condition of mankind to-day, and so Skredsvig is justified in presenting his painting: *Le fils d l'homme*.

Edw. H. Anderson.

## CHURCH EMIGRATION.

### XIII.

#### DETAILED EMIGRATION ACCOUNT, 1850—1851.

FORTY-NINTH COMPANY.—*North Atlantic*, 357 souls. On Wednesday morning, September 4th, 1850, the ship *North Atlantic* sailed from Liverpool, carrying three hundred and fifty seven Saints, including children, under the presidency of Elder David Sudworth. After a rather lengthy, but safe and pleasant passage, the company arrived in New Orleans, November 1st. There were two deaths on board, namely, Betty Hulme, aged sixty-three, and Katren Bonner, aged three years. One was added to the Church by baptism during the voyage, namely, Ann Burton, from Lincolnshire, England; she was baptized September 15th. Two infants were born on the ocean.

From New Orleans the emigrants continued their journey up the Mississippi River to St. Louis, Missouri. (*Millennial Star*, Vol. XII, pages 298, 376.)

FIFTIETH COMPANY.—*James Pennell*, 254 souls. On Wednesday October 2nd, 1850, the ship *James Pennell* sailed from Liverpool England, with two hundred and fifty-four Saints on board, under the direction of Christopher Layton, an American Elder, who had been in England on a visit. After an ordinary passage, the ship arrived near the mouth of the Mississippi river, and the passengers

were jubilant at the prospect of soon landing on the shores of the promised land, when a terrible storm met the ship and drove her far back into the gulf, breaking her main and mizen masts, and washing part of her rigging overboard. In this disabled condition, the emigrants, exposed to wave and wind, drifted about for several days, until the provisions on board were nearly all consumed, and starvation commenced to stare the emigrants in the face; but, finally, the crippled vessel was found by a pilot boat, and conducted to the mouth of the river, where, on the twentieth of November, she sailed up along side of the *Joseph Badger*, which had sailed from Liverpool with another company of Saints, over two weeks later than the *James Pennell*. The two ships were now towed up together to New Orleans, where they arrived the twenty-second of November. The next day the emigrants from the *James Pennell* continued the journey up the river to St. Louis, Missouri. There, and in the surrounding country, they found employment for the winter, and the following year a part of them wended their way to the Valley, while others remained in St. Louis for years, before they continued the journey to Utah. (*Millennial Star*, Vol. XIII, page 9.)

FIFTY-FIRST COMPANY.—*Joseph Badger*, 227 souls. On Thursday, October 17th, 1850, two hundred and twenty-seven

Saints, most of them from Wales, sailed from Liverpool, England, under the presidency of John Morris, in connection with whom David Evans and Owel Williams acted as counselors. Elder John Tingey was appointed as an assistant counselor to take the immediate oversight of the English and Scotch Saints. After a remarkably short passage, the *Joseph Badger* arrived at the mouth of the Mississippi River on the twentieth of November. While at anchor in the mouth of the river, the *James Pennell*, which had sailed from Liverpool, October 2nd, but had been disabled on the voyage, came up with the *Joseph Badger*, and the two ships were towed up the river together and landed at New Orleans, November 22nd.

Failing to secure a passage on the same boat that took the *James Pennell* passengers up the river, the company, which had crossed in the *Joseph Badger*, after two or three days delay in New Orleans, sailed up the river in the steamboat *El Pasa*, which brought them safely to St. Louis, Missouri, in the beginning of December, 1850. Like the Saints who had crossed the ocean in the *North Atlantic* and the *James Pennell*, this company made St. Louis and surrounding towns their temporary homes, and subsequently, after earning means wherewith to secure an outfit for crossing the plains, continued the journey to the Valley. (*Millennial Star*, Vol. XIII, page 9. Bishop John Tingey's verbal report.)

FIFTY-SECOND COMPANY.—*Ellen*, 466 souls. The ship *Ellen* sailed from Liverpool on Monday, January 6th, 1851, having on board a company of Saints, consisting of four hundred and sixty-six souls, under the presidential care of Elders James W. Cummings, Crandall Dunn, and William Moss.

The ship remained anchored in the river opposite Liverpool until the eighth, about eleven o'clock a. m., when anchor was weighed, and the Saints were soon under way with a fair wind. The good *Ellen* ran at the rate of seven miles an hour till about eleven o'clock at night when she struck a schooner, thereby

breaking her jib boom and main and fore-yards. The following day the captain put into Cardigan Bay, North Wales, to repair, and in a few days the ship was ready for sea again; but as the wind on the very day the vessel put into port changed to an unfavorable quarter and remained there for three weeks, she remained in port; and the Saints considered the accident that had happened a blessing to them, as they were comfortable in port while hundreds of people were being tumbled about on the face of the troubled seas. During the storm many vessels were also wrecked, and hundreds of human beings consigned to a watery grave. The captain at length became impatient, and although the wind still continued unfavorable, the *Ellen* again weighed anchor on the twenty-third of January and put to sea, but the wind blew a strong gale from the direction the ship wanted to sail, and consequently only a little progress was made for several days. On February 1st, however, the wind changed to a favorable quarter the *Ellen* stood fairly out to sea, and the passengers soon lost sight of the Irish coast. From that time they enjoyed pleasant weather and fair winds, and on the night of the fourteenth of March, the *Ellen* anchored in the Mississippi river, off New Orleans, making the passage from Cardigan Bay (which is twelve hours sail from Liverpool) in seven weeks. During the voyage ten deaths occurred, two adults, namely, James Wright, of Skellow, and the wife of William Allen, from the Birmingham conference; the remainder were children. Brother Wright and Sister Allen died of fever; four of the children died with the measles, three of consumption and one of inflammation of the chest. The measles broke out among the emigrants the day they left the dock, and nearly every child on board had them, besides several adults. Altogether there were about seventy cases. Many of the children also suffered from what Elder Cummings terms the tropical cough, which was something similar to the whooping cough. During the voyage six marriages were also solemnized and

one birth took place. Immediately after leaving port, the presidency on board divided the company into twelve divisions or wards, allotting ten berths to each division, and appointed a president over each; then these twelve divisions were divided into two, and a president appointed to preside over each six, so that there were twelve companies in the steerage with a president over each, and two to preside over the whole. The second cabin was organized in like manner. The Priesthood were also organized, and presidents appointed over them to see that they attended to their duties. This complete organization was found to be of great utility in preserving peace, good order, and the health and comfort of the Saints while on board. President Cummings and his two Counselors watched over their flock with the utmost care, and in meeting in council with the brethren who had charge of the smaller divisions they could easily learn the condition of every Saint on board. If any were sick, or in want, or in transgression, they were made acquainted with it and immediately adopted measures to relieve the wants of the needy and to prevent iniquity from creeping into their midst. Men were appointed to visit every family twice a day, and to administer to the sick.

At New Orleans the company chartered the steamer *Alexander Scott*, to take the emigrants to St. Louis, Missouri; they paid two and a-half dollars per head for adults, all luggage included, and half price for children. The company left New Orleans on the morning of March 19th, and landed in St. Louis on the twenty-sixth after a good passage. Two children died coming up the river, and one child was born.

A number of the emigrants, who were not prepared to continue the journey right away, found employment in St. Louis, while the others proceeded on their way to the Bluffs. In the *Frontier Guardian* of May 16th, 1851, the following notice appears:

"Elders J. W. Cummings, Crandall Dunn and William Moss arrived at Kanesville per steamer *Sacramento*, on

Friday, May 2nd, 1851, from St. Louis with a company of two hundred English Saints, generally in good health and spirits; many of the company are destined for the Great Salt Lake Valley this season, the remainder will settle in Potawattamie. Elizabeth Bladen, one of the company, died of congestive fever coming up the river; her age is said to be nine years." (*Millennial Star*, Vol. XIII, pages, 24, 158.)

FIFTY-THIRD COMPANY. — *Geo. W. Bourne*, 281 souls. On Thursday, January 22nd, 1851, the ship *George W. Bourne* sailed from Liverpool with two hundred and eighty-one passengers, under the presidency of Elders William Gibson, Thomas Margetts and William Booth. After a pleasant passage of eight weeks, the company arrived in New Orleans on the twentieth of March. Elder Gibson, in repeating the passage of the company to the presidency in Liverpool, stated that he believed that no company of Saints had ever crossed the Atlantic with less sea-sickness than the company he led. During the voyage, one marriage, three births and one death occurred. The latter was a boy, five years old, who was far gone in consumption before he sailed. Two of the ship's crew were converted and asked for baptism, and several of the sailors expressed a desire of accompanying the Saints to the Valley.

From New Orleans the journey was continued in the afternoon of March 22nd, and arrived in St. Louis, Missouri, on the twenty-ninth. There the emigrants found employment like those who had come in preceding companies, and after earning means to procure an outfit for crossing the plains, the majority of them continued the journey to the Valley. A number, however, always remained in the States. (*Millennial Star*, Vol. XIII, pages 24, 137, 159.)

FIFTY-FOURTH COMPANY. — *Ellen Maria*, 378 souls. Thursday, February 2nd, 1851, three hundred and seventy-eight Latter-day Saints, under the presidency of Elder Geo. D. Watt, embarked on board the *Ellen Maria* at Liverpool, but on account of diverse winds the ship

anchored in the river Mersey until Saturday morning, February 2nd, when she put to sea before a fair breeze and in delightful weather. Apostle Orson Pratt, who terminated a most useful and important mission to Great Britain, returned to America with his family on board this ship. After a voyage of sixty three days, the *Ellen Maria* arrived in New Orleans on the sixth of April. She had experienced a strong gale of wind on the fifth of February, but it abated on the sixth, and in a few days afterwards the Saints had become accustomed to sea life, and were free from sickness. On the eleventh the ship cleared the Irish Sea. The remainder of the voyage was as pleasant as sea voyages generally are. Meetings were held every Sabbath, and also on different occasions during the week, at which Apostle Pratt and other Elders addressed the Saints and strangers present on the principles of the Gospel. Three marriages, four births and five deaths occurred on board, as follows:

Marriages: February 9th, James Stratton to Frances Clark, both of Cambridge; February 22nd, Elder Edward Williams, of Carmarthenshire, to Ann Morgans, of Cwinbach; March 21st, James Turnbull, of Linlithgo, to Mary Mickle, of Port Glasgow.

Births: March 9th, Emily Robbins gave birth to a son; March 28th, Sister Wild to a daughter named Ellen Maria Martha; April 2nd, Sarah Lane to a daughter; April 9th, A. Entwistle to a son named Alexander Scott.

Deaths: February 11th, Sarah, daughter of R. and S. Preece, aged six months, February 16th, Ann, aged eleven weeks, daughter of J. and E. Toone; March 8th, George, aged two years and eight months, son of G. and S. Spizer; March 24th, Marintha Althera, aged fifteen months, daughter of Apostle Orson and Sarah M. Pratt; April 14th, Elizabeth Shelley, aged fifty-five years.

April 9th, most of the company left New Orleans for St. Louis, Missouri, on the *Alexander Scott*, one of the largest boats on the Mississippi river, and arrived in St. Louis on the sixteenth. A sad accident occurred going up the river

in the case of Sister Shelley, aged fifty-five years, wife of James Shelley, from Worcester Conference, who, in attempting to draw a bucket of water from the stream while the boat was running at the rate of ten miles an hour, was suddenly drawn into the water by the force of that mighty current. She floated for a moment and then sank to rise no more. The engines were stopped immediately and a boat manned and sent in search of her, but it was unsuccessful in obtaining the body.

In the *Frontier Guardian* of May 30th, 1851, the following notice appears:

"The *Robert Campbell* (a steamboat) arrived on Wednesday the twenty-first (May) at Kaneshville, with a large company of Saints from England, Scotland, etc., under the watchcare and direction of Elder Geo. D. Watt, our able phonographic writer and lecturer. A goodly number of both companies (referring to the *Olympus* Company also,) are destined for the valley of the Great Salt Lake this season, and the balance will remain in this and surrounding counties of western Iowa, for the time being to raise wheat, corn, potatoes, \* \* \* All the Saints who have got this far on their journey, seem to be anxious to get to the end of it; but the weather being so very unfavorable for the last ten days, they are compelled to lie on their oars a short time, much against their will." *Millennial Star*, Vol. XII, pages 58, 200.

Andrew Jenson.

---

SALVATION FOR THE DEAD. — This doctrine of salvation for the dead not only enlarges the hope of man, but it gives him nobler conceptions of the character of the Deity, and increases his admiration for him. In fact, to my thinking, this doctrine strips the character of God of the inhuman and vindictive cruelty, which men, in the past, have delighted to represent him as possessing; and gives new force, and, perhaps, new meaning to the expression, "if in this life only we have hope in Christ, we are of all men the most miserable." — "*The Gospel*," by Roberts.

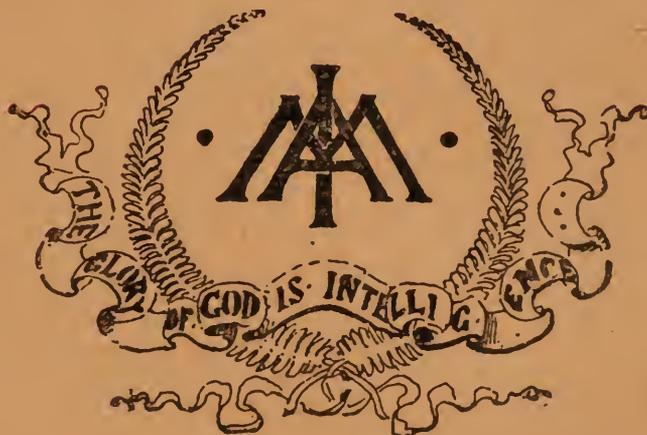
Read "WOMEN AT THE WORLD'S FAIR," by Mrs. Solomon Thatcher; "REVOLUTIONARY BOSTON," by J. M. Tanner. and the Y. M. M. I. A. Lectures, etc., in this number.

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monarchs trembled at his name. He commanded the persecutors of Protestants to cease, and they complied. England under Charles was not even a third-rate power—but under Oliver it became the arbiter and dictator of Europe.

The anecdote relating to Cromwell and the Quaker well illustrates the character of the man. An English merchant vessel, carried into St. Malo by some accident, was there confiscated upon a groundless pretense. The master of the ship got home to England, saw the Protector, and prayed for redress. Cromwell made a personal investigation, found the man's character for truth and honesty to be reliable; and that he was engaged in honest trade. A letter was given to the Quaker, to be in turn handed to Cardinal Mazarin in Paris. The letter was taken to Paris, but after some days the Quaker returned without redress. Oliver said: "Well friend, have you got the money?" The Quaker answered in the negative. "Then," said Oliver, "leave your direction with my secretary, and you shall soon hear from me." Oliver gave orders that an English man-of-war should proceed to sea and capture two French vessels. In a few days two French prizes were brought into the Thames, and there sold by order of the Protector at public auction. Out of the results of the sale the Quaker was paid the full value of his ship and cargo, and the remainder turned over to the French ambassador in London. The French government did nothing in retaliation. Cardinal Mazarin was too shrewd to antagonize Oliver. The history of the Protectorate, though absolutely a one

man rule, yet was just and equitable. It was the first time in English history that laws were administered from a national standard. Heretofore, some sect or party predominated, and the administration was but the expression of that dominant sect or party. On September 3rd, 1658, Oliver Cromwell died at Whitehall, London. Affecting, edifying and pathetic were his dying words. His son Richard succeeded him in the Protectorate, but he resigned in May, 1659. Charles the Second returned to England in May, 1660, and ascended the throne on the thirtieth of May. On the next anniversary of his father's execution, January 30th, 1661, he had the bodies of Cromwell, Ireton and Bradshaw, taken from their tombs in Westminster Abbey, then dragged to Tyburn and there hanged by the Common hangman. The heads were cut off, and placed on spikes in front of Whitehall. But Charles the Second proved more unworthy than his father.

Though Cromwell was dead, his spirit lived. He it was who taught the people that Kings were no more sacred than subjects when they did wrong. He it was that paved the way for the constitutional glory of Britain. To understand his character aright, we should study the life and actions of James the First and of his son Charles. Even to-day the spirit of that Great Protector hovers over oppressed peoples as the poet says:

They never fail who die in a great cause,  
The block may soak their gore,  
Their heads be strung to city gates or castle walls,  
But still their Spirit walks abroad.

*D. J. Browne.*

## CHURCH EMIGRATION.

### XIII.—CONTINUED.

FIFTY-FIFTH COMPANY—*Olympus*, 245 souls. Tuesday morning March 4th, 1851, the ship *Olympus* sailed from Liverpool, having on board a company of Saints numbering two hundred and forty-five souls, under the presidency of Elder

William Howell, the man who first introduced the fulness of the Gospel in South Wales and subsequently in France. His counselors were Thomas Bradshaw, Thos. Smith, J. Lindsay and W. Henshaw.

Besides the Saints there were about sixty other passengers on board. The

ship should have sailed several days before, but was prevented by adverse winds.

Elder William Howell, in a letter dated April 27th, 1851, gives in his own original style the following account of the voyage of the *Olympus*:

"On a fine morning I took a retrospective view of the company of brothers and sisters when they were enjoying themselves. The sun was veiled with a thin atmospheric covering, made by the balmy breeze, sweet, healthy, and temperate, with the great span of etherial blue, dancing billows pleasing to the sight, extending around us for miles, the ship steadily running her course Zionward, the helmsman keeping her bows in a direct line with the setting sun. On the poop I observed a number of our young brothers and sisters listening with attention to an instructive lecture on the science of grammar, delivered by old father Waddington, who, Diogenes like, sat in the midst of his pupils, asking them various questions, to engrave this important part of education more deeply upon their memories.

"The whole length of the deck was crowded with interesting groups worthy of an artist's pencil: in one place I observed one of the young sisters teaching others the art of knitting lace in various patterns; opposite, on the larboard side of the vessel, a number of mothers amusing their little ones, at the same time conversing with one another with grateful hearts, about the goodness of God, in delivering them with their families from the confusion and poverty of Babylon, that often caused their hearts to fail within them, but now going to their homes in Zion, containing peaceful habitations, sure dwellings and quiet resting places, where God has promised "abundantly to bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause her saints to shout for joy." The brethren sat in various groups here and there, some singing, some reading the Bible, Book of Mormon, Doctrine and Covenants, *Millemial Star*, Voice of Warning, Spencer's Letters, with Brother Orson Pratt's profound philosophical works, a

library more valuable in the estimation of the Saints than all the gold of California.

\*\*\*Some families in groups were partaking out of various dishes of sweet food, well seasoned with hunger, for the sea appetite is sharp; the little children taking up with spoons their food from tin plates, and in chewing looking up to the faces of their parents with lamb-like innocence, just as if they said, "we are happy, indeed." \*\*\*The evening shades of darkness caused all to retire to their berths, on each side of our extensive bedroom, about thirty yards long by eight wide, containing about three hundred devotees of Morpheus; but this night he received little attention, for Boreas, by ten p.m., caused, under a covering of darkness, one of his light artillery to go forth in sharp breezes, causing the rippling billows to increase into wild mountainous waves, that caused the ship to tremble, shake, crack, and rock from side to side, like a drunken man. The Saints being novices in sea life, the sight and circumstances were new to all. The raging and roaring of the boisterous elements, with the noise of falling and rolling tins and bottles, caused not the least confusion or fear in the bosoms of those who have been truly likened to Mount Zion. A few of the most lusty brethren soon gathered all together, and having lashed them with ropes, they returned to join the sweet voices of the young men and maidens who had been cheering them and us with lively songs of Zion, and through that night the dancing billows played their various antics to the sweet music of the songs of joy, praise, and thanksgiving, that rose as sweet incense of faith and confidence in the Great Redeemer, the Mighty Governor of the boisterous elements.

Elder Wilson G. Nowers, of Beaver, Utah, who was a passenger on board the *Olympus*, gives the following particulars concerning the voyage:

"Prior to the sailing of the ship from Liverpool, Apostle John Taylor, then presiding over the French Mission, foretold some of the trials that would befall the Saint during the voyage. Among other things he said that the ship would

encounter storms and furious gales, and be exposed to raging waves; that the Saints would have to contend with sickness, evil spirits, and other troubles; but God would preserve them in the midst of all dangers, and lead them to a harbor of safety; all of which was verified in every particular.

“Almost immediately after leaving port, sea sickness began to prevail among the passengers, owing to storms and high seas, and many of the Saints lingered for weeks, suffering intensely from that distressing affliction, but they were finally restored by the faith and prayers of the brethren so that none were lost.

“During this time of trouble with the elements, and sea sickness, the powers of the evil one were manifested in the case of a lad named Mackenzie, about twelve years of age, who in the dead hour of night came leaping from his bunk, shouting at the top of his voice the name of John McNeil; it soon became apparent that he was possessed of an evil spirit, which was so enraged that for hours the brethren labored to exorcise him; but this proved effectual only for a short time, as the evil one returned bringing others of his companions with him and again entered into the lad. This was repeated several times, until there were seven of them who called themselves legion and bid defiance to all who were on the ship, declaring that they would be subject to no one but Brigham Young. They also threatened to follow the Saints until they should reach the mountains. During the administrations of the brethren, the spirit of the Lord was so visibly manifest, that the discernment of spirits was given to Elder Thomas Smith so plainly that he could see them, and he demanded of them in the name of Jesus Christ, that they should tell their names. With this request they complied very reluctantly, but finally yielded, and one by one obeyed and were exorcised. The seventh and last one was finally cast out. This left the poor boy in a very feeble state, and for several days his life was in jeopardy. At times, when the evil spirits were expelled from the boy, they would

afflict others, though not to such an extent as the main object of their power. On one occasion the writer and two of his immediate friends, were overcome by this power. True to their threats, as I afterwards learned, they followed in the wake of the Saints, their special object of hatred being Elder Smith, whom they finally overcame, and in the town of St. Joseph, Missouri, the poor man succumbed to their dreadful power, while he was calling for help from the Elders of the Church, of whom there were none to be reached in time to save his life. President William Howell also died in great distress at Council Bluffs the following year after our arrival in the United States.

“For nearly twenty days after setting sail from Liverpool, we made but slow progress, as we were continually beating against head winds in the Irish Sea, trying to reach the Atlantic Ocean. On Saturday, March 22, 1851, the weather however, was calm and pleasant, and Captain Wilson, according to his usual custom, was walking from his cabin on the quarter deck, when he placed his hand to his forehead in order to shade his eyes from the sun, and made a hasty survey of the horizon. Then raising his eyes for a moment he scanned the upper deep, whereupon he immediately called for the officers of the watch, and ordered the men of both watches on deck for the purpose of shortening sail, for we had been running under all the canvass the good ship was able to carry, including studding sails of all descriptions. I was somewhat surprised to hear the order from the master of the vessel to shorten sail so suddenly, when we were only drifting, for our speed could not be called sailing. I ventured to inquire of the captain the reason for giving such a positive order to the men of both watches to shorten sail.

He replied: “Don’t you see that cloud yonder.” I answered in the affirmative. “Well, when that strikes our ship we will have no need for so much canvass.” And he was promptly obeyed, and the men worked with a will, the officers urging them continually to bear a hand, in which the writer lent his assistance.

"The cloud which at first appeared but a trifle larger than a man's hat, increased rapidly in size, and advanced to all appearance directly towards us. By this time the outrigged sails were all hauled down, and the men were engaged in close reefing the main topsail, when the squall struck the ship, causing her to tremble and reel like a drunkard. This proved to be as the captain had expected, a regular white squall, the fury of which was such that it carried the foremast overboard, and seriously sprung the mainmast at the decks. Several of the men barely escaped being carried overboard with the sails. The stays were cut loose with axes in order to free the ship from the mast that was hanging by her side.

"During the furling of the sails on the main mast, word was passed on two different occasions that a man had been blown overboard. At this the captain raged furiously, using much blasphemous language, as he attributed the accident to the carelessness of the men. In the meantime the ship was rolling in the sea and was tossed about by the furious gale to such an extent that she was thrown on her beam ends and became unmanageable. The men up aloft were complaining of the extreme difficulty they had in furling the sails, remarking that enormous weights seemed to be attached to them. This was soon proven to be a positive fact, as both of the men that were blown from the foot ropes and were supposed to be in the water, were caught in the belly of the sail, and to the great surprise of all hands, they were both rescued in a miraculous manner. When word was passed to the officers to that effect, the captain exclaimed: "My God, how did they get there!" The night was fearfully dark, and blew a hurricane, the seams of the ship cracking and admitting water into the hold.

"When the first order was given to shorten sail, a command was also given for all persons to go below, and for the hatches to be battened down, but by permission of the chief officer, the writer and a companion were allowed to remain on deck to assist the crew in any way we might be able. As soon as the sails

were arranged so as to stand the storm, the ship's pumps were sounded, when it was ascertained that there was already about four feet of water in the hold, the storm having then raged for about two hours. Orders were immediately given to man the pumps. The water at that time was flooding over the decks, sometimes almost knee deep, as well as rushing through the seams of the ship's bottom into the hold; this was about eight in the evening.

"Desiring to aid and assist all in my power, in connection with my companion (Edmund B. Fuller), we manned one of the pumps, placing a line around our bodies, and lashing ourselves to the pump, so as to prevent our being washed overboard. The storm continued without cessation from hour to hour, and the water also increased in the hold of the ship, which was determined by occasionally sounding the pumps. About midnight everything seemed despondency on board, or at least among those on the deck, the captain included, as there was no appearance of a lull in the storm.

"Shortly before midnight the captain called to Mr. Rogers, the first officer, with an oath, summoning him to his presence; a short consultation followed, which resulted in a call for Mr. Hamilton, the second mate, who, with the expression of several oaths from his superior, was commanded in about the following words to go to Elder Wm. Howell: "You go to the captain of the Mormons and tell him from Captain Wilson that if the God of the Mormons can do anything to save the ship and the people, they had better be calling on him to do so, for we are now sinking at the rate of a foot every hour; and if the storm continues, we shall all be at the bottom of the ocean before daylight." The order was given in such a tone of voice that I heard distinctly what was said. Mr. Hamilton, however, came to me, and in his kind, affable way (for he was not a man of profanity), reiterated the message and requested me to accompany him to the Mormon captain, which I willingly did. The companion-way was at once unbarred, and the two of us hurried below

as soon as the vessel was in a position that the water would not rush into the hold while we passed through. Closing the companion-way after us, we made our way to Elder William Howell, who had charge of the company of Saints. Finding him in his bed we aroused him, and delivered our message. In response he said, in a surprisingly calm tone, "Very well. You may tell Captain Wilson that we are not going to the bottom of the ocean, for we embarked from Liverpool on a voyage for New Orleans, and we will arrive safely in that port. Our God will protect us." Mr. Hamilton returned to deliver the reply to Captain Wilson, but I remained with my brethren.

"The scene between decks can scarcely be described; all was confusion; trunks and packages that were not properly secured were rolling and sliding from one side to the other. Some of the passengers were crying, others praying, and again others trying to feel composed. President Howell arose, dressed himself, and called a few of the brethren (about twelve, myself included,) to his side, all of whom engaged in prayer, one after another, as directed by the president, who finally prayed himself. While he was still engaged in prayer, I noticed a material change in the motion of the ship; for instead of her rolling and pitching, as she had been doing, she seemed to tremble as one suffering from the effects of a severe cold. Varied thoughts passed through my mind; I could not entertain the idea that the vessel was sinking, nor could I realize that the storm had so suddenly abated. At the close of the prayer of President Howell, all responded with a hearty Amen, and we arose from our position. President Howell then remarked, "You may all retire to your beds." I returned to the deck to find that the storm had miraculously ceased; the wind had gone down, and the waves were stilled immediately round about the ship, while in the distance the billows were still raging. The vessel trembled and seemed to quiver at the effects of so sudden a change.

"We continued our toils at the pumps, and at length the dawn of the Sabbath

broke upon us, clear, bright, and calm. Captain Wilson acknowledged the miraculous hand of God in our preservation, exclaiming that he had done all he could before calling on the "Mormons," and that no human power could have saved the ship, if the storm had not ceased. All on board also seemed to acknowledge the hand of God in their preservation, especially the Saints, who now were offering prayers of thanksgiving.

"The next morning, Sunday, March 23rd, was calm and bright, and the sea as smooth as a mill pond; not a ripple was seen on the face of the great deep, and not a breath of air was felt to stir the canvass from the masts. The rescued vessel seemed to enjoy the rest brought to her by the miraculous cessation of the fearful storm through which she had passed; the wind had indeed ceased, and there was now a great calm. The sailors were busy righting up the tackling of the ship, and making preparations to rig a jury mast in the place of the fore topmast that had been carried away, while the faces of all who came on deck beamed with joy and gratitude for their marvelous escape from a watery grave. The Saints attired themselves in clean clothing, and newly-shaved faces were seen for the first time since leaving Liverpool. There was talk of holding religious services for which purpose a delegation of the Saints waited on Captain Wilson in order to obtain his consent, which was readily granted. It was also proposed that an opportunity should be offered for those who desired it, to have the holy ordinance of baptism attended to, for several of the non-Mormon emigrants had been converted to the faith of the Saints, and now expressed their conversion by presenting themselves as candidates for baptism, if only an opportunity could be obtained. Accordingly, one of the largest barrels, in which fresh water had been stored for the use of the passengers, was brought out and placed on deck, the head of the same was removed, a short ladder of the ship's gangway was placed by the side of the barrel, and another on the inside which gave easy access in and out for the candidates. The barrel was

then filled with sea water to the depth of a man's waist, and twenty-one persons of both sexes were initiated by baptism into the Church.

"The following day, at three o'clock in the afternoon, the hands of the Elders were placed upon the head of each one who had been baptized, and they were confirmed members of the Church and received the Gift of the Holy Ghost, and testified with much rejoicing and praise to God to the joy and comfort of all on board. The Holy Sacrament of the Lord's Supper was then administered to the Saints, and many who had been sick were healed by anointing them with oil, the laying on of hands and the prayer of faith. Thus was performed one of the great miracles that ushered in the Gospel dispensation to the people of Great Britain.

"Some time afterwards about twenty others, all males, were baptized in the ocean, by means of a platform, improvised by the side of the ship by placing one of the hatches, taken from the main hatchway, and suspending it by ropes on the surface of the water. Upon this Elder Thomas Smith and other attendants took a sitting posture with their feet and lower limbs extending down into the water of the ocean, having first placed a safety rope around their bodies. The candidate reached this floating stage by means of a rope ladder suspended from the bulwarks of the ship, each provided with a stout belt around his waist, such as was usually worn by the sailors, and also a safety rope around the body. The candidate was then placed in a sitting position on the left of the Elder officiating, who grasped the belt around the waist with the right hand, and the clothing at the back of the neck with the left, and both hands of the candidate holding on to the wrists of the Elder. In this manner the candidate was placed beneath the briny wave and brought forth therefrom, and thus was the ordinance of baptism performed in the Atlantic Ocean where soundings were then unknown."

"During the voyage, fifty persons were baptized, including one baptism just prior to embarking and one after the

arrival of the company at New Orleans."

Elder William Howell, in continuing his narrative of the voyage, says that the morning and evening prayer meetings were held on deck; also the preaching services, at which five or six of the brethren usually would deliver short interesting addresses; the spiritual gifts were often enjoyed by the Saints, such as prophecy, speaking in tongues and interpretation of tongues, besides the healing of the sick, the casting out of evil spirits, etc. The daily prayer meetings were held at ten o'clock in the morning, and at nine o'clock in the evening. Day schools were also held for the children of both Saints and fellow passengers, at which the rudiments of the English and French languages were taught, as well as other branches of learning; at five o'clock in the evening lectures were given, at which the congregation would sit around the lecturer, on the deck floor; the subjects treated upon were various, including astronomy, geography, agricultural improvements, etc.

The provisions and water served out on board were good, and the cooking was carried on in the gallery by three of the brethren, who worked in turns of four hours each.

During the voyage two infants died, and one child was born.

From New Orleans this company of British Saints continued the journey to St. Louis, Missouri, on the steamer *Atlantic*.

In the *Organ and Reville*, a Republican Newspaper published at St. Louis, of May 9th, 1851, the following notice appears:

"The steamer *Atlantic* arrived yesterday morning from New Orleans, having on board two hundred and forty "Mormon" emigrants. This company sailed from Liverpool on the ship *Olympus*. \* \* \* Part of those who arrived on the *Atlantic* were detained on the quarantine on account of a man being sick of what was supposed to be cholera."

Like the emigrants who had arrived in previous companies, part of the Saints

who had crossed the Atlantic in the *Olympus*, stopped temporarily at St. Louis, while others continued the journey to the Bluffs on the steamer *Statesman*, together with a company of New England Saints, and also a number from the St. Louis conference, including Alexander Robbins, who had presided over the same.

In the *Frontier Guardian* of May 30th 1851, the following notice was published:

"The steamer *Statesman*, from St. Louis, thirteen days out, arrived at Kanesville landing on Tuesday, the twentieth (May), having on board a company of Saints, under the care of Alexander Robbins, late president of the St. Louis conference. Among the number of passengers were President Orson Pratt from the British Isles, his lady and family, en route for the Valley, in good health and spirits, \* \* \* Elder James McGaw, one of our missionaries from Texas, and our celebrated French missionary, Wm. Howell and family, who was so successful in making converts crossing the Atlantic on board the ship *Olympus*, while on the way from Liverpool to New Orleans. We are informed that there were only fifty-two passengers on board the *Olympus*, who did not belong to the Church, with the exception of the captain and crew, and out of that number fifty were baptized into the Church before they arrived at New Orleans; and no less singular is a circumstance that occurred on the *Statesman*. After her arrival here her cooks and deck hands left her, preferring rather to be teamsters across the plains for 'Mormons' and have their society in fair Utah, than remain any longer as cooks and deck hands on the muddy waters of the Missouri."

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The account on hand concerning the Church emigration which crossed the plains in 1851, is very meagre; it appears, however, that the British emigration was joined by quite a number of Saints from the Eastern States, St. Louis, Missouri, and other parts of the country, and that all crossed the plains and mountains in regularly organized companies, under Captains John G. Smith,

Roswell Stevens, Abraham Day, L. A. Shurtliff, James W. Cummings, Gordon, John Brown, Father Allred and others.

The first company or companies of the season, consisting of one hundred and fifty wagons, left Kanesville about the first of May, led by Captain John G. Smith. Under him Roswell Stevens acted as captain of the first, Abraham Day of the second, and L. A. Shurtliff of the third fifty. In order to avoid crossing the larger streams, which at that time of the year were much swollen, the company took a new route following the divide between the Missouri river and the Elkhorn for a distance of nearly two hundred miles in a northwesterly direction. They then turned westward, and after traveling ten days longer, they came to the Elkhorn, which they bridged and crossed, and finally reached Loup Fork, which they forded on Saturday, June 14th, being then six weeks out from Kanesville. From Loup Fork they crossed sand hills by hundreds, and numerous creeks and sloughs, which they bridged with grass and brush. After considerable travel in this way, they concluded to divide the company, which was done, and while Captain Stevens' fifty continued westward, Captain Day and Shurtliff, with their respective fifties, also known as the second and third divisions, turned southwest; seventeen wagons with California emigrants, who traveled with them, took a southerly course. After nine days travel, the second and third divisions came in with the California wagons, and on the twelfth of July reached the Platte bottoms. Strange to say, no deaths or serious accidents occurred in this exceeding hard and wearisome journey, and only four head of cattle were lost.

Most of the companies which started from Kanesville after Captain Smith's, left that place in the beginning of June. In the *Frontier Guardian*, of June 13th, 1851, the Saints who had not yet started for the Valley but who intended to go that season, were urged to start at once, and not cross the Missouri river later than the twentieth of that month. They were also advised to keep strong guards out, so as to protect

themselves against Indian depredations, for it was reported that the Pawnees and other tribes were bent on mischief and theft, and had already robbed and plundered several companies on the plains that season.

The next intelligence about the emigration of 1851 was given by Apostle Orson Hyde, who, on his journey from Kaneshville to the Valley, wrote from the Platte river, one hundred and eight miles east of Laramie, under date of July twenty-second, to the effect that he and his party on the eleventh of that month, near a branch of the Loup Fork, were assailed by about three hundred Pawnee Indians, who robbed them of between seven and ten hundred dollars. He himself lost about fifty dollars worth of blankets, gun, clothing, camp furniture and provisions, besides one of his horses. The forward emigrants were at the date of his letter nearly at Laramie. Captain Smith's three companies of fifty each were not robbed by the Indians, as they had passed before the Pioneers had taken their position on the road. Apostle Orson Pratt, returning from his mission to Great Britain, lost his horses after crossing the Missouri River, and it was supposed that Omaha Indians stole them. On the nineteenth of August, seven men arrived in Kaneshville from California, who reported that they met Almon W. Babbett and company fifty-five miles east of Salt Lake City, Apostle Hyde and his company thirty-three miles west of Fort Laramie, Captain Smith and his company on the first of August, four miles west of Laramie, and Roswell Stevens' company five miles east of the fort; Captain Day's company was in sight, and Captain Cummings' company of one hundred wagons were met ten miles west of Ash Hollow. Shurtliff's company of fifty wagons were met five miles in the rear of Cummings' train, and Captain John Brown with the emigrating poor, twenty-two miles east of Ash Hollow. Wilkins' merchandise train, consisting of ten wagons, with a Scotch company in the rear, were met at or near the same place where they met Brown's company; also Gordon's. Next day they met Father Allred's company

west of Cold Springs, and Apostle Orson Pratt's company at the springs.

These different companies all reached Great Salt Lake City in safety, the last one arriving October 24th, 1851. *Millennial Star*, Vol. XIV, page 322, *Frontier Guardian* of Aug. 8th and 22nd, 1851.

Andrew Jenson.

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"SMALL SWEET COURTESIES."

LIFE is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual straining of every nerve to gain and keep a place in this over-crowded busy world. What wonder if in the hurry and pushing the rights of others are trampled or completely ignored, when every individual is in such haste that time fails for the "small sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the appreciative word, the thought for our preferences, the avoidance of our prejudices—which make life easier, and which lessen in a marvelous degree all its worries and perplexities. For nothing prevents friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. As though one should be endowed with truth, and yet, lacking prudence and delicate insight and circumspection, wound with sharp needle pricks the sensitive hearer. We do not care to be constantly reminded of our failings. "Faithful are the wounds of a friend," but friends too often show a fondness for the scalpel, and lay bare our pet weaknesses in a truthful but exceedingly uncomfortable fashion.

A gentlewoman never fails in the small sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her that all lovely, love compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

"And every morning, with 'Good-day,'  
Makes each day good."

Her winning smile and gentle ministrations, her soft voice and unfailing sym-

# Y. M. M. I. A. Lectures.

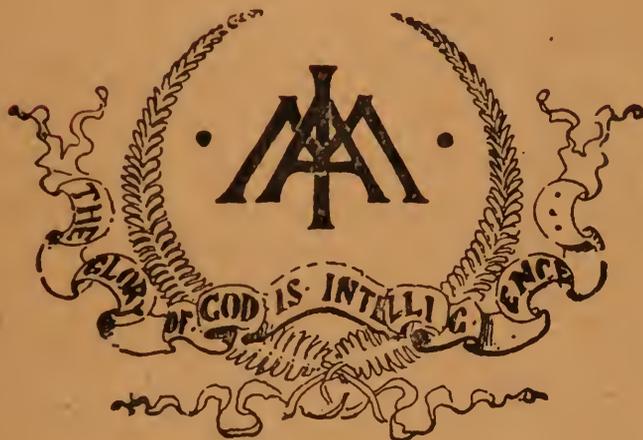
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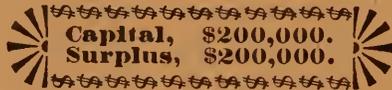
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Angus M. Cannon,  
James Jack,  
Heber J. Grant,  
George Reynolds,  
T. G. Webber,  
H. B. Clawson,  
Lorenzo Snow,  
Francis M. Lyman,  
Anthon H. Lund,  
Leonard G. Hardy.

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1, 3, and 5, EAST TEMPLE STREET, SALT LAKE CITY.

## CHURCH EMIGRATION.

FIFTY-SIXTH COMPANY — *Kennebec*, 333 souls. January 10, 1852, in the morning, the *Kennebec*, a new and commodious ship of one thousand and seventy tons register, went out of the Bramley-Moore Dock, at Liverpool, England, with three hundred and thirty-three souls of the Saints on board, under the presidency of John S. Higbee. John Pack also returned from his mission on this vessel, accompanied by about a dozen Saints from the Channel Islands. He was appointed to act as a Counselor to President Higbee, together with John Spiers, Thomas Smith and William C. Dunbar, who all had presided over conferences.

Included in the number of Saints who emigrated in the *Kennebec*, were sixty-nine passengers whose fare was paid by the Perpetual Emigrating Fund Company—the first ones who emigrated by that means.

Besides the Saints there were a number of Irish emigrants on board, who were not supplied with sufficient provisions to last them till the end of the voyage; but in order to lay in a sufficient supply, they stole all they possibly could from the mormon emigrants, who consequently had to go short themselves, and were compelled to subsist on half rations the last four or five days before landing. These Irish emigrants were taken on board because there were not Saints enough to fill the ship. Peace and harmony prevailed among the latter as a rule; also good health; the provisions and water were good, and wholesome, and included oat meal and pork; but as the English did not like oat meal and the Scotch could not relish pork, they exchanged these articles of food with each other, to the great satisfaction of both parties.

The voyage throughout was a safe and pleasant one, with the exception of one terrific hurricane, which swept the deck clean of cook houses, water barrels, and everything else that could be washed overboard. On the eleventh (or fourteenth) of March, 1852, the company arrived in New Orleans.

From New Orleans the Saints who had crossed the Atlantic in the *Kennebec* continued the journey on board a small boat called *The Pride of the West*, and arrived at St. Louis, Missouri, about the end of March. Soon after leaving New Orleans a young man, Snedden by name, fell or was accidentally thrown overboard and drowned; his body was never recovered.

Some of the *Kennebec* Saints remained temporarily in St. Louis, but a number of those who continued the journey to the Valley that season only tarried in that city a few days; as they took passage on an old delapidated steamboat, the *Saluda*, which had been chartered by Elders Eli B. Kelsey and David J. Ross, to take a company of Saints up the river to Council Bluffs. On the thirtieth of March she sailed from St. Louis, with about one hundred and seventy-five persons on board, of whom about ninety were Saints, including a number of the passengers who had crossed the Atlantic in the *Kennebec*. There were also some Saints from St. Louis, and others from the State of Mississippi. The other *Kennebec* passengers came up the river subsequently on other boats.

The *Saluda* made but slow progress, as the floating masses of ice in the river made navigation very dangerous, but she finally reached Brunswick, about fifty miles below Lexington, where Elder Eli B. Kelsey and ten other brethren landed to buy cattle. When the boat arrived at Lexington, on Sunday, April 4th, she was met by immense masses of ice, and the captain and boat crew, although making desperate efforts to proceed, found it impossible to make headway against the current and ice. Consequently, after fighting with the stubborn elements for several hours, they were compelled to cross the river and tie up for the night on the opposite side from Lexington. On the fifth the boat recrossed the river to Lexington, through the still floating ice, which broke the paddle wheels, making repairs necessary before the journey could be resumed.

On Friday morning, April 9th, 1852.

the *Saluda*, which had been lying at the port of Lexington since the 5th, made another effort to get under way, the ice by this time having ceased running. But in getting up steam to round a point just above Lexington, the engineers carelessly let the boilers get dry and red hot; and as the engines started, and the pumps forced the cold water in, the boilers burst to pieces with a tremendous noise, as the paddle wheels were making their second or third revolution. The explosion, which was heard and felt in every part of the city of Lexington, completely wrecked the whole boat, threw her chimneys and parts of the boilers and timbers in every direction, and destroyed the freight of the passengers, and the cargo generally. The boat sank ten minutes after the explosion.

"We have not heart to attempt a description of the scene," writes the editor of the *Lexington Express*. "Twenty-six mangled corpses collected together, and as many more with limbs broken and torn off, and bodies badly scalded—wives and mothers frantic at the loss of husbands and children—husbands and bereaved orphans engaged in searching among the dead and dying for wives and parents—are scenes which we can neither behold nor describe; yet such a scene was presented to the citizens of Lexington on Friday—good Friday—a day for ever memorable in the annals of Christianity as the day that witnessed the redemption of man from endless death, and which will long be remembered by the passengers on that ill-fated *Saluda* as a day of sorrow and privation. \* \* \* The probability is that the number of killed and badly wounded is about one hundred. \* \* \* Persons who witnessed the explosion say that several persons were blown into the middle of the river, and others were blown a considerable distance up the bluff; one man, standing some distance on the shore was struck by a piece of timber and instantly killed."

Captain Bell was blown half way up a steep embankment, together with the iron safe, in which the boat's papers were kept; it was broken all to pieces, and the captain was killed.

Most of the baggage belonging to the

emigrants was destroyed, but some of the merchandise on board, packed in tight barrels, and some iron ware, were saved.

During the night of April 8th—the night preceeding the morning on which the disaster took place—the fine steamboat *Isabel* had come up the river, and had tied up at a point a short distance below where the *Saluda* lay. The passengers and crew of the *Isabel* were eye-witnesses of the explosion, and saw the bodies, and pieces of the doomed boat flying through the air; they made heroic efforts to recover the bodies of those who were killed, as they floated past, but only a few of them were seen and secured. Immediately after the accident, Captain Miller of the *Isabel*, generously offered a free passage to the Bluffs, with provisions, to all who wished to go. Many accepted of the noble offer, and in three hours after the explosion had taken place, they were on their way up the river; the remainder, including the wounded and their immediate relatives and friends, remained behind.

The citizens of Lexington and vicinity promptly assembled to adopt measures for the relief of the sufferers and such survivors as were stripped of their goods and supplies. C. R. Morehead, Esq, was called to the chair, and John T. Pigott appointed secretary. A committee was appointed to raise means, another to bury the dead, a third to take care of the sick, and a special committee to take care of the orphans. The sum of three hundred dollars was immediately subscribed by the city, and five hundred by the citizens for the burial of the dead, the care and comfort of the wounded and the relief of the distressed survivors. The ladies of Lexington also took a very active part in affording relief to the wounded females, laying out the dead, and securing protection for the children who were saved. Subsequently more means was raised, and the citizens throughout treated the unfortunate Saints with the greatest kindness and humanity. In appreciation of this, Elders Kelsey, Smoot, Dunbar and David J. Ross, united in a card of thanks to the citizens for their generous and noble conduct.

Elder Kelsey, who heard of the explosion while doing business at Gallatin, Daviess County, Missouri, sixty miles north of Lexington, hastened to the scene of the disaster, where he arrived on Sunday, April the eleventh. He immediately visited the wounded, and gave them such aid and comfort as was within his power. Elder A. O. Smoot was with them already, having come up on the steamer *Isabel*, and witnessed the explosion. Elder Kelsey endeavored to find out the exact number of persons killed and wounded, but in consequence of so many leaving so quickly and promiscuously on the *Isabel*, the true number and names of all the killed could not be ascertained, nor has such information been obtained since, so far as the writer of this article has been able to learn. Elder Kelsey reported the following names of Saints killed:

Brother Rollins, and two children from Mississippi; two sisters Bailey, from Cambridge; Helen Dunbar (wife of William C. Dunbar) and two children (Euphemia, aged six years, and Franklin Lorenzo, aged one year, from Scotland; Sister Harry (wife of Owen Harry) from Wales; Brother J. Sergent, and his little son, of Newbury (the little boy's body was not found); Elder Whitehead of Birmingham, his mother, wife and two children (bodies not found), Elder Duncan Campbell, his wife and two children, of Greenock, Scotland (some of the bodies not found); and perhaps four or five others.

Among the Saints who were severely wounded were the following: Sister Rachel Rollins, of Council Bluffs, and John T. Mitchell, of Mississippi, who subsequently had their legs amputated; Owen Harry, who was badly scalded; Sister Sarah McKeachie (wife of Wm. McKeachie), whose spine was injured; and Agnes Gillespie (wife of Alexander Gillespie), whose face and neck were badly scalded. These are all who were seriously hurt.

Besides the names given by Elder Kelsey, the Lexington *Express* published the following names of killed and wounded, most of whom were non-Mormons:

Captain F. T. Bell, and the second clerk of the vessel, (bodies were sent to St. Louis for interment) Mr. Laynell, bar-keeper; Mr. Nash, of Portland, Iowa; Josiah Clency, second engineer; E. Shaffer, Mr. Legatt, S. Wagley, Jonathan Brock and a negro, not named. The same paper gave the following names of persons who were lost, but whose bodies were not found: J. N. McCallister, of Boone Co., Missouri; Wm. H. Bridges, of New York, the Yankee comedian of the McFarland troupe; C. Labargo and Lewis Tebo, pilots; Mr. Evans, first engineer, and two colored firemen; Of the wounded not named by Elder Kelsey, the *Express* mentions: Wesley Pogue, with nose broken; George Marr, left arm amputated; Peter Conrad, part owner of the vessel, dangerously injured. Anthony Perkinmeyer, badly wounded, and Thomas Huff, John Welch, W. Brown, Michael Ambuston, Wm. Hendley, Charles Evans (a carpenter), Fredrick Schultz, David J. Ross, W. McGee, Wm. C. Dunbar and Duncan Kelsey Campbell (a child), all slightly wounded. The one last named was the second son of Duncan Campbell, and the only one of the family left, all the rest being killed in the explosion. (See *Millennial Star*, Vol. XIV. pp. 41, 154, 220, 283.)

In addition to the foregoing, the following particulars were communicated to the writer recently by Elder William C. Dunbar, now a resident of the Twentieth Ward, Salt Lake City, who narrowly escaped with his life from the ill-fated *Saluda*, and who lost his wife and two children in the terrible catastrophe:

"When the *Kennebec* passengers arrived in St. Louis, we were met by Elder David J. Ross, who had emigrated in a previous company; he told me personally that a boat called the *Saluda*, had been chartered to bring a company of Saints up the river, and that she was now waiting to complete her list of passengers. She was not represented as one of the best boats on the river by any means, but she had been secured on cheap terms, which was an important consideration for the Saints who were nearly all short of means, and as the first

class boats would not start out for some time to come, because of the immense masses of drift ice in the river, and the *Saluda* would, a number of the new arrivals deemed it best to take advantage of this opportunity and go on for fear that the Saints by tarrying in St. Louis might be compelled to spend their last money there, and thus be unable to continue the journey to the Bluffs and Valley that season.

“Going to the conference office in St. Louis, I met my old friend, Brother Duncan Campbell, who, like myself, was a native of Scotland, and after consulting with him for some time, we both concluded, though somewhat reluctantly, to engage our passage, together with our families, in the *Saluda*. After giving in our names, Brothers Ross, Campbell and myself went down to the river to see the boat. On entering the hold a most horrible feeling came over us, and without knowing the cause of it, we had an impression that something awful was going to happen somehow or other. We looked at each other in silence, then turned away in opposite directions, and when our eyes again met, we saw tears coursing their way down each others cheeks. Hurrying away from the boat, I remarked to brother Campbell that if I had not already given in my name to go with that steamer, I would not do so now; but under the circumstances we almost felt in duty bound to go, so as not to disappoint the officers of the boat, nor the Elders who had chartered her.

“As the *Saluda* was going to start the next day, I hastened up in the city to purchase my outfit, and the merchant of whom I bought it, promised that he would have it sent on board early the next morning. This, however, he failed to do, and although the sailing of the vessel was deferred another day, owing to the ice still floating down the river, the goods had not arrived when the boat was getting up steam preparatory to starting. Not wishing to go on board till my outfit had arrived, I lingered behind until finally the goods were sent down, after which I started for the boat with my family. When we got within a

few blocks of where the *Saluda* lay, we heard her bell ringing, as a signal for starting, and quickening our steps I reached the boat with one of our children in my arms, just as they were throwing off the gangway, and starting. Looking back I saw my wife carrying our other child, hurrying on as fast as she could, but still some distance away. Consequently, the boat started without us. Although I did not understand it then, I am perfectly satisfied now that some friendly unseen power was at work in my behalf, trying to prevent me from going on board with my family on that ill-fated steamer.

“Two days after the departure of the *Saluda* from St. Louis. I and family took passage on a first class steamer with the understanding that her captain would stop and put us on board the *Saluda* whenever we should overtake her. The *Saluda* being a slow boat, we soon caught up with her, but at the point where we did so, the river was so full of ice, and the boats so far apart (being on opposite sides of the river,) that our captain refused to cross over to make the promised transfer. Consequently, after the two boats had passed and repassed each other several times, the vessel we were on continued up the river until we got to within a short distance of St. Joseph. By this time our boat was so badly damaged by the floating ice, that she was compelled to haul to, and the passengers were coolly invited to leave the vessel. They were consequently dumped off on the east side of the river. I, however, refused to leave the boat, insisting that the Captain should redeem his promise and put me and my family on board the *Saluda*. To this he finally consented, after which the boat was allowed to drift back to Lexington, where we in the evening of April 8, the day before the terrible catastrophe took place, boarded the *Saluda*, which had tied up at the port of Lexington, waiting for the ice to clear away.

“When we got on board the *Saluda*, we found that her hold was already crowded with passengers, hence some of them were given the privilege to sleep on the upper deck, in front of the cabin door,

and they were actually making their beds on the flooring which covered the boiler. Heavy canvass called tarpaulin water proof, was put up to protect passengers from the winds and cold. On this upper deck, right on top of the boiler, I also made my family bed.

"On the morning of the fatal day, (Friday, April 9th, 1852,) I, together, with my previously named friends, Brothers Ross and Campbell, arose quite early to get breakfast. Hanging kettles on the stove to boil water, we stepped outside of the space encircled by the tar canvass, after I had told my wife, who together with our two children was just in the act of getting out of bed, that I would be back for breakfast in a few minutes. This was the last I ever said to my wife and children while they were alive. We were standing on the deck watching the labors of the crew in starting the boat, and I witnessed just two revolutions of the paddle wheels, when I remember nothing more till I found myself lying on the bank of the river within three yards of the water's edge, with my clothes drenching wet, and my head all covered with blood. I felt as if I was just waking up from a deep sleep.

"I am of the opinion that I was blown in to the river by the explosion, and subsequently pulled out by some rescuing party, who then left me, thinking I was dead, but I have never been told by any one how it really happened. Brother Ross was thrown into the middle of the river, and the current brought him near the shore some distance below, where somebody reached him a pole; and he was rescued. Brother Campbell's dead body was picked up quite a ways down the stream.

"As soon as I had regained consciousness and began to open my eyes, I looked around, and saw the mangled form of a child lying close by me. Recognizing its clothing I soon made the startling discovery that it was my own dear baby boy, whom I, a short time before, had seen in its mother's arms. I attempted to rise to go over to the spot where my dead child lay, but found myself unable to do so, and I now also noticed a sharp

pain in my back, as my spine had been severely hurt by being thrown so violently into the river; from the effects of this I have suffered with pains in my back ever since. My attempt to arise attracted the attention of two gentlemen, who immediately came to my assistance, and I was now carried by them to a neighboring store, which had hurriedly been turned into a temporary hospital to receive the wounded survivors of the terrible disaster. I arrived at this place just in time to see my wife, who was lying on the floor, breathe her last. She had been cast on shore by the explosion, and carried to the store in a dying condition. My other child, a little girl about five years old, was lying in the same room, among the dead, her body so mangled that I could scarcely recognize her, and in fact so hard was it to identify her, that a lady survivor also claimed her as her child. I have on several occasions since reasoned on the possibility of my being mistaken in identifying the body as that of my child, and wondered if it could be possible that my little girl was among those who fell into the hands of the special committee appointed by the citizens of Lexington to take care of the orphan children. Some of the people, into whose care these children were entrusted, were very reluctant to give them up when asked to do so by relatives or friends; and it is quite possible that one or two of them were never recovered. Some of the citizens, although extremely kind to the unfortunates, would perhaps be conscientious in believing they were doing a good deed in preventing them from being sent to Utah.

"I had been in the store only a short time when a gentleman brought a hack in which he took me to his private residence, where I was treated with much hospitality and kindness, although the man admitted that he was one of those who years ago had shouldered his gun to help drive the "Mormons" out of Missouri. Owing to the injuries my back had sustained, I was unable to move for several days, but I finally got strong enough to walk about, when I was shown the spot where the earthly remains of

my wife and children were laid to rest. A few of the sick and wounded still remained in Lexington, when a boat came along on which I and others secured passage up the river. Unlike some others who have expressed themselves freely on this point, I do not attach any great blame to the Elders who chartered the *Saluda*; it was perhaps nothing but an over-anxiety to get the Saints away from St. Louis, where so many of those who had previously stopped had apostatized, and never went to the Valley."

Bishop Henry Ballard, of Logan, who was one of the passengers on the ill-fated *Saluda*, recorded in his journal under date of April 9th, 1852:

"I had just been on shore to buy some provisions for a family by the name of May, which I had under my charge, and we had set down on some boxes and commenced to eat breakfast, when without the least warning, the boiler of the old boat exploded with a terrific noise, scattering death and destruction in all directions. The fore part of the boat was almost entirely blown away. I was thrown about two rods and landed under a bunk, together with a man who had his brains dashed out. I was stunned and remained unconscious for nearly half an hour with a hole in my head near the top of the brain. While in a semi-conscious condition, I was under the impression that I was floating down the river on broken pieces of plank, but I finally saw daylight through an opening, which proved to be the door of the paddle-wheels, and seeing a man running past, I followed him and jumped off the boat onto the land; but I soon found that I was unable to stand and consequently laid down upon some boards, lying on the bank of the river, while the blood was streaming down my face from the wound in my head. I soon learned that none of the family which I had charge of had been killed, and only one of them hurt at all.

"After recovering somewhat, I returned to the boat to look for my baggage, but could find nothing. Two shepherd dogs that I had brought with me from England had been entirely

blown away. I found the piece of bread I held in my hand when the explosion occurred and the tin cup from which I was in the act of taking a drink of coffee at the fatal moment; it was mashed flat as a dollar. I also picked up my knife covered with blood. The people of Lexington were kind to us, and especially to the wounded.

"At the time of the explosion many of the passengers were asleep in their beds.

"The kind captain of the *Isabel* offered to take us to Council Bluffs free of charge, which offer many of the survivors accepted, myself included. I had lost nearly all my effects; one box of clothing I lost entirely, and the box which was in the hold of the vessel I afterwards found standing in mud and water; but nearly all the contents were so badly damaged, that they were useless. Consequently, I left Lexington with what clothing I had on my back, without a hat and only one extra sock. Nor had I money wherewith to buy anything for myself or the family who was with me; but the Lord raised up kind-hearted friends, who, although strangers to me, gave me sufficient money to buy provisions for the family to last till we got to the Bluffs. Arriving there a number of the Saints took sick and died of the cholera."

Elder Abraham O. Smoot, of Provo, writes:

"I had a very narrow escape on the occasion of the *Saluda* disaster. I had purchased the supplies for my company to make its overland journey with, except cattle, at St. Louis, and had decided to go farther up the river to buy the stock, when Eli B. Kelsey came to me to consult me in regard to chartering the *Saluda* to convey an independent company of Saints up the river. I went with him to examine the boat, and on finding that it was an old hulk of a freight boat, fitted up with a single engine, I strongly advised him against having anything to do with it. He seemed to be influenced in making choice of it entirely by the fact he could get it cheaper than a better one; but in my opinion it seemed folly, for in

addition to the danger of accident, the length of time likely to be occupied in making the journey would more than counterbalance what might be saved in the charge for transit. However, he decided to charter it, and then both he and the captain urged me strongly to take passage with them, offering to carry me free of cost if I would only go; but I could not feel satisfied to do so, I followed a few days afterwards on the *Isabel* and overtook the *Saluda* at Lexington, where she was stopped by the float-ice and unable to proceed farther. I went on board of her to visit the Saints, who were in charge of D. J. Ross, Eli B. Kelsey having gone ashore to purchase cattle, and left just before the last plank was drawn in, preparatory to attempting to start. I had not walked to exceed two hundred yards after leaving the *Saluda* before the explosion occurred, and on turning to look in the direction of the ill-fated boat, I saw the bodies of many of the unfortunate passengers and various parts of the boat flying in the air in every direction. Fortunately for the Saints on board, they were mostly on the deck of the boat and pretty well towards the stern, and they consequently fared better than those below, or on the forepart of the boat, which was blown entirely to pieces. As it was, however, upwards of twenty of the Saints were lost or subsequently died of their wounds. My own preservation I can only attribute to the providence of the Almighty, for if I had remained a moment on the wharf to see the boat start, as would have been very natural for a person to do, I would have been blown into eternity as those were who stood there.

"I shall never forget the kindness of the citizens of Lexington in caring for the living and burying the dead. The Lord certainly inspired them to do all that sympathy and benevolence could suggest in aid of the afflicted. The city council set apart a piece of ground in which to bury the Saints who had died, and Wm. H. Russell, the great government freighter, and many other prominent citizens did all they could to comfort and help the afflicted survivors. Besides

their devoted attentions, their contributions in aid of the Saints amounted to thousands of dollars. \* \* \* I remained at Lexington about eight days looking after the interests of the Saints, and purchasing stock, after which I returned to St. Louis, where I met the company of Saints I was to conduct across the plains." (Faith Promoting Series, 8, page 27.)

The *Saluda* disaster is really the only accident of any consequence by water that has befallen a company of Latter-day Saints in emigrating from Europe, and we have every reason to believe that Providence was in their favor to a great extent even in that case, or a much greater number would most certainly have lost their lives.

FIFTY-SEVENTH COMPANY. — *Ellen Maria*, 369 souls. The ship *Ellen Maria*, which the year previous had brought a company of Saints safely across the Atlantic, was again chartered by the presidency at Liverpool to bring another company to New Orleans; and on the seventh of February, 1852, she cleared, but owing to adverse winds, did not put to sea until the tenth of February. Her entire complement was made up of Saints, numbering three hundred and sixty-nine souls; one of which was born during the detention. (Both mother and child were remarkably comfortable at the date of departure.) Among those who sailed with this company were a number of prominent Americans and native Elders, who had performed efficient missionary work in the British Isles, such as James D. Ross, Gland Rodger, Haden W. Church, J. W. Johnson, Henry Evans and Louis Robbins; these brethren had all acted as Presidents of conferences.

Elder Isaac C. Haight, an American Elder, was appointed President of the company, which included one hundred and eighty-two P. E. Fund emigrants.

After a very pleasant and prosperous voyage, the *Ellen Maria* arrived at New Orleans on the seventh of April. There were three births, four marriages and one death during the voyage. The person who died was a sister Rolph, aged eighty-nine years.

Captain Whitmore, as a very kind

and considerate man, treated the emigrants with all due respect and consideration.

From New Orleans the journey was continued by a river steamer to St. Louis, Mo., where the company was met by Abraham O. Smoot, who acted as agent for the P. E. Fund company, and who purchased supplies for the Saints who emigrated to Utah. through the agency of that company, to make the overland journey with.

After co-operating with Elder Smoot in this connection according to instructions, Elder Isaac C. Haight, who had lead the company to St. Louis, returned to England, and Elder Smoot conducted the emigrants to Council Bluffs, and subsequently lead the first British company of P. E. Fund emigrants across the plains, consisting of those who had crossed the Atlantic in both the *Kennebec* and *Ellen Maria*.

FIFTY-EIGHTH COMPANY—*Rockaway*, about 30 Saints. March 6, 1852, the ship *Rockaways* sailed from Liverpool, England, bound for New Orleans, having on board about thirty Saints, and machinery for the Deseret Sugar Manufactory.

After a fine passage of seven weeks and one day the *Rockaway* arrived in New Orleans, about the eighteenth of April.

FIFTY-NINTH COMPANY, — *Italy*, 28 Scandinavian Saints. The first Saints who emigrated from the Scandinavian Mission to Utah numbered nine persons who sailed from Copenhagen, Denmark, January 31, 1852, and arrived in Liverpool, England, February 7, 1852, in the evening of the day on which the *Ellen Maria* cleared port. The names of these first nine, who proved to be the forerunners of tens of thousands of Saints who have subsequently wended their way from Denmark, Sweden and Norway to the Valleys of the Mountains, were Rasmus Petersen, wife and adopted child; Edward Schvaneveldt, wife and two children, and two young unmarried men, Wm. Knudsen and Nils Olson. They traveled by stage from Copenhagen to Korsöer from whence they crossed "Storebelt" by steamer to Nyborg, on the island of

Fyen, and thence continued the journey over that island by stage, and also, after crossing "Lillebelt" on a ferry, through Sehleswig to Rendsborg, in Holstein, where they arrived in the evening of February 2nd. The following day they continued the journey by rail to Altona, where Elder Geo. P. Dykes was on hand to receive them. After treating them to dinner, he took them on board the steamship *John Bull*, which on the morning of the 4th sailed for London, England, where it arrived on the 5th, in the evening. After a great deal of inquiry in London, the little company of foreigners at length succeeded in finding Elder Jacob Gates, who presided over the London Conference, and to whom they had a letter of introduction from Apostle Erastus Snow. Elder Gates rendered them all the aid necessary and assisted them to continue the journey by rail to Liverpool on the 7th. Arriving there they were informed that they were too late to sail on the *Ellen Maria*, as had been their intention, for that ship had just cleared port the same day. Consequently, the little company had to wait in Liverpool over a month to find an opportunity to sail in another vessel.

In the meantime Apostle Erastus Snow had finished his mission in Scandinavia, and left Copenhagen March 4, 1852, homeward bound, accompanied by nineteen other Danish Saints, who set out for Utah, and whose names were as follows: Ole U. C. Mönster, (one of the first fifteen persons baptized in Denmark), wife and child; Christian Raven, wife and three children; Niels Jensen, wife and one child; Frederik Petersen, Fredinand F. Hansen, Hans Hansen, Carl Jörgensen, Bertha S. Hansen Augusta Dorius, Cecilia Jörgensen and Johanne Andersen. The company took steamer from Copenhagen to Kiel, in Holstein; thence traveled by rail to Altona; took steamer from Hamburg to Hull; and thence went by rail to Liverpool, where they arrived March 8th, and found the previously named nine persons in waiting for them. Apostle Snow, who had some important business to attend to in England before he could return

home, placed Ole U. C. Mönster in charge of the little company of Danish Saints, now numbering twenty-eight souls, and saw them safely on board the ship *Italy* on which they sailed from Liverpool March 11th, 1852, and arrived after a safe passage, at New Orleans May 10th. Proceeding up the Mississippi and Missouri Rivers, the Danish emigrants reached Kaneshville (now Council Bluffs), in good health and spirits. There they were again met by their beloved Apostle Erastus Snow, who had reached the Bluffs by way of New York, and in the beginning of July 1852, attached to a large company of British Saints, under the leadership of Elder Eli B. Kelsey, the twenty-eight Danish emigrants commenced the journey across the plains with ox-teams; they arrived in Salt Lake City October 16, 1852. (*Morgenstjernen*, Vol. I P. 116, 128, 132. *Millennial Star*, Vol. XIV, page 73, 105.)

At Kaneshville (now Council Bluffs) the 1852 emigration from Europe joined the very large American emigration in crossing the plains, as the reader will remember this was the year in which the Pottawattamie country, according to instructions from President Young, was vacated by the Saints, who removed to the Valley. (See CONTRIBUTOR, p. 132.)

Twenty-one regularly organized companies of Saints, with fifty wagons and upwards in each company, left the Missouri River for the Valley in 1852, and traveled up the north side of the Platte River in the following order:

First company—James W. Bay, captain, numbered about one hundred and ninety souls, including Elder John S. Higbee, and a number of the British Saints who had crossed the Atlantic in the *Kennebec* and *Ellen Maria*.

Second company—James J. Jepson, captain, consisted mostly of Saints from St. Louis, Missouri, many of whom had crossed Iowa with teams, in order to avoid the dangers of the Missouri River.

Third company—F. C. D. Howe, captain; number of emigrants not known.

Fourth company—Joseph Outhouse, captain, with about two hundred and twenty-five souls.

Fifth company—John Tidwell, captain, and three hundred and forty souls.

Sixth company—David Wood, captain, and two hundred and sixty souls.

Seventh company—Henry B. M. Jolley, captain, and nearly three hundred and forty souls.

Eighth company was not reported.

Ninth company—Isaac M. Stewart, captain, and about two hundred and forty-five souls.

Tenth company was not reported.

Eleventh company—James McGaw, captain, consisted of two hundred and thirty-nine souls, namely seventy-five men sixty-eight women and ninety-six children.

Twelfth company—Harmon Cutler, captain, and two hundred and sixty-two souls, including old and young.

Thirteenth company was not reported.

Fourteenth company—John B. Walker, captain, and about two hundred and fifty souls.

Fifteenth company—Robert Weimer, captain, included one hundred and thirty souls.

Sixteenth company—Uriah Curtis, captain, and three hundred and sixty-five souls.

Seventeenth company—Isaac Bullock, captain, and one hundred and seventy-five souls.

Eighteenth company—James C. Snow, captain, numbered nearly two hundred and fifty souls. William Martindale, Hiram Winters. Charles H. Hales, Salmon Warner and another brother acted as captains of tens.

Nineteenth company—Eli B. Kelsey, captain, numbered about one hundred souls, including the first twenty-eight Saints who emigrated from Scandinavia.

Twentieth company—H. W. Miller, captain, and about two hundred and twenty souls, including Apostle Orson Hyde and family.

Twenty-first company—Allen Weeks, captain, and about one hundred and ten souls.

Besides the twenty-one companies, enumerated in the foregoing, two other organized emigrant companies of Saints going to the valley, traveled up the south

side of the Platte River, and still another one which brought the sugar machinery across the plains. And besides all these there was the P. E. Fund emigrant company, in charge of Elder Abraham O. Smoot, which embraced the first company of Saints ever brought out from a foreign land by means of the P. E. Fund, which subsequently helped thousands of the worthy poor to the land of Zion.

Thomas Margetts, who traveled from Great Salt Lake City, to the Missouri River in 1852, and thus met nearly the entire "Mormon emigration of that year reported that he counted about fourteen hundred "Mormon" teams and not less than ten thousand Saints on their way to the valley. (*Millennial Star*, Vol. 14, P. 461.)

The emigration of 1852 most of which if not all had left the Missouri River in the month of June, began to arrive in Great Salt Lake City about the middle of August, and the last companies got in some time in September. The following interesting account of the arrival of the first company of P. E. Fund emigrants on Friday, September 3rd, 1852, is taken from the *Deseret News* of September 18th, 1852:

"Captain A. O. Smoot's company of thirty-one wagons was escorted into this city by the First Presidency of the Church, some of the Twelve Apostles, and many of the citizens on horseback and in carriages.

"Captain Pitt's band, in the President spacious carriage, met the company at the mouth of Emigration cañon, where the Saints of both sexes, of nearly seventy years of age, danced and sang for joy, and their hearts were made glad by a distribution of melons and cakes; after which the band came in the escort, and cheered the hearts of the weary travelers with their enlivening strains.

"Next in the procession came a band of pilgrims—sisters and children—walking, sunburnt, and weather-beaten, but not forlorn; their hearts were light and buoyant, which was plainly manifest by their happy and joyful countenances.

"Next followed the wagons. The good condition of the cattle, and the general

appearance of the whole train, did credit to Bishop Smoot, as a wise and skilful manager—who was seen on horse, in all the various departments of his company, during their egress from the cañon to encampment.

"As the escort and train passed the Temple Block, they were saluted with nine rounds of artillery, which made the everlasting hills to shake their sides with joy; while thousands of men, women, and children gathered from various parts of the city to unite in the glorious and joyful welcome.

"After corraling on Union Square, the emigrants were called together, and President Brigham Young addressed them as follows:

" 'I have but a few words to say to the brethren and sisters at the present time. First I will say, may the Lord God of Israel bless you, and comfort your hearts. (The company and bystanders responded Amen.)

" 'We have prayed for you continually; thousands of prayers have been offered up for you, day by day, to Him who has commanded us to gather Israel, save the children of men by the preaching of the Gospel, and prepare them for the coming of the Messiah. You have had a long, hard, and fatiguing journey across the great waters and the scorched plains; but, by the distinguished favors of heaven, you are here in safety.

" 'We understand that the whole company that started under Brother Smoot's guidance are alive and well, with but a few exceptions. For this we are thankful to our Father in heaven; and our hearts are filled with joy, that you have had faith to surmount the difficulties that have lain in your path; that you have overcome sickness and death, and are now with us to enjoy the blessings of the people of God in these peaceful valleys. You are now in a land of plenty, where, by a reasonable amount of labor, you may realize a comfortable subsistence.

" 'You have had trials and sufferings in your journey, but your sufferings have been few compared with thousands of your brethren and sisters in these valleys. We have, a great many of us, been under

the harrow for the space of twenty-one years. I trust you have enjoyed a good measure of the Spirit of the Lord in the midst of your toils; and now, as you have arrived here, let your feelings be mild, peaceable, and easy, not framing to yourselves any particular course that you will pur ue, but be patient until the way opens before you.

“Be very cautious that you do not watch the failings of others, and by this means expose yourselves to be caught in the snares of the devil; for the people here have the failings natural to man, the same as you have; look well to yourselves, that the enemy does not get the advantage over you; see that your own hearts are pure, and filled with the Spirit of the Lord, and you will be willing to overlook the faults of others, and endeavor to correct your own.

“With regard to your circumstances and connexions here, I am little acquainted; but this I can say, you are in the midst of plenty. No person here is under the necessity of begging his bread, except the natives; and they beg more than they care for, or can use. By your labor you can obtain an abundance; the soil is rich and productive. We have the best of wheat, and the finest of flour; as good as was ever produced in any other country in the world. We have beets, carrots, turnips, cabbage, peas, beans, melons, and I may say, all kinds of garden vegetables, of the best quality.

“The prospects are cheering for the fruits of different kinds. The grapes that we have raised this season, are, doubtless, as fine as were ever exhibited for sale in the London market. The peach, we expect, will do well also. We had but few last year; this season we have more. We are under the necessity of waiting a few years before we can have much fruit; but of the staple articles of food, we have a great abundance,

“With regard to your obtaining habitations to shelter you in the coming winter—all of you will be able to obtain work, and by your industry, you can make yourselves tolerably comfortable in this respect, before the winter sets in. All the improvements that you see

around you, have been made in the short space of four years, four years ago this day, there was not a rod of fence to be seen, nor a house, except the Old Fort as we call it, though it was then new. All this that you see, has been accomplished by the industry of the people; and a great deal more that you do not see, for our settlements extend two hundred and fifty miles south, and almost one hundred miles north.

“We shall want some of the brethren to repair to some of the other settlements, such as mechanics and farmers; no doubt they can provide themselves with teams, etc., to bear them to their destinations. Those who have acquaintances here, will all be able to obtain dwellings, until they can make accommodations of their own.

“Again, with regard to labor—don't imagine unto yourselves that you are going to get rich, at once, by it. As for the poor, there are none here, neither are there any who may be called rich, but all obtain the essential comforts of life.

“Let not your eyes be greedy. When I met you this afternoon, I felt to say, this is the company that I belong to—the ‘poor company,’ as it is called, and I always expect to belong to it, until I am crowned with eternal riches in the celestial kingdom. In this world I possess nothing, only what the Lord has given to me, and it is devoted to the building up of His kingdom.

“Do not any of you suffer the thought to enter your minds, that you must go to the gold mines, in search for riches. That is no place for the Saints. Some have gone there, and returned; they keep coming and going, but their garments are spotted, almost universally. It is scarcely possible for a man to go there and come back to this place with his garments pure. Don't any of you imagine to yourselves that you can go to the gold mines to get anything to help yourselves with; you must live here; this is the gathering place for the Saints. The man who is trying to gain to himself the perishable treasures of this world, and suffers his affections to be staid upon

them, may despair of ever obtaining a crown of glory. This world is only to be used as an apartment, in which the children of men may be prepared for their eternal redemption and exaltation in the presence of their Savior; and we have but a short time allotted to us here, to accomplish so great a work.

“I will say to this company, they have had the honour of being escorted into the city by some of the most distinguished individuals of our society, and a band of music, accompanied with a salutation from the cannon. Other companies have not had this mark of respect shown to them; they belong to the rich, and are able to help themselves. I rejoice that you are here; and that you will find yourselves in the midst of abundance of the common necessities of life, a liberal supply of which you can easily obtain by your labor. Here is the best quality of food; you are in the best atmosphere that you ever breathed; and we have the best water that you ever drank. Make yourselves happy, and do not let your eyes be like the fool's eye, wandering after the things of this world; but inquire what you can do that shall be for the best interest of the kingdom of God.

“No man or woman will be hurried away from the wagons; but you may have the privilege of living in them until you get homes.

“I hope the brethren who live near by, or those who live at a distance, will send our brethren and sisters some potatoes and melons, or anything else they have, that they may not go hungry; and let them have them free of charge, that they may be blessed with us, as I exhorted the people last Sabbath.

“I have not anything more to say to you at this time, as my presence is wanted in another place. I pray the Lord God of Israel to bless you; and I bless you in the name of Jesus. Amen.”

Apostle Franklin D. Richards had arrived in the Valley from England in time to join the convoy which welcomed the pilgrims into the city, and thus had the pleasure of seeing the final success of those plans which had, a few months previously, cost him so much anxious

care. The arrival of this company of Saints from England created a general sensation in the community, and the occasion was long remembered with interest. Elder Smoot was highly complimented by the authorities of the Church for the skilful and very successful manner in which he had discharged the duties of the sacred trust imposed in him.

In the early part of the journey ten of the P. E. Fund emigrants died of cholera, inflammation, and measles, and one was accidentally drowned; a few also died in some of the other companies, but taking it all through, the entire emigration of that year, large as it was, crossed the plains with but a very few accidents, and the population of the Valleys of the Mountains was greatly augmented by the emigration of 1852.

A very large non-Mormon emigration, bound for the Pacific coast, also crossed the plains in 1852, among whom the fatality from cholera was very great.—(See *Millennial Star*, Vol. 14, pp. 367, 460, 601, 667, 681, 698, *Deseret News* of August 21 and September 18, 1852.)

*Andrew Jenson.*

NECESSITY FOR GOOD TEACHERS.—Home cultivation and singing, while the source of much pleasure to your friends and yourself, will never make you an artist. Only teachers—and the best of teachers too—application, study, and long years of labor, can give that finish and beauty to the voice that can entitle its possessor to the appellation “artist.”

If you feel that it is your wish to become such a one, weigh all it will cost you against what it will give you; and if your final decision is for it, leave your home singing and cultivation and seek a master.

But think first what is before you; a life of simplicity; a life where long years of arduous labor and study of constant application, unlimited perseverance bring you, after much of discouragement and hopelessness, to the position where you can say, “I know what I can do, and I do what I know how to do.”

*Emma C. Thursby.*

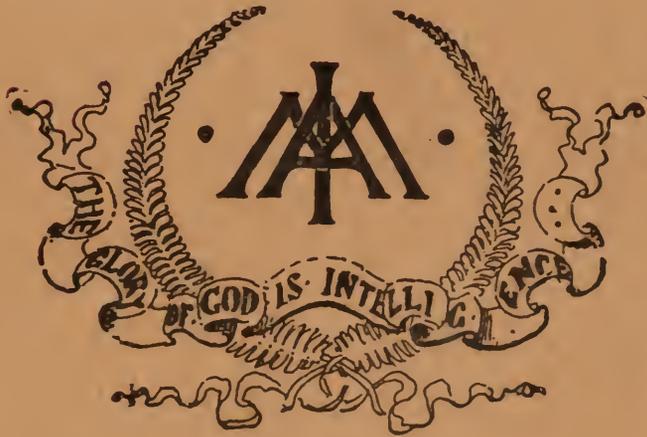
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## CHURCH EMIGRATION.

XV.

DETAILED EMIGRATION ACCOUNT, 1853.

SIXTIETH COMPANY.—*Forest Monarch*, 297 souls. This company of emigrants was from the Scandinavian mission, being the first large company of Saints who emigrated from Denmark, Sweden, and Norway. An earnest desire to emigrate to Zion had been manifested by many of the Scandinavian Saints since the first little company had left for the mountains a few months previous; and the Elders had been busily engaged for some time past in making preparations to send off a large company. About the beginning of December, 1852, the emigrants from the respective conferences in the mission began to gather in Copenhagen, Denmark, and on Monday, December 20th, 1852, two hundred and ninety-three Saints, including children, went on board the steamship *Obotrit*, and sailed from "Toldboden" (the custom-house), at four o'clock p.m., under the leadership of Elder John E. Forsgren, one of the Elders who, in connection with Apostle Erastus Snow, first introduced the Gospel into Scandinavia two years before. A great multitude of people had gathered on the wharf to witness the departure of the "Mormons," and many of the rabble gave utterance to the most wicked and blasphemous language, while they cursed and swore, because so many of their countrymen were disgracing themselves by following "that Swedish Mormon Priest" (an appellation they gave Elder Forsgren) to America. No violence, however, was resorted to, and the ship got safely away. After a rather stormy and unpleasant passage, the *Obotrit* arrived safely at Kiel, Holstein, on the evening of the twenty-second. The following day the journey was continued by rail to Hamburg, where a large hall had been hired, and supper prepared for the emigrants. In the afternoon of the twenty-fourth the Saints went on board the steamship *Lion*, which glided slowly with the tide down the river Elbe to Cuxhaven, where the captain cast anchor, owing to the heavy fog which prevailed. The emigrants now celebrated Christmas

Eve on board, with songs and amusements of different kinds. In the morning of the twenty-fifth anchor was weighed, and the *Lion* sailed to the mouth of the river, where it was met by heavy headwinds, that made it impossible to reach the open sea until midnight. Finally, the passage from the river to the sea was made in the moonlight. Early in the morning of the twenty-sixth the ship passed Heligoland, soon after which a heavy gale blew up from the southwest, which increased in violence until the next day, when it assumed the character of a regular hurricane, the like of which old sailors declared they had never before experienced on the German ocean. The ship's bridge and part of the gunwale were destroyed, and some goods standing on the deck were broken to pieces and washed overboard; otherwise, neither the ship nor the emigrants were injured. On the twenty-eighth, in the evening, after the storm had spent its fury, the *Lion* steamed into the harbor of Hull, England. About one hundred and fifty vessels were lost on the German Ocean in the storm, and the people in Hull were greatly surprised when the *Lion* arrived in safety, as it was firmly believed that she had gone under like the other ships that were lost.

From Hull, the emigrating Saints continued the journey by rail to Liverpool, on the 29th, where lodging and meals, previously ordered, were prepared for them, and on the first of January 1853, they went on board the packet ship *Forest Monarch*, which was hauled out of the dock and anchored in the river Mersey. There it lay until the 16th, because of storms and contrary winds. In the meantime three of the company died, two babies were born, and three fellow passengers were initiated into the Church by baptism. One man, who had been bitten by a dog was left in Liverpool, to be forwarded with the next company of emigrating Saints. One night the ship became entangled with another vessel and sustained some injuries; and a few days later, during a heavy storm, it got adrift, pulling up both anchors,

and was just about to run aground, when two tug boats came to the rescue and saved it.

On the sixteenth of January, 1853, the *Forest Monarch* put out to sea. The emigrants now numbered two hundred and ninety-seven souls, who were placed under the direction of Elder John E. Forsgren, in connection with whom Elders Chr. Christiansen and J. H. Christensen acted as counselors. Elders Willard Snow and Peter O. Hansen, who had accompanied the emigrating Saints to Liverpool, now returned to Copenhagen.

During the voyage across the Atlantic Ocean the *Forest Monarch* was favored with very pleasant weather, but for several days it was a perfect calm, and in many respects the emigrants, who nearly all were unaccustomed to seafaring life, found the voyage trying and tedious. The provisions were poor, and their fresh water supply gave out before the journey was ended. Four deaths also occurred, and three children were born during the voyage.

On the eighth of March, 1853, the ship arrived safely at the mouth of the Mississippi river, where five of the company died, and on the arrival at New Orleans, on the sixteenth, two others departed this life, and one family who had apostatized remained in that city.

From New Orleans the journey was continued by steamboat up the Mississippi river to St. Louis Mo., where the emigrants landed on the thirty-first. In that city, tents and other commodities needed for the overland journey were purchased. After tarrying about a month, during which time six of the emigrants died and two couples were married, the company left St. Louis and proceeded by steamboat about two hundred miles further up the river to Keokuk, Iowa, where the emigrants pitched their tents for the first time, and lay in camp for several weeks before starting for the plains.

In the meantime the emigrants received their teams, consisting of oxen and wagons. Some of the Scandinavian emigrants, who at first rejected the American way of driving oxen in yokes,

went to work and manufactured harness in regular Danish fashion; but no sooner were these placed on the animals than they, frightened half to death, struck out in a wild run, refusing to be guided at all by the lines in the hands of their new masters from the far north. Crossing ditches and gulches in their frenzy, parts of the wagons were strewn by the way side; but the oxen, (many of which had never been hitched up before) were at last stopped by men who understood how to manipulate that most important article of all teamsters outfits—the whip; and the Danish emigrants, profiting by the experience they had gained, soon concluded that, although harness might do well enough for oxen in Denmark, the yoke and whip were preferable in America; and they readily accepted the method of their adopted country.

With thirty-four wagons and about one hundred and thirty oxen, the company rolled out from the camping ground near Keokuk on the twenty-first of May, and after three weeks rather difficult travel over the prairies of Iowa, Council Bluffs, on the Missouri river, was reached. Here the company rested for several days, and on the twenty-seventh of June resumed the journey by crossing the Missouri river, after which they were soon far out on the plains. On the overland journey a number of the emigrants died, more children were born, and a few lost the faith in the midst of the hardships and trials of the long march. Finally on the thirtieth of September, 1853, the company arrived in Salt Lake City; and on the fourth of October the emigrants were nearly all rebaptized by Apostle Erastus Snow. They were counseled by President Brigham Young to settle in different parts of the Territory, and mix up with people of other nationalities, so as to become useful in developing the resources of the new country. Most of them located in Sanpete Valley, whither other companies from Scandinavia subsequently followed them, and that valley has ever since been known as the headquarters of the Scandinavians in Utah. Still President Young's advice has not been unheeded, as the people from the

three countries of the north (Denmark, Sweden and Norway) are represented, to a greater or less extent, in nearly every town and settlement of the Saints in the Rocky Mountains. (*Millennial Star*, Vol. XV, pp. 89, 282, 368; *Morgenstjernen*, Vol. I, page 180.)

SIXTY-FIRST COMPANY.—*Ellen Maria*, 332 Saints. The ship *Ellen Maria* sailed from Liverpool, January 17, 1853, after being detained in port several days by contrary winds. On this vessel the Presidency of the British Mission shipped three hundred and thirty-two Saints, under the direction of Elder Moses Clawson. Among the number were Elder Thomas Pugh, late counselor to the President of the Church in Wales, and Elder George Kendall, who had presided over the Derbyshire conference.

The voyage proved a pretty rough and stormy one, especially during the first eight days after leaving port, and considerable sickness prevailed among the Saints. Among others, President Clawson was sick nearly the entire voyage. Five births and five deaths occurred on board, and two marriages were solemnized. On the sixth of March, 1853, the *Ellen Maria* arrived with her precious cargo in New Orleans, making the passage from Liverpool in forty-seven days.

From New Orleans the emigrants continued the journey to St. Louis, Missouri, where they arrived March 18, 1853, and later proceeded up the river to Keokuk, in Iowa, from which place the journey across the plains was commenced. (*Millennial Star*, Vol. XV, pp. 90, 253, 282.)

SIXTY-SECOND COMPANY.—*Golcondo*, 321 Saints. Under the presidency of Elder Jacob Gates, three hundred and twenty-one Saints sailed from Liverpool, on board the ship *Golcondo*, January 23, 1853. Among other prominent Elders on board there were Claudius V. Spencer, A. M. Harmon, R. Rostron, W. Speakman and John Carmichael, who had acted as pastors and presidents of conferences; some of them had been in the missionary fields for many years. Among those who emigrated in the *Golcondo*, were the late Thomas King and his wife, Hannah Tapsfield King, who

assisted quite a number of poor Saints in emigrating to Zion.

After a prosperous voyage of forty-four days, the *Golcondo* arrived at the Balize, at the mouth of the Mississippi River, where they waited twelve days for a steam tug to take them up to New Orleans. During the voyage, half an hour's storm despoiled the gallant vessel of her three top masts. Four births, two marriages, and two deaths occurred on board; the health of the Saints was very good generally during the entire passage. On the twentieth of March, Elder Spencer baptized Erik M. Caste, a Swedish sailor, who accompanied the Saints to the Valley. The conduct of Captain Kerr gave great satisfaction to all the company, and before parting a vote of thanks, with three cheers, was tendered him.

On the twenty-sixth of March the vessel arrived safely in New Orleans, where the emigrants boarded the steam-packet *Illinois*, on which they continued the journey to St. Louis, Missouri, and thence, soon afterwards, to Keokuk, Iowa. (*Millennial Star*, Vol. XV, pp. 105, 282, 288, 329.)

SIXTY-THIRD COMPANY.—*Jersey*, 314 Saints. On the fifth of February, 1853, the ship *Jersey*, with a company of three hundred and fourteen Saints on board, including Elder George Halliday, Abednego Jones, William Parry and John Davis, who had all acted as presidents of conferences, sailed from Liverpool en route for Utah. Frederick Piercy, an artist, also accompanied them. He sketched the beautiful illustrations which were afterwards published in James Linforth's "Route from Liverpool to Great Salt Lake Valley," and from his graphic description of the journey the following is culled:

"On the fifth of February, 1853, I embarked in the *Jersey* for New Orleans on my way to Great Salt Lake Valley. \* \* \* After looking round the good ship, and taking a peep at the passengers who were to be my companions during the voyage to New Orleans, I selected a berth quite to my taste, in the second cabin, a small house on deck, fitted up with single berths for eight persons. \* \* \* The steerage passengers, of whom there

were three hundred, were composed one half of English and the other half of Welsh, causing a confusion of tongues quite amusing, until one was personally interested in what was said. They, however, managed very well, and most heartily and lustily helped each other in all kinds of work where more than one pair of hands were necessary for its accomplishment. \* \* \*

We were quickly towed down the Mersey, passed the rock lighthouse and the port at the mouth, and the wind being fair, the sails were soon unfurled and filled, and we stood out to sea. \* \* \*

Soon the land grew less distinct, and as it became more and more grey, there rose above all other sounds the voices of men and women sweetly mingling in tones of heart-felt feeling in the song of—"Yes, my native land, I love thee." Then the deck became deserted, as the motion of the ship began to affect the heads and stomachs of men and women hitherto used only to steady *terra firma*. \* \* \*

The next day the necessary instructions were given to the emigrants relative to the regulations deemed necessary for their comfort, health, and safety. The married men and women had already been placed in the center of the ship, and the unmarried portion at the two extremities—the males at the bow and the females at the stern. The whole of the passengers were divided into districts of equal numbers, with a president and two counselors to each district. These had to see that the ship was cleaned out every morning, that all *lights* except *ship lights* were put out at eight o'clock at night, and never on any account to permit a naked or uncovered light to be in the ship. These and other precautions, to prevent fire, were conceived to be most essential, for in truth, no calamity that can occur is so dreadful as a fire at sea. \* \* \*

The presidents of districts also had to see that no principle of morality was violated; to meet their districts at 8 P.M.; to pray with them and to give any general instruction thought necessary; and to daily meet in council with the president of the whole company, to report the condition of their districts, and

to consult with and receive instructions from him.

"The most scrupulous cleanliness was thought to be necessary, also frequent fumigation and sprinkling of lime; and on warm days all sick persons, whether willing or not, were brought into the air and sunshine. The consequence was, that the general health during the whole voyage was most satisfactory, only one death occurring, and that of a very old woman who was nearly dying when first taken on board.

"The chief difficulty which was experienced, was to rule the cooking galley. I do not believe that the Queen with her Privy Council, and the Houses of Lords and Commons put together could have legislated successfully for it. Two or three revolutions occurred in it. Once the cooks were forcibly expelled. The insurgents took the poker and shovel into their own hands, and, as a matter of course, they burned their fingers, as all meddlers in government affairs do. Too many cooks spoiled the broth; they quarrelled among themselves, and the result was that the chuckling cooks retook their honors, and were as impartial and unpopular as ever. \* \* \*

"Considering all things, however, the little world behaved itself remarkably well. After a few days all became used to the motion of the ship. Sickness disappeared, and was only remembered to be laughed at. Merry groups assembled on the deck and, sitting in the sunshine, told stories, sang songs, and cracked jokes by the hour together, and generally with a propriety most unexceptionable. During the whole voyage, the weather was charming. We left winter behind us, and as we went south we were greeted by the most delicious warmth and sunshine. \* \* \*

"The day before we saw the first land was an exciting time for us. We had been out of sight of land so long that some made up their minds that they would sit up all night, that they might see Cape Cabron, on the north of San Domingo, the first thing in the morning. None, however, carried out the determination; they crept to bed one after the

other and had to be called up to see Cape Cabron in the morning. Soon after we came in sight of the mainland of the island, and old Cape Francois. The green color of the island of Tortuga was quite refreshing. We had been so long away from vegetation that even a distant glimpse of it afforded pleasure. None but those who have been absent at sea for so long a period can fully appreciate the feelings inspired by such a sight. Then we passed the island of Cuba, the largest of all the West Indian Islands and the principal colony of Spain. We soon left that island far behind us, and as we onward sped, buoyant with hope and anticipation of soon reaching New Orleans, the wind still continued in our favor, and we very pleasantly and swiftly stretched away across the Gulf of Mexico, and next began to look out for a pilot. When we got up the last morning before arriving at the anchorage at the mouth of the Mississippi River, we found that the water had changed from its deep ocean blue and was already contaminated by the light muddy water of the Mississippi; and then, when the pilot boat came along side and the pilot got on board, there came in with him a feeling of security and satisfaction. He was an assurance of safety, and seemed a sort of amphibious animal to convey us from the dangers of the deep to the security of *terra firma*.

"At the bar we found a ship (the *Golconda*) which had started from England two weeks before us, detained at the mouth of the river on account of the shallowness of the water. We should have remained there too had not our crafty old captain represented his ship as drawing less water than she really did. The consequence was that in two or three hours a huge Mississippi steamboat came alongside, and having bound herself to us, very soon carried us safely inside the bar. Then another boat of similar appearance took hold of us, and we began to ascend the far famed and mighty Mississippi.

"We entered the river by the southwest channel, and passed the Balize or pilot station on the east, about three

miles from the bar, and the light house on the west about four miles inland. Then we passed Forts Jackson, St. Philip and St. Leon at the English turn, then the battle ground where the English under command of Sir Edward Packenham, were, in 1814-15, so signally defeated in attempting an invasion of New Orleans.

"The distance from the bar to New Orleans is between ninety to one hundred miles, and the *Jersey* was four days in being towed up. For thirty miles from the entrance to the channel nothing is seen but muddy swamps and rushes, but above Fort Jackson the plantations commence, which are rather small at first, but as we approached New Orleans they become finer and larger. The banks on the side of the river are very low, and as far up as New Orleans they present the same general appearance.

\* \* \* We arrived at New Orleans on the twenty-first of March, having had quite a pleasure trip of a little over six weeks duration. The number of miles traveled is seldom less than five thousand miles, although the geographical distance from Liverpool to this port, is only about four thousand four hundred miles.

"Just before we got to New Orleans, we were told to look out for thieves, in the shape of boarding-house runners, and, although we could not keep them off the ship, we made up our minds they should not go below. We therefore stationed four men at each hatchway, with instructions to allow none but passengers to go down. We soon found the benefit of this arrangement, as it was as much as the guards could do to keep the blackguards on deck. They swore that they had friends below, and when asked for their names they generally gave some of the commonest Irish names. This, however, was quite a failure as there was not an Irishman among the passengers. One fellow when told that there was no Pat Murphy on board, said it was a lie, as he never knew a ship without one. But finding our guards steady and not to be intimidated, they gave it up as a bad job, and departed vowing vengeance to the Mormons.

"We had now entered the great Republic of the United States of North America, and had ascended from ninety to one hundred miles into the interior of the State of Louisiana, \* \* \* and our ship was moored along side the levee of the thriving city of New Orleans.

"Here the emigrants were met by Elder John Brown, the agent appointed by the Church authorities to receive and forward them to St Louis. This gentleman rendered every assistance to the passengers in disembarking, etc., and acted in concert with Geo. Halliday, who had led the company over the sea, in giving advice to the emigrants, and protecting them from depredations. \* \* \* The advice given to the emigrants was so well observed that as a general thing they escaped the numerous evils with which all foreigners arriving at this place are beset.

"Owing to the promptness of Elder Brown, the steamboat, *John Simonds*, was soon engaged for the passengers. The passage for adults was two dollars and twenty-five cents, for children between fourteen and three years, half price, and those under three went free."

In addition to the foregoing, we may add that six marriages were solemnized on board the *Jersey*. Elder Halliday remained at New Orleans awaiting the arrival of the *Elvira Owen*, and Elders John Hyde and William Parry took charge of the Saints in going up the river. At St. Louis, Elder Isaac C. Haight had made arrangements with the Keokuk and St. Louis packet line to take the Saints from one boat to another free of drayage expenses, so that the emigrants were not detained in St. Louis. The *Jersey* company did not stay there over night.

After a prosperous passage, lasting a few days only, the company landed safely in Keokuk. (*Millennial Star*, Vol. XV, pp, 121, 282, 329.)

SIXTY - FOURTH COMPANY. — *Elvira Owen*.—345 Saints. Under the direction of Joseph W. Young, who had presided over the Preston Conference, a company of three hundred and forty-five Saints sailed from Liverpool on the fifteenth of

February, 1853, on board the ship *Elvira Owen*. Among the emigrating Saints was Jonathan Midgley who had presided over the Manchester conference.

On the twenty-third of March, 1853, after a most speedy voyage lasting only thirty-six days, the *Elvira Owen* arrived at the bar at the mouth of the Mississippi River. Three births, three marriages and three deaths occurred during the voyage. There were a few cases of small-pox, which, however, did not prove fatal, and the disease did not spread to any great extent. Captain Owen treated the Saints with much kindness, especially the sick, and a memorial, expressive of their gratitude for his fatherly conduct to all, was presented to him by the passengers.

After being detained at the bar several days the *Elvira Owen* was towed up the river, and the emigrants landed in New Orleans on the thirty-first of March. Proceeding up the Mississippi River the emigrants arrived in Keokuk on the thirteenth of April, being two days short of two months from Liverpool, which was considered an extraordinarily rapid journey. (*Millennial Star*, Vol, XV, pp. 154, 288 and 361).

SIXTY-FIFTH COMPANY.—*International*, 425 Saints. The ship *International*, Captain Brown, with a company of four hundred and twenty-five Saints, under the presidency of Elder Christopher Arthur, sailed from Liverpool, February 28th, 1853. Elder John Lyon, author of the "Harp of Zion," and formerly president of the Glasgow conference, and R. G. Frazer, who had presided over the missionary work in Londonderry, were included in the company. They arrived in New Orleans on the twenty-third of April. During the voyage seven deaths, seven births, and five marriages took place. The following interesting account of the voyage is given by Elder Christopher Arthur, in a letter to President S. W. Richards:

"Never, I believe, since the days of old Captain Noah, until the present emigration, has a more respectable company of Saints crossed the wide deluge of waters, to be freed from Babylon's corruption, than has sailed in the *International*.

After we left the shores of old England, we entered into the following order: I summoned a meeting of all the Priesthood, and when we had ascertained the number and standing of each person, we divided the ship into eight wards, and appointed six Traveling Elders for the steerage, and two Elders for the second cabin, each Elder holding his ward as a branch of the *International* Conference, and having authority over the same, to hold meetings each morning, and otherwise to preside over all their affairs, both spiritual and temporal. These Elders were to be held amenable to the General Council, in seeing after the Saints' welfare, and were to report the same every Thursday evening, viz: state of health, sickness, behavior, standing, etc. They were to be assisted by a Priest or Teacher, in carrying out the above measures. I also appointed meetings to be held every evening for worship, testimony bearing, teaching, etc., under the prescribed order, which was carried fully into effect.

"The Saints, without exception, have enjoyed a great amount of the Spirit of God, and our hearts have been made to rejoice in the gifts and blessings of the Holy Ghost, such as speaking in tongues, interpretation, prophesying, and in a flood of intelligence being poured out upon us in rich effusion through the Priesthood. These things and the good conduct of the Saints, have had a happy result in bringing many to a knowledge of the truth. And I am now glad to inform you that we have baptized all on board, except three persons. We can number the captain, first and second mates, with eighteen of the crew, most of whom intend going right through to the Valley. The carpenter and eight of the seamen are Swedish, German and Dutch. There are two negroes and others from Otaheite, etc. Many of them have already testified to the truth of this work, and are rejoicing in the anticipation of building up Zion.

"The others baptized were friends of the brethren. The number baptized in all is forty-eight, since we left our native shores.

"The captain is truly a noble, generous-hearted man; and to his honor I can say that no man ever left Liverpool with a company of Saints, more beloved by them, or who has been more friendly and social than he has been with us; indeed, words are inadequate to express his fatherly care over us as a people; our welfare seemed to be near to his heart.

"The whole ship's company have been free from sickness of any kind, except the ordinary malady of sea-sickness, which was of no consequence materially to those afflicted. We have had five weeks of head winds and some heavy gales, in which our good ship was nearly tossed upside down, having only distanced in that time about fourteen hundred miles from Liverpool. But, wonderful to relate, in fifteen days we nearly reached the mouth of the Mississippi, sailing most days at the rate of two-hundred and twenty miles per twenty-four hours.

"The sea and the winds seemed to conspire together, to frustrate your prophesyings concerning us; still my mind reverted to your words which inspired me with faith to look for the fulfilment of them, for which I am truly thankful to our God.

"On the sixth of April, we held the twenty-third anniversary of the organization of the Church, which was, in our circumstances, a splendid affair. Early in the morning, a goodly number of brethren assembled on the fore-castle, and fired six rounds of musketry to usher in our festivities. At half past ten we marched in regular procession to the poop deck, in the following order:

\* \* President and Counselors, with sashes and white rosettes on their breasts, who took their seats with their backs to the main-mast. After them followed twelve young men appropriately robed, each with a white rod in his hand, with sashes, rosettes, etc. Then followed twelve young women mostly dressed in light dresses, each holding in her hand a scroll of white paper, bearing the significant motto, "Utah's rights," adorned with ribbon and white rosettes.

The young men took their seats on the right hand of the Presidency, and the young women on the left. Then followed twelve old, venerable men, dressed similar to the young men, each carrying a Bible and Book of Mormon in his hand, led on by Father Waugh, who read portions out of each book, illustrative of this Latter-day work.

"We then took the Sacrament, and attended to the celebration of four marriages, which finished our forenoon service.

"At two o'clock we met, and took our seats as formerly, and after an address from the President, songs, speeches, and recitations, commemorative of the occasion, followed in due order for three hours. Henry Maiben, from Brighton, composed and sung a song graphically and wittily portraying our happy company, and our progress from Liverpool.

"In the evening we met on the quarter deck, and skipped the light fantastic toe until a late hour. During the whole day, everything was done with the highest decorum, and I can say, to the credit of the company, that a more harmonious festival was never before held on the high seas. \* \* \* \*

"I am happy to say, we called Brother (Captain) Brown with others of the officers of the ship to office, Brother Brown to that of an Elder."

From New Orleans the Saints continued the journey up the Mississippi River to Keokuk, Iowa. (*Millennial Star*, Vol. XV, pp 169, 358, 361, 443.)

SIXTY-SIXTH COMPANY.—*Falcon*, 324 Saints. The ship *Falcon*, with three hundred and twenty four Saints on board, under the direction of Elder Cornelius Bagnall, sailed from Liverpool, England, on the twenty-sixth (or twenty-eighth) of March, 1853. After a successful voyage she arrived in New Orleans on the eighteenth of May. Four children died during the voyage, but the general health of the company was good. From New Orleans Elder John Brown, the Church emigration agent at New Orleans, accompanied the Saints up the river. They landed in St. Louis May 27th, and re-embarked for Keokuk the same day,

arriving in the latter place in the beginning of June.

SIXTY-SEVENTH COMPANY.—*Camillus*, 228 Saints. On the sixth of April, 1853, the ship *Camillus*, Captain Day, cleared from Liverpool, having on board a company of two hundred and twenty-eight Saints, under the Presidency of Curtis E. Bolton. The company included Elder John Kelley, who had presided over the Isle of Man conference, and a company of Manx Saints. Elder Wm. Clayton and Levi E. Riter returned to America with this company, which, after a prosperous voyage, arrived in New Orleans, and thence proceeded up the Mississippi River to the outfitting place near Keokuk, where they arrived about the middle of June. This closed the emigration from Great Britain for 1853.

SIXTY-EIGHTH COMPANY.—*Page*, 17 souls. In the *Millennial Star*, Vol. XV, page 587, appears the following editorial notice:

"ARRIVAL FROM GERMANY." Four or five families of Saints, numbering in all seventeen souls, left Hamburg on the thirteenth of August, (1853) and arrived at Liverpool (England) on the sixteenth, with the expectation of sailing about the twenty-fourth for New Orleans. Elder Daniel Garn accompanied them to Liverpool. The company are *en route* for Great Salt Lake City; Elder Garn returns to Hamburg."

These were the first Saints who emigrated directly from any of the countries now embraced in the Great German Empire, so far as I have been able to learn. Some of them were from Flensburg, in Schleswig, which at that time belonged to Denmark, and where the late Elder H. P. Jensen had organized a branch of the Church in the spring of 1853. This first company of German Saints crossed the sea from Hamburg to Hull, and thence went by rail to Liverpool, where they embarked on the ship *Page*, a sailing vessel, in the latter part of 1853, and set sail for New Orleans, together with nearly three hundred Irish emigrants, all non-"Mormons." After a voyage of eight weeks duration, the *Page* arrived safely in New Orleans, from

where the little company of Saints proceeded up the Mississippi river to St. Louis, Mo. There they remained during the winter of 1853-54, and all finally left the Church, except three, namely: Daniel F. Lau, (who is now the Bishop of Soda Springs, Idaho), Fred Fichzer and Elizabeth Arens. These three came to Utah in 1854, crossing the plains in Thomas William's freight company. The seventeen souls who sailed from Liverpool consisted of a Brother Bender (the leader of the company), wife and child; Daniel F. Lau, an unmarried man, a Brother Long, wife and child; Brother Newman and family; Fred Fichzer and wife, and Elizabeth Arens, an unmarried woman.

In 1853, Keokuk, on the west bank of the Mississippi river, in southeastern Iowa, was selected as an outfitting place for the Saints who should cross the plains, and from there the long overland journey was commenced to the Valley, instead of from Winter Quarters or Kanesville, as in previous years. This change in outfitting place made the journey with teams three hundred miles farther than heretofore.

Elder Isaac C. Haight, who was the Church emigration agent at the outfitting point, selected a very healthy camping place at Keokuk, on a bluff near the river, where there was plenty of wood and grass handy. The citizens of Keokuk manifested a benevolent feeling towards the Saints, which was highly appreciated by them.

The first emigrants from Europe arrived in Keokuk early in April. The *Elvira Owens* company arrived on the thirteenth of April; the *Falcon* company arrived in the beginning of June, the *Camillus* company about the middle of the same month, and by the eighteenth of June there were about one thousand of the Saints on the camping ground.

While the Saints were encamped at Keokuk good health as a rule prevailed among them; also a most excellent spirit, and one of the Elders writes that it certainly was a great pleasure to walk through their camps in the evening, and hear their songs of praise and humble

petitions as they offered them up from their tents and wagons.

In consequence of the high prices paid for oxen, cattle, and the general outfit necessary for crossing the plains, some of the Saints did not get through as comfortably as they had anticipated; but nearly all who left the shores of Europe with the intention of going to the Valley that season, were enabled to do so.

The wagon companies left Keokuk in the following order:

Elder J. W. Young started with thirty-two wagons of the £10 Saints, and about ten wagons of others.

Elder Cyrus H. Wheelock followed with thirty wagons of the £10 and P. E. Fund Saints, and ten or fifteen wagons of others.

Elder C. V. Spencer started next with about forty wagons, sent out by the P. E. Fund company.

Elder Appleton M. Harmon followed with twenty-two wagons of the P. E. Fund Saints.

Elder John Brown started about the twentieth of June with ten wagons of the £10 and P. E. Fund Saints, and ten wagons of others.

This was the last company of the season, according to Elder Brown's statement: but it is possible that other companies, not mentioned in the foregoing, crossed the plains that year. There was at least one, namely, the Scandinavian company, which left Keokuk on the twenty-first of May, and arrived in Salt Lake City, on the thirtieth of September. The last company under Captain Brown arrived in Salt Lake City, on the seventeenth of October.

No information, to speak of, is at hand concerning the overland journey of these companies. The *Deseret News*, in which some particulars naturally would be given, suspended publication for lack of paper from July 30th to October 1st; and the *Millennial Star*, which, as a rule, copied such matters from the *News* in those early days, contains nothing further than what has already been culled in the foregoing.

The *Deseret News* of October 15, 1853, says: "The emigrating Saints are coming

in rapidly; and it is expected that emigration will close for the season about the fifteenth, except a few merchant trains."

Besides the European emigration a large company, under Captain Daniel A. Miller, consisting mostly of the last Saints from the Pottawattamie country,

left the camp ground at Winter Quarters June 9th, 1853, and arrived in Salt Lake City September 9th, 1853. This company numbered two-hundred and eighty-two souls, who traveled with seventy wagons, twenty-seven horses and four hundred and seventy head of cattle.

*Andrew Jenson*

---

CONFESSION.

Oh maid! with thy tresses waved and golden—  
With thy red, curved lips, and thine azure eyes—  
Thy flesh of pearl with its pink bloom holden  
To open out like a bud's surprise.

My heart like a slave in thy charms lies fettered,  
Like a slave—starts, throbs, beats fast, stands  
still—

Has its happiness ever barred or bettered  
By thy sweet caprice or thy cruel will.

Yet I would not wrest from its self-sought prison  
The victim meshed in thy untaught wiles,  
For pain itself is a field elysian—  
If lit anon by thy loving smiles.

Each mood that I see thee in but fastens  
The spell which the first sweet meeting knew;  
The dullest hour in thy presence hastens  
And gathers tinges of roseate hue.

I shall risk all things for thy heart's sweet treasure  
I shall lose all fear in my hope of bliss—  
And breathe the tale of my love's full measure  
In a hushed, sweet vow, or a raptured kiss.

*Josephine Spencer.*

We have strolled alone in the summer weather,  
'Neath the dreamful blue of the starlit skies—  
We have sat at the opera, dear, together,  
And trembled at love-thrilled minstrelsies—

Then what to me were the sweet-voiced singers,  
The brilliant house, and the light and throng,  
Oh! about thee, love, and within thee, lingers  
The haloed grace of all light and song.

How oft on my lips have warm words trembled  
Words that would blind with their light of love;  
Yet my faltering tongue has ever dissembled  
Hopes that confession has yearned to prove.

Yet I know sometime in the summer weather,  
As we walk alone neath the silver moon,  
Or sit at the opera, dear, together,  
And hear the lilt of some sweet love tune—

---

SYMPATHY.

There is a time when sadness bows the heart,  
There is a time when sorrow's keenest dart  
Comes piercing through the burning, burdened breast;  
There is a time when all the world is dark,  
When life may not a gleam of gladness mark,  
The soul grow heavy, woefully oppressed.

Oh then to turn to some one that we love,  
Whose heart's responsive chords, our own above,  
Throb trembling, in a unison divine,—  
Whose eyes flash back the fire our own emit,  
And tears upon responsive eyelids flit,—  
Whose bosom holds a benison benign.

Whose face's flush reflects our own red blood,  
And ready hands meet ours in feeling's flood,—  
Whose shoulder for the head becomes a rest;  
For that which moves the soul is understood  
By spirits sympathetic, true, and good,  
When heart and mind and lips have all confessed.

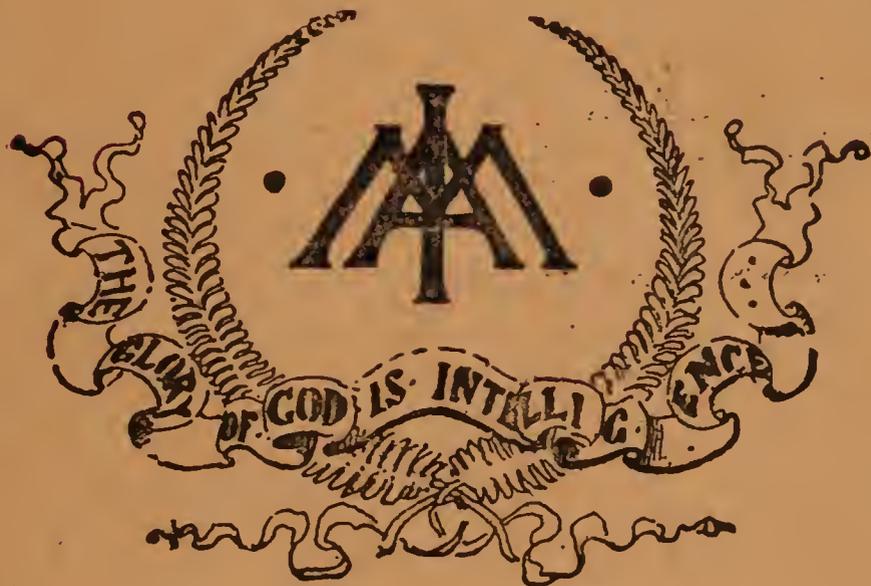
*Genevieve Lucile Browne*

Birthplace of President Woodruff.

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this nation, and they point to the recent fire as an evidence that their auguries are bearing fruit. By Jupiter! My heart rest upon the sacrificial altar if I do not believe them guilty of the conflagration whose effects are seen on every hand!"

A burst of indignation followed these words, and angry eyes were directed toward the prisoner, who heard with surprise and the slightest token of dismay the fearful accusation. The Emperor continued:—"And what have they done to turn this accusation from them? They have said that I, even the Emperor of this great people, have been guilty of this terrible crime! They say that I have done this to appease my blood-thirsty soul, and to find means of satisfying mine ambition! What ambition can be sated by beholding the ruins of a once fair and prosperous city? Only that ambition, which, like the scavenging buzzard, finds its greatest means of satisfaction in the death of the beasts of the fields and the fairer birds of the air. Only the ambition of a Christian can feed upon the destruction of the works of a chosen and a great people. See the wealth destroyed, the people made homeless, the lives lost. Tell me if such an act is worthy of me! Tell me, too, if those who bring this accusation against me shall not suffer for the allegation, as well as for the crime they have committed! Christian, I accuse thee of this crime! I say that thou, as one of these Christians, art equally guilty with those who have committed this deed, for thou hast given it the seal of thine approval! The cry, 'Babylon the great is fallen,' resounded from the

mouths of the Christians during all the terrible scenes of the fire. Canst thou say that it was not in thy heart to utter it? Thou art in need of no accuser, for thy guilty soul appears in thine eyes, and carries its own accusation. What need have we of further inquiry? What need of defense? I pronounce the prisoner guilty of the terrible crimes of which he has been accused, and give him into the hands of his executioner. Christian, thou diest within the week. Thy companions in crime must receive their doom, for as thou art guilty, so are they. Thy condemnation has been pronounced, and the decree uttered against thee must be carried out! Let him be removed and his companions take his place, for by the gods I shall not rest this night until all have been awarded the punishment they deserve! Away!"

Claudius was hastened from the room without a chance of defending himself, and almost stunned with the new accusation brought against him and his fellows. That the accusation met with the approval of the populace, was evinced by the cries of execration which followed him from the hall, mingled with the plaudits of the rabble for the Emperor.

When he reached his prison, his companions beheld his fate in the gloominess of his countenance, but with wonderful patience they awaited the decree of the tyrant in their cases. In none did it differ from the doom of Claudius; the execrable hand of the autocrat was set to the warrant for the death of all, even the venerable apostle being included.

(To be continued.)

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## CHURCH EMIGRATION.

XVI.

DETAILED EMIGRATION ACCOUNT.

1854.

SIXTY-NINTH COMPANY,—*Jesse Munn*, 333 souls. This company of Saints were all from the Scandinavian Mission. Quite a number of the recently made converts to "Mormonism" in Denmark possessed considerable means, and as the spirit of

emigrating to America was universal in all the branches in Scandinavia from the beginning, the well-to-do Saints made almost immediate preparations to sell their property and wend their way Zionward. The incessant persecutions, which prevailed against the members of the true Church in nearly all parts of the country, also increased the desire to emi-

grate; and rather than tarry, a number preferred to sell their homes at half price, if by so doing they could only obtain sufficient means to defray the expenses of the journey. Under these circumstances the spirit of brotherly love also manifested itself in its noblest form, and under its divine influence the rich Saints remembered their poor fellow-religionists, and extended to them that material help and succor, which has always characterized the Saints of the Most High. Thus, hundreds of the poor, whose chances to emigrate with their own means, were almost beyond reasonable expectation, were assisted by their wealthier brethren to go to Zion. Through the column of "*Skandinaviens Stjerne*," the Church organ in Scandinavia, plain and minute instructions were given to the emigrants, who nearly all were unacquainted with the incidents of travel. In fact, there were many among them, who during all their previous experience in life, had never had occasion to go farther from their homes than to the nearest market town. Thus, as a matter of course, it was no easy task for the Elders who presided over the different branches and conferences of the mission to plan and arrange everything for the emigrants, and especially was the burden heavy which rested upon the presiding brethren in Copenhagen where the headquarters of the mission were located. In the latter part of December, 1852, however, President John Van Cott succeeded in making the necessary contracts for transportation, etc, and in the afternoon of December 22, 1853, the first emigrant company of the season, and the third ship load of Saints from Scandinavia, three hundred strong, set sail from Copenhagen on board the steamship "*Slesvig*" under the presidency of a young Elder by the name of Christian Larsen, who now acts as bishop of one of the wards in Logan, Cache County. A large concourse of people had assembled on the wharf to witness the departure of the "Mormons," and a great deal of bitterness and hard feelings were manifested. When Elder P. O. Hansen, after the vessel had left the harbor, was walking back to the

mission office, he was followed by a mob who knocked him down and pounded him considerably about the head. He lost a quantity of blood, but received no dangerous injuries.

By way of Kiel, Gluckstadt and Hull the emigrants reached Liverpool England, in safety, on the twenty-eighth of December, and on the first of January, 1854, they went on board the ship *Jesse Munn*, which had been chartered by the presidency in Liverpool, for the transportation of the Scandinavian Saints, in connection with a few German Saints, which swelled the total number of souls to three hundred and thirty-three. The company sailed from Liverpool on the third, and after a prosperous voyage arrived at the mouth of the Mississippi River on the sixteenth of February. During the voyage twelve of the emigrants died, namely: two adults and ten children; three couples were married.

On Monday February 20th, 1854, the *Jesse Munn* arrived at New Orleans, where Christian and Svend Larsen made a contract for the further transportation of the company to St. Louis; and on Saturday the twenty-fifth, the river journey to that city was commenced. Owing to unusual low water in the river, the passage was slow, and tedious, which in connection with the change of climate and difference in the mode of living, caused cholera of a very malignant type to break out among the emigrants, resulting in an unusual number of deaths. After the arrival in St. Louis on the eleventh of March, houses were rented for the temporary occupation of the emigrants, who tarried there about a month, until the next company of Scandinavian emigrants arrived, under the direction of Elder Hans Peter Olsen. During the stay in St. Louis, sickness continued amongst the Saints, and many more died of the cholera. (*Millennial Star*, Vol. XVI, pp. 41, 447, *Morgenstjernen*, Vol. II, page 52.)

SEVENTIETH COMPANY. — *Benjamin Adams*, 384 souls. On Monday, December 26, 1853, another company of Scandinavian Saints, consisting of three hundred and seventy-eight souls, sailed from

Copenhagen, Denmark, by the steamship *Eideren*, bound for Utah, under the leadership of Elder Hans Peter Olsen, a missionary from the Valley, who had labored about ten months on the island of Bornholm. Like the preceding company these emigrants traveled by way of Kiel, Gluckstadt and Hull to Liverpool, where they arrived January 9th, 1854. Here they were compelled to wait nearly two weeks, during which time the greater portion of the children were attacked with fever, resulting in the death of twenty-two of the little ones; two adults also died. On the twenty-second of January the emigrants went on board the ship *Benjamin Adams*, together with a few German Saints. On the twenty-fourth the doctor who examined the condition of the emigrants declared that fifteen of them were unfit to proceed on the voyage, and they were consequently landed in Liverpool, with the understanding that they would be sent on to New Orleans when sufficiently recovered to travel.

The *Benjamin Adams* sailed from Liverpool on the twenty-eighth, with three hundred and eighty-four Saints on board, and arrived in New Orleans on the twenty-second of March, after a very pleasant and prosperous voyage. Eight deaths occurred during the voyage, namely, two very old people and six children; two children were born on board and nine couples were married.

On the twenty-fifth of March the company continued the journey, from New Orleans, by the steamboat *L. M. Kennet*, and arrived in St. Louis, Missouri, on the third of April. During the passage up the river considerable sickness prevailed, and fourteen of the emigrants died.

In St. Louis, where an organized branch of the Church existed, the emigrants joined the former company which had crossed the Atlantic in the *Jesse Munn*, and H. P. Olsen became the leader of all. Under him the survivors of both companies continued the journey by steamboat to Kansas City, in Jackson County, Missouri, which had been selected as the outfitting place for the Saints who crossed

the plains that year. The Scandinavian emigrants made their encampment near Westport. (*Millennial Star*, Vol. XVI, pp. 94, 256, 272, 297; *Morgenstjernen*, Vol. II, page 53.)

SEVENTY-FIRST COMPANY—*Golcondo*, 464 souls. The first shipload of British Saints which left the shores of Europe for the Rocky Mountains in 1854, consisted of four hundred and sixty-four souls, who embarked on board the ship *Golcondo*. Captain Kerr, on the thirtieth of January, 1854, and sailed from Liverpool on the fourth of February following. This company was under the direction of Elder Dorr P. Curtis, in connection with whom Thomas Squires and W. S. Phillips acted as Counselors.

On the day of sailing the presiding brethren organized the Saints on board into what they termed the *Golcondo* Emigrating Conference, which was divided into seven branches. During the voyage meetings were held five times a week, in which the Saints were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations and prophecy. The winds were rather contrary for two or three days after leaving Liverpool, but after that they became more favorable and continued so during the greater part of the voyage. Two marriages were solemnized on board, and one death occurred. The company arrived safely in New Orleans on Saturday March 18, 1854, after a passage of forty-two days from Liverpool.

Leaving three sick persons in quarantine at New Orleans, the emigrants continued the journey up the Mississippi River to St. Louis, Missouri, where they arrived March 31st. Ten deaths occurred between New Orleans and St. Louis.

Elder William Empey obtained comfortable houses for the company to occupy until they proceeded on their journey to Kansas City. (*Millennial Star*, Vol. XVI: pp. 106, 141, 255, 281, 297, 447.)

SEVENTY-SECOND COMPANY,—*Windermere*, 477 souls. The ship *Windermere*, Captain Fairfield, sailed from Liverpool, England, bound for New Orleans, on the 22nd of February, 1854, with four hun-

dred and seventy-seven Saints on board, the company being in charge of Elder Daniel Garn. Included in the company were seven ex-presidents of conferences, namely: Abraham Marchant, Robert Menzies, Job Smith, John T. Hardy, John A. Albiston, J. V. Long and Graham Douglas.

The *Windermere* arrived at New Orleans April 23rd. During the voyage contrary winds were encountered, arising at times to heavy gales; but at the end of five weeks a favorable wind set in, and the ship made one thousand miles in four days. After fifteen days sailing from Liverpool, the small-pox broke out on board and spread rapidly as the vessel approached the tropics, until 37 passengers and two of the crew were attacked, but at this crisis the malady was suddenly checked in answer to prayer. Six marriages were solemnized on board, and six births and ten deaths occurred.

On the morning after arriving at New Orleans, eleven persons suffering with the small-pox were sent to the Luzenburg Hospital, agreeable to order from the health officers at the port; and Elder Long and five others were selected to remain at New Orleans to attend to the sick until they were sufficiently recovered to go forward. The rest of the company continued the journey from New Orleans April 27th, on board a steamboat, and arrived in St. Louis a few days later, from whence the journey was subsequently continued to Kansas City. (*Millennial Star*, Vol. XVI, pp. 140, 297, 345, 477.)

SEVENTY-THIRD COMPANY—*Old England*, 45 souls. The ship *Old England*, with forty-five Saints on board, under the presidency of John O. Angus and Elder Thomas W. Brewerton, sailed from Liverpool on the fifth of March, 1854.

For twelve days the ship was tossed and tacked about in the Irish Channel, owing to contrary winds, after which the company had a pleasant voyage, and arrived at the mouth of the Mississippi on the twenty-fourth of April. One birth took place on board. From New Orleans the company proceeded by steamboat to St. Louis, in connection with a few Danish Saints, and a family by the name of

Flewit, who had come from England in another ship. From St. Louis the company subsequently continued the journey to the camping place near Kansas City. (*Millennial Star*, Vol. XVI: pp. 171, 218, 297, 346, 477.)

SEVENTY-FOURTH COMPANY.—*John M. Wood*, 393 souls. On the twelfth of March, 1854, the ship, *John M. Wood*, Captain Hartley, sailed from Liverpool, having on board three hundred and ninety-seven souls, of whom fifty-eight were from Switzerland and Germany. Elder Robert Campbell was appointed president of the company. Elders A. F. McDonald and Charles Derry, ex-presidents of conferences, and Jabez Woodard, who had presided over the Italian Mission, also sailed on board this vessel. The vessel encountered adverse winds in the Irish Channel the first week after sailing from Liverpool, after which the weather was favorable during the remainder of the voyage. Six persons—two adults and four children—died on board; two children (twins) were born and one couple was married; one new member was also baptized. On the twenty-eighth of April the vessel arrived at the Balize, where it waited for a tug a short time. Proceeding up the river the company landed at New Orleans May 2nd, and started the following day on board the steamboat, *Josiah Lawrence*, for St. Louis. In due course of time the emigrants arrived safely at the outfitting place near Kansas City. (*Millennial Star*, Vol. XVI, pp. 187, 297, 366, 477.)

SEVENTY-FIFTH COMPANY—*Germanicus*, 220 souls. The ship *Germanicus*, Captain Fales, with two hundred and twenty Saints on board, in charge of Elder Richard Cook, sailed from Liverpool, April 4th, 1854. The vessel had a rather lengthy voyage, in consequence of which she had to put in at St. George's on the Grand Caicos (an island north of Dominica) where she staid two days and took in eight days' supply of water. She also had to stop at Tortugas (near Key West, off Florida for a further supply on the thirtieth of May. Continuing the voyage from Tortugas June 4th, the company had a pleasant voyage to New Orleans,

where they arrived the twelfth of that month. One birth and two deaths occurred during the passage.

Within two hours after landing at New Orleans, President Cook had made an engagement with the captain of the steamboat *Uncle Sam* to take the company to St. Louis for three dollars and fifty-cents each, luggage free; those under fourteen years of age half price. The next day, (the thirteenth) the Saints continued the journey from New Orleans to St. Louis where some of them remained until the next season. The rest soon afterwards reached the general place of encampment for the emigrants near Kansas City. (*Millennial Star*, Vol. XVI, pp. 240, 270, 297, 440, 462.)

SEVENTY-SIXTH COMPANY, — *Marshfield*, 366 souls. The ship *Marshfield*, Captain Torrey cleared port at Liverpool, England, bound for New Orleans, on the eighth of April, 1854, with three hundred and sixty-six Saints on board, in charge of Elder William Taylor, who had acted as Counselor in the Presidency of the French Mission. Elder Gilbert Clements, late President of the Dublin conference also sailed on this vessel. A number of the emigrants were from the Jersey Islands, of the French Mission.

After a pleasant and prosperous passage of fifty-one days from Liverpool, the company arrived in New Orleans May 29, 1854, only one passenger died during the voyage, and two children were born; also one marriage was solemnized. A number of the sailors declared themselves converted to "Mormonism," but none of them were baptized on board, as it had been the experience of former companies, that some of the sailors would get baptized hoping the intimacy with the Saints thus afforded might assist them in their evil designs upon the honor of the young sisters.

A portion of the company proceeded farther on the journey up the Mississippi river, May 31st, on board the steamboat *James Robb*; the other portion followed soon afterwards on board the *Grand Turk*. Both arrived safely at St. Louis about the middle of June, and thence the emigrants continued the journey on three steamboats to Kansas City. (*Mil-*

*lennial Star*, Vol. XVI, pp. 249, 270, 297, 425, 440, 446.

SEVENTY-SEVENTH COMPANY.— *Clara Wheeler*, 29 souls. This small company of Saints embarked from Liverpool, England, on the ship, *Clara Wheeler*, and set sail for New Orleans on the twenty-fourth of April, 1854; but the writer has not been able to glean anything concerning the voyage of that company.

At different times in 1854, and with different ships, thirty-four members of the Church had embarked for New Orleans; some of these were lost at sea, which proved a warning to others not to embark on a voyage across the Atlantic in any but regularly organized companies of Saints. With the departure of the *Clara Wheeler* the emigration of Saints from Europe ceased until the latter part of the year. (*Mill. Star*, Vol. XVI, p 297.)

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Elder William Empey, assisted by Horace S. Eldredge and others, superintended the emigration business on the frontiers, and at St. Louis in the earlier part of the year 1854, and before the emigration season had fairly opened, they found themselves confronted with a number of unlooked for difficulties on account of the high prices demanded for river passage and also for outfitting goods, the previous year the fare from St. Louis to Kansas City was only one dollar per capita; the transportation of luggage cost from twenty-five to fifty cents per one hundred pounds, and the freight on wagons ranged from four to five dollars each; but in 1854, passengers were charged from three to five dollars each, luggage cost from one to two dollars and upwards per one hundred pounds, and wagons from ten to fifteen dollars each. These unusually high rates were caused by the low water in the Missouri river, which made navigation very difficult.

The immense emigration to California and the west generally in 1854, caused a great raise in the price of cattle and wagons in the Western States. In 1854, a yoke of oxen commanded prices ranging from seventy-five to one hundred and ten dollars, and cows cost from

twenty-five to forty dollars per head. The price of wagons in St. Louis was sixty-seven dollars. In consequence of these high prices the independent emigrant companies were made more dependent upon the P. E. Fund for means to complete their outfits, the necessary outlay for the same having exceeded their expectations. The first companies were also detained at the camping ground one mile west of Kansas City, three weeks longer than necessary, for want of wagons. Under these circumstances, a council was called at St. Louis by Apostle Orson Pratt for the purpose of examining the state of affairs pertaining to the general emigration of the Saints, in which steps and measures were adopted to expedite the emigration business. Elder Pratt also advised that none of the emigrants should receive their outfits for crossing the plains later than the twenty-fifth of June.

The Scandinavian emigrants, under the direction of Elder H. P. Olsen, were among the first to roll out on the plains from the camping ground west of Kansas City. They started for the Valley on the fifteenth of June. About the same time Elder William Empey also organized three other companies of English, Welsh, and Scotch Saints, namely, two P. E. Fund companies, and one independent. The latter, consisting of about fifty wagons, was placed in charge of Job Smith, while William F. Carter and Dr. Darwin Richardson were appointed presidents of the other two. The emigrants who made up the list of passengers in these three companies, were those who had crossed the Atlantic in the *Golcondo*, *Windermere*, *John M. Wood*, and *Old England*. Soon afterwards other emigrants arrived at Kansas City and started for the Valley, in three or more companies, under the leadership of Daniel Garn, Robert Campbell, William Empey, and perhaps others. There were thirty-eight wagons in Elder Garn's company, and forty-three in that led by William Empey, who remained at the outfitting place until the emigration business was finished, and started on the journey with the last company toward the close of June. His

train, however, passed Brother Campbell's company out on the plains, and arrived in the Valley ahead of it.

Another company known as the Church train, which travelled part of the way under the direction of Ezra T. Benson and Ira Eldredge, left the Missouri river at a point some distance above Fort Leavenworth, and struck the road travelled by the other companies out on the plains. This Church train which carried but a few passengers (being principally loaded with goods), started out without the requisite number of cattle; consequently, after traveling about seventy-five miles, Captain James Brown and Horace S. Eldredge were sent back to Jackson County to procure more. With the help thus obtained the journey became easier and all went pretty well until the fifth of August, when a stampede took place in which the company lost over one hundred head of cattle. Some of them, however, were subsequently recovered, but in hunting for them a number of the brethren came near losing their lives for lack of food and water.

Cholera and other diseases raged more or less in all the trains, but it seems that the Scandinavian company and the Church train suffered more than the others. In the latter alone about fifty persons died; and the dead list in Dr. Richardson's train, in which the emigrants suffered with the scurvy showed thirty fatal cases. In the whole history of the Latter-day Saints emigration, scarcely any thing is met with that is more heart-rending than some of the scenes of 1854, with the exception of the hand-cart experiences two years later. Hundreds of the Saints, who left the old world that year full of hopes and fond anticipations at the prospect of going to Zion, were suddenly and unexpectedly cut short in their career by that most dreadful of all diseases—the cholera—and instead of being spared to cast their lot with the Saints in the Rocky Mountains, they were laid quietly to rest by the way side, and the last traces of their lonely graves on the banks of the Mississippi and Missouri rivers, on the prairies near Kansas City, and on the broad plains of the far west,

have long been lost to inquiring friends and relatives—their resting-places will never be known again to mortals until the trump of the angel shall sound for the faithful to rise from their tombs, clothed with immortality.

The last trains were also exposed to great danger from the Sioux Indians, who had taken the war path, in consequence of the unwise course pursued by Lieutenant Grattan, at Fort Laramie, and an Indian interpreter. It happened in this way: A lame cow strayed away from a loose herd of H. P. Olsen's company of emigrants into a Sioux Indian camp, and the natives who were engaged in merry-making killed the cow and ate her. When the company arrived at Fort Laramie, the brethren reported the circumstance to Lieutenant Grattan, who immediately sent a detachment of soldiers to the Indian camp, demanding that the man who had killed the cow should be given up. The chief offered to pay for the animal, and the warrior who had taken it also expressed his willingness to relinquish his share of the annuity money then due, as payment therefor, but this fair way of settling the difficulty was not satisfactory to the commander of the troops, who without further ceremony gave orders to open fire upon the Indians. These immediately returned the volley, and in the desperate fight which ensued the whole company of soldiers, numbering over thirty men, were killed. Up to that time the Sioux had not interfered with the emigrants, but this affair made them angry, and almost immediately the whole country was thrown into a state of great excitement; the traders fled in all directions, expecting a general war; and the emigrant companies who, up to that time, had apprehended no danger from the savages, now found it necessary to take all possible precaution to escape death and destruction by their hands.

I have been unable to obtain any detailed account of the overland travel of any of the emigrant companies of 1854, except the Scandinavian emigration, which consisted of those who had been spared from the cholera, in the

companies that crossed the Atlantic in the *Jesse Munn* and *Benjamin Adams*. They were organized for the journey across the plains on the ninth of May, 1854. Hans Peter Olsen was sustained as leader and president of the company; Christian Larsen was appointed chaplain, Bent Nielsen wagon master, Jens Hansen camp captain, and P. P. Thomas captain of the guard. The company when organized, consisted of sixty-nine wagons, which were divided into six smaller companies, ranging from ten to twelve wagons in each. Each wagon was drawn by four oxen and two cows, besides which there were quite a number of reserve oxen. There were ten or twelve emigrants to each wagon. Over the six subdivisions the following named brethren acted as captains of tens: Carl Capson, Andrus Andersen, Peter Beckström, Jens Jörgensen, Anders W. Winberg and Valentin Valentinsen. The camp equipments, consisting of wagons, tents, etc, which were partly purchased in St. Louis and partly in Kansas City, cost much more than had been expected, on account of which a number of the emigrants ran short of means and could not secure the necessary outfit; but again the noble traits of character on the part of those who were better off with means, were exhibited, for they came to the rescue at once and subscribed liberally towards the relief of the poor, who were thus all helped out; none of those who desired to go to the Valley that season were left behind.

In the latter part of May a new camping place was selected at a point about eight miles west of Kansas City. From this place the emigrants commenced the long journey across the plains on the fifteenth of June. This company (as well as those that followed) traveled over a new and shorter road than the one the emigrants of previous seasons had taken. After having traveled about twenty miles west of Kansas City, a council of the leading brethren in camp was called, as it became evident that most of the wagons were too heavily loaded. This was the result of not complying with council, as some of the emigrants had insisted on

taking more goods along than that which was generally allotted. It was decided that Brother Hans Peter Olsen should go to Leavenworth City (about thirty miles distant), to talk with Apostle Orson Pratt, who resided temporarily in that city as Church Emigration Agent. This was accordingly done, and Apostle Pratt loaned the company sufficient means to purchase fifty more oxen.

The journey was then continued, and on the fifth of August, at a point several days' journey west of Fort Kearney, the company met Apostle Erastus Snow and other brethren en route for the States. Apostle Snow held meetings with the Scandinavian Saints, and spoke to them in their own language.

Of all the companies which crossed the plains in 1854, the Scandinavian Saints suffered the most with cholera; yet the mortality had been even greater among them while journeying up the rivers on the steamboats, and while encamped near Westport, than after they got fairly out on the open plains. Scores of the emigrants succumbed to the disease, and many were buried by their surviving relatives and friends without coffins. So great was the mortality among these Saints from the north, that of the seven hundred souls who had sailed from Copenhagen the previous winter, only about five hundred reached the place of their destination, nearly two hundred perished by the way. The survivors arrived in Salt Lake City, October 5th, 1854.

Of the other companies Captain James Brown with forty-two wagons arrived in Salt Lake City on the twenty-ninth of September; Dr. Darwin Richardson with forty wagons, rolled in the next day (the thirtieth). On the first of October, Daniel Garn arrived with his company of thirty-eight wagons; and was followed by the Church train a few days later. Wm. Empey with his forty-three wagons, reached the Valley on the twenty-fourth of October, and the last company of the season, led by Elder Robert Campbell, arrived on the twenty-eighth of the same month. The exact dates of arrival of the other trains are not known to the writer.

Fortunately for the late trains the weather continued extremely mild and pleasant until all had safely arrived in the Valley.

Owing to the high prices demanded for cattle, wagons, and camp equipments generally on the frontiers, a great portion of the emigration of 1854 was not able to purchase sufficient cattle to cross the plains comfortably; consequently many of the teams that were too heavily loaded were about to give out before half the journey was completed. This and the loss sustained by stampedes made it necessary to send a large number of teams from the Valley to help the companies in; and be it said to the credit of the Saints at headquarters, that when the First Presidency and the Presiding Bishops called for teams and provisions for that purpose, the people responded cheerfully. (The *Deseret News* of August 31st, September 28, October 5th, and 26th; *Millennial Star*, Vol. XVI: pp. 281, 297, 477, 441.)

SEVENTY-EIGHTH COMPANY, — *Clara Wheeler*, 422 souls. The ship *Clara Wheeler*, with four hundred and twenty-two Saints on board cleared the port at Liverpool November 24, 1854, bound for New Orleans. Elder Henry E. Phelps was appointed President of the company, with Elders John Parson and James Crossly as Counselors. After a rough experience in the Irish Channel, being unable to proceed against the incessant head winds and rough weather, the *Clara Wheeler* was obliged to return to port on the thirtieth of November. During this extraordinary experience the Saints suffered considerable with sea sickness. After receiving further supplies of water and provisions, the ship again put to sea on the seventh of December with a favorable wind, and on the tenth she cleared the Irish Channel after which she had a very quick trip to New Orleans, where she arrived on the eleventh of January, 1855. Soon after leaving Liverpool the measles broke out in the company, resulting in the death of twenty children and two grown persons. One child also died after the arrival at New Orleans which made twenty three deaths in all.

On the twelfth of January, James McGaw, the Church emigration agent at New Orleans, contracted with the captain of the steamboat *Oceana*, to take the passengers to St. Louis at the rate of three dollars and a half for each adult, and half of that for children between three and twelve years old; and twenty-four hours after their arrival in New Orleans, the emigrants were on their way up the river. Nearly one half of the company had not the means wherewith to pay their passage to St. Louis; but the more well-to-do Saints who had more money than they needed themselves, were influenced to lend to those who had none, and thus all who desired to continue the journey were enabled to do so. At St. Louis where the company arrived in safety, the emigrants were met by Apostle Erastus Snow and others, who gave the new arrivals a hearty welcome, and conducted them to comfortable quarters, which had been secured for their accommodation.

This company, although leaving England in the latter part of 1854, really belonged to the emigration of 1855, in connection with which the Saints who crossed the Atlantic in the *Clara Wheeler* continued the journey to the Valley, (*Millennial Star*, Vol. XVI: pp. 778, 816; Vol. XVII: pp. 10, 142, 184.)

*Andrew Jenson.*

IS MAN AN ELECTRICAL BATTERY?—He is, says Du Bois-Raymond, the learned professor of physiology in Berlin, who has been experimenting along this line of investigation, as only a German can, ever since 1841. Other men almost equally learned and scientific have come to the same conclusion, so there is no doubt about it. The inestimable value that the frog has been to modern physiological science is demonstrated anew here. What in fact would modern physiological science have been without the frog? His eye, his heart, his foot, and finally the muscles of his tidbit of a thigh have all been utilized to discover what kind of processes are going on in the inwards of the human being, where science cannot direct its

knife and microscope, at least while the person is alive.

So experiments on frogs' legs and eyes showed that electrical currents passed through their muscles. There are two exceedingly delicate instruments—one a "sensitive galvanometer," the other a "capillary electrometer"—which showed the variations of electrical currents in a frog's heart and muscles when they have been injured. The next step was to apply the instruments to the human being. All muscles in health contain what are called static electricity or "resting currents." If the muscle is injured or if it contracts more or less violently these changes are duly registered by corresponding changes in the galvanometer or the capillary electrometer.

It has not indeed been proved in black and white, but there is reason to infer from what has been proved that every thought, every emotion that flits with lightning-like rapidity across the consciousness marks itself by electrical changes and flashes of light in the brain and along the nerves. It has been found that there are different electrical currents in the transverse and cross sections of the muscles. Scientists have "tapped the living telegraph wires" and discovered that electrical currents flow along the motor strands of the spinal cord when the motor centers in the brain have been excited.

The uses to be made of these discoveries in disease in the future are among the prophecies that are sure to be fulfilled. It is plain that in perfect health muscles and nerves will be in a certain electrical state. In disease they will be disturbed and the disturbances can be ascertained and located.—*Selected.*

Hearts, like apples, are hard and sour,  
Till crushed by Pain's resistless power;  
And yield their juices rich and bland  
To none but Sorrow's heavy hand.  
The purest streams of human love  
Flow naturally never;  
But gush by pressure from above,  
With God's hand on the lever.

*J. G. Holland.*

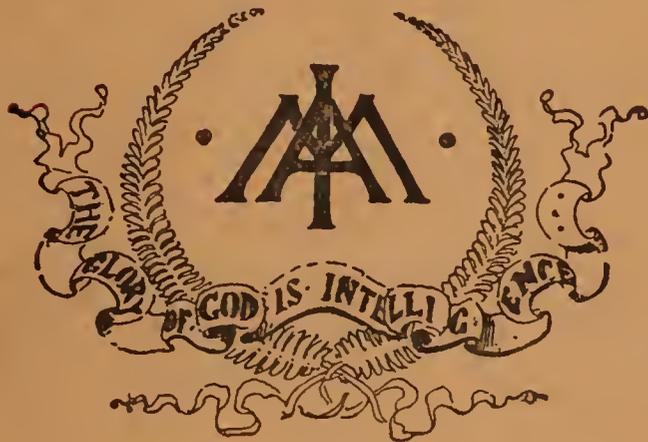
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## CHURCH EMIGRATION.

XVII.

DETAILED EMIGRATION ACCOUNT, 1855.

SEVENTY-NINTH COMPANY—*Rockaway*, 24 souls. The Presidency of the British Mission at Liverpool, according to the suggestion of the First Presidency of the Church, had arranged to ship the last company of Saints for the year 1854 to New Orleans by December 1st; therefore the Scandinavian Saints left Copenhagen, Denmark, in the latter part of November, in order that they might arrive in Liverpool to sail on the *Helios* which had been engaged for their passage. But the storms on the German Ocean prevented them from arriving at the appointed time, and the brethren in Liverpool finding it impossible to detain the *Helios* so long, succeeded in nearly filling her with other passengers—Saints from the British Mission. After this was accomplished, and while at anchor in the river, the *Helios* parted her cable and stranded, receiving such injuries that she had to go into the dry docks for repairs, which required that her cargo should be discharged, and all passengers disembarked. During the month of December the westerly and northerly winds were blowing almost incessantly, and much of the time a furious gale, all of which prevented the contemplated emigration via New Orleans to get off by the first of December; but in due course of time the emigrants who had disembarked from the *Helios* had passages secured for them on the ships *Rockaway*, *Neva*, and *Charles Buck*.

On the sixth of January, 1855, the ship *Rockaway* sailed from Liverpool, England, with twenty-four of the Saints on board, under the presidency of Samuel Glasgow. After a safe voyage the emigrants landed in New Orleans, February 28th, and the next day (March 1st), started up the Mississippi River on the steamboat *Saranak*, all the company going together, with the exception of two, who for the lack of means remained in New Orleans. The river journey to St. Louis, Missouri, lasted sixteen days. On the evening of March 11th, the boat ran upon a snag, about sixty-five miles below Cairo, and

in order to get clear, it became necessary to discharge the greater portion of the cargo, and then put it back again. This gave the brethren an opportunity to get work when they landed in St. Louis until the journey was resumed and thereby they were enabled to earn a little money. (*Millennial Star*, Vol. XVII, pp. 72, 271, 490.)

EIGHTIETH COMPANY.—*James Nesmith*, 440 souls. On the twenty-third, twenty-fourth, and twenty-seventh of November, 1854, about five hundred Scandinavian Saints sailed from Copenhagen, Denmark, on board the steamships *Slesvig*, *Cimbria* and *Geiser*, under direction of Elders Peter O. Hansen and Eric G. M. Hogan. The two smaller companies, which embarked in the *Slesvig* and *Geiser*, traveled by way of Kiel, Hamburg and Hull to Liverpool, England, where, after successful trips, they arrived on the twenty-seventh of November, and the seventh of December, respectively. The larger company, of nearly three hundred souls, under the presidency of Peter O. Hansen, left Copenhagen, in the *Cimbria*, on the twenty-fourth of November, all the emigrants being in good health and excellent spirits. They had an exceedingly rough passage over the German Ocean. At ten o'clock on the morning of the twenty-fifth, the *Cimbria* arrived at Frederikshavn, on the east coast of Jutland (Jylland), where one hundred and forty-nine more emigrants from the Aalborg and Vendsyssel conferences came on board. With these additional passengers the voyage was continued on the morning of the twenty-sixth. The prospects were fair till about two o'clock the morning of the twenty-seventh, when the wind turned south-west, and began to blow so heavily that the captain, who appeared to be an experienced sailor and very cautious, deemed it necessary to turn back and seek the nearest harbor in Norway. Consequently the course was changed, and about four o'clock in the afternoon, the *Cimbria* put into the port of Mandal, which is an excellent natural harbor, surrounded by very high and

steep granite cliffs. This romantic place and its surroundings were as much of a curiosity to the Danish emigrants as a ship load of "Mormons" were to the people of Mandal. In this harbor the emigrants tarried for several days, while the wind outside spent its fury on the troubled sea. Some of the Saints went ashore to lodge; they found the inhabitants of Mandal very hospitable, and by request some of the brethren preached several times to the people on shore. The result of this was that some of the inhabitants subsequently embraced the Gospel.

On the morning of December 7th, when the weather seemed to be more favorable, the *Cimbria* again put to sea, and steamed off towards England once more; but the captain and all on board soon learned that the change in the weather was only a lull preceding a more violent outburst of a long winter storm. Toward midnight of the seventh, the wind changed to a most terrific storm, which increased in violence till it shattered the ship's bulwarks, and broke a number of boxes. About two o'clock on the morning of the eighth, the captain decided to turn back to Mandal, but as the wind, waves, and strong current rendered it very dangerous to turn the vessel in the direction of Norway, it was deemed necessary to go clear back to Frederikshavn, where the ship arrived on the ninth, about four p.m. By this time the emigrants were suffering severely, but with the exception of two or three individuals who decided to remain behind, the Saints bore their hardships with great fortitude and patience. While laying weatherbound in Frederikshavn, most of the emigrants went on shore to refresh and rest themselves after their rough experience; and while waiting for the weather and wind to change in their favor a number of meetings were held which made a good impression upon the people of that seaport town, who hitherto had been unwilling to listen to the preaching of "Mormonism."

On the twentieth of December the weather moderated, and the captain made a third attempt to reach England. By

this time the emigrants were rested and in good spirits, but in the night, between the twenty-first and twenty-second, a storm worse than any of the preceding ones arose, threatening the ship and all on board with utter destruction. For many hours the noble *Cimbria* fought her way against the raging elements, but was at length compelled to change her course, and for the third time the company was turned back. The captain and crew now began to feel discouraged, but most of the Saints continued cheerful and thanked the Lord for their preservation. About two o'clock in the afternoon of the twenty-second, the wind suddenly changed to the north, and the captain immediately steered for Hull again, amid the rejoicings of the Saints, and on the twenty-fourth, about noon, the ship anchored safely in the Humber. On the following day the emigrants continued the journey by rail from Hull to Liverpool, where they joined the two smaller companies which had left Copenhagen about the same time as the *Cimbria*, and had waited for the arrival of the latter several weeks.

The Presidency in Liverpool, as previously stated, chartered the ship *Helios* to take the Scandinavian emigration to New Orleans, but the company being detained so long on account of the storms, the *Helios* had been filled with other passengers, and the *James Nesmith*, Captain Mills, was secured for the transportation of the Scandinavians. Consequently, on January 7th, 1855, four hundred and forty (or four hundred and forty-one Saints), all from Scandinavia, except one, sailed from Liverpool, England, on board the last-named ship, bound for New Orleans. On the eighteenth of February the ship arrived at the mouth of the Mississippi River, after a prosperous voyage, during which, however, thirteen deaths occurred. At New Orleans, where the company landed on the twenty-third, most of the emigrants went on board the large steamboat, *Oceana*, and sailed from New Orleans on the twenty-fourth. On the journey up the Mississippi River, seven of the Saints died, and on the seventh of March the

company arrived at St. Louis. From that city, about one hundred and fifty of the Scandinavian Saints continued the journey on the tenth of March for Weston, Missouri, with the intention of remaining somewhere in that section of the country, until they could obtain means to go through to the Valley; and one hundred and seventy-five, under the leadership of P. O. Hansen, left St. Louis on the twelfth, by the steamboat *Clara*, for Atchison, Kansas, but owing to low water in the river, they were compelled to land in Leavenworth, where they tarried until the company led by Elder Hogan arrived. During the stay in Leavenworth, about twenty of the emigrants died, and after selecting a new camping place, cholera broke out in the company and caused nine more deaths. In the latter part of May the emigrants removed to Mormon Grove, situated about five miles west of Atchison, which place had been selected as the outfitting point for the emigrants who crossed the plains in 1855. They arrived at this point May 22nd. *Millennial Star*, Vol. XVII, pp. 72, 221, 270, 290; *Deseret News* of July 18th, 1855; and *Morgenstjernen*, Vol. II, page 270.

EIGHTY-FIRST COMPANY — *Neva*, 13 souls. The ship *Neva*, sailed from Liverpool, England, on the ninth of January, 1855, having on board thirteen Saints, under the Presidency of Elder Thomas Jackson, and these Saints, as well as those who sailed on the *Rockaway*, were transferred from the *Helios*. On the twenty-second of February the *Neva* arrived safely at the port of New Orleans, where Brother James McGaw, as Church Emigration agent, received the thirteen brethren, of whom twelve were reshipped to St. Louis and one to Cincinnati. Those going to St. Louis arrived in that city in the beginning of March. (*Millennial Star*, Vol. XVII, pp. 73, 221, 233, 490.)

EIGHTY-SECOND COMPANY — *Charles Buck*, 403 souls. On the seventeenth of January, the clipper ship *Charles Buck*, Captain Smalley, sailed from Liverpool, England, with four hundred and three souls on board including the remainder

(about seventy) of the Scandinavian emigration for the season, in charge of Elder Eric G. M. Hogan, and the remainder of the British Saints who had been reshipped from the *Helios*, the whole under the presidency of Elder Richard Ballantyne, who had recently arrived in England from his mission to Hindostan.

The emigrants, who sailed on the *Charles Buck*, were somewhat depressed in spirits, because of their long detention in Liverpool; and by living in unhealthy places as well as on scanty diet, their general health had become somewhat impaired. When they came on board sea sickness also prostrated many, but through the blessings of the Lord attending the ordinance of the laying on of hands, and anointing with oil, together with such medicines as the spirit of wisdom dictated the brethren to administer, the sick were raised to health, and only three children died during the voyage. One of these was a boy, seven years old, who got entangled in the ropes of the ship, about a week after sailing from Liverpool, and was thrown overboard and drowned. One birth also occurred on board. The voyage throughout was prosperous; the winds being light and the sea calm. In consequence of head winds after leaving the Irish Channel, the ship took a more easterly course than usual, and came in sight of the Cape de Verde Islands on the tenth of February. A favorable wind then brought her to the Islands of Guadaloupe and Antigua on the twenty-seventh.

The English part of this company who had been shipped on board the *Helios* at Liverpool by President F. D. Richards, had been provided for on an unusually comfortable and liberal scale on that ship; but when finally reshipped on the *Charles Buck*, the excellent provisions furnished by President Richards were withheld from them, and in their stead some raw oatmeal, coarse biscuit and a little rice and flour were furnished; and even of these articles a sufficient quantity was not shipped, so that the passengers, after being out six weeks, were placed on short allow-

ance of provisions. This was about two weeks before their arrival in New Orleans. For several days many of the Saints had nothing to eat but oatmeal cakes or porridge, and for three days only two quarts of water was served out to each passenger.

Notwithstanding these unpleasant circumstances, the emigrants manifested an unusual measure of cheerfulness and patience. Whatever sickness and debility they suffered was chiefly occasioned through the want of something nutritious and desirable to eat.

About the fourteenth of March, 1855, the *Charles Buck* arrived at New Orleans from which city the emigrants continued the journey up the Mississippi River on the sixteenth, on board the fine steamer *Michigan*. Through the exertions and proffered help of Elder McGaw, the Church emigration agent at New Orleans, together with the liberal contributions of those Saints who had a few shillings to spare, the whole company were taken along. Had it not been for this, a number of the Saints would have stopped at New Orleans to earn means, wherewith to pay their passage to St. Louis or Cincinnati, later on. The fare from New Orleans to St. Louis was three dollars and a half for each adult passenger; children under fourteen and over one year, half price. The captain of the *Michigan* behaved very badly toward the Saints. As the boat left the wharf in New Orleans, John Eccleson fell overboard and was drowned. Four children died on the way to St. Louis. A Danish brother by the name of Nordberg fell overboard the morning before arriving at St. Louis and perished.

On the twenty-seventh of March the company arrived at St. Louis, from whence one hundred and ninety-one Saints reembarked on the third of April, in charge of Elder Richard Ballantyne, who was instructed to land at Atchison, and take charge of all P. E. Fund passengers who would be shipped to that place. Forty of the Danish Saints under the presidency of Elder Hogan, left St. Louis for the same destination on the thirty-first of March, and joined P. O.

Hansen's company a few days later in Leavenworth; and thence subsequently traveled to Mormon Grove, near Atchison. In consequence of the rivers being low, boats were scarce, and fares very high, and it was with considerable difficulty that the brethren at St. Louis succeeded in shipping the company to Atchison. The unprecedented rush of people to Kansas and Nebraska also materially increased the rate of fares and the difficulty of shipping to the upper county. (*Millennial Star*, Vol. XVII, pp. 73, 202, 267, 300, 315, 490; *Deseret News* of June 13, 1855.)

EIGHTY-THIRD COMPANY—*Isaac Jeans*, 16 souls. Elders George C. Riser and Jacob F. Secrist, with a small company of German Saints from Hamburg, and one English (sixteen souls in all) sailed from Liverpool on board the ship *Isaac Jeans*, February 3rd, 1855. The company had a very agreeable voyage, with the exception of one storm in which a sailor was washed overboard and lost. On Monday morning, March 5th, 1855, the *Isaac Jeans* arrived at Philadelphia, after a passage of thirty days. From Philadelphia the journey was continued on the eighth to Cincinnati, Ohio, where they arrived on the twelfth. The brethren secured temporary employment with some difficulty; and they found that wages were not so high at Cincinnati as in St. Louis and vicinity. (*Millennial Star*, Vol. XVII, pp. 112, 238, 426, 490.)

EIGHTY-FOURTH COMPANY.—*Siddons*, 430 souls. February 27th, 1855, the ship, *Siddons*, Captain Taylor, sailed from Liverpool, England, for Philadelphia, having on board four hundred and thirty Saints, of whom one hundred and ninety-seven intended going through to the Valley that season, ninety-seven being P. E. Fund emigrants. The company was placed under the presidency of Elder John S. Fullmer, assisted by Isaac Allred and James Pace. With the exception of the few Germans who sailed in the *Isaac Jeans*, this was the first ship load of Saints which was sent out by the Presidency at Liverpool, via Philadelphia. The names of all the passengers were published in the *Deseret*

*News* of June 20th, 1855. After a safe voyage the company arrived in Philadelphia, on the twentieth of April, and from that city the emigrants traveled by rail to Pittsburg, where arrangements were made for their transportation by steamboat down the Ohio and Mississippi rivers to St. Louis, Missouri. This river passage cost three dollars for each adult passenger, children half-price; thirty-five cents was paid for every one hundred pounds of extra luggage.

The company arrived in St. Louis May 7th, after a pleasant passage. An infant which was born on board the *Siddons* died on the river journey. On the day of arrival in St. Louis, most of the luggage belonging to the company was reshipped on the *Polar Star*, and on the eighth, one hundred and fifty of the company embarked on that steamer for Atchison, under the presidency of Elders Parson and Ferguson. On Thursday, June 21st, 1855, John S. Fullmer left St. Louis with another company, on board the steamer *F. X. Aubry*. (*Millennial Star*, Vol. XVII, pp. 171, 201, 378, 458, 490; *Deseret News* of June 20th and August 8th, 1855)

EIGHTY-FIFTH COMPANY. — *Juventa*, 573 souls. The ship *Juventa* sailed from Liverpool, England, for Philadelphia, on Saturday, March 31st, 1855, with five hundred and seventy-three Saints on board, under the presidency of Elder William Glover. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah Y. Guyman and Joseph Hall, who had all labored as missionaries in the British Isles, also embarked for America in this vessel, together with Elder George Mayer, who was in charge of a company of Saints from Switzerland; and Elder James F. Bell, late president of the Malta Mission, in charge of a small number of Saints from Piedmont, in Italy. The voyage of the *Juventa* was a most prosperous one; no sickness, except seasickness, and a few cases of measles among the children, occurred among the passengers, and not one of the large number of emigrants found a watery grave. A child was born while a storm raged on the bosom of the deep, and the

little one was named *Juventa*, after the ship. On the fourth of May the vessel cast anchor off Cape May, and on the fifth was tugged up the Delaware River to Philadelphia. On Tuesday the eighth, the emigrants continued by rail to Pittsburg, from which city about two hundred of the company proceeded down the rivers on the steamboat *Equinox*, to St. Louis, Missouri, where they arrived on the seventeenth of March, forty-six days after leaving Liverpool. About one hundred and fifty of the emigrants came from Pittsburg to St. Louis, by the steamboat *Washington City*. The *Equinox* continued up the Missouri River to Atchison, where she landed her passengers on the twenty-eighth of May. After arriving in Atchison, the company was attacked with sickness, and a number died, among them Elder Bell, who had presided over the Malta Mission.

The successful and quick journey made by the *Juventa* company, gave the new route, by way of Philadelphia, great prestige. As demonstrative evidence of the superior advantages of the route, Elder Glover remarked that he had three more in his company and fifty dollars more in his pocket on arriving in America than when he started from Liverpool. Thus both lives and time were saved, and the New Orleans route was discarded by the Saints never to be used by them afterwards. (*Millennial Star*, Vol. XVII, pp. 233, 375, 490; *Deseret News* of August 8th, 1855.)

EIGHTY-SIXTH COMPANY—*Chimborazo* 431 souls. The ship *Chimborazo*, captain Vesper, cleared from the port at Liverpool on the seventeenth of April, 1855, with four hundred and thirty-one souls on board, bound for Philadelphia; one hundred and ninety-five of the passengers were P. E. Fund emigrants. There were seventy Saints from the Channel Islands mission and about two hundred from Wales; the remainder were from the London, Kent, Essex and Reading conferences. Elder Edward Stevenson, who had presided over the Gibraltar mission, was appointed president of the company, assisted by Andrew L. Lamoreaux, President of the

French mission, and Thomas E. Jeremy, who had acted as Counselor in the Presidency of the Church in Wales.

After a pleasant and successful passage the *Chimborazo* arrived in the mouth of the Delaware River on the eighteenth of May. Two infants died on board, one of them through injuries sustained by an accidental fall from the hatchway; one child was born, three marriages were solemnized and four baptisms took place on board; four more applied for baptism on the arrival at Philadelphia, where the ship cast anchor on the twenty-second of May.

Between two and three hundred of the emigrants continued the journey to St. Louis by way of Pittsburg, while the remainder found temporary employment in Philadelphia and vicinity. Those who continued to St. Louis were overtaken in Pittsburg by the emigrants who crossed in the *Samuel Curling*, and on board the excellent and commodious steamboat *Amazon*, under the presidency of Elder Edward Stevenson, the two companies, numbering nearly six hundred souls, proceeded down the rivers to St. Louis, where they arrived on Saturday night, June 2nd. Two days later on the fourth of June, about one hundred and forty passengers, including about eighty P. E. Fund emigrants, sailed from St. Louis for Atchison on board the steamboat *Ben Bolt*, in charge of Elder Edward Stevenson. And on Friday, June 8th, about three hundred passengers, the majority being P. E. Fund emigrants, sailed from the same place for Atchison, on board the *Amazon*, in charge of Elder Israel Barlow. About three hundred others of the emigrants who had crossed the Atlantic in the *Chimborazo* and *Samuel Curling* remained in St. Louis, awaiting orders from the P. E. Fund Company agents, in regard to their further progress. Nearly two hundred of them went into camp a short distance from the city in a fine open country and in a healthy location, where they lived in tents about two weeks, not knowing for some time whether they would be sent through to the Valley that season or not. When it was finally an-

nounced that they could embark, they were perfectly delighted, and went on board the steamer *Ben Bolt*, which sailed from St. Louis for Atchison on the nineteenth of June, under the presidency of Elder Francis St. George. (*Millennial Star*, Vol. XVII, pp. 267, 397, 399, 459, 461, 490; *Deseret News* of August 8th, 1855.)

EIGHTY-SEVENTH COMPANY.—*Samuel Curling*, 581 souls. On the twenty-second of April, 1855, the ship, *Samuel Curling*, sailed from Liverpool with five hundred and eighty-one Saints on board, of whom three hundred and eighty-five were P. E. Fund emigrants, all under the presidency of Elder Israel Barlow, who had acted as pastor of the Birmingham and Warwickshire conferences. William Willis, on his return from a mission to India, and other prominent Elders embarked on the *Samuel Curling*, which, after a safe and pleasant passage, arrived in New York on Tuesday, the twenty-second of May. During the voyage three children were born, and as there were no deaths on board the net increase was that number. Elder Peter Reid, who emigrated to America as a passenger in the *Samuel Curling*, in 1855, and who now resides in the Sixteenth Ward, Salt Lake City, told the writer some time ago that the ship encountered several storms in her passage across the Atlantic, but that she passed safely through them all. In the midst of one of these storms the captain got somewhat disheartened, and declared to Brother Barlow, the President of the company of emigrants, that he, in his long experience as a seafaring man, had never encountered a worse one; he then added that the tempest had not reached its highest point yet, but that the next half hour would be worse still. Brother Barlow, in reply, told the captain that the storm was nearly over, and would not increase in violence. This bold remark of Brother Barlow made the captain angry, as he thought he knew more about the weather and the sea than anyone else on board; but on going into his cabin to examine his barometer and other nautical instruments, he found that Brother Barlow was right; the storm abated almost im-

mediately. Elder Barlow afterwards told some of the Saints that while the storm was raging he saw the ship surrounded by scores of angels, who stood in a circle around it with joined hands. This was a testimony to the Saints that the Lord was watching over the ship, and that there was no danger. Most of the passengers left New York en route for the Valley on the twenty-fourth, going by steamboat *via* Amboy to Philadelphia, where the emigrants were placed on the railway train, and left Philadelphia on Friday the 25th, about noon, arriving in Pittsburg on the morning of the twenty-seventh, (Sunday.) The same day the P. E. Fund emigrants of the *Samuel Curling* joined the like passengers who had crossed the Atlantic in the *Chimborazo*, and on the steamship *Amazon* they continued the journey to St. Louis, whence they proceeded to Atchison, Kansas. Some of the *Samuel Curling* passengers remained in New York for the purpose of earning means to continue the journey to Utah. (*Millennial Star*, Vol. XVII, pp. 280, 397, 399, 423, 424, 459, 461, 490.)

EIGHTY-EIGHTH COMPANY. — *William Stetson*, 293 souls. On the twenty-sixth of April, 1855, the ship *William Stetson* cleared from the port of Liverpool, and sailed for New York with two hundred and ninety-three Saints on board, under the presidency of Elders Aaron Smet-hurst, Francis Sproul and William Wright. This was the last company of Saints forwarded under the American Emigration law, and swelled the number of emigrants sent out by the Presidency in Liverpool since November, 1854, to three thousand six hundred and twenty-six, of whom one thousand one hundred and twenty-seven came out by the P. E. Fund. It is estimated that about one thousand five hundred of them reached the Valley in 1855, while the remainder located temporarily in various parts of the United States in order to obtain means to complete their journey to Utah whenever circumstances would permit.

The nationality of the emigrants was as follows: English, 2218; Scotch, 401; Welsh, 287; Irish, 28; from France and

Channel Islands, 75; Danes, 409; Swedes, 71; Norwegians, 53; Swiss, 15; Italians 15; Germans, 13; Prussian, 1.

The *William Stetson* had a fair voyage across the Atlantic, and arrived at New York on the twenty-seventh of May. Two births and four deaths occurred on board. I have no accounts at hand about the journey of that company from New York to Atchison. (*Millennial Star*, Vol. XVIII, pp. 296, 395, 406, 600.

Of the large emigration from Europe in 1855, many were obliged to stop temporarily in St. Louis and along the frontiers, and others in New York, Philadelphia and Cincinnati; but a large number came on to the Valley the same season. Thus early in the year we find Apostle Erastus Snow who presided over the Saints in St. Louis and the Western States, and who also superintended emigration matters on the frontiers that year, together with Milo Andrus and other brethren, busily engaged in making preparations for the overland travel.

On the seventeenth of February, 1855, in company with thirty-five of the passengers who had arrived on the *Clara Wheeler*, Elder Milo Andrus left St. Louis to go up the Missouri River as far as Oregon, in Holt County, Missouri. His special business was to purchase the cattle, make arrangements for provisions, and hunt out a suitable point for rendezvous for the emigration which was to cross the plains that year. On his way up the river he lectured in the town hall at Brunswick, Missouri, to a large congregation, by request of some of the leading citizens of the place. Continuing the journey from Brunswick February 28th, he arrived in Atchison March 4th, 1855, where he secured the services of a Mr. Thomassen as a guide, and started on a short exploring expedition into the country. Traveling directly west about four and a half miles to the head of Deer Creek, they found an excellent camping place, with plenty of hickory wood, water, and a splendid range for stock, with a good chance to locate claims for farming. This spot was at once selected for a rendezvous and outfitting place for the

journey across the plains, and the brethren christened it *Mormon Grove*. It was situated in the midst of a high undulating prairie and was well supplied with springs and creeks. It was four and a half miles west of the Great Bend of the Missouri River, about half way between Weston and St. Joseph, Missouri, thirty miles northwest of Fort Leavenworth, five-hundred and seventy-five miles from St. Louis, and one and a half miles east of the Salt Lake mail road. Atchison was the nearest landing place to Mormon Grove; and here the emigrant companies were to disembark; a good prairie road led from the levee direct to the grove. Atchison, which is now one of the chief cities in the State of Kansas, was a mere village in 1855, having been settled only the year before. When the brethren early in 1855, decided to make it the landing place for the Mormon emigration it had only six stores, one hotel, one sawmill and a small number of workshops. The citizens of the place presented two of their city lots to the Saints for the purpose of erecting stores upon them for their accomodation. The rise and growth of Atchison in 1855, was mainly attributed to the Mormon emigration. Later in the season the Utah Merchants were attracted to the place, and made it an outfitting point for all their late trains.

The people of the village manifested a kindly disposition toward the Saints and seemed to be free from that prejudice and hatred which prevailed against them in other parts of the country.

Erastus Snow commenced shipping emigrants from St. Louis to Mormon Grove early in April, and continued to ship them as they arrived from Europe until July following. The writer has endeavored to obtain dates and particulars of the arrival of each company, but has only succeeded in obtaining this information in part:

Friday, April 27, 1855, the steamer *Golden State* arrived at the wharf at Atchison with a large number of Saints bound for Salt Lake, under the direction of Elder Milo Andrus. This was the third detachment that had arrived at Atchison that season. Almost im-

mediately four or five families moved out to Mormon Grove and commenced putting in early garden seeds on the twenty-eighth of April. This was done agreeable to the advice of Elders Milo Andrus, Richard Ballantyne and Elder McGaw, who decided in Council that a farm containing one hundred and sixty acres to be known as the P. E. Fund farm should be fenced, and that the entire farm and its interests should be under the immediate control of the P. E. Fund company. This was all accomplished in a remarkably short time; but the majority of the emigrants made a temporary camp immediately back of the village of Atchison. The *Squatter Sovereign*, a newspaper published in Atchison, in its issue of May 1st, 1855, describes this camp, says:

"The camp of the emigrants just back of town, presents a city-like appearance, their tents leaving streets, alleys, etc., between them. The health of the emigrants is good, with but little or no sickness among them. Those who were indisposed when they first landed had regained their accustomed health, and were congratulating themselves on being landed on so healthy a point."

Milo Andrus arrived at Mormon Grove May 12th, in charge of five hundred and fifty head of cattle. At that time there was but little sickness at Mormon Grove, but at Atchison camp four and a half miles away some had died with the cholera.

On the eighth of May, 1855, the same day that the *Siddons* company left for Atchison, a goodly number of Saints, principally composed of old faithful members of the St. Louis branch, were shipped on the steamer, *Golden State*, to Atchison, under the presidency of Elder John Clegg.

Erastus Snow left St. Louis, Wednesday, May 23rd, for the outfitting place near Atchison, leaving Elder James H. Hart in charge in St. Louis. Before leaving he informed the Saints, who had already arrived from Europe, that the prospects for many of them to cross the plains that season were not favorable, as the means at his disposal were inade-

quate to carry them all through. This caused much sorrow and many tears, as the Saints had fondly hoped to meet their relatives and friends in the Valley in a few weeks from that time. But when Elder Daniel Spencer arrived and told them that he had been sent to assist Brother Snow, and that he hoped to get them all through, it revived their drooping spirits and filled them with new hope. Apostle Snow arrived in Atchison on the twenty-ninth of May. He writes:

"After taking a morning nap and breakfasting with Elder McGaw, we surveyed the town (Atchison) and the few tents and detachments of companies still remaining on the old camp-ground just back of the town, and later in the day visited the general encampment at Mormon Grove—about four miles west—which presented the appearance of a city of tents and wagons, beautifully arranged in the open woodland, and covering several undulations. Our visit was emphatically one of business, but it proved equally one of pleasure. The lowing of cattle—the din and bustle of camp—and the joyful greetings, were to us what martial music is to the soldier. Although we had allotted ourselves only three or four days in camp, the great amount of business relating to the P. E. Fund emigration as well as the Danish and other independent companies, which required our personal attention, detained us until the tenth inst. (June), and then it was with reluctance that we bid them adieu, to return to our duties in the city (St. Louis) "

During Elder Snow's stay at the camp he organized four companies for crossing the plains under Captains Hindley, Secrist, Blair and Ballantyne. These numbered in all about one thousand Saints; who mostly belonged to the emigration which had come by way of New Orleans. Brother Snow also gave his personal attention to the purchasing and receiving of wagons, flour, etc. While he was thus laboring almost night and day in the interest of the emigrating Saints, his efforts were strengthened by the arrival of Elder Daniel Spencer direct from England. Brother Spencer was sent by Apostle

Franklin D. Richards, President of the British Mission, to render Apostle Snow all the aid he could on the frontiers. He sailed from Liverpool May 12th, 1855, and finding on his arrival at St. Louis, May 30th, that Apostle Snow had gone to the frontiers, he followed him thither.

"While gradually ascending the long and smooth hill upon which stands a beautiful grove," writes Elder Daniel Spencer, "I beheld the land in all directions spotted with white tents and wagon covers, the active motion of the Saints, some ploughing, some planting, some driving cattle, repairing wagons, tents, etc., and my mind was called back to the scenes which occurred on our exit from Nauvoo, and the results thereof."

By the united labors of Elders Snow, Spencer, C. A. Harper and others, additional supplies were obtained on easy terms, and all who had come to the frontiers with the expectation of going to the valley that season, were shipped in a comfortable manner. Thus in St. Louis, public notice was given two Sabbaths in succession, previous to the departure of the last Saints from that city for Atchison, that if all the P. E. Fund emigrants who had come from Europe in 1855, as well as those who crossed the Atlantic in the ship *Germanicus* the year before, would go on board the boat *Saranac* the twenty-eighth of July, their passage would be paid through to the Valley. Accordingly all who wished to do, so availed themselves of the opportunity.

The several emigrant companies left Mormon Grove in the following order:

First company, (independent) Captain John Hindley, consisting of two hundred and six souls, mostly emigrants (from St. Louis and other parts of the States,) forty-six wagons, two hundred and twenty-six oxen, fifty-four cows, fourteen horses and four mules, drew out from the main encampment at Mormon Grove and formed a separate camp on the first of June, and a few days later (June 7th) were on their march for the mountains. Amongst the returning missionaries in this company were Benjamin Brown and J. W. Coward. This company arrived in

Salt Lake City, on the third of September.

Second company, Captain Jacob F. Secrist, consisting of three hundred and sixty-eight souls, fifty-one wagons, three hundred and seventeen oxen, one hundred cows and five horses, left the camp near Atchison on the thirteenth of June. This company included the Danish emigrants and part of the British independent company. Of returning missionaries there were, besides the captain, Noah Y. Guyman, Charles Smith, O. U. Dewell, Eric G. M. Hogan and P. O. Hansen. During the overland journey considerable sickness prevailed among the passengers, and among them was Captain Secrist, who died on Ketchum Creek, between Kearney and Leavenworth; his body was placed in a tin coffin and interred on the Blue. Noah Y. Guyman was appointed captain in his stead. The train arrived in Salt Lake City, September 7th. 1855.

Third company, independent, Seth M. Blair, captain, consisting of eighty-nine souls, thirty-eight wagons, four hundred and eighty oxen, twenty-one cows, and forty-nine horses, left Mormon Grove on the fifteenth of June. The passengers included Saints from Texas and some from other parts of the States. Of returning missionaries there were in this company, besides the captain, J. M. Barlow, Geo. C. Riser, Sylvester H. Earl, J. Mayer, O. Tyler and W. Yrost. After traveling a few miles out on the plains cholera broke out in the camp, and thirty out of the eighty nine passengers died before they had traveled one hundred miles. On the twenty-second of June Edward Stevenson succeeded Brother Blair as captain, the latter being very sick. Brother Stevenson, accompanied by five other brethren, were sent out from the Grove to assist and travel with the afflicted company. This train arrived in Salt Lake City, September 11th, 1855.

Fourth company, Richard Ballantyne, captain, containing the first division of the P. E. Fund company, and consisting of four hundred and two souls, forty-five wagons, two hundred and twenty oxen,

twenty-four cows, three horses and one mule, left the camping ground near Atchison, July 1st, and started out on the plains on the third. Besides Captain Ballantyne the following missionaries returned in this company: William Pitt, William Glover, Isaac Allred, W. Pace, and Thomas E. Jeremy. This company arrived in Salt Lake City, September 25th. In passing through the streets of the city the train presented a beautiful appearance, as it wended its way to Union Square, enlivened in its progress with the sweet strains of music by the Nauvoo Brass Band, which went back to the Willow Springs to meet the company and their old captain, William Pitt, who was returning from his mission.

Fifth company, Moses F. Thurston, captain, consisting of one hundred and thirty four souls, twenty-nine wagons, two hundred and thirty four oxen, twenty-eight cows; and twelve horses, left Mormon Grove, July 4th, and arrived in Salt Lake City on the twenty eighth of September

Sixth company, C. A. Harper, captain, second division of the P. E. Fund Company, with two hundred and thirty-eight souls, twenty-five wagons, three hundred and four oxen and fifteen cows, and an independent portion with sixty-seven souls, fourteen wagons, one hundred and thirty-six oxen, fifteen cows, one horse and one mule, left Mormon Grove the morning of the twenty-fourth of July, but returned to the grove in the afternoon to take part in the proceedings of the twenty-fourth, which was celebrated in grand style on this occasion, Apostle Erastus Snow, Daniel Spencer and other prominent brethren being present to participate.

The train started out on the plains on the twenty-eighth, and arrived in Salt Lake City on the twenty-ninth of October.

Seventh company, known as the Church Train, Isaac Allred, captain, consisted of sixty-one souls, thirty-four wagons, two hundred and twenty-four oxen, one horse and one mule. Besides these, there were three independent teams, with four persons and ten oxen, traveling

with the train. This company left Mormon Grove, July 31st. A number of the wagons were loaded with goods for Snow & Co., and some articles belonging to the Church. On Green River (after being passed by Milo Andrus' train), the company divided, and traveled from there to Salt Lake City in two sections, of which the first arrived in the city on the second of November, and the last on the thirteenth of the same month. This was the last train to arrive in the Valley, and the last section was helped in by teams and animals sent from the Valley.

Eighth company, Milo Andrus, captain, assisted by John S. Fullmer, contained the third division of the P. E. Fund emigrants, and consisted of four hundred and fifty-two souls, forty-eight wagons, two hundred and sixty-two oxen, sixty cows, one horse and one mule. Besides these, there were nine independent emigrants who traveled with four wagons, twenty oxen and two cows. This company left Mormon Grove, August 5th. Of returning missionaries there were in this company Israel Barlow, John S. Fullmer and Milo Andrus. Eight or more of the passengers died on the overland journey, and the company arrived in Salt Lake City on the twenty fourth of October.

The totals of the eight companies were: two thousand and thirty souls, three hundred and thirty-seven wagons, two thousand and four hundred and thirty-three oxen, three hundred and nineteen cows, eighty-six horses and mules. This, however, did not include those families and teamsters who went with the merchant trains, most of whom were in part or in whole supplied from the emigrants.

Friday, August 3rd, 1855, Elder Snow and Charles H. Bassett left Mormon Grove, with the United States mail for Utah, leaving Orson Spencer in temporary charge at St. Louis, and the mission in the Western States. They passed all the emigration trains, and arrived in Salt Lake City, on the thirty-first of August, three days ahead of the first emigrant train under Captain Hindley.

After all the companies had started for the Valley, the Mormon Grove farm, and the branch of the Church, containing

about fifteen families, composed of Americans, Welsh, and Danish, were left in charge of Elder James McGaw. (*Millennial Star*, Vol. XVII, pp. 238, 266, 378, 578, 579, 580, and 605; *Deseret News* of July 18; August 8, and 22; September 5, 12 and 26; Oct. 3, 17 and 31; Nov. 7 and 14.)

EIGHTY-NINTH COMPANY.—*Cynosure*, 159 souls Sunday, July 29, 1855, the ship *Cynosure* sailed from Liverpool, England, with 159 Saints on board, under the presidency of Elder George Seager, with Elder William Rogers and Wm. J. Silver as counselors, (*Millennial Star*, Vol. XVII, page 505.) The following account is furnished by Elder Wm. J. Silver, now a resident of the Seventeenth Ward, Salt Lake City:

"In the summer of 1855 and for several years afterwards, a large number of European Saints who had not sufficient means to defray the traveling expenses from their native lands all the way to Utah, were organized into companies and forwarded by the Presidency in Liverpool to Boston, New York, Philadelphia, St. Louis, and other places in the United States, where they could earn means to enable them to proceed further on their journey, and at the same time form nuclei for branches of the Church, and help Elder John Taylor, in New York, and Elder Erastus Snow, in St. Louis, to sustain the *Mormon* and the *Luminary*—papers published by them in the interest of the Church.

"It was intended to send a company on the ship *Australia*, but as some defects were discovered in her which could not be repaired in time, the *Cynosure*, Captain Pray, was substituted. This ship left the dock at Liverpool, July 28th, 1855, and sailed the following day for New York, where she arrived, after a pretty fair voyage, on the morning of September 5th, at Castle Garden, they being one of the first companies of Latter-day Saints which were accommodated in that historic building, which had been opened for emigration purposes a short time previous. This was a very agreeable surprise to the emigrants, as it gave them time to make their arrangements, etc., while those who wished to go further could do so without

incurring expenses for lodging. In New York, the emigrants were received by Appostle John Taylor and his assistants, N. H. Felt and Elder Robbins, and by the active exertions of W. H. Miles and Charles Davey, were soon comfortably housed; and before long most of the men found employment. There were several miners from Wales, who went to Pennsylvania and there located, while some went to other localities. Most of them subsequently came to Utah."

NINETIETH COMPANY.—*Emerald Isle*, 350 souls. The ship, *Emerald Isle*, Captain G. P. Cornish, cleared from the port of Liverpool on the twenty-eighth, and sailed on the thirtieth of November, 1855, with three hundred and fifty Saints on board, under the presidency of Philemon C. Merrill, assisted by Elders Joseph France and T. B. H. Stenhouse. Only a little sickness prevailed on board, except the ordinary sea-sickness. On the twenty-sixth of December a heavy sea caused by high winds stove in a part of the bulwark, rent a sail or two, and caused considerable confusion. The same evening two children died. Three couples were married on board. On the twenty-ninth of December the *Emerald Isle* arrived at New York, and the emigrants were landed in Castle Garden, where some of them remained a few days, until they found houses to live in, and the brethren obtained employment. Some of the emigrants continued the journey to St. Louis and other parts of the West, and in due course of time most of them reached the Valleys of the Mountains. (*Millennial Star*, Vol. XVII, page 792; Vol. XVIII, page 78.)

NINETY-FIRST COMPANY.—*John J. Boyd*, 512 souls. On the twenty-ninth of November, 1855, four hundred and thirty-seven Scandinavian Saints sailed from Copenhagen, Denmark, on board the steamship *Löven*, under the direction of Elder Knud Peterson, who returned from his mission to Norway. After a pleasant voyage Kiel was reached, and the emigrants continued the journey by rail to Gluckstadt, thence by steamer to Grimsby, England, and thence by rail to

Liverpool, where the Scandinavian emigrants were joined by forty-two British and thirty Italian Saints, and went on board the ship, *John J. Boyd*.

Elder Charles R. Savage, one of the returning missionaries, gives the following report of the voyage:

"We left Liverpool on Wednesday, December 12th, at seven a.m., and had a fine run down the channel, sighted Cape Clear on the Friday morning following, and had mild weather with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order and cleanliness during the voyage. Notwithstanding that our company consisted of Danes, Norwegians, Swedes, Icelanders, Italians, English, Irish and Scotch, the rules adopted proved efficacious in maintaining a strict *entente cordiale* among us all. The Saints were, by the sound of the trumpet, called to prayer morning and evening. Meetings were also frequently held in the Danish, English and Italian languages during the voyage. On the whole we enjoyed ourselves first-rate, notwithstanding the gales and hurricanes we experienced, from the breaking up of the fine weather in longitude fifteen degrees, to our anchoring off Sandy Hook.

"About midway on our passage we fell in with the clipper ship, *Louis Napoleon*, from Baltimore to Liverpool, laden with flour, with all her masts and spars carried away, and leeward bulwarks stove in; upon nearing the ship we found her in a sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us, as the bad weather, sickness, and exhaustion from overwork, had made quite a gap in our complement of sailors. We had much sickness on board, from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children. In the English and Italian companies we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the Gulf Stream three times, and many of our sailors were frost-bitten. Our captain got superstitious on account

of the long passage, and ordered that there should be no singing on board; the mate said that all ships that had preachers on board were *always* sure of a bad passage; however, the Lord heard our prayers, and in His own due time we arrived at our destination. On the evening of the fifteenth of February we were safely at anchor—having been sixty-six days out from Liverpool.

“Our supply of water was almost exhausted,—we had on our arrival only about one day’s water on board. The provisions were very good, and proved abundant to the last. On our taking the pilot, he informed us that there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar.” (*Millennial Star*, Vol. XVIII, page 206.)

On the sixteenth of February, 1856, the emigrants landed in New York, and after tarrying a few days at Castle Garden, the journey was continued on the twenty-first or twenty-second by rail *via* Dunkirk and Cleveland to Chicago, where the company, according to previous arrangements, was divided into three parts, of which one, consisting of about one hundred and fifty souls, went to Burlington, Iowa, another to Alton, Illinois, and a third to St. Louis, Mo. Most of those who went to Burlington and Alton remained in these places or near them a year or more working to earn means wherewith to continue the journey. The part of the company which went to St. Louis, arrived in that city on the tenth of March, and soon afterwards continued the journey to Florence, Nebraska, where they joined the general emigration that crossed the plains in 1856.

Elder Chr. Christiansen, who was sent as a missionary from Utah, to preside over the Scandinavian Saints in the western States, relates the following about the emigrants who stopped in Burlington:

“On the twenty-ninth of February, 1856, about one hundred and fifty Scandinavian emigrants arrived in Burlington, Iowa, to be placed under my jurisdiction,

as they, through the lack of means, were unable to continue the journey to Utah that year. I assisted them in the transportation of their luggage across the Mississippi river on the ice, and brought them to a house belonging to an apostate Mormon by the name of Thomas Arthur, of whom I had hired a room for the accommodation of the emigrants—the only one I could secure in the whole town. On that day the editors of the Burlington papers announced to the public the startling fact, that the town had been ‘taken’ by the ‘Mormons.’ Without friends or money I stood in the midst of my poor brethren, not knowing what to do; but I set to work in earnest and succeeded in finding employment for some of the brethren as wood choppers, in the country, where I also rented a number of empty cabins for the Saints, who subsisted on corn meal, bacon and other articles of food which they received as advance payment for their labors. For the young men and women I also secured places as servants, and in Burlington alone I found places for fifty of them. I also hired wagons and took some of the emigrants to Montrose and Keokuk in search of employment. Thus, in less than a week after the arrival of the emigrants at Burlington, all who were able to work had found something to do. But there were a number of sick persons who needed financial aid, and as I had no money I approached one of the emigrants who had a twenty dollar gold piece, but he was an unbeliever and refused to lend his money to me or anyone else, even for the relief of the sick. A few days later he died, and his widow promptly advanced me the means, and thus I secured the necessary medicines and other things needed by the sufferers. My next step was to organize the Saints into branches of the Church, over which I appointed Presidents. After a little while everything went well, and in a remarkably short time the emigrants earned means enough to continue their journey to the Valley.” (*Millennial Star*, Vol. XVII, p. 812; Vol. XVIII, pp. 170, 206; *Morgenstjernen*, Vol. II p. 383.

*Andrew Jenson.*

*Sketch of Nathaniel Hawthorne.*

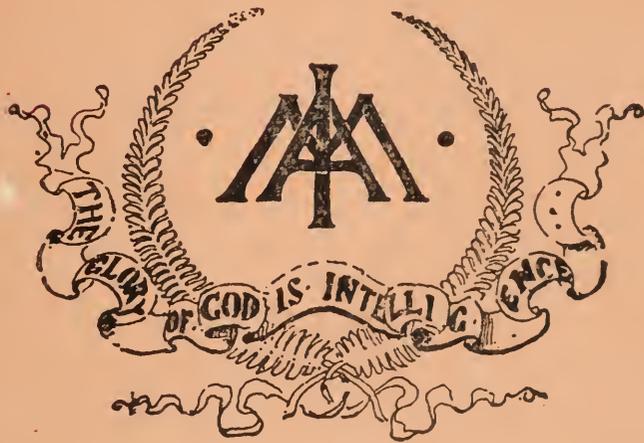
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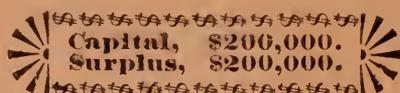
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But what were the marks in the snow by the side of the grave? Hastily examining them, I found, traced in the snow by the finger of my darling, the simple words, "Bury me here." I carried her tenderly home, where she was robed in her wedding dress, and in sad and

mournful procession we followed her to her grave. Her last request was complied with, and she now lies beside her lover, in ground specially sanctified as their resting place. Such is the story of the TWO GRAVES.

*Laertes.*

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## CHURCH EMIGRATION.

### MODE OF CONDUCTING THE EMIGRATION.

THE object of the Latter day Saints' emigration being the fulfillment of a divine command and not a pecuniary speculation, the spiritual and temporal comfort and happiness of the emigrants have ever been the principal aim on the part of those charged from time to time with the superintendence of the business. Consequently, from the first we find that arrangements were made to assist the emigrants from the time they left their native homes and until they arrived at the places of their destination. Experienced elders were sent with the vessels, to superintend the voyage, in connection with the masters, and again in making the long and tedious journey over the plains and mountains. The time selected for embarkation in the beginning was from September until March or April, and later, when emigration to the Valley was commenced, from January to April which enabled the emigrants to arrive upon the frontiers between April and June, early enough to cross the plains and the mountains before winter set in, and the mountain passes filled with snow. While the emigration was only as far as Nauvoo or Council Bluffs, these circumstances did not of course interfere, the only object then being to pass New Orleans before the summer and sickly season commenced. The duties and responsibilities of all charged with the oversight of any of the business were proportionately less than they were afterwards when the entire journey to the Valley had to be arranged for at once; yet they have always been sufficiently onerous, and have required the best faculties and judgment of the Elders and others engaged. The

following will explain the *modus operandi* of conducting the emigration in the early fifties, when most of the Saints landed in New Orleans:

Applications for passage were received by the agent in Liverpool, and when sufficient were on hand a vessel was chartered by him, and the intended passengers were notified by circulars, generally printed, containing instructions to them how to proceed, when to be in Liverpool to embark, also stating the price of passage, the amount of provisions allowed, etc. In some instances one conference or district would furnish a ship load, or the greatest part of it; in such cases arrangements were made for them to embark together, and the president of the conference or some other suitable elder would contract with the railway companies for their conveyance to Liverpool in a body, which generally saved much expense. The emigration from Scandinavia generally gathered at Copenhagen, and from thence proceeded in organized companies by rail and steamships to Liverpool, where the emigrants would be reshipped, sometimes in vessels chartered specially for them, and sometimes they would be joined with companies emigrating from the British Isles, or other parts of Europe.

In contracting for the vessel it was generally agreed that the passengers should go on board either on the day of their arrival in Liverpool, or the day following, which arrangement, although sometimes considered inconvenient to them, saved the expense of lodging ashore and preserved many inexperienced person from being robbed by sharpers, for whom Liverpool has always been a profitable field. When the passengers were on board, the

agent, who was generally the president of the Church in the British Isles, would visit them and proceed to appoint a committee, consisting of a president and two counselors. As a rule they were Elders who had traveled the route before, or, at least had been to sea. They were received by the emigrants by vote, and implicit confidence was reposed in them. This presidency would then proceed to divide the ship into wards or branches, over each of which an Elder or Priest would be placed, with his assistants to preside. Watchmen were then selected from among the adult passengers, who, in rotation, stood guard day and night over the ship until her departure, and after nightfall prevented any unauthorized person from descending the hatchways. When at sea, the presidents of the various wards saw that the passengers arose about five or six o'clock in the morning, that they cleaned their respective portions of the ship, and threw the rubbish overboard. This attended to, prayers were offered in every ward, after which the passengers prepared their breakfasts, and during the remainder of the day they could occupy themselves with various duties and amusements. At eight or nine o'clock at night prayers were again offered, and all retired to their berths. Such regularity and cleanliness, with constant exercise on deck, were an excellent conservative of the general health of the passengers, a thing which has always been proverbial of the Latter-day Saints' emigration. In addition to this daily routine, when the weather permitted, meetings were held on Sundays, and twice or thrice in the week, at which the usual Church services were observed. Schools for both children and adults were also frequently conducted. When Elders were on board who were either going or returning to the Valley, and had traveled in foreign countries they would often interest the passengers by relating incidents of their travels, and describing the scenes they had witnessed, and the vicissitudes through which they had passed. Lectures on various subjects were also delivered. These agreeable exercises helped a great deal to break the mono-

tony of a long voyage, and tended to improve the mental capacities of the passengers. The good order, cleanliness, regularity, and moral deportment of the passengers generally, seldom failed to produce a good impression upon the captain, crew and any persons on board who were not Latter-day Saints. The result was, that they would attend the religious meetings or exercises, and some of them become converted to "Mormonism." Thus in the *Olympus*, which sailed in March, 1851, fifty persons were added to the church during the voyage, and in the *International*, which sailed in February, 1853, forty-eight persons, including the captain and other officers of the ship, were added.

As an instance of the estimation, in which the mode of conducting the Latter-day Saints' emigration was held in high quarters, we quote from the *Morning Advertiser*, (a newspaper published in Liverpool,) of June 2, 1854:

"On Tuesday, says the London correspondent of the Cambridge *Independent Press*, I heard a rather remarkable examination before a committee of the House of Commons. The witness was no other than the supreme authority in England of the Mormonites (Elder Samuel W. Richards,) and the subject upon which he was giving information was the mode in which the emigration to Utah, Great Salt Lake, is conducted. \* \* \* He gave himself no airs, but was respectful in his demeanor, and ready in his answers, and at the close of his examination he received the thanks of the committee in rather a marked manner. \* \* \* There is one thing which, in the opinion of the Emigration Committee of the House of Commons, they (the Latter-day Saints) can do, viz., teach Christian ship-owners how to send poor people decently, cheaply and healthfully across the Atlantic."

Both the United States and the British governments undertook at an early day to establish by law certain rules and regulations looking to the safety and convenience of passengers, crossing the Atlantic Ocean, but more especially emigrants wending their way from the British Isles

to American ports. These laws, however, seem to have been very imperfect until the British Parliament in 1852, enacted what was known as the Passengers' Act, which, among many other things, provided that every emigration agent, who shipped companies to North America, should supply the passengers with seventy days provisions, if the ship sailed between the sixteenth day of January and the fourteenth day of October and eighty day's provisions if she sailed between the fourteenth of October and the sixteenth of January, according to the following scale of weekly rations to each statute adult, and half the amount to children between fourteen years and one year old:

"Two and a half pounds of bread or biscuit, not inferior in quality to navy biscuit, one pound of wheat flour, five pounds oatmeal, two pounds rice, half pound sugar, two ounces tea, two ounces salt, also three quarts of water daily for each passenger."

The act authorized substitutes as follows: five pounds of good potatoes, or half pound of beef or pork, exclusive of bone, or of preserved meat, or three-fourths of a pound of dried salt fish, or one pound of bread or biscuit, not inferior in quality to navy biscuit, or one pound of best wheaten flour, or one pound of split peas for one and a quarter pound of oatmeal, or for one pound of rice; and a quarter of a pound of preserved potatoes might be substituted for one pound of potatoes.

In addition to the above scale the Latter-day Saints were furnished for the voyage with two and a half pounds of sago, three pounds of butter, two pounds of cheese, and one pint of vinegar for each statute adult, and half the amount to children between fourteen years and one year old; one pound of beef or pork weekly to each statute adult was substituted for its equivalent in oatmeal. This quantity of provisions enabled many of the passengers to live, during the voyage, more bountifully than they had been in the habit of living in their native countries. Passengers furnished their own beds and bedding, and likewise

their cooking utensils such as a boiler, saucepan and frying pan; also a tin plate, tin dish, knife and fork, spoon and a tin vessel, or an earthen one encased in wickerwork, large enough to hold three quarts of water, for each person. Such provisions as were not consumed on the arrival at New Orleans, were given to the passengers, instead of being returned to England, as in the case of other emigrant ships. If a vessel made a quick trip, there would be a considerable amount left, which would materially aid poor emigrants. The *John M. Wood*, which sailed March 12, 1854, had a quick passage and the amount of provisions saved Perpetual Emigration Fund passengers, was one hundred and fifty pounds of tea, nineteen barrels of biscuit, five barrels of oatmeal, four barrels and four bags of rice and three barrels of pork. The ship provided the cooking apparatus and fuel, and the Passengers' Act required that every passenger ship carrying as many as one hundred statute adults should have on board a seafaring person who should be rated in the ship's articles as passengers' steward, and who should be employed in messing and serving out the provisions to the passengers, and in assisting to maintain cleanliness, order, and good discipline among them, and who should not assist in any way in navigating or working the ship. The act also provided that every passenger ship carrying as many as one hundred statute adults should have on board a seafaring man, or if carrying more than four hundred statute adults, two seafaring men, to be rated and approved as in the case of passengers' steward, who should be employed in cooking the food of the passengers. When the number of passengers exceeded one hundred statute adults, and the space allotted to each on the passengers' deck was less than fourteen feet clear superficial feet, or when, whatever might be the space allotted to the passengers, the number of persons on board (including cabin passengers, officers and crew,) exceeded five hundred, the act required a duly qualified medical practitioner to be carried and rated on the ship's articles. The act provided for

the berthing of the passengers. It required that the berths should be six feet in length, and that eighteen inches in width be allowed to each statute adult. No two passengers, unless members of the same family, should be placed in the same berth, nor in any case was it allowed to place persons of different sexes, above the age of fourteen years, unless husband and wife, in the same berth. All unmarried male passengers of the age of fourteen years and upwards were berthed in the fore part of the vessel, and were separated from the rest of the passengers by a strong bulkhead.

In 1855, two passenger acts — one American and the other British—were passed, introducing important changes in providing for the comfort and safety of emigrants crossing the Atlantic. The American act came into effect in British ports May 1, 1855, and the British act on October first following. In nearly all its main features as far as those relating to the carriage of passengers between Great Britain and the United States were concerned, the American act was more than covered by the British, and the Latter-day Saint agents, in sending out their companies, complied with the British act, except in the rating of statute adults, where the American act, making two persons between the ages of one and eight years of age equal to a statute adult, was complied with in preference to the British which made between one and twelve years a statute adult. The act of 1855 was considerable of an improvement on the act of 1852, and provided for more room and convenience on board and a better dietary scale; it also provided for medical comforts, and two cooks and a medical practitioner when the number of statute adults exceeded three hundred.

The first ship sailing with a company of Saints after the American act took place was the *Cynosure*, which sailed July 29, 1855, and after the British Act, the *Emerald Isle* which cleared port November 30, 1855.

On arriving at New Orleans the emigrants were received by an agent of the Church stationed there for that purpose,

who procured suitable steamboats for them to proceed on to St. Louis, Mo., without detention. It was the duty of this agent, furthermore, to report to the president in Liverpool, the condition in which these emigrants arrived, and any important circumstance that might be to his advantage to know. At St. Louis another agent of the Church co-operated with the agent sent from England. From thence the emigrants were forwarded still by steamboat to the camping grounds, which in 1853 were at Keokuk, Iowa, at the foot of the lower rapids of the Mississippi, two hundred and five miles from St. Louis, and in 1854 at Kansas City, in Jackson County, Missouri, twelve miles west of Independence. At these unfitting places the emigrants found their teams, which the agents had purchased, waiting to receive them and their luggage. Ten individuals were the number allotted to one wagon and one tent. In 1854 the Perpetual Emigration Fund Company allowed one hundred pounds of luggage, including beds and clothing, to all persons above eight years old; fifty pounds to those between eight and four years old; none to those under four years. The wagons were generally ordered in Cincinnati and St. Louis, and conveyed by steamboat to the camping grounds. The cattle were purchased of cattle dealers in the western settlements and driven to the camping grounds. The full team consisted of one wagon, two yoke of oxen and two cows. The wagon-covers and tents were made of a very superior twilled cotton procured in England for the emigration of 1853 and 1854. It was generally supplied to the emigrants before their departure from Liverpool, and they made their tents and covers on the voyage, and thus saved expense. A common field tent was generally used. The material was twenty-seven inches wide, and forty-four yards were used for a tent and twenty-six for a wagon cover. The two cost about two guineas, or ten dollars. The poles and cord were procured by the agent in the United States. Each wagon in 1854 containing the £13 and Perpetual Emigration Fund emigrants was supplied

with one thousand pounds of flour, fifty pounds of sugar, fifty pounds of bacon, fifty pounds of rice, thirty pounds of beans, twenty pounds of dried apples and peaches, five pounds of tea, one gallon of vinegar, ten bars of soap, and twenty-five pounds of salt. These articles, and the milk from the cows, the game caught on the plains and the pure water from the streams, furnished to hundreds better diet, and more of it, than they enjoyed in their native lands, while toiling from ten to eighteen hours a day for their living. Other emigrants who had means, of course, purchased what they pleased, such as dried herrings, pickles, molasses, and more dried fruit and sugar.

As soon as a sufficient number of wagons could be got ready and all things prepared, the company or companies moved off under their respective captains. The agent remained on the frontiers, until all the companies were started, and then he would generally go forward

himself, passing the companies one by one and arrive in the Valley first to receive them there, and conduct them into Great Salt Lake City.

From the foregoing it will readily be seen that the transportation of the Latter-day Saints from Europe to the Rocky Mountains was a work of no ordinary magnitude, but that it brought into requisition directly and indirectly, the labors of hundreds of individuals besides the emigrants themselves, and in the years of 1853, 1854 and 1855 it involved an outlay of not less than £40,000 to £50,000 each year, an amount nevertheless small, when the number of emigrants and the distance traveled are considered.

*Andrew Jenson.*

NOTE.—In the January number, on page 134, in the Church Emigration article, it reads that Samuel W. Richards succeeded his brother, Franklin D., in the British Mission, May 1st, 1855. This is a typographical error and should read May 1st, 1852.

## GOD'S VENGEANCE.

### A REMINISCENCE OF GREYSTONE GULCH.

BY ENOD DRALLIW.

#### CHAPTER V.

#### THE MURDER.

"I think, Alice," said Mr. Gainesford as they met again in the room dignified by the name of dining hall, "that the apartment I have chosen for myself is better suited to you. It is more excluded than the one you have occupied, and I am informed that the guests here are sometimes annoyed by intruders. I think we would better change."

"As you please, father," she replied, "but you must have some consideration for your own safety."

"Do no fear for me, my dear," said he; "life is never taken here, but that which is more precious than life."

The meal ended, the necessary arrangements were made for a change of rooms, and each of the guests retired to his own. Wearied with the day's travel, Mr. Gainesford retired early. Not so his daughter. She sat at the small table in

her room, her head bowed upon her hands, while bitter tears flowed between her fingers.

"Why is he so cruel?" she sobbed. "He who has been the kindest of fathers in all else is in this, the dearest matter of all, cruel and unjust. If he only knew how I love Laurence!"

She went to her trunk, took out paper and envelope, and proceeded to write. The name at the top of her letter was that of her lover. She wrote:

"Dearest Laurence: When will this waiting end? Father becomes more stern each day, and he has now forbidden all mention of your name. When will his heart be softened? I feel that we must wait till death comes to him before our hopes can be realized. But oh, how long to wait! Can nothing be done to hasten —"

She started. What was she writing? Did she desire her father's death? Her

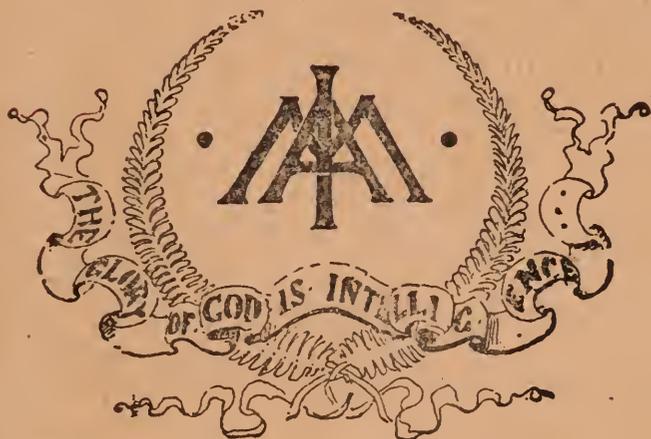
# The Senator from Utah

THE

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ONTRIBUTOR.

A MONTHLY MAGAZINE.



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**COMP'Y.**

1, 3, and 5 EAST TEMPLE STREET, SALT LAKE CITY.

It was the morning of the New Year following the events above described. The mountains and plains of the Wasatch shone dazzling in bridal vestures of snow, the hills and far mountains gleaming in pearl and turquoise tints under the close, crisp, blue skies, and the plains in the amber and coral colors, flashed from a radiant sun which showed itself unveiled in the heavens.

In Alan Glenfaun's house, a double wedding was in progress, and Jean and Arden standing under arches, wreathed with frost white flowers, the pattern tints of sky and earth outside repeated in shimmering robes and filmy bridal veils, gave each to her love's choice the gift of her pure life. On the day following the adventure at the hall, Alan, standing with Arden amidst the pines outside the little cottage in the canyon, had won her promise to become his wife—his true love condoning the period of her estrangement, since, in her sweet and modest eyes, he had read the true tale of a sincere affection. With Howard Whitely and Jean as companions in the silver masted barge, with which they launched into the rippled stream of love, they drifted into a wider life—the new year bringing, besides this light of joy to nearer skies, the gleam of a new hope for the unhappy valley. Sober thoughts had been awakened, and the earnest efforts of those who had wrought blight on her fair name, to retrieve the evil work, and achieve her redemption, told that the tragic time which had darkened

the history of Deseret, was passed, and the era of splendor and true greatness at hand.

*Josephine Spencer.*

#### THE MAIDEN'S PLAINT.

[FROM THE GERMAN OF SCHILLER, BY LEO HÆFELI.]

The oak grove roareth, the clouds sweep wide,  
The maiden sits by the green brook side;  
On rushes the wave, with might, with might,  
And she pours her sobs into darksome night,  
The eye with tear-pearls streaming:

"The heart has died, the world is bare,  
And yields no more to desire its share.  
O, Holy Mother, thy child recall,  
I have enjoyed earth's happiness all,  
I had life and love's sweet dreaming."

"The tears in vain abundance pour,  
The plaint awakens the dead no more;  
But say what consoles and heals the heart,  
When sweet love's endearments did depart,  
I, the Heavenly, will relieve thee."

"In vain abundance the tears let pour,  
The plaint shall call on the dead no more.  
The sweetest bliss for the sorrowing heart,  
When beautiful love's endearments depart,  
Are love's thoughts that pain thee and grieve thee."

#### GODS AND GUILT.

[AFTER GÖTTE, BY LEO HÆFELI.]

Who never ate with tears his bread,  
Who never sate through griefsome nights,  
With silent weeping, on his bed—  
He knows ye not, you Heavenly Might.

You lead us into life's wicd strain;  
The wretched one to guilt has strayed,  
Then you abandon him to pain—  
For all earth's debts must be repaid.

## CHURCH EMIGRATION.

### XI.

DETAILED EMIGRATION ACCOUNT,  
1848, 1849.

IN this and following chapters I shall give a more detailed account of the first fifty-nine companies of Saints who emigrated from Europe to the Rocky Mountains during the years 1848 to 1855, inclusive. In numbering the companies I have continued my account from the list published in No. 12, Volume XII, of THE

CONTRIBUTOR, embracing the thirty-two companies which emigrated from the British Isles to Nauvoo, Illinois. By referring to that list, and the four papers preceeding this one, the careful reader will understand the connection, and as we proceed with other lists, reaching down to the present time, be able to take in the whole Church Emigration from Europe to the gathering places of the Saints in America in one study.

	Date of Sailing.	Port of Sailing.	Name of Ship.	Tons.	Captain.	Destination.
33	Feb. 20, 1848.	Liverpool	Carnatic	654	McKenzie	New Orleans
34	March 9, 1848.	Liverpool	Sailor Prince	950	McKechnie	New Orleans
35	Sept. 7, 1848.	Liverpool	Erin's Queen	821	Campbell	New Orleans
36	Sept. 24, 1848.	Liverpool	Sailor Prince	950	McKechnie	New Orleans
*	Nov., 1848.	Liverpool	Lord Sandon	678	Walsh	New Orleans
37	Jan. 29, 1849.	Liverpool	Zetland	1283	Brown	New Orleans
38	Feb. 6, 1849.	Liverpool	Ashland	422	Harding	New Orleans
39	Feb. 7, 1849.	Liverpool	Henry Ware	539	Nason	New Orleans
40	Feb. 25, 1849.	Liverpool	Buena Vista	547	Lennell	New Orleans
41	March 5, 1849.	Liverpool	Hartley	466	Morrell	New Orleans
42	March 12, 1849.	Liverpool	Emblem	610	Cammett	New Orleans
43	Sept. 2, 1849.	Liverpool	James Pennell	570	Fullerton	New Orleans
44	Sept. 5, 1849.	Liverpool	Berlin	613	Smith	New Orleans
45	Nov. 10, 1849.	Liverpool	Zetland	1283	Brown	New Orleans
46	Jan. 10, 1850.	Liverpool	Argo	999	Mills	New Orleans
47	Feb. 18, 1850.	Liverpool	Josiah Bradler	649	Mansfield	New Orleans
48	March 2, 1850.	Liverpool	Hartley	445	Morrell	New Orleans
49	Sept. 4, 1850.	Liverpool	North Atlantic	800	Cook	New Orleans
50	Oct. 2, 1850.	Liverpool	James Pennell	570	Fullerton	New Orleans
51	Oct. 17, 1850.	Liverpool	Joseph Badger	890	Schofield	New Orleans
52	Jan. 6, 1851.	Liverpool	Ellen	893	Phillips	New Orleans
53	Jan. 22, 1851.	Liverpool	Geo. W. Bourne	663	Williams	New Orleans
54	Feb. 2, 1851.	Liverpool	Ellen Maria	768	Whitmore	New Orleans
55	March 4, 1851.	Liverpool	Olympus	744	Wilson	New Orleans
56	Jan. 10, 1852.	Liverpool	Kennebec	1070	Smith	New Orleans
57	Feb. 10, 1852.	Liverpool	Ellen Maria	768	Whitmore	New Orleans
58	Mar. 6, 1852.	Liverpool	Rockaway	?	?	New Orleans
59	Mar. 11, 1852.	Liverpool	†Italy	749	Reid	New Orleans
60	Jan. 16, 1853.	Liverpool	†Forest Monarch	976	Brewer	New Orleans
61	Jan. 17, 1853.	Liverpool	Ellen Maria	768	Whitmore	New Orleans
62	Jan. 23, 1853.	Liverpool	Golcondo	1170	Kerr	New Orleans
63	Feb. 5, 1853.	Liverpool	Jersey	954	Day	New Orleans
64	Feb. 15, 1853.	Liverpool	Elvira Owen	958	Owen	New Orleans
65	Feb. 28, 1853.	Liverpool	International	1100	Brown	New Orleans
66	Mar. 26, 1853.	Liverpool	Falcon	900	Wade	New Orleans
67	April 6, 1853.	Liverpool	Camillus	780	Day	New Orleans
68	Aug.(?) 24, 1853.	Liverpool	‡Page	..	..	New Orleans
*	..	Liverpool	Miscellaneous	..	..	New Orleans
69	Jan. 3, 1854.	Liverpool	Jesse Munn	895	Duckett	New Orleans
70	Jan. 22, 1854.	Liverpool	Benjamin Adams	1457	Drummond	New Orleans
71	Feb. 4, 1854.	Liverpool	Golcondo	1170	Kerr	New Orleans
72	Feb. 22, 1854.	Liverpool	Windermere	1299	Fairfield	New Orleans
73	Mar. 5, 1854.	Liverpool	Old England	1117	Barston	New Orleans
74	Mar. 12, 1854.	Liverpool	*John M. Wood	1146	Hartley	New Orleans
75	April 4, 1854.	Liverpool	Germanicus	1167	Fales	New Orleans
76	April 8, 1854.	Liverpool	*Marsfield	999	Torrey	New Orleans
77	April 24, 1854.	Liverpool	Clara Wheeler	995	Nelson	New Orleans
*	..	Liverpool	Miscellaneous	..	..	New Orleans
78	Nov. 27, 1854.	Liverpool	Clara Wheeler	995	Nelson	New Orleans
79	Jan. 6, 1855.	Liverpool	Rockaway	1162	Mills	New Orleans
80	Jan. 7, 1855.	Liverpool	**James Nesmith	815	Goodwin	New Orleans
81	Jan. 9, 1855.	Liverpool	Neva	849	Brown	New Orleans
82	Jan. 17, 1855.	Liverpool	Charles Buck	1424	Smalley	New Orleans
83	Feb. 3, 1855.	Liverpool	Isaac Jeans	843	Chapman	Philadelphia
84	Feb. 27, 1855.	Liverpool	Siddons	970	Taylor	Philadelphia
85	Mar. 31, 1855.	Liverpool	Juventa	1186	Watts	Philadelphia
86	April 17, 1855.	Liverpool	Chimborazo	1071	Vesper	Philadelphia
87	April 22, 1855.	Liverpool	Samuel Curling	1476	Curling	New York
88	April 26, 1855.	Liverpool	Wm. Stetson	1146	Jordan	New York
89	July 29, 1855.	Liverpool	Cynosure	1403	Pray	New York
90	Nov. 30, 1855.	Liverpool	Emerald Isle	1823	Cornish	New York
91	Dec. 12, 1855.	Liverpool	John J. Boyd	1311	Austin	New York
*	Miscellaneous.	Liverpool	Miscellaneous	..	..	Miscellaneous

† The *Italy* and *Forest Monarch* brought the first companies of Scandinavian Saints.

‡ First company of German Saints.

\* The *John M. Wood* and *Marsfield* include in their totals 59 persons from the Swiss and Italian Mission, and 45 from the French Mission.

\*\* The *James Nesmith*, *Charles Buck*, *Isaac Jeans*, *Juventa*, *Chimborazo*, *Samuel Curling*, and *John J. Boyd* include in their total number 972 from the Scandinavian Mission, 45 from the Swiss and Italian, 75 from the French, including the Channel Islands. There were also 13 Germans, and 1 Prussian. The balance of the emigration of 1855 was from Great Britain and Ireland.

	Leader of Company.	P.E. Fund.	£10 Company.	£13 Company.	Ordinary.	Total.	Emigration Agent.
33	F. D. Richards	..	..	..	120	120	Orson Spencer
34	Moses Martin	..	..	..	80	80	Orson Spencer
35	Simeon Carter	..	..	..	232	232	Orson Pratt
36	L. D. Butler	..	..	..	311	311	Orson Pratt
*	?	..	..	..	11	11	Orson Pratt
37	Orson Spencer	..	..	..	358	358	Orson Pratt
38	John Johnson	..	..	..	187	187	Orson Pratt
39	Robert Martin	..	..	..	225	225	Orson Pratt
40	Dan Jones	..	..	..	249	249	Orson Pratt
41	William Hulme	..	..	..	220	220	Orson Pratt
42	Robert Deans	..	..	..	100	100	Orson Pratt
43	Thomas H. Clark	..	..	..	236	236	Orson Pratt
44	James G. Brown	..	..	..	253	253	Orson Pratt
45	S. H. Hawkins	..	..	..	250	250	Orson Pratt
46	Peter Clinton	..	..	..	402	402	Orson Pratt
47	Thomas Day	..	..	..	263	263	Orson Pratt
48	David Cook	..	..	..	109	109	Orson Pratt
49	David Sudworth	..	..	..	357	357	Orson Pratt
50	Christopher Layton	..	..	..	254	254	Orson Pratt
51	John Morris	..	..	..	227	227	Orson Pratt
52	J. W. Cummings	..	..	..	466	466	Orson Pratt
53	William Gibson	..	..	..	281	281	Orson Pratt
54	George D. Watt	..	..	..	378	378	Orson Pratt
55	William Howell	..	..	..	245	245	F.D. Richards
56	John S. Higbee	69	..	..	264	333	F.D. Richards
57	Isaac C. Haight	182	..	..	187	369	F.D. Richards
58	?	..	..	..	30	30	F.D. Richards
59	Ole U. C. Mönster	..	..	..	28	28	F.D. Richards
60	John E. Forsgren	..	..	..	297	297	F.D. Richards
61	Moses Clawson	13	189	..	130	332	S.W. Richards
62	Jacob Gates	24	128	..	169	321	S.W. Richards
63	George Halliday	42	178	..	94	314	S.W. Richards
64	J. W. Young	11	154	..	180	345	S.W. Richards
65	Christopher Arthur	..	237	..	188	425	S.W. Richards
66	Cor. Bagnall	235	35	..	54	324	S.W. Richards
67	Curtis E. Bolton	71	36	..	121	228	S.W. Richards
68	Bender	..	..	..	17	17	S.W. Richards
*	Miscellaneous	4	..	..	19	23	S.W. Richards
69	Christopher Larsen	..	..	..	333	333	S.W. Richards
70	H. P. Olsen	8	..	..	376	384	S.W. Richards
71	Dorr P. Curtis	234	..	27	203	464	S.W. Richards
72	Daniel Carr	262	..	26	189	477	S.W. Richards
73	John O. Angus	..	..	..	45	45	S.W. Richards
74	Robert Campbell	239	..	21	133	393	S.W. Richards
75	Richard Cook	100	..	2	118	220	S.W. Richards
76	William Taylor	231	..	10	125	366	S.W. Richards
77	?	..	..	..	29	29	S.W. Richards
*	Miscellaneous	1	..	..	33	34	S.W. Richards
78	Henry E. Phelps	..	..	..	422	422	F. D. Richards
79	Samuel Glasgow	..	..	..	24	24	F. D. Richards
80	Peter O. Hansen	13	..	..	427	440	F. D. Richards
81	Thomas Jackson	..	..	..	13	13	F. D. Richards
82	Richard Ballantyne	205	..	..	198	403	F. D. Richards
83	George C. Riser	..	..	..	16	16	F. D. Richards
84	John S. Fullmer	97	..	..	333	430	F. D. Richards
85	William Glover	232	..	..	341	573	F. D. Richards
86	Edward Stevenson	195	..	..	236	431	F. D. Richards
87	Israel Barlow	385	..	..	196	581	F. D. Richards
88	Aaron Smethurst	..	..	..	293	293	F. D. Richards
89	George Seager	..	..	..	159	159	F. D. Richards
90	Phil. C. Merrill	..	..	..	350	350	F. D. Richards
91	Knud Peterson	34	..	..	478	512	F. D. Richards
*	Miscellaneous	..	..	..	..	319	F. D. Richards
		2887	957	86	12,981	16,911	

Emigration of 1848 to 1855, . . . 16,911

Emigration of 1840 to 1846, . . . 5,000

Total, . . . . . 21,911

THIRTY-THIRD COMPANY.— *Carnatic*, 120 Saints. The ship *Carnatic*, Captain McKenzie, obtained its clearance papers on the eighteenth of February, 1848, and sailed on the morning of the 20th, with a company of one hundred and twenty Saints on board, nearly one hundred of whom were adults. This company which was made up upon short notice of Saints "with cheerful hopes and buoyant feelings," went out under the superintendence of Elder Franklin D. Richards, assisted by Cyrus H. Wheelock, and Andrew Cahoon. Samuel W. Richards, another American Elder, who returned with the *Carnatic*, acted as clerk for the company.

For thirteen days the *Carnatic* was tossed violently about in the Channel and Irish sea, during which time nearly all the emigrants suffered more or less from sea sickness. On Sunday, February 27th, the vessel was beating off Milford, and it was proposed by the captain, if the weather did not change, to put into Haven the next day, but she succeeded in clearing the cape and standing out to sea. Several times she ran so close upon the rocks and shoals, that the captain ordered put on all the sail she could bear, which made her roll and wallow in the seas with apparent madness; but the threatened danger was thereby avoided. This was the roughest part of the entire voyage. As soon as the elements and the sea-sickness would permit the emigrants were organized into such divisions as equalized the labor of cleaning, building fires, receiving water, maintaining watch, etc., among the men each day of the week. Regular hours were also appointed for prayer and meetings held on the Sabbath, when the sacrament was also administered. When the captain saw how diligent the Saints were in observing good order, he laid aside the rigid formality of ship rules, and granted them every comfort and convenience which the vessel afforded. When warmer latitudes were reached, he also prepared shower baths and other baths which conduced much to the health and comfort of the company.

On the sixteenth of March, the *Carnatic* passed between the Azores and

main land, and entered into the region of trade wind influence. About this time one of the passengers known as Father James Young, began to fail daily, notwithstanding the diligent attention paid to him. After being annointed and prayed for he received immediate relief, but was soon afterwards seized with renewed attacks, being distressed also with cramps, and he finally passed away on the evening of the thirtieth. After being neatly laid out, his body was enclosed in a new piece of strong canvass; a great weight of coal, also enclosed in canvass, was attached to the feet, and at forty minutes past six o'clock, on the morning of the thirty-first, the remains were consigned to a watery grave, in latitude 19° 10' north, and longitude 58° 40' west. The water was so still that the corpse was seen as it sank to a great depth.

On Sunday, April 2nd, the ship passed into the Caribbean Sea, between the islands of Antigua and Guadaloupe. She passed Cape San Antonio (island of Cuba), on the thirteenth, and on the seventeenth, in the afternoon, Elder Richards and others, with the aid of glasses, first saw Balize, a village at the mouth of the Mississippi river, inhabited by pilots and their families. On the nineteenth of April the company arrived safe and well at New Orleans. So attached had the kind-hearted captain become to the Saints which he had brought across the mighty deep, that he parted with them in tears, and the crew bestowed three cheers as the emigrants left the vessel.

At New Orleans Elder Lucius N. Scovil, who had been appointed as Church emigration agent at that port, was on hand to receive the company, and no delay was caused by the custom house officers, who allowed the baggage to be landed without opening a single box, barrel or parcel of any kind.

The entire company of emigrants left New Orleans Sunday morning, April 23rd, on board the steamboat *Mameluke*, and, after a pleasant trip, arrived at St. Louis Sunday afternoon, April 30th. As the Saints were counseled not to remain

at St. Louis, all who had means to go to Pottawattamie lands, began at once to make preparations to continue the journey farther up the river; and finally a contract was made with Captain Patterson of the steamboat *Mustang* to take the *Carnatic* company (as well as other emigrating Saints who had arrived in St. Louis from different parts of the United States), to winter quarters, at the rate of about five dollars for each person over twelve years of age, allowing one hundred pounds luggage to each. This company—which consisted of about one hundred and fifty souls—sailed from St. Louis about the ninth of May, and arrived at Winter Quarters about the middle of the month. (*Millennial Star*, Volume X, page 203.)

On this trip a Sister Kerr, from Scotland, fell overboard on a dark night and was drowned; the body was never recovered. This lady was favorably known to the missionaries of Scotland, to whom she had been very kind and hospitable.

From Winter Quarters a portion of the emigrants who had crossed the Atlantic in the *Carnatic* as well as those who followed in the *Sailor Prince*, commenced the journey to the Valley with the regularly organized Church companies which crossed the plains and mountains that year. (*Millennial Star*, Volume X, pages 74, 169 and 204. *Kirkens' Historie*, page 211.)

THIRTY FOURTH COMPANY — *Sailor Prince*, about 80 souls. On the ninth of March, 1848, the ship *Sailor Prince* sailed from Liverpool, bound for New Orleans, with a company of about eighty Saints on board, conducted by Elders Moses Martin and Uriah Hulme. The company arrived safely at New Orleans, from whence the journey was continued up the river to Winter Quarters, where the emigrants arrived in May, soon after the arrival of the *Carnatic* company. Those of the two companies who did not go to the Valley that season, settled on the Pottawattamie lands on the east side of the Missouri River where most of them got houses of their own, and were soon in a fair way to raise their own provisions as

they were permitted to cultivate all the land they wanted free of expense. (*Millennial Star*, Vol. X, pages 104, 300; "Kirkens Historie," page 211.)

THIRTY-FIFTH COMPANY—*Erin's Queen* 232 souls. The ship *Erin's Queen* sailed from Liverpool for New Orleans, September 7th, 1848, having on board two hundred and thirty two second cabin passengers, including infants; all of these, with the exception of two or three persons, were Saints. The people of Liverpool were astonished to see the order and regularity among them; for while large companies of emigrants upon other ships, generally were conspicuous for their cursing and swearing, and were continually finding fault with each other. songs of praise and prayer were ascending up to heaven from the *Erin's Queen*. Elder Simeon Carter, an American Elder, who had labored as a missionary in the British Isles two or three years, was appointed president of the company, which had a prosperous voyage. While numbers of passengers who had crossed the ocean about the same time, died on board, not one of the Saints on the *Erin's Queen* was lost, and only a very little sickness prevailed among them. The officers and crew were kind and courteous to the passengers; but there were some complaints in regard to the provisions served out on board, the fare not being as good as that provided by law.

From New Orleans, passage was secured on a steamboat, with which the journey was continued up the river to St. Louis, Missouri, where the company arrived November 6th, 1848, well and in good spirits. All the Saints stopped at St. Louis for the winter, except four families who went up to Alton, Illinois. Nearly all got employment immediately after their arrival in St. Louis. (*Millennial Star*, Vol. X, page 281; Vol. XI, pages 7, 15, 54.)

THIRTY-SIXTH COMPANY, — *Sailor Prince*, 311 passengers. The ship *Sailor Prince* sailed from Liverpool for New Orleans, September 24, 1848, carrying three hundred and eleven passengers, including infants. An American Elder, L. D. Butler, was appointed their president.—(*Millen-*

*nial Star*, Volume X, Page 296). After a safe voyage, the company arrived in New Orleans, where Elder Scovil, who had returned to his post in winter quarters, was on hand to receive them. Four children died on the voyage. One of the brethren was seized with a violent fever, but was healed by the prayer of faith and anointing with oil. In some respects the officers and crew behaved badly to the Saints.

On the twenty-fourth of November, one hundred and fifty of the immigrants, under the presidency of L. D. Butler, sailed from New Orleans for St. Louis on the steamer *Grand Turk*.—(*Millennial Star*, Volume XI, Page 71.)

The fare from New Orleans to St. Louis, was two dollars and a half for each adult passenger; children between four and fourteen years, half price. Like the immigrants which crossed the Atlantic in the *Erin's Queen*, Elder Butler's company of British Saints, took temporary employment in St. Louis.—(*Millennial Star*, Volume X, Page 296; Volume XI, Pages 7 and 54.)

THIRTY-SEVENTH COMPANY.—*Zetland*, 358 Saints. The large and splendid ship *Zetland* sailed from Liverpool for New Orleans January 29th, 1849, with three hundred and fifty-eight passengers, or Latter-day Saints on board, bound for Upper California, their future home. Elder Orson Spencer, who had presided over the British Mission, was appointed president of the company. After a safe passage the *Zetland* arrived at New Orleans April 2nd, the emigrants all well. During the passage one promising young man was baptized, and about a dozen others, who had been baptized after they went on board at Liverpool, were confirmed. Four infant children died on board the ship, and three were born. Two young females married sailors immediately after they arrived at New Orleans, but, generally speaking, the Saints conducted themselves very well on board, and love and union prevailed among them during the entire voyage.

On the morning of April 5th, 1849, the emigrants left New Orleans on the steamboat *Iowa*, together with

a number of non-Mormon passengers, bound for St. Louis, Missouri. Soon after leaving New Orleans, cholera—which at this time prevailed in that part of the country—broke out among the passengers, and seven deaths occurred among the emigrants before the company arrived at Memphis; two of these were Saints, who were buried on the island "82." Two of the boat's crew also died, one of them being George S. Welch, a pilot. When the boat arrived at St. Louis, Missouri, April 12th, a number of the passengers were still sick, and three died on board the steamer the night after reaching port.

From St. Louis the "Mormon" emigrants continued the journey to Council Bluffs, Iowa, when they joined the general emigration that crossed the plains for the Valley that year. Orson Spencer led a company which left the Missouri river for the Valley in the beginning of June. (*Millennial Star*, Volume XI, pages 56, 155, 183, 254. *Frontier Guardian*, of May, 2, 1849.)

THIRTY-EIGHTH COMPANY.—*Ashland*, 187 Saints. The ship *Ashland* sailed from Liverpool for New Orleans, February 6th, 1849, with one hundred and eighty-seven Saints on board, under the presidency of Elder John Johnson and Counselor. This is all the information I have been able to obtain about that company. (*Millennial Star*, Volume XI, page 56, 155.)

THIRTY-NINTH COMPANY.—*Henry Ware*, 225 Saints. The ship *Henry Ware* sailed from Liverpool for New Orleans with two hundred and twenty-five Saints on board, February 7th, 1849, under the presidency of Robert Martin and his counselors. As the vessel sailed out of the docks of Liverpool the Saints on board "unitedly joined in the songs of Zion, while large crowds assembled to hear the joyful strains as they flowed from the hearts that were animated with the brightest hopes." The Saints sailing on the vessels previously departing, passed out singing in a similar manner.

After a voyage of eight weeks and three days, the company arrived in New Orleans, Sunday morning, April 8th. The emigrants had enjoyed good health

on the voyage, except a little sea sickness. The weather was very good most of the time.

At New Orleans Brother Lucius N. Scovil directed the clearing of the luggage at the custom house, and the removal of the same to the steamer *Grand Turk*, on board of which the company sailed for St. Louis in the evening of April 11th. (*Millennial Star*, Volume XI, pages 57 and 155.)

FORTIETH COMPANY.—249 Saints. The ship *Buena Vista* sailed from Liverpool for New Orleans February 25th, 1849, with two hundred and forty-nine Welsh Saints on board, under the direction of Elder Dan Jones. (*Millennial Star*, Volume XI, page 71.) The company had a safe passage across the Atlantic, but suffered extremely from the cholera while passing up the Mississippi and Missouri rivers to Council Bluffs, where the emigrants arrived May 17th, 1849. From Council Bluffs the journey across the plains was successfully made in George A. Smith and Ezra T. Benson's company, Dan Jones still retaining his position as president and captain of the Welsh Saints. He was highly spoken of by Apostle Smith, who refers to him as a man that understood his duty, and who had done a great and noble work in his native land, and afterwards led a company of his countrymen across the mighty deep. (*Millennial Star*, Volume XI, pages 71, 233 and 347.)

FORTY-FIRST COMPANY—*Hartley*, 220 souls. The ship *Hartley* sailed from Liverpool, bound for New Orleans, March 5th, 1849, with two hundred and twenty souls on board. About one-third of these were Welsh, the balance English and Scotch—all Saints, under the presidency of Elder Wm. Hulme of Manchester. This was the fifth large ship which sailed from Liverpool, with Saints, within five weeks. According to the report of Elder Hulme the voyage of this company was more like a pleasure excursion than a long journey, as the weather was very pleasant, and the sea and wind gentle, during nearly the entire voyage. On the thirty-fifth day after setting sail from the river Mersey, the *Hartley* reached the great

Bahama Banks, where she was obliged to cruise or stand at anchor six days among the islands, either on account of calms or contrary winds. From that point to New Orleans the voyage was prosperous. One death and one birth occurred on the voyage, to-wit: Sister Hall, from Liverpool was delivered of a fine boy, April 15th; and Brother T. Slinger's youngest daughter (Elizabeth) died of croup, April 19th; she was placed in a tin coffin, made of tea canisters, which was then inclosed in a wood coffin, so that the remains could be taken to New Orleans for interment. The captain and crew were very kind to the emigrants during the entire voyage; several of the sailors were converted, and four of them baptized by Elder Hulme, on the twenty-ninth of April, at New Orleans; their names were, John Everett, aged twenty-seven; Alfred Percy, twenty-one; George Percy, twenty-eight, and David Wilson twenty-three.

April 28th, 1849, the *Hartley* arrived at New Orleans, and Elder Lucius N. Scovil was there to receive them. About four o'clock in the evening, the emigrants were comfortably berthed at No. 17 on the Levee.

On the thirtieth, the company secured their clearance papers, and prepared to set off for St. Louis in an American steamboat the next day—(*Millennial Star*, Volume XI, Page 185.) Elder Scovil accompanied the immigrants up the river. —(*Millennial Star*, Volume XI, Pages 71, 185.)

FORTY-SECOND COMPANY — *Emblem*, About one hundred souls. The ship *Emblem* sailed from Liverpool, for New Orleans, March 12th, 1849, having on board about one hundred Latter-day Saints, destined for the Rocky Mountains. Elder Robert Deans, from the Edinburgh conference, was appointed their president. There is no information on hand concerning their voyage or further journey. —(*Millennial Star*, Volume XI, Page 91.)

The Church immigration from the Missouri river to Great Salt Lake Valley in 1849, consisted of about five hundred wagons and fourteen hundred souls, which were organized into five companies, led by Elders Orson Spencer, Allen

Taylor, Silas Richards, George A. Smith and Ezra T. Benson. The first company consisted of one hundred wagons, which left the Missouri river early in June, under the direction of Elder Orson Spencer and Captain Samuel Gully. The latter died of cholera, July 5th, 1849; the company also lost one man by drowning, in Loup Fork, another man was shot by Indians while out hunting; four died with cholera and two were severely injured by cattle in a stampede. (*Millennial Star*, Volume XI, page 348.)

After Captain Spencer's company followed two other companies under Captain Allen Taylor and Captain Silas Richards. Saturday July 14th, 1849, a large company left Winter Quarters, under the direction of Apostle George A. Smith and Ezra T. Benson. After reaching the Platte liberty pole, the company was divided into camps, denominated George A. Smith's camp (including the Welsh company under Captain Dan Jones, consisting of about twenty-five wagons) and Ezra T. Benson's camp (including a company of Norwegians). This division was made for convenience sake, but the two camps kept close together in traveling and camping. Both camps contained four hundred and sixty-seven souls, one hundred and twenty-nine wagons, five hundred and fourteen oxen, two hundred and forty-three cows, seventy loose cattle, twenty-three horses, one mule, four ponies, one hundred sheep, twelve pigs, seventy-four chickens, twenty-two cats, twenty-six dogs, twenty-one ducks, four turkeys and two doves. There were also one hundred and fifty-seven guns and thirty-eight pistols in the camp. Although the company was composed of Yankees, English, Welsh, Norwegians, etc., peace and harmony prevailed. The English and Welsh did well, and were well fitted out with teams and provisions, and seemed to enjoy the journey; hence the company resounded in the evening after corraling, with the songs of Zion. Up to August 12th, 1849, when the company had traveled two hundred and eighty miles from Winter Quarters, no deaths had occurred, but two marriages and two births had taken place.

The emigration of 1849, experienced a number of stampedes, by which several people were hurt, and considerable property destroyed. "No one that has not witnessed a stampede of cattle on these plains," writes George A. Smith, "has any idea of the terrors, dangers and losses that sometimes accompany them. Contemplate a camp of fifty or one hundred wagons all corraled, with about one thousand head of cattle, oxen, steers, cows, etc, with some three to five hundred souls, consisting of men women and children, all wrapt in midnight slumber, with every prospect of peace and quietness when they retired to rest in their wagons under their frail canvass covering, with the guards pacing their several rounds, crying the hour of night, etc; when all of a sudden, a roar equal to distant thunder, which causes the ground to shake, is heard, together with the bellowing and roaring of furious, maddened and frightened cattle with the cracking of yokes, the rattling of chains and sometimes the breaking of wagons. Away they go, rushing furiously over guards or anything else that is not invulnerable to them. Hear the guard cry out "a stampede, and every man in camp turns out." Horses are mounted and through the storm and darkness of the night, with the rifle in hand, the roar and sound of the cattle are followed; sometimes rivers are swam and hundreds of herds of cattle are lost. But if success attend, in an hour or two (sometimes longer) they are brought back, but not quieted, to the camp, where the women and children, affrighted from being roused from slumber by such terrific wars, had been left with armed guards to protect them from the Indians who roam over these plains in countless numbers, merely in quest of plunder, and perhaps had been the cause of frightening the cattle and causing the stampede. Such in brief is a stampede; but it must be witnessed to be realized. Captain Owens (Judge Owens of Hancock County, Illinois), with a company of gold hunters, had a stampede a few weeks ago, about seventy miles from here (Sandy Bluffs), and lost upwards of one hundred head of

stock. They were found near Fort Childs by Captain Allen Taylor's company of Saints, and returned to them a few days after. The cattle traveled one hundred and thirty miles in thirty-six hours." (*Millennial Star*, Vol. XI, page 347.)

The immigrants crossing the plains were also frequently exposed to fearful storms. To give the reader an idea of what a prairie thunder storm means, we will describe one that was experienced by George A. Smith's camp near Low Sandy Bluffs, in the night after August 10th, 1849. The company had traveled twelve miles over a sandy road, and had just formed their corral of wagons, when a heavy storm burst upon them. From about five o'clock p.m. until midnight there was one constant and incessant deluge, as it were. The rain fell in torrents, the lightnings flashed in vivid glare, the thunder rolled in rumbling and terrific peals, the winds howled through the camp of canvass,

spread to the enraged elements, and many were the mothers and infants that received the cold drops through their frail coverings, and reposed in their saturated beds without murmuring, as it was heaven's will. The cattle bent to the storm as they stood upon their feet, and sometimes gently tried a chain or rope by which they were made fast. The guards wet and dripping, paced the camp in their several rounds, cried the hours, exposed to the furious and pitiless storm. However, after about seven hours, the elements having spent their fury, a calm subsided, and in the morning the camp arose to behold a beautiful clear sky and shining sun, cattle all safe, and cheerful and smiling countenances in the camp, and plenty of water around the same. Such is what in those days was termed a prairie thunder shower. (*Millennial Star*, Volume XI, page 348. *Frontier Guardian* of July 25th, 1849.)

Andrew Jenson.

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## PLAIN TALKS FOR PLAIN PEOPLE.

### MYSELF—MORALLY.

MYSELF—physically, dealt mainly with the mortal body; the house we live in. Myself—mentally, with the mind or spirit, in connection with that part of the body with which it is associated, viz: the brain and spinal cord.

Myself—morally, deals more directly with our spiritual natures. Nevertheless, all three are so intimately connected, that neither can be well considered without the other. If we would be fit representatives of our great prototype, we must be physically, mentally and spiritually moral. How can I fulfil the first condition? The reply begins by quoting that oft repeated saw: "Cleanliness is next to godliness." I must, then, keep my body physically clean, externally and internally; externally, of course, by frequent bathing and attention to such details as the care of my hair, teeth and nails. While no advocate of undue attention to dress, it certainly is highly important that the apparel should receive

enough of my time and attention to be kept neat, clean and whole. This much of my duty to Myself attended to, I will likely cut quite a presentable figure, viewed by the casual observer. But I must not stop here, my work is only half done; I have only polished up the outer man, while my internal being may be like the whited sepulchre we read about in the Scriptures, full of filth and corruption. "Disgusting!" exclaims some frail and sensitive creature. "I don't see why, when people write, they don't select pleasant subjects, and not things that send cold chills creeping up and down one's spine!" Exactly, it does require quite a stretch of the imagination to think that so fair and polished an exterior as you, my dear friend, are possessed of, should hide anything less pleasant and wholesome from view. Yet ten chances to one, such is the case. Let us see how this might be. If, day after day, I draw into my lungs, intended only as the receptacle of the pure air of heaven,

# VOL. XII. FEBRUARY, 1891. NO. 4.

## REMINISCENCES OF WILLIAM C. STAINES.

AMONG the journals and papers of Elder Staines, which we have been permitted to examine in the preparation of the Church emigration articles, we found several interesting papers partly prepared for publication. These, with scarcely any editorial modification, will be given to our readers under the above heading and they will doubtless be perused with eager interest.—EDITOR.

I.

I was born on the 26th of September, 1818, at Higham Ferrers, Northamptonshire, England. Soon after my parents moved to Beddenham, near Bedford, about forty miles from London. Here I went to school, but did not learn or study as I should, until my parents became discouraged about my ever being a good scholar in consequence of my indifference to learn. At the age of thirteen years, I fell upon the ice while playing, and injured my spine, which caused my deformity and from which I suffered more or less pain for twenty years. My father regretted very much that I had no desire to learn and improve my mind. But weak as I was, I would rather work with our men in the garden than go to school any day. He told me I would be sorry for it, and I can truly say that I have been sorry ever since; for, had I taken his advice I might have been an educated man.

On the 26th of September, 1841, I first heard of Mormonism by hearing George J. Adams preach. I was convinced it was the true Gospel of Jesus Christ. I heard several of the Saints speak in tongues and prophesy. Soon after this I joined the Church, and when confirmed was promised the gifts and blessings of tongues, interpretation, healing and prophecy. These I asked for, thinking I could not be a Latter-day Saint without these gifts. I continued to pray without receiving them, when I concluded I would fast as well as pray. I commenced that evening and continued two days and three nights. The third morning while I was pruning raspberry canes and alone in the garden, I commenced to experience a very happy feeling, and the spirit of prophecy rested upon me. I prophesied about the Church in that place,

and also of the troubles that the Saints in Zion would encounter by mobs and so forth. No sooner had this spirit left me than I was visited by a very different one, informing me that I had been deceived and had not joined the true church; saying, if I had I should not have been led to speak and prophesy to a lot of raspberry canes, but should have waited until I had met with the Saints, that all might be edified. The spirit darkened my mind considerably for a time, when I concluded I would go into my tool house and pray. I did so, asking the Lord to rebuke this spirit, which he did. I nevertheless felt troubled more or less about the doubts which continued to be in my mind.

A few days after, I was invited to take tea at a friend's house. Apostle Lorenzo Snow was invited, and while there and alone with Brother Snow, I asked him whether a person belonging to the Church could have the spirit of prophecy, in the centre of a forty-acre field, where no one could hear him." He informed me that John had it while on the Isle of Patmos. He then asked me why I asked this question. I told him what had occurred. He said as a proof of its being from the Lord, some time when in meeting the same spirit would come upon me, and I would repeat the very words I had spoken when in the garden. This I did two Sundays after. This strengthened my faith so much that I have never doubted the truth of the Latter-day work since.

Just before leaving England I visited some friends in Sheffield, and met with Brother R. Rushton, who was on a mission from Nauvoo. He had been asked to visit a brother in the Church who was possessed of a devil. This was the first case of the kind I had heard of being in the Church, and I felt quite anxious to see the party so afflicted. While reflecting about it, Brother Rushton asked me to accompany him, which I cheerfully did, and what transpired I never shall forget. When we entered the room where he was sitting, he looked around and saw Brother Rushton whom he had met before, and with a coarse voice said: "So you have come again in the name of Jesus have you? Well you may come if you have a mind to. I know you came from Nauvoo where you are building a temple to get your endowments and more power. Well, get your power; and the more power you get the more power we'll get." Just as soon as he was through speaking Brother Rushton laid hands on him and rebuked the evil spirits that had possession of him, when the brother called out in a loud voice: "How did you know there was more than one?" Brother Rushton remarked calmly: "You said we." The brother then said, "We will go but we will come

again." Two days after they did come again, and his wife sent for the President of the branch who was a very good quiet man. A young traveling Elder who had a good deal of confidence in himself, was in at the time the message came and asked the President to let him accompany him and administer to the brother, who at this time was breaking things in his house. When they reached the house they found him very much excited. He quieted a little when they entered, but soon became boisterous again, and they laid hands upon him, this young man being mouth. No sooner had he rebuked the spirits, commanding them to depart, than he became quiet and wished to lay down. But soon after, and when he appeared asleep, the young Elder said to the parties present, "There, I believed, I could quiet him." He at this time was sitting upon the side of the bed where the afflicted man was lying. The brother no sooner heard this remark than he raised himself up quietly and as soon as he got up, struck this young man such a blow that he was knocked to the other side of the room. This convinced me that the brother had better give the Lord the credit for such manifestations.

I will mention another case of laying on of hands which I think will be interesting to my young brethren. I had often asked the question in my mind why it was that Elders were to be called to lay hands on the sick. Why would not one answer? While in St. Louis I called upon an acquaintance, who was in the Church, and found him quaking with the ague, which he had had for three weeks. He requested me to administer to him, which I did, rebuking the disease in the name of the Lord. I afterwards sat down and asked him how he felt. He informed me that he was healed, that the chill had left him. He had no sooner said this than I commenced to quake with a chill. I told him I had got his complaint and wished him to lay hands on me. He refused saying he had had it for three weeks. This convinced me of the necessity of having two or more to perform the ceremony.

I arrived in Nauvoo, April 12th, 1843. The next day the Prophet Joseph preached to us and blessed us. I had seen him in a vision while crossing the sea; and when I saw him that day he had on the same hat and coat that I saw him in when at sea. I heard him preach a number of times, and saw him in and around the city, giving counsel, and I always believed in him from my first seeing him until his death; that he was the leader of this dispensation and God Almighty's Prophet. I worked in the Temple while it was being plastered, having charge of the fires; received my endowments in January, 1846, and left Nauvoo on the fifth of February, 1846, with the

first company that crossed the river, driving a team in Charles Shumway's company.

I was six months with the Ponca Indians in the winter of 1846, and eighteen weeks without bread or vegetables of any kind. During this time I suffered with the scurvy, having all my right side covered with boils from the size of a pea to a hazel nut, and so close that they touched each other. While these were gathering I suffered much pain, and when they had broken and the scabs got hard, I suffered with the most terrible itching, and when sufficiently healed I would go into some ravine on a sunny day, strip off my clothes, and with a flat stick scrape off the scabs, at times in sufficient quantities to fill a quart measure or more. This to me was a great pleasure, and I often thought that if Job felt as well as I did while performing a like operation, there was no need of sympathy, he having the advantage over me in having a potsherd, which was much better for the purpose than my stick. My stay with these Indians was a very interesting and instructive one, for it taught me many lessons. I found the Lord was there to hear my prayers, and notwithstanding my afflictions, I had sufficient strength to my day.

I reached this Salt Lake Valley September 15th, 1847, and was appointed to take charge of the endowment rooms in the Council House in January, 1851. I commenced giving endowments February 28th, 1851, and continued in charge until I was called to go on a mission to England in December, 1860, where I stayed until 1863.

While upon this mission I received a testimony of the Book of Mormon. I was speaking to a large congregation, bearing my testimony to the truth of the Gospel, when I lifted up the Book of Mormon saying: "I *know* that this book I hold in my hand—the Book of Mormon—was translated by the power of God through Joseph Smith, and will go to every nation, kindred, tongue and people, as a testimony of the truth of the Gospel." This was the first testimony I had ever had of its truth.

On the Tuesday morning following, about six o'clock, while I was reading the third chapter of the Second Book of Nephi, I felt a remarkably happy feeling come over me, such as no one can explain but those who experience it. Immediately the following was given to me: "Thus saith the Lord unto you, my servant. I was well pleased with your testimony

concerning the book you now hold in your hand called the Book of Mormon, for it was given unto you by the gift of faith. Now will I give it unto you by the power of my Spirit. Thus saith the Lord unto you my servant: That book you hold in your hand called the Book of Mormon was translated from plates by the power of my Spirit through Joseph Smith, and shall be a testimony to every nation, kingdom, tongue and people upon the earth, and cursed be those who obey not the same; thus says your Lord and your Redeemer! Amen."

While these words were passing through my mind I fancied I saw the plates, and as soon as I said amen, (for I was speaking these words aloud) everything passed from my mind as though I had never spoken, but this heavenly feeling continued. I should think I remained in this state about a minute, when I commenced to speak again saying the same words as before. This I never forgot. I had often wondered how it could be possible for the Prophet Joseph to need the visitation of an angel three times telling him the same thing every time. I had thought that if an angel was to visit me and tell me as much once, I never would forget it. Here I was convinced of my error.

## VOL. XII. SEPTEMBER, 1891. NO. 11.

### CHURCH EMIGRATION.

IV.

#### EARLY AMERICAN EMIGRATION.

A FEW days before the arrival of the Colesville branch in Jackson County, Mo., a revelation was given through Joseph the Seer, in which the Lord said:

"And **now** concerning the gathering, let the Bishop and the agent make preparations for those families (the Colesville branch) which have been commanded to come to this land as soon as possible, and plant them in their inheritance." (Doc. & Cov., Sec. lviii: 15.)

The Colesville branch selected a place for a settlement on the Big Blue, in Kaw Township, nearly twelve miles southwest of Independence, and near where Kansas City **now** stands. At this place Joseph the Prophet, on the 2nd of August 1831, assisted the branch to lay the first log for a house "as a foundation for Zion." The log was carried and placed in position by twelve men, in **honor** of the twelve tribes of Israel. "At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints." Sidney Rigdon offered the dedicatory prayer. On the 3rd of August the spot for the Temple was dedicated, and on the 4th the first conference was held in the land of Zion, at the house of Joshua Lewis, in Kaw Township, in the presence of the Colesville branch. On the 6th, Polly Knight, wife of Joseph Knight, sen., of Colesville branch, passed away, being the first member of the Church who died in Jackson County, and Joseph the Prophet preached her funeral sermon the following day when she was buried.

The Colesville branch retained its separate branch organization after its location in Jackson County. Newel Knight was called to preside over the branch, the members of which were numbered among the most faithful and zealous of the Saints in the land of Zion.

When Joseph paid a second visit to Jackson County in April, 1832, he made special mention of the Colesville branch and stated that the members rejoiced with him as the ancient Saints did with the Apostle Paul. He came twelve miles from Independence to see them and spent two days with them.

The Colesville branch shared the fate of the other Saints in the general expulsion from Jackson County in **November**, 1833, but its members still kept together in Clay County, where they together with a few other families, who chose to locate with them, formed a small settlement on the Missouri River bottom, building themselves temporary houses.

After the Saints' removal from Clay County to Caldwell County, Missouri, in 1836, the Colesville branch lost its identity as an organization, but most of its members, so far as I **know**, remained faithful to the Church till their death. **None** of them are **now** supposed to be alive.

**No** detailed accounts are recorded in Church history concerning the travels of the hundreds and thousands of Saints who followed the Colesville branch to the gathering places in Ohio and Missouri, except that of the Kirtland Camp, composing the bulk of the Kirtland Saints—over five hundred in number—who removed from Ohio to Missouri in 1838. The history of Joseph Smith gives a full account of the journeyings of this remarkable camp. It appears that most of the Saints who gathered in from the different States of the Union and Canada, came in small, **unorganized** companies, or only partly organized—in most instances only a few teams traveling together. A few larger companies, however, are mentioned in connection with emigration into Missouri, among which was one consisting of fifty wagons and several hundred Saints from Canada, under the direction of John E. Page, which arrived in De Witt, Carroll County, Missouri, in September, 1839; also a smaller company from the same province, under the leadership of Christopher Merkley, which arrived in De Witt a few days after Elder Page's company. It is also worthy of **note** that several of the brethren who were martyred at Haun's Mill, Caldwell County, Missouri, October 30th, 1838, were emigrants from the Eastern States, who were camped in their wagons and tents behind the blacksmith shop adjacent to the mill, on the day of the massacre, **not** yet having decided where to locate permanently with their families.

It is estimated that about two thousand Saints gathered to Kirtland, Ohio, in 1831-38, about twelve hundred to Jackson County, Missouri, in 1831-33, nearly the same number into Clay and surrounding counties in 1833-36, and between twelve and fifteen thousand in Caldwell and adjacent counties in 1836-38. This will give the reader an idea of the extent of the emigration up to the time the Saints were expelled from Missouri in 1839. As the fulness of the Gospel had **not** yet brought fruits from foreign countries, save the British provinces in **North** America, the emigration up to 1838 consisted of Saints from different States of the Union, principally the Eastern States, and some from the Southern States, besides quite a number from the different eastern provinces of what is **now known** as the Dominion of Canada.

With the location of the headquarters of the Church at Commerce, Hancock County, **Illinois**, in 1839, a new chapter on Church emigration opens. To this place, subsequently called Nauvoo, the Beautiful, and surrounding country, the exiles from Missouri flocked in large numbers, and as the Elders extended their labors into more distant parts of the Union and deeper into Canada, emigration from these parts to the places of gathering followed as a natural consequence. The following extract of a letter written by Heber C. Kimball, and dated Nauvoo, July 15th, 1841, may serve to give the reader an idea of how the Saints at that time flocked into Nauvoo from different part of the country:

"On Friday last, seventy Saints came to Nauvoo, led by Lorenzo Barnes from Chester County, Pennsylvania; they traveled in wagons, living in tents by the way. On the next day a company came in wagons from Canada, all in good spirits, and in the course of two or three days all obtained places to live in. The Saints are coming in from all parts of this vast continent daily and hourly, and the work is spreading in all of this land. (*Millennial Star*, Vol. II, p. 77.)

In 1840, the year after Nauvoo or Commerce, as it was then called, was settled by the Saints, the emigration from Great Britain also began to arrive in regular organized companies. The reader will bear in mind that the British Mission was first opened in 1837, but as the Elders who first introduced the fulness of the Gospel in that land were counseled **not** to preach the principle of gathering, it took three years from the time the mission was first opened till the emigration from England to the headquarters of the Church in America was commenced, and then it was done under the immediate direction of the Twelve Apostles, a majority of whom were in England on a mission at that time.

V.

#### BRITISH EMIGRATION TO NAUVOO.

IN this and the following chapter I will confine myself to the early emigration from the British Isles, or those companies of Saints who wended their way to Nauvoo and vicinity.

The first organized company of British Saints which emigrated to America consisted of forty souls, under the direction of John Moon. They sailed from Liverpool, England, in the ship *Britannia*, **June** 6, 1840, bound for New York. The second vessel was the **North America** which brought the first large company of English Saints; it sailed from Liverpool, September 7th, 1840, also bound for New York. On the arrival of this second company at Nauvoo, Joseph Smith and other leading men of the Church at headquarters were of the opinion that a cheaper and better route than the one taken by Elder Turley's company could be found for the British emigration; and after investigating the matter it was decided that the next company of Saints from England be advised to come by way of New Orleans. But even before this suggestion from Nauvoo had reached the British Isles, the brethren there appeared to have come to the same conclusion, as they, on October 15th, 1840, shipped the first company of Scotch Saints, under the direction of Samuel Mulliner, to New Orleans, in the ship *Isaac Newton*.

From that time and as long as the emigration to Nauvoo continued, the main route of travel was direct from Liverpool to New Orleans, and thence up the Mississippi River to Nauvoo, although quite a number of individuals, including one organized company (that which went in the *Rochester*) sailed between the seasons to New York, Philadelphia, Boston, and other American ports.

The fourth vessel to bring an organized company of British Saints to America was the *Sheffield*, which sailed from Liverpool in February, 1841, and was soon after followed by another company in the *Echo*. About the time of the departure of the *Sheffield* a company of Saints, gathered from Herefordshire and the neighboring counties, sailed from Bristol. The seventh company sailed in the *Alesto* in March, 1841, for New Orleans, and the eighth in the *Rochester* in April, 1841, for New York. Brigham Young, and his brethren of the Twelve who were in England at the time, superintended the emigration up to April, 1841, and sent out the companies mentioned in the foregoing. The number of souls emigrating in the *Isaac Newton* and the vessel sailing from Bristol are not given, but Parley P. Pratt states that up to April, 1841, about one thousand Saints had emigrated. Basing my calculations on this I have estimated the Scotch company emigrating in the *Isaac Newton* at fifty souls, and those on the Bristol vessel at one hundred and eighty-one, in order to make the total foot up to just one thousand.

In an epistle of the Twelve Apostles, dated Manchester, England, April 15th, 1841, and signed by eight members of that quorum, Elder Amos Fielding was appointed an agent of the Church, to superintend the fitting out of the companies of emigrants from Liverpool, and to protect them from being victimized while waiting in port to sail. Elder Fielding being a man of much experience and good judgment, no doubt performed with satisfaction the duties assigned him. He acted in concert with Apostle Parley P. Pratt from April, 1841, until the departure of the latter October 29th, 1842, during which time they shipped one thousand nine hundred and ninety-one emigrants for Nauvoo, in ten companies, which sailed in the *Tyrean*, *Chaos*, *Tremont*, *Hope*, *John Cummins*, *Hanover*, *Sidney*, *Medford*, *Henry*, and *Emerald*.

After the departure of Parley P. Pratt, on October 29th, 1842, Elders Amos Fielding and Hiram Clark acted as emigration agents, and in 1843 they sent out five companies in the *Swanton*, *Yorkshire*, *Claiborne*, *Metoka* and *Champion*, which together carried seven hundred and seventy-two Latter-day Saints to America. Elder Clark was sent from Nauvoo as a special agent, under instructions from the Church authorities there. He left Nauvoo, June 23rd, 1842, and arrived in England, September 1st, following.

The next man who had charge of the emigration was Elder Reuben Hedlock, who was appointed in Nauvoo by the Quorum of the Twelve Apostles, May 23rd, 1843. He arrived in Liverpool, September 30th, 1843, and acted as emigration agent from that time until February, 1846, when the emigration to Nauvoo closed.

The particulars during Elder Hedlock's agency are very deficient and some vessels are altogether omitted; but Mr. Hedlock in a report, which he made in February, 1846, and which was published in the *Millennial Star*, Volume VII, No. 3, states that from the commencement of his agency up to February, 1846, he shipped, in nine companies, nine hundred and ninety adults, one hundred and thirteen of whom agreed to pay their passage money, amounting to #466 12s., in Nauvoo. He does not appear to have shipped any Latter-day Saints afterwards, though it is possible he did. With the understanding that many of these nine hundred and ninety adults were made up of

children, two of whom would be counted for one adult, we are safe in adding one hundred and ten or one-ninth of the number given to that number, in order to get a somewhat correct total of souls, thus making it one thousand one hundred. The number of passengers are given in six of the nine companies and foots up to six hundred and eighty-nine, thus leaving four hundred and eleven to be divided between the *Palmyra* and *Oregon* and an unnamed ship, which are the three instances where the number of passengers are **not** given. By again referring to Reuben Hedlock's report, I find him explaining that he shipped one hundred and fifty adult passengers, who were Saints, from the time he moved into the Stanley buildings at Liverpool, **June** 1st, 1845, until January, 1846, when the emigration was suspended. Between these two dates he sent out only two ships, namely, the *Oregon* and the *Liverpool*. The number of Saints in the latter being forty-five as reported, it leaves one hundred and five of the one hundred and fifty adults, or about one hundred and twenty-five souls, to have sailed in the *Oregon*. Deduct one hundred and twenty-five from four hundred and eleven and we have two hundred and eighty-six souls left to sail on the *Palmyra* and the vessel which is **not** named at all but which is reported to have arrived in New Orleans, April 18th, 1845. The company that was preparing to sail in the *Palmyra* being mentioned at the time as a large one, I would naturally conclude that about two hundred persons sailed in that ship, and that the remainder—eighty-six souls—sailed in the ship **not** named, and I have so stated it for statistical purposes. Up to the time of Elder Hedlock's agency and during a part of it, nearly the whole tide of immigration poured into Nauvoo, but still some of the immigrants settled in other villages and settlements of **Illinois** in the southwest corner of what was then the Territory of Iowa. The main object, however—that of building up Nauvoo—was never lost sight of, and the Prophet Joseph and the Twelve Apostles constantly exhorted the emigrating Saints, who had capital, to establish manufactories in that city, that employment might be given to the laboring classes as they arrived, and the interests of all be enhanced.

After the martyrdom of the Prophet Joseph, the Twelve Apostles, in a general epistle dated August 5th, 1844, and addressed to the Church of Jesus Christ of Latter-day Saints in Nauvoo and all the world, wrote as follows about emigration:

"On the subject of the gathering let it be distinctly understood that the city of Nauvoo and the Temple of our Lord, are to continue to be built up according to the pattern which has been commenced, and which has progressed with such rapidity thus far.

"The city must be built up and supported by the gathering of those who have capital and are willing to lay it out for the erection of every branch of industry and manufacture which are necessary for the employment and support of the poor, or of those who depend wholly on their labor; while farmers, who have capital, must come on and purchase farms in the adjoining country, and improve and cultivate the same. In this way all may enjoy plenty, and our infant city may grow and flourish, and be strengthened an hundred fold; and unless this is done it is impossible for the gathering to progress, because those who have **no** other dependence **cannot** live together without industry and employment.

"Therefore let capitalists hasten here, and they may be assured we have nerves, sinews, fingers, skill and ingenuity sufficient in our midst to carry on the necessary branches of industry.

"The Temple must be completed by a regular system of tithing, according to the commandments of the Lord, which He has given as a law unto the Church by the mouth of His servant Joseph." (*Millennial Star*, vol. V., p. 93.)

In March, 1845, the Saints preparing to emigrate from Great Britain, who were wholly dependent upon their labor for support, were advised to emigrate to New York, Philadelphia, Pittsburg, Salem, Boston, and other large towns in the Eastern States, where branches of the Church existed, and where employment could be procured, which would give the emigrants the means to go west when the way should open. (See *Millennial Star*, vol. V., p. 154). The *Stars* silent as to whether any availed themselves of this opportunity. Three companies emigrated by way of New Orleans, the last of which sailed in the ship *Liverpool*, January 16th, 1846. This was the thirty-second company of emigrating Saints from Great Britain and the forty-five members composing the same, added to those who had previously sailed in the other thirty-one companies, made a total of four thousand eight hundred and sixty-three souls. Estimating that at least one hundred and thirty-seven Saints at different times, between the years 1840 and 1846, had sailed for the different ports in the United States in **unorganized** conditions, we have a grand total of five thousand souls who emigrated from the British Isles to Nauvoo and surrounding country. *Andrew Jenson*.

## CHURCH EMIGRATION.

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III.

### FIRST COMPANY OF EMIGRANTS.

THE Church had scarcely been organized eight months when the principle of gathering was taught the Saints, agreeable to direct revelation from the Lord, as they were assembled in Conference, January 2, 1831, and early in the year 1831, the emigration to Kirtland, Ohio, commenced, Joseph the Prophet, accompanied by his wife Emma, leading the way from the State of New York. He was soon followed by the first organized company of emigrating Saints, which consisted of what is **known** in Church history as the Colesville branch, which performed a journey of about twelve hundred and fifty miles by traveling from Colesville, Broome County, New York, to Jackson County, Missouri, in the spring and summer of 1831. As this little band of Saints were the first of many thousands to leave their home and earthly possessions for the Gospel's sake and travel to a strange and distant part of the country in obedience to the commandments of God, it is but proper that full particulars, so far as they can be obtained, should be given of their journey; and as the first organization of the branch which constituted the company is very closely connected with the general organization of the Church, the following items concerning the same compiled from a number of sources will, undoubtedly, prove interesting to the readers of THE CONTRIBUTOR.

Among those to whom Joseph Smith the Prophet, hired as a laboring man, previous to the time he received the plates of the Book of Mormon, was Joseph Knight, a respectable farmer, (who also owned a grist mill and a carding machine,) residing at a little town called Colesville, in Broome County, New York, a distance of about sixty miles in a southeasterly direction from Joseph's home, in Manchester township, Ontario county. The Knight family soon became interested in young Joseph, whose **noble** deportment, faithfulness and kind address, as Newel Knight explains, could **not** fail to win the esteem of those who had the pleasure of his acquaintance. Newel Knight, who was a son of Joseph Knight, in particular, formed a warm attachment for Joseph.

In May, 1829, while Joseph Smith and Oliver Cowdery were busily engaged in translating the Book of Mormon, at Harmony, Pennsylvania, this Joseph Knight, having heard how they were occupying their time, "very kindly and considerately brought them a quantity of provisions, in order that they might **not** be interrupted in the work of translation, for the want of such necessaries of life." Joseph the Prophet writes: "I will just mention here, as in duty bound, that he (Joseph Knight) several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season."

The old gentleman being very anxious to **know** his duty in regard to the work engaging Joseph's attention, the latter inquired of the Lord and the result was the revelation to Joseph Knight sen., given at Harmony, Susquehanna Co., Pennsylvania, in May, 1829, and which constitutes [Section 12](#) of the Doctrine and Covenants.

It seems that this early association and friendship which had existed between Joseph Knight and his family and the young man who was destined to become the great Prophet of the Nineteenth Century, had considerable to do with the introduction of the fulness of the Gospel into Broome County, New York; for in April, 1830, a few days after the Church was first organized in Fayette, we find Joseph making a visit to his old friend and benefactor, Mr. Knight, in Colesville, for the purpose of posting him in regard to what the world **now** calls "Mormonism." Mr. Knight and his family were Universalists, but were willing to reason with the young Prophet upon religious topics, and Joseph and the brethren who accompanied him on this visit held several well-attended meetings in the neighborhood, by which they gained many friends and some enemies, and quite a number of people began to investigate the truth, among whom was Newel Knight, previously mentioned, who also became the subject of the first miracle wrought by Divine authority in this dispensation. In the latter part of May following, Newel Knight came up to visit the branch of the Church in Fayette, where he was baptized by David Whitmer as the first fruit of preaching the fulness of the Gospel in Colesville.

Immediately after holding the first conference of the Church at Fayette, Seneca County, New York, in **June**, 1830, Joseph Smith, accompanied by his wife and Oliver Cowdery and David Whitmer, again visited Mr. Knight at Colesville, in the neighborhood of which a number of people **now** were believers and desired to be baptized. Consequently a meeting was appointed for the coming Sabbath, and on the Saturday **afternoon** the brethren erected a dam across a stream of water which was convenient for the purpose of attending to the ordinance of baptism; but during the night a mob collected and tore down the dam, which hindered the brethren from carrying out their purpose on the Sabbath. A meeting, however, was held, at which Oliver Cowdery and others preached, and early on Monday morning, the brethren were on the alert, and had, before their enemies were aware of it, repaired the dam, when Oliver Cowdery baptized Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before Elder Cowdery got through with baptizing, the mobbers again began to collect, and shortly after the brethren had left, they numbered about fifty men, who **now** surrounded the house of Mr. Knight, whither the Saints had retired, raging with anger, apparently very desirous of committing violence upon them. At length the brethren thought it advisable to leave and go to the house of Newel Knight; but also thither the mob followed them, and it was only by the exercise of great prudence on the part of the brethren and their reliance upon the Lord that they were preserved from violence.

They had appointed a meeting for the evening for the purpose of attending to the confirmation of those who had been baptized in the morning; but when the time appointed had arrived and most of the friends had gathered, who should step in but a

constable, who at once arrested Joseph Smith on a charge of "being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon." The constable, however, soon learned that Joseph was a different person to what his enemies had represented him to be, and he consequently befriended his prisoner by planning against the mob who lay in ambush by the roadside near Mr. Knight's house, ready to spring upon Joseph when the vehicle containing him and the constable should pass by. But the constable gave his horse the whip and soon outdistanced the mob, who followed in hot pursuit. The constable took his prisoner to the town of South Bainbridge, Chenango County, New York, where a court was convened on the following day for the purpose of investigating the charges which had been preferred against Joseph. **Nothing**, of course, could be proven against him, which greatly enraged his prosecutors, who finally managed to get out a **another** warrant of arrest and thus made Joseph submit to a **another** trial, this time at Colesville; but this also resulted in Joseph's acquittal, after which he had considerable trouble in escaping from his enemies and reaching his home in Harmony, in safety.

A few days later, however, Joseph again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those who had been baptized, but they had scarcely arrived at Mr. Knight's house, when the mob was seen collecting together to oppose them, and the brethren found it advisable to leave for home at once. Their enemies pursued them, and it required all the ingenuity they could muster to escape them; but they finally managed to get home after having traveled all night, except a short time when they rested under a large tree by the roadside, sleeping and watching alternately. "Thus," writes Joseph, "were we persecuted on account of our religious faith—in a country, the Constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were **not** backward to maintain this privilege for themselves, though they thus wantonly could deny it to us."

Early in August, 1830, Newel Knight and his wife visited Joseph at his home in Harmony, and as neither Joseph's **nor** Newel's wife had been confirmed members of the Church yet, it was proposed that a little confirmation and sacrament meeting be held. In order to prepare for this Joseph started out to procure some wine for the occasion, but had gone only a short distance when he was met by a heavenly messenger, and received the important revelation on Sacrament, which is found in the Doctrine and Covenants, section xxvii, and in obedience to which Joseph and his friends prepared some wine of their own make, and held their meeting, only five (Joseph and his wife, Newel Knight and wife, and John Whitmer) being present. The brethren **now** confirmed the two sisters (Emma Smith and Sally Knight) members of the Church, partook of the sacrament, and "spent the evening in a glorious manner." Thus Newel Knight and his wife were the first confirmed members of the Colesville branch.

On Sunday, August 29th, Joseph, in company with John and David Whitmer, and Hyrum Smith, again started out for Colesville, the object of their visit being to confirm those who had been baptized in **June** previous. Well **knowing** the determined hostilities of their enemies, they had in earnest prayer asked the Lord that He would grant them

an opportunity of meeting with their friends, that He would blind the eyes of their enemies so that they would **not know** them, and that His servants on this occasion might return unmolested. Their prayers were **not** in vain, for when within a short distance of Newel Knight's house they encountered a large company of men at work on the public road, among whom were several of their most bitter enemies, who looked earnestly at the brethren, but failed to recognize them. On the evening of that same day Joseph and his brethren called the newly baptized members of the Church together, confirmed them, partook of the sacrament with them, and held a pleasant meeting. Thus in the midst of persecutions, mobbings, and arrests, had the second branch of the true Church of Christ been organized in this dispensation—a branch that was also destined to lead the van of all other branches in the great gathering in the last days.

The next morning, August 30th, Joseph and his companions set out on their return to Harmony, and although their enemies had offered a reward of five dollars to any one who would give them information of the arrival of Mormons in Colesville, they left the neighborhood without the least **annoyance**, and arrived home in safety. Soon after they had left, however, the mob heard of their visit, when they immediately collected together, and began to threaten the Saints, who during a whole day were subjected to insults and **annoyances**.

Soon after the second Conference of the Church, held in September, 1830, at Fayette, Hyrum Smith moved with his family to Colesville, to live with Newel Knight, but most of his time, as well as that of Newel Knight, was spent in the surrounding villages, preaching the Gospel wherever they could find any who would listen to them either in public or private. A few believed and were baptized, among whom was Emer Harris, a brother of Martin Harris, who subsequently proved to be a useful laborer in the vineyard.

By December following, the members of the Church in Western New York had increased to about seventy souls, who lived in a scattered condition for a distance of about eighty miles, extending from Colesville to Canandaigua, New York.

The year 1831 dawned upon the Colesville branch with bright prospects, although the persecutions continued to rage against the Saints there as well as in other places. On the second of January 1831, the Church held its third conference at Fayette, on which occasion the Saints were first instructed as a people to begin the gathering of Israel, according to a revelation given through the Prophet Joseph at that same time, in which the Lord says (Doc. & Cov. xxxviii, 17-20):

"I have made the earth rich; and behold it is my footstool; wherefore, again, I will stand upon it. And I hold forth, and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be **no** curse when the Lord cometh; and I will give it, unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you: Ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, **no** more to pass away."

Newel Knight, after returning home from the conference, together with the other members of the Colesville branch, in obedience to the revelation just given, **now** began to make preparations to emigrate to Ohio, where a large branch of the Church had been raised up by Oliver Cowdery, Parley P. Pratt, and their missionary companions the previous fall. Joseph Smith, with his family, started for Kirtland, Ohio, in the latter part of January, 1829, and the Colesville Saints soon followed, and afterwards continued their journey to Missouri. The following account of their travels is from the pen of Newel Knight, the leader of the company, as previously published in "Scraps of History:"

"As might be expected, we were obliged to make great sacrifices of our property. The most of my time was occupied in visiting the brethren, and helping to arrange their affairs, so that we might travel together in one company. Having made the best arrangements we could for the journey, we bade adieu to all we held dear on this earth, and in the early part of April started for our destination.

"We had proceeded but a few days on our journey when I was subpoenaed as a witness, and had to go to Colesville. On arriving there it was very evident that this plan had been adopted by our enemies to add a little more to the persecutions already heaped upon us. The whole company declined traveling until I should return.

"Soon after I left, my aunt, Electa Peck, fell and broke her shoulder in a most shocking manner; a surgeon was called to relieve her sufferings, which were very great. My aunt dreamed that I had returned and laid my hands upon her, prayed for her, and she was made whole and pursued her journey with the company. She related this dream to the surgeon who replied, 'If you are able to travel in many weeks, it will be a miracle, and I will be a Mormon too.'

"I arrived at the place where the company had stopped, late in the evening; but on learning of the accident, I went to see my aunt, and immediately on my entering the room she said: 'Oh, Brother Newel, if you will lay your hands upon me, I shall be well and able to go on the journey with you.' I stepped up to the bed, and in the name of the Lord Jesus Christ, rebuked the pain with which she was suffering, and commanded her to be made whole; and it was done; for the next morning she arose, dressed herself, and pursued the journey with us.

"We arrived at Buffalo without any further trouble, where we were to take passage on board a sloop for Fairport, Ohio. But the wind blew from the lake and filled the harbor with ice, so that we were detained nearly two weeks. When we set sail on the lake, the wind continued boisterous, and the vessel was tossed about in such a manner that nearly all the company were sea-sick, which made it rather a disagreeable voyage. We arrived safely, however, at our destination.

"On our arrival it was advised that the Colesville branch remain together, and go to a neighboring town called Thompson, as a man by the name of Copley had a considerable tract of land there which he offered to let the Saints occupy. Consequently a contract was agreed upon, and we commenced work in good faith. But in a short time

Copley broke the engagement, and I went to Kirtland to see Brother Joseph, and to attend conference, which had been appointed to be held on the 6th of **June**, 1831.

"Conference convened. The elders from various parts of the country where they had been laboring came in, and the power of the Lord was displayed in our midst. A number were ordained to the Melchisedek Priesthood, and the hearts of the Saints rejoiced in the rich blessings bestowed upon them.

"We **now** understood that this was **not** the land of our inheritance—the land of promise, for it was made **known** in a revelation that Missouri was the place chosen for the gathering of the Church, and several were called to lead the way to that state.

"A revelation was also given concerning the gathering, on the receipt of which we, who constituted the Colesville branch, immediately set to preparing for our journey, and on the third day of **June** I took passage with the Colesville company at Wellsville, Ohio, and arrived at St. Louis, Missouri, on the 13th. On the 18th we took passage on the steamer *Chieftain* for Independence.

"My mother's health was very poor, and had been for a considerable time, yet she would **not** consent to stop travelling; her only, or her greatest desire, was to set her feet upon the land of Zion, and to have her body interred in that land. I went on shore and bought lumber to make a coffin in case she should die before we arrived at our place of destination—so fast did she fail. But the Lord gave her the desire of her heart, and she lived to stand upon that land, where we arrived on the twenty-fifth of **June**.

"This was the first branch of the Church which had emigrated to the land of Zion. I found it required all the wisdom I possessed to lead the company through so long a journey in the midst of their enemies, yet so great were the mercies and blessings of God to us, that **not** one of us was harmed.

"Brothers Joseph Smith, jun., Sidney Rigdon, Martin Harris, Edward Partridge, Wm. W. Phelps, Joseph Cow, and A. S. Gilbert and wife, had started for Missouri on the nineteenth of **June**, 1831, and arrived at Independence about the middle of July. We were glad to find these brethren in good health and spirits, and it was indeed a joy to meet them once more.

"But our feelings can be better imagined than described, when we found ourselves upon the western frontiers. The country itself presented a pleasant aspect, with its rich forests bordering its beautiful streams, and its deep, rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place where the Lord had promised to reveal unto us where Zion should be established—where the New Jerusalem should be built up; and our hearts went forth unto the Lord desiring the fulfilment, that we might **know** where to bestow our labors profitably. We had **not** long to wait, for during the month the Lord gave a revelation to Brother Joseph designating the spot."

*Andrew Jenson.*

## CHURCH EMIGRATION.

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I.

### THE PRINCIPLE OF GATHERING.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes.—  
*Joseph Smith.*

Come out of her, my people, that ye be **not** partakers of her sins, and that ye receive **not** of her plagues. *Rev. xviii. 4.*

THE principle of gathering is one that has been connected with most of the dispensations which the Lord has instituted for the temporal and spiritual salvation of mankind. Whenever he has had a people on the earth who would serve Him and keep His commandments, it has, as a rule, been desirable on their part to separate from the wicked and ungodly, and live by themselves in some country, or tract of country, where they could effect proper organizations and live together in peace and harmony, train their posterity in the fear of God, and worship the great Jehovah, according to the revelations and intelligence which he would give them. This they could **not** successfully do if they were surrounded on all sides by wickedness or mixed up in their associations with those who chose to violate the laws of God and live in transgression continually. Hence, perusing the pages of sacred history, we often find the Saints of God in the different ages and dispensations of the world, journeying from certain portions of the globe to some particular land or spot which had been pointed out to them as a place of gathering.

The first instance of this kind, mentioned in holy writ, is the building of a holy city called Zion, under the direction of the Prophet **Enoch**, who lived between Adam and the flood. In connection with the building of that city there must of necessity have been a gathering of the righteous, as **Enoch** had been preaching the gospel of repentance to all the people in the then **known** world, except the people of Canaan; and although the word "gather" is **not** used in the Prophet's narrative, **no** people like the people of **Enoch**, and **no** city like the City of Zion could have had an existence, as the result of the ministry of **Enoch**, unless the principle of gathering together to build such a city had been a part of the teachings of that holy man of God, who according to modern revelation through Joseph Smith, left the following on record:

"There went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt

with His people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, 1 and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were **no** poor among them. And **Enoch** continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION. And it came to pass that **Enoch** talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto **Enoch**: Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto **Enoch** all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto **Enoch**: Behold mine abode forever." Pearl of Great Price, p. 18.

Besides the historical information contained in the foregoing extract it teaches us how the Lord, at that early day, made His people the subject of His special care and blessing. "Zion have I blessed, but the residue of the people have I cursed," are words full of meaning; for although the Lord "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, he has in every age and dispensation had special gifts and blessings to bestow upon those who love and obey Him; and in order to give them the full benefit of his watchcare in this regard he has generally commanded them to gather together in such places as he through his servants has designated.

In connection with the dispensation of **Noah** we again find the principle of gathering to a place of safety. "Behold I, even I," said the Lord to **Noah**, "do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee." Gen. vi. 17, 18.

In obedience to this command, **Noah**, after having warned the people for a period of one hundred and twenty years, without being able to convert them, went into the ark with his household, and was thus saved and preserved to propagate the human race, after the deluge had done its terrible work of destruction, and made the earth desolate of everything that breathed the breath of life, just as the Lord had predicted. **Noah** and his family were the only ones who were willing to gather into the ark, when the Lord commanded it, and all the rest of mankind, who were disobedient and refused to repent and gather to the appointed place of safety, paid the penalty of death for their rejection of the heavenly command.

The next gathering, in **chronological** order, is the one which took place under the leadership of the brother of Jared at the time when the Lord confounded the language of the people who were building the Tower of Babel. The events connected with that remarkable period of time resulted in a general confusion and scattering abroad of the people, agreeable to the good pleasure of the Lord. But the brother of Jared, who was a

large and mighty man, and highly favored of the Lord, implored the great Creator to have compassion upon him, his kindred and friends, and **not** confound their language. His prayer was heard, and the language of the brother of Jared and those in whose behalf he had interceded the Throne of Grace, was **not** confounded. But in answer to further supplications on the part of the brother of Jared, the Lord said:

"Go to, and gather together thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind, and thy families; and also Jared thy brother and his family; and also thy friends, and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is **northward**. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation." [Ether 1](#). 41-43.

A few years later, this little company of pilgrims, under the direction of the brother of Jared, was brought across the great waters to the American continent, which was the land the Lord referred to when speaking to the brother of Jared. In this land the Jaredites prospered, and were greatly blessed of the Lord as long as they kept His commandments; but when they finally fell into transgressions and became a wicked and blood-thirsty people, they were utterly destroyed according to the decree of the Almighty, as contained in the following:

"He (the Lord) had sworn in His wrath unto the brother of Jared that whoso should possess this land of promise (America), from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fulness of His wrath should come upon them. And **now** we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of His wrath shall come upon them. And the fulness of His wrath cometh upon them when they are ripened in iniquity. For behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off, for it is the everlasting decree of God." Ether ii: 8-10.)

We will next refer to Abraham, the father of the faithful, who, when he lived among his heathen kindred in the land of Haran, received the following command from the Lord:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. **xii**: 1, 2.

Abraham, being obedient to this divine command, took his departure and went into the land of Canaan, where the Lord again spoke to him and said: "Unto thy seed will I give this land." Gen. **xii**: 7.

How this promise, several centuries later, was fulfilled, is a fact with which all Bible readers are familiar. It introduces **another** gathering dispensation under the great prophet Moses, who was commanded of the Lord in the following language:

"Go and gather the elders of Israel together and say unto them: the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hevites, and the Jebusites, unto a land flowing with milk and honey." Exodus iii: 16, 17.

Soon after this the children of Israel, who had grown very numerous in the land of Egypt, were led by the miraculous hand-dealings of the Almighty out of that country across the Red Sea into the wilderness of Arabia, and finally under Joshua, forty years later, reached the promised land, in which they dwelt for many generations, and which still is **known** as the land of inheritance of the children of Israel.

While one of the greatest temporal blessings conferred by the Lord upon the children of Israel was the gift of a promised land, one of the greatest calamities ever predicted against them by their Prophets, was that they should be carried away from this their land of promise if they persisted in their idolatry and refused to serve the God of the land. And when in fulfilment of the words of Jeremiah and other Prophets, they finally were carried away captives into Babylon, they realized their great punishment and mourned and bewailed their fate in a manner hitherto **unknown** in their history. While toiling away as bondsmen and bonds-women in the lands of their enemies the memories of the past would fill their eyes with tears, and visions of Zion and their beloved city Jerusalem would constantly appear before them as they with sorrowful hearts mused:

"By the waters of Babylon we sat down and wept When we remembered thee, O Zion."

But in the midst of their afflictions there was a ray of hope, to which they clung with great earnestness. The same prophet who had predicted their captivity also said that, after spending seventy years in bondage and exile, they would have atoned for their transgressions, and would be permitted to return to their own land once more. This promise buoyed up their spirits and cheered their hearts. At last a change in the Chaldean government took place, and the day of deliverance dawned upon the afflicted sons and daughters of Jacob; the seventy years were ended, and **another** gathering dispensation was ushered in. This time it was the good man Zerubbabel, and Ezra the priest, who led the hosts of Israel to the mountains of Judea, and who directed the building of **another** temple, the repairing of the walls of Jerusalem, and the rebuilding of the waste places.

Once more there seemed to be bright prospects ahead for the descendants of Abraham, when **another** calamity threatened the prosperity of the people. While sojourning in the land of strangers a large number of the leading men and others of the

congregations of Israel had taken unto themselves strange wives from among the daughters of the Gentiles, contrary to the law given through Moses to their fathers in the wilderness, in which the Lord enjoined upon His people **not** to mix up with the heathen:

"Neither shalt thou make marriages with them; thy daughter thou shalt **not** give unto his son, **nor** his daughter shalt thou take unto thy son. For they will turn away thy son from following Me that they may serve other gods." Deut. vii. 3.

Before the returning Israelites could be established in their land again, those among them who had married strange wives were required to put them away, or remove with them from the midst of their brethren. This illustrates a most important principle, which is very closely connected with that of gathering—a principle that the young Latter-day Saints would do well to study thoroughly.

Immediately before the Babylonian captivity, a **another** dispensation of gathering was commenced, which, although small as regards the number of people engaged in it, resulted in the re peopling of a whole continent. There lived at that time in the city of Jerusalem a righteous man by the name of Lehi, who, after being shown in a vision that Jerusalem should be destroyed because of the wickedness of its inhabitants, was commanded by the Lord in a dream to "take his family and depart into the wilderness." He did so, and after many important and interesting adventures on both land and ocean, the family of Lehi arrived in the land of America, where his seed in due course of time spread over that country which previously had been inhabited by the Jaredites already mentioned.

The history of the descendants of Lehi, as contained in the Book of Mormon and which covers a period of one thousand years, gives us several examples of gathering, or instances, when the Nephites, a righteous people found it necessary to separate from their brethren the Lamanites, who were a wicked people. The two peoples who were opposite each other in their religious beliefs, morals and entire practices could **not** consistently dwell together, and therefore we find the Nephites at different times emigrating from one part of the continent to **another**, in order to find places of abode where they could live in peace and harmony by themselves and be protected from their enemies.

Without referring to a number of other dispensations in which the principle of gathering was taught and practiced, I will proceed to speak of the great gathering in the last days, and after quoting some of the numerous predictions made by the prophets of old concerning this important event, I shall endeavor to show what has already been accomplished, and what is **now** being done by the Latter-day Saints in fulfilment of these prophecies.

It is a well **known** fact that the Ten Tribes were scattered or carried into captivity by the great Syrian king, Shalmaneser, seven hundred and twenty-one years before the birth of our Savior, and that the other two tribes which after the Babylonian captivity became **known** as the Jews were also scattered, about seventy years after the birth of Christ,

whom they rejected and crucified. Since then the House of Israel has been scattered among all the nations of the earth, and on many occasions they have been subject to the most barbarous persecutions and banishments. But there is a brighter day in store for this once favored people, both for the Jews and for the descendants of the Ten Tribes which have largely become mixed up with the Gentiles in many different countries. The same prophet who predicted the scattering of Israel because of idolatry and wickedness, also foretold their gathering in the last days, after the demands of justice should have been fully satisfied. Isaiah spoke very plainly about this event, and his prophetic mind seemed to behold even the details connected with the return of the Jews to their own land and the general gathering of Israel. The following are a few examples of his predictions concerning the gathering:

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isa. ii. 2-3.

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly." Isa. v. 26.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his root shall be glorious. And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 10-12. See context.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. xxxv. 10.

"Behold these shall come from far; and, lo, these from the **north** and from the west; and these from the land of Sinim. \* \* \* Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa. xlix. 12, 22.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Isa. lx. 4. See the whole chapter.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Isa. lxi. 4.

Jeremiah, who prophesied both before and after the captivity, portrays in a most beautiful manner the gathering of His people after the great scattering. He says: "I, the Lord, will take you (Israel) one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with **knowledge** and understanding. Jer. iii. 14.

"Behold, the days come, saith the Lord, that it shall **no** more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth, that brought up the children of Israel from the land of the **north**, and from all the lands, whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." Jer. xvi, 14-16.

"I the Lord will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear **no** more, **nor** be dismayed." Jer. xxiii: 3. See context.

"Behold I will bring them from the **north** country, and gather them from the coasts of the earth, and with them the blind and lame, the woman with child, and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall **not** stumble; for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O, ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi: 8-10.

The prophet Ezekiel in speaking of the gathering of Israel in the last days, records:

"And I (the Lord) will bring you (Israel) out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you under the bond of the covenant." Ezek. xx: 34-37.

"Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land." Ezek. xxxvii:21. See context.

The Prophet Micah says:

"I (the Lord) will surely assemble, O Jacob, all of thee; I will gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold. Micah ii. 12.

The foregoing quotations are only a few of the many that might be cited; but they are sufficient to establish the fact that the old Jewish prophets fully understood and believed in the literal gathering of Israel, at some future day. When their divine calling enjoined upon them the unpleasant task of prophesying of calamities, bondage and destruction that would come upon their people, that they would be utterly uprooted as a nation or nations, and be scattered upon the face of the whole earth, yet their hearts were made glad by the visions of the future, which showed them that "He that scattered Israel would also gather him."

The following is from the Compendium of Franklin D. Richards and James A. Little, p. 90:

"When we reflect that it is thirty-two centuries that the enemies of Israel began to oppress them in the land of Canaan, that about one-third of the time they were a people in that land, they were, more or less, in bondage to their enemies; that seven hundred years before the coming of Christ, the Ten Tribes were scattered throughout western Asia; that we have **no** record that any have as yet returned to the land of their inheritance; that nearly six hundred years before Christ, the Babylonian captivity took place, and that according to the Book of Esther only a part of the Jews ever returned, but were scattered through the one hundred and twenty-seven provinces of the Persian Empire; that Asia was the hive from which swarmed the **nomadic** tribes who overran Europe; that at the destruction of Jerusalem by the Romans, the Jews were scattered over the **known** world, we may well ask the question: Does **not** Israel to-day constitute a large proportion of the human family."

The Latter-day Saints believe that while the Jews will gather to Jerusalem in Palestine, and rebuild that city and other waste places there; the Israelites, who have been scattered among and mixed up with the Gentiles in different parts of the world, will gather to America, and here build the New Jerusalem, as spoken of by the prophets of old, and other cities and Stakes of Zion, which may be necessary for their accommodation, "that they may have room to dwell."

*Andrew Jenson.*

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### CHURCH EMIGRATION.

II.

#### PLACES OF GATHERING.

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'YE are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden **not** their hearts; wherefore, the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land (America), to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked." Doc. and Cov., sec. xxix: 7, 8.

The foregoing is a quotation from a revelation given through Joseph the Seer, in the presence of six elders, in Fayette, Seneca County, New York, in September, 1830, about five months after the Church was organized. It tells, in plain language, that the dispensation just opened, through the instrumentality of Joseph the Prophet, was to be a gathering dispensation, and that the elect should be brought into one place upon the western continent. Previous to this the Lord had revealed to Joseph Smith that the New Jerusalem was to be built within the borders of the United States, or "on the borders by the Lamanites." Doc. and Cov., sec. xxviii: 9.

In the beginning of the year, 1831, Joseph Smith removed with his family to Kirtland, Ohio, about two hundred and fifty miles southwest of his temporary home in Fayette, Seneca County, New York; and on February 4th, 1831, a few days after his arrival there, a revelation was given in which the Lord commanded His people "to assemble themselves together" at Kirtland. Doc. and Cov., sec. xli: 167.

Thus the village of Kirtland, Ohio, where a large branch of the Church had been raised up by Parley P. Pratt, and fellow-missionaries, a few months previous, became the first place of gathering in this dispensation; and as the spirit of persecution pursued all the branches organized in the State of New York and elsewhere, to a very great extent, the Saints, agreeable to the commandment of God, commenced to gather to Kirtland.

But there was a land of still greater importance, than Kirtland, Ohio, kept in reserve for the Saints, although the exact location of the same had **not** yet been revealed. However, in a revelation given through Joseph the Seer, in Kirtland, Ohio, February 9th, 1831, the Lord, speaking to the elders, said: "From this place (Kirtland) ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church, in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. \* \* \*

That my covenant people may be gathered in one in that day when I shall come to my Temple. \* \* \* Thou shalt ask, and it shall be revealed unto you in mine own due time where the New Jerusalem shall be built. \* \* \* And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here (Kirtland) and in the New Jerusalem." Doc. and Cov., sec. xlii: 8, 9, 36, 62, 67.

In a revelation given at Kirtland, Ohio, March 7, 1831, the Saints were commanded to gather up their riches, with one heart and one mind, to purchase an inheritance, which the Lord would point out to them. This inheritance was to be the place of the New Jerusalem or Zion. Doc. and Cov., sec. xlv: 64-71.

**June** 7, 1831, the Lord, in a revelation given through Joseph the Seer, at Kirtland, Ohio, commanded Joseph Smith, Sidney Rigdon, Hyrum Smith, Edward Partridge, David Whitmer, Martin Harris, Parley P. Pratt, Orson Pratt, and about twenty other elders to journey westward, two by two, preaching the word, and building up branches of the Church wherever the people would receive their testimony. These elders were to take different routes, and meet together in the capacity of a conference in the western part of Missouri. In this revelation the Lord said that inasmuch as His elders were faithful, the land of their inheritance should be made **known** unto them. Doc. and Cov., sec. lii.

Joseph Smith, and a number of the other elders mentioned, arrived in Independence, Jackson Country, Missouri, about the middle of July, 1831. A few days after their arrival, having traveled a distance of nearly one thousand miles, in a westerly direction, from Kirtland, Ohio, a revelation was given, in which the Lord said that the land of Missouri was the land which He had appointed and consecrated for the gathering of the Saints. "Wherefore," said the Lord, "this is the land of promise, and the place for the city of Zion. \* \* \* Behold the place which is **now** called Independence, is the center place, and a spot for the Temple is lying westward, upon a lot which is **not** far from the court house. Wherefore, it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

By the same revelation, Sidney Gilbert was appointed an agent for the Church, to receive money and to buy land for the benefit of the Saints; and Edward Partridge, as the Bishop of the Church, was commanded to divide to the Saints, who should arrive in the land of Zion, their inheritances, according to their families, etc.

About a week after the arrival of Joseph and his brethren in Jackson County, the first company of emigrants, **known** as the Colesville branch (because they hailed from Colesville, Broom County, New York) arrived and settled on the borders of a fertile prairie, west of the Big Blue, in Kaw District, and **not** far from the present site of Kansas City. On the second of August, 1831, Joseph the Prophet, assisted the Colesville branch to lay the first log for a house, as the foundation of Zion in Kaw Township, nearly twelve miles southwest of Independence. On the same occasion, through prayer, the

land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Sidney Rigdon. On the following day (August 3rd) the spot for the Temple, a short distance west of the village of Independence, was dedicated; and on the fourth the first conference was held by the Saints in Jackson County.

This, then, was the commencement of building the city of Zion—the New Jerusalem—or what has since been designated the central city or Center Stake of Zion. All other gathering places, which have since been selected and dedicated for the benefit of the Saints, have been and are still **known** as Stakes of Zion.

As this lovely and fertile land has previously been described in THE CONTRIBUTOR and other periodicals, together with the subsequent persecutions and mobbings of the Saints, and their final expulsion from Jackson County, we will here simply state that, as soon as it became **known** that the Lord had pointed out the land of promise, and commanded His people to gather there, the Saints responded cheerfully to the call, and the following two years witnessed a steady emigration from the scattered branches of the Church in the different parts of the Union, into Jackson County, where that industry, frugality, thrift, and union, which has since characterized the people of God in all their subsequent gathering places, soon asserted itself, and caused a marked distinction between the Saints and their rather lazy and indolent neighbors, who mostly hailed from the Southern States. Large tracts of land were bought from the government at the rate of \$1.25 an acre; several hundred farms were opened, and mills and many extensive improvements commenced. A mercantile house was also established at Independence, and a printing office opened, from which the first Church periodical, the *Evening and Morning Star*, was issued. The Saints also endeavored to comply with the law of consecration, which the Lord had revealed and established among them, but inexperienced as they were, at that time, they were unable to keep it.

In the meantime trouble arose between the Saints and their Gentile neighbors. Jealousy, hatred, contention, mobbings, persecutions, and expulsion followed; and in the fall of 1833, the Saints were driven, as a body, numbering then about twelve thousand souls, by their merciless persecutors, out of Jackson County, and have never since been privileged to return.

On the **north** side of the Missouri River, or on the opposite bank from Jackson County, lies the county of Clay. There the Saints found temporary shelter, after their expulsion from Jackson County, the people there being more friendly toward them than in any other place where they sought protection at the time. Hence, Clay County may be considered the third general gathering place of the Saints; and most of the members of the Church who had been expelled from Jackson County, as well as others who emigrated to Missouri, principally from the Western and Middle States, spent nearly three years in that particular locality, while the headquarters of the Church actually were in Kirtland, Ohio, where Joseph the Prophet and most of the general authorities of the Church resided, and where the first Temple reared by the Saints in this dispensation, was built in the years of 1833-36.

Thus, while Clay County, Missouri, was a general gathering place for the Saints in the West, many of the members from the branches and conferences in the Eastern States, flocked into Kirtland, which had been properly organized as a Stake of Zion, and a regular gathering place.

It was here, in the House of the Lord, that the keys for the gathering of Israel were restored, and committed to Joseph the Prophet. This most important event took place on Sunday, the third of April, 1836, when, after the administering of the sacrament, Joseph Smith and Oliver Cowdery retired to the pulpit, in the west end of the Temple, to pray. The vail, which separated the pulpit from the congregation, was dropped, and while the two servants of God were engaged in solemn and silent supplication, the vail was taken from their minds, their understandings were opened, and a glorious vision given them, in which they saw the Lord standing upon the breastwork of the pulpit before them, and heard Him speak with a voice that resembled the sound of the rushing of great waters. "After this vision closed," writes the Prophet, "the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel, from the four parts of the earth, and the leading of the Ten Tribes from the land of the **north**. \* \* \* After this vision had closed, **another** great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said: 'Behold, the time has fully come which was spoken of by the Prophet Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands, and by this ye may **know** that the great and dreadful day of the Lord is near, even at the doors.'" Doc. and Cov., sec. cx: 11-16.

The reader will here bear in mind that, although the Saints had gathered in from the different States in the Union, previous to this **no** general gathering of Israel from the four quarters of the earth had been contemplated; neither could this be effected until the keys for that purpose were committed to men in the flesh: but soon after the appearing of Moses to Joseph and Oliver, in the Kirtland Temple, the first foreign mission was opened, and the gathering of Israel from the British nations, and subsequently from Scandinavia, Germany, France, Italy, the islands of the sea, and many other countries, has since been going on steadily; and it will thus continue until all the ancient and modern predictions concerning the gathering of that chosen people, in the last days, shall be fulfilled.

The reader should also bear in mind that the keys committed to Joseph Smith, by Elijah the prophet, are closely connected with those restored by Moses; for, while the latter opens the door for Israel to gather, the former opens up a most glorious and important labor to be performed by the people of God, after they are gathered, namely, to erect holy Temples into which they can enter and perform ordinances of salvation both for themselves and their ancestors; and thus bring about a most happy condition of affairs among the human family, by causing the hearts of the fathers to yearn with the deepest sense of gratitude and affection toward their descendants, who, as saviors on Mount

Zion, by bonds of the most sacred covenants and labors of love, are bringing about the redemption of their progenitors who have died without the **knowledge** of the Gospel.

In the fall of 1836 the second driving of the Saints took place, but was **not**, as had been the case in Jackson County, attended with bloodshed. This time it was the Clay County people, who, raising objections to the Saints, "because they were eastern men, whose habits, customs, and even dialect, were essentially different from the Missourians," made an earnest appeal to them to leave the County of Clay, and seek homes elsewhere. During the three years the Saints had resided in Clay County, they had, by industry, **economy**, and prudence, acquired considerable wealth, and enjoyed prosperity and the comforts of life; and had also been enabled to purchase large tracts of land. But in order to avoid more disastrous results they chose to sacrifice their homes a second time and leave the older inhabitants of Clay County in peaceful possession, as they had found them three years previous. These resolutions they immediately carried into practice by moving into an almost uninhabited region of country, lying about thirty-five miles **northeast** of Liberty, Clay County, and which was soon afterwards given a separate county organization under the name of Caldwell County. Into this prairie country the Saints commenced their retreat in September, 1836, and soon founded Far West, and other smaller settlements. During the following two years Caldwell County was changed from a naked prairie to one of the most flourishing counties in Missouri, and as the emigration from Ohio and other states increased, the foundation of **another** town called Adam-ondi-Ahman was laid on Grand River, in Davis County, twenty-five miles **north** of Far West, and a village commenced in Carroll County, on the Missouri River, called De Witt. Altogether, several hundred thousand acres of land were entered at the land office, and thousands of large and flourishing farms opened. The corner stones were also laid for a Temple at Far West, a printing office established there, and numerous industrial pursuits commenced. Both Far West and Adam-ondi-Ahman were organized into Stakes of Zion, and the land dedicated for the gathering of the Saints.

In the meantime persecutions, caused principally by the treachery of apostates, had broken out in Kirtland, Ohio, which resulted in **another** sacrifice of homes and property in 1838, when nearly all the Saints in Ohio, including Joseph the Prophet, and other leading men in the Church, were forced to leave their first Temple city and join their brethren in Missouri. This was the third general driving which took place in the experience of the Church.

The Saints from Kirtland had barely had time to locate themselves at Adam-ondi-Ahman in Davis County, Missouri, when persecutions of a more desperate character than thitherto had been known, broke out against them and terminated in the expulsion of about twelve thousand people from Missouri in the winter of 1838-39 and the spring of 1839. The house-burnings, whippings, imprisonments, and murders connected with those sad and memorable days are matters of history that do **not** belong to this narrative. Suffice it to say that it was a religious persecution from beginning to end, as the Saints had done **nothing** to bring these troubles upon themselves, except that they believed in revelations from God and had organized themselves according to the

pattern of the Church of Christ. The exodus from Missouri is **known** in Church history as the fourth of a series of five general drivings of the people of God in the last days.

After finding temporary shelter in Quincy, Illinois, and in other places, the village of Commerce on the Mississippi River, in Hancock County, Illinois, was chosen in 1839, as the next gathering place of the Saints. There the scattered Saints, **not** disheartened, though so severely persecuted, clustered around President Joseph Smith and commenced building the city of Nauvoo. This place was so sickly that two or three unsuccessful attempts had previously been made to settle it, but **now**, through the blessings of the Almighty and the united labors and industry of the Saints, Nauvoo in a few years became as healthy as any other part of Illinois, as the surrounding bluffs were put under cultivation and the swamps in the low lands were properly drained.

On the fifth of October, 1839, a Stake of Zion was organized at Commerce (afterwards Nauvoo) and **another** one in Iowa Territory, on the opposite side of the Mississippi River. Soon afterwards Stakes were also organized at Lima, in Hancock County, Quincy, and Mount Hope, in Adams County, at Geneva, in Morgan County, Illinois, and in other places. All these Stakes were designated as gathering places for the Saints, but sometime afterwards all except those in Hancock County, Illinois, and Lee County, Iowa, were discontinued as it was thought best **not** to settle over too extensive a country at that time, but rather concentrate the labors of the people upon the building up of Nauvoo and the Temple which was being erected there. Besides the continued emigration from the different States in the Union, the British nation in 1840, commenced to forward its sons and daughters to the head quarters of the Church, and be it said to the credit of these first arrivals from Europe, that they did much toward the building up of Nauvoo and the surrounding country.

Nauvoo continued to be the main gathering place of the Saints until 1846, when a repetition of the Missouri persecutions were enacted by the people of Illinois, who, **not** being satisfied with having murdered the Prophet and Patriarch in Carthage Jail, concluded to drive the Saints beyond the borders of civilization, or out into the wilderness that they might die from starvation or be massacred by the red men of the plains. But in like manner as the selling of Joseph into Egypt resulted in good although it was intended for evil, so also did the expulsion of the Saints from Nauvoo have the opposite result to that which had been anticipated. Instead of perishing by hunger or by the tomahawk of the Indian, the God-fearing exiles were preserved by Him whose commandments they loved to obey and whose authority they were willing to honor, and they were led to the Rocky Mountains to work out a great destiny for themselves and mankind generally; to fulfil prophecy, to grow in strength and numbers, to gain experience so as to be fit instruments in the hands of God for the carrying out of future problems, to make the barren places fertile and productive, to cause the desert to blossom as the rose, and to lay a foundation for a great commonwealth, the influence of which shall eventually be felt for good to the uttermost parts of the earth and shall save from total ruin, **not** only our own nation, but all other nations as well, through the maintenance of the element of truth and virtue and the principles of justice and equity, which shall be adopted universally when that government of peace and righteousness,

which the Prophets and Saints of God have looked forward to with so much joy and hope since the fall of man, shall be fully established on the earth.

The Pioneers, who led the van from Nauvoo, first planted their feet in the valley of Great Salt Lake in the summer of 1847, and in that same year a Stake of Zion was organized in the Rocky Mountains. After the return to Winter Quarters, a "General Epistle from the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout the earth," was written and signed by Brigham Young and Willard Richards. It was dated December 23rd, 1847, and **announced**, among many other important things, that emigration could be recommenced, as a new gathering place had been found in the heart of the Rocky Mountains. The following year (1848) witnessed a large emigration of Saints crossing the plains and mountains for the valley of Great Salt Lake. These were **not** only the exiles from Nauvoo, but included large companies of British Saints, who, **not** fearing to exchange their homes in the crowded cities of England for the pioneer cabin in an American desert, braced the storms of the ocean and the dangers and hardships of the plains, in order to gather with the Saints of God. Since that time a constant stream of emigration has poured into our mountain home, where the settlements of the Saints have spread from the first little colony planted where Salt Lake City **now** stands to the extreme south and **north**, and also to the east and west, until nearly every valley in the Rockies resounds with the music of industry and thrift, and also with the praises and thanks-givings which a devoted people continually offer up to their God, who has so miraculously preserved and blessed them. As the population has increased new Stakes and gathering places have been organized, until there are **now** nearly five hundred organized wards and branches of the Church in the Rocky Mountains, all of which may be considered as gathering places for the people of God at the present time. These settlements are continually growing by the emigration from abroad, as well as from the natural increase at home, and new wards and branches are still being organized every year.

**Not** to count the settlements in Canada and Mexico, the wards and branches within the confines of the United States are at present organized into thirty two Stakes of Zion, which, arranged into alphabetical order, stand as follows:

**Bannock** Stake (organized February 4th, 1884) embraces the **northern** part of Bingham County, Idaho, and consists of twenty organized wards.

Bear Lake Stake (organized August 25th and 26th, 1877) embraces Bear Lake County, Idaho, Rich County, Utah, a part of Uintah County, Wyoming, and one settlement [Soda Springs] in Bingham County, Idaho. It consists of twenty-six organized wards and branches.

Box Elder Stake (first organized in 1856, and reorganized August 19th, 1877) embraces the greater part of Box Elder County, Utah, and consists of fourteen organized wards.

Beaver Stake (organized July 25th and 26th, 1877) embraces Beaver County, Utah, and consists of six wards and branches.

Cache Stake (organized **November** 14th, 1859) embraces Cache County, Utah, and consists of twenty-three wards.

Cassia Stake (organized **November** 19th and 20th, 1887) embraces Cassia County, Idaho, and consists of six wards.

Davis Stake (organized **June** 17th, 1877) embraces Davis County, Utah, and consists of seven wards.

Emery Stake (partly organized August 22nd, 1880) embraces most of Emery County, Utah, and consists of fourteen wards and branches.

Juab Stake (organized July 1st, 1877) embraces Juab County, Utah, and consists of six wards and branches.

Kanab Stake (organized August 17th, 1877) embraces Kane County Utah, and consists of eleven small wards and branches.

Maricopa Stake embraces Maricopa County, Arizona, and consists of five wards.

Millard Stake (organized July 21st and 22nd, 1877) embraces Millard County, Utah, and consists of ten wards.

Malad Stake (organized February 12th, 1888) embraces the **northeast** part of Box Elder County, Utah, and part of Oneida County, Idaho, and consists of nine wards.

Morgan Stake (organized July 1st, 1877) embraces Morgan County, Utah, and consists of nine wards.

Oneida Stake (organized **June** 1st, 1884) consists of seven wards in Oneida County, and seven wards in Bingham County, Idaho—fourteen wards altogether.

Panguitch Stake (organized April 23rd, 1877) embraces Garfield County and part of Piute County, Utah, and consists of six wards.

Parowan Stake (reorganized in 1877) embraces Iron County, Utah, and consists of seven wards and branches.

Salt Lake Stake (organized in October, 1847) the principal Stake of Zion and the present headquarters of the Church, embraces Salt Lake County, Utah, and consists of forty-four wards, namely: twenty-two in Salt Lake City, and twenty-two in the surrounding country.

San Luis Stake (formerly called the Conejos Stake, organized in **June**, 1883) consists of the Saints residing in Conejos County, Colorado, who are organized into six wards and branches.

Sanpete Stake (reorganized July 4th, 1877) embraces Sanpete County, Utah, and consists of seventeen organized wards.

San Juan Stake consists of the Saints residing in San Juan County, Utah, two wards in Grand County, Utah, one ward in La Plata County, Colorado, and two wards in New Mexico—altogether seven wards and branches.

St. Joseph Stake embraces Graham County, and part of Cochise County, Arizona, and consists of seven wards.

**Snowflake** Stake (organized December 18th, 1887) embraces parts of Apache and Yavapai counties, Arizona, and consists of eight wards.

Sevier Stake embraces Sevier County and part of Piute County, Utah, and consists of twenty wards and branches.

St. George Stake (organized April 7th, 1877) embraces Washington County, Utah, the Saints residing in Lincoln County, Nevada, and two small settlements in Yavapai County, Arizona—altogether thirty-six wards and branches.

St. Johns Stake embraces a part of Apache County, Arizona, one ward in Valencia County, and one in Socorro County, New Mexico—altogether seven wards.

Summit Stake (organized July 8th and 9th, 1877) embraces Summit County, Utah, two wards in Uintah County, Wyo., and one branch at Rock Springs, Sweet Water County, Wyo.—altogether sixteen wards and branches.

Tooele Stake (organized **June** 24th and 25th, 1877) embraces all of Tooele County, Utah, and consists of eight Wards.

Uintah Stake (organized May 9th, 1887) embraces Uintah County, Utah, and consists of six wards.

Utah Stake (first organized March 19th, 1851) embraces all of Utah County, and a small part of Emery County, Utah, and consists of twenty-four wards and branches.

Wasatch Stake (organized July 14th and 15th, 1877) embraces Wasatch County, and one settlement (Woodland) in Summit County, Utah, and consists of nine wards and branches.

Weber Stake (first organized Jan. 26th, 1851, and reorganized in 1877) embraces all of Weber County, Utah, and consists of twenty-one wards.

Besides the Stakes enumerated in the foregoing, which are all within the borders of the United States, there is a Stake called Alberta, recently organized in the Dominion of Canada, and several settlements in Mexico, **now** awaiting a Stake organization.

*Audrew Jenson.*