Minutes
of the
Apostles
of
The Church of Jesus Christ
of
Latter-day Saints,
1835-1893

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1835

[February 14, 1835-August 28, 1835]

A record of the transactions of the twelve apostles of the church of christ of latter day saints from the time of their call to the apostleship which was on the 14th Day of February AD 1835.

On the 14th Day of February AD 1835. a conference or general meeting was called in Kirtland Ohio by the Presidency of the Church of Christ of Latter Day Saints in order to consult measures relative to the welfare thereof. The Three special witnesses of the Book of Mormon being present, that part of the revelation given in Fayette N.Y. June 1829 relative to the choosing of twelve apostles, was taken into consideration, and it was ascertained that the time had come when they should be chosen: consequently They proceeded by the spirit of prophecy and revelation to choose and set apart from among all the elders of the church the following persons to fill that high and responsible station: (viz)

1 Thomas B Marsh	7 Parley P Pratt
2 David W Patten	8 Luke Johnson
3 Brigham Young	9 William Smith
4 Heber C Kimball	10 Orson Pratt
5 Orson Hyde	11 John F Boyton
6 William E Mc Lellin	12 Lyman E Johnson.

These were ordained under the hands of the Three witnesses and great blessings were pronounced upon the head of each one by the spirit of prophecy and to be obtained through faithfulness.

February 27th of the same year the Twelve met in Kirtland by request of President J. Smith Jun. After the council was opened by prayer, he arose and made the following observations, (Viz) "I have something to lay before this council, an item which they will find to be of great importanc to them. I have for myself learned a fact by experience which on reflection gives me deep sorrow. It is a truth that if I now had in my possession every decision which has been given had upon the important items of doctrine and duties since the rise of this church, they would be of incalculable

worth to the saints, but we have neglected to keep rec of such things, thinking that perhaps that they would never benefit us afterwards, which had we now, would decide almost any point that might be agitated; and now we cannot bear record to the church nor unto the world of the great and glorious manifestations that have been made to us with that degree of power and authority which we otherwise could if we had those decisions to publish abroad.

Since the twelve are now chosen, I wish to tell them a course which they may pursue and be benefitted hereafter in a point of light of which they, perhaps, are not now aware. At all times when you assemble in the capacity of a council to transact business let the oldest of your number preside, and let one or more be appointed to keep a record of your proceedings and on the decision of every important item, be it what it may, let Such decision be noted down, and they will ever after remain upon record as law, covenant and doctrine. Any Questions thus decided might at the time appear unimportant, but should they be recorded and one of you lay hands upon them afterwards you might find them of infinite worth not only to your brethren but a feast also to your own souls.

Should you assemble from time to time and proceed to discuss important questions and pass decisions upon them and omit to record such decisions, by and by you will be driven to straits from which you will not be able to extricate yourselves–not being in a sufficent situation to bring your faith to bare with sufficient perfection or power to obtain the desired information. Now in consequence of a neglect to write these things when God reveals them, not esteeming them of sufficient worth the Spirit may withdraw and God may be angry, and here is a fountain of intelligence or knowledge of infinite importance which is lost. What was the cause of this? The answer is slothfulness or a neglect to appoint a man to occupy a few moments in writing. Here let me prophecy the time will come when if you neglect to do this, you will fall by the hands of unrighteous men. Were you to be brought before the authorities and accused of any crime or misdemeanor and be as innocent as the angels of God unless you can prove that you were somewhere else, your enemies will prevail against you: but if you can bring twelve men to testify that you were in some other place at that time you will escape their hands. Now if you will be careful to keep minutes of these things as I have said, it will be one of the most important and interesting records ever seen. I have laid these things before you for your consideration and you are left to act according to your judgments."

The council then expressed their approbation of the foregoing remarks and proceeded to nominate and appoint Elders William Mc Lellin and Orson Hyde to serve as clerks for the twelve.

The following question was then proposed by president J Smith Jun. (viz) What importance is attached to the callings of these twelve apostles different from the other callings and offices of the church. After some discussion by Elders Patten, Young, Mc Lellin and W. Smith, the following decision was given by President Smith, the Prophet of God.

"Why are the twelve apostles who are called to a travelling high council to preside over all the churches of the saints among the gentiles were there is no presidency established. They are to travel and preach among the Gentiles until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry–to unlock the door of the kingdom of heaven unto all nations and preach the Gospel unto every creature. This is the virtue power and authority of their Apostleship–Amen. It is all important that the twelve should understand the power and authority of the priesthood, for without this knowledge they can do nothing to profit. In the first place God manifested himself to me and gave me authority to establish his church, and you have received your authority from God through me; and now it is your duty to go and unlock the kingdom of heaven to foreign nations, for no man can do that thing but yourselves. Neither has any man authority or a right to go to other nations before you; and you, twelve, stand in the same relation to those nations that I stand in to you, that is, as a minister; and you have each the same authority in other nations that I have in this nation. The council was closed by Eld W. E. Mc Lellin.

William E. Mc. Lellin Clerk

Evening of March 12th the twelve assembled and the counsel was opened by president J. Smith Jun. and he proposed that we take our first mission through the eastern States to the Atlantic Ocean and hold conferences in the vicinity of the several branches of the church for the purpose of

regulating all things necessary for their welfare. It was proposed that the twelve should leave Kirtland on the 4th May which was unanimously agreed to. It was then proposed that during their present mission, Elder B. Young should open a door to the remnants of Joseph who dwelt among the Gentiles which was carried. It was motioned and voted that the twelve should hold their first conference in Kirtland, May 2nd. In Westfield N. York May 9th. In Freedom N.Y. May 22. Lyonstown N.Y. June 5. On Pillow point June 19. In West Loboro U.C. June 29. In Johnsbury Vt. July 17. In Bradford Mass. Augt. 7. Dover N.H. Sept 4th Saco Me Sept 18th Farmington Me. Oct. 2nd.

Orson Hyde
W. E. Mc Lellin Clerks

Kirtland April 26, 1835. This day, pursuant to previous appointment, the Twelve Apostles and the Seventy (apart of whom had already been chosen,) assembled in the temple (altho' unfinished) with a numerous concourse of people in order to receive our charge and instructions from President Joseph Smith Jun relative to our mission and duties. The congregation being assembled, Elder Orson Pratt arrived from the South part of the State, making our number complete, Elder T. B. Marsh having arrived the day before.–

April 28–The twelve met this afternoon at the school room for the purpose of prayer and consultation. Elder D. W. Patten opened the meeting by prayer. Motioned and carried that when any of the council wishes to speak, he shall arise and stand upon his feet. Elder Mc Lellin then read the commandant given concerning the choosing of the twelve before the Council. Motioned and carried that we each forgive one another every wrong that has existed among us; and that from hence forth each one of the twelve love. his brother as himself in temporal as well as in spiritual things, always enquiring into each others welfare.

Decided that the Twelve be ready and start on their mission from Elder Johnson's tavern on Monday at, 2 o'clock A.M. May 4th Elder B. Young then closed by prayer

O Hyde
W. E. Mc Lellin Clerks

May 2nd. A grand council was held in this place this day, composed of the following officers of the Church (viz) Presidents Joseph Smith Jun. David Whitmer, Oliver Cowdry, Sidney Rigdon, Frederick G Williams. Joseph Smith Sen. and Hyrum Smith, with their council of twelve men–The traveling high council or twelve apostles (viz) T. B. Marsh, David W Patten, Brigham Young Heber C Kimball, Orson Hyde, William, E. Mc. Lellin Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F Boynton and Lyman Johnson.–

Bishop Edward Partridge and his two counsellors Issac Morley and John Corrill, from Zion Mo. Also Bishop Newell K Whitney and his counsellors Reynolds Cahoon and Oliver Granger, and also; some of the Seventy with their presidents (Viz) Sylvester Smith, Leonard Rich, Lyman Sherman, Hazen Aldrich, Joseph Young, Levi Hancock and Zebedee Coultrin. (Z. C. was absent.)

These authorities were present together with a great many other Elders of the Church from different parts. In the midst of this grand assemblage, President J Smith Jun arose and made many remarks, among which were the following. "It will be the duty of the twelve when in council to take their Seats together according to their ages. The oldest to be seated at the head, and preside in the first council, the next oldest in the Second, and so on until the youngest has presided."

The twelve apostles have no right to go into Zion or any of its stakes where, there is a regular high council established, to regulate any matters pertaining thereto: But it is their duty to go abroad and regulate and Set in order all matters relative to the different branches of the church of the Latter Day Saints.

When the twelve are all together or a quorum of them in any church, they have authority to act independently of the church and form a decisions and those decisions will be valid, but where there is not a quorum of them together, they must transact business by the common consent of the church.

No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve.

No standing high council will ever be established except in Zion or one of its stakes.

When the Twelve pass a decision, it is in the name of the church, therefore, it is valid.

No official member of the church has authority to go into any branch thereof and ordain any minister for the church unless it is by the voice of that branch. No elder has authority to go into any branch of the church and appoint meeting or attempt to regulate the affairs of the church without the advice and consent of the presideing Elder of that branch.

If the first seventy are all employed and there is a call for more labourors in the vineyard it will be the duty of the Seven presidents of the first Seventy to call and ordain other Seventy and Send them forth to labour until, if need be, they set apart seven times Seventy, and even until there are one hundred and forty & four thousand thus set apart to the ministry. The seventy are not to attend the conferences of the Twelve, unless they are called upon or requested so to do by the twelve.

The twelve and the Seventy have particularly to depend upon their ministry for their support and that of their families, and they have a right by virtue of their offices to call upon the churches to assist them.

Resolved in this grand Council; That we never give up the struggle for Zion until it is redeemed altho' we should die in the contest. The vote was unanimous of all that were in the house.

W. E. Mc. Lellin Clerk

May 4th 1835. The twelve left Kirtland this morning and embarked on board the Steamer Sandusky, at Fair Port, bound for Dunkirk N.Y. where we landed the same day at 5 o'clock P.M. We preached in those regions for a short time and there met in Westfield pursuant to previous appointment where we held a conference May 9th in order to transact such business as should be found necessary. This High council met with the church. Elder Thomas B Marsh being the oldest man in the council, took the chair, the meeting was opened by a solem appeal to Heaven that his blessings might be shed forth upon us.

The following items were suggested for the consideration of the council 1st Resolve that the limits of this conference extend South and west to the line of Pennsylvania, North as far as Lake Erie and East as far as Lodi, embraceing the branches of Westfield Silver-creek Perrrysburgh, and Laona, to be called the "Westfield Conference" 2nd To inquire into the standing of all the Elders within the bounds of this conference. 3rd To inquire into the manner of their teaching, dilligence and faithfulness, in the cause of truth and whether any teach false or erroneous doctrine. 4th To inquire into the conduct, teaching and faithfulness of all the travelling Elders who have recently travelled through the bounds of this conf. 5th To call upon the Elders, present to represent the several branches of the church over which they preside.

Upon inquiry all the Elders present were found to be in good standing. Their manner of teaching met the approbation of the council, except that of Elder Joseph Rose who was found to have taught some things contrary to the faith of the church, such for instance, "The Jewish church was the Sun and the Gentile church was the moon &c. When the Jewish church was scattered, the sun was darkened, and when the Gentile church is cut off, the moon will be turned to blood and also some things relative to the apocalyptic Beast, with seven heads and ten horns–and such like. He was shown his error and willingly made an humble confession. The faithfulness of all the travelling Elders was found to be good. The church at Westfield was represented by Elders Geo. Babcock & James Burnham (the presiding Elder, John Gou ld being absent on a journey) and was found to be in good standing and fellowship with the exception of a difficulty resting in the minds of some of the church relative to the validity of the baptism of brother Loyd L Lewis, in asmuch as he was baptized by Elder Noah Hubbard, a travelling Elder, without the church being called together to know if they would receive him to fellowship, After much explanation had been given by the council on the nature and principles of church government it was decided that, if there was fault, it was in the administration and not in the candidate. The number of disciples in this branch was Seventy Five in good faith and fellowship. The branch at Laona was represented by Elder Edmond Fisher The number of disciples being Twenty in good standing but rather low in spirit in consequence of a neglect to keep the "word of wisdom".

After Some further instructions by the council on general principles, the conference

adjourned until 8 o'clock A. M. Monday May 11.

Sunday May 10, about Five Hundred people attended preaching. There was tolerably good attention by most of the congregation while Elder Marsh & Patten addressed them in the fore and afternoon. They also broke bread ~~bread~~ in the afternoon to the Saints. Five persons came forward disiring baptism after haveing expressed their belief in our testimony. They were received to baptism by the church which was administered by Elder W. E. Mc. Lellin and confirmation was attended to in the evening.

Monday morning Conference met pursuant to adjournment and proceeded to business.

Resolved Unanimously, that this Conference go to immediately and appoint their "wise-men" and gather up their riches and Send them to purchase lands according to previous commandments that all things be prepared before them in order to their gathering. Much was said to the conference upon these important things, and they covenanted before the Lord that they would be strict to attend to our teachings. Conference was then dismissed and publick preching commenced at 3 o'clock by Eld B. Young and closed by the farewell exhortation of the Twelve, after which seven came forward professing faith and repentance and were received by the church for Baptism which was administered by Elder Orson Hyde and confirmed in the evening by laying on of hands. Also laid hands upon many that were sick and infirm and they obtained relief–Adjourned until the 22nd Inst. to meet in Freedom N. York–

Orson Hyde Clerk

Freedom, N. York, May 22, 1835: This morning agreeably to appointment, conference met in this place. The twelve apostles or travelling high council being present, after an agreeable salutation and rejoiceing in each other's prosperity, Elder D. W. Patten being chairman conference was opened by Singing and prayer by the president.

Resolved that the limits of this conference extend from Lodi in the west so far East as to include Avon, South to Pennsylvania and North to Lake Ontario to be called the "Freedom Conference" includeing the branches of Freedom, Rushford, Portage, Grove, Burns, Geneseo and Avon, Java, Holland Aurora Green-Wood and Niagara.

An inquiry was made of the Elders present relative to their labours and teachings since their call to the ministry and also the inquiry was extended concerning ~~to~~ all those who lived in the bounds of this Conference. They were found to be in good Standing and generally striveing to be faithful in their callings. No travelling Elders were represented to have recently passed through these regions whose conduct, faithfulness or teachings were not good. The presideing Elder, W. A. C owdry represented the branch in this place to be 65 in number in good fellowship. F. Eaton represented the branch in Rushford to be 28 in number & altho young, yet strong in the faith. Priest W. Marks represented the branch in Portage to be in fellowship but do not generally obey the "word of wisdom". He also represented the church in Grove to Have remained the same as when last represented, also the church in Burns to be in 30 in good standing Geneseo and Java not represented. Holland branch represented by Elder P. P. Pratt to be 15 in number who had suffered much from false teaching by hypocrits and knaves. Aurora also to be 4 in number. Green-wood not represented. Niagara by Elder Jacobs to be 4 in number also a few brethren liveing in Mansfield and round about were represented by Elder J. Murdock as wanting instruction. The representation of the church closed about 3 o'clock P. M. and the council then proceeded to give some general and particular instructions relative to the "word of wisdom", the gift of tongues and interpretation, prophecyings and of a propper use of all the spiritual gifts &c. after these remarks conference adjourned until tomorrow morning–

May 23rd. Conference met according to adjournment in order to take into consideration the means necessary for the redemption of Zion. Elder Patten opened the meeting by prayr–and five of the counsellors addressed the conference on the nature and propriety of the gathering and the means necessary thereto. Much instruction was given upon these all important subjects while the spirit of God rested down and bore testimony to their utility. After which the church expressed their determination to put into practice the teachings we had given them.

They were then dismissed with a blessing from the President–Amen

May 25th The twelve met this morning in order to do some business and to pray for one another to be preserved until we meet again at our succeeding conferences. Elder D. W. Patten presiding opened by calling upon the Lord.*

1st Resolved, that we recommend and council Elders J. Murdock and L. Lewis to go to the churches at Shenang-point N. York and Springville Penn. (among whom we understand there is some difficulty,) and set in order the things that are wanting in those branches.

* The traveling high council or twelve Apostles never proceed to do any business without first calling upon the Lord. In the future therefore this will not be recorded.

2nd. Resolved, that Elder B. Young go immediately from this place to an adjacent tribe of the remnants of Joseph and open the door of salvation to that long dejected and afflicted people. The council according to his request, laid their hands upon him that he might have their faith and prayers to fill (with humility and power) that very important mission. They also laid hands on Elders J. P. Green and A. Orton for the same purpose, in as much as they expected to accompany him.

Rose or Lyonstown N.Y. June 5, 1835. Met this day in council, three of the Twelve being absent (viz) Elders Brigham Young, Parley P Pratt and William Smith. Conference being ~~being~~ opened, no business of importance was presented, there being but a few disciples in these regions, Resolved therefore, that it is not necessary to establish a conference here. After some remarks to those present, the conference adjourned, and after a numbers of sermons were preached in these regions. Elders Orson Hyde and Brigham Young, who arrived just in time, returned to Kirtland Ohio as witnesses on a certain case wherein President Joseph Smith Jr was concerned, before the County Court, in which he rightiously triumphed over his enemies.

Pillow-Point N.Y. June 19,1835. According to previous appointment, nine of the counsellors met with the church in conference. Elder W. E. Mc. Lellin Chairman.

Resolved, that the limits of this conference embrace all the northeastern parts of this State to be called the "Black River Conference." Upon inquiry it was found that the Elders in the bounds of this conf. had generally been dilligent in their callings and ministry. Their manner of teaching, in some respects, needed correction and they willingly received our teaching and instructions.

Elder Thomas Dutcher represented the church in this place to be 21 in fellowship, but do not generally observe the "words of wisdom." Elder Calvin B. Childs represented the church in Sackets Harbour to be 19 in number. The branch at Burvila was represented by Elder Ducher to be 7 in number, also 6 in the Town of Champion all in good standing. The Branch in Ellisburgh was represented by Elder James Blakeslee to be 33 in number also 4 in Henderson. Elder Ira Patten represented 4 in Alexandria and 4 in the Town of Lyme, also 2 in Orleans, as being very anxious to have Elders call on them and add to their numbers. Elder Fuller represented 6 in Stockholm and Three in Potsdam.The opinion of all the travelling Elders was that a great field for faithful labours was open in this region.

Five of the Counsellors then proceeded to give the Conference such information upon church government, the nature of the Spiritual gifts, and the exercise of them in wisdom, upon the "word of wisdom" and also upon the propriety of choosing wise men and sending them with their moneys to purchase lands in Zion and in the regions round about, so that they might not gather in confusion but have all things prepared before them. The conference unanimously acquiesced in the teachings of the counsellors & resolved to put them in practice as fast as practicable. Adjourned until the 20th. Then met and ~~the case~~ John Elmer was presented as holding very incorrect principles, Such for instance, that the spirit of God some times took him and threw him down and that he could die the death of the righteous and of the wicked in order to show his power with God. He also stated that he passed through a kind of death so as to become immortal & should exist forever without any other death or change only grow brighter and brighter eternally. He persisted in these things and would not receive the teachings of the council, nor give heed to the faith of the church, therefore the conference lifted their hands against him. Conference closed and after public meeting and breaking bread among the Saints, the next 5 [?] persons were baptized & aded to the church. Public meeting closed on Monday forenoon after haveing a good season and much liberty in teaching. –

Our next conference was held in West Loborough Upper Canada June 29.th Six of the

counsellors were ~~were~~ absent (viz) D. W. Patten, H C Kimball Luke Johnson Orson Pratt, J. F. Boynton and Lyman Johnson.–

P. P. Pratt presided in council, The business of necessity was done by common consent of the church a majority of the Twelve not being present.

Twenty Five members compose the church in this place, we found them uninformed in the principles of the new covenant, not haveing had an opportunity for instruction, being under another government and aside from general course of the travelling Elders: But we endeavored to instruct them faithfully in the knowledge of God. Bros. Henry & Jacob Wood who had been suspended for some time, were privileged with a re-hearing, it was decided, however, that they should loose their standing in the church. consequently the conference lifted their hands against them. Elder Frederick M Van Leuven was chosen as the presideing Elder in this branch. A number were added to this branch during our stay and we left them all rejoiceing in the light of truth: and thence we passed through a dreary uncultivated region to meet our brethren at the next conference in Vt.

St. Johnsbury Vt July 17th This day the Twelve met in conference agreeable to previous appointment. Elder Luke Johnson presided.–Resolved that this State be the limits of this conference; also to include the branches in Littleton, Dalton and Landoff of N. Hampshire to be called the–"Vermont Conference"

The Presideing Elder, Gardner Snow, represented the branch in this place to be 41. liveing in great unity and harmony whose faith and works we can speak of as being of that Saint-like kind which the Lord loves. Elder John Badger represented the little branch in Danville to be 23. Elder William Snow represented the Congregation in Charleston to be 21 in good standing, also the number in Jay to be 11 who had lately covenanted to do the will of God in all things. Dalton Branch was represented by L. B. Wilder 15 in number, also 4 in Landoff, also 10 in Littleton, 15 in Andover Vt. In Benson 7 and in Lewis N.Y. 17, represented by L. Adams. After an adjournment of one hour, the conference assembled and Six of the oldest counsellors proceeded to give such general and particular instruction, to the assembly on the principles of faith and of action as the Spirit of God suggested to their minds, and they really had great liberty in delivering those instructions which were well calculated for the perfection of the Saints, and also instructed them relative to the nature and propriety of the gathering and the necessity of their attending to it for their temporal salvation.

July 18th. the remaining Six enforced the necessity of sending up wise men and purchasing land according to the commandments, which they readily agreed to do.

Our public meeting on Sunday was attended by a vast concourse of people, say over One Thousand. A deep interest was felt by the more candid part of community in those everlasting and glorious principles of truth and salvation, delivered them by the speakers. Nine persons, during our conference, manifested their faith by repenting of their sins and being baptised for the remission thereof. We truly had an interesting meeting in this place.

Orson Hyde &

W. E. Mc. Lellin Clerks

Bradford Mass. Augt. 7, 1835. Met in Conference in order to transact such business as should be brought before them, three of the counsellors being absent (viz) David W Patten, W. E. Mc. Lellin and Orson Pratt. Elder William Smith presided, and it was unanimously Resolved that the limits of this conference should embrace the State to be called the "Massachusetts Conference"

The Elders present except Chase, Holmes & G Bishop were in good standing. Elder Chase had his licence and membership taken from him because of gambling for money and then breaking bread to the Saints before him he confessed his sins. Elder Holmes licence was taken from /in consequence of a disagreement between him and his wife which was of long standing, it was therefore considered that if a man cannot preserve peace in his own family, he is not qualified to rule the Church of God. A letter of complaint was written to Kirtland by Elder Gibson Smith of Norfolk Conn. against Elder G. Bishop, upon which he was suspended and referred to the conference at Bradford for his trial. No one appeared to substantiate the complaint, he was therefore acquitted on that point, but upon further inquiry it was he proven that/ had erred in Spirit and in Doctrine and was considerably inclined to enthusiasm and much lifted up. The council therefore took his licence from

him until he become more instructed and also get his spirit and feelings amalgamated with his brethren R. I.

Elder James Paten of North Providence / was legally excommunicated for impropper conduct by the authority of two witnesses, and he, refusing to give up his licence, was ordered to be published in the "Messenger and Advocate": but little business to be done at this Conference. People were, generally hard and unbelieveing & but little preaching called for, but by the church.

It was decided that, in consequence of the small number of disciples at Dover N.H. and no business to attend to of much importance, our conference in that place should be recalled, and also that the conferences at Saco & Farmington Should be altered so as to close our last conference at Farmington just one month earlier than the former appointment and we sent letters by mail to inform them of the alteration in time for the news to be circulated. This alteration, the counsel was dictated to do by the Spirit of God.

Orson Hyde Clerk

Saco Maine Augt. 21st 1835. Seven of the Twelve met in Conference at this place (viz) T. B. Marsh, B Young H. C. Kimball, Orson Hyde, William Smith, J. F. Boynton & Lyman Johnson. There was no business of importance for the conference here to attend to. Elder Boynton presided and the church in this place was represented by the priest to number 57 generally in good standing. Elder Boynton represented a little branch in Dover N. Hampshire consisting of eight members in good fellowship. Adjourned one hour. At the opening of the conference in the afternoon, Elder P. P. Pratt arrived from Boston and we hailed him with joy. The council then proceeded to deliver many general and particular instructions to the conference upon the following subjects (Viz) The redemption, the Building of the house of the Lord in Kirtland, and the printing of the word of God to the nations; and also various other topics connected with the welfare of the saints. Our public meeting on Sunday was attended by a large concourse of people of almost all classes who paid good attention to the proclamation of the glorious truths of Prince Emanuel. Some were added to the church in this place during our stay.

Orson Hyde Clerk

N.B. The Church in the above place contributed money unto us to assist us in returning home to Ohio, to the amt of 70 or 80 Dollars, many of the brethren and sisters opened their hearts liberally to assist us, for which may the Lord in great mercy prosper and favour them, and Safely bring them to Zion to the Celestial Kingdom. This record is according to our covenant with them.

Orson Hyde Clerk.

Farmington Me. Augt, 28, 1835 The travelling high council assembled in Conf. in this place, all except Orson Pratt. Elder L. Johnson took the chair and presided during the meeting.–Resolved, that this be called the Maine conference. Elder S. B. Stoddard was called upon ~~to~~ He arose and gave an account of his labours in the ministry, his manner of teaching &c It appeared that he had been dilligent and faithful in his ministry and baptized a number. He represented the church in this place to number 32 Elder Daniel Bean, a travelling Elder, represented the branch in Letter B. to number 22. also in Newry [?] to number 25. Also, in Errol N.H. to number 20, all in good standing and abounding in faith and good works. Adjourned one hour, then proceeded to give the conference such instruction as the nature of our mission and ministry required.

1840-1841

[April 14, 1840; Minutes]

[In Preston, England:] Elder Willard Richards was ordained to the office of an Apostle & received into the Quorum of the Twelve by a unanimous voice according to the previous revelation. – Elder Brigham Young was unanimously chosen as the standing president of the Twelve.

[April 16, 1840; Minutes]

Move by E[lde]r Brigham Young seconded by E[lde]r H[eber]. C. Kimball that the Saints receive a recommend to the Church in America to move in small or large bodies inasmuch as they desire to emigrate to the new country.–

Moved by E[lde]r B[righam]. Young Seconded by E[lde]r. P[arley]. P. Pratt that we recommend no one to go to America that has money without assisting the poor according to our council from time to time. ...

Moved by E[lde]r H[eber]. C. Kimball seconded by E[lde]r Willard Richards that E[lde]r Peter Melling be ordained as an Evangelical Minister in Preston [England].

[August 31, 1841; Minutes]

At a Conference of the Quorum of the Twelve at the house of President B. Young /Nauvoo/ Augt. 31st 1841, for the purpose of taking into consideration the situation of the church it was,

Resolved unanimously, That as we have been called upon by the voices of the Conference of the Church to attend to the business of the Church, "assist the Trustee" in Trust in his arduous duties, attend to the Settling of Emigrants &c. &c., We sensibly feel the great responsibility that is resting upon us & will do all in our power to carry out the wishes of the church & prove ourselves worthy of the trust /reposed in us by the brethren/ submitted our eare.–

Resolved unanimously that so far as /may be/ praticable we will attend to the counselling /councilling/ & locating of Emigrants in–person. & at present will appoint no agents for that purpose, out of our own body.–

Voted that Elder W. Richards be requested to locate himself for a season at Warsaw. a vicinity for the purpose of Selling Lots on the Town plot of Warren. councilling the brethren. & /attending/ such other business as may be necessary relating to the church.

(the foregoing Vote was taken, after hearing a favorable Report from Elders Young. Kimball & Richards. of the Quorum, for building the town called Warren. they have been to visit the Location, accompanied by Mr Mark Aldrich & other proprietors of the Plat.)

Resolved unanimously, that we deeply feel for our beloved President Joseph Smith & his fathers family on account of the great losses they have sustained in their properties ~~on account of~~ /by/ the unparalleled persecutions in Missouri, as well as the other many persecutions they have sustained since the Rise of the church, which has brought them to their present destitute situation; –Therefore,

Voted unanimously, /for ourselves & the church we represent/ that we approve ~~of whcl~~ of the proceedings of president Smith so far as he has gone, in making over certain properties to his wife & children /& friends/ for their Support. & that He continue to deed & make over certain portions of church property /which now exist, or which may be obtained by exchange/ as in his wisdom he shall judge expedient, till his own & his fathers household shall have an inheritance secured to them in our midst–agreeably to the votes & ~~wish~~ of the General Conference /of the Church/ held at Commerce in Oct. 1839.

Resolved, that on account of the peculiar situation of the Church hitherto, it has been expedient & necessary that ~~that~~ the deeds. Bonds. & properties of the Church should be & have been taken & holden by committees of the church–& private individuals.–but that we now have a Trustte in Trust.–viz. President Joseph Smith appointed according to the laws of the Land.–Therefore

Voted unanimously that we advise the "Trustee in Trust" to gather up all deeds. Bonds. & properties. belonging to the Church & which are now held either by committees, or individuals & take the same in his own name as Trustee in Trust for the Church of Jesus Christ of Latter Day Saints–as soon as such arrangements can be made consistently with his various & multiplied cases; & business, & that we, individually & collectively, will use all dilegence to render him every assistance possible to accomplish this disireable object.

Voted that Elder Lorenzo Barns proceed on his mission to England without delay.

Voted that Elder Harrison Sagers ~~go~~ on his Mission to Jamaica ~~on the~~ West Indies: & Elder Joseph Ball to South america according to their appointment on the 15th & that they accompany each other to New Orleans.–

It was proposed that Elder Simeon Carter go on a mission to Germany–but the vote being taken was decided that his mission be suspended for the present.

After much deliberation on the situation of the church at home & abroad. Temporally & Spiritually. & in view of the poverty & distress of many who had been robbed of all by unrelenting mobbers & of others who had sacrificed all they possessed to assist those who had thus been robbed, /& of others who had/ ~~or had~~ borne the burden in the heat of the day., it was, voted unanimously that President Smith., as Trustee in Trust, be requested, & instructed /by the Conference on behalf of the Church/ to extend relief to such indigent suffering brethren., either by land or goods, as the properties of the Church would admit. & his wisdom shall /judge/ expedient. so that no one should be denied the privilege of remaining in our midst. & enjoying the necessaries of life, who has been faithful in his duties to God & the church.

After deliberating on the matters. the conference voted to adjourn without date.

Brigham Young. Prest

Willard Richards. Clerk

To whom it may concern,

This may cirtify that I have copyed & compared the foregoing with the original Minutes. & certify the same to be a correct & True copy.

W. Richards Clerk

Witness–Heber C. Kimball

[October 7, 1841; Minutes]

Elder B. Young, H. C. Kimball, O. Pratt, L. Wight J. Taylor, W. Woodruff, & W. Richards of the Quorum of the Twelve assembled in Council at the house of Elder J. Taylor. City of Nauvoo. Oct 7th 1841.

Voted that, ~~Elders~~

on a mission

Elder John D. Lee go to Jackson & Rutherford Cos. Tennessee

"	David Evans	"	Augusta	"	Iowa T.
"	E. H. Groves	"	Iowa	"	Winconsin

" Hiram Clark " Pike & Brown Lower part of Adams " Ill.
" Joseph Ball South America
" Harrison Sagers Jamaica
" Wm. Bosley. Utica N. York
" Amasa Lyman N. York City
" Arza Adams. Kingston, Canada
" Lyman Stoddard with Groves Winconsin
" Phinehas H. Young Cincinati Ohio
" Abraham Palmer Chicago. Ill.
" Geo. Gee Pittsburg. Penn
" James Blakesly Nauvoo Ill.
" John D. Parker New Orleans La

Voted that P. H. Young be ordained To the High Priesthood. & recommended accordingly:–

Voted that Daniel Cairns be nominated for President of the Elders Quorum: done accordingly.–

Voted that a conference be held at father Morleys at Lima on Saturday & Sunday the 23 & 24 of October Instant:

Voted that a committee of three viz. B. Young. W. Richards & J. Taylor be a committee to draft an address to the eastern Churches as directed by the General Conference

Adjourned to Bishop Millers Tomorrow eve at 6. oclock.

B. Young Prest.
W. Richards Clerk

[November 20, 1841; Minutes]

At a meeting of the Quorum of the twelve (viz. B. Young. H. C. Kimbal O. Pratt. W. Woodruff. J. Taylor. Geo A Smith & W. Richards) at the house of President Young 20th Nov 1841 It was moved by Elder Geo. A. Smith & secded by W. Woodruff that a vote of thanks be presented to Dr Gustavus Hill. Editor of the Times & Seasons–for his remark in the Times & Seasons of the 15th int. commendatory of the Epistle of the twelve, published in said paper which Dr. Hill will please accept. the same having passed the meeting by unanimous vote–

B Young. Prest.

Attest W. Richards, Clerk

The Epistle of the twelve was then read by W. Richards. & accepted as printed in the times & seasons by unanimous vote.–

[November 30, 1841; Minutes]

Nov. 30 /0/. /1841/ at Bro. B. Youngs. H. C. Kimball, O. Pratt, L. Wight. J. Taylor, W. Woodruff. W. Richards. J. Fielding–Bro Fielding–what did Parley say about you not giving the money to Joseph.–Ans, he said nothing about Bro Joseph or any one else. only. that I should give the money to the building committee.

F repeat the I have a small print for the Temple.–J. I am the proper person to recieve it.–F I was instructed to give it to the building Com.–Elder

Baptism for the dead

Tything.–one tenth of all a man 1/10 finances till the house is done

all Baptism, rejected Pottery 3

Moved by Lyman Wight & 2d by Kimball.

Voted that Eben Robinson be ~~requested~~ solicitated to give up the Department of Printing the paper to Bro Richards.–

moved that Bro. Robinson does not comply with the solicitation that Bro Richards be instructed to procure Press. Type. &c. & publish a paper for the Church.

1842

[January 17, 1842; Minutes]

Special conference assembled, at the Presidents office, at 6 oclock P.M. President of the Quorum of the Twelve. B. Young Prest. H. C. Kimball, O. Pratt. W. Woodruff. John Taylor. G. A. Smith W. Richards.–the Revelation concerning Amos Fuller was read, when it voted unanimously that Amos Fuller take a mission to the city of Chicago.–& that Henry Jacobs accompany Bro Fuller. So far as Bro. Fuller shall judge wisdom. & be subject to Bro Fullers council.

That Bro John D. Lee, have a recommend. for his intended Mission

after discussion–Moved /by the President/ that all those who are in favor of assisting Bro Robinson in printing the Book of Mormon & the other Books, and backing up the concern, manifest it by the usual sign. Not a hand raised, but every hand was raised in the negative.

After reading and accepting the minutes adjourned

W[illard]. Richards Scribe

[April 12, 1842; Minutes]

Assembled in Council at the Lodge Room Nauvoo. April 12. 1842 B. Young /Prest/, H. C. Kimball, O. Pratt, Wm Smith, W. Woodruff. J. Taylor John E. Page. & W. Richards of the Quorum of the Twelve, at 4 oclock P.M. When it was related by the clerk to the meeting that President Joseph Smith had prophesied in the name of the Lord that if the Twelve would come together and unite in prayer & faith they would be enabled to get the ascendency over Bro Wilky, take up the mortgage which he held & give him other Property. & relieve him from the burden under which he is laboring. by giving ~~him~~ possession of other property

Moved by W. R. Voted that John Taylor be a special committee to carry the subject to final execution.

Moved & carried that we all say in the name of this subject shall carry. & every member said

Amen.

Woodruff –Voted that Randolph Alexander go out on a mission to the South to preach the gospel.

W. R. voted that the Twelve unite their influence to persuade the brethren to consecrate all old notes. Bonds Deeds & obligations against each other to the building of the Temple.

J. T. voted that W Richards write a piece in the name of the Twelve. & publish it in the Times & Seasons on the foregoing vote.

W. Richards Clerk. B. Young Prest.

[June 14, 1842; Minutes]

Printing Office. 4 P.M.

President B. Young. H. C. Kimball, W. Woodruff, J. Taylor W. Richards of the Quorum of the Twelve. Geo. Miller Bishop & Hiram Clark. of the High Priests Quorum.

Voted that H. Clark go immediately to England. take a letter to gether means of the Churches to ~~gather across~~ on his journey & take charge of the Emigration in England instead of Amos Fielding. also colletd means for building the Temple purchase goods &c & that Letters be given him to Bro Pratt to this affect.

Voted that Bro Fielding. come immediately to this place with his family after his return to England.

[November 21, 1842; Minutes; "Extracts from the record of the Twelve, for the use and benifit of Elder Reuben Hedlock, and through him to the parties concerned"]

The Quorum of the Twelve assembled at the house of Elder Kimball /Nauvoo/ Nov. 21. 1842 Present. B. Young. Prest. H. C. Kimball. W. Woodruff John Taylor. Geo. A. Smith Amasa Lyman. W. Richards.–when it was decided by unanimous acclamation that the printing of the Millenial Star & all other publications be suspended ~~in England~~ in England, relating to the Church of Jesus Christ of Latter Day Saints on the departure of Elder Pratt from that country, until ~~until~~ further instruction from the Quorum.

Carried by Motion that a letter be written to Elder ~~P. P.~~ Pratt, in England /or the Editor of the Millennial Star/ containing the foregoing minutes. & that the President & Clark of the council be a committee to carry out the motion

Council adjourned to the Printing Office 10 A. M. oclock next Saturday

B. Young
Prest.

W Richards Clerk

❖

Nauvoo November 21st. 1842. The Quorum of the Twelve, being assembled in council, and having heard that Elder Parley P. Pratt, Member of the Quorum, was about to leave England, for Nauvoo, decided by unanimous acclamation, "that the printing of the 'Millennial Star,' and all other publications, in England, relating to the Church of Jesus Christ of Latter Day Saints, be suspended on the departure of Elder Pratt from that Country, until further instructions from the Quorum."

It was also voted "that a letter be written to Elder Pratt, or the Editor of the 'Millenial Star,' in England, containing the foregoing minutes;" which letter was executed officially by the President and Clerk of the Quorum; and the receipt of the same in Liverpool, has been acknowledged under date of March 1st. 1843 by Elder Thomas Ward. acting President in England.

1843

[January 20, 1843; Minutes; Minutes]

The Quorum of the Twelve assembled at the home of Elder Brigham Young–present viz, B. Young, H. C. Kimball, Orson Hyde, W. Woodruff, John Taylor, Geo. A. Smith, & W. Richards. also, President Joseph Smith, & Hyrum Smith of the first Presidency also Orson Pratt, the meeting having been called to investigate his case.

President Joseph Smith remarked that as there was not a quorum when Orson Pratt's case came up before that he was still a member–he had not legally been cut off.

O. Pratt remarked that he had rather die than go to preach in any other standing than I had before.

Joseph–Let him have the same calling that Paul had. let him have the keys to the Jews. first unto the Gentiles then unto the Jews.

Paul held the keys of ~~kingdom~~ [?] ~~[transfer?]~~ –that is when the Gentiles have heard all they will , it xxxx shall be given to the Jews.

J.–Orson by transgression laid himself liable to have another ordained in his stead.–and prophet Jacob and Esau were bought ~~[taught?]~~ for exampleX.

Young. said there was but 3 prsnt when Amasa was ordained

Joseph said that was legal when no more could be had.

Young–said all he had against Orson was when he came home he loved his wife better than David.

Joseph–She lied about me–I never made the ~~offair~~ which she said I did.–II will not advise you /presumably Orson/ to break up your family /divorse her/–unless it were asked of me. then I would council you to get a bill ~~[?]~~ from your wife and ma~~n~~y a virtuous woman–aXnd sire–[?]–a new family but if you do not do it shall (or she'll) ~~xxxxx~~ [forever?] threw it in your teeth.

Joseph –Orson, I prophesy in the name of the Lord Jesus Christ that it will not be 6 months before you ~~leave~~ [have?] ~~things~~ which will make you glad you have not left us.–

Prest. Joseph said to Orson Hyde–I can make a swap with Amasa Lyman & let him have the

office we were going to give you.

XXX Orson, the latter part of your life shall be more joyful than the former–

3 o'clcok adjourned to President Joseph

4 o'clock Orson Pratt, Sarah Marinda Pratt & lydia Granger were baptized in the River ____ [by Prd]–Joseph Smith–and confirmend in the Court Room–Orson received the Priesthood and the same power and x authority as in former days

[B Young]

[W Richards]

❖

The Quorum of the Twelve assembled at the house of Elder Brigham Young–present. viz B. Young H. C. Kimball, Orson Hyde, W. Woodruff–John Taylor Geo. A. Smith, & W. Richards. also President Joseph Smith & Hyrum Smith of the first presidency also Orson Pratt. ~~at~~ the meeting having been called to investigate his case.

President Joseph Smith remarked that as there was not a quorum when Orson Pratt's case came up before, that he was still a member. he had not legally been cut off.

O. Pratt remarked that he had rather die than go to preach in any other standing than I had before.

Joseph–Let him have the same calling that Paul had. let him have the keys to the Jews. first unto the Gentiles then unto the Jews–

Paul held the keys of transfer–that is when the Gentiles have heard all they will–it all be given to the Jews.–

J. Orson by transgression laid himself liable to have another ordained in his stead.–& brought Jacob & Esau were broght for example.–

Young. said there was but 3 present when Amasa was ordained–

Joseph said–that was legal when no more could be had.–

Young –said all he had against Orson was when he came home he loved his wife better than David.

Joseph–She lied about me–I never made the offer which she said I did.–I will not advise you to break up your family–unless it were asked of me. then I would council you to get a bill from your wife & marry a virtuous woman–& raise a new family–but if you do not do it shall never throw it in your teeth.

Joseph Orson I prophecy in the name of the Lord Jesus Christ. that it will not be 6 months. before you learn things which will make you glad you have not left us.

Prest. Joseph said to Orson Hyde. I can make a swap with Amasa Lyman.–& let him have the office we were going to give you.–

Orson the latter part of your life shall be more Joyful than the former.

3 oclock adjourned to President Joseph's

4–oclock orson Pratt, Sarah Morinda Pratt & Lydia Granger were Baptized in the River Pr. Pat Joseph Smith.–& confirmed in the Court Room–Orson recieved the priesthood & the same power & authority as in the former days.

B Young

W. Richards

[February 10, 1843; Minutes; Minutes]

Assembled at the house of President Joseph Smith, Prest. Brigham Young, H. C. Kimball, Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Geo, A. Smith, and Willard Richards of the Quorum of the Twelve in council with Pres. Joseph Smith–according to previous appointment of Prest. Joseph x commencing at 3½ o'clock P.M.

Joseph requested in buisness to have xx matter of fact and no explanation.

Joseph–stated that Mr. Cowan had been delegated by the inhabitants to come to Nauvoo–invite a ~~xxx~~ talented Mormon preacher to go 20 miles ~~xxxx~~ above the river opposite Burlington. and preach offering him a good house and support & wishing to invite as many Mormons as they please and settle in that place.

It was decided that Bro. Bear be the man to go and settle among them according to their request Joseph made observation concerning the theiving in the city & the post office–proposing a general meeting–

Let Bro Adams come to Nauvoo with his family he is ordered to come by the First Presidency and preach no more till he comes–he shall be fairly dealt with.

B. Young XXXXX Prest.

Willard Richards
clerk

❖

Assembled at the house of President Joseph Smith. Prest. Brigham Young. H. C. Kimball, Orson Hyde, P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor. Geo A. Smith. & Willard Richards of the Quorum of the Twelve in council with President Joseph Smith–according to Previous appointment of Prest. Joseph commencing at 3½ o,clock P. M.

Joseph requested in business to have matter of fact & no explanation.

Joseph sated that Mr Cowan had been delegated /by the inhabitants/ to come to Nauvoo–& invite a talented Mormon Preacher to go 20 miles above [up] the river opposite Burlington. & preach offering him a good house. & support. & wishing to invite as many mormons as they please to settle in that place.–

It was decided that Bro Bear be the man to go and settle among them according to their request

Joseph made observation concerning the theiving in the city & the Postoffice–proposing a General meeting

Let Bro Adams come to Nauvoo with his family he is ordered to come by the first Presidency & preach no more till he comes.–he shall be dealt with

B. Young. Prest

W. Richards Clerk

[April 19, 1843; Minutes]

3, Oclock P. M. Council of the twelve at Josephs office B. Young. Wm. Smith, Parley Pratt O Pratt John Ta ylor. Wilford Woodruff. Geo A Smith. W. Richards

Joseph Smith. go in the name of the Lord God & tell Woodworth to put the hands onto the Nauvoo House & be patient till men can be provided.

Call the inhabitants of Nauvoo together & get them to bring forward ~~Leprop~~ [their means?] then go to Laharp & leave them the same then commence your career ~~& go through the state~~ & never stand still till the Master appear. for it is necessary ~~it~~ should [the house] be done out of the stock that is to me you shall have as you have need for the laborer is worthy of their hire

I hereby commend the hands to go to work on the house trusting inthe Lord. Tell Woodworth to put them on & he shall be backed up with it get property lands houses &c & get flour & wheat. can be ground at this mill.

if you can get hands onto it it will give such impetus to the works it will never stop till it is completed.

"Let the Twelve keep together? You will do more good to keep together alternately ~~not to travel together but~~ from place to place not travel together. have conferences and associate [not be

found more than 200 miles apart] together Travel from Maine here till they make a perfect highway for the Saints from here to Maine How difficult for a man to have strength of lungs & health to be instant in season & out of season. whenever you go & spend a day or two you will find it as with millers they will gather together 12 men can build that house they are poor tools

(signed a bond to James Jeffs)

The Twelve shall not go to England. I dont want them to go this year, I tried them in England & they have broke the ice. I want to ~~try~~ some of elders & try them

I will not designate. where should go. Lorenzo Snow may stay at home till he gets rested. the twelve must travel to save your lives. I feel all the veins & states necessary for the twelve [to move in] to save their lives.

You can never make any thing out of Benjaming Winchester if you take out of the church he wants to be in

Samuel James–thus Seth the Lord. to England Reuben Hadlock. Do Has a heavenly messenger wherever he goes. need not be in a hurry–send these 2. & when you think of ~~something more~~ some one else–send them.

I believe you can do more good in the Editorial than printing. No one else we can trust the paper with. & hardly with you. you suffer the paper to come out with so many Mistakes Parley may stay at home & build his house.

Bro George Smith I don't know how I can help him to a living only [but] to go, put on a long [illegible]–& make their ACC over to him. if he will go his lungs will hold out–the Lord will give him a good pair of lungs yet.–

Woodruff can be spared from the printing office if you both stay you will die. ~~if you do~~ I want Orson I want him to go–Bro Brigham to go. As for John Page I want him to be called away from Pittsburgh.–a good elder to take his place. if he stays there much longer he will bet so as to sleep with his granny he is so self righteous he is going to tear up all Re [? writ] & he can't get money enough to pay postage on letter–or come & make us a visit–Hyde. can go. & travel You will all go to ~~Pittsburgh~~ Boston

I want Elder Richards to continue in the history at present The history is going out in the paper by little & little & cutting its way

When Lyman Wight comes home, I intend to send him right back again

William Smith is going east with his sick wife. I want you to cast up a high way for the Saints from here to Maine Kimball will travel

dont be scart about the temple–dont say any thing against it. but make all men know your mission is to build the Nauvoo House.

Joshua Grant has got into the spirit of Zebedee Coltrin he is one of his children.–½ their words they clip. I intend to break them of it. if a High Priest come along–& goes to snub him. let him knock his teeth down his throat.

you shall make a monstrous wake as you go–

Clayton, tell the temple committee to put hand enough on to that house to finish it right for the Lord hath need of ~~it.~~ other houses as well as temple

6 thousands would liberate me.–If I can sell $10,000 of Property this Spring I will meet you at any conference in Maine or any Conference where you are–& stay as long as it is wisdom to do.

Zundall, Messoer–send them to Germany & when you meet with an Ar-a-bab send him to Arabia. Italian to Italy french man to France Indian to india this man that [? writ] send them to the different places where they belong.–From Central America–Spanish America dont let an single corner of the earth go without a mission

Write to Oliver Cowdry ask him if he has eat husks long enough. [4½ O clock–Joseph went home] if he is not most ready to return & be clothed in robes of righteousness & go up to Jerusalem. Orson Hyde need of him

the Twelve wrote a letter to Oliver Cowdry

Voted that W. Richards procure a good book for the records of the twelve.

Voted that Elder Hyde be called Bro Hyde

Parley offered to pay for the book
Voted that O. Hyde & W. Richards take charge of the book & bring up the records.
(Voted that Elder L. Snow & L Richards obey the first commandment in 3 weeks.)
adjouned to next Monday 4 o'clock P. M.

[April 24, 1843; Minutes; Minutes]

President Joseph Smith's office 1. oclock P.M. Present of the Quorum of the Twelve Brigham Young H. C. Kimball, Orson Hyde. John Taylor Geo. A. Smith. & W. Richards W Woodruff

Voted that all the Twelve, ~~who are going to travel~~, go to Augusta, Iowa. to spend the next Sabbath. & devise some means to secure the property which has been purchased of Moffet. By the Nauvoo House

Voted that John Carns go on a mission to England.

Voted that Murray Leamon come home immediately.

Voted that Peter Haws. & James Brown take a mission to Tuscaloosa, Ala

Voted. adjournment to ~~this~~ Saturday A.M. 8 oclock, at this place The quorum held a session at Elder Taylors at 5 P.M.–& voted unamously that Mr. Lucien Woodworth be /respectfully/ requested, immediately, to furnish the Twelve with a ~~perfect~~ draft of the exterior & interior of the Nauvoo House.

B. Young Prest

W Richards Clk.

❖

President Joseph Smith's office 1 o clock pm Present of the Quorum of the T leve Brigham Young, H. C. Kimball, Orson Hyde, John xx Taylor, Geo. A. Smith, W. Richards, W Woodruff Voted that all the Twelve go to August a Iowa to spend the next Sabbeth and devise some means to secure the poperty which has been purchased of Moffet By the Nauvoo Home (or House)

voted that John Cairn go on a Mission to England

voted that Elder Murray Leamen come home immediately

voted that Peter Hawes and James Brown takes a mission to Tuscaloosa

voted Adjournment to next saturday AM 8 o clock at this place

The quorum held a session at Elder Taylors at 5 o clock and voted unanimously that Mr. Lucien xxxxxxxxxxxxxxxxxxxxx Woodworth be requested immediatey furnish the twelve with a draft of the extension and intention of the Nauvoo house

B Young Prest.

[May 11, 1843; Minutes; Minutes; "Extracts from the record of the Twelve, for the use and benifit of Elder Reuben Hedlock, and through him to the parties concerned"]

President Smith's Office

Nauvoo, ~~April~~ May 11. 1843

10. A.M.–B. Young. (11 3/4 H. C. Kimball came) P. P. Pratt, Orson Pratt Orson Hyde. Wilford Woodruff–Geo A. Smith. (¼. 12 John Taylor) W. Richards. assembled in council

Bro W. W. Phelps being present read the charge given by Oliver Cowdery to the twelve at the organization of the Quorum and the blessings of several of the twelve

voted that Addison Pratt /Noah Rodgers Benjamin Grouard/ and Knowlton F. Hanks go on a mission to the Sandwich Islands

voted that Captain D. Jones of the Maid of Iowa. prepare himself to take a mission to Wales.

Voted that James Sloan go on a mission to ~~Ireland~~ Ireland

Voted that Reuben Hedlock, John Cairns, & Samuel James go on a Mission to England.

Elder Taylor stated that the British Parliament had taken prohibiting measures against emigration, so reported in the papers.

voted that Reuben Hedlock. Preside over the Church in England &c.–& ~~that of the~~ be assisted by & associate with Hiram Clark & Bro Ward.–

voted that Amos Fielding come immediately to Nauvoo or be cut off from the church

Voted /that/ Bro Cairns go to Scotland under the direction of Hedlock

Voted that this Quorum recommend George Wilkie to President Joseph Smith as clerk of the Nauvoo House.

President Young stated that Woodworth had offered the use of his draft,–for the Nauvoo House, table &c if any one will copy from his draft but he had not time to comply with the request of the quorum to furnish a full draft

Voted that Lucien N. Scovil, go to England under the direction of Elder Hedlock

voted to adjourn Sine Die.

Brigham Young

W. Richards, Clerk.–

❖

President Smith's Office
Nauvoo May 11, 1843

10 AM–B. Young (11¼ H. C. Kimball came) P P Pratt, Orson Pratt Orson Hyde Wilford Woodruff George A. Smith (¼ 12 John Taylor) Willard Richards assembled in Council

Bro W. W. Phelps being present read the charge given Oliver Cowdery to the Twelve at the organization of the Quorum and the blessings of several of the twelve.

voted that Addison Pratt, Noah Rodgers, Banjamin F Grouard, and Knowlton F Hanks go on a Mission to the Sandwich Islands

voted–that Captian xxxxxxx D. James of the Maid of Iowax prepare himself to take a mission to Wales.

Voted–that James Sloan go on a mission to Ireland

Voted–that Reuben Hadlock John Caisors, and Samuel James go on a mission to England.

Elder Taylor stated that the Brittish Parliment had taken prohibitory measures against Emigration so reported in the papers

Voted that Reuben Hadlock preside over the Church in England etc. etc. and be assisted by and associated with Hirum Clark and Bro Thomas Wood [?]

Voted that Amos Fielding come immideately to Nauvoo or be cut off from the church

Voted that Bro Cairns go to————————[illegible] [stattoner?] under the direction of Hadlock

Voted that his Quorum recommend George Walker to President Joseph Smith as clerk of the Nauvoo House

President Young stated that Woodsworth had offered the use of his draft for the Nauvoo House, table etc. if any one will copy for his draft but he had not time to comply with the report [request] of the quorum to furnish a full draft

Voted that Lucia N. Scovil, go to England under the direction of Elder Hadlock

Voted to adjourn Sine Die

Brigham Young

W. Richards Clerk–

❖

Elder Pratt having arrived from England:–The Quorum in council, May 11th. 1843.–

Voted that Elders Reuben Hedlock, John Cairns, and Samuel James. go on a mission to

England.

voted that Elder James Sloan go on a mission to Ireland.

voted that Capt. D. Jones of the "Maid of Iowa." prepare for a Mission to Wales.

Voted, that ~~on his arrival~~, Elder Reuben Hedlock /on his arrival/ Recieve the presidency, and that he preside over the Church in England, Scotland, Ireland, and all places connected with the English mission. and that he be assisted by, and associated with Elders Hiram Clark and Thomas Ward, as councillors, for the time being, with leave to call any one, to his assistance, /whom/ as he ~~shall~~ may judge proper.

voted. that elder Cairns go to Scotland under the direction fo Elder Hedlock

voted that Elder Lucius N. Scovil go on a Mission to England under the direction fo Elder Hedlock

Voted that elder Amos Fielding come immediately to Nauvoo, ~~and if he do not thus come, that he be cut off from the church.~~

[May 23, 1843; Minutes; Minutes; "Extracts from the record of the Twelve, for the use and benifit of Elder Reuben Hedlock, and through him to the parties concerned"]

Tuesday P.M. 2 oclock 23rd, '843. in Prest Joseph Smith's office were assembled of the Quorum of the twelve. Brigham Young. H. C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, Wilford Woodruff. John Taylor, Geo A. Smith. & W. Richards. John M. Bernhisel, Bishop. Levi Richards, W. W. Phelps Reuben Hedlock, & four other (viz) Addison Pratt, John Cairns, Benjamin F Grouard.

Council commenced by singing and opened by Prayer Led by President Young. Elder Addison Pratt, was ordained into the Seventies and blessed and set apart to go to the ~~Sandwich Pacific~~ Society Islands.–that he should be a swift messenger to the nations of the earth.–have power over the elements, and not fear when tempests arise.–do not be hasty & passionate. but acknowledge goodness in all. where ~~you~~ he find it. hearken ye, they will say one to another to this man, & they will carry you & give you presents. &c. shall have power over the ships crew, and shall return again to this land. & rejoice with your family &c if you are faithful–under the hands of B. Young. P. P. Pratt. H. C. Kimball & O Hyde.–B. Young Mouth.–

Elder, Noah Rogers, of the Seventies,–was blessed by the same. Elder Kimball being mouth–that he might have power to discern between good and evil.–be filled with the power of God, have faith to heal the sick, cast out Devils, cause the lame to walk. & have the heavens opened.–and /have/ an appointment from on high. even from God–if thou art faithful. except thou art willing to be led thou shalt never lead; and /shall/ return to this place.–and set apart to accompany Bro Pratt to the "Sandwich Islands,"

Elder Benjamine F. Grouard. was ordained into the Seventies by the same Brethren. O. Hyde, mouth, prayed that the angel of God might watch over him. & deliver him from his enemies. & the tempests & troubles of the Sea. that he might perform the mission with honor to himself. & be returned in safety.

Reuben ~~Hadlock, High Priest.~~

Reuben Hadlock High Priest, was blesed by the same P. P. Pratt. Mouth, to cross the deep once more and administer to the Brethren in England, May the Almighty bless thee with courage, of heart, & strength.–say to want & poverty in all thy journeying be thine. of healings, prophesying–& words to communicate to preside in the counsels of the Saints–so that his presence shall suffice & settle all difficulties.–to gether the rich, great, & noble as well as poor–& return with an hundred fold. & come again in peace. & bless him with his ministry & calling no power of earth or Hell shall be able to take thy life. if thou art faithful. & Joy shall fill thy heart & thy eyes gush out with tears when thou shalt behold the increase of the sects and their flocks & their herds & the temple of god.

Elder John Cairns was ~~blcs~~ ordained high Priest. under the hands of W. Woodruff, John

Taylor, Geo A Smith. O Pratt.–& set apart to go across the great waters, & instruct the churches in righteousness.–if you will be faithful you shall be greatly blessed more than ever before.–if faithful shall return like your brethren to your friends.–when enemies ries up they shall be put to selves–& return with many sheaves.–W. Woodruff Mouth. To Accompany Elder Hedlock. Mission Scotland.

Presnt Young. Said to Bro Pratt. & his associates that we commit the Keys of opening the Gospel to the ~~sandwich~~ Society Islands–to you and all the twelve said Go ye.–Lots were then cast to know who should preside on this mission.–between A. Pratt. & N. Rogers. & Elder Rogers obtained the Lot.–and is president of the Mission.–

Prest Young continued. Keep union among yourselves. be servants to each others. when you arrive never say that the missionaries are wrong.–attend their meetings.–get the hearts of the people. go help build up a methodist church & till you get the hearts of the people,–tell the Methodist the Presbyterians are right &c.–never will do any thing with argument. do not contend against the missionaries

Reuben Hadlock's Mission is to preside over the Churches in England. &c. over the emigration & our business in general. by vote of the Quorum.

Elder Young said he wanted the funds at liverpool, to pay the passage of those who were expected to be sent by Benbow, for moneys ~~left~~ lent to commence printings. & send the poor, to this country. & let Bro Hadlock use what he needs or pleasures–& vote unanimously that the foregoing be carried into execution.

Let the Book of Mormon be sold as fast as they can in England–& the avails be retained till further orders

Voted–Sister Dawson of Preston & her family be brought over

Voted that Elder Ward com to this place

Voted that Sister Braddock of Bedford with her family be brought over.

voted that Wm Bradbury at the Potteries be brought over with his family.–

voted that Bro Leech of Preston & family. come over.–Preston

Voted that Bro. Anderson of Stok.–come over

Voted on reading Elders Wards letters of Liverpool March 1st & 16th 1843–to the first Presidency & the Twelve. that the printing in England be stopped, & Elders Ward & Fielding come to this place.

Voted that the funds spoken of in Wards Letters be expended by Elder Hadlock as before stated.–in the Minutes

Letter from James L. Wilbert. of Toms River read. and answer for Times & Seasons. and accepted by vote.

Letter read from Dr. James Hosford. & answer read. & accepted,–by–

Letter Read from Sybella Armstrong. & it was proposed the letter be deferred till Saturday /next/ 1. P.M. & invite Sister Jarman & Bro & Sister Adams. & Bro Derby & Partiarch Hiram. to investigate the case. voted as before.–

❖

Tuesday P.M. 2 o'clock May 23 1843 in Prest Joseph Smith's office were assembled of the Quorum of the Twelve. Brigham Young, H. C. Kimball Parley P. Pratt Orson Pratt, Orson Hyde, Wilford Woodruff, John Taylor, Geo. A. Smith, W. Richards, John M. Bernhisel, Bishop Levi Richards, W. W.Phelps, Reuben Hedlock, and four others Addison Pratt, John Cairns, Benjamin F. Grouard.

Council commenced by singing and opened by Prayer by President Young. Elder Addison Pratt, was ordained into the Seventies and blessed and set apart to go to the ~~Sandwich~~ ~~Pacific~~ Society Islands.–that he should be a swift messenger to the nations of the earth.–have power over the elements, and not fear when tempests arise.–do not be hasty & passionate. but acknowledge goodness in all. where ~~you~~ he find it. hearken ye, they will say one to another to this man, & they will carry you & give you presents. &c. shall have power over the ships crew, and shall return again

to this land. & rejoice with your family &c if you are faithful–under the hands of B. Young. P. P. Pratt. H. C. Kimball & O Hyde.–B. Young Mouth.–

Elder, Noah Rogers, of the Seventies was blessed by the same Elder Kimball being mouth that he might have power to discern between good and veil be filled with the power xxxx of God have faith to heal the sick, cast out d evils, cause the lame to walk, and have the heavens opened and have an appointment from on high even from God if thou art faithful . Except thou art willing to be led thoux shalt never lead; and shall return to this place and set apart to accompany Bro. Pratt to the Sandwich Is.

Elder Benjamine F. Grouard. was ordained into the Seventies by the same Brethren. O. Hyde Mouth. prayed that the angel of god might watch over him and deliver him from his enemies and the tempests and troubles of the Sea x that he might perform his mission with honor to himself. & be returned in safety.

Reuben Hadlock High Priest, was blesed by the same. P. P. Pratt, Mouth, to cross the deep once more and administer to the Brethren in England–May the Almighty bless thee with courage, of heart, strength,–say to want & poverty in all thy journeying be thine [?] of healings, prophesying, and words to com merited to preside in the counsels of the saints so that xx his presence shall suffice & settle all difficulties–to gather the rich gret and noble as well as poor–to return with an hundred fold & come again in peace–and bless him with his ministry and calling no power xx of earth of Hell shall be able to take thy life. if thou art faithful–& Joy shall fill thy hearty and they eyes gush out with tears when thou shalt behold the increase of the lots and their flocks and their herds and the temple of god.

Elder John Cairns was ordained high Priest. under the hands of W. Woodruff, John Taylor, Geo A Smith. O Pratt and set aprt to go across the great waters, and instruct the churches in righteousness–and if you will faithful you shall be greatly blessed more than ever before–if faithful shall return like your brethren to your xxx friends–when enemies xxxxxxxx rise up they shall be put to and return with my shame

W. Woodruff mouth
To accompany Elder Hedlock Mission in Scotland.

Prest Young. Said to Bro Pratt and his associates that we commit the keys of opening the Gospel to the Society Islands to you and all the twelve said Aye. Lots were then cast to know who should preside on this mission–between A. Pratt and N. Rogers. & Elder Rogers obtained the Lot–and is president of the Mission.–

Prest Young continued. Keep union among yourselves–be servants to each others. when you arrive never say that the missionaries are wrong–attend their meetings–get the hearts of the people–xxx go help build up a methodist church and till you get the hearts of the people till the Methodaist the Presbyterfare are right or–never will never do any thing with argument do not contend against the missionaries.

Reuben Hadlock's Mission is to preside over the Churches in England etc over the emigration and our business in general. by vote of the Quorum.

Elder Young said he wanted the funds at Liverpool, to pay the passage of those who were expected to be sent by Benbow, for messages lent to commence printing–and send the poor to this country & let Bro Hedlock use what he needs or pleasures–& vote unanimously that the ferrying be carried into execution. Let the Book of Mormon be sold as fast as they can in England–& the avails be retained till further orders–

voted–Sister Dawson of Preston and her family be brought over.

Voted that Elder Wm Done [?] to this place–

Voted that Sister Braddock of Bedford with her family be brought.

Voted that Wm Bradbury at the Potteries be brought over with his family

Voted that Bro Leech of Preston and family come over–

Voted that Bro. Anderson of Stoke come over.

Voted on reading Elders Wards letters of Liverpool March 1st & to 15th 1843 to the first

Presidency and the Twelve, that the printing in England be stopped, and Elders Ward & Fielding come to this place.

Voted that the funds spoken of in Wensl etters be expended by Elder Hedlock as before state in the Minutes

Letter from James L. Wilbert. of Sams River xxxx read and answer for Sims and XX Leonard [?]–and accepted by vote.

Letter read from Dr. James Hosford and answer read and accepted by–

Letter Read from Lybella Armstrong and it was proposed the letter be deferred till Saturday next 1 o'clock P.M. and invite Sister Jermon and Bro and Sister Adams and Bro Derby and Partiarch Hiram. to investigate the case–voted as before.

❖

The Quorum of the twelve in council assembled, laid their hands on Reuben Hedlock, High-Priest, and blessed him by the mouth of Elder Parley P. Pratt, to cross the deep once more, and administer to the Saints in England, and preside over the English Mission, in fulfilment of the previous vote of the Quorum. And Elder Pratt continued his blessing and said: "May the Almighty bless thee with courage of heart, and strength of body to perform this mission, and power to say to want and poverty, in all thy Jouneyings, ~~Be Gone~~;–and may he bless thee with the gifts of healing, and prophecying, and words to communicate;–and wisdom to preside in the councils of the Saints, so that thy presence shall suffice and thou need not speak but once. to settle all difficulties; that you may have power to gather the rich, the great, and the noble, as well as the poor, and return with an hundred fold, and come again in peace; and God shall bless him with his ministry and calling; and no power of earth or hell shall be able to take thy life, if thou art faithful; and Joy shall fill thy heart, and thy eyes gush out with tears, when thou shalt behold the increase of the Saints, and their flocks, and their herds, and the Temple of God."

Elder John Cairns was then ordained to the High Priesthood, and set apart to his mission in Scotland.

It was then "voted that Reuben Hedlock's Mission be to preside over the Churches in England &c; and over the emigration of the Saints &c; and over the business of the twelve, and the Church in general, in England.

It having been reported to the council that there was now some funds in liverpool, arising from the sale of books, or otherwise, Therefore,

Voted, that the funds which now exist, or may exist, at Liverpool, subject to the order of this council, be applied by Elder Hedlock, to pay the passage of those who were expected to be sent to America, by Elder John Benbow and his wife, for moneys they lent ~~the~~ commence printing the 'Millenial Star,' 'Hymn Book,' &c. in England: to send the worthy poor Saints to this country; and that Elder Hedlock use what he needs. or pleases, for his own convenience."

Voted that the Book of Mormon be sold as fast as they can in England, &c. and the avails of the same be retained by Elder Hedlock, till further orders.

Voted that Elder Hedlock be instructed to forward Sister Ann Dawaon, of Preston; ans Sister Ann Braddock, of Bedford, (w ho were among the first to administer to our necessities in England) with their families, to this place, as soon as circumstances will permit; also William Bradbury and family from the Potteries; and Bro Leech and family, from Preston; and Bro Anderson from Stoke, and all the poor saints, to this country

Voted that Elder Ward, now presiding in England, be invited to come to Nauvoo, as soon as circumstances shall render ut expedient.

The letters of Elder Ward to the First Presidency and the Twelve, Dated as Liverpool, March 1st; and 16th 1843 ~~were~~ /having been/ read to the Council ~~when when~~ it was Voted, that the printing in England, be stopped, according to previous instructions; and that the previous votes in relation to Elder Ward and A. Fielding be confirmed.

Voted that the funds referred to, in Elder Wards letter, be expended by Elder Hedlock as

before stated in the minutes."

The following names were added according a vote of the council of May 27th 1843

By the ~~first first ship.~~ Mrs. Elizabeth Pixon, wife of Robert Pixon, at Mr. John Britton's, Hope St. Richardson St. Salford, Manchester; or with Mrs Rigby, Regent's Road. Salford. Manchester.

~~Also by the same Ship Sister Sarah and her~~

Also by the same Ship. Mrs Sarah Taylor, in care of Mr William ~~Taylor~~ Thorley. Hope Hill, Brundswick Street, Stockport, Lancashire. ~~also~~ /and/ Jeremiah Taylor, Hope Hill, Brundswick Street, Stockport, Lancashire.

Also Mrs. Mary Greenhalgh. wife of William Greenhalgh, of Roscoe-Fold, near Bolton. Lancashire. Eng. Also. Hugh Patrick and family, Manchester. Mrs. Elizabeth Clayton, wife of David Clayton, And Elizabeth her daughter–5 years old and Thomas her son 1 year old residing at Bashall's and Boardmans's Mills Farrrington, near Preston (Paid By recipt on temple.) Mrs Ann Farrar, wife of John Farrar and Edward her son aged 13. and Nancy her Daugter aged 10 and Bejamin her son age 3 Bashalls and Boardman's mill. Farrington, near Preston (Paid by receipt on temple.

Mariah Barrows, wife of Joseph Barrows, and her children. live in Bolton bach foundary Street. (if A. Fielding will not pay, send them)

Alice Baily. wife of John Baily and Two children. lives at Bolton, Blackburn Street. (to be paid by Nauvoo House)

Players family from the Potteries. (Paid on Temple.) Prudence Parr. (wife of Wm Parr) and he six children, Top of Cockstool, Pitt Hill, in Mr Scarbrooks houses (to be paid in Temple Quarry)

Sister Rebecca Partington, Manchester)

Done at the city of Nauvoo. Ill. U. S. A. this 28 day of June. 1843. in behalf of the church of Jesus Christ of Latter day Saints, according to the instructions of the first Presidency By order of the quorum of the twelve Apostles.

President
(sign.) Brigham Young. of the
Quorum.

Willard Richards (Clerk.)

[May 27, 1843; Minutes; Minutes]

The Twelve assembled in council according to adjournment 2. o clock P.M. Present Brigham Young H. C. Kimball, O. Hyde, W. Woodruff, John Taylor Geo. A. Smith & W. Richards also President Joseph Smith. Patriarch Hyram Smith /& James Adams/. Bishop Whitney and others–

Prayer by Elder Kimball after Singing

President Young stated the object of the meeting was to investigate a letter from Sybbella Armstrong of Philadelphia concerning Benjamin Winchester–and other business

The Letter was then read. Dated Philadelphia May 1st. 1843, charging Stating that B. Winchester had been slandering her character.

Elder Winchester stated that he was not fully prepared to investigate the merits of the letter in full and had but just learned the contents thereof, that sybbella was generally spoke of by the Church in philadelphia an Capt of steamboats & others on the Ohio told him she had been seen drunk in the streets &c.–had often spoke of her in conversation as having heard such things. I have made the observation I did not believe they were all right.

Mrs. Nicholson, I boarded with she told long stories /to my wife/ about Sybbella Armstrong.–failed for $20 000, did not know how she go so much money.

Mrs Nicholson last winter at my house, her house was run down with bills of McNinas girls.

A person, a respectable Dr Miller. know any thing about Sybbella Armstrong. just before she went away I was called to see her. & pronounced her dropsical. left–late in the evening gone 6 or 8 months in Kentucky, under suspicious circumstances

Mrs Thacher says that Isabell's sister said every family had a black sheep ~~θ~~ & they had one. A certain lady had seen her in drink. & run in debt to give money to the Saints.–

Ned Simpson. Is frequently seen with her. a blackleg. notorious villain.

She have been the public talk in the Church. My being silenced by the twelve has caused me a great deal of trouble &c Hyrum Smith. When he was in Philadelphia–one said Isobellas conduct was very rediculous. & if she was not maried she ought to be.–town talk. when I preached on adultery she left the house

J. G. Adams said he was president of the counsil in Philadelphia when this subject was investigated.

I. B. Winchester. said the council might be called at my request to settle the money affair. nothing–Adams, I deny having in view any thing about old affairs.–in calling the council, but it was called to investigate the money & about Bro Darby.–after which Mrs. Nicholsen & others came forward after the money investigations.

President Joseph Smith called for ad

President Young said there was no trial before the council.

" J. Smith said that ~~there~~ it was a bag of nonsence. to sit here without witnesses. & hear one story another. Prest. J. Smith, it has been the character of B Winchester from the beginning to contradict every body & every thing. and I have been under the ire of his tongue. he introduced nto & I had to have a contention with him at every house. I disgraced him before the conference. & to be revenged he told one of the most damnable lies about me. visited Sister Smith sister Dibble. small hat shop.–told her to come to Nauvoo with me & I would protect him. & B Winchester set up a a howl that I was guilty of improper conduct. If Isobella Armstrong, is ever so bad so much the worse.

The patriarchal office is the highest office in the Church. and father Smither conferred this office, on Hyrum Smith, on his death bed.

A baptist Minister this morning said sir I am wrong you are right.

Prest Joseph said, he should act on the case but should reserve himself for an appeal.

Minutes of Phil. Conf read, Elders Hess letter, and Elize Nicholson letter were read to council. Elder Adams spolke. said at a good meeting in Philadelphia, ~~Elder~~

Elder Winchester in a public meeting in Philadelphia said that there was not three in the meeting but what had lied

It was none of the business of the twelve or the first Presidency where he goes or his family. Prest. Young wished if the case was to be passed by. he wished the High Council to try the case. & he would gave him give up his license till he came to Nauvoo

President Joseph said the High Council of Nauvoo could not try the case. the twelve must try it.

Patriarch Hyrum.–said he was not an old granny & plead that Winchester ought to have a hearing.

W. Richards moved that this case be adjourned till tomorrow 10 oclock sd by G. A. Smith (Motion withdrew)

President Young objected.–& gave his objection no new evidence can be had.–he has denied the [?] duties of the 12.–did not leave Phil.–&c. cannot destroy the testimony from New York. Elder G. J. Adams. said Winchester called Hiram an old granny.

President Joseph advised that Benjamin be suspended, and have trail some 3 or 4 months hence and call up the whole Philadelphia church.

Elder Kimball said he felt it was best for Bejamin to come to Nauvoo

Motion withdrawn by W Richards.

Moved that Elder Benjamin Winchester give up his licince and move to Nauvoo with his family as soon as he can.

Br. Winchester said he had not his licence here but says he will not preach–

Prest Joseph said to the Twelve that Elder Adams has come to me and made acknowledgement, perfect satisfaction–his licence as Elder will be taken from him and he will act as priest.–and Bro Adams ~~will~~ has now started anew.–and let all present hold their tongues and only

say that Elder Adams has stated anew.

God will spew Philadelphia out of his mouth they ~~will~~ are luke warm. the news from Phila is like the simooms breeze.

Bro Brigham is the presdt of the Quorum–can take example from the fruit creation–the good will squ

Voted that Elders Benjaming Brown go on a mission to the Province of Nova Stotia, and Elder Jesse W. Crosby accompany him

Voted that Edwin M Webb. go on a mission to the neighborhood of Galena–call at Mr John Riches.

Voted that Isaac Chase go on a mission to the eastern states

Blank Bond read by ~~Esqr~~ Elder Will[W on first l]Phelps. and accepted.

Copy of recommendation read and accepted for the Elders going abroad. to have their passage paid from ~~Liverpool, an~~ England, to be returned on the Temple or Nauvoo House.

S. O Hyde. father to bless their mind firm and strong, and vision clear, about to go native land, my hand sustained across the water. aged go before visions given to [illegible] people way prepare before hand–when sleeping–on the billow [spirit operate in the] when he shall [? writ] the winds shall defend thy cause. found a companion. to go with. provide food & rayment place to lay his head. if fruitful shall not return empty but bring

as with enemies raised up against thee. shall ever find a refuge. may the blessing of A[braham] J[acbo] of Is[aiah]. be his in boldness in order to establish thy truths.

Blessed W Woodruff

Adjourned to 6 P.M. next Monday evening.

❖

The Twelve assembled in council according to adjournment 2 o'clock P.M. President Bigham Young H. C. Kimball O. Hyde, W. Woodruff, John Taylor, Geo A. Smith, and W. Richards also President Joseph Smith and Patriarch Hyrum Smith and James Adams Bishop Whitney and others X–Prayer by Elder Kimball after singing.

President Young stated the object of the meeting was to investigate a letter from Sybbeler Armstrong of Philadelphia concerning Benjamin Winchester and other business.

The letter was read Dated Philadelphia May 1st 1843 charging stating that B. Winchester had been slandering her character.

Elder Winchester stated that he was not fully prepared to investigate the merits of the letter in full as he had but just learned the contents thereof, that Sybella was generally spoke of W [?] by the church in Philadelphia and Capt. of steamboats and other on the Ohio told him she had been seen drunk in xxxxxx the streets etc–had often spoke of her in conversation as having heard such things. I have made the observations I did not believe they were all right.

Mrs. Nicholson I boarded with she told long stories to my wife about Supbella Armston–failed for $20,000 did not know how she got so much money.

Mrs. Nickeson last winder at my house xxxx her house was run down with bills of _____ etc, etc, etc, _____

A person, a respectable Dr. Miller knew anything about Sybella Armstrong, just before she went away I was xxx called to see her and I promised her dropsical [?] left late in the evening gone 6 to 8 months in Kentucky under suspicus circumstances.

Mrs. Thatcher says that Sybella's sister said every family had a black sheep & they had one.

A certain lady ha d seen her in drink and run in debt to give money to the Saints.

Ned Simpson xxx was frequently been with her, a blackley, ortorious villain. She have been the public talk in Church. My being silenced by the twelve has caused me a great deal of trouble etc.

Hyrum Smith when he was in Philadelphia one said Isabell's conduct was very ridiculous and if she was no t moved she ought to be towns talk–when I preached on adultery she left the home.

F. G. Adams said he was present of the council xxxxxxx in Phladelphia when this subject

was investigated.

G. B. Winchester said the council might be called at my request to settle the money affair nothing–Adams, I deny having in view anything about old affairs. but it was called to investigate the money and about Bro. Derby–after which Mrs Nickerson and others came forward after th money investigation.

President Joseph Smith called for oder. President Young said there was no trial before the Council.

Joseph said that it was a x bag of nonsense. to sit here without witnesses and hear one slang another. Prest J. Smith, it has been the character of B. Winchester from the beginning to contradict every gody & every thing. and I have been under the ire of Sis _____ he introduced me into several _____ and I have to xxxxxxx leave an contention with him at evry house. I disgraced him before the conference & to be revenged he told one of the most damnable lies about me visited Sister Smith and Sister Dibbler small hat shop told her to come to Nauvoo with me and I would protect her B. Winchester set up a devil of a howl that I guilty of improper conduct. If [?] Isabeela Armstron is over so bad so much the corse ????

The Patriarchal office is the highest office in the church and father Smith conferred this office, on Hyrum Smith, on his death bed.

A Baptist Minister this morning said sir I am wrong you are right.

Prest Joseph said, he should not act on the case but should reserve himself for an appeal.–

Minutes of XXXXXX Phil. conf. recd. Elders Hess Cutler and Eliza Natsdrow [?] letter were read to council. Elder Adams spoke. said at a good meeting in Philadelphia

Elder winchester on a public meeting in Philadelphia said that there was not three, in the meeting but what had lied.

It was none of the business of the Twelve or the First Presidency where he goes or his family. Prest Young wished if the case was to be persued by he wished the High Coucnil to try the case, and he would have him give up his _____ till he came to Nauvoo.

President Joseph said the High Council of Nauvoo could not try the case. the Twelve must try it.

Patriarch Hyrum said he was not an old gorring and plead that Winchester ought to have a hearing.

W. Richards moved that this case by adjouned till tomorrow 10 o'clock Sd. by G. A. Smith motion withheld.

President Young objected–and gave his objection no new evidence can be had. he had denied the _____ duties of the 12ve did not leave Phil–Etc cannot destroy the testimony from New York, Elder G. J. Adams X–saw Winchester called xxxx Hiram an old granny.

President Joseph advised that Benjamin (or "Brigham") be suspended [?] and have trial some 3 or 4 months then call up the whole XX Philadelphia church

Elder kimball said he felt it was best for B. to come to Nauvoo. Motion withdrawn by W. Richards. Moved that Elder B. Winchester give up his licence and move to Nauvoo with his family as soon as he can.

Br. Winchester said he had not his licence here but says he will not preach.

Prest Joseph xxxx said to the Twelve that Elder Adams has come to me and made acknowledgement perfect satisfaction his licence as elder will be taken from xxx him and he will act as priest–and Bro Adams has now started anew and xxxxx let all present hold their tongues and only xxx say that Elder Adams has started anew.

God will spew Philadelphia out of his mouth they are like worms–the news from Phila. is like the Simooms breeze.–

Brother is President of the Quorum can take example from the best sections the good will

_____

XX Voted that Elders Benjamin Brown go on a mission to the Provine of Nova Scotia and Elder Jesse. W. Crosby accompany him.

Voted that Edwin M Webb go on a mission to the neighborhood of Goshen [?] called at Mr.

John Riches.

Voted that Isaac Chance go on a mission to the eastern states

Bank Bond read by Elder W W. Phelps and accepted

R. B.

[May 28, 1843; Minutes]

Knowlton Hanks received the Laying on of hands of Brigham Young & O Hyde. (in the Presidents office. J. Smith) after Singing Sadwik I.

Elder Young–to bless and ordain a set you apart to a certain Mission to the /Quorum of/ 70

& drew the bond. and may rejoice through thy instrumentality thy life & health. shall be precious in the sight of the Lord. and light shall break forth in they understanding ~~and greater your~~ that you may [? writ] the words of life. Thou art called to go to the Islands of the sea and by faithfulness ~~seal upon you~~ power over the winds & wafes and foul spirits ~~&~~ waves fear not to command the sick to be healed. to cast out Devils. thou shalt have a prosperous journey. & you shall feel better satisfied & have greater glory than hitherto. Lift up your voice on the journey. to ships crews, Captain. & by profound knowledge put to silence gainsayers we bless you in the name of the twelve who hold the keys of the kingdom in all the ~~Twelve bless you to~~ the twelve who hold the keys to all the nations–bless the earth you. & your eyes shall behold glorious things. be faithful & you shall be restored again to the bosom of the Church with renewed vigor in thy body.

[May 29, 1843; Minutes]

6 o clock

Assembled according to adjournment. B. Young. Orson Pratt. Geo. A. Smith & Willard Richards & John Voted that Stephen Abbot, & Charles E. Spencer Elders, go on a mission to Winconsin, to take with them Isaac Thompson.

Voted that the whole branch of the Church in Philadelphia, be counselled to remove without delay, to Nauvoo, and this notice be given through the "Times & Seasons:–

Adjourned to 8 oclock A. M. tomorrow

29. met and got Stock Certificates.–

[June 18, 1843; Minutes]

The council of the twelve assembled at President Joseph:–office at 4½ oclock–present ~~at~~ B. Young. & Willard Richards.–laid their hands on Wm G. Jarman and ordained him an Elder & to the Quorum of Seventies. & set him apart to a mission to England under the direction of Elder Ruben Hadlock.

[June 28, 1843; "Extracts from the record of the Twelve, for the use and benifit of Elder Reuben Hedlock, and through him to the parties concerned"]

Elder William G. Jarman was set apart to a mission to England, under the direction of Elder Hedlock

[November 7, 1843; Minutes; Minutes]

Tuesday evening Nov. 7th 1843

The Twelve Prest B. Young, P P Pratt, O Pratt, W Woodruff J. Taylor, and W W richracds assembled in xxxxxxx Mayors office and voted to ~~saive~~ [raise?] $500 to get paper etc. to print the Doctrin and Covenants

Voted that a comettee of the P P Pratt W Woodruff John Taylor be committee to borrow or get the money and that Prest Young go along with them.

W. Richards Clerk

❖

Tuesday evening Nov 5th [7th] 1843

The Twelve Prest B Young. P. P. Pratt. O. Pratt. W. Woodruff J. Taylor. & W Richards assembled in Mayors office & voted to raise $500 to get paper &c to print the Doctrine and convenants

Voted that [a committee of them] P. P. Pratt. W. Woodruff John Taylor be a Comittee to borrow or get the money & that Prest Young go along with them

W. Richards Clerk.

1844

[February 21, 1844; Minutes; Minutes]

7 oclock P.M.–

At a Meeting of the Twelve, at the Mayor's office Nauvoo, feb 21-1844 ~~present~~. B. Young. Parley P Pratt, Sr O. Pratt. W. Woodruff. J. Taylor. Geo. A. Smith, W. Richards,~~–present~~ & 4 others.–

called by previous notice. by instruction of President Joseph Smith /on the 20th inst/ for the purpose of selecting a company to ~~survey~~ [explore] Oregon and California–and select a site for a new city for the Saints. ~~It was voted that~~

1 Johnathan Dunham /Phinehas H. Young, David D. Yearsley, & David Dullmer/ volunteered to go Policeman [all occupations crossed out]

4 ~~voted that David Fulmer be one~~ Surveyer
5 and Alphonzo Young " Physician
2 Phinehas H. Young volunteered Printer
6 " ~~James Emmet~~ Tapper and Hunter
3 " ~~David D. Yearsley~~ "
7 " ~~George D. Watt~~

Voted that the above /persons/ be notified ~~be notified~~ to meet with the ~~quorum~~ [i.e., Council] on Friday evening next at the assembly room. ~~also Daniel Spencer.~~

Willard Richards Clerk

❖

21, 1844 7 o'clock P.M. B. Young Parley P. Pratt O. Pratt, W. Woodruff, J. Taylor , Geo. A. Smith, W. Richards & 4 others being present called by previous notice by instruction of Presd– Joseph Smith for the purpose of selecting a company to explore Oregon and Californai and select a site for a new city for the Saints.

Johnathan Dunham Phinehas H. Young, David D. Yearsley and David Fullmer xx volunteered to go

Alphonzo Young, James Emmet, George D. Watt, Daviel Spencer wer requested to go

Voted that the above persons be notified to xx meet with Council on Friday evening next at the assembly room.

Willard Richards Clerk

[February 23, 1844; Minutes; Minutes]

21st [3rd over 1st] Met at the hour appointed.–Present Joseph Hyrum, & Sidney. Minutes read. Fulmer volunteered James Emmet voluntered. ~~D D. Yearsly could not go.~~ Joseph A Kelting volunteered. Geo D. Watt. said "Gentlemen I shall go."–Daniel Spencer said I am willing to go

Joseph–said he wanted exploration of the Country–all California & Oregon country. preach the gospel wherever you go.

Joseph proposed about 24. ~~or~~ 5 why not go direct to Santa fee. and see what can be done there. well armed double barrelled shot guns. 1 smooth other cut each man 2 8 barrel revolving pistol. Bowie knife, and a good sabre

Samuel H Rolfe volunteered.

Daniel Avery.–Joseph said let that man that can raise $500.00. a double bareled gun good horse or mules saddle and bridle. appoint a Leader & let him bid up for volunteers.–a /every/ man /that goes/ wants to be a king & a priest.–on the mountain walk with his God. when with the savage nations to govern–if we dont get up the mission till after the election.

	Samuel Bent	volunteered to fit himself and go	
	Joseph A Kelting	Do. "	
	David Fulmer,	Do "	
	Seth Palmer	Do "	24 feb
	Amos Fielding	Do "	
	Samuel W. Richards	Do	
	Charles Shumway	Do	
	John S. Fullmer	Do	
	Ira S. Miles		25 Fe
	Geo. D. Watt	Do "	
	A. L. Fullmer	Do	27
1	Hosea Stout	Do "	
1	Thomas S. Edwards	Do	28
1	Moses Smith	Do	29
	Rufus Beach	Do	
	Jesse D. Hunter	on Mar 2 by Hosea Stout	
	Truman R. Barlow	" "	

[Add this section to the bottom of the last section:]

12th March 1844 a meeting of the foregoing was called at the Assembly room–; but few attended The presendent of the Twelve was absent and all the Twelve except W. Richards. ~~Prt~~ Hyrum Smith & Sidney Rigdon were present.

Ezra Chase entered his name to go if he could

Isaac Chase – – – – – – – – – – – – – – – – – – –

Norton Jacobs March 29. 1844

Joshua L. Homon April 2d 1844

Charls Drown–John Meyers to the Church

❖

23rd Met at the hour appointed XXXX present Joseph Hyrum, & Sidney–Minutes read. Fulmer volunteered James Emmet voluntered.–D D.Yearsly could not go. Joseph A Belting volunteered.–Geo D. Watt. said "Gentlemen I shall go."–Daniel Spencer said I am willing to go

Joseph–said he wanted exploration of the Country–all California & Oregon country–preach the gospel wherever you go–

Joseph proposed about 25 or 5 why not go direct to Santa fee and see what can be done there well armed double barrelled shot guns–1 barrel smooth bore & the other rifle each man or 8 barrel revolfing pistol. Bowie knife, and a good sabre

Samuel Rolfe–volunteered.

Daniel Avery–Joseph said let that man that can raise $500.00 a double barrel gun xxxx good horse or mules saddle and bridle–appoint a Leader & let him bid up for volunteers.–every man that goes wants to be a king & priest–on the mountain talk with his God. when with the savage nations to govern If we dont get up the mission till after the election.

Samuel Bent volunteered–to fit himself and go
Joseph A Belting " " " "
David Fulmer, " " " "
Seth Palmer 24 feb
Amos Fielding
Samuel W. Richards
Charles Shumway
John S. Fullmer
Ira S. Miles 25 Feb
Geo. D. Watt
A. L. Fullmer 27
Hosea Stout "
Thomas S. Edwards 28
Moses Smith 29
Rufus Beach
Jesse D. Hunter March 2 by Hosea Stout
Truman R. Barlow "

12th March 1844–A meeting of the foregoing was called at the Assembly room but few attended the presendent of the Twelve–was xxxxx absent and all the Twelve except W. Richards. Hyrum Smith & Sidney Rigdon were present. Ezra Chase Isaac Chase entered his name to go if he could

Norton Jacobs March 29 1844
Joshua L. Homon April 2 1844

[April 18, 1844; Minutes; Minutes]

H. Kimball–moved to [that?] R. D. Foster be cut off from the Church 2d by Wm Clayton & J P Green.–

[Reynolds] Cahoon. that, Foster had stated on the hill he had been called to women when the father was Joseph ...

Jno Scot–Law yesterday Gods–more wifes–full Mormons–spoke against Joseph=William Laws, rights.–Went to Wm wife to attempt to seduce her.–Joseph wanted her to come into the order. not privilegd to [be] se[a]led unless he obe[ye]d, & marry more privilege seal[e]d to him–watch his opportunity[.] Wm out in bedroom[,] attempt to take her abed.–repent, &–kill him–spare his life[.] she told her husband, get time told William.–Joseph swore, &c–Wm told Joseph [blank] Wm wife lied some when, [blank] Joseph said you did [blank] Joseph acknowledged–& sealed William & wife.–was not a more gallant scoundrel ever hung between the heavens and the earth.

vote carried unanimously.–Wilson Law

Clayton, moved Wm Law be cut off. 2d J. P. Green,
Wm Clayton,–spoke
C. C. Rich, said Harmer [?] said Wm Law made a statement at wedding last winter Joseph had revelation for the Rumit [sic?]
Snow testified about Laws statement at city council
Clayton moved Jane Law be cut off.

❖

Twelve–High Council, Presidents 70's. April 18th 1844 Father Cutler of said Wm Law & wife were at the temple yesterday and scorned and there was more than $200,000 their due [?] which they agreed to [turn ?] [on ?] the temple and tithings on his hill lot if the chu[r]ch would sell them.
Object of the meeting to take in consideration the two laws and foster ...–"Kimball said men on the Hill say Foster has spoke of Joseph as murdered, Bogus maker, counterfeiter, adu[l]terer and [publicized ?]
H. Kimball–moved R. D. Foster be cut off from the church [2nd ?] by Wm Clayton and [J. ?] P. Green.–
Cahoon–Foster had stated on the hill he had been called to women when/where the father was Joseph.
Woodruff–Foster [continually ?] [made ?] his [?] to [?] out against Joseph in the [?]
Pa–Saints not to purchase land of Joseph.
Vote [?] and unanimously 32 present,–Geo A. Smith moved Wilson Law be cut off–
[Jak Scot ?] = Law yesterday Gods. [man ?] wifes full Mormons–spoke against Joseph = [?] rights,–went to Wm wife to attempt to seduce him. Joseph wanted her to come into the order. not privilege to seld unless he obed
Privilege sealed to him–watch his opportunity Wm out in bedroom attempt to take [her or him ?] abed.–[repent or serpent ?] & kill him spare his life she told her husband–got [time ?] told William.–Joseph swore [?] Wm told Joseph Wm wife some [lied ?] when. Joseph said you did Joseph acknowledged & seald William & wife
Was not a more gallant scoundrel ever hung between the heavens and the earth
Vote carried unanimously,–Wilson Law, Clayton moved Wm Law be cut off 2nd J. P. Green, Wm Clayton,–spoke
C. C. Rich. said [?] Wm Law made a statement at wedding last winter Joseph had revelations for the [?]
Snow testified about Laws statement at City Council
Clayton moved [?] Law be cut off & [Jane ?]

[August 7, 1844; Minutes; Minutes; Willard Richards, Diary]

4 P.M. Meeting of the Twelve apostles, High Council, & High Priests /at the/ Seventies Hall
Prest. William Marks Prayed.
Prest. B. Young called upon Prest. Rigdon to make a statement to the church concerning his message to the Saints, and the /vision &/ revelation he had received, ~~inasmuch as the leading authorities of~~
Prest Rigdon ~~stated that~~ [said] "The object of this mission ~~was~~ [is] to visit the Saints, and offer Myself to them as a Guardian: I had a vision at Pittsburgh June 27, this was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doc. & Cov., it was shewn to me that this church mus be built up to Joseph, and that all the blessings we recieve must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the church was governed in a proper manner. Joseph sustains the same relationship to this church as he ever has always done, no man can be the successor of Joseph. The

kingdom is to be built up to Jesus Christ through Joseph, there must be Revelation still. The matryred Prophet is still the head of this church, every Quorum should stand as you have stood in your washings and consecrations. I have been consecrated a spokesman to Joseph and I was commanded to speak for him–the church is not disorganized, tho' our head is gone. We may have diversity of feelings on this matter, I have been called to be a spokesman unto Joseph, & I want to build up the church unto him. and if the people want me to sustain the place I want it upon the principle that every individual shall acknowledge it for himself. I propose to be a Guardian to the people ~~and the people can plea~~se in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not."

Prest. B. Young ~~followed with a few~~ said H I do not care who leads the Church, even tho it were Ann Lee but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. I know there are those in our midst who seek the lives of the Twelve, as they did the lives of Joseph and Hyrum. We shall ordain others a nd give the fulness of the Priesthood so that if we are killed the fulness of the Priesthood may remain. Joseph conferred upon our heads all the keys and powers belonging to the Apostleship, which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come. How often has Joseph said to the Twelve, I have laid the foundation; and you must build thereon, for upon your shoulders the kingdom rests. The Twelve as a Quorum will not be permitted to tarry here long, they will go ~~away~~ abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than mobs can kill them off. I would like were it my privilege to take my valise and travel & preach till we had a people gathered who would be true. My private feelings would be to let /the affairs of/ men and women alone- only go and preach & baptize them into the kingdom of God. Yet whatever duty God places upon me, in his strength I intend to fulfil it. I want to see this people with the various quorums of the Priesthood assembled together in Special Conference on Tuesday next at at 10 a. m. which was carried unanimously by vote

❖

4 pm Meeting of the Twelve apostles, High Council and High Priests at the Seventies hall.

President William Marks prayed.

Prest B. Young called upon Prest. Rigdon to make a statement to the church concerning the vision and revelation he had recieved. xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Prest. Rigdon said the object of his mission is to visit the Saints, and offer myself to them as a xxxxx guardian. I had a vision at Pittsburgh June 27 this was presented to my mind not as an open vision but rather a continuation of the vision mentioned in the Book of Doc. and Cov. It was shown to me that this church must be built up to Joseph and that all the blessings we recieve must come through him. I hve been ordained a spokesman to Joseph and I must come to Nauvoo and see that the church was governed in the proper manner. Joseph sustains the same relationship to this church as he had always done, no man can be the succefsor of Jospeh. The kingdom is to be built up to Jesus Christ through Joseph, there must be Revelation still. The martyred Prophet is x still the head of this church, every quorum should stand as you have stood in your washings and xx consecrations. I have been consecrated a spokeman to Joseph and I was commanded to speak for him the church is not disorganized tho' our head is gone. We may have diversity of feelings on this matter, I have been called to be a spokesman unto Joseph, and I want to buildup the church unto him and if the people want me to sustain this place I want it upon the principle that every individual shall acknowledge it for himself. I propose to be a guardian to the people in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether xxx they accept me or not."

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Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fulness of the Priesthood so that if we are killed the fulness of the Priesthood may remain. Joseph conferred upon our heads all the keys and powers belonging to the apostleship, which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come . How often has Joseph said to the Twelve, I have laid the foundation, and you must build thereon, for upon your shoulders the kingdom rests. The Twelve as a Quorum will not be permitted to tarry here long. they will go abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than mobs can kill them off. I would like were it my privilege to take y valise and travel and preach till we had a people gathered who would be true my private feelings would be to let the affairs of men and women alone. only to go and preach and baptize them into the kingdom of God. yet whatever xxx duty God places upon me, in his strength I intend to fulfil it. I want to see this people with the various quorums of the Priesthood assembled xxxxxxxxx together in special conference on Tuesday next at 10 am which was carried unanimously by vote.

❖

The 12 [Apostles]. 8 of them in council at Bro Taylors. 9. A M.–Mr Lathrop present.

4 P.M. Meetings of High Council & 12 simultaneously at the 70s Hall 2d story.–Prest Marks prayed. Prest Rigdon spoke. at Pittsburgh June 27"28 visit in county–July 1. at Pittsburgh took house.–Pope Ill. Rigdon Never found a printing press.–July 6. news of the murder reached. ... retired from the tumult of the world.–Joseph said you must not stay. you must go–(eve before I started) the Temple at foundation was a similitude of all our acts [?] continued in prayer till by a vision of order of the 2d order Joseph sustains the same relation to this kingdom as he had ever done.–no man could be the successor to Joseph.–

Kingdom to be built-up to Jesus Christ through him–Revelation still, built up to him–murdered prophet head of this prayer–to God in the name of Jesus Christ Joseph[,] Peter[,] Moses[,] Enoch[,] Adam from Christ Father–Hyrum sustained same relation–

every Quorum should stand as they had stood in your workings & conversation you are consecrated a spokesman to Joseph as you have been. you shall speak for him. Church not disorganized.

one in authority. Satan–never dispute the authority of God. disputed the right to Eloheim to rigen. Jesus.–our head has gone–we might have diversities of feeling &c.

if the people want me to Sustain this place I want it on principle that every individual shall ackno[led]ge it for himself–

that the man should be a spokesman until Joseph Smith himself shall deemd or a mgtg [ministering] angel lay his hand on his head & ordain him & say come up & out from me.–

I have discharged my duty. & done what God command me.

[August 9, 1844; Willard Richards, Diary]

Council at B. Young's–

1 P.M. B. Young, H.C. Kimball[,] A. Lyman, G.A. Smith, W Woodruff[,] P.P. Pratt, O Pratt[,] W. Richards. & 11 others

Prest Young. proposed righting up the Quorums. giving every one his place &c Josephs presence has superseded the necessity of carrying out a perfect operation of the organization of the several Quorums. ...

Quorum [of Anointed] conversed about voted no ~~women~~ men to be admitted in Quorum till times will admit. ...

Whitney said Hiram Kimball had mortg on Temple at Kirtland–& $4 or 5000–vs agist the church. ...

[August 12, 1844; Willard Richards, Diary]

10. A.M. the Twelve. Youngs Kimball–Woodruff–A Lyman L Wight O. Pratt. P.P. Pratt. Geo A Smith John Taylor. W Richards.

voted that Amasa Lyman is one of the Apostles.

voted that the estate of Joseph Smith. settle its own debts, and the church have nothing to do with it.

voted that Lyman Wight go ~~to the Texas~~ with his company. accompanied with Geo. Miller. & Lucian Woodworth and carry out the instructions he has received from Joseph. -- to procure a location.

[August 15, 1844; Willard Richard, Diary]

10. A.M. The 12 met at Bro Youngs.

Prest Rigdon talked about.

L Wights sermon Last Sunday talked about. has caused considerable excitement.

[December 17, 1844; Minutes]

~~Decb 17th~~

The Quorum of the Twelve /and others/ in council assembled at the office of Prest. Brigham Youngx at the corner of Kimball and Granger Streets. ~~Nauvoo.~~

Moved and Seconed that Bro Reuben McBride take the Presidency ~~and preside of~~ over all the affairs pertaining to the Church of Jesus Christ of Latter day Saints in Kirkland both spiritually and temporally–which was carried by an unanimous voice of said ~~quorum~~ [council].

A letter was then read before the council which Prest. Young recieved from Bros. Joseph Parsons and James McDowell residing in Pittsburgh, containing an acknowledgement, that they had /been/ decieved /by/ Elder Rigdon's false pretentions to the presidency.–~~but~~ and after a /calm and/ careful ~~examination~~ [investigation] of the Book of D.C. and Book of Mormon,–we, ~~do therefore,~~ /they had/ renounced /the pretensions/ of Sidney Rigdon as being false–and felt satisfied that the quorum of the Twelve hold the keys of the kingdom.

~~Moved and seconded~~ [Voted unanimously] that their acknowledgement be recieved and they be recieved into full fellowhip with the saints. ~~which was carried unanimoulsy by the voice of said~~ council.

Moved and seconded that this letter be /received and/ published, which was carried unanimously by the voice of said council.

W. Richards Clerk

Nauvoo Dec 17th 1844

Prest. of the Twelve

1845

[February 27, 1845; Minutes; Willard Richards, Diary]

Febr[uar]y 27. 1845 Council in office.

B. Y. the obj[ec]t. is–J. Emmett has a Co. of 35 fam[ilies]: in Iowa, to go into the Wilderness–Moses Smith knows all ab[ou]t. them–we can control them yet–Emmett is out of our control–he has flung himself out of the Priesthood–he wants to do, what the Lord wants us to do–bring the lost sheep back–save this Co[mpany].–he has det[ermine]d. not to live among the Gentiles–let them live there & preserve themselves–so as to protect them, & keep the Priesthood–my feelings are to save them–iif they come back, they will be rec[eive]d. we have dropt James Emmett & Lyman Wight–Br. Butler went according to my council–I never this to any one yet–he will see me again & report to me–he will do a good work yet–Br. Dana is acquainted with nearly all the tribes, & he can take a company right from here to the Pacific–the Flat Heads have 200,000 warriors–ano[the]r tribe 180 & an[othe]r. 150 000 they want Mormonism–we want some to stay among them as missionaries–Phelps says the U.S. report only alr. 2 or 300.000–& also reported the speechs of Sacs & Foxes who are dissatisfied–we can now make a virtue–unite our teams & plow with Ephraim as well as the Gentiles–Smith, is fully satisfied that a majority of the Co[mpany]. would be councilled by the 12. if the council is to stop they will, or go on just as ordered–we are above the Sacs & Foxes where there is game–I suppose 160 miles N.W. from here–I suppose that Br Emmett had an appointment & by the 12–John Taylor s[ai]d. B. Y. talked as plain as any man could–& accused him of stealing from Gentiles, & he denied it–he s[ai]d. he wo[ul]d. not be councilled–"I can't come back" he was not willing to be gov[erne]d. by the Council if men will not go according to Council, they will go to the devil–he went to work & deceived men no man was ever spoken to plainer than Emmett was–I advised a man to fetch his Wife & porperty–Suffcools wife was decoyed away & went part of the way, but came back, if there are men who want to abide by council, I say save them–If a man won't abide council here, he won't abide a 1000 miles if any man won't support our Pres[iden]t.–I won't help that man any how–my Spirit is aroused when I see men decoying others away–recollect Emmetts pledge–he has broke it–he has decoyed man–when the

proper time comes, let such men go as are councilled to go–at a time when we needed all the help we could get–he went away–& "unless that man comes back & humbles himself we will not fellowship them" if you have done wrong, you can put be right & be saved & your posterity & if you dont do it you will all be d—-d together–if he has a mind to be d—-d he can–it makes no difference to use–we will make our calling & our election sure–we will set men at it, in whom we can confide, let me have men who have faith & humility & I will risk all

H. C. Kimball I wo[ul]d. rather see Br Smith with us than away from us–I am not suspicious of my brethren–I look with suspicion upon strangers–the cou[r]se Emmett has taken has been in direct violation of the council Pres. Smith–he was "not to take a man from this City", after all, it came to our ears that he had got about 50 men–we went in pursuit–Emmet was called to acct. & was rebuked by Pres. Smith–he s[ai]d. don't take the Indians from Augusta–he had no authority to even take his family–in violation to every covenant made to the Prophet, & that was the reason why he was dropt from that Council–if he goes & forms himself a Kingdom–it will be stript from him hereafter they will be stript of chick[ens], and every thing else, I know it by the Sp[irit]: of the H[oly]. Ghost–there is no man or woman can be saved upon any o[the]r. pri[n]ciple–for what we don't save in this probation we must save them in an[othe]r. & Law. & Foster & o[the]rs. will never get out of hell unti J[oseph]. Smith unlocks it for them, Br. Emmett has severed himself from us, & whatever this council seals, blesses, or curses on Earth will be sealed, blessed, or cursed in heaven–we are to become the Saviors of men as much as J[esus]. C[hrist]. was–Emmett s[ai]d. he wo[ul]d. not bear the frowns of the Gentiles any longer, & our lives will be sacrificied for this people–either as worn out, or martyrs–El[der] Young chastised him at my house–we had a meet[in]g. at O. Hydes & Emmett refused to submit to the council–B. Young is the head on this Earth, he is not a band master. I have been with him too long–if you don't abide council you will go to hell, & after all you will have to get the 12 to help you out–we are like balls of clay now–& are on the Wheel in the hands of the Potters, who have fashion us to suit the mansions in the skies–if there is enough of me, I shall be made fir[st] for any use–those men can make vessels of you, & fit you for God–there are some who say that the 12 are hard task masters but the day will co[m]e when it will be found out–this Council does not justify Lyman Wight–Emmeret or Rigdon, all working against us–they are sealing women to one another & running into adult[e]ry–we can shew that most of Rigdons' followers enter into the Spiritual Wife doctrine–

W. Richards–I had an interview on Monday with Br Smith–Smith said all my statements are now carried out–I talked with Emmett & found the most stubborn disposition of any man in the world–I was disgusted with him–he was every thing–I was witness to Br. Joseph & others reproving him–it is all this secret instr[ucti]on that is trying to cut our throats–I would just as soon he sho[ul]d. present the knife to my throat–M. Smith I talked about Emmett upon the California Expedit[io]n.–he s[ai]d. this is the same thing that will swallow up the Cal[ifornia]: expedition–

Taylor s[ai]d: Emmett wants to be a big man & take the lead of this Church–

Phelps–Emmett talked with me bef[ore]: this council of 50. Br. Dana & others who are with him think they can drive this thing thro'–those who are not for use are against us–

G. A. Smith–we gave it up for bad job. I believe if he had been in Carthage Jail–all the bluts [bullets] wo[ul]d. have glanced past him–A Lyman I recollect going with G. Miller to see Emmett he wo[ul]d. not say any thing–we co[ul]d. not ring out the least sense from him–he has seen the Indians–It wo[ul]d. be a great undertaking–it was a kind of a grunt–his end, his accomplishment, his wishes were all in himself–he was the only man, & he was cut just big enough to do it himself–we co[ul]d. not then get a single thing out of him–I discovered he was lying all the time–he represented his missin as greater then Br. Joseph, & the 12. & all put together–he was always sick of the Gentiles–(B. Y. Intelligence cleaveth into intelligence, & therefore his intelligence is of the wilderness) S. Rigdon wanted to go to Pittsburg in the same way–the principles taught are "we are the standard, the criterion" & "Nauvoo must come to us to get Salvation" it is designed by the devil–we know what God designs to do, & the course that individuals will have to go–I bel[ieve]: they may be controlled, if it can be got to them–but as the leaders, it has happened to them accord[in]g. to their desires–I have no confidence in Emmett at all–from any thing that he can say,

until he has pursued a course that satisfies me that he is right–he would send us to destruction in order to gratify his little, nasty, mind–any man can do good when the Sun shines, but he is good when he is in oppression, disappointed on the right & left & betrayed on every hand & still upholds his actions, he is the good man for me

O. Pratt–has no confindence in Emmett

H. C. K proposes that some man be sent with Br. Smith as a messenger of salvation

G. Miller–does Emmett say that the Church will be scattered & gathered again in the Wilderness? no!

B. Young does Emmett consider himself that he is independent of us as a body–Smith can't tell–& gave his feelings "we have /been/ kept in the dark" many wanted to come & fetch their families–he opposed it I have not heard of any communicatn. with L. Wight.–

C. C. Rich after I ret[urne]d. from Michigan I asked Emmett what he had been doing–he refused to let me know–I referred him to his chastisement he would only sspeak in parables M. Smith "is willing to be governed by this council" S. Bent also asked Emmett–& he s[ai]d. this mission was given him before J[oseph's]. death & that the 12 had nothing to do with it

A. Lyman we had a mission to the Lamanites–Br[other]. J[oseph]. gave us a frank relation of the work, and he said "don't stop" till this is accomplished"–

B. Y. the U.S. in buying lands were to give the Indians 40 miles square–but the agent wrote 40 square miles–Jos[eph]. wanted we "visited the Lamanites"–I commit to Br. B. the keys of the Kingdom of the Lamanites–he committed them to me–we visited & preached to them they believed it, we have heard a many times from them–

Phelps s[ai]d. 6 or 8. went over the boundaries of the U.S. to preach–Jos. went to prayer–he then commenced a revelation that Martin was to [marry] among the Lamanites–& that I was to preach that day–&c &c it was a long revelation–we have a living Constitution–there is enough for every day–if we die let us all die together, & there will be a jolly lot of spirits dancing into the next world–it wont be to hell, for there is no fiddles there The Government has passed a law than when 5000 men are got to Oregon, they can make their own ~~Legislature~~ [Government]

Phelps we can thank the Legislature for taking away what they never gave–We have no Charter, no laws, "we are free"–the Kingdom is /now/ rent from the Gentiles. B. Young has found out that we are in eternity, the Millenium has now commenced–

"That we appoint a delegate to visit Emmett" –carried–

" d[itt]o

Amasa Lyman to be the delegate–& he to pick his man "

" write a good fatherly letter of Instruction to them –carried–

" That Orson Pratt write the letter" and Orson Spener help him" in behalf of the council –carried

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The Twelve & others. meeting of the Council repair[e]d to my office with Moses Smith. & after detituation voted that Amasa Lyman go & see Emmet & his company & counsel them & try top save them. & that O. Pratt & O. Spencer write a fatherly letter. for the council to. the company. See minutes of the office.

[March 15, 1845; Minutes; Minutes]

Present, Samuel Bent, Charles C. Rich, Albert P. Rockwood, David Fulmer, Thomas Grover, Newel Knight, Phineas Richards, W[illia]m Huntington, Aaron Johnson, George W. Harris, Alpheus Cutler, James Allred and W[illia]m Snow.

Also President Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, George A. Smith & John E. Page of the Quorum of the Twelve. N[ewel] K. Whitney and George Miller

Presiding Bishops, and W[illia]m Clayton and Daniel Carn.

Pres[iden]t Bent called upon W[illia]m Clayton to act as clerk pro tem, inasmuch as the regular clerk was sick. Council opened by prayer from Elder O[rson] Pratt.

Pres[iden]t B[righam] Young then said we want to take into consideration the case of Brother George J. Adams who is now present. I have objections to brother Adams' conduct, and to the course he has taken and shall tell them here. First when brother Adams came home last ~~last~~ fall, I asked him if he had any money for the Temple; he said no, he handed every thing to W[illia]m Smith. Since then W[illia]m Smith has wrote and said he sent some money and some cloth by brother Adams for the Temple; we have not got it. I have also been told that brother Adams has frequently read some kind of a note before the people, which represents him as having some great authority over every body else, and also that he was appointed Joseph [Smith]'s Spokesman.

I have been told that brother Adams says the Church owes him something from six hundred to one thousand dollars in money. Now I want to know if brother Adams can explain these things, and whether he is satisfied to have the matter investigated before this council.

Brother Adams then went on to explain to the Council, relative to the above charges. He denied having said that he was /appointed/ Joseph's spokesman. He explained about the Temple money, and said he was willing to meet any committee. this council might appoint, and settle the whole account with them. He also explained how the church owed him money.

Pres[iden]t Young then prefered some other charges relative to his conduct in the East, to which, after many remarks on both sides, Adams plead guilty and begged for mercy.

Many remarks were then made by sundry individuals, substantiating the charges, prefered by Pres[iden]t Young, each one expressing a strong desire for brother Adams' salvation. After spending much time in investigation, the Pres[iden]t S[amuel] Bent, arose to give his mind on the case, but a motion being made that Pres[iden]t Young give the decision, Pres[iden]t Bent gave way. Pres[iden]t Young then arose and said he wanted Brother Adams to sit down and write that he had done wrong, that he asks forgiveness, and is willing henceforth to listen to council, and do right without incriminating any one else; also that the proper authorities of this Church are here, and that he is with the Twelve and will be with them to bear off this Kingdom. I want brother Adams to write this freely and confess his iniquities; a mans confession will never do him hurt unless he turns round and does wrong again.

Meeting adjourned, to meet in the Seventie's Hall on Saturday next at one o'clock P.M.

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... H[eber] C. K[imball] Said pertaining to many things mentioned he is knowing to himself. He was present when br[other] [Brigham] Young gave him [i.e., George J. Adams] council in Boston. His advice was that he should leave Boston, and he promised he would. But they held conferences then & there was a [illegible] differently–& there would have been no d[ifficulty] if he had come home. A[dams] says he has always been subject to council but if he had listened to c[ouncil] at that time it would have saved him a great deal of trouble & <u>us</u> & the <u>church</u>. Lowel [Massachusetts] and a great many other places are lower than they ever were–He has [been] acquainted from br[other] A[dam's] course with others. He says he has always sustained the twelve. I don't know but he has, but has the course they have taken sustain[ed] us. no. there is no safety for the twelve only in Nauvoo because of the course they have taken. If they would not destroy the works of any other men but their own I would not care.

B[righam] Young said to bro[ther] A[dams] he wanted to save him. I asked when you came home if there had been any women sealed to W[illiam] S[mith]. you denied it. And I can prove that that there has scores been sealed to both you & him or you have gone to bed with them–I know you have done it by revelation. You have lied to us to day and I will not bear it. and I want you to confess it today or if you dont we will have to prove it before the world and cut you off. I am all the time receiving letters from the East giving account of your prostituting young women and ruining the churches.

A[dams]. In regard to women–himself & W[illia]m [Smith]–what W[illiam] had done he made him promise not to tell. He is glad to have them talk all thats in them for he wants to be saved. He wants you to be as merciful as you can. In regard to what bro[ther] [Heber C.] K[imball] [said] I staid behind because W[illia]m said so. He said he would make it all right, and I know I have done wrong. I have not got nite bed to women. In regard to the financial concerns he is willing to turn over every thing he has got on the earth till they are satisfied. He knows he has done wrong. but he dont want to be guilty of betraying any one but he wants them to look at his situation & the council he had.

B[righam] Young said who wants to follow W[illia]m Smith. There is but one principle that can save William. He has a brother who is a prophet in the church. W[illia]m has not power to down the Twelve. There was something between you and W[illia]m made him want us to ordain you. he wanted to make a tool [fool?] of you. You have been gathering money for him and you ought to have known better. Has he got the Keys of this Kingdom–no nor is he the Pres[ident] of this Kingdom. if he was, farewel to our salvation. There is no man knows Joseph Smith better than I do. I have sacrificied every thing for the knowledge of God. Now be with us and operate with us and you will be saved & if you dont you will go down to hell.

A[dams] says whatever he has done wrong he is willing to do right. He did know much about W[illia]m S[mith's] past conduct. He could tell a good many things about W[illia]m which have revol[t]ed his feelings. Since what you said to me I have never written a word to W[illia]m S[mith] nor never intend to. He wants to be saved by those who have the power & authority to do it. I would have been there when I was told to but he told me in the name of the Lord to stay. Had many contentions about being any right to do such things.

B[righam] Y[oung] we dont want you to say a word against W[illia]m because is bound to be saved. Joseph [Smith] got a promise of it.

G[eorge] W. Harris has some feelings for br[other] A[dams] and hopes it will never be dissolved. He believes & can satisfy this council about his course in the East by his making a full statement of all to this c[ouncil]–Let every thing come out here and you will be saved.

A[dams] asked for council–If he has been taken by one of the twelve and told not to say any thing–shall he do it–B[righam] Young said he did not want him to say any thing about W[illia]m. I dont want W[illia]m exposed but you ought to have come here and denied it to me. I want you should from this time take our council and be still. He then went on to relate about a delaying when he was sent by the church after the twelve preaching on the way.

P[hineas] Richards thought bro[ther] A[dams] could say whether he was guilty of what brother Young has said without criminating W[illia]m. He dont seem willing to come to the point but plays words.

T[homas] Grover saw a letter from Boston a while ago giving a relation of the way brother [Wilford] Woodruff had to raise means to go across the water. This letter stated that there had been so much money collected and the churches be[e]n so teazed that had not bro[ther] [Jedediah M.] Grant borrowed $50 it would [have] been hardly possible for W[illiam] to go away. There is a pamphlet in this place of a trial in Boston, br[other] A[dam']s name is frequently called there & I would rather meet all Rigdonism than that pamphlet. Father Nickerson is in Boston & I believe will tell the truth. He never has said a word to any one about what was said in letters from Boston.

J[ohn] Taylor–said he had seen letters from individuals which could be depended on and he believes E[lde]r Youngs statements are correct. His heart has been grieved. Young women ruined & families broken up. It is no excuse for a man to say any one told him. We know what is right or we are not fit to go from home without a guardian. and for this church to be ruined by two or three individuals it is to[o] bad. If any others, the twelve go abroad, we dont have any trouble of them. This impression has been for a long while back that he has done more injury to this church than ten men could do good. He wants E[lde]r Adams to get up and confess his sins like a man. He has said he was willing this council should do with him as seemeth them good but he seems to want to keep behind the screen.

A[dams] said he did not deny what he was accused with. he knows he has done wrong. He

dont deny what pres[ident] Young has said. He is willing to go home for years & [illegible] at his business, but he wants to be saved.

G[eorge] W. Harris said the council cant judge the case unless he will tell the whole circumstances. He would advise him to state all that transpired from the time he started on his mission pertaining to himself.

A[lpheus] Cutler has had great feelings for bro[ther] A[dams] and has now. He thinks A[dams] is not aware of the number of charges which can be substantiated against him. I want he should be saved and let him come right out & tell the whole story.

W[illard] Richards bore testimony that what pres[ident] Young has said in relation to brother A[dams] or Josephs feelings is true. The brethren dont want to hear any thing about W[illia]m Smith but they want you to tell what you have done yourself.

S[amuel] Bent said that was his feelings.

A[dams] said he cant relate the things which took place without relating the whole circumstances. If he is to unfold any thing he wants to unfole the whole. In St Louis–Cincinatti he walked as pure as an Angel. never said a word to a woman. Pittsburgh–Philladelphia & New York same. but in Lowel it was not so. He has done wrong and is willing to be scourged

P[hineas] Richards made some remarks about A[dam]'s preaching, discussions, pamphlets &c but he has said an empty vessel sounds the loudest. He seems to be opposed to coming to the point we wish him. The spirit testifies to me that all is not right.

C[harles] C. Rich said there seems to [be] something in the dark with him. He desires to save br[other] A[dams] & would do all he could to [illegible]. If he has been correctly informed A[dams] has taken liberties with females for which he had been cut off from the Church. Pres[ident] Y[oung] has receivd information that he has done the same again. He has not told how it has been done and this is something he wants him to come at. If A[dams] has done it a second time he is not so easily excused as if he had only done it once. If a man has transcended his bounds once and been forgiven and then does it again where will it end.

A[lpheus] Cutler explained further as to what he said previously. He can prove that A[dam]'s conduct has been such as to through [throw] the blaime on the twelve and carry the idea that they supported him it it & he wants the twelve cleared.

A[dams] said he was willing to write as strong a document as they can wish. He has in three instances been sealed by an apostle to females & cohabited with two of them but this is all.

B[righam] Y[oung] wants bro[ther] A[dams] to explain how the church owes him $600. He has acknowledged that he told bro[ther] Heber [C. Kimball] & I a falshood. He will say what he pleases about W[illia]m but he dont want any one else to say anything against him. There is no trouble to sustain the twelve, a feather will to it, because he never did any thing wrong. He will defy this church to find a case that there is not a law to save a man except the sin against the H[oly] G[host]. He wants A[dams] to bring the names of those who donated money & the money. and if I has had $600 of him I want him to have his right. He want on to show how some had gone before and after them getting money by hundreds of dollars when he could not get money to bear their expenses. A[dams] has stated that he lost $200 coming but he dont belive it. He told us in the fall it was $150 now it is $200.

He then went on to explain some things about what is called the Spiritual wife doctrine.

H[eber] C. K[imball] went to show that E[lde]r Adams had done more hurt than good, more hurt than the Twelve can do good in one year. The characters of the Twelve will sustain them. He dont want any writing from G[eorge]. A[dams]. to sustain them. When A[dams] has had council it has not had depth enough in him. We are willing to cover all things up if he will go and do right and stop his boasting. He gave some very good advice to brother A[dams].

O[rson] Pratt said some things in confirmation of the charges preferred by Br[other] Young.

Adams said in regard to what he had said against one of the Twelve he takes it all back. He spoke inadvisedly.

W[illard] Richards called a question in regard to the documents from J[oseph] Smith.

He replied he had six or seven documents from under J[oseph]'s hands pertaining to the

Russia Mission.

Some remarks were here made concerning being Josephs spokesman.

N[ewel] K. Whitney related the circumstances of an interview with A[dams] a few days ago–He said to me that he possessed powers & authority which no other man had & which had never come to light. & he wants A[dams] to explain what those authorities are.

A[dams] explained.

B[righam] Young explained some things concerning what bro[ther] Parley did in the East a year ago last spring.

S[amuel] Bent said if bro[ther] A[dams] offer his confession & expression was willing to continue the hand of fellowship.

H[eber] C. K[imball] moved that it be left to Pres[ident] Y[oung] to give the decision

B[righam] Y[oung]. wanted bro[ther] A[dams]. to sit down and write. I am here. I have done wrong. I ask forgiveness and am willing to do right without criminating any one else and that the proper authority is here. and that he is with the twelve and will be with them to bear off this Kingdom

A mans confession never will do him hurt unless he afterwards turns around and does wrong again.

The question was put & carried.

B[righam] Y[oung] then asked if all were willing to keep all that has been said here to themselves–their wives not excepted–unanimous.

J[ohn] E Page explained the reason why he was not here in season. and said he wanted to be present in all councils but he had not been notified.

B[righam] Y[oung] explained. He then stated that they had had a council today concerning turning the labors on the dam to the Temple and Nauvoo House. The damn will bring difficulty. Will it not be better to drop it & put all forces on the gardens and the Temple &c.

G[eorge] A. Smith moved that the council recommend this course.

J[ohn] Taylor said he had heard that some had fears the people would be dissatisifed but he did not think they would.

B[righam] Young proposed that they call the men together and let what they had done remain & lay it over till we can get a charter from the U[nited]. S[tates].

The vote was put & passed.

B[righam] Young recommended J[ohn] Taylor & J[ohn] E. Page to call a meeting of the stockholders and lay the thing before them & take an expression from them.

Adjourned till next Saturday at 1.

[March 16, 1845; Minutes]

This day the Twelve held a meeting in the grove and made a special call on the brethren to come forward and work on the Temple, in order to rush it forward as fast as possible. A very good feeling was exhibited by the bretheren and as an evidence of their desires to obey counsel and fulfil the commandments ~~of~~ on the following morning there were 105 extra laborers and about 30 teams came to work, and the business looks quite brisk and cheering. (March 16th. 1845)

[May 5, 1845; Willard Richards, Diary]

2 P.M. in council at Prest Youngs H. C. Kimball, Taylor, A. Lyman, Geo A Smith O. Hyde, Wm Smith, W R.–Wm Smith

said he was satisfied with present organization of the church–& state of things in Nauvoo. wished Elder S. Brannan restored to fellowship, which was greeted by the Quorum.

[May 24, 1845; Minutes; Willard Richards, Diary]

3. P.M. The Twelve. to wit Brigham Young Orson Hyde, Orson Pratt, Wm. Smith, Amasa Lyman, John Taylor John E. Page. Geo A. Smith Willard Richards. assembled at John Taylors in co with Samuel L. Brannan. & assembled in council

Prest Young said Philo Dibble wanted 4 oxen from the old fort to exhibit with his paintings. W. Richards moved that the oxen be left to the disposal of the present. 2d by 2 or three

Bro Wallace. said, his siter came to his house in New Bedford, Told him Bro Brannan had waited on her some. one Sunday she staid at home. Bro Brannan staid at home. on the edge of the Brannan accomplished his desire. & went into the kitchen. Messeur came in & after reported. she was dissatisfied. Wm Smith sealed them up, it worried her to think she must be Brannans, Bro Pratt told her the sealing was not according to the Law of God.–went into consuption & died.–Wallace wrote to Bro Pratt, about Brannan,–that unless he repented he could not be crowned in the celestial kingdom. She said her sickness was occasioned by what had passed.–

Wm Smith, acquainted with Sis Wallace at Lowel of poor health, Brannon asked Smith if he had any objection to mary them. she mainfested strong attachment for Brannon. I married them did not consider he ~~had~~ was under any obligation to any one else. Married them by all the authority he possessd for the time & Eternity, and had a right so to do as an apostle of J Christ

Father Nickerson preached that if any one should get hold of his skirts or any else, on the spiritual wife system. they would go to hell. & she believed it. Sis Wallace wrote Brannon upbraiding him with the humbug & charging me with assisting Brannon.

Prest. Young said since Sis Wallace had gone home, we could throw the mantle over the whole. & shuter [?] the subject.

Wm Smith said he felt interested in the subject & wished the council if they chose to say whether he had a right so to do.–whether he had a right to marry Brannonn. & do what he had done, or whether he was to be rode on a rail. & put down. or not.– – – ~~if~~ – – ~~an~~ quite time for him

Prest. Young.–said he was satisfied with what Wm Smith did in the case of Brannon in marrying him to Sis Wallace–did not couple any other of Wm's acts. in this decision.–

Wm Supposed that P. P. Pratt supposed that Brannan was married to two at once.

Brannon. walked with Sis Wallace in public &c she had discovered that the time would come when men would have more wives than one.–made arrangements to take her to N. York in the spring.–told her I should be master.–would correspond with her. but did not write for fear some one would get the Letter. Father Nickerson went to Lowell, & disaffected the mind of the sister.

Wallace was in N. York when Brannan received his sisters letter. but did not talk with him about it as freely as with other women. Many spoke–

Elder Hyde proposed exchange of farms–

Clerk Read Letters from Robert H. Morris to N. York & Von Ness to Gov. Ford for S. Brannon

Nauvoo

May 24–1845

To whom it may concern, In a council of the Twelve this day assembled in this City, Elder Samuel Brannon of New York being present, his case receive a re-hearing both from written & oral testimony and upon a full investigation of the whole matter, the council restore elder Brannan to the fellowship of the Church, in good standing, and call on the Saints to sustain elder Brannan in his office. & in his publishing department, & bell him with their faith & prayers Brigham Young Prest

Willard Richards. Clerk of the Quorum.

The President received Wm Smith querries [et]c & told him what he wanted. to which Wm Respond. as agreed

Sister Young came in & brought a bottle of wine from Sister Clark The President gave a toast.–and all responded.–

Wm Smith asked the views of the council about his patriarchial office.–Prest Young said it was his right.–

Wm Smith received his patriarchal blessing by Prest. Young.–Lewis Robbins was present in this council.–

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Long investigation & Brannan was restored to full fellowship in good standing see minutes

Wm Smith was ordained Patriarch to the ~~whole~~ whole Church of Jesus Christ of Latter Day Saints and to preside over the patriarchs.

[August 4, 1845; Minutes; Willard Richards, Diary]

James Emmett said the reason that I left was bec[ause]: I wanted to, not the Church, but the U.S. I have been acqd. with the manner they have treated this pple since Jackson Co.–after they had driven them murd[ere]d Josh.–the appeals that had been made no notice taken–I concluded to go in the wildernss. I did not go bec I had not the same faith as the Church–but I went to get rid of the surrounding Gentile world–si[n]ce I came in & found it to be a fact that I was cut off I thot. it came rather too close & I co[ul]d. not stand that–if I co[ul]d. have had the fellowship of the Church I wo[ul]d. have staid there–I respect the auth[orit]y. of the Church–as from heaven I believe that God sent an angel ord[aine]d. Joseph the Prophet and that Jos[ep]h. ord[aine]d. others, & to that auth[orit]y. I bow to, when nothing else will–I believe that auth[orit]y. to be in this Church & no where else & that c[o]mprehends ab[ou]t. all that it will be worth while for me to say now I have had no intercourse with any apostate, [altho' I am consid[ere]d. an apostate] but I do not consider it so I have understood that bro. Wight was an apostate, ~~and~~ there has been ~~a~~ no communication bet: him & me since we met here–I believe he wanted to be with me–I think it likely I shall find him with out camp when I go back, I have no doubt of it–as regds. the authority of the Church I acknowledge it–I always beld. it.–I believe it now & if counselled we have talked of it ~~I may~~ we have guns, ammunition & teams, & are prep[are]d. to go on–we are cut of the shell, and out of the States–and are ready to move forward–a proposition has been made to use by a Chief of the Sioux Indian the Chief insisted on us stopping with him–we are 200 /miles/ abouve Council Bluffs–no road to it, or from it–we stopt a few days we made the 1st road–after we got to the river [found] some French traders were Buffalo hunting they invited us down with them & rest a few days [?] [one] uaird. the Chief's daughter–we did not pay attention at first, we had a council upon it, he seemed to be earnest & honest & I tho[ugh]t it best to stop they promised us peace & safety– /they said/ in the ~~tray~~ [treaty] with the Government they promised to instruct some White people we co[ul]d. stop till next Spring raise corn, & then go on, we mi[gh]t hunt Buffalos when we pleased lab[ore]d. all in com[m]on & the promise that we made to Amasa Lyman that we wo[ul]d. not go out of the world & that we wo[ul]d. make it know[n] to the 12 I did not know that they were, as they are, when it comes to that prime/se/ [promise] I feel perfectly will[in]g. to comply with the ~~authe~~ [authority] of God it is here & no where else–my case, & so far as I have influence, we are ready to ack to the authority of Heaven as whether to come back, stay, or go on. I wo[ul]d. as soon go, or stay, stay or go, die any where,–it is just with you–as I tell you–we have put in [late] ~~C~~ Corn Buck Wheat, Turnip–Peas & Beans

B Young I think those Buffalo droves must be a grand sight–

Emmett there are tens & thousands, I c[ou]ld. not count them, [no more] then the treese on yon bluffs,–eerly not se–I guess 1000 in Co[mpany]. in a few hours then–an[othe]r. Co[mpany]–another company sometimes 500, 1000, 20, or 30 Bulls ~~al ne~~ [alone, or] 3 or 4 alone, you can get to them–wild [if they get scent]–will run a whole herd–we go out ~~ld~~ [and load]. out Waggons–best /meat/ in the world–get them, a waggon load [go out one], ~~to~~day & butcher [them and], back next day you can't pick fat ones–[want a] good horse–when /you/ wound one, he falls back, stops to fight & you shoot /them/ down [there is] no fun in it–we kill only what we want to use–we get no salt–had salt all time, been enoug[h]–plenty–I used all I want–like Beef as to that

(quality)–take the Skins–dress them–make moccasins of them–they kill in winter for robes– /we are/ 500 miles from [here] there has been a Steam Boat there since we have been there–we can go strait to St. Louis–we are consid[era]ble N[orth] of here–a big Prairie we were 6 days without a stick of timber–good water–cattle are Buffaloes Deer Elk Bears Turkeys plenty, antelop [?] round the mountains, plenty of wolves–no foxes– /there are/ wild cats–prairie dog–gr[eat]. difference–salt springs above us, no great way off, Indians have made salt–they bring it & give 100 a quart sooner than make it–give /Buffalo/ skin for a little salt–generally kill 3 at a run or chase, hose cant stand but a little while–a man may kill 3 or 4 at a run–you never want to shoot more than 6 or 7 times [Indians get eight]–shot guns, cut them in two throw away parts too lit–I have killed with heavy augurs [we have some] old U,S. pieces–there is a new musket there–& a yawger you cant sight at a Buffalo get within 3 or 4 rods–or 20 feet–we ride & kill–my boy is good–my bro: John is too heavy–Wm Potter has made a good start for it–a horse that can run all day is the one wanted–we have severer winters, than here–because we are more North–some horses will run–the heaviest [Bulls] ~~acre~~ are as big as 2 oxen they are as large again as the common bull–as big again as an ox–dont kill bulls–many young–eat first rate–/(calves)/ tender & nice–/to go where we are I /wo[ul]d. cross Montrose, up Des Moine River–we went exactly to within 50 miles–we crosed Sioux River built a raft it is considble of a river–it will be easy to go in, & starve to death even among so many

X.d. I really did think that it wo[ul]d. not be a matter of ~~breck~~ breaking fellowship entirely–I had good killings–they [(the Church)] was not much pleased with the idea–there are 100 ab[ou]t. in our company ab[ou]t. 30 men over 21–~~no~~ one over 50–bro: Turman–dont know ~~any~~ [how many] under 10–

Br Holts Wife died–camp healthy–lived Sparing–just right–always had something to eat 3 times a day & we would have as much as we could eat if we would be industrious /we had wheat, corn,/ we grind our corn in hand mills–some choose [?] the prnciple was, for every man to act his own pleasure, on his own hook–if ill nobody to blame, but himself–for all my natural attachments for the wilderness. I dont /want/ you to say hereafter–[we counselled you to please you, for you wanted to be there] but let the council of God be given, & if I dont abide it–it will be my loss–the information I have given in all things [is true]–they call me the leader iI showed them the road I was the navigator–Be since Edwards have left us we have had peace–he came with his Fa[the]r. in Law Russell

John Taylor considers, 1st that br Emmet knew that he was going contrary to counsel–if the whole church had taken same course there wo[ul]d. have been no Church–if we are not gov[erne]d. br Emmett did wrong at that time–it has caused a deal [of] trouble to us–br A Lyman & Spencer had to go there /after them/ b[u]t Emmett k[n]ew he was doing wrong when a man has done wrong, & wants to right I wo[ul]d. help him to do right no one in the Kingdom has power to do just as he pleases–Prest. Young has to ask [act according to] counsel as well as the 12 & all the auth[o]r[ity]. act accord[in]g. to counsel–as to convert[in]g. Lamanites you nor no o[the]r. man can ever do it except they are sent according to counsel–

Emmett. if I had ~~have~~ [known] before hand that I been separated I sho[ul]d. not have went. W Richards, Prest. Young counsels his brethren in almost all things altho' it is his right to act without. counsel

Emmett no one on the ground has heard my sentiments in regard to the conversion of the Lamanites or how much I expected–there has been a deal of talk to do them good If I was among them I shod. try to teach them temporal affairs & be sure to teach them the Book of Mormon in course of time they wo[ul]d. understand that the Great Spirit wo[ul]d. open their understanding–[I have seen 2 or 3 times] unless the power of God was with a man he co[ul]d. do nothing with the Indians–

A Lyman–one gen[era]l. impress[io]n. that the Spirit of the whole concern was not as it sho[ul]d. be. I never had any but friendly feelings [with br Emmett]–I thot he was not under the influence of correct principles–h[i]s teaching was th[e] same /there/ as here to day–& intimitaed that if they had any feelings–it was as much a chance to derive enddowts [endowments] & bless[in]gs. as being here & building the Temple–in say[in]g. that the L[or]d. wo[ul]d. bestow his blessings in

mountains as well as in Nauvoo–the others were under the impression that it was with the sanction of the 12–& this influenced them to leave–I did not like ~~to~~ the disposit[io]n. I saw exhibited in the course that br Emmett took while [I was] there.–when I gave them the instron I had–he seemed to throw in his reasons, and the fact that God co[u]ld bless in the wilderness & to keep out of their minds better to ret[ur]n to Nauvoo–I did not like it I advised acc[o]rd[ing]ly–I did my best–br Taylor expressed my feelings when he tho[ugh]t the bre[thre]n did not think him so bad as to disfellowship him–if br Emmett had said bef[ore]: he went, what he says now, I have no feelings but that he have all the chance that he can have, but, have him to follow counsel as close as he can–& to follow it from this time on

Em: did we not as a Company decide in favor of doing accord[in]g. to the Council in the bre[thren] I accepted of it–put it to the vote & all agreed.

Lyman ther[e] were individuals anxious to come away–if they w[e]re disposed to come away that he /Emmett/ wo[ul]d. not help them to do it–but wo[ul]d. do as the maj[ori]ty. of the Company s[ai]d.–I sent back in consequence of uneasiness in my own feelings–I wrote a lre [letter] containing definite statments as to what counsel they wo[ul]d. take–they were carried back I sent them to a ~~prson~~ [person] who professed a deep anxiety to follow the counsel of t[h]e 12.–I have supposed that the communication of, if received, was suppressed, it rest on the Shoulders /of the man/ to whom the covenant was made–there was a differenc eof opinion some thot. they must go further some thot. to stop–

Emmett we eventually agreed to stop as soon as we thot. we were safe–we did so. & made it known to the 12.–there came up a Company, a mob, under the pretext of law–there wod. have been no end to cost & ruin. 150 miles to the city–we cod not stay–there was no game there, & no chance to stay there–I [?] a place–(they took 4 to the City–) to put in crops–when they retd. they brot. and news that we could not stay at all–we went there to winter–~~our wh~~ pretty near as far from there to where we are–spose 200 miles–there was no place to stop till where we die stop–as to suffereing they did not suffer more than I did–there was fear on some–but I never knew fear–

B. Young that was worse–I make proposition that we take br: Emmett and giv[e] him his place in the Church, that he hearken to Council, that he restore all as far as he can /to the company/ that we send a man to dictate to that company just as we please– G. A. S. secd. it–I have felt as tho that Str cod. not be trampled down too severely–give him his authory. if a man wants to do good–go with a light heart–& he will do good

J. Taylor–suits my feelings.

Emmett if I had come before I went, I shod. have taken your Co1. but did not do it–I dont want any body to go with their families–I had company when I came

B. Young I told you ~~how~~ our hears bodies are as good as yours–If I must stay here & be massacred same as Joseph I say Amen to it–

Everett I was where were I cod. run I did not know until I came back your feelings

Young all signify with the up: hand–all up

Emmett I vote–

B. Young Bro Page take Br Emmett baptize him, we will confirm him–place him in his office we will send 2 or 3 of the brethren to the company to counsel them

❖

... the 12 retired to my office to council with James Emmet. who wanted to be restored to the priesthood, & would abide council see minutes. Council decided he should be restored & J. E. Page was appoitd to baptize him.

[August 27, 1845; Willard Richards, Diary]

Whitney, Morley, W Richards.–Young, Kimball, Page, Taylor, Geo A. P.P.Pratt, Miller, A.

Lyman 12 noon council assembeld. ... Prest Young said it is all good, something about California cut & dried, a regular organization. to make California an indepndt Co[untry?] at a set time. Candidate for President selected.–[illegible word] third of the [illegible].–1000 from the U.S. now. One year from this fall call a convention.–they are willing to go for or agnst us. One year from next month there will be a regular governor of California dined [?] with me.

[October 28, 1845; Minutes]

Meetings in the Office–President B. Young, H, C. Kimball, J. B. Backenstos, ~~Lorsnse~~ [Phineas] Young Major Warren, Captains Morgan & Turner–A. Lyman, [&] G. A. Smith & John Taylor–

Major Warren "Mr. Young we have a writ for a Mr. Redding and we want to have him arrested & also a Mr. Scott who rescued him–they made a detn. on Saturday night that there were to be no more arrests in this city.["]

B. Young I had no idea of any such detn.–

Warren sd. ther was a determinn. not to have any more arrests. & we are wanting to know if the City Council will assist us in making arrests

B Y. We have a town Corporation & ~~the~~ a Police & I am not aware of their neglecting their duty–the 12 have no control over writs, but the Church business–the Town Trustees are the men to apply to–

H. C. K. I did not understand Mr. Taylor in any such thing

B. Y. We had said we do not care about the house burners, if they would stop Writs against us–just say quit–give us time to get away–& say amen–if they had all said amen it would not have altered the thing at all–

Captn. Morgan Our man who was wounded is gone home, getting better slowly

B Y Id rather a great sight they would come & buy our property

Warren I'd rather so too, but I think when a writ for murder

B. Y. There was nothing said about a Writ–a man came up, grabbed him by the arms & said I have got the man–hundreds will swear it

Warren–the Sheriff in Town, Mr. Kimble & others all say "in the name of the State I arrest you &c."

B. Y. Foster fired his pistol twice & it is said he was so scared he fired rather in the air–What is the Writ for?

W. Murder? Lyman Johnson is not dangerously hurt–

B. Y. I wish all things were revealed–that the truth may come out–

Warren–Kimball told me he was standing side by side–

B. Y. I have no objections & I do not know any one else that has, I dont know but theyll swear I did the murder–like that Sanford swore, I counselled him to distribute those goods–Barns came to me & said he was afraid ther was a trick–I told him to take those goods back

Warren then I understand you that the Council of the 12 cannot assist

B. Y. the 12 are in no office–we have no room of any description & only attend to the Church bus: how could they get an idea that we had power–

Warren–Major Hardin & I always understood that the 12 were the proper ones to be applied today their are men in the City accused of crime–it is the duty of all good men to assist to give him up a for any petty crimes I would not arrest him–but want to give this people all the time to get away next Spring–If I knew I was Innocent I would give myself up and if a man was hiding I would give him up–and it is the duty of all good citizens to give up a man accused of murder

B. Y. I dont know any thing about Redding

Warren Redding I believe is not here but those who rescued him are here–if there are authorities they should give him up–if not–it is my duty to arrest them at once

B. Y. As for Taylor he is perfectly lawless, he has been thro' the smut & shiving machine

Warren I felt the room because there was an open insult offered me

Bachenstos I desire to see the letter

Warren I myself am from Warsaw

B. Y. Do you think they will now quit their burning

Warren You are quite mistaken there was one small house burnt & one pulled down–my detacht. Please understand distinctly whether they will give up persons charge with crim "or whether messrs Young & Taylor meant what they said on Saturday"

Warren I have 3 or 4 detachments in the County–men will come & tell me things in the night I have been told that 1500 Mormons were coming into Carthage–

Taylor I have seen men who saw the houses burning–

Warren–They were a few lawless boys who have burnt houses & I have given orders if any one comes to burn a house–to shoot them–I have no doubt men were first engaged but not it is boys ally

B. Y. I am on hand to answer the ends of the law any time–I am informed that Dr. Williams has made an oath about the 12 making bogus–tthe Govr. of Iowa is going to make a demand to take us into Iowa territory–but I will not go there–

Warren there was a Writ in my hands for the 12 on Saturday–I would not serve if it the 12 were innocent or guilty & they were put in the Penitentiary–it would stop this people from leaving the State–& if a Writ is placed in my hands I will not serve it

B. Y. Go to the Town officers & the Police–& if we the 12 were going to oppose their proceedings should we not kick against a heavy prick–Judge Young virtually cashiered the officers of the County & even if I was to be a circuit Judge I durst not control them

Taylor my feelings are sensitive–Ill defy any man to say I ever broke any law–I never will break any law–I wont be taken to Jail by any kind of process alive–they must take me dead –(private feelings)

Warren I had a writ against Mr. Taylor. I did not serve it, because I did not think it right

B. Y. We will assist you–

G. A. S. Ill mount my nag at any time to assist you–

Captn. Turner–I have not received any insult from any one in the City–When I came here with a writ, and am determined to serve it–without fearing any threat of being taken alive

Taylor I have never broke any law–& do not attempt /for any one/ to bamboozle me–I speak my own private feelings–I have no feelings against Major Warren or any of his Officers here

B. Y. Major Warren I wish you well–good night

Taylor do. I have no feelings against you–I wish you well–

[November 22, 1845; Minutes]

This day at 2 o'clock P.M. some thirty five or forty of the Jackson County Brethren met in council with the Twelve in the upper room of the ~~New York~~ [Trustees] Store in the City of Nauvoo. Their names are as follows.

Joseph Knight Sen.	John S Higbee
Orman Butler	John M Bent
Stephen Chase	Solomon Chamberlain
Isaac Morley	Elisha H Groves
Isaac Higbee	Joseph Knigh Jun.
Ezekiel Peck	Freeborn DeMill
W. W. Phelps	Harvey Omstead
Wm. Stringham	H. A. Cleaveland
Newel Knight	Isaac Bebee
Simeon Carter	Malin Johnson
Perry Durfee	Charles W Patten

Philo Dibble	Charles Hulit
Parly P. Pratt	James Newbury
Lewis Abbott	William Munjar
Elijah Newman	John P Hern
Lyman Leonard	Francis Lee
George W Pitkin	Eli Lee
Levi Jackman	David Jones
Sylvester Hulit	Harrison Keys

Names of th Twelve who were present.

Prest. Brigham Young	Parley P Pratt
H C. Kimball	George A Smith
Orson Hyde	John Taylor

Bishops Whitney & Miller were also present

Bro. Dibble on the part of Jackson County brethren arose and said, that it appeared to him or them that they were forgotten by the Church,–that they were poor and could not pay their tithing, and felt themselves oppressed they wished to Counsel and wished to be taught their duty–that it did really seem to them that they were forgotten. they found no fault with the twelve or with the Church.

Bro. P. P. Pratt arose and said that he was not one of the original applicants to call together this meeting Still he arose to say that he was one of the first five that ever entered Jackson County, or even the State of Mo. as Latter Day Saints. Four of these have either died or apostatized, and he only remains in the Church. He said that poverty is the cause of all this difficulty, and a remidy was just at hand: if we can all remove west, we will all have an inheritance, as much as we can occupy without money or price. Bro. W. W. Phelps arose and said he was one of the Eight who were there with the prophet, and helped to lay the first stone on the Temple lot. The twelve he said, ~~did~~ had not forgotten them, neither would they ever forget them. Bro. Simeon Carter arose and said that he was pleased to see his Jackson Brethren. He did not arise to express any grievances, for whatever he was required to sacrifice, he was resolved never to murmur. I have thought, he said, that the brethren thought I did not pay up my tithing as I ought.

Bro. Pitkin arose and said he had his own feelings of course he did not wish to Murmur, still he did feel that he had been neglected, he was poor, and neglected, and slighted and left. He thought that the brethren who came in of late did not treat him as he treated others when he first came into the Church. Several other spoke in a similar manner, and the general feeling was that they wished to do right, ready to abide by council, and do every thing in their power–still they felt neglected and forgotten.

Prest. Young arose and said a few words There was a great deal that might be said–he said that he might neglect some through ~~over~~ being over burthened with business, but upon no other principle.

[December 9, 1845; Minutes]

A Meeting of President B. Young, John Taylor, George A. Smith, Orson Hyde, Amasa Lyman, H. C. Kimball, W. Richards, Parley P. Pratt, Joseph L. Heywood. Revd. Mr. Hamilton from Springfield & Revd. Mr. Tucker from Quincy

The Revd. Mr. Tucker stated the object of their visit–having come by direction of the Bishop of Chicago.

Prest. B. Young stated that they would so reduce the value of the property as to make it an object for a Society or Speculators, and we have done all, to hand it over to the Catholics and so keep out those who want to have our property for nothing.

Revd. Mr. Tucker asked if the Temple would be suitable for a College.

Prest. Young described the Temple to them–and thought it could not be arranged better.

Mr. Tucker enquired about the rooms their size &c

Prest. Young gave the dimensions & John Taylor said there would be 48 rooms.

Mr. Tucker asked if it would be leased, and on a lease for 25 or 30 years.

B. Young if we should have to sell it, it would be to help us away–we should sooner lease it to get an advanced rent, and if we sell it, we shall reserve the privilege of redeeming it–

Mr. Tucker requested an estimate to be made out by tomorrow morning to send to the bishop of Chicago–we might possibly buy the Person Property–it is not our feeling to unite together–as there are a many Catholic coming from Europe we might direct them here–we are come more for the purpose of seeing what can be done–and as to the public buildings it will determine us whether we go together–but we had rather have a lease with the privilege of buying it hereafter–

B. Young our object is to get means to assist away the poor–there are 100s of families who are poor, looking to us, and we want to get means to sustain the poor, who have been robbed of their all, and there is no way but our charity

B. Y. Masonic hall will hold 300. Music Hall 500 and 70s Hall about 400 also the academy which is not yet finished.

Mr Tucker in the morning It will be convenient for you to see them

Revd. Mr. Hamilton wished to know the price of the lease for the Temple–and the price of the other buildings

B. Young we could let you have a house for your people even at the present–the "Ladies of the Visitation" could be finely accomodated

Mr. Tucker There are several other Communities that could be accommodated

B. Young Could you not help us to buy our personal property & so to sell it to your Emigrants

Mr. T–By doing that we might assume power that we are not instructed to fulfil

B. Y. The property may be valued to you at the price in the Western Country & we will take 50 per. cent off

Mr Hamilton Thats fair

B. Y. We have rated the Titles from Maine to Missouri–all Titles will be good.

Mr. Tucker I should have been glad if you could draw up the conditions in writing–we will give you an answer as quick as possible

B. Y. If you purchase you can sell to A. B. C. & you wod. be in a favorable condon–we will give you a statement–and we will let you have the Temple at a reduced price, & if you would sooner buy than rent it–we will sell it to you–we dont want to walk–we want to sell quick–we have not been away about it–we had to live–we have about 200 houses 1000 5000

500	500 to 1000
1000	150 to 500

We have a quantity of land nigh 30000 of improved land that we paid 5 to 50 in a wild state good buildings on them–we have taken pains to inform you of this place–heavy capitalists in the East find fault with us for not making overtures to them–I do not calculate to sell my property but intend to lend it to some of your friends–if I can get rent I will–if not I will put in some good gentleman Catholic

Mr. Hamilton I was well pleased with the outside of the Temple as we passed–I see no reason why you should be mistreated by the Catholics–

B.Y. there is no reason why we should not be good friends–and then the Revd. Gents went away

the Council were satisfied with what B. Young said–

At 11¼ A.M. Mr Tucker & Mr [blank] were admitted into the upper room of the Temple, and were invited into prest. Youngs room with the Twelve viz. Presn. Young, H. C. Kimball, W. Richards, J. Taylor. P.P. Pratt, J. M. Bernhisel, [O. Hyde A. Lyman, J. E. Page G. A. Smith] and Joseph L. Heywood. Mr Tucker read the written proposition of the council in regard to the sale of our property and then handed to Mr. who also read it. Mr Tucker made some remarks in regard to the lower stories of the Temple. Thinks the rooms are so high it would be difficult for a speaker. Presn. Young explained some things in regard to our public buildings.

Er Hyde read the written proposition, and added some remarks by the way of explanation. A conversation then ensued between Mr Tucker, O. H. & Prest. Young. Prest. Y. stated we want sufficient means to take our poor comfortable.

Mr. Tucker suggested the propriety of publishing in all their papers offering this property for sale, He thinks it would be best that our propositions be laid before their people. He would think it advisable to have a committee of arrangement appointed. They will use all their influence to effect a sale. He thinks they have men in St Louis and New York who could raise the amount we want. But the time is so short. He asked if we should be willing to have our proposition published in their papers. Prest. Young replied we should have no objections providing it was understood that we still had a right to sell to any body who wished to buy. Er Pratt thought it would be well to investigate the propositions so as to have every thing perfectly and clearly understood. He asked upon what conditions they could obtain 2 of our public buildings 1 for a school and 1 for a church, they wished to write to the Bishop and wanted to have our mind on this subject.

Pret. Young said he was well aware there were many men in their church who could pay all the money down if it was not /to/ much trouble to dig it out of their vaults. He wished it understood that while others are digging to help themselves we want help to get away. Mr Tucker said their object was to write to the Bishop and enclose our propositions, at the same time advising him /either to come himself or/ to appoint a committee of efficient men to come /and value the property/ and negotiate ~~with a committee of our won appointment~~. The sum required to be raised is large and the time short to the first of April, but he thinks it can be accomplished. He thinks they have a decided answer by the 25th inst.

Prest Young said he would like to add a note to the proposals before it was published, ~~that~~ which he mentioned. It was decided to add the same which was accordingly done. The conversation continued and Mr. Tucker, gave much encouragement that something would soon be done.

1846

[February 22, 1846; John D. Lee, Diary]

in the forenoon Cha[rle]s C. Rich who had the day previous been appointed to look after the grain and Provinder, reports as follows–to the council–I have obtained about 350 bushels of corn and oats on tithing–from the following persons namely–from Henry Mowery 50 bushels–A O Ellsworth 80 bushels and 264 oats Bro Mason 50 bushels from Bro Manheard 30 bushels–from Bro Nathan Porter 2 or 3 loads from Benj Ellsworth–10 bushels from John Loveland 12 bushels

2nd the subject of policy and economy was up before the council and was decided that the camp should be called together & they be instructed to stop using such articles as will be most suitable to take on the road. Such things as flour dried beans crackers sugar and dried beef and pork and use corn meal fresh beef potatoes and etc. which are articles that are plenty and easy obtained and will not keep as long and be as convenient on the road as the other articles mentioned.

3rd J. D. Lee by request of Willard Richards presented a bill of tin brought into the camp by Wm F Cahoon (before the council) amounting to $53.00 and some cents which he proposed to sell by wholesale at a discount of 15 per cent the council decided that A P Rockwood and J D Lee go and examine the tin and ascertain whether they are the articles that this camp needs or not I was to purchase the whole bill or that portion that will be actually needed that is if they can be had on reasonable terms

4th the council [decided] that all reports of corn grain provisions waggons Teams & etc. be handed to J D Lee

5th Meeting adjourned 4 eve. ...

At the time previously appointed council convened Bro Issac Fuller's case was laid before the council and was decided that he should return and settle up his business and bring the avails of his property to assist the camp–instructing him to pass by the way of Nauvoo and council Pres Br. Young on the subject–as he might have arranged matters that would materially change the face of our movement

2nd the pioneers were instructed through the messenger (John Gleason) that was sent by Capt

Markham to shell 100 bushels of corn and have it ground for the benefit of the camp–in connection with 300 bushels of wheat was ordered to be sent by Pres B Young

3rd it was moved seconded and carried that Parley P Pratt & Amasa Lyman be sent with the faith and prayers of this council to visit the members on this side of the river and obtain all the oxen and waggons they can for the journey–after which the meeting closed.

[February 23, 1846; John D. Lee, Diary]

The council convened at 10 morning in Elder Willard Richards tent Pres. Brigham Young took the chair and organized the council ... Pres. B. Young observed that that the council was called together to consult the best route for us to travel and after deliberating upon the subject it was decided that the best road and most convenient at this season of the year was to keep on the line between Iowa and Mo. it being settled which would afford opportunity of purchasing feed for both our selves and teams–next shall we wait for Bishop Whitney or let him follow on–decided that we prosecute our journey as soon as the weather should moderate to some point where can call a halt for a season

4th let Capt Stephen Markham take a part of his Pioneers and go ahead and look out a camping ground where we can get feed for the stock–and return and report to us let Capt Samuel Bent take 50 waggons and follow on this being attended to council closed.

[February 28, 1846; John D. Lee, Diary]

at 12 noon Pres B Young H C Kimble Parley P Pratt A Lyman & Willard Richards met in council Pres Youngs tent read an appeal to be sent to the governor of Iowa claiming protection at his hand from the violence of the citizens of Hancock Co who disregard law and cross the river into the teritory in definance of law & justice to persecute us ...

[March 1, 1846; John D. Lee, Diary]

At 8 eve Pres Young P P Pratt H C Kimble & Willard Richards met in council and decided that the camp pass through Farmington ...

[March 4, 1846; John D. Lee, Diary]

At ½ past 10 Pres B Young H C Kimble P P Pratt G A Smith A Lyman W Richards Bishop Whitney G. Miller Capt Markham Rich and Rockwood assembled in the Pres Omnibuss in council and decided that Bishop Miller and a few of the Pioneers go forth with 12 miles & form another encampment and that the remainder of the camp divide into 100's & 50's and follow on as fast as circumstances will allow The first co. to start in–morning & so on.

[March 7, 1846; John D. Lee, Diary]

At 8 eve Pres Young Kimble Smith Richards Miller G. A Smith A P Rockwood S Markham and H J Shearwood Bishop Miller & Thomas reported a good encampment 3½ miles ahead & 200 bushels corn and some oats on the ground–and some oats belonging to Bro Stewart the most of which he wants put in on tithing & work to avoid legal persecutions Bro Stewart had intended to go and join the camp when it comes up and that Bro Millers Co had taken Bro Stewarts corn from the

field paid his debt and brought the remainder to the camp which was the 200 refered to and all of Bro Stewarts neighbors except 1 man who got up the persecution approved of this movement & said that Bro Stewart ought to be paid 60 bushels of corn as he had need of tin and other things for his journey P P Pratt & Bishop Miller got permission to go on the way the next morning at their special request Elder Kimble stated to the council that a man came into Bp Whitney's camp yesterday and claimed a yoke of oxen to be his which were matched & brought together by Deacon Covy of Nauvoo but the man proved his claim by several witnesses Bro Whitney paid him $30.00 in cash and kept them Several of the citizens requested preaching on the morrow.

[March 8, 1846; John D. Lee, Diary]

½ past 9 Pres Young and Kimble Smith Lyman Richards & Lee assembled in council the first time in General Young's Markee Pres Young said we must send north 300 miles for Emett's Co–and south 200 for John Herring John L Butler–might go to Emmet, with one or 2 more and that we must divide and arrange the camp so that part might cross the Mountain to the Great Basin soon enough to plant weed this spring that we must ascertain how many men can go forward from their camp & leave their family somewhere on the road so as to travel with all speed that 300 men were wanted for the expedition many other things relating to the prosperity of the Saints were investigated–particularly the subject of the tooth ache–Closed at midnight.

[March 9, 1846; Heber C. Kimball, Diary]

10 AM council convened in the Presidents Markee and voted that the Trustees at Nauvoo gather all milk cows sheep and oxen mules and from 50 to 100 young pigs in cages for the next Co to bring on–and that Capt Culter & Cahoon roll out with their cos as quick as possible, also voted that Elder Orson Hyde stop at Nauvoo and dedicate the temple if the 12 did not return ... council decided to form in companies of 50's and 100's Pres B Young's co No 1–H Kimble No. 2 P P Pratt O Pratt A Lyman & G A Smith 50's and Co & roll on at different times ...

[March 11, 1846; John D. Lee, Diary]

Pres Young & Dr. Richards spent the evening with G A Smith in his Tent.

[March 12, 1846; John D. Lee, Diary]

At 6 Pm Pres Young and H Kimble & Richards in council in the historians Tent where a challenge of a duel on yesterday was reported the following order was instantly issued

Camp of Iseral Mar 12 '46

Capt Stephen Markham, Sir, it is reported to the council that Jas. W Hemmick of the Pioneers on yesterday challenged Wilbur J Earl to fight a duel let J M Hemmick be discharged from service of this camp–forthwith–by order of the council

W Richards Clerk

Signed Brigham Young.

at 6 eve Capt Markham discharged Hemmick who went forward to the next Co. said he would not leave the Saints appeared to regret his folly about 7 Levi Stewart arrived from Nauvoo bringing about 34 letters for individuals one from O Hyde to Pres B Young of the 10th inst stating that he baptized Luke Johnson on Sunday 5 PM and that Wm Smith had returned to Nauvoo that John E Page was preaching for the Strangites (see letter) at 8 eve Pres B Young Kimble Smith Taylor

Richards met in Post Office reading letters.

[March 13, 1846; John D. Lee, Diary]

10 o'clock AM Pres Young Kimble Fordham Richards Smith Lyman Father John Smith Bishop Whitney met in council in the historians tent decided to sell such hardware & crockery as could be dispensed with and get more teams for the sake of lightening the loads also that a letter be written to P P Pratt Orson Pratt & Bishop Miller who are in camp near Bloomfield counceling them to sell no provisions except to the camp & Pres Young wrote and forwarded the letter immediately also if they could procure grain as cheap to remain where they were intil the remainder of the camp came up with them Council met at 5 PM in the historians tent the same as in the morning with the additions of the Capt's of Pioneers & Guards were instructed to take the names of all their men & report to the council who would go over the mountains & who wanted to return to Nauvoo for their families

Council decided that those who wanted to return to Nauvoo might return from this place but the council wanted the brethren who returned to Nauvoo to leave their teams in camp & take others in exchange at Nauvoo ... Pres Young spent the evening at the historians tent & had conversation with several of the brethren about their return to Nauvoo ...

[March 14, 1846; John D. Lee, Diary]

at 8 oclock Pres Young Kimble Bishop Whitney & Richards and others met in council in the Historians tent The Bishop and Pres signed several orders for the Trustees for teams at Nauvoo &c. to pay for teams the brethren were about to leave camp Elijah Averett came into the council and reported that he had been about 25 miles W Capt Bent's Co were encamped about 3 miles ahead Capt Roundy's 4 O Pratt Peter Haws Elijah & Elisha Averett's co's are 17 Bishop Miller P P Pratt Shumway & their Co's are supposed to be together on the Cherriton bottoms about 45 miles ahead corn is 20 cents per bushel at O Pratt's encampment Council closed by fiddlers and songs by Clayton Kay and Hutchingson at 10 o'clock.

[March 15, 1846; John D. Lee, Diary]

At 7 PM Pres B Young H C Kimble Taylor Smith Lyman Richards Bishop Whitney & Father John Smith & others assembled in Post Office in council when James M Hemmick having previously appealed to the council for rehearing W J. Earl stated to the council the manner in which Hemmick challenged him for a duel Hemmick also made this statement by which it appeared to the council all the difficulty that existed bewteen them had arisen through some falsehoods told to Himmick about Earl–by some evil minded or mistaken person at Nauvoo Council decided there was no cause for hard feelings on either side–that the subject be forever dropped–to which the parties agreed & Hemmick was restored to his former standing in the church Pres Young directed that an epistle be written to the Saints in Nauvoo and that Edward P Duscett be written to come immediately to the camp that he would pay $5.00 & Kimble 5 more & J D Lee Clerk of the evening was appointed to write the letter. Pres Young named Dr. Richards tent the General Post Office & Dr Richards General Post Master.

Council adjourned to 10 next day.

[March 16, 1846; John D. Lee, Diary]

Pres Young Kimble Smith Richards Taylor Lyman and others in council at the PO read &

approved the letter that had been written to the Trustees & Elder O Hyde & directed a letter to be written to Edward P Dusett to bring with him the Flag belonging to the Nauvoo Legion After a consultation wit[h] elder Shearwood the council thought it best to cros[s] the Mo. River at Bankees Ferry–also that John L Butler might go above & notify Emmitts Co of our travels.

[March 27, 1846; Willard Richards, Diary; John D. Lee, Diary]

Pres. Young called for the captains of 50's no one answered; he responded to his own call, I am the capt. of the 1st 50 Heber C. Kimble said, I am the capt of the 2nd 50. P. P. Pratt 3rd 50–Peter Haws 4th 50. John Taylor 5th 50 & George Miller 6th 50 up to this Period the organization of this camp was very imperfect, when it was decided that the Saints would remove from Nauvoo; about 25 men were selected by the council of YTFIF [Fifty]. ~~who w~~ and called Captains of hundreds whos[e] business it was; Severally to Select 100 Families, & see that they were prepared for a Journey to cross the Rocky Mountains; afterward the caps of 100s selected there own capts of 50 's & tens[,] clerks &.c. At the time appointed such out of all of these cos as were read commenced leaving the city, Chas Shumway being among the first crossed the Mississippi on the 4 of Feb ('46) & was followed by others from day to day & night to night forming an Encampment on the bank of the river & afterwards at Sugar creek, where they continued to gather & remained, until after the arrival of Pres. Young & council; when a Partial organization was entered into. & still farther advanced at Richardsons Point ... but to the present time ... it has hitherto been impossible to affect any thing like a perfect organization which was the object of the present council) ~~Pres~~ Brigham Young was unmenly Elected President over the whole camp of Israel by the council ... Pres Young said from this time fourth, let the cos be called by the Nos & not by the Names of the commanding officers–also let every individuals hereafter be called by the Name that they received by adoption.

[March 30, 1846; Willard Richards, Diary]

Council began to assemble & assembled in the woods at Capt. Rockwood Young's Tent. at ¼ ~~past~~ to 10 A.M. & continued to assemble to past 11. the Tent was found to[o] small to accomod. the council adjourned to the woods Presdnt of the 12, Pres. Young Kimble P. P. Pratt, O. Pratt Taylor ~~&~~ G. A. Smith also Bishop Whitney Miller Rich Bent–Grant, Johnson E. Snow D Fulmer Clayton Theod Turley Pack & J. D. Lee Young of the council of YTFIF [Fifty] also Capt H Stout Hunter Scott Averetts Gleason Benson Harris Allred & others.

[April 2, 1846; Willard Richards, Diary; John D. Lee, Diary]

at 11. oclock a convention of the Council met in a swawl Hazel rough, some 200. paces south of the main settlement, Presant of the 12–B Young H. C. Kimball. P. P. Pratt, O. Pratt. & G. A. Smith. pres. of the council of Y.T.F.I.F. [Fifty] Bishop Miller, Chas Shumway, Shadrach Roundy, A. P. Rockwood Young Benj F Johnson & J D Lee Young) Capt Stout Hunger Benson & others were present.

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Camp of Iseral Shoal Creek Appamoose Co. claimed by Mo. & Iowa April 2nd at 11 AM a convention of the council met some 200 yeards south of the encampment Pres of the 12 B Young H C Kimble O Pratt P P Pratt G A Smith Father John Smith Bishop Miller A P Rockwood Shadrack Roundy B F Johnson J D Lee of the council of the YTFIF Capt Stuart Winter Benson & others several letters were laid before the council & one letter was answered to Elder O Hyde by J D Lee

Clerk council also decided that the camp roll on 5 miles this evening over a bad road before rain & it would reduce the travel for the morrow from 19 miles to 14 council adjourned sine die, 37 after one eve.

[April 18, 1846; Willard Richards, Diary; John D. Lee, Diary]

Agreeable to the foregoing order the council assembled in the grove West of the encampment at 10 oclock (VIV) B. Young & Kimble P. P. Pratt & W. Richards Bishops Whitney & Miller & 11 others of the council of (YTFIF) [Fifty] commandants of Cos &c. in all 53, Pres Young stated that unless the hands of the 12 could be untied. it would be impossible for them to go over the mountains, The teams that had been Turned by the church–had been smugled by individuals–& converted to the removing of their own Families & thereby Clogged the wheels–it now remains for this council to say who shall go over the mountains; Motion Capt. Markham decided that the Prs should select the men that should go. Pres Said that every [man?] that could fit out ~~should~~ might go.

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Council convened in the grove west of the encampment at 10 AM Presant of the 12 Pres B Young H C Kimble Taylor P P Pratt & Willard Richards of the council of YTFIF–Bishop Whitney G Miller Wm Clayton John Smith Samuel Bent J M Grant J D Grant Young C Shumway Theodore Turley P B Lewis E Snow J D Lee & Peter Haws and no. of the commandants of the co's.

Pres Young said that unless our hands can be united–it will be utterly impossible for us to proceed on over the mountain with our hands as they have been since we started–the teams that were turned out for the benefit of the church have been smuggled by individuals & has been converted to the moving of their own families & there by clogged the wheels–it now remains for the council to say who shall go over the mountain it is moved by capt Markham that the Pres select such as shall go & not by the council The Pres said if you leave it to me I will say that every one that can fit out may go. Capt Rockwood read a report from the 3rd 10 & found 2 persons or families namely Chandler Rogers & Wm Weeks L B Lewis T Tanes–The Pres considered church property because we cannot get along without blacksmiths and tinners and other mechanics Report No. 2 7th 10 all perfectly able to fit out & go over–John Scott capt artillery Capt H Stout guard said he thought his co could fit out out The council decided that the Capt's of Tens take a schedule of all the property to their co's that we may know who can fit out & that a commissary over each Ten & deal out to each person 1½ lbs Flour for 24 hours & that no person be allowed to take less than 150 lbs of bread stuff to each person &–2 cows to every 2 persons not less than 100 lbs of salt to a family ½ bus wheat to 5 persons & 2 other feed or seeds & that we go forth with & over haul our goods & send our Traders off immediately south to the Mo river & begin to fit out for the mountains and that such as cannot fit out be kept on Grand River at some spot that may here after be selected where we will make a Settlement & stopping place for those that will come on from time to time A letter was read in the commencement of the council by the Historian directed to the Capt's of 100's 50's & 10's showing the object of the council being called to gether Commissary J Worthan reported that a merchant by the name of Wm Briant living about 60 miles west at Grays Mill on our route that has proffered to furnish us with 100 barrels of flour as low as it can be bought in the country he has also 8000 lbs of bacon that he will take Horses & waggons in exchange for decided that commissary Wharthan & Shearwood start back & assertain on what terms the flour can be had & that we will take all his bacon provided he will let us have the flour for trade–move and vote that schedule of all the public property be made out this afternoon & handed to Capt's of 50's & they to the general clerk–and decided that the Artillery co prepare Seats in the grove near the Pres. encampment for meetings on the morrow that the day may be spentin worship & hearding our stock meeting adjourned Mon 10 o'clock same grove.

[April 19, 1846; John D. Lee, Diary]

At 8 evening council met in J. D. Lee's tent Presant Pres. B. Young W Richards Orson Spencer Capt Benson Agatant Truman Gillet Lee and others several letters were read by the Historian from Nauvoo among which were some leters from Elder O. Hyde James Whitetrace L N Scovil Wilford Woodruff & others.

[April 20, 1846; John D. Lee, Diary]

council met at the stand according to adjournment Pres B Young–Kimble P P Pratt O Pratt John Taylor Richards council of YTFIF Whitney Miller Grant Haws B F Johnson Father J Smith A P R Young D & O Spencer Shumway & J D Lee A report was read from F Binley stated that he had engaged a large contract of building a block house & other jobs are inviting in various directions & calls for help the council decided that the Jobs be taken and hands sent on to complete them Bro Wm Clayton was sent for by Capt Scott and soon appeared on the ground & read several letters from Nauvoo among which was a letter from Bro J H Wright giving account (very interesting) of his labor in the Ministry Several Sketches were read from the Hancock Eagles cutting up the civilization of the gentiles in first best style–The reports of the different Co's were called for & read by the Capt's of the first 10 can all go 2nd 10–about ½ were about to return back and some others were found unable to get an outfit–about this time G A Smith arrived in council Pres Young moved that any Person or Persons who shall hereafter interrupt the council while in session by talking whispering or doeing business of a Private nature shall be deprived of the privelege of the council hereafter until the council see properly to admit them back again–and their names recorded accordingly, seconded and carried unamiously–Pres Young asked the council what other business is there to come before the council The clerk J D Lee stated that it would be well to have the trading commissary confer with each other before they start out that they may not run on each others tracks Pres said that he wished the council to keep this in mind–he also said that since the arrival of the last mail that he had been teased continually by men who are saying cant I go back to Nauvoo for my Families–let your families be–what can you do at Nauvoo now nothing but eat only eat up what little meat your families have & if she has but 1 cow you will each up ½ of it at least Keep away & let your families alone they will do better without you than they would do with you. Go and do what I command you that you open a farm and raise something to feed them when they arrive I have almost been prompted to curse the men that will not harken to council & take–

The meeting then adjourned & the council repaired to the Pres Markee (Marguee) ...

About 4 PM council met in session at Pres Young's Markee Presant B Young H C Kimble J Taylor & W Richards Bishop – – – Whitney Miller C C Rich J M Grant Wm Hunsing Sam'l Bent E T Benson & J D Lee about 2 hours was spent in reading letters & chatting on various subjects & good spirit prevailed.

[April 25, 1846; John D. Lee, Diary]

At 8 eve Pres Young Richards and others met in council at Bishop Miller's Markee & heard a report read by the Historian from commisary J W Binly showing his success in obtaining contracts of labor–that a contract of building the jail in Princeton Mercer Co Mo. had come into his hands which is to get near $300 about ½ cash the remainder in bacon at 5 [cents] corn at 20 cts per bushel also several other small contracts we likewise have learned from commisory J Worthan that he has contracts of labor to do amounting to something near $300 commisory Averett reports favorable & that the feelings of the citizens are not so poisonious towards as by some had been anticipated about 10 the council adjourned.

[April 26, 1846; John D. Lee, Diary]

at 8 o'clock Pres Young Kimble & P P Pratt J Taylor also Father Smith Wm Clayton & O Spencer S Roundy Jas Allred Rockwood Young–Turly Rich Shumway Egan Markham Grant Wilson J D Lee and others met in council in the Post Office A report from the different co's was handed in showing the no of available men on hand independent of those Traders, horsemen & others & were disposed of in this manner 100 men to making rails–10 to building fence & 18 to building houses 12 men in digging wells 10 to build a bridge the remaining of the available men were not disposed of but were left to clear plough plant etc. About this time a letter from O Hyde to Pres Young was read stating that the City of Nauvoo were threatened daily with mobs–great distress prevails among the Saints in Nauvoo Sales dull An opportunity or an offer of selling the Temple for $200,000 were bid by a Catholic Minister which would hasten the sale of other property & thereby liberate thousands of Saints that cannot other wise get away. There is like to be a judgment against the Temple & if we do not sell it we will be likely to loose it–Pres Young said what will we do with the Temple &–decide that it be laid over for the morrow & then let the 12 & council decide in the matter, then write accordingly; another letter was read by James [?] L Heywood, stating that Elder Kimble's house & lot was sold 35 yoke oxen & – – received on payment and from Bro Roundy we learned that Bro Jos. Young had sold his House & Lot for 50 – – move seconded & carried that Jas Allred–oversee the fence making department & that Father John Smith boss the house building department & C C Rich Jas Pace Lee L D Wilson & S Markham boss or oversee rail making Daniel Spencer to Superintend the Farming department Jacob Peart to Superintent the well digging department A P Rockwood the bridge making department that Pres. boss him and all the whole camp also that Pres Young Kimble & PP Prat & C C Rich cornermen on the buildings Meeting adjourned to 6 the following morning.

[April 27, 1846; Willard Richards, Diary; John D. Lee, Diary]

At 9 President Young[,] Kimball[,] O. Pratt[,] P. P. Pratt, Richards & Taylor & nine others & seven others of the council of ytfif [Fifty] met in council in John D. Lee's tent council decided that Charles Shumway & George W. Langley proceed immediately to fort Leavenworth & notify Lewis Dana & then 200 miles south & notify George Herring to meet us at council bluffs without delay to act as Lamanitish interpreters the Council decided to sell the Temple at Kirtland & at Nauvoo & all other public property of the Church & ~~that the poor Saints move away~~ & help the poor Saints move West. The council considered that the Temple would be of no benefit to the Church unless they possess their private dwellings & if the time should come that they should return & redeem their inheritances they could redeem the Temple also. that a sale would secure it from the judgments & mortgages of unjust claims for debts mobing fire &c more effectually than for the church to retain it in their own hands.

Bishop Whitney had some doubts as to the propriety of selling the Temple, President Young related a dream he had the previous night ... I saw myself in employed in the service of an aged man ~~that was~~ a Lord ... I instructed some responsible things to be done which I considered actually necessary notwithstanding the Lord had not instructed me to do so...[He] turned to me with a smile on his countenance, said you have done well. ... But wether Bishop Whitney's doubts were removed or not, after hearing the dream, voted to sell The council wrote Eld Hyde their decision by Bro Roundy who left about 3 Oclock the same day for Nauvoo.

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at 15 minutes to 9 morning council met in J D Lee's Tent Presant of the 12 B Young H Kimble Pratts Taylor & Richards of the council YTFIF Father J Smith Whitney Miller Clayton Shumway Pack & J D Lee Council voted that Chas Shumway & J W Langley go 200 miles South

of Ft Leavenworth in Mo after George Herrin & Bro Daney the 2 Indian interpreters that they may be with us Voted that the Temple be sold both at Nauvoo & Kirtland to ease our burden considering that the Lord designed that the Saints should enjoy it when it was his good will & pleasure now it appears that we cannot possess it without the other buildings of the Saints & when we can possess our dwelling houses then the Temple will be redeemed & the saints will then enjoy it Bishop Whitney with reluctance assented not however until after Pres Young said that if the Bishop did not vote he would take the responsibility of voting for him & risk the blessing or cursing Pres Young related a dream that he had the previous night which was in substance as follows I saw my self employed in the services of an aged man that was a Lord–superintending the whole affairs of his dominion–among which I instructed some responsible things to be done which I considered actually necessary to be done notwithstanding the Lord had not ordered me to do–by & by the Lord came smiling his hair was as the pure wool I appraised him of what I had done and asked him if I had done right at first he was Silent but Smiled turning to me said you have done well & I intend to buy a large store of all kinds of commodities all of which shall be under your guidance & control you understand the affairs of my government Wm Clayton was appointed to write a letter to the Trustees instructing them to sell all the Church Property & help off the poor–Elder Taylor read a copy of a letter written in answer to 2 letters from O Hyde under date of Apr. 14 & 16th to Pres Young in camp approving the course that the Trustees & Elder O Hyde had taken with regards to the affairs at Nauvoo & their views of the conduct of the Presiding Elders in England & our present location or settlement was called by the President Garden Grove Sanctioned by the council this location is in – – – Council adjourned sine die.

[April 28, 1846; Willard Richards, Diary; John D. Lee, Diary]

At 1½ P.M. President Young[,] Kimball[,] P. P. Pratt[,] O. Pratt[,] O. Pratt[,] Richards & Taylor & three others of the council of ytfif [Fifty] met in council in John D Lee's tent, Pres Young suggested the propriety of sending a company of young men directly over the mountains and with them send a part of the camp west of ~~to~~ the Missouri river to put in crops this season for the camp ~~us~~ to subsist upon & the remainder of the camp to go 40 miles west of Garden Grove to make another settlement. Eld. P. P. Pratt said he should like to go across the mountains if he could be permitted to take his family. Pres Young replied to take families it would take double the teams. & provisions to sustain the company & if Bro Parley takes his ~~company~~ family all the twelve will want to take theirs & Bishop Whitney & Bro Lee & Bro Rockwood will want to take their families & when & wherever we go they will want to go we want to send Bro O Pratt over to take observations Bro Pratt said he would go provided his family would be taken care of. Pres Young replied leave your family and situated them where they can take care of themselves we will send George Herring & Lewis Dana along with that company for they are acquainted with all the Indian tounges & can get along safely.

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at ½ past 1 PM Pres Young Kimble Pratt Taylor Richards Father J Smith Whitney & Myself met in council at my Tent Pres Young suggested the propriety of fitting up & sending a co of young men directly over the mountains & with them send a part of the camp west of the Mo River to put in crops this season for us to sustain upon–& we will go 40 miles north of the settlement and make another settlement P P Pratt said that he would like to go provided he could be permitted to take his family Pres Young said that the case was plain in his mind 1st to take families it would take double the teams & provisions to sustain the co. & to allow one man to go with his Family & another will want to take his family & another will want to take his–If Bro Parley takes his family all the 12 will want to take theirs Br Whitney will want his–Bro Lee will want to take his family for when & where ever we go he will go & here is Bro Rockwood will want to take his family–we want to send Bro O

Pratt over to take observation Bro Pratt said that he would go provided his family would be taken care of–Pres Young said leave your families & situate them where they can help themselves we will send George Herring & Daney along with that co.–they are acquainted with the different Indian tongues & they will go safe Pres Young said he would send & fit out younger men with Teams & provisions out of his family & that he would turn out $50.00 cash for the outfit Bro Parley said he would fit out 3 men & so on Pres Young said that we would call a general council at noon on the morrow to learn how many could or would fit out men & there by the co. may be fitted out Meeting closed.

[May 3, 1846; John D. Lee, Diary]

at 15 minutes to 7 eve a convention of the council assembled in front of Pres Youngs tent Pres Young said in as much as we were not permitted to meet this afternoon we have called to the council to gether to make arrangements for the morrow with regard to the working department–Capt Markham said that 3 strings of the fence had but little timber near them–Pres Young said that it would not do to haul on or tread the ground while the earth is so full of water–as it will injure the land to tread it while it is wet decided that the bridge be completed tomorrow and that the remainder of the hands build and make rails–Pres Young suggested the propriety of sending some 2 or 3 men to the North to select a place for a settlement–decided that Pres Young select the men to go & select a place for a settlement–or Location–after which Bro Heber C Kimble said tha[t] he would follow up the Mission & see it fulfilled & fair spending the money–Pres Young then gave good instructions upon Economy.

[May 20, 1846; Willard Richards, Diary; John D. Lee, Diary]

11.15 mi Council in Post office. B. Young. H. C. Kimball, P. P. Pratt O. Pratt G. A. Smith A. Lyman W Richards. Bishops. Whitney & Miller. 6 of the Ytfif [Fifty] & 3 others. prest Caps H. G. Sherwood, Hazen Kimball & G. S. Clark ... Elder Kimball moved the Twelve to stay here & let those who are ready go on–2d by Dr Richards, & lost.–Prest Young moved that the 12 & such others as they may select go on over the mountains.–& carried.–Council decided that all the saints at Garden grove who wish have the privilege of remaining to this place. Council decided that a general council of all the brethren be called in the morning at 9 o clock & the business of this days council be laid before them & ascertain their minds.

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at 15 minutes past 11 oclock AM a convention of the council met in PO Presant of the 12 B Young H C Kimble P P Pratt O Pratt G A Smith A Lyman & W Richards Council of YTFIF Bishop Whitney & Miller O Spencer D Spencer J M Grant A P Rockwood Young J Jack & J D Lee & 3 others A P R Young Rockwood was called upon to act as marshall for the day to keep & preserve order at ½ past 11 oclock Cal Wright–Kimble & clark–left for the Pottawatomy Encampment & confer with their chiefs & get permission to make improvements on their lands–the council chatted on various Subjects–mostly on the expedition for the Mountains Elder Kimble said that it appeared to him that the further we go the heavier we are luged and to Proceed further as we are now situated we cannot reach the Point of our destination P P Pratt said that he was of the mind that Pres Young and this council command the Teams in this camp–sufficient to remove their effects & such persons as they may in their wisdom advise–G A Smith said that he was willing to give up his teams & stay till Pres Young's families are removed the council decided that the Pres & his families go and such others as he may select Pres Young said that he was Perfectly willing to stay & let those go over the Mountains that are ready & make improvements if they are not willing to do so they must let us have

Teams to remove Elder Kimble said that his Property had been sold & 35 yoke of oxen rec'd in payment and the oxen has been turned out to satisfy the demands for teams that are in camp–now will it be right for me to take teams that are church property here to fit out my self–decided that he should take Teams here Elder Kimble motioned that the 12 remain here till another year & let those who are ready go on the vote was put & decided in the negative the vote was then taken & carried of the 12 going over with their families Pres Young said that he was willing for all the Saints that wished to come up to this place may have the liberty of so doing for I must confess that I never admired the place to any amount council decided that they should have the liberty of so doing. council unamiously agreed that the whole company camp be called together (when the storm abates) and the decision of the council be laid before them–Pres Young said that our council was not yet ended–we want to assertain who are going to stay at this Point & who we will leave to Preside council decided that Father Wm Huntington E T Benson & some 2 or 3 others aged experienced men that have not means to go over Stay & Preside at this point & that a few Pioneers go ahead & make bridges &c Pres Young said tha there was a can of oil consisting of 5 gal that I want Bro Lee to divide among the Seventies for I cant haul it any further Motioned council adjourn to 9 oclock AM on the morrow.

[June 18, 1846; John D. Lee, Diary]

Elders Young Kimble P P Pratt O Pratt O Hyde Taylor and Richards met in the Post Office Elder Hyde made his statement about Nauvoo & O P Rockwell in particular & presented a gift from a Quaker about 12 oclock the council rode to the creek in company with Pierre La Clair the great chief of the Potawamies Partly of French origin spoke good English understands the situation of the Saints & very friendly social kind & obliging after parting with him went ½ mile to pick strawberries were soon called back to Bro Pratts encampment to hear a message from the American Fur co who wanted 40 waggons & teams to go 250 miles after fur Bishop Miller was delegated to go & see their agent & the brethren returned between 5 & 7 Elders Young Kimble & Richards & Miller had a chat on the Prairie.

[June 19, 1846; John D. Lee, Diary]

Elders Young Kimball P P Pratt O Pratt Taylor Geo A Smith & W Richards Mr Sarpee & Green met in council at the P Office at 9 AM held a long conversation with them about the roads county Natives & climate to and about the Great Bear River Valley Mr Sarpee offered about $1000 to about 90,000 lbs peltry brought from the head of grand Island & 15 or 20 barrels of Provisions also a horse Bishop Miller took the job Sarpee & Green left about 11 council wrote to Wm Huntington at Mt Pisgah to send all the public Tents to head quarters to have Culter & Cahoon come on for the council to raise 100 mounted men for guards (letter on file) council wrote to O Hyde to get 4 teams from Bro Boss also to John L Butler & the Mormons with him to come to the Ferry Point immediately to go after the fur ...

[June 27, 1846; Willard Richards, Diary]

Motioned by Geo A. Smith & 2d by John Taylor that John E. Page be cut off from the Quorum of the Twelve Apostles voted unanimously. P. P. Pratt nominated Joseph Young O. Pratt [nominated] C. C. Rich–Young Richards, & Kimball [nominated E.T. Benson–voted to have a gen Council on the morrow.

[June 29, 1846; Willard Richards, Diary]

council together–O. Hyde nominated E.T. Benson to take the crown of John E. Page, & council wrote him accordingly.

[August 1, 1846; John D. Lee, Diary]

at 15 minutes past 6 morn council met in Capt A P Rockwoods Tent Presant B Young Pres H C Kimble Wilford Woodruff O Pratt A Lyman E T Benson A P Rockwood J D Lee Pres Young suggested for the consideration of the council the propriety of the camp stopping & preparing for winter some where in this vicinity & write to Bro Miller to have about 100 families winter at or near the Ponca Village about 9 Dr Richards arrived in camp & in council Motion seconded & carried that we (the council) write to Bishop Miller at this juncture W Woodruff called for the report of the Island–Pres Young said that at the village were buildings sufficient to accomodate 5 families that the missionaries have left & about 25 or 30 acres of good corn besides what the Indians have & good water our horses will be perfectly safe until such time as the farmers start out hunting at such time our horses will have to be watched or put in pounds & by commencing to save hay now 100 families can winter comfortably there I should prefer wintering at the Pawnee's village was it not for the immense No of cattle that would have to be wintered there We could winter some 40 miles above this with much greater ease than what we could at this village was it not for these Indians (Atoes) that durst not go out to hunt for fear of the Sioux they will in probability trouble us some provided we stay here unless we give them some beeves to subsist upon Elder Kimble said he would rather give them 50 beeves than to have 100 of them starve to death

After hearing the report from the Island–decided that we who are here tarry & winter at Elk horn that Elder O Pratt write Capt Miller our feelings on the subject that we feel to council him the Capt's of 50's & all the Saints who are ahead that it would not be wisdom for any Co to attempt to ascend the Mountains this season–that about 100 families winter at this place, the Pawnee's Village, the remainder go to Ft Laramy or to some other convenient place where they can winter & in the spring we will all go over the Mountains together While the letter was preparing Pres Young called for the mind of the council with reference to keeping together & not dividing this winter Elder O Pratt said there was 7 of the 12 here besides Bro Benson (added by Pres Young) A P Rockwood Bishop Whitney & Bro J D Lee are of our council also Pres Young said he motioned that we are of one mind carried without dissenting vote Also the case of Thomas Fuller who bought a cow of Wm Makizie–near the Nishabotna on his return lost the cow & sold the chance of finding her to Mr Hunsacker for $3.00 afterwards he took the cow on in to Millers Co decided by the council that in as much as the Brethren have pledged themselves that satisfaction should be made to Mr Hunsacker–that Bro J D Lee be appointed to settle the matter–& said Thomas Fuller leave the cow or another of equal value with Bro Lewis or better subject to Bro J D Lee's order–& should he fail to comply with said requisition he shall pay 4 fold Also the description of another villian was taken who passed off counterfeit money Description on file under dame date & to be dealt with according to the first discussion upon the former Pres Young wrote a letter to Bro A A Leathrop requesting him to retain the Buffallo Robes at the Pawnee Village that were left there by the visited farmer that was lately baptized & to use a Tent for clothing which he sent by Mr Griffin Council adjourned at 3 minutes to 2 PM.

[August 2, 1846; John D. Lee, Diary]

At 5 m to 3 PM council met in Capt Rockwoods tent Presant of the 12 B Young Kimble Woodruff O Pratt A Lyman & Richard of the council of (YTFIF) Cutler Cahoon Rockwood Grant & Lee & 5 others report that some sharp words passed between Bro Rockwood & John Scott–while

Capt Rockwood was acting in an official capacity Testimony on both sides was heard Decided that Capt Scott receive written orders to be and appear on the camp ground between Co no. 1 & 2 by 6 PM on the morrow with all the ordinances & Field Pieces under his command & that station occupy until further orders Pres Young said that he has at sundries times requested Capt Scott to bring those cannons up to Head Quarters–but their order has never been adhered too; he has always manifested a disposition to do as he pleased & kept off to himself now to prove him we will send for him to bring them between this & tomorrw eve–Come Bro J D Lee write the order

Bro Matthews who had just arrived in camp from St Joseph–reported that the Brethren (volunteers) were within 30 miles of Fort Leavenworth all in good spirits The feeling of the inhabitants warm & favorable toward us Mormon credit good for horses and for any thing called for–their Colonel ready to indorse with them for any amount Bro John Holman reported that 6 tier[s] of the bridge had been built at Elk Horn that they are short of help Council decided he return and finish the piers–thence proceed up Mo to our contemplated wintering quarters to assist in saving hay for our cattle–as the bridge can be finished afterwards A letter was written by W Richards the clerk in behalf of the council to Col Kane at Elk Horn Omaha Nation informing him of our present designs with reference to stopping this side of the Mountains (see copy on file) Mother Young Pre's Lady treated the council with a pitcher of excellent wine & asked their blessing in return which was cheerfully granted after chatting on various subjects council broke up at about 7 eve.

[August 6, 1846; John D. Lee, Diary]

Pres Young & Richards met the brethren in council & at 2 AM [PM?] in A P Rockwoods Tent decided that as soon as the camp should be settled for the winter quarters that we would comply with Bro Millers request [for a cannon and two coils of large rope]–but could not at present for want of teams & men to manage them &c.

[August 7, 1846; Willard Richards, Diary; John D. Lee, Diary]

... council adjnd at 10.28 mi to G.D. Grants tent J. E[ncampment] the Twelve, Bishop Whitney, J. D. Lee, & Col Kane. who wished to know our intention. Prest Young said we intend settling in the Great Bason & those who go by water settle on St Friscico. we would be glad to raise the American Flag. like the constitution. but are opposed to mobocracy. we will not live under such Governors & Judges as we have. we are willing to have the banner of the U.S. Constitution float over us. If the Government of the United [States] are disposed to do us good, we can do them as much good as they can us.–

Col Kane said Gov Boggs had been working against you in Washington–I suppose you would like a terretorial government.–Yes Sir was the presedents reply. English emigrants will probably settle at Van Couvers Islands. Lord Aberdeen said to Mr McLowe we design to colonize Oregon, as speedily as possible would carry the mail across the mail & build block houses wherever the U.S. may want. Monzotland is in the possession of the U.S. & all California.

Col Kane proposed that we send Prest Polk a resolution of thanks for what he has done & ~~ask~~ let him know that we have a pledge from Prest Polk that he will defend the Mormons in a terretorial government by the strong arm of the law.–20.000.00 & 10.000s of cannon.

❖

At 8 oclock morn council was called together at H C Kimbles Encampment Bro L A Caulkins & co (committee sent out to look out the situation for Winter quarters) Reported timber & water scarce for 12 miles North at least Met Bro J S Holman & Eldrige from Elkhorn River who were in search of a route to intercept the main camp at winter quarters they said that they were 6

miles from the E River & probably 10 from the Mo River

Pres Young said shall we stop here or go further–& shall settle to gether or shall every man go to himself & settle about in groups here is timber enough for firewood Hay in great abundance or would some rather go farther North away from our friends the Oto & Omaha Indians C F Scott said that God had placed at our head men capable of saying what would be for our good there fore let us submit to them Some doubted there would be timber to sustain us through the winter others water scarce Hay likewise Elder Kimble said that there was hay timber & water to any amount Elder Cahoon thought it policy to settle in different bodies Pres Young said he would say a word & as many more as he wanted it would be my feelings to settle together in one body & build up a city according to our understanding of the order There is sufficient of water wood & feed to do us 6 months I have no doubt that timber & water more abundant could be had–within 25 miles distance from this Point Notwithstanding I am willing to stop here because the advantages are more than the disadvantages We would be nearer the Mills & Brethren who are on the other side of the river who will want to come for council We want to go to the settlement for provisions through the winter we can build our houses of hay & would rather haul all my wood & hay 5 miles–than to put the Brethren to the inconvenience of Traveling back & forth to come to head quarters We want to build a council house this year Elder Kimble acqeised in Pres Youngs remarks Decided to settle to gether 2nd that 12 men be appointed to dictate & arrange the Setting of the camp–on motion of Alpheus Cutler Reynolds Cahoon C P Scott A P Rockwood Ezra Chase Daniel Russell Alonzo Eldrege Thomas Grover Samuel Russell Winslow Farr Benjamin L Clapp 3rd that no man be allowed to cut timber (fire wood excepted) from the Grove till after the hay was saved save it be by the direction of said committee Pres Young said with reference to the Natives be careful about trading with them or feeding them for if we do we shall be troubled by them treat them friendly do not interfere with their mounds or monuments as they house the graves of their Fathers

Council adjourned sine die

Private Council immediatedly convened

Elder H C Kimble's tent–at about 15 minutes to 11 morn Col Kane (Embassador from city of Washington was invited in) Pres Young said to Col Kane with reference to our settlements in the California's we do not intend going & settling the majority of our people on the course or near the bay of San Francisco–but intend settling the greater part of our people in the great Basin between the Mountains near the Bear river valley & we will likely make a settlement on Vancouver Island that is such Emigrants that as will Emigrate by water We intend raising the American Flag & sustain the Government of the United States but we will never submit to mobocracy & mob law Mob Governors have burned our houses (driven after killing many of our people) & have continued to oppress & persecute us all the day long Col Kane remarked that Ex-Governor of Mo our great enemy expects to be Executing officer of the upper California–yet I will endeavor with the help of my friends & yours to secure you a Territorial Government Independent & it would be to your advantage to draft a series of resolutions–in them remind the President of his promise to us & that you feel assured that his motives are purely for your good & in return for the high toned general & Philanthropic course that he has taken in our behalf will ever be his grateful Friends & the Friends of the Government Elder Richards asked Col Kane for his name & nativity Thomas L Kane fathers name Judge Kane corner of Locust & Schuylkill 7th Street Philadelphia George F Lehman esq Post Master Philadelphia

Pres Young preached the gospel of the kingdom to Col Kane–which did not fail to leave the desired impression–during the conversation he frequently shook the hand of the Pres & council as an expression of gratitude

adjourned at ½ past noon about 1 PM Pres Young Richards Kimball Bro Woodruff J M Grant myself & others rode on the Prairie to look out a suitable situation for presant campground found a suficiency of water for the campe about 3 returned to camp & about 4 Pres Young & some of the committee rode into the timber in search of a location for winter quarters about 7 a council of the committee apointed & convened at Elder Kimbles Encampment Presant of the 12 Pres Young Kimble Woodruff & Richards Alpheus Cutler took the chair 1st Bro E chase reported that he in co

with Bro A Eldridge had examined the situation of the country some 6 miles N found it a continual Ruff of pea vines and Hazel ground broken & not calculated for an encampment Water scarce–River within 3 miles–banks with very little labor could be made accessible for waggons & teams good crossings &c

2nd Pres Cutler by request of Pres Young reported that he & others had made diligent search for the most suitable situation for shielding our selves & flocks from the chilling winter storms also for water & wood & decided that the neighboring grove East of the encampment was altogether the most suitable for convenience & comfort & in fact seemed that Providence had arranged it for that express purpose the committee all concured in the foregoing report Pres Young said that this committee should serve as a city & high council to decide in matters of difference between all members of the church–that some had already trumpled on the rights of the Priesthood as well as each other & that he was not so fearful of going into the wilderness alone–as to allow men to go unpunished for such & like offenses that some in the camp on the other side of the river should be brought to account for their conduct &c

Question was asked should the oldest man in the committee or council have the right to preside Pres Young said that Elder Cutler was the Pres on Mo decided by the council that all the little groups of waggons be requested to unite with one of the 2 Co's now organized if they choose & to remove all their flocks South of the road & there keep them & that no cattle be allowed to run in the timber till after we get through Hay making & wished to commence cutting timber &c as the pea vines will come in good when the grass on the Prairie fails–counselor Rockwood said that a record should be kept of all their meetings that he would nominate J D Lee for their clerk seconded Pres Young said as the motion was open for remarks he should object upon the grounds that Bro Lee was his clerk & the clerk of the whole co & that he had a sufficency of care & trouble on his mind already therefore he didnt feel willing to have him compelled to go to all their meetings Motion withdrawn whereupon Bro Samuel Rusell was unamiously appointed Clerk by motion of Elder Kimble & sanctioned of the Saints Pres Young said he should like to have the Brethren meet on the morrow at 2 PM & prepare seats & a stand for Public Meetings–that it would be well to make it where it would accomodate us for the winter–

[August 9, 1846; John D. Lee, Diary]

At 5 PM the Brethren convened on the council ground–Prayer by councilor Reynolds Cahoon Pres Young stated the object of the council which was to lay before the Brethren for approval or disapproval the former nomination of the 12 men appointed to regulate the settling of the camp together with the designs of their Serving as High & City Council to regulate & settle or decide in matters of difference between all members of the camp & as time & the emergency of our situation would not allow us to call all the camp together–before necessity required them to enter on the duties of their office–we therefore present them before the conference Minets of the former meetings were related by the Historian Names of the council read objected by one man alone namely Bro Jacob Butterfield objected to counsellor C P Lott upon the ground that he had infringed upon his rights in Public by threatening to whip without cause & he wanted men who presided over him to be men who would protect him & Saints in all lawful measures–instead of infringing upon them Pres Young said that in as much as Bro Lott has injured you when the council is organized then we will deal with him J D Lee was called upon the read the minits of one of the meetings of the council & some items objected to by Pres Young which will be corrected at a convenient time on motion by Elder Kimble seconded by W Richards that Alpheus Cutler be the Pres of the committee & council apointed carried without a dissenting vote Reynolds Cahoon 2 C P Lott 3 A P Rockwood 4 Ezra Chase 5 Daniel Russell 6 Alanson Eldrige 7 Thomas Grover 8 Jedidiah M Grant 9 Samuel Russell 10 Winslow Farr 11 B L Clapp 12 on motion Horace S Eldrege was unamiously appointed Marshall of the camp–Pres Young proposed called our location Cutlers Park–unamiously agreed upon A letter of resolution to Pres J K Polk was read & unamiously adopted Pres Young said that at a former

meeting it was decided that we form one camp–The resolution was adopted at the meeting–voted that we hearken to the council appointed as they are to dictate what would be best to do & that would superseed the necessity of so much borrowed trouble & thousands of questions that would be so frequently asked There is an other item that I wish to speak of at some future time with reference to sealings there will be no such things done until we build another temple I have understood that some of the 12 have held forth an idea that such things would be attended to in the wilderness but I say that no man hint such things from this time fourth for we will not attend to Sealings until another temple is built Some lost property was reported–after which the council was called to order–closed by Elder Kimble Bro J Scott Wm Swapp Col Kane & others were remembered before the Lord for recovery of their health about 7 eve–adjourned About 8 eve Pres Young Richards Woodruff Father John Smith (who had arrived in camp about noon) Rockwood myself & others met in council in A P Rockwood's Tent passed off the evening in conversation on various subjects mostly upon the organization & arranging the camp also correcting History–Adjourned at 10 minutes past 11.

[August 10, 1846; John D. Lee, Diary]

About 8 Pres Young Kimble & Woodruff met in council with the High & City Council who had convened between the 2 main encampments on a high eminence give them such instructions as was necessary with reference to their duties ...

[August 13, 1846; John D. Lee, Diary]

At 6 eve by request of Pres Young Woodruff Richards & some few others met in council wit[h] the Municiple & High Council 1st by request J D Lee read the committees report of the organization of Co No 1 for the purpose of regulating the working department of the organization & Preparing for winter and economy of the camp &c

Pres Young gave or rather said that he considered it wisdom to complete our fence–& bring hay on the morrow to keep all the cattle that are here to get up our horses & mules and keep them here & not let them out till we get all our cattle here to start out on Saturday morning at 7 from the Prairie & between the 2 Encampments & go in every direction & sweep the timber & Prairie & gather all our cattle in a few hours Motioned that we carry out Pres Youngs views carried without a dissenting vote Said that he wanted the foremen of the several divisions to be notified to come immediately to this council that they may receive such instructions as will be for the benefit & economy of the camp whereupon the Marshal was sent Post Haste to execute the Pres views–Pres Young continued & said I want to lay before this council the propriety of sending Bishop Whitney to St Louis for the purpose of laying in the necessary articles of the camp for instance there are a great many women in our camp whose husbands are in the army & we have them to take care of–they need articles of clothing flour &c unless we send and get such articles they will pay 3 prices for everything they get Flour is sold at $3.00 for cwt in camp & in fact we cannot get it for less from the sellers for 50 miles distance We can buy 3000 bushels of wheat at 25 [cents] per bushel this certainly would justify us in geting a set of Mill Irons & a small set of Burrs say 18 inches circumference and rig up a grist mill say about 3 horse power & boalt to do the grinding of the camp that is the wheat I want this council & the council over the river to think of these things & decide–that we may have answer in season–

[August 14, 1846; John D. Lee, Diary]

at ½ past 7 Pres Young & W Richards in PO in council with E D Woolsey & Brother Felshaw & Sterritt who had just arrived in camp from Nauvoo Pres Young explained to them the

order of the camp told them to move over if they choose & then he would give them all the council they wanted Adjourned at 8 eve ... Pres Young proposed that each Co build a yard for cattle prepare backhouses keep their tents & camping places clean–cut their wood short so as to burn in turf fire places haul their wood back of the waggons build hay racks & keep it filled with hay in their yards–keep up a night watch adjourned about 9.

[August 15, 1846; John D. Lee, Diary]

about 5 Pres Young was in the PO & gave out an appointment for a council at 7 to select a committee to visit the Omaha Indians ... Council convened agreeable to previous Notice Presant of the 12 B Young Kimble Woodruff O Pratt & Richards Also the city and High Council appointed A P Rockwood J M. Grant & Charles Bird as a committee to confer with the Omaha Indians 2nd Pres Young said that we want the liberty of staying here this winter at least cutting what timber we want leaving a few families here in the spring plan crops &c should we deem it proper proffered to them the liberty of having their children schooled if they want–tell them that we have gun smiths among us and we will repair their guns & learn them etc. We expect to leave a branch of Saints at this point and in all probability make a permanent stand here for years to come–I should not be surprised that Mormonism has been such a strong hold about the bluffs that will remain for time–Elder Woodruff stated before the council that some persons had trespassed against him & co. by laying down his cattle yard fence sooner than drive a few rods round & have let all their cattle out–That his Foreman objected to having his lot broken down–but with out effect. Pres Young motioned that Bro Woodruff bring those men before this council immediately to be dealt with 2nd & carried unamiously

On Motion of A P Rockwood that each Foreman of the several divisions be instructed to have a watch placed over their cattle by night as well as herded by day & that should any brake out & stray off that they be collected immediately by the Marshall carried without a dissenting vote On Mo. Per A P Rockwood that Col Hosea Stout be appointed to make alist of all the officers of the Legion in this place according to their several grades also that a list of all the able bodied men over the age of 18 years & under 45–& report same to this council as soon as practicle–carried unamious Counsellor Cahoon called for 25 men & boys & 8 yoke of oxen to complete the work assigned him with reference to sowing turnips Pres Young said that he would send 15 men & boys & 5 yoke oxen Bro Kimble furnished the remainder–Dr L S Sprague reported that 2 women in camp sick & much crowded & want nursing Pres Young said that the Foreman of that division attend to the sick in his Co. Council decided on Pres Young's mo. That a yard be built & all the sheep in Co. No. 1 be herded together & preserved from the wolves 2nd Same motion passed in Co No 2 upon H C Kimble's motion–Elder G A Smith reported Amasa Lyman & Father John Smith came in after the council opened. Council voted that Lorenzo Young be appointed to visit the boys that Bro G. A Smith reported was about to return to Nauvoo & learn the reason of their returning and advise them for their good council voted that James M Flake & Co. build the sheep fold on Monday morning next decided that Elder Kimble attend to built the sheep fold for his division & his Co. Gather the sheep of his Co.–the meeting adjourned at ½ to 10 to Mon.

[November 6, 1846; Willard Richards, Diary]

About. 5. B. Young, H.C. Kimball, A Lyman, W. Richards, A Cutler[,] R. Cahoon, A. P. Rockwood[,] Hosea Stout, C. P. Lott, H G Sherwood[,] J. M. Grant, Wm Clayton, Horace Eldridge &c. Thomas Grover retired to the side of the bluff. ...

Council adjnd about 6¼ after agreeing to have a council of Ytfif [Fifty] at old encampment thursday next. 10 AM.

[November 12, 1846; Willard Richards, Diary]

About 26 members of the council of Ytfif [Fifty]. assembled at Prest Youngs New House about 12 noon. & Prest Kimball moved & Dr Richards sustained it that John E. Page be ~~dropped from~~ cut off from this council. voted & [also] that L. R. Foster be cut off from this council Prest Young said he had no business to lay before the council

12 past 1. P.M. adjnd for 45 minutes

10 mi to 3. council was called to order after Dr Richards had read Gen Fords proclamation of 16 Oct. from the Rafurengers [?]

Prest Young said said he wanted the counsel to sp[e]ak their minds. & particularly if any one is dis[s]atisfied. as he understood some were, & had spoken hard things. I do foreknow we shall go safe over the mountains.–

Peter Haws. said the Superintendent tried to cheat or defraud 6000 of the money promised the Potowatomi chiefs for going to Washington to negotiate for their lands. 6½ adjnd to 9 AM tomorrow.

[December 15, 1846; Willard Richards, Diary]

Prest. Young sd. if the people will do as I say, they will be saved I ask my Heavenly Father what he has for me to do tonight & I trust that event with my Father that it will come out right–I am ready tonight to render up an account to my Father in regard to those goods & I should cry out Hallelujah my work is done–am I to blame because the goods rose in price at St. Louis? Am I to blame because the carriage of goods rose in price at 6 bits to 2.25 per hundred?–No. I wont have it. why did not their husbands send them 16.000 instead of 5.000 if the brethren had done as I told them at Nauvoo we should have been at the Rocky Mountains long ago.

[December 29, 1846; Willard Richards, Diary]

Prest Young asked shall the 12 travel together on in the Pioneer company? shall all the 12 go next Spring.–We want to make a pattern for the camp. Those who are going want to know it. & prepare. those who tarry, want to know & prepare for a farm O. Pratt motioned that the Twelve do not go in pioneer co.–Prest Young said the pioneers were to find a location to put in crops this season. & described the order of building & location. so the sentries can see from every point. had thought of sending to Pawnee village & see if the brothers corn & hay is safe. if so to make it a stopping place till gras[s] grows 5 o'clock 5 mi adjnd for 30 minutes.

1847

[January 14, 1847; Willard Richards, Diary]

... about 7. the Twelve met according to adjournment. at E.T. Benson[’s] same as in P.M. except El Kimball, John Eldridge was present. Elder Kimball came in before business conversation on various subjects.–Prest Young continued to write the word & will of the Lord. adjnd from 40 to 1 P.M. tomorrow. this place.

[January 15, 1847; Willard Richards, Diary]

all The Twelve, as the eve previous assembled at 1. P.M. at Bro E.T. Bensons, & John D. Lee. read the piece “the word & will of the Lord.” approved, & decided to ~~send~~ place it before the High Council.

[January 16, 1847; Municipal High Council of Winter Quarters, Minutes; Willard Richards, Diary]

Present of the Twelve
Brigham Young H.C. Kimball Willard Richards
present of the [High] Council
George W Harris President Reynolds Cahoon C.P. Lott Ezra Chase Daniel Russel Alonzo Eldridge Thomas Grover Isaac Morley Winslow Farr
Council as opened by Prayer by G.W. Harris. ...
The mind & will of God as written by the Twelve of the 14th of January 1847 was read by Dr. Richards
Co[uncilo]r Reynolds Cahoon moved that the communication be received as the mind & will

of God as it purports. Second by Isaac Morley

Co[uncilo]r A Eldrige approved it–Come to his understanding

Co[uncilo]r Morley–approved it

Co[uncilo]r Cahoon–said it was the same voice as all other righteous come from

Co[uncilo]r Farr–Said it reminded him of the first reading of the Book of Mormon, he was perfectly satisfied that it was from the Lord

Co[uncilo]r Lott–perfectly satisfied–it give peace

Co[uncilo]r D. Russel–feels as he did the first M[ormon] sermon he ever head says that it is true & glories in them & means to stand & sustain all these things

Co[uncilo]r Chase is perfect satisfied

President Harris was so well satisfied that he wanted to say Amen at once

Co[uncilo]r Grover–felt that it was the voice of the spirit has the same confidence as he has in every thing we have called revelation.

Vote found to be unanimous

Horrace S. Eldrige ... says he felt to receive it as the word & will of the Lord & that it would prove our salvation if carried out. Hosea Stout the Clerk says if there is any thing in Mormonism that is the voice of the Lord to this people & means to live up to it.

After much conversation & the second reading of the word & will the council adjourned.

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The mind & will of God, as written by the Twelve of the 14. Jan 1847 was read by Dr Richards–R. Cahoon moved that the communication be received as ~~a revelation~~ the word & will of God as it purports, 2d by father Israel [Isaac?] Morley ...

Prest. B. Young ... gave much instructions on the principles of adoption &c &c.

[January 22, 1847; Minutes]

Saturday Jan[uar]y. 22. 1847 11 A.M.

Meeting in Council House. Present[:] B[righam]. Young, H[eber]. C. Kimball, O[rson] Pratt, W[ilford]. Woodruff, Jos[ep]h Young, A[lbert] P Rockwood, Z[era] Pulsipher. Hi[gh] Council[:] A[lmon]. W. Babbitt—Hiram Kimball, & [John?] Snyder—& others.

A[lmon]. W. Babbit[: F]rom some doc[umen]ts. rec[eive]d. before [we] left Nauvoo [Illinois], & some since, in justice [we] require an explanation—[I]t ma[y] be to you of small moment, but we have to realize [the] effects of incorrect inform[atio]n. from Nauvoo—[I]t operates ag[ain]st. us in bus[iness]: & [in] our char[acter]s. [He] read a l[ett]re rec[eive]d. 5 miles this side Nauvoo—from Joseph Young of 27 Dec[embe]r. [18]47—[It is] a pretty salty Doc[umen]t.—[B]ut explanat[io]ns. since rec[eive]d. shew they have acted on false informat[io]n. I will read anot[her]. Doc[umen]t. upon which this false inform[atio]n. was given. I as an Ind[ividual] never rec[eive]d. a single $ [dollar]. I made a bagrn. [bargain] with [?] Furness for [$]1200. [For a t]eam of Horses, carr[iage], & harness [pay] [$]3.75.00. [H]e was to have a deed[—a] Hunter's deed [that] sho[ul]d. be [given] directly to Furness /[and] the carr[iage]: was given to Joseph Young./ The Horses & Harness I proposed to buy. I drove them out—Bro[ther] [?] Burdicks horses had been stolen—[and] turned out horses & Harness to Burdick—[and the] Goods to H[eber] C Kimball—[for $]131.00. [W]e were unable to pa[y] the bill & so turned it on the hall—[The] Buggy, Horse, & Harness to E[rastus]. Snow [for $]150.00 [and a] note for bro[ther] [John?] Taylor—[for $]200.00 & had an attachment on Taylors property—changed notes. Note ag[ain]st W[illia]m. Law—[$]70.00 on destr[ucti]on of [Nauvoo] Expositor Press. W[illia]m. Robinson sold [a] property to Furness—[H]e agreed to lose a part—[W]e owed Robinson [so we] borrowed money & made an offer of [$]125.00. Furness p[ai]d. no more on Hall—[we] got [a] deed from [Edward?] Hunter on the Hall—[I]n [the]

Summer of 1847 we sued Furness for [the] balance—[we] contended & sued him for [$]200.00 [and] took his note for /~~200.00~~/ [$]112.00.

[$]160.00 still
~~1223.00~~
[$]1323.00

bro[ther] [?] McKeown had for fit out.

the books will shew all ab[ou]t. it.

B[righam]. Y[oung].[:] If there is an influence ag[ain]st. you, we have not come ag[ain]st you—

J[oseph]. Y[oung:] That Hall was committed to bro[ther]. Babbitt to sell—[N]o man ever asked me for a deed—I understand that Hall was sold to fit out 12 who were opprest—Bro[ther] [?] Fulmer told me that prop[ert]y. was not reported to Tr[ust]ees as Tr[ust]ee prop[e]r[t]y. I supposed the bal[ance] was to be c[redite]d. to me—

J[ames] Whithead—previous to McKeown coming awa[y]—Fulmer or [?] Heywood s[aid] we have discovered by accident that Furness owes something on the Hall—[T]hey [k]new nothing ab[ou]t. [the] set[t]le[men]t. [We] went to Furness—McKeown got [$]67.00 worth—[but] still [$]1800 [is] due. I co[ul]d. not have any of it—[I] never got a dimes worth of it—

Babbitt[:] I settled in [a] law office with Mr. Furness—[E]very thing was done in [the] name of Tr[ust]ees.—I can get this authenticated by Heywood & Fulmer—

[T]hen [someone] read a statement about Hall—by Whitehead /& McKeown/ [about a $]2221.36 trade with Grear & Clark. [The] Music Hall [was] sold for [$]300.00. Pres[iden]t. Youngs house &c [for $]600.00 [which was] collected by Heywood[—$]200.00 in Quincy [was] collected at [the] river[—$]52.00 [for] Babbitts missions a[n]d [$]250.00 for expence money—Kirtland Farm [cost $]1500.00 [for] a mortgage of [illegible] [$]800.00. Newspapers no avails made exc[ep]t. to Temple Hands.

W[illard] Richards came in.

Whitehead[: T]hat is a true statement—

Babbitt—Fulmer is charged with embezzling money—We went with Mr. Clark & set a price on all Fractional lots that run to [the] river—[We] let him have Taylors—Mendenhalls—[and] a Farm belonging to [?] Hoagland on Prairie—[W]e rec[eive]d[:]

Stage Coach	[$]300.
Harness	[$]50
Harness Leather	[$]300
Shoes	[$]200.

[Also] Brooms, Tea &c., oxen, Horses, & Wagons. Hoagland took most of [the] cattle. Bro[other] [William] Major had [a] cow [and] nothing [was] left but [the] Coach—(B[righam] Y[[oung: T]hat Ive sent for)

B[righam]. Y[oung].[:] If you wake up things, you will hurt your feelings—

Babbitt—Lawrence Esate holds a note of [$]2500. ag[ain]st. [the] Ch[urch]. [T]his document ought to be understood—[It is] coming thro[ugh]' 18,000 m/embers/ [and it] affects our character—

B[righam]. Y[oung].[:] Is there one man that knows of it[?]—[I]f you stir it up it will stink—[T]hey have embezzled property & I [k]no[w] it, & instead of brightening their char[acter]s. it will tarnish them—[T]hey have catched every dollar they co[ul]d—[T]he Statements of bro[ther] Whitehead are correct—[L]et the stink alone or you will tarnish your char[acter]s.—

A[lmon] W B[abbitt:] I want you to define your statements.

B[righam]. Y[oung].[:] Shit on the Church Debts—shew me the 1st you have p[ai]d.

Babbitt[:] I have got Duplicates shewing every cent I have rec[eive]d. & all C[ou]n[cil]. intitled to—if those remarks apply to us as Individuals—[B]ro[ther] [?] Neff advanced money & as a mortgage in Masonic Hall & as to [$]500. bet[wee]n. bro[ther] Snyder that is bet[wee]n. him & me—[W]hen I went East I got pa[id] in goods &c. [B]r[other] [Orson] Hyde was present & most of things was under his counsel—I wo[ul]d not have any thing to do with money—

Whitehead[:] I can tell a many things if I am wanted—

B[righam]. Y[oung].[:] I wont hear it—unless there is a public investigation—[I]f Heywood & Fulmer were here then wo[ul]d. be the time to chastise them—[A]s to doing every thing ri[g]ht. I [k]no[w] they have not—but have done [w]rong—I never wo[ul]d. have consented to a Committee if it had not to catch the bullets—[W]hat does God Almighty care ab[ou]t. that prop[er]ty.[?]—[I]f we can escape to the Valleys of the mountains thats all we want—[B]r[other] Babbitt shewed me an acc[oun]t. where I am near [$]1000. in debt. [I]f you['l]l place the books bef[ore]. me I can settle it—& will pa[y $]2.00 for every [$]1.00 I owe—[W]hen I get every thing raked out in the Valley we'll have a Jubilee, [and] make a burnt offering, of every thing—I just [k]no[w] they owe me money—I can bring the Ch[urch] in my debt—[W]hat do I care for that damned concern of John Taylor's—or [the] Furness purchase[?]—[J]u[s]t [to] get life of the K[ingdom] for 5 min[utes]: is better than [getting] all the trash in Babylon—[T]here is not an item in [the] Whitehead statement but is very salty & true—

[Theodore] Turley bore testimony of a case—& that the Tr[ust]ees had done [the] best they co[ul]d.

B[righam]. Y[oung].[:] I do [k]no[w] that in every law suit you have whipt them, & that is by our prayers & faith—Who are the men to be credited with the [$]1500. given by Fa[the]r. Neff? Its the Church—The last da[y] we were in Nauvoo we went into the Temple, clothed ourselves, & handed it over to the L[or]d. I appointed the Tr[ust]ees myself—Babbitt for [a] lawyer—[and] Fulmer for [a] Bulldog & growl—[and] Heywood to settle debts—[T]hat was a perfect wall between us & the mob—I dont want the Temple sold—I sa[y] O Lord God Almighty hedge up the wa[y] that they can not sell the Temple—I bel[iev]ed you cov[enan]t[ed]. not sell it—& I bel[ieve] you cannot sell it for [$]10.00—I am just determined to have truth & righteousness. [W]ho has not suffe[re]d. too much to suffer the Gold & Silver to tarnish our Souls[?]—We co[ul]d. go to work & tarnish the Tr[ust]ees—but is not it better to put all these things awa[y?]—

A[lmon]. W. Babbitt[:] I wish now to tender my resignation as a Tr[ust]ee into the hands of the Ch[urch]. I have labored for 5 y[ea]rs—& have not had [$]200. for my services—I have taken no man's Gold or Silver—[O]ne error I made of [$]84.00 I have acted in good conscience—[T]hese papers shew that we have embezzled money—I now hold a note of [$]2000. ag[ain]st. [the] Ch[urch]—& a note of [$]2300. on the Lawrence Estate—& [$]700 on notes. I sa[y] to this Council now pa[y] me [$].50 on [the] $ & I will settle all things—I can get my living in the world—or by plowing—many bre[thre]n have attached their property—[R]umor after rumor has reached us. I never opened my mouth until now—& now it is justified by the council. I s[t]a[y] my hands off from this time—

Jos[ep]h. Young[:] I have no prejudice ag[ain]st. bro[ther] Babbitt—I [k]no[w] what bro[ther] Brigham has said is true—When I left Nauvoo I had but 3 yoke of oxen—[I k]no[w] they are teased all [the] time, [and] I pitied him—[I]f I had [k]no[w]n how things had gone I sho[ul]d not have written the line I have—I was Tr[ust]ee in Trust for that hall—& 200 persons wanted to [k]no[w] ho[w] that property was disposed of—I knew the property was sold to help the ~~Trustees~~ /Pioneers/ awa[y]—& I tho[ugh]t. I had a right to some of it—I have stood up to bro[ther] Babbit—[I]f I said any thing contrary to the Sp[irit] I feel to sa[y] I fellowship with bro[ther] Babbit—[I]f he meet[s] me half wa[y]—I burn the papers—you made a cold water extrn. to me in the Tabernacle—I am willing to sa[y] let it go for ever & ever—

B[righam]. Y[oung].[:] I told Joseph [to] let it go—& let the bre[thre]n here help you—

A[lmon] Babbit read Joseph's letter again—Could I lift up my head here, when such a document stands against me[? W]here men were in the sit[uation].—of Whitehead & McEwan—they dont [k]no[w] all things & wrote it in the Spirit of Prejudice—I dont justify it—

Joseph Young—[I have] got the signed copy from Babbit—& [the] original from [?] Campbell & burnt them—

Whitehead—[T]he reason I wrote it—was, bro[ther]. Hyde told me to write it—

H[eber] C Kimball[:] Inasmuch as bro[ther] Babbitt has sold the 70s hall & the money has p[ai]d. debts—I am glad of it—Bro[ther] Brigham told the Tr[ust]ees this much—"If you dont help yourselves, you will be to blame." [M]en that will stay any longer will find that they are scratching

a poor man's arse—I am heartily thankful that Joseph never got a cent of it for it wo[ul]d. have been a thorn in his side—

Joseph (jumped up)[:] Amen, Glory Hallelujah, I am glad of it.

Babbitt[: W]e have done with the 70 hall, same as [the] music Hall, Arsenal, Masonic Hall, &c. We are tied up in selling [the] Masonic Hall & Arsenal Hall—

B[righam]. Y[oung].[:] If we were to descend down to a Gentile Sta[te]—we sho[ul]d. have a nasty thing—it wo[ul]d. stink—[W]e can pick faults with each other & a nasty thing it is—[T]hat aint the wa[y] we get our living.

Whitehead[:] I dont profess to be a perfect man—[M]y feelings were as diff[eren]t. when I came here—as if I had come out of midnight darkness into light—I am thankful I am with you & wo[ul]d. not go back for all that Nauvoo is worth—[I]f I have done wrong I am willing to do right—I thank my Fat[her]. in Heaven I am here—I want to go when you go—I want to do right & have a part in my Heavenly Fa[the]rs K[ingdom]. & I wont do what is not right, if I [k]no[w] it—

B[righam]. Y[oung].[:] If we descend to the St[ate] of the world—it is death—[O]ur Fat[her]. recollects us all the time—I sa[y] the Lord be praised—

W[illard] R[ichards]. bore testimony to B[righam]. Y[oung]. & H[eber]. C. K[imball].

T[homas] B[ullock] read a letter from M. Sirrine of Nov[ember]. 13—[18]47.

W [W.] Phelps has 6 verses translated from orig[inal] Greek, 2nd Ch[apter of] Luke 13-14-15-18 28 29 30

B[righam]. Y[oung].[: M]y honest feelings are, there are not 3 men in the K[ingdom]. who w[oul]d. have done better than they have done—[Then he] enquired about the library.

Babbitt[:] In June I heard the library was there—open—we got the books carried to my house—[and] boxed up—& sent to Bishops [Newel K.] Whitney & [George] Miller—[T]here 2 books [were] gone. I dont [k]no[w] who took them.

[John M.] Bernhisel[:] There was [a] notice given at the Stand for the bre[thre]n to withdraw their books—& I suppose many went there & took them—

W. W. Phelps made a motion[:] I move that we are perfectly satisfied with the Trustees[:] Babbit, Heywood & Fulmer who were left at Nauvoo, that they have done the best they could & that we fellowship them in good standing.

At a council of the Twelve [and] High Council [illegible] [of the] Church of Jesus Christ of Latter Day Saints at Winter Quarters, the 22nd day of January 1848[7], in Council with Almon W. Babbit and others from Nauvoo. [It was r]esolved unanimously that we have the utmost confidence in the faithful discharge of their duties as Trustees in Trust in Nauvoo, namely Babbitt, Heywood, & Fulmer, and we tender to them our thanks and pray our Father in Heaven in the name of his Son Jesus Christ to bless them and prosper them in all things pertaining to the building up of His kingdom on the Earth.

G[eorge]. W. Harris[:] I move that it pass—H[eber] C. K[imball]. sec[onde]d. [and it c]arried unanimously.

A[lmon] W B[abbitt].[:] I am still sincere in tendering my resignation as Tr[ust]ee in N[auvoo]—that I ma[y] be liberated from fur[ther]. duties, that I ma[y] go to work & fit myself out for the West—Esq[ui]re [?] Edmunds & myself have been to Carthage [Illinois] & took a title on every add[itio]n.—[We] platted it in a book [and] a great many lots are in [the] Tr[ust]ees hands—

H[eber]. C. K[imball].—I motion that El[der]. Babbitt continue /in/ his office.

B[righam]. Y[oung].[:] I motion that we have no right to accept his resignation—[H]e was put there by the mass—If there is property in Nauvoo he must get his fit out.

Babbitt—[W]e have pt. [paid] about [$]3300 on Taylor's acc[oun]t. [T]here is about [$]5000 coming from him—

B[righam]. Y[oung].[:] Ship the 2000 Vol[umes] of T[imes] & S[easons] to care of [?] Felt for him to store them in St. Louis [Missouri]—

Babbit[:] We have a fine lightning Rod on the Temple—[T]he Kirtland [Ohio] Temple is conveyed to Joseph Smith [as] a Trustee in Trust. for the Church of [Jesus] Christ of L[atter]. D[ay]. S[aints]. for the use & benefit of the Members of said Church but [the] Temple in Nauvoo is no[t]

so—[I]n 12 months after we leave a Title can be made—[T]here is a Statute in Ill[inois] that revives an old Statute. [T]he Temple has been sold to pa[y] an attachment at [a] suit of Lathrop & Yearsley—[T]here is an attachment got out by [?] Thompson for [$]1000. & he will get judgment at [the] next Court—[I]f Tr[ust]ees leave Hancock Co[unty]. [Illinois], & no Tr[ust]ees [are] appointed—any man can go to [the] Court of Chancery & appoint a Commissioner who has all power as Tr[ust]ee—[T]hen pa[y] Debts—& rem[embe]r. [to] go to pa[y] Debts of [the] State. I suggest [blank] present attachment is off—[L]et [the] present Tr[ust]ees mortgage that, to 50,000—then receipt it in full, but not [to] go on record—[T]he better wa[y] is mortgage—then no man will buy it—[T]hen rent it, to keep it in repairs,—that will be a perfect stopple to all malicious law suits—Old [?] Brattle assessed it at 50,000 & have 4,000 taxes on it—

B[righam]. Y[oung]. related his dream of repairing the Temple—We want it preserved—the Lord can preserve it in the hands of our enemies as well as in our own hands. [S]uppose the keys were left with Esq[ui]re [?] Owen[?]—We shall never go back to possess the place until the laws of right takes place—[T]he Sheriff will sell it to some religious body, who will preserve it.

Babbitt[:] We can rent it for [$]400 a year to the Catholics.

B[righam]. Y[oung].[:] Then rent it for them to keep it in repair—

Hiram Kimball wants to get the Land Warrants that belong to the Soldiers—

B[righam]. Y[oung].[:] The Soldiers were not mustered out of Service, & cannot get pay for their services—[Y]ou will find by & by that there never were any Mormons enlisted into Service—

[Someone] related the future movements of [the] 12—

[S]end your family's relatives over the mountains.—

H[eber]. C K[imball] motioned for adjournment [and d]ismissal.

B[righam]. Y[oung].[:] I declare this meeting dissolved—(3 PM).

[February 26, 1847; Minutes]

B[righam] Y[oung]., W[illard]. R[ichards]., H[eber] C K[imball]., E[zra] T B[enson]., G[eorge]. A. S[mith]., A[masa]. L[yman]., O[rson] P[ratt]., W[ilford] W[oodruff], N[ewel] K W[hitney]., G[eorge]. M[iller]., J[edediah] M G[rant]., W[illiam]. C[layton]., T[homas]. B[ullock]., A[lbert] P R[ockwood]., J[edediah]. M[organ].

Feb[ruar]y. 26. 1847

A Piece of Russia [cloth?] is wanted. Joseph [Smith?] did not give a description of size shape, & colors. [I]t was commenced out of White cloth the day before Joseph died. A[lbert]. R[ockwood].[: T]he idea was to be erected some where else.

W[illiam]. C[layton].[:] It was got on the Friday. J[oseph]. gave himself up on Sunday—[The flag could be] ab[ou]t. 16 feet long.

B[righam]. Y[oung].[:] What of a fl[ag]. [W]ould 16 feet by 8 put on a mountain—5 mi[les]. off. I think 90 by 30 [is] better.

G[eorge]. M[iller].[:] You could hoist [it] by pulleys—as high as 100 feet.

B[righam]. Y[oung].[:] You would have to hoist a tower—[S]uppose you build a tower 100 feet higher & the mast sunk 30 feet into it.

G[eorge]. M[iller].[: H]ave a ring with a collar to work it.

W[illiam]. C[layton].[: T]he colors [can be] blue & red—letters red shaded with blue.

B[righam]. Y[oung].[: T]he proper colors could be up.

W[illard]. R[ichards].[:] Silk & Linen will wearer longer.

B[righam]. Y[oung].[: Y]ou can raise a f[lag] under the U.S. [who] have the motto "religious toleration" [that the group] wants blue white & red. [They have] generally used linen for the army.

O[rson]. P[ratt].[: T]he higher you get, the thinner strata of Air—

B[righam]. Y[oung].[: O]n the mountains pleasant. below thunder & lightning—below that a perfect Sea of Water.

G[eorge]. A. S[mith].[: G]et goods 35 feet long.

B[righam]. Y[oung].[: U]se Alman Oil or Water to paint with—want Silk ab[ou]t 6 bits a yard, 10 y[ar]d[s]. by 5.

H[eber]. K[imball]. Motioned that we have one, put it up & then dream about it.

N[ewel]. K. W[hitney].[: S]omething like Gamboon, only not ribbed. [I]t waves but [does] not snap.

B[righam]. Y[oung].[:] I want your Council that you may not [travel] 1000 miles [and] wish you had tho[ugh]t. of it.

H[eber]. C. K[imball]. Motioned that we have the best stuff in the Eastern Markets.

B[righam]. Y[oung].[:] I go in for purple & scarlet wtih red, blue, & white—

W[ilford] W[oodruff] motioned that the Pres[iden]t. of the Council give such order for such stuff at such place as he may think proper, for & in behalf of this Council.

B[righam]. Y[oung]. Mot[ione]d. that this Co[unci]l. dictate, & who shall get it, that they may shoulder it—all motions dropt—

N[ewel]. K. W[hitney]. Mov[e]d. that we write to bro[ther] [Orson] Hyde to get the Stuff—red, blue, white, scarlet, & purple—

H[eber]. C. K[imball]. motioned that we have the five colors. [S]ec[onde]d. & carr[ie]d.

~~G[eorge]. A. S[mith]. motioned that the~~ W[illard]. R[ichards]. motioned that this Council dictate & instruct the Clerk.

[A]bout 5 adjourned, to meet again at Early Candl[el]ight.

~~Write a l[ett]re to Jonn. Browning to send a P[erson?]. or 2 from his camp with Prov[isio]ns. bro[ther] Jules chi[dren]l taken care of send ans[wer]. im[media]t[e]ly whe[the]r they will do it or not~~

[March 6, 1847; Minutes]

B[righam]. Young., W[illard] Richards., O[rson] Pratt., W[ilford]. Woodruff—H[eber]. C. Kimble [Kimball], E[zra]. T Benson.

Pres[iden]t. Young came in ab[ou]t. 20 min[utes]: past 12.

Captains reported.

E[zra]. T. Benson rose by request of Pres[ident]. Young & enquired whether it was best to make a location this side, or over the Mountains—[W]ill it not be best for the Pioneers to go where the Lord directs[?]—[W]e start like Abram not knowing where the location will be. I want my family to stay here until I know what we have to live on. [T]his Pioneer Co[mpany]. can live where Women & Children would die—I want a foundation laid—I dont bel[iev]e a person is going to be troubled with Canker who has been here 3 months.—[L]et the Pioneers go—leaving corn & Potatoes for our families.

H[eber]. C. Kimball motioned [that] to let the Lord lead us & all will be well—[S]ec[onde]d.

R[eynolds]. Cahoon[:] It is not wisdom for all this people to go—[I]t will be a good thing to go 4 or 500 miles & stay where there is plenty of timber & make a good farm—[T]hose who go in the Spring can put in a good crop of Grain—make a farm here, & next Spring they can go with Comfort—

W[illard]. Richards—wants to speak on physical & scientific principals—[A]s far as natural principles go—this is the most healthy on this River—[S]ome have Rheumatism, Canker, & I was going to say Gout—& in all the prin[ciples]: of science & common sense, the air [a]round Salt water is too pure for consumptive people—[A]ll the body of Nauvoo [Illinois] was a Slough where this people have been filled with disease. [W]here—we are approaching the mountains—which is purer Air & water—[T]he Wells are perfectly good & wholesome, if you keep them clean—[but] the River Water is best—[W]e are approaching the purer wholesome air—the moment a person approaches it—Canker & disease rise to oppose it.—[T]he principles of life is beginning to revive—[T]his is more healthy, than any Camp between here & Nauvoo or even the Battalion—& [if] we go in the sick state we now are in, to the mountains, we should drop like the Wind—[I]f I dont want to kill

my family, I want [to] take them too sudden to this purer atmosphere—I am perfectly willing to leave my family, on account of their health—[S]ince we come into this region of Country—this people have worked day & night & are now weary. & by the extreme labor has made them sick—[I]f a man has exercise enough, it is enough for health—[I]f we go 5 or 600 miles to put in a crop this Spring, we are too late—[W]e have to be particular in picking our location—so as to irrigate the farm—[Y]ou can plant two acres here to one there—& two acres will produce more than 25 acres there. [T]here wont be half the trouble to protect crops here as they are there—I calculate to spend the next Winter on the other side of the Mountain—[I]f the families stay here this Season, the next Season they can go thro[ugh]' the Mountains with safety—therefore will it not be best to leave them here[?]—[S]uppose these Pioneers go thro[ugh]' the Mountain—your houses are built here, & you have things prepared for them[?]—This people are worn out—that is better than to rust out—here you can turn your cattle into the Pea vines & rushes—& next Spring you can go thro[ugh]' the Mountains without having a stopping place for the Devil—

Isaac Morley let the Pioneers state as soon as they can & go thro[ugh]' the mountains—[I]f there's a Company here—A Co[mpany]. at the Mountains & a Co[mpany]. across the Mountains—it is weakening our hands—[T]he building [of] another city is att[ende]d. with trouble & expence.—& we ought to hear from the Pioneers—[A]s the Twelve are our leaders, let them dictate the whole concern—

B[enjamin]. Clapp[:] I do not doubt that some have prayed that the Twelve may stay until they could catch up with them—they may as well stick the stake this ~~here~~ /year/ as three or four years hence.

A[ddison]. Everett made a few remarks, also Willard Snow—

O[rson]. Pratt[: T]he Co[mpanie]s., after being organized, were to select families who shall go in the Spring—this rev[elatio]n. presupposes that some families shall go in the Spring—& we must choose which. [T]he men in the army will be discharged the next Summer & will push for the place where the crops will be—their families should be the first to go. [And] a few of the families will want to go—I do not think it wisdom to send on the Pioneer families this Spring—the Soldiers have been absent longer from their families than the Pioneers would be—

B[righam]. Young—I like the remarks /of every one of you./ [Y]ou'~~l~~ are willing to do just as I tell you—[I]f you spent a week debating, at the end of the week you'd be 'pi [?]–take the Soldiers Women—[W]hen we get this Season to the place I shall take a Co[mpany]. & go over the mountains—I will not be hurried—but will do as I am dictated /by the Sp[irit] of the Lord/—[B]ut I will leave here & go where I can convert the Gentiles & strengthen the Brethren—[A]ny man can discern the Spirits—just do as you are told—& all will be right—[N]ow /the best thing is/ turn out the whole of you & go & fix the Mill Dam—let the officers meet here on Monday night at dark.

[March 22, 1847; Minutes]

Monday, March 22. 1847 1½P.M.

Meeting of the Officers of both Divisions—Present[:] Pres[iden]ts [Heber C.] Kimball, [George A.] Smith, [Amasa] Lyman—[Willard] Richards, [Ezra T.] Benson, [Brigham] Young, I[ssac]. Morley, A[lpheus]. Cutler—Councellors & officers—

G. A. Smith called to order & opened the meeting by stating the objects before it—[A] many are willing to build up the K[ingdom] of God if they can build it their own way—[T]he establishment of this p[eo]pl[e] is retarded just one year by the fear & doubts of the bre[thre]n—[W]e ought not attempt to do much for fear we do nothing at all—[L]ast year we called on the Saints to do just what we are going to do this year—I feel anxious that the Pioneer Co[mpany]. shall go & do a good bus[iness]: & the next Co[mpany]. rush strait thro'—& I do not want these Co[mpanie]s. to be fettered by persons who are not able to keep themselves—I would rather leave my family here 12 months & go to the Mountains & grow a cabbage or a turnip, than to take my family there to starve to death—

A. Lyman is perfectly well satisfied that the feelings of the people are at War with their interest—& if they carry there feelings out—in 5 or 6 years they will find it out as clear as I now see it—[H]ave we as a people reflected, are we come here to serve ourselves or obey the commandments of God? [O]ur Glory & Honor will be, to do what God wants us to do! [I]f a man holds on to his old rusty harness or sickly mule, his intentions are to raise his own grain, work for his own personal aggrandizement,—& stretches himself out on his narrow contracted stinking picayune? [H]e is so cursed, stingy & mean as to want the creature to go tail foremost—[N]o man will ever get a blessing until he is worthy of it; the man who dies here is a 100 miles nearer Paradise & 1000 years nearer the blessing—[I]f the people were contented & willing to remain here, & loose the shackles from off the Pioneers, then they could begin to go up in peace.

H. C. Kimball[:] I feel as tho my family are now in better Quarters for Winter & Summer than any where between here & the Mountains—[T]hey will be just as healthy, safe & strong here as in the Great Basin—[I]f we go fettered as we have been we shall see more sorrow than we have yet seen—[I]f we go as Wise Men, ~~to~~ /we/ put the seed in the ground & prepare for our families, I have been chained up once, & the Twelve are chained up again—

Winslow Farr made a few remarks, we are all as well off here as 400 miles further—

C[ornelius]. P. Lott would like to see the Twelve go off, & the rest [are] satisfied to stay here, we should see the good in the end of it—

G. A. Smith said his Father gave it as his opinion that to stay here another winter, would expedite the entire removal of the Saints—about 2 years in 5 years—& advised going thro the Mountains this Season.

H[enry]. G. Sherwood thinks [it] best for families to stay here two years, unless councilled to go in one year—I want to go unfettered by my family & prepare for them—

A. Cutler[: A]s I profess to have a head—I feel to stay or go just as I am councilled to, & [I am] willing to leave all my Children here. I had rather stay here & risk it—

The Indian came here as a red man to join the Pale face Man—/& I go as a Red man, to the mountains/ & I am going to stick as close to this man's /Brigham/ heels as a good servant can stick to his Master.

J[ohn]. D. Lee is willing to turn all his means, to assist the Twelve, without being commanded to do it—

Tarleton Lewis—[M]y property & means is at the disposal of the Council, & I am ready to go, or stay.

H[enry]. Herriman had a great deal [and would] rather stay than go. [L]et the Pioneers go & prepare a place. [W]e can live here & prepare ourselves.

I. Morley[: A]ll are willing to comply with what is wanted—all have shot at a mark—& all shot well—

B. Young has ill health—I have been learning whether the mark is set up or no[t]—[A]ccording to the manifestation of the Spirit I am going to leave my famiy here, prepare a place & then come back for them myself. [T]his p[eo]pl[e] is trying to place the fetters on me again—I am going to take my Pioneer Wagons & prepare for myself & my own family—just like the rest of the brethren here—We shall prepare for ourselves & our families here. I suggest sending only two men to a Wagon—I want O[rson]. Pratts two horses to be got into Camp—[I]t is a perfect disgrace to think a Wife [as] greater than God Almighty—I want to raise more horses—[I]f the Twelve cannot fit themselves out, they are not fit to be Twelve. I am going to raise my provisions over the Mountains—& have my Families raise their sauce here—[I]f I take my family—all the 12 [may] want theirs to go—& if they go, other men [may] want to take their families also. [M]y council to you is [to] take care of yourselves, if you dont send seeds a head, you may just lug your feed along, until you can raise it. [S]ome men think if they put in a peck of Beans, they can have a year & [a] halfs living over the Mountains—[I]f any of the Twelve take their families, they may, but I shall not take my family—I shall take about 5 of my Wagons with Seeds & go over the mountains—[to] raise grain & build houses for my own family. I want 20 to 30 teams to carry Flour for my family—if I take them—but it is too big to take them along—[I]f any of the Twelve think of

my going to take their Families I wont do it—I want to pick up one hundred families to go in the Spring, certain[ly],—I am going to find the Spot, this Season—[I]f the large families stay here, what hinders them assisting the Pioneers[? T]hose who will work let them work together—& those who will not work, let them be together. I dont want those who work to distribute their substance to the 4 winds—[W]hen we get to our home every man will have to work for himself. [T]here are some men who are a curse to us, who will not work. [W]e can go to work & select the small families,—I am going to have a positive notion to have these houses picketed in ~~it~~. I would rather live in a Wagon than on the surface of the ground—[I]f you live on the ground you will have the black leg & Canker. [Y]ou will never be without law or officers, you can catch all the thieves [?] [W]hen a man has to be chastised, let them pay the expence of the police—put a Municipal power on the Bishops & its done—I mean to be over in time to plant this little yellow corn, & sauce—[I]f there's no stopping place for us, there will be none for any one else—[T]ake on such of the Soldiers Wives as can be comfortably done. We calculate to come back next fall—[R]aise a host of grain there for us & yourselves. I want you to fence in this place—

B. Young proposed to have the garden close to the Creek—& the garden's allotted off—& have the inside of Winter Quarters a perfect Green—& clean—

We have got to select men—(6 to 10) [—] to go & plant & raise corn for the Indians—& that will save ours—Motioned that next Monday be the day to commence moving the houses into a line—Sec[onde]d. & Car[rie]d.

Motioned that the Captains of 100s select men to remove them, [the] 25 men from [the] first division—All said I [aye]—

Motioned that also 25 more from the 2nd Division—Carried.

[Ditt]o the Prest[ident]s. & Councillors be the Committee to fix the line—Carried.

Dismissed at 20 min[utes] past 4—

[March 26, 1847; Minutes]

March 26. ½ past 7 PM.

[I]n Drs. [Willard Richards's] office. [Present:] Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Amasa] Lyman, [Orson] Pratt, [Ezra T.] Benson, [Wilford] Woodruff, [George A.] Smith, N[ewell]. K. Whitney, A[lbert] P. Rockwood, G[eorge]. D. Grant, John Eldridge, Edson Whipple—[Thomas] Bullock & anot[her] man, William McCarry (the Indian) & his Wife—

William McCary[:] I address myself to you as my br[other]s. & my leader—I am satisfied by you—& in some places I am hypocritically abused—[T]he bishops have councillled the p[eo]pl[e] not to suffer such a Str[anger] as me in their Wigwams. [S]ome say, there go the old nigger & his White Wife—to day some of the Sis[ters]. /said/ that is the man that bro Brigham tells his family to treat with disrespect—sev[era]l. heard her—if there is any dissatisfact[io]n. & I am not right, I will walk right—& to the chalk line—I came in as a red man & want to go out as a red man what am I to depend—[I]f I am wrong I want to walk right, I want you to tell me & then I will tell you what God sent me /here/ for—we were all white once, why have I the stain now[?]—God has told me to walk up the lady—I come to lay myself at the foot & God & you for the bal—I seek the footstool at your feet—[D]ont these backbiters think that I have feeling if I was a nigger[?]—I got baptism [and] I am thankful for it, but I'd as like to be as a nigger as an Indian as many think they are as one—I dont want any one to transgress—I am come here for my Sal[vatio]ns. sake, & providing I get this feeling from you I will walk the ri[g]ht. road—[S]ome sa[y] I am as Adam, some [say I am] as the Indian Prophet—I want the person to come & tell me to my face, providing I behave myself, & you told me to teach all my p[eo]pl[e] to obey the K[ingdom] of God—[M]ust I obey you, or must I obey them that dont obey you[?]—(obey me /B. Y./) [I]f I am Adam & we was to say here comes a head jumping along with a head white as wool—they wo[ul]d. say where is your body? Oh Ive left that home (laugh). I wish to cleanse my self, my heart, my manners, & I want to love you if I am [a] black sheep—I am speaking of [a] 4[-]leg[ged] sheep now—[T]o see the head come along & sa[y] I am

ancient of days & leave [my] body at home is two things—provided ancient of days comes he must bring his body along—provided I was Adam what wo[ul]d. the p[eo]pl[e] do[?]—[W]hy theyd be as the dog was with the hot dumpling—[I]f old Fat[her]. was to come—I want to know how many Fa[the]rs. & mo[the]rs. to save [the] p[eo]pl[e]—[W]e must have Fat[hers]. & Mo[ther]s. to save [the] p[eo]pl[e] in some wa[y]—[N]ow when Adam comes he will bring the lost rib with him—provided the body comes, the Indian[s] have no oath in their tongue—I ask Jack Redding why he swear[s]—[O]h, says he, the white people tell me—Borecale is the same man—they are both placed in one body—I have got as strait hair as any other person—[L]ook at it, there is no sight in [the] left eye—[and] no hearing in [the] left ear—I want to understand among the 12 whe[the]r. I am protected if I do right[?]—[I]f there is so much fuss about it that I have a lost rib, you give it up there can be no stuffing, one man confesses to be Adam—and the ancient of Days, Emor. man is trying to get up a mob to drive me out of the city—[T]here is no man but they speak evil of—they even speak evil of God—you can see & examine—[I]f you ex[amine] my body, see ab[ou]t. it & ex[amine]. for yourself—so long as a [this] White woman is so much in the way, good God why dont they give me a red woman[?]—[T]here is so much mock modesty, you may have seen a red skin jump into his costume—[A]s my Wife is not ashamed I dont think you will be ashamed—

[H]e put on his Indian costume—Dr. R felt his ribs—

B. Y.[:] What are we to understand by your asking us to ex[amine]. you[?]

McCarry[:] I want to prove whether I have been here bef[ore]. to be ex[amine]d. I have come to let you know what I am accused for I say my body is no more—I[']ve come here to lay myself bef[ore] you as your servant—

Dr. R.[:] I dont discover any thing novel.

McCarry[: T]he p[eo]pl[e] are going it all the time[;] some call me Adam, some old nigger—I want to know what is the diff[erence?]:

B. Y.[: H]ave you one rib more on your right than on your left[?]—

W McC.—[T]hats what I am come here to find out. [H]ere's the odd rib—(Wife)

H. C. K[: T]hen you have more on one side than the other.

McC. Ah, there's it—every one of you have a rib short—not here—but mine is here—

B. Y.[: Y]our body is not what is your mission.

McC.[: A]ll I ask is, will you protect me[?]—I[']ve come here & given myself out to be your servant—

B. Y.[: I]ts nothing to do with the blood, for of one blood has God made all flesh, we have to repent & regain what we have lost—[W]e have one of the best Elders an African in Lowell—a barber—

John Eldridge—[B]rother Lyman, you know they pointed me out as [a] dreamer, & 6 weeks ago I dreamed of this very man coming & stripping himself like this.

McC.[:] I hope now they[']l]l let me /live/ in peace now. (McCary dressed himself again.) I have now satisfied them & they have satisfied me & if any one molests me I will come to bro. Brigham. I tho[ugh]t. it well to come & report myself to the heads of the Ch[urch]—[I]f I am a darky, I want to serve God—(Amen B. Y.)

McC.[:] I am very much obliged at meeting you in love & gratitude—[T]hose that are not my friends I want them to tell me—if you have any thing if your hearts you may as well tell me as I shall know all in 48 hours—

Mrs. McC.[:] I really want to know whe[the]r. you bel[iev]e the bible or not?

B. Y.[:] Sister Lucy, in what respect do you mean—in parlon parts—

Mrs. McC.[:] Some is fulfilled—some is not translated right—[Y]ou certainly bel[ieve] the bible by Jos[ep]ths. translations.

McC.[:] If we dont bel[ieve] the bible, we are in a poor fix for /sl[?]/.

B. Y.[:] We bel[ieve]: the bible, & we bel[ieve]: all truth—~~they~~ we have [the] B[ible]., [the] B[ook] of Mormon, & [the] D[octrine]. & C[ovenants] & [illegible writing] the living oracles. [T]his ~~is~~ puts us in poss[essi]on of the living oracles—[I]f a man says he bel[ieves]. [the] Bible, B[ook] of Mormon, & D[octrine]. & C[ovenants]. & is not baptized for the remission of sins—he'll be

damned—

McCary[: S]uppose I want to make a visit to the Arkansas & take my Wife to meet my Mo[the]r[? W]hen one Sheep breaks out all the rest are chiefly inclined to follow—among the Choctaws—[W]hy Jesus Christ was born in a Stable—does that follow that he had a horses head[?]—I am afraid of ans[werin]g. questions bec[ause]: p[eo]pl[e] will take this thing wrong. [P]ersons come to me & tell me that the 12 dont teach the Bible—& again they ask are you going to the mountains this year[?] I tell them I never calculate beyond my nose—[T]hey ask questions, & then answer them themselves & run away & say I tell them—[I]f any man comes forward & says more than that he tells what is not true—[S]ome ask what do you think ab[ou]t. the D[octrine]. & C[ovenants].—I ask what they think—they tell me—then I say thats enough, you have answered the question yourselves—I am satisfied—I want you to intercede for me I am not a Pres[iden]t., or an leader of the p[eo]pl[e] but a common bro[the]r.—because I am a little shade darker.

B. Y.[: W]e dont care about the color.

McC.[: D]o I hear that from all—(Aye) /all/

H. C. K.[: D]ont you feel a good spirit here bro William[?]

McC.[:] Yes—thank God. [T]here are 2 or 3 men at the end of the Camp who want to kill me—I am satisfied in all—with you all. I am coming to lay myself at your feet & If God picks me up—its God & you for it—I mean to travel to the mountain if I only go a mile a day—that is if you dont pick up the road & put it in your pocket—/(laugh)/ I am a Frenchman by trade, but never practice it—(laugh). [O]ne man next door to me says I wo[ul]d. like to be an Indian but I can not speak Choctaw—now I say I dare him to talk American—

John Eldridge spoke some Dutch—McCarry talked in reply in Dutch—[H]e then played on his little thirty six cents flute—he said its no lay put, I'll put a lay to it.

McC.[:] I have no means—nor nothing—you cannot pick up the road & put it in your pocket—

B. Y.[: S]uppose we get out to have the council house on Monday evening next & give it out for 12½ each[? W]e want every person to be fitted out & not have to stay to hunt—

McC.[:] I would like them to be come & be satisfied—

B. Y.[: I] dont care what the p[eo]pl[e] say, shew by your actions that you dont care for what they say—[A]ll we do is to serve the Lord with all our hearts—

McCary[:] I help to pick up the cross of Christ—I bel[ieve]. in the Bible so far as I feel is right—I will take my Bible to my folks & tell them & you may preach 25000 years & they wont bel[ieve]. it—([H]e then ridiculed the American peculiarities of speech) [and] shewed [that] um, um, guess so, may be, think so, to be five foolish virgins—& yea, yea, nay, nay, & amen to be the 5 Wise Virgins—[He] told us of the frog. "knee deep," "knee deep", /& "deeper"/ "wants more bacon," more bacon, /"fried bacon"/ & then when they are going to apostatize they sing out "more rum," "more rum," & then asked to part with good feelings & a Lyman to pray—

A. Lyman made [a] prayer.

McCarry[:] I wish you would mention to the Bishops on the South & teach them not to come with one face to me, & not go & tell ~~you~~ the brethren not to let me come into their Wigwams. I ask this in the name of God the Father, Jesus Christ the Son, Mary the Mother & the Holy Ghost, Amen. We shall get amongst the Royal family soon—& drank a toast[:] "heres to the trouser loon gang & the petticoat loon gang, may the trouser loon gang never be overcome by the petticoat loon gang."

[April 12, 1847; Minutes]

Council of the Twelve in W[illard]. Richards Office at 8 P.M. Present (as they came in) Parley P. Pratt, Orson Pratt, George A. Smith, Willard Richards, Ezra T. Benson, Brigham Young, Heber C. Kimball—Joseph Young, Newel K. Whitney.

P. P. reported 469 /~~L~~/

Have this Council any right to interfere with the doings of any man in this Church[?]—No,

if he /is/ doing right—

N[ewel]. K. W[hitney]. proposed to make out a Dr. & Cr. Acc[ou]t. of goods del[ivere]d. in W[inter]. Q[uarters]. then made a Dr. & Cr. of the disposal of those goods. After you have those Acc[oun]ts. Current brought before the men, & there is fault found, will it not come in a very different light[?]—Certainly.

B. Y.[:] If we knew that N[ewel] K W[hitney] was not dealing ri[g]ht. with the money, we have a perfect right to call him to acc[oun]t. for his acts—[T]hen said he handed over 1442 $ to Bish[op] W[hitney]—the moment he got it from the mill—[He] has fed nigh 150 mouths this winter. [T]he building of the Mill has supported my family as well as the rest—When I was in a cramp the L[or]d. has just shoved it into my hands & liberated me—~~H. C. K.~~ B. Y. motioned that bro K[imball] use up all your cattle & Wagons to remove the people.

H. C. K. just feels in the name of the L[or]d. God of Israel that he will square up all his acc[oun]ts. & have a pie: to spare—

B. Y.[:] I want bro Richards & bro Bullock to have some help, they are writing all the time, & I know bro Orson, he is poor, & bro G. A. Smith, he wants help, & Pat[riarch]. Smith, too. I want they should all be helped—

W. R. motioned that it be left entirely to Pres[iden]t. Young—sec[onde]d: & all carried.

B. Y.[: B]ro. Whitney ought to be liberated, & the rest helped with it. [W]e have paid nigh [$]3000. on that mill this Winter & sold it for [$]2600.

H C K[:] I feel to prophesy good concerning Israel. We should like bro P. P. & J. T. to bring the Instruments to us.

B. Y.[: W]e want our Exploring Co. to be out all the time—[W]hen we get over the mountains it is now 1 oclock, [and] we ought to send our ox teams tomorrow morning. Direct bro O[rson]. Spencer to counsel such of the American Elders to come home as can be spared. in the Summer—

Pres[iden]t. Young wants Thomas Bullock to go with the Pioneers, to keep history, & come back with the Twelve in the Fall—[A]ll shouted Aye.

Let Dr Richards attend to the Records—

Let the Trustees fit out bro: Whitehead—bring Surplus Funds—Deeds Mortagages & every thing & come to this place—

[At] 20 min[utes] to 11 [we] separated.

[June 28, 1847; Minutes]

June 28. 1847 Little Sandy River—

B[righam]. Young, H[eber]. C. Kimball, O[rson]. Pratt, W[ilford]. Woodruff—G[eorge]. A. Smith, W[illard]. Richards—E[zra]. T. Benson, Mr. [James] Bridger.

Mr. Bridger has been sent for to Fort John. [He said,] they want to take advantage of me—[W]e make contracts for our Peltries & are furnished by the Upper Gentry—[W]e may have some peltry to go to the States in the Fall. [I]t costs 4 or 5000 /$[s]/ a year to keep up this place. [T]hey X the Black Fork—then a little South of West—under the mountain ~~where~~ the Green River runs thro' it about 400 miles in some places [where the] /rocks/ [are] 5000 feet high—[N]othing can go down safe—[P]ersons have been [on] both sides of the River over the Mountains, but cannot [go] by the water. [I]t is a level, high country above—full of crevices—a black rock [is there that is] glazed & [with] rings like Potmetal—[It] would destroy horses feet—[At] about the middle of the Rocks, comes in the Rio Colarado—[I]t winds & twists [a]round—[It] look[s] like old Castles burnt, [and] nothing but brush grows[:] the Soap Weed & Prickly Pear—[W]e call them Lancers—it is covered with musqeet, [and] some Willows—[U]ntil about 200 miles of Tide Water then [there is] cotton weed, Musqeet Tallow Weed—[T]he Muscal grows there—[T]o go by the way of Hastings [is] about 100 miles—I've been thro' 50 times—[I]t leaves at my Station—goes to Weavers River—Crosses Red Fork & Bear River—then [goes] to [the] Lake. [H]eavy timber [is there]—like

Poplar—Oak, Sugar Tree, Cotton Wood, Pine—[There is] Sugar maple in [the] hollows—[and] plenty of the finest Pine—[There is] no timber on the Edge of the Lake—[L]ittle Streams are well timbered—[There is an] outlet of Utah 30 miles from Lake to Lake—[with] no timber on it. [T]hree Creeks put into the run, [each are] well timbered—[The] best soil [is there, along with]—blue grass, White & Red Clover—[T]his [is] on the S[outh]. E[ast]. of the Salt Lake—[There is] a good, smart current—[and] low banks—[The] Salt Lake does not rise much by freshets—the boys said it was 550 miles in going round, they were 3 months—Utah Lake about 15 miles long. Ute Indians & Root Diggers—where they can get something to eat—they live—Weaver River is larger than Bear River—[T]he Indians [a]round Utah will strip a man, if they dont kill him—[T]he Root Diggers use Bow[s] & Arrows—[they] are very wild—you can see their Smoke & tracks & that is all—~~Mr. Miles~~ & Mr. Wells, an Englishman is there alone, in charge of the whole [group]—[T]he Snow lies close—the only danger is of its being killed by Frost [illegible] of several places—[T]he South end of the Basin is a good country—they empty into the Lakes on the East side—close to the Calafornia Mountain. [Y]ou can cross into the Sacramento in 5 or 6 places—[T]his is on the S[outh]. E[ast]. of the Basin as shewn by Fremont—[H]e can only give a description of 10 or 12 miles [on] each side—Coal is very Common—the Streams are well timbered—I[']ve seen plenty of Oak, Walnuts, Hackberry &c. I could go 300 miles S[outh]. of the Lake without stopping. S[outh]. of the Utah Lake is a barren Sandy Desert—[and] a valley of 40 or 50 miles extends clean to the Gulf—[Y]ou will find Sheep & vegetation—[T]here is a tribe of Indians that farms, that nobody knows any thing about. ~~it~~ [I]t is in the same vicinity—S[outh]. E[ast]. of the Colorado—[I]f there is a promised land—thats it—[T]he Muscaloras Indians are very wild [and] the Monkey Indians live on a mountain—[T]here is a tree, like a cedar, [that] produces /like/ a juniper berry—[It is] yellow—a small seed the Indians grind—[It has] a spicy taste—[Y]ou may gather a 100 Bushels off one tree—[and] you can eat twice the full of your hat—[T]here are the finest streams & well watered—[A] man may go with Pack animals in about 20 days—[It is] a very hilly country—but a great part of the Country [there is] nothing for animals to live on—[A] little branch of the Ely River is a Copper mine—a whole mountain of it—a good Quicksilver mine [is] there—[with] coal & Iron Ore—& Timber enough—[There is] good Farming ground—the Wild Squash grows there—& wild Grapes—[There are] no grapes about the Utah Lake but plenty of choke cherries—[B]ut [you] could gather immense quantities—also acorns for Hogs—[T]he Utah Lake & South of it is the best land—that good land runs to where the Snow will not lie—[Y]ou can go 200 miles South of the lake [where it is] well timbered—[There are] all kinds of Fish—the Timber runs close to the mountains—Timber [is] all [a]round the Utah Lake—[There is] not so much Sage—it grows in patches, then meadows—Flax grows in the Valleys—[In] July 1845—[there was a s]howering 2 or 3 times a day, [and] sure of 1 or 2 Showers [and] very heavy thunders—[There is] not much Wind—[I]f you go S[outh]. of Utah Lake /50 miles/ you strike Surveyor Lake—[I]n one day I could make a map to all. You go down Green River about 5 miles—[it] goes up the hill to the old houses—[T]hen [there is] 18 miles without water—[T]hen [you go] up Creeks 4 or 5 miles then X [cross] Ham's Fork, a pretty valley—[It]t is more than half way to the Fork—~~it is~~ [Y]ou go down Green River 5 miles then + 18 miles to the River—Big Sandy is Flat & Shallow. Mr Hastings trail goes S[outh] E[ast] of the Salt Lake. [T]hey have to go down Weaver River about a mile—but you can avoid that—it is about 2 miles from Mr. Miles [Goodyear's] home. [T]he only difficulty is [the] thick Oak Saplings—[I]n the Utes Land you must not stick a stake—[A]ll they are fit for is Slaves—[T]here are 10 Indians on the West side of the Mountains, to 1 on the East side. [O]nly 200 miles S[outh] of the Utah they raise corn, Wheat, Peas &c.—I have bought & eat[en] it myself. [T]here [they] are wild as Beasts—[T]hey are outrageous against White People, because the Spainards killed many, & stole their children. [T]hey cultivate it with the wooden hoe—corn grows pretty, as in Old Kentucky; & the best wheat I ever saw—[W]hen you get to the Utah, you can go strait to it—[T]he Cattle Winter themselves—the grass curses itself—it is a different kind of grass—a second growth—[I]t rains at the Salt Lake all times of the year, but not so much as in the old country—[O]n Green River, 50 miles below the trail—[you] can get plenty of Coal—but like a candle & ashes [it is] white. The whole country is Iron Ore, I believe—I know a lead mine in the

Black Hills—it runs in the cracks of the mountains—I see it every time I go to Laramie—it is called the Big Timber Creek—a little branch that runs into it—

[July 8, 1847; Minutes]

July 8. 1847—6 in the evening

Investigation in the circle
George Mills v Andrew Gibbons

Mills complains that ~~Mills~~ /Gibbons/, struck him, [and] called him an old devil—[H]e clenched, Norton heard words passing—[and] saw George getting up & struck at Gibbons Roundy d[itt]o.—saw Gibbons step towards him, but not strike him, when Mills got hold of a neck yoke, [he] called Gibbons a damd lazy bugger—[Then] I saw George get up from the ground.

Lorenzo Young d[itt]o—they talked, even, they called each other damd fools—dam[ne]d each other. Gibbons said he would not bear it longer. I saw George falling, but whether [he was] knocked or pushed, I dont know—I stept between the two. Gibbons asked Roundy if he called him the names—[but] he could not say—

G. Billings saw Gibbons push Mills—Mills tried to get the neck yoke, but was held by Gibbons.—

Young—said Gibbons did use the words, but not so fast as Mills—[T]hey were both much enraged—

Jos. Hancock—Gibbons was washing the dishes. George commenced on him—[and] called him every thing—& said enough to aggravate any one.

Pres[iden]t. Young[: D]oes Mills & Gibbons go together[?]

Ans[wer].[: T]hey have.—Gibbons & Harper do cooking for ten.

Markham—Gibbons has always been on hand when wanted. I[']ve heard no fault against him—

C. Harper—Gibbons has always done what I've asked him to, without murmuring.

O[rson]. Pratt says they were both to blame for getting in a passion, but the Old Gent[lema]n. [was] most to blame.

E[zra]. T. Benson—George will insult his best friend any time—[they are] both to blame—but Gibbons ought to know better than [to] strike an old man.

Lor[enzo]. Young—Gibbons either pushed or struck him over the Grease weeds—

Mills—When I got up, Gibbons clenched me—[H]e's abused me all the way—[H]e did strike me on the Temple when I fell over the weeds. Harper & Jacobs have both coaxed me to bear with him to the end of the journey.

Gibbons—asked others to prove if he has abused Mills—

Jacobs[: T]his complaint has been talking of many days—George says Mills is good for nothing & wont help him—[W]e understand the Cook is exempted from hunting horses—

Mills—C. Harper is worth a dozen of Gibbons & Harper is head cook.

Pres[iden]t. Young[:] You are older than I am, but it was been generally your practice to blackguard some one—[U]ntil you refrain from that, you cannot expect any man to honor you—[I]f a man descends to blackguardism & joking, he must expect is from every man, but you must refrain from it—[R]efrain from your boys talk & nonsense—Andrew Gibbons was free from hunting horses—you had no business to call on him, you had no cause of complaint—I am talking for your good—[T]reat Andrew like a boy—throw away every feeling of animosity—& ask him to do it civilly—I say to Andrew, never treat any old man with disrespect—& you George, if you are going to use rifles & pistols & bowie knives—I'll put you back, in the first company of Gentiles—

Markham—I have gone in with George—& put Gibbons in my Wagon.

Mills[:] I leave it with Elder Kimball—

Pres[iden]t. Young—George, you go home, & think better of it, and yourself.

Pres[iden]t. Kimball[: M]y advice is, take the advice of Pres[iden]t. Young.

Pres[iden]t. Young[:] I will not see any man quarrelling.

Gibbons[:] I acknowledge having done wrong & hope you will forgive me.

Pres[iden]t. ~~Young~~ Kimball motioned that bro. Andrew be forgiven, [it was] seconded—and carried. Pres[iden]t. Young dismissed the first trial of court martial in Camp.

George Mills[:] I ask forgiveness from the brethren, whom I have offended—[forgiveness] granted—

[August 4, 1847; Minutes; Minutes]

Aug[us]t 4. 1847 8 am

At a meeting of the Council and others in the Bowery on the Temple Square of the City of Zion in the case of William Gribble versus William Tubbs, Sophia Gribble & Harriet Brown.

[A]ppeared W[illia]m. Gribble prosecutor—William Tubbs, Sophia Gribble, and Harriet Brown, Def[endan]ts.

Present of the Twelve[:] W[ilford]. Woodruff, A[masa]. Lyman, G[eorge]. A. Smith, O[rson]. Pratt, B[righam]. Young, W[illard]. Richards, H[eber]. C. Kimball.

T[homas]. Bullock called over names, all appeared, & answered—

O. Pratt called to order & then made prayer. Lieut[enan]t. Luddington was appointed Marshall for the day.

T. B. read the charge, & citation. A Lyman asked Sis Gribble & Brown whe[the]r. they were guilty or not guilty.

The Sisters said, "the charge agaisnt me is false"—

A. Lyman asked bro Tubbs what he had to say.

Tubbs said, "it is not so."

Clark Stillman[: B]eing on guard at Green River at 4 oclock I heard a noise in [the] tent, [and] went to the backside & lay down—N. V. Tubbs & these 2 women were present. Dan[ie]l. Brown also—Mr. Tubbs was with Mrs. ~~Tubbs~~ /Brown/ [and] Mrs ~~Tubbs~~ /Brown/ said, "Quit, & let me alone[;] dont do it me to night, Sophia is willing." Mrs Brown said to Tubbs, I can go to sleep in 5 min[utes]: & take your hand away from it—Mr. Tubbs lay aside Mrs. Gribble. Mrs. G. said to Mrs. B., "Harriet, Tubbs has the largest pecker you ever saw[;] it is a heap larger & bigger than Gribbles or Davis"—& Mrs B. asked if he had got 2 Stones—[S]he said "yes, & 2 big on[e]s[;] get up & feel"—Mrs B got up & felt & then ret[urne]d to her husband. [blank] Mr. Tubbs went thro his performance with Mrs Gribble. [W]hen he got thro Miss G remarked it was a heap bigger than Gribbles—[T]hey talked of marriage—Tubbs said when we got to Camp we'll find some one to marry us—Tubbs then opened the back of [the] Tent & saw me. Mr. Tanner was in front of [the] tent, & I at the back. Tubbs saw Tanner on the Wagon tongue, he then crawled out on his hands & knees at the back of tent. I charged him why he was out so late at night, /he said/ he was out visiting & [there was] no harm in that.

Sophia Gribble[:] I have no questios to ask. Pres[iden]t. Young dismissed him.

Myron Tanner[:] I was posted at [the] upper end of [the] row. Clark came & told me what he has now said—I waked up the Sergeant—I heard them whispering. The Serg[ean]t told us to take him when he came out. I heard Tubbs crawl out of [the] back side of [the] tent. [H]e said he was not out later than any others was—[I]t was 15 min[utes] to 11 by my watch. I heard them whispering very low. I did not see any improper conduct. I did not come until what Clark has said was all over. I was on one hand & knee listening when they were whispering.

Se[r]g[ean]t Ebenezer Hanks[:] I ord[ere]d. the men on guard—

Daniel Brown[:] I was in the tent not asleep & such talk & conversat[tio]n. was not in the tent—I am the husband. I was awake all the time—[B]ro Tubbs was in the tent.—[H]e was talking all the evening—he went out at [the] back side [and the] tent was open at both ends—the front was pinned—it was after [?].

Thomas Williams—[T]his conversat[io]n. was said to be on Green River—I heard of it on

Black's Fork—[H]e told it diff[eren]t. [then] to what he does to day—[H]e then said it was [blank] [and] he told some of the roughest talk I ever heard.

Wm. Gribble[:] I spoke to bro Stillman the day after it happened—[H]e told me the same then as he has said today.

William Tubbs[:] I have nothing to say.

Mrs Gribble—Mr. Stillman has made some mistakes—[I]t was me who looked out—Richard Smith (not in Church) was there all the time, & staid after Wm. Tubbs left here.

Serjt. Williams.[:] I have seen Smith, [and] he says he knows nothing about it.

/Pres[iden]t Young asked/ Sis Gribble.[:] Have you ever mingled improperly with W. Tubbs. Ans[wer]: I have talked with him & nothing more.

Sis Brown—I was lying with my husband & as to any such conversat[io]n. in my tent, its no such thing—I have never seen any thing out of the way.

/Pres[iden]t. Young/[:] Wm. Tubbs, can you sa[y] with uplifted hands to heaven that you have never had any improper intercourse—[H]ave you transgressed the law in the least[?]

/W. Tubbs/[:] (I have taken improper liberties that I ought not to have done. I have talked improper language.)

O Pratt requested to know wherein he had improper ~~liberti~~ intercourse with Sis Gribble—

W. Tubbs did not wish to sa[y] any thing further to da[y].

B. Y[: A]s to [this] conversat[io]n., somebody lies like the devil. I am confident—those who are out of the wa[y] its best for them to make confession, so that the darkness does not inc: on them, until it bursts, & then it will be shewn in its true light. We have a ri[gh]t. to inquire into the conduct & stand[in]g. of every man, woman, & child with[ou]t. any charge being preferred. [I]t is my r[igh]t. to inquire of every one, so that they go not out of the wa[y]—[I]t is our duty to [blank] try to lead all to righteousness. [I]f you are disposed to tell bro Pratt, its all ri[gh]t.—its our bus[iness]: to put all p[e]rsons on the track of salvat[io]n. [I]ts all incorporated in the life of [a] man. I am almost ~~digged~~ /disposed/ to dig out some things.

Pres[iden]t. Young spoke to Brown when Brown replied, we have not lived as comfortable as we ought—[S]he says she does not intend to live with me any longer than till her parents (Sis St. John) come—[I]f she is not satisfied with me, she must try again.

B. Y.[: T]here are some difficulties in the way—[B]ro Gribble dont live with his Wife—something [is] wrong—[T]hey are motes in the begin[nin]g. but they will am[oun]t. to a great deal afterwards.

H. C. Kimball to bro Tubbs & those concerned. [I]ts my advice—I am for Sal[vatio]n. & never had any o[the]r. intentions since I came into the Ch[urch]—[A]ny man or woman who varies from right are destined for damn[ation]. If I violated my Cov[e]n[ant]. I wo[ul]d. come bef[ore]. my bre[thre]n & tell [them] all ab[ou]t. [it], if there was a chance of Sal[vatio]n. I sho[ul]d. want it—& if it was to take my head of[f] my shoulders its better for me to die than to go to hell—I sa[y] this to bro Tubbs & those concerned—for it will turn to rust & corrupt[io]n.—I sa[y] bro Tubbs now save yourself—tell it to the Council & they['l]l save you—unless you have sinned unto death.

O. Pratt[:] I agree with w[ha]t. brs Y[oung]. & K[imball] have stated—[T]he test[imon]y. is contradictory—& by it we cannot judge—but by acknowledg[men]t or o[the]r. circumstances—[B]ro Tubbs stated he had taken improper liberties—[A] man ma[y] take improper liberties with anot[he]r. man's wife & yet not be so sinful as o[the]r. liberties—If there is any truth in the Cov[enan]ts. they are very sacred & we know the consequences of breaking those Cov[enan]ts. & the extent of their liberties is known to both—If I had been overtaken in a fault—I wo[ul]d. go r[igh]t. to the Council & seek for Sal[vatio]n. & know what was to be done under the circ[umstanc]es.

Tubbs & Sis Gribble & Brown have be[e]n in the Temple in Nauvoo.

A. Lyman wished the case was o[the]rwise than it is. They have intruded themselves in my wa[y]—un [In] the disagreeable nature of the circ[umstanc]es, I was in hopes it co[ul]d. be adjusted—[O]ne fact is obvious—somebody has lied & somebody is in fault., & the sin of lying is on the head of some one & I want that individual to tell of it—[And] if its one of the witnesses &

is is sufficiently humbled to ack[nowled]ge. [h]is fault we sho[ul]d. then [k]no[w] what to do in the o[the]r. course. I wo[ul]d. suppose bro Tubbs himself wo[ul]d. not put up the plea of ignorance. I still hope that bro Tubbs will inform the Council [of] his transgression, for he has ack[nowled]g[ed]. he has transg[resse]d. I hope that cases of this kind will be very few, for it is a tax on me to be a hearer.

B. Y. asked[:] "Have you, Wm. Tubbs, or Sis Gribble had any talk of gett[in]g. marr[ie]d?["]

Wm. Tubbs[: T]here has been some such talk.

Have you asked any Elder to marry you & Sis Gribble? Tubbs, "providing it was right."

[D]id you think you was doing ri[gh]t. /to marry her/ when she belonged to her husband? [Tubbs,] I did not think so.

Sis Gribble, have you & bro Tubbs made any contract? or Cov[enan]t. or agreement?

[Gribble,] No Cov[enan]t. that I know of. [T]here has been a talk, providing it was right.

Was you marr[ie]d. by the Priesthood[?]—I was marr[ie]d, ~~by P. Pratt~~ bef[ore]: I was in [the] temple by ~~her~~ my Father Alanson Smith at his house.

B. Y.[:] I know what ought to be done—[T]ake a rod & whip the children & send them home—but as it is men & women it alters the face of the matter. [B]r. Gribble makes a charge & proved it—the testimony is rebutted,—& then one of the parties partly confess[es] it. I am unable to dig roots today—[J]ust drop this case—[R]efrain from evil & learn to do well—[L]et the thing rest at present—

W. R.[: T]hat meets my mind, somebody is in fault & the time will come that it will come out more public[ly].

W. W. is satisfied with that course—

Wm. Tubbs requested bro Kimball to step on one side—Pres[iden]t. Young allowed 15 minutes.—

Tubbs then said he wo[ul]d. tell the council the whole story from begin[nin]g. to end, & not bef[ore]: the Congregation—

B. Y.[:] I am disposed to drop this for the present—[T]he Council voted it by uplifted hands. [T]he Council can call it up any time they have a mind to—

Go thy way Sisters, & Sin no more—[D]o right all, every one of you.

Robert Crow v William Terrill

Appeal of Terrill for a rehearing—Terrill hav[in]g. been cut off at Pueblo. for stealing Powder from crow.

B. Y.[: I]t was my conclusion that you & the o[the]r. man was confederate in stealing bro Crow's Powder—[N]ow go & tell bro Crow where you got it, tell him like a child, & he will be ready to hear your statements & do right—[And] when you can get proof, come before the Council & tell all about it, where the judgment can be overruled that was given at Pueblo, that would satisfy us, & you would be justfied.

Dismissed at 8 min[utes] past 11—

❖

Aug[us]t. 4. 1847. 5 P.M.

At a meeting in the Tent, in the Circle—Present[:] B[righam]. Young, H[eber]. C. Kimball, W[illard]. Richards, O[rson]. Pratt, A[masa]. Lyman and—Tho[ma]s Bullock.

William Tubbs wished to sa[y that] inasmuch as he has been out of the wa[y] I want forgiveness. I had [a] convers[ati]on with the woman in Pueblo—some said it was bad Co[mpany]. for me to be with—the Stories ab[ou]t. this woman I did not bel[ieve]. I conversed with her & said things I ought not t[o have said]. I was caught in a Snap with the Woman—she agreed to be my Comp[anion]. as she cons[idere]d. she was free. I told her if she calculated not to live with Gribble any more I wo[ul]d. marry her. [S]he said I swear bef[ore] God & man I will have no o[the]r. man but you. I had connections with her at that time—[S]he wants that she & me ma[y] be one, as she co[ul]d. live with me & be happy. [S]he went into the Temple with Gribble. [H]er friends were at

Lamoreaux's in Nauvoo. /My Uncle/ Amos Tubbs is my only relative in [the] Western world. I am 23 years old. Mrs. Gribble was not living with her husband at the time—[H]e took her clothing & sold them to the Indians—[S]he wants to stick to me now. [S]he told me so half an hour ago. [H]er Father married them & afterwards wanted her to leave Gribble & not come West with him—I dont think she has been with more than one man on this journey. I never heard a prayer, [and] after[wards] ret[urne]d. with Lieut[enan]t. Willis.—

A. Lyman[: M]y feelings are to have right go first—I dont feel disposed to be intolerant, its a serious matter—or wo[ul]d. be for me. [I]f he wo[ul]d. do r[igh]t from this time forw[ar]d. I wo[ul]d be glad to see it, & act riteously. [I]t wo[ul]d. be a pity for him to go to hell afte being a Mormon [for] so long—& yet I wo[ul]d. hate him to continue in iniquity, for that wo[ul]d. dam him eternally.

H. C. Kimball. bro Wm., I sho[ul]d. not wonder but you will suffer the same fate—[W]hen you have a woman that you love, some one else ma[y] run awa[y] with her—& then you will feel as bad as Gribble. I sho[ul]d sa[y] to you go away you rascal & drop your feelings & dont let them have master of you—

[August 6, 1847; Minutes]

Thomas Williams Tent,
~~Pioneer~~ Camp, Salt Lake, Aug[ust]. 1847

Present[:] Pres[iden]t B[righam]. Young., H[eber]. C. Kimball., W[illard]. Richards., & Dexter Stillman, T[homas]. Williams & wife, Clark Stillman & his wife Lodema, /who/ were married ~~Stillman~~ [in] 1846. at Liberty pole, M[iss]o[uri]. River.

Lodema says Thomas has never used any influence to seperate her from her husband., & she did not calculate to live with Clark any more.

Clark. said he did not ~~want~~ /expect/ to live with her any more, if she did not wish it.

Lodema. had no difficulty in particular. did not agree.

Pres[iden]t Young said if the parties were agreed to dissolve partnership, [to] give each other a writing. [O]therwise, [there will be] an investigation of the whole matter.—It is [a] whoredom & adultery for [a] man & wife to live together after they have seperated by mutual consent.

Clark said he was willing to let it go as she said.

Lodema said she was willing to give up every thing he ever got me before & after [their] marriage and quit me forever.

Thomas Williams said he has never used any influence to have Lodema leave Clark.

Clark said that Thomas said at Leavenworth that he would part them and get her himself within 6 mo[nths]., [but] that Clark could not lure her, if he had no more faults than to take calomel.

Thomas. said he said the night before they were married he did not believe they would live together [more than] probably 3 months. [And] that Clark went off & left him sick—[and] would get no water for breakfast, [and the] women went without eating. He paid his mony at [the] spirits tavern for dinner. [A]fter saying he had let his money & could not let his wife have anything—would not hunt the mules—

W[illia]m Bird. [and] W[illia]m. Gifford, [are] Capt Hunt witnesses.

Clark. said he went after water [and] hunted the mules. &c & got a damming for it. & was sick at the time., and did get wood.

Lodema said Thomas never intimated that Clark could not love her.

Pres[i]d[e]nt is excused—[and] returned.

Clark said he was willing she should go her own way & he would go his [and] settle the goods afterwards.

Pres[iden]t Young advised Clark to take his fathers council & stay here & work, & if he slighted his fathers council, he would be counnted [?] of blest.

Clark said Lodema might have all the things she had when she was married and all he had

got[ten] her since.

Pres[iden]t /Young/ to Lodema, if you get married again get married where you can stick.

[November 3, 1847; Minutes]

Nov[ember]. 3. 1847 ½ past 10 A.M.

Meeting of the Twelve in Pres[iden]t. Young's house.

Present[:] Pres[iden]t. B[righam]. Young, G[eorge]. A. Smith, E[zra]. T. Benson, A[masa]. Lyman, W[ilford]. Woodruff., O[rson]. Pratt, H[eber]. C. Kimball, John S. Fulmer, Phinehas Young, T[homas]. Bullock.

Phinehas Young related an account of his return to Winter Quarters—& [his] visit with the Pawnees—[and about] Buffalos, Wolves, &c.

[A]t 11¼ A.M. Bishop [Newell K.] Whitney arrived, also J[esse]. C. Little—[A]t 20 min[utes]: past 11. W[illard]. Richards [came]—[A]t ½ past Joseph Young [arrived].

The Temple plate was exhibited. [T]hen conversation on the Gun Cotton—12 Grains a charge—also on the "Air Gun— "

John S. Fulmer was called for the Nauvoo news. [He] sho[ul]d. have been here bef[ore].: Perhaps the Council have given us sufficient liberty to leave—[W]e prolonged till O[rson]. Hyde came—[N]ow the Temple is not to be sold[;] there's nothing worth waiting for—[B]r Neff's Mortgage can be foreclosed—I presume the Temple will be sold—[T]here are some debts to be p[ai]d. bef[ore]. many can get awa[y]—[I]t has been reported that the Temple was sold—

B. Young[: I]f that Temple is sold it will cause much dissatisfation to many.

Fulmer—[W]e understand it was to be sold until the last letter came—[T]here are some poor families who cant get awa[y] without help—W[illia]m. Symes, Mrs. Sherman—Robinson—& some doz[en] families—all the time a crowd—[W]e had to make an equal distribution—[B]r. Heywood & myself want a rig of a team or two—[M]any look to bro Babbit to assist them—[W]e have many times failed a few powers of Attorney yet on hand, Log Buildings [have] all [been] burnt—[It is] a perfect waste & [a] desolate place—[The w]indows [are] all torn out[;] perfect licence is taken to destroy all Church property—[W]e are perfectly case hardened—[There is] considerable religion there—several Missionaries there—the Catholics have the 70 hall, [and] Parleys house, the Priest lives in—[T]he Catholics & Methodists want [the] Temple—

B. Young[:] We've got to leave the Temple, yet the Lord will preserve it—

N K Whitney[:] The Lord will take out a writ of error one of these days—

Fulmer[: W]e would only get [$]20 or [$]30,000 for it—about the price of a College.

B. Young[:] " wo[ul]d. motion /if it co[ul]d be coun[te]d. as [?] on my [?]/ that the Tr[ust]ees with all their books come from ~~there~~ /nauvoo & go immediately over the mountains/ with the property we need—[L]eave it in the hands of the Lord, & we go over the mountains—while (not put)

N K Whitney[: W]e've borrowed [$]100. to pay for the 24 boxes—[with] no advices from Babbitt advising us what was in it—[A] mess of worthless rubbish [was] with it—

Fulmer—J[ohn]. Taylor sent for his books to come by land—[W]e sent them to bro. Felt at St. Louis—who shipt them up to the Point.

N K W.[: A]ll we heard was a letter from Beach & Eddy.

B. Young[: A]ll /our/ presses are gone then—Fulmer, we realized 700 on those presses—[A]ll the Library was sent—

G. A. Smith—[I]f the Stone tools are sold—we lose the avails—& when we want new ones we shall be short of means—

Fulmer—[W]e have 10 or [a] Doz[en] Law Suits—I do bel[ieve]. that bro Babbitt has done well—[H]e has kicked a Strangits arse—

Young[:] "H]e ought to have his sins for 6 months forgiven for that"—

Fulmer—Babbitt reported that he had a mission to sell [the] Kirtland Temple & Nauvoo Temple—[W]e tho[ugh]t. best to make a title to bro McBride. [We] instructed bro Babbit not to

record it until [it was] sold—then record [it], & make a title—[W]hen he returned he had recorded it—& anot[he]r. [was] made to Lawyer Edmonds—[T]hey went to New York as Church Agents—but could not sell it—[B]r. Heywood has written to the Recorder but rec[orde]d. no ans[we]r.—[W]e thot he (Babbit) had transcended his duties & powers. I do not lay it as a complaint but to clear ourselves.

O. Pratt[:] " motion that the Trustees gather up all the books & papers /~~& Church~~/ pertaining to [the] Church affairs in Nauvoo as they can get hold of, & as many of the /poor/ Saints /~~as they can~~/ ~~as the soon as they can & go over the mountains~~ that they gather up to this place /with as much Church property as they can/ & be ready to start with the Spring Emigration." [S]ec[onde]d. by H. C. Kimball—[the] vote [was] carried unanimously—[S]ee that Edmunds deeds the Kirtland Temple back to the Trustees.

Fulmer—O. Hyde at Nauvoo—br Heywood told him [of] his affairs—O. H. told him to foreclose the Mortage on the arsenal & appropriate [$]1,000—

Smith[: I]t wo[ul]d. be a matter between br. Hyde, Heywood & Neff—

Young[:] I would rather it stand as it is.—I have no objection.

B Young[:] I told br: Babbitt last fall to leave Nauvoo, & say Good bye Babylon, let the dead bury their dead.

B. Young enquired if there was any objection for me, to sending for the carriage at Nauvoo., a proper Stage Coach.

H. C. Kimball[:] I am willing you should have it—W. Richards[: S]o am I.

H. C. Kimball[:] "I motion that bro Brigham have the carriage."—O Pratt & W Richards[:] "I second it"—[A]ll voted unanimously—

Pres[iden]t. Young then exhibited the plan of "the Great Salt Lake City" to Bishop Whitney & Fulmer—& gave a description of the road to the Valley—

B. Young[:] I think [it] best for bro Little to take charge of the Churches, & get the Saints off as fast as he can.

H. C. Kimball[:] I think [it] best for bro Appleby to get into the Valley as he is troubled with the Slow fever—

G. A. Smith[:] "I move that brother Little receive letters /of instructions/ to the Eastern Churches & continue to superintend the affairs there—& call ~~that~~ such men to his assistance as he needs."—O Pratt seconded—& [the motion was] carried.

E. T. Benson motions that brother John Brown have similar letters to go to Mississippi with, as bro, Little has—

B. Young[:] I am willing—

~~ET~~.

H. C. Kimball[:] I motion that brother /Matthew/ Ivory have a recommend as a pioneer, ~~gather up his effects~~ a faithful man, & to hearken to his advice, then gather up & come on—A. Lyman sec[onde]d: & [the motion was] carried.

G. A. Smith motioned an adjournment, A Lyman sec[onde]d., & [it was] carried.

/~~must say~~/ B. Young[: Let us] adjourn to this place at 10 oclock on Friday morning.

[November 4, 1847; Minutes]

Nov[ember]. 4. 1847 ¼ to 8 PM

Meeting of the Council of the Apostles in Pres[iden]t Young's room.

Present[:] Pres[iden]ts. B[righam]. Young, [Heber C.] Kimball, [Williard] Richards, [Parley P.] Pratt, [Wilford] Woodruff, [George A.] Smith, [Amasa] Lyman, [Ezra T.] Benson., Dr. Sprague, T[homas]. B[ullock].

Letters were read from Thomas Kington [at] Garden Grove.

Capt[ai]n. Dan Jones Wales

to write to brother Kington

B. Young[: It is] better to stay & eat up their crops. [T]hen [they can] come up in [the] Spring & settle on [the] other side of [the] river as near as possible to Bluffs—(1034 miles to [the] Valley).

[A] letter from W[illia]m. Smith to Mrs. Malinda Miller [was] read—

Dr. Sprague—[A] letter had been sent by W[illia]m. Smith—& ans[were]d. by O[rson] Hyde telling him to chop wood.

B. Young—[I]t is surprising that a natural brother of Joseph[’s] should be such a fool.—

H. C. Kimball[: S]ome one told me that Pichet kicked him out of doors—

B. Y.[: S]hall we write a letter to brother Kington?

H C K.[: We had] better give them some council. [S]hall we set an ox mill to work[?]—

E. T. B.[: T]his mill can grind about 1/3rd. faster by a little alteration.

H C K[: M]ore than one half of the water runs to waste now—

B. Y.[: T]he faster you can make your big Wheel run, the better.

G A. S.[:] I move that a letter be written to brother Kington, advising them to stay till near Spring then remove the poor up first, & then themselves—O[rson]. Pratt sec[onde]d. Carried.

O. Pratt[: S]hould a letter be written to Wales?

W. Woodruff[:] “I motion that we write a letter.” E. T Benson sec[onde]d: Carried.

O. Pratt spoke about Thomas Burdick keeping a School—his terms [were] read—

[A] letter from Lorenzo Snow about tithing [was] read.

E. T. Benson motioned that they pay the tithing as last Winter—W Woodruff sec[onde]d. [It was] carried.

H. C. Kimball motioned an adjournement to 9 tomorrow morning—[Motion was] sec[onde]d. & carried—

[November 5, 1847; Minutes]

Nov[ember]. 5. 1847. ½ past 10 am

Meeting of the Council in Pres[iden]t. Young’s house.

Present[:] Prest[ident]s. Young, [Willard] Richards, [Parley P.] Pratt, [George A.] Smith, [Wilford] Woodruff, [Amasa] Lyman, [Ezra T.] Benson, [Heber C.] Kimball, Joseph Young, John S. Fulmer, John Brown, Phinehas Young, N[ewell]. K. Whitney. J[esse]. C. Little.

Joseph Young stated that logs were brought to lay an addition to the Council house to make it as big again—for meetings, Councils, &c.

B. Young[:] I want this Council house kept clear this Winter—[It] may be used every night until 9 oclock then dismiss—

[B]rother France /[was] (introduced)/—[I] came here last April—[I am] going tomorrow to York State ~~tomorrow~~ on some business for myself & Sister Bets—[I am] going to Alleghany Co.—[He] wishes to know if we want him to visit the branches—

H. C. Kimball[:] “I motion that there be a general Epistle sent to all the world,” for what is suitable for one is suitable for another—E. T Benson seconded.

H. C. K.[: I]t will give universal satisfaction—if you dont, you will be troubled all Winter with letters.

W Richards[:] I do not consider there is any occasion for any letter for any man, until a general Epistle is written to all the world.

H. C. K.[:] It is no use for any man to go & Hollo tidings from the Lord, until he knows what the tidings are—

B. Y.[:] Next Sunday if [the] weather permits we shall give an acc[oun]t. of our labors—[I]t is the duty of the Saints to gather, [and to] rear up a Tempe to the Lord—[G]o & do the best you can—

Letter to John Brown [was] read—[It was] approved & signed—[then c]ountersigned [by] T. B.

d[itt]o—Col. Little—d[itt]o—d[itt]o d[itt]o

Phinehas Young related his account of going to the Camp, but denied his hearing orders to bring the mail—

Recommend to Matthew Ivory ~~ag~~ [was] read & accepted—

Letter to [the] Trustees [was] read—approved—& signed—[with a] Postcript added—

B. Young[: L]eave the keys of the Temple with Judge Owens, the Postmaster—

G. A. Smith[:] Judge Owens has always acted honorable towards us.

Letter to Lorenzo Snow [was] read, accepted, & signed.

d[itt]o Thomas Kington read. P.S. [was] written—& signed.

W. Richards motioned that the letter to Dan Jones be not written until after the General Epistle—H. K. Kimball sec[onde]d. [It was] withdrawn—

Joseph Young & N. K. Whitney enquired what should be done with the books. [T]he Plates, Stereotypes of [the] B[ook] of Mormon are here. Most of the money belongs to John Taylor to make up.

H. C. Kimball motioned that the books be sold to pay the debt—

G. A. Smith motioned an adjournment. [It was] sec[onde]d. [and] carried—at call—

H. C. Kimball motioned a letter to Coll. Kane—[T]hanks for gifts, [we are] doing as fast as we can, [we are a great] deal fatigued. [We] co[ul]d. not send by bro Little [and] cant get [a] petition before Congress—

[November 8, 1847; Minutes; Minutes]

Meeting in the Council house Tuesday, 8 Nov[embe]r. 1847 11½ AM

The Twelve & Hi[gh] Council [met & o]pened with prayer by Aaron Johnson—

Pres[iden]t. Young stated the case of Wilber J. Earl collecting tax from Alexander—[T]here is no necessity of any hard feelings or difficulty betwe[e]n [the] two men—

Randolph Alexander—[B]efore Earl went to meet the Pioneers I tho[gh]t. I must settle with him for Guard tax—I saw [that] Fat[her]. Cutler agreed to let my house go—[with the] balance to go to [the] benefit of [the] Pioneers—I tho[ugh]t. all was right until Potter & Earl came to levy on my Cattle—Potter took them away.

Alpheus Cutler—Alexander wanted to sell his hay & other things—[and to] pay Guard tax & tithing & [the] balance [to] go to [the] Pioneers—[We] found there was a difficulty & I wo[ul]d. not do any thing with it /Xc/. I told you to hold on until you saw Bishop Whitney—I mistrusted there was a dissatisfaction—I tho[ugh]t. if we co[ul]d. get the house, it wo[ul]d. do for a Widow—& I said if any or the whole was to go to the Pioneers, I said it was going to a good [?].

Newel K. Whitney—[T]he tithing & tax makes nearly [$]24.00—the house was unfinished—I saw it & the hay. /[T]hey said/ [it was] about 10 tons—I tho[ugh]t. not more than 6 or 7 tons there. I left it with Father Cutler—Tithing, [$]15.75), /Police, [$]7.69), total/[:] [$]23.44.

Porter[:] I handed the paper to Alexander—

B. Young reads the first paper—

Porter[: T]hat is as I understood it—

Whitney[:] I believe that paper was made out after the agreement—[I]t reads in the past [tense]—instead of the future—thats a mistake—

Porter—Alexander says he is calculating to turn out his house & hay to pay tax & tithing—I immediately drew out that paper—that was the calculation—& I tho[ugh]t. Fat[he]r. Cutler & the Bish[o]p wo[ul]d. settle with Earl—

B. Young—I want to find out what should prompt men to go & levy on 2 Milch cows for [$]7.69—drive them away & refuse Alexander the use of those cows—

Wilber J. Earl—I understood that Alexander had 16 head of cattle & if I co[ul]d. get a Cow it wo[ul]d. please me well. I believed he had not made a full return of his property—Alexander told me he had rather settle with me than Cutler or Whitney—[H]e told a falsehood to me—I did believe that Alexander was going to go across the River & apostatize—& that was the reason he was

prohibited crossing the river. I agreed to give Alexander [$].20 a bushel for turnips—& 3 bits for buck Wheat—Porter told me to write the attachment, which I did. I agreed to take 5 bush turnips [for $]1.00, the rest in buck wheat—

Porter[: T]hat is correct as far as I know—

Stout—I understood that all were agreed & regulated about Earl being paid in Buck Wheat & Turnips—& now I want to know why this whine of running to bro. Brigham about it.

Alexander[:] I went there in order to get my Cattle into my own possession—

Stout[:] I verily believed Alexander was going to slide & that he did not care about slipping either [blank] Brigham or Joseph into the neck—& we wo[ul]d. do nothing with them—[I]t is an insult to us—

Joseph Young[:] I dont believe he was going to apostatize.

H. C. Kimball—[N]ot until he got over the river.

Joseph—I told him to go with the blessing of God—[H]e is an upright, honest man & a good one—

Stout—[H]e had succeeded in making us believe it—[H]e had the symptoms if not [the] disease—[I]t is our business to watch for iniquity.

Brigham—[A]nd reprove at the Ferry—

B. Young—[T]his is not come in the form of a trial—[T]his amounts precisely to all difficulties & [is] similar to the man & wife parting because one says it is a rat, the other a mouse—Alexander supposed that house & hay wo[ul]d. pay tax & tithing—[H]e co[ul]d. not run away with a doz[en] loads of Pumpkins & Turnips—I believe it is a jealousy. [H]ardly a man can go to Missouri without the hoot of apostacy following him—I want this jealousy done away with—[I]f any thing, over paying tax & tithing—give it away to the Pioneers. I have as much confidence in all the Police & bro Alexander—I dont know an harder working man or [a] more upright [man] than Randolph Alexander—I said bro Alexander here's the money, go & pay the debt & say no more about it. [T]here is not a man that can raise his two bushels of buck wheat a day—yet the police can get three a day. I say [$].50 a bushel for Buck wheat is enough to pay the police—[I]f one has no confidence in another, he will screw—the devils get[s] in. I am willing to buy a many more niggers at [$]8.00 a piece—but I want confidence, honesty, & uprightness to increase. I dreamt I dismissed all [?] last night. I dont want men in Israel to treat each other as enemies—It is not right for me to suffer bickerings in each others. I wo[ul]d. trust Hosea Stout with all I have got—[W]hen we leave this place I trust we shall be able to live unmixed with the Gentiles, love virtue & righteousness & maintain it—[I]f there is a lack of confidence, regain it. Where Wagons & cattle are going to apostatize I wont let them apostatize—but those who brought them here may apostatize, & go to the Devil—[A]ll have told the truth—[B]rother Wilber wanted a cow—he ought to have one, & clothing & things to make him comfortable. [H]e is faithful—no man has done any wrong designedly—I have never known bro. Alexander to do any thing without asking council—I know brother Whitney's worth, he is a careful, prudent man—I said go & pay the debt but I wanted this thing talked over—& keep the Devil out of Door—I want it understood that those men have tried to do right—I will take the things & settle the debts. Now is the time to reap the reward—I say the laboring /man/ shall be paid a good price for his labor—a farmer for his grain—[T]here shall be an equilibrium & all shall be happy—[A]ll shall know me in this Church, or they shall put me out of my place & put another man in—I am willing to share with all men—[L]ast Winter I spent more to support the Widows than all the Bishops put together—[W]e shall always be poor until we can deal in righteousness—

N. K. Whitney[:] I am slow to shoot, but when I shoot I shoot correct[ly]—(Brigham[:] that's correct) I never stood in any gap.—

B. Young[: M]y decision is "go & sin no more—" All I wanted is to remove prejudices from the minds of all—

Joseph Young enquired upon what principle is the tithing.

O. Hyde—[T]hose who co[ul]d. pay 1/10 & /pay it/ pay it here—[T]hose who can pay more—pay it—[T]hose who can only pay 1/20, pay it—[T]ake it to [the] ferry & it will be ferried

free—[W]hat I have done I have done in the integrity of my heart & for the best interests of the people. When I came home I found a Storm brewing at the point & the Agent wo[ul]d. back him up—[A]ll were afraid of the Agent yet I went to the nest & to melt them down—I would sooner pay the old apostate [$]100. out of my own pocket—did do it. & I returned the Waggon if I had not done it the brethren might have come into a storm of mobocracy & if it had not been done might have cost more—

B. Young—[Y]ou have done the very best you could—I have not the least fault to find. [I]f any one says the Pioneers stole Iron I will settle the hash with him, & if Major Miller attempts to stick his fingers in this place I'll lay him cold. I am righteously angry with it—I am perfectly satisfied with brother Hyde's course—[I]t is not their prerogative to interfere with what we do—but those very agents would smuggle away every horse we have. I always said /I was/ brother Hyde /of and/ was here, for he would do all correct—I tell you Gentlemen, the more we succumb to those agents the more they will ride over you—

O. Pratt. ["]I motion that the council return their thanks to brother Hyde for his strict attention to all duties with all offenders of the law." All rise up, & return thanks, & afterwards by the uplifted hand. Alpheus Cutler sec[onde]d. & carried—

B. Young[:] I am perfectly willing to adjourn this meeting until tomorrow morning at 9 oclock—

O. Hyde then read a letter from Dr. D. Roberts at Garden Grove.

El[der] O Hyde returned his thanks for the vote—[?] him strict & conscientious—& am satisfied—& participate in your joy. I now offer a vote of thanks from the bottom of my heart /to my brethren/ for finding us a place in the Rocky mountains—

B. Young[:] I accept the same with thankfulness—

Adjourned at 10 min[utes] past 2—till 9 tomorrow A.M.

❖

Meeting in Pres[iden]t. Young's house, Monday, 8 Nov[ember]. 1847 5 P.M.

Present[:] B[righam]. Young, [Heber C.] Kimball, [Orson] Hyde, [Orson] Pratt, [Willard] Richards, [George A.] Smith, [Ezra T.] Benson, Joseph Young, T[homas] Bullock.

Pres[iden]t. Young[: W]e have found a place where we can shut out all mercantile communications with the world—[The] valley is ab[ou]t [the] size of Hancock Co[unty].

E. T Benson[:] "I motion that instructions be sent to the Captain of the Guard to clear the City of all Omahas & keep them out—["] O Hyde sec[onde]d. [It was] carried.

[A n]otice was written—[and] signed by W Richards—taken & delivered by T. B.

B. Young[:] I want the Council of the Twelve, & the Seventies—the leading Bishops & others to go next Spring.

[At] 6.20, W[ilford] Woodruff came in.

B. Young wants 30 good teams to go to Green River, or as far as they can, then turn back to W[inter]. Q[uarters]. before Winter.

O. Pratt[: T]here will be an over plus of grain /(Salt Lake)/ there very soon.

B. Y.[:] I have 16 teams gone over the mountains & only 2 [?] gone—the rest have gong to help the poor. 100s. of teams will come next Spring to help others over—I am not going to hire any one, or promise them any grain—

O. Hyde[:] When we get over there—I suppose good men will be our treasure & riches—

B. Y[:] If any man will set me & my family over in that valley & find me provisions until we can grow it—I am willing he should take every dollar I have got—

H C K[:] I dont think that it is wisdom to vacate this place—[I]f we vacate—the Omahas wo[ul]d. come in—& the Sioux wo[ul]d. come & burn it up—

O. H.[:] The Omahas dare not come on the other side—[T]here is less damage /there/ than here.

B. Y.[:] I am in favor of vacating this place—& the brethren draw their houses over the

River—I shall not leave the mill here—

H C K[:] The way will be opened & we'll get over in the Spring as slick as a pin. I motion that we vacate this place in the Spring—E. T. Benson seconded—Carried—& all go West.

Jos Young[: T]he United tribe of Indians wrote to bro. Dana to select [a] School teacher, mill wright, Blacksmith, & those officers that they need—(Oneida, Delaware, Stockbridge,[)]

O. H.[:] The Government have allowed them their choice.

Jos. Young—[T]hey want a Stake there.

B. Y.[:] That pleases me—[L]et Father Cutler be the man to preside there—[T]hats the best news I've heard since we came back—

H C. K.[:] That pleases me.

B. Y.[:] "I motion that Father Cutler go down to the Delawares with our prayer & faith"—[It was] laid over until we see Fa[the]r. Cutler—

C. H.[:] Let one man go down first.

B. Y.[: L]et Fa[the]r. Cutler go down & find out all things.

B. Y.[:] I motion that we get a list of the 70s & Hi[gh] Priests.

O. H.[:] We have withdrawn fellowship from Geo[rge] Miller, Emmett & his ch[ildren].

G. A. S.[:] "I move that we adjourn until tomorrow morning at 10 oclock." H. C. K sec[onde]d.—Carried.

[November 9, 1847; Minutes]

Meeting in the Council House, Wednesday, 9 Nov[embe]r. 1847.

Present[: T]he Council of the Twelve—High Council—Bishop [Newel K.] Whitney—Pres[iden]t. Joseph Young—Capt[ai]n of Police—

The Council was in Session conversing about the Indians & Government.

G[eorge]. W. Harris moved "that we vacate this place next Spring." Alpheus Cutler sec[onde]d. [It was a] clear vote.

G. W. Harris[:] I suggest that a Committee be appointed to go into Iowa & look out a location for a city for the Saints—[T]here are mechanics who will want to be in a city instead of spreading over the country.

G[eorge]. A. Smith—[I]f the design is to sell Improvements it will be best to scatter all over the county for farms.—[T]hen they may be sold—

Joseph Young[:] If the effective young men, & the officers of the Church go to the mountains—there will not be much excitement.

B[righam]. Young[:] I want them scattered—& then they may be obliged to gather, by the mob.

N[ewel]. K. Whitney[:] There are many poor who are not able to open farms, but if they were all together, they might assist each other.

B. Young—I do not care about locating the people in a body—[I]f a committee is appointed to remove the people over the River, the people ~~th~~ will want them to feed them or they will turn round & curse you.

G. W. Harris[:] I withdraw my motion—

O[rson]. Hyde—[T]here is hardly a neighborhood but what there is wood & land—& they can mire in & be comfortable—

B. Young—If there is a Hi[gh] Council in the Western part of Iowa—every dirty scamp will cause trouble to the Pres[iden]t. & Council—[I]f we c[oul]d. have men to keep things right & wo[ul]d. not be harrassed to death, it wo[ul]d. be well. It will be wisest to have a Presidency & Hi[gh] Council to be kept as minute men—that when mobs drive them away others may be appointed—[A] Co[mpany]. of people can go in Sept[embe]r. & Oct[obe]r. to Black Hills & there Winter—[O]n 1 May they will have fat cattle.—[T]hey can take their bread stuff & cows—& hunt all Winter—build houses & live in all Winter & they will be all safe—

O. Hyde—Father Allred is the right sort of a man as the head of the Hi[gh] Council—[H]e is the right man to be there—

O[rson] Pratt—I motion that every man & family who cannot go West—go over into the State of Iowa & settle where they may until they can fit themselves out for the mountains—

B. Young[: T]hat motion is done /awa[y]/ with in Father Harris[’s] motion to vacate this place—[T]he Bishops had better learn as soon as they can who can go over the mountais, & those who cant, let them remove over the river as soon as they can—

O. Hyde[: T]here are many places over the river that can be located—[I]n one place I never saw finer timber in the world—it is a natural place for a Town—it is where 4 small streams descend thro’ a table land to Keg Creek—[T]here are within 1½ mile[s] of each other—[It is the] most beautiful timber & the richest land, & any amount of Summer & Winter range. I fell in love with the place & if I were to go to speculate I wo[ul]d. not take 10,000 for my claims—I offered to go with Pres[iden]t. Young & shew him where the place is—[I]f a Saw Mill & Grist mill were set agoing it would be of great benefit—50 families could locate their well—

H[eber]. C. Kimball enquired “What shall be done with men bringing merchandize in this place[?]”

O. Hyde[:] I advised brother Woolley to submit it before the Council.

T[homas]. B[ullock]. wrote a note to Messrs. Mudge & Woolley to wait on the Council—[It was] signed by Pres[iden]t. Young & sent out to Kelina.

O. Hyde—“I motion that all merchants & traders be permitted /invited/ to come here with the sanction of this Council & they to conform to the laws of this place.[”]

Mr. Mudge & Mr. Woolley came in—

B. Young requested to know Mr. Mudges views.

Mr. Mudge wished to know if this p[eo]pl[e] desired me to bring up a Stock of Goods to fit out this p[eo]pl[e] in the Spring. I co[ul]d. make it a little profitable to myself & to those who bought. I co[ul]d. make my arrangements for the best. [W]hen I came here I labored under difficulty—I had an Idea that Flour might be wanted & I co[ul]d. furnish it a little cheaper than you co[ul]d. get it at St. Jo[seph] or elsewhere. I bel[ieve]. I co[ul]d. buy it cheaper in St. Louis & ship it up in the Spring—I wish to have an understanding—[T]he Goods are in St Louis & any am[oun]t. of provision can be furnished—[A] small profit on a barrel of Flour wo[ul]d. ans[we]r. very well but on 100 barrels wo[ul]d hardly ans[we]r. I wo[ul]d. certainly wish to know how much each person would sign his name for—

When Mr. Beach was up here last Summer there was a conversation ab[ou]t. making Wagons—Mr. Beach gave an impression that he wo[ul]d employ men to make Wagons & pay in Store Goods—that he wo[ul]d. bring up no more tin ware but tin, & w[oul]d. arrange to make up the ware. Mr. Beach was sick when I chose the goods to come here—[T]he Shoemakers are also some dissatisfied ab[ou]t. our bringing boots & shoes—I am led to believe that Mr. Beach did not give any promises to decide any thing. Mr. Beach is /an/ proprietor of the Goods—4 of us [are] interested [[including] Beech & Eddy—the young man & myself. Beach & Eddy furnish Goods.

E. D. Woolley got up to explain the causes of the hard feelings which exist against him—

Mr. Mudge[:] I wish to know if you are satisfied with the course I have pursued.

O. Hyde—Mr. Mudge has formed an acquaintance with the p[eo]pl[e]. [H]e can form his opin[ion]: what amount of goods & flour will be sold here—also other arr[t]icles—[I]f it is known in Season in the East that they can purchase heavy articles cheaper here than in the East—they wo[ul]d. certainly buy here in preference to purchasing elsewhere—I have no doubt a large quantity of Flour & goods will be sold here. I sho[ul]d. think he co[ul]d. form an opin[ion]: what will be wanted for the outfit of the Emigrants &—it is my feelings that he bring such a stock of Goods as he feels warranted in bringing—

W[illia]m. Major[: H]ow large soever he may fill his Store with Goods—it is my opinion we shall want more than he can bring—

N. K. Whitney[:] I think Mr. Mudge sho[ul]d. make such a selection of Goods as we shall most need—& Mr. Woolley & Mr. Mudge can make such a selection as they think best—

Mr. Mudge[:] I had no idea that you wo[ul]d. consider yourselves bound to purchase what I brought. I might think 3 bales of dry goods for Waggon covers [is a deal] & yet you might want 10—I might think 1000 barrels of Flour [is] a deal & yet you might want 5,000.

E. T. Benson[:] It will be difficult to tell how much will be wanted—& if we buy Flour at the Wharf we shall want to know that it is the very best—& not packed up warm from the Stores.

B. Young[: A]ll the Flour sent from St. Louis, is sent out inspected—& the Inspector will be held responsible for it—

Mr. Mudge[:] I sho[ul]d. want it understood that St. Louis—inspection wo[ul]d. answer—I am given to understand that you want more woollen that cotton goods—

E. D. Woolley[:] We wish to know if the Store has given satisfaction this Season. [I]f this Council is satisfied, he will bring lots of goods.

G. W. Harris[:] Is there one individual in this room who has found any fault with the Store[?]—/Woolley/ I dont see any one.

O. Hyde[:] If we co[ul]d have an assurance how low the Flour co[ul]d. be sold here—it wo[ul]d. give us a better assurance how much we sho[ul]d. want & what calculations we could make—

Mr. Mudge[:] Mr. Cutler has my ideas exactly—I wo[ul]d. be perfectly willing to shew you my bill, all I want is a reasonable profit—I sho[ul]d. be happy to receive letters from you & that wo[ul]d. give me some more light. I never dealt with a set of people that I am better pleased with than you Mormons, as you are called, & if you are not prejudiced against us, we will continue—

B. Young—I am perfectly satisfied with the Store myself.

Mr. Mudge[: T]here are many men in this community that I wo[ul]d. as willingly trust on credit—& yet you have some not worthy of credit—I have openly refused some—[O]ne man openly jumped upon us & said they wo[ul]d. do us all the injury they co[ul]d. I have an idea of those who did it.

O. Hyde[:] "I motion that there is no prejudice in this Council against that establishment." seconded. Carried.

Mr. Mudge[:] I dont recognize the face of any of those three, here present—

Joseph Young[:] I have learnt from many months that the persons in this Store have dealt gentlemanly & honorably & all have spoken well of Mr. Beach—

Mr. Mudge[:] I am perfectly satisfied. [T]he goods you will get here are not remnants. [They are] shop stocks—but perfect[ly] new sound goods—& they shall be hereafter. I have ax [asked] 1/3rd interest in the concern—[W]hen I went down a dividend was [?] struck[?]

B. Young[:] I dont want the least inducement held out to any merchant or business man—that we are not prompt to fulful. [I]f merchants come I dont want to be responsible for the acts of any o[the]r. man—without my assurance to them—I dont want my bre[thre]n to purchase goods—devote the avails to their own purposes & cheat the merchant—I say you shall dispose of your goods so & so & you shall have your pay—I buy on my own responsibility—[I]f a man cheats me I am the only one to blame. [T]he man who cheats me—all are friends & brethren in the ties of nature—[W]e are here to promote each others happiness instead of poverty & confusion—[W]e are poor now but shall not be always so—If the goods were brought here that ought to have been there, wo[ul]d. [there] not be a five cents worth left in the store[?]—I never did see any thing but bogus—& we keep exchanging one with another—[I]f Mr. Mudge had a few thousand barrels of Flour it wo[ul]d. have been a great accommodation—[T]he Co[mpany]. started was large. [D]id you bring any Flour, cotton goods—Molasses, or any thing of the sort that you have now on hand[?]—I wont pledge myself to buy one barrel of Flour—yet if you would bring 2 boat loads of Flour I know he would not have a barrel on 1st June—If he will pledge himself to sell Flour as cheap as any man I will buy it of him—If I can get any thing to pay with—[T]here will be 3 or 400 barrels wanted within the circle of this room—I want 100 barrels of Flour next Spring & 50 between this & Spring—I want him to bring at least 5000 barrels of Flour & he will sell ~~it~~ it. [H]e has faith as much as I have & he has a perfect right to his privileges—[J]ust let me find out who writes insulting letters & I will politely invite the police to politely kick their arses across the river—[I]f a man is wrong, set him right but

blackguardism I despise as the gates of hell—[A] man to write vulgar verses & stick them in the hands of his enemy I pray he may go no further. Mr. Beach saw the money laid out for wagons. [T]his will be a point to fit out thousands of dollars for every year—to pay for Wagons, horses &c &c & fit out to go out with—but I tell you he has not begin to tell what Mormonism [is]—[I]t is the voice of the Almighty, & the more we are kicked, the more we will flourish—[B]ring on your 50, & 100,000 a year & we will lick you up—Mormonism is but a babe—[W]rite that down & if they fail, tell me of it—[S]uppose we say to England, send you 1000s. [T]here are 25,000 Saints wo[ul]d. ship from Enlgland in 2 months—I want men to live in merchandize who live by it. [B]ut I have things of Eternity—I want an /A/nvil—& if Woolley had a Soul big enough to tell Mr. Beach to bring a dozen anvils & leather to make a dozen bellows he wo[ul]d. have done right—Mr. Beach is a Saint—[O]ur Tinners are driven into missouri—[B]ring on your plate & set those men to work, we want our cups & plates—[B]ro Woolley is so small that if he had a 1000 picayunes he wo[ul]d pinch them out one at a time, & yet I wo[ul]d. sow them broadcast—I shall have to use hooks to hook them out of hell—while Sectarians use pitch forks to picth [pitch] them in—

If Mr. Mudge brings goods here, he brings them as a Partner. [W]e shall be under the necessity of having correspondence with St Louis so that he may know our plans & we know his—[I]f I can be apprized of the fact that Flour, Sugar, cloths, & other articles will be here—I want to exact from Mr. Mudge a pledge that he charters boats for freight & passengers—so he work[s] into our hands & we work into his hands—[I]f we can be assured of having these things we can say to England, Ohio, & elsewhere, come here & we can fit you out—[W]hat am I to do for Sugar, can you supply me[?]—(Mudge[:] No) I have to send a team clear to St. Jo[seph's]—I want to see a Store 100 feet long where I can get every thing I want. I want 100 Barrels of Flour, 1 Ton of Sugar—a Web of Wire—I want another mill here—as quick as there is Grain enough here—[Y]ou will see men come here to fit out—

Mr. Mudge[:] I must say it is not mr. Woolley's fault that the Stock of Fall Goods was not bought—I expected it wo[ul]d. be a small snug country business—

B. Young[:] If Mr. Beach & Eddy are willing to furnish a Store in this place, or elsewhere—I am willing—Beach & Eddy are Gentlemen—but talk about 5 or [$]10,000 worth of goods. I want a Store of [$]50,000 worth of goods—& in regard to apothacaries I want to see a Store where a man co[ul]d. buy a picayune or 500. worth—I want you to have a Store on the other side also—

Mr. Mudge[:B]efore the conversation this morning I sho[ul]d. have thot. 100 kegs of nails [was] a large fit out—there is one thing.

B. Young[:] It is ~~the~~ generally the custom of Merchants to rise on their goods when Winter sets in—but I am determined to put an end to all that kind of work, of raising prices on other peoples necessities—I have greatly desired & in a few instances verified—[and] found bills fitted out in the exact mannner wanted—[B]ut in most cases I am gulled—I want to see righteousness in all deals—I propose that Mr. Mudge give us his mind in a letter & we will give our views—I have all confidence in the firm of Beach & Eddy.

Moved & seconded that we have an adjournment for one hour.

20 min[utes] to 1—

At the time appointed those of the Council /who/ were present opened council with prayer by Isaac Morley—[P]resent[:] Pres[iden]t. Young, [Heber C.] Kimball, [Orson] Pratt, [Willard] Richards—Joseph Young, N[ewell] K Whitney, & 9 of the Hi[gh] Council—[A]fterwards came in [Wilford] Woodruff, [George A.] Smith—[and Ezra T.] Benson.

An order was written authorizing Joseph Young to sell the books that came from Nauvoo, to pay the freight—

Hosea Stout stated that it had been suggested to raise [$]75 for each [$]100. of property on the other side of the river to assist paying the Police tax—

B. Young—Elder Hyde will see to it—[H]e is like a piece of clear mercury.

Mr. /James/ Kimball wishes to bring a Stock of goods here for Sale.

E. T Benson[:] "I motion that a letter be sent to Mr. Kimball giving him the privilege of bringing his Store of goods here." A[lpheus]. Cutler sec[onde]d. Carried.

B. Young[: W]e understand that the Stockbridge & Delaware Indians want some school teachers. [And also] A Blacksmith, wheelwright, carpenter, Joiner & Farmer—[T]he old Chief wanted the Mechanics to be preachers & they want a Stake of Zion built there.

G[eorge]. W. Harris[:] "I motion that we take notice of it." [S]ec[onde]d.—& carr[ie]d.

B. Young[: I]t wo[ul]d. be my mind that a man

~~H. C. Kimball~~ /H C Kimball/[:] "I motion that ~~Father Cutler be the~~ a man ~~to~~ go down there to find out what they want & learn the particulars.["] L[evi] Richards sec[onde]d. Carried.

G. [E.] T. Benson[:] "I motion that Father Cutler be the man." I[saac]. Morley sec[onde]d. Carried.

B. Young[:] I want Father Cutler to tell what he wants doing for him.

T[homas] Bullock read [a] letter from Cha[rle]s. Bird to John Taylor about the missionary &c.

G. A. Smith motion[ed] that this Council adjourn until call—W Richards sec[onde]d. Carried.

[November 10, 1847; Minutes]

10 Nov[ember] 1847
Minutes of meeting 12. Hi[gh] Council & Seventies
9 AM
10 Nov[embe]r. 1847

Meeting of Twelve—Seventies ~~& High Council~~ & Pr[e]siding Bishops [and] high Council—Present[:] B[righam] Y[oung], H[eber] C K[imball], O[rson] H[yde], O[rson] P[ratt]., W[illard]. R[ichards]., W[ilford]. W[oodruff]., G[eorge] A S[mith]., E[zra] T B[enson]., Joseph Young, Zera Pulsipher, R S, [Benjamin L.] Clapp, Newel K Whitney, presiding Bishop A[lpheus]. Cutler, Pres[iden]t, George W. Harris, Aaron Johnson, Zered W Cox, Levi Richards, Isaac Morley, Phinehas Richards, W[illiam] W Major, Hosea & Allan Stout, Bishop Calkins.

W W Major read the letter [from the] War department, office [of] Suter, [of the] affairs [on] Sept[ember] 14, 1847, signed [by] W Medill, directed to Thomas H Harvey, Exq St Louis, Mo. Certified to turn copy by John Nuller, Indian Agent.

Pres[iden]t Young said the p[eo]pl[e] /of america/ had kicked us to the very place they would not let go even [now].

Motioned [by] E[lder] G W Harris [and] second[ed] by A Cutler that this p[eo]pl[e] move on to the other side of the river.

Pres[iden]t. Young said that they had kicked us to the very place they were afraid we would go when we were driven from Far West & prohibited Bro Hyde from going among them—[N]ow they have driven us right in among us.

B Y[: I] would not be in favor of appointing a committee to take this p[eo]pl[e] over to the river & they would have continually to see to them & support them.

O H[: Peo]pl[e] have friends on the other side of the river & they can go & see to getting along with them for the next year.

B Y[: F]amilies can start from here in Sep[tembe]r or Oct[obe]r in fifties & go as far as the Black hills or the foot of the mountains & all their cattle in the ensuing spring will be beef cattle—[G]o in the Sp[ring]. [T]he (Sioux occupy there) enough go & through up [the] building like this & be strong enough for to protect one another—[There is] plenty of feed on the streams & the Bre[thre]n. can hunt.

O Pratt motion[ed] that every man & family who can not go West go over to Iowa & settle where they please till they get an outfit.

B. Y[: T]hat settled,

O H. There are many places on the other [side] that ~~they~~ may be located. [T]here is one place that there eventually will be a town built. [There are] water privileges [and it is a] good natural place

for a town, and four streams within a mile of one another & runing down into Misqueto & as rich [a] land as the Lord ever made. [There is] extensive range for cattle summer & winter. [W]ere I going to speculate, I would not give that section of country for the claims of it for $10,000 & were a saw mill or grist mill there it would call a dense population there & I have been there in the dryest season of the year & there is water a plenty. I offered to to take you there.

B Y.[: W]hat shall be done with those who want to bring good[s] here[?]

H C K[:] I want this monoply done away with [of] only one store here & they grind, there are others that have bought $8000 worth of goods to come here & I say let them come, & competition will make the goods lower here, & I don't believe but they will be glad to sell their goods.

B Y.[:] I want 50,000 barrels of flour. & [a] thousand barrels of sugar molasses &c. [I] want all the store[s] to come here that can.

O H put is as a motion That all merchants & traders be allowed to come here ~~if~~ with the sanction of this Council if they ~~put~~ will submit to the laws of the place.

(Mr. Wooley & Mr Mudge came in)

Mr Mudge said he was going down on the 1st Decem[be]r. & he wanted to know if this p[eo]pl[e] wanted him to bring up an assortment of goods for this benefit, & he wanted to bring up flour & could have it here cheaper than you could go to St Joe or Missouri to get it, [but] there was some feelings among some of the folks & I wanted to know if this council had feelings ag[ains]t. me [from] buying goods—[I] would want to know if I could get all the flour sold. Perhaps it would be a task but not an arduous one to get those names who want flour & how much they want. I can charter a boat a great deal cheaper when they are laying in the stocks in Winter than I can when they are ready to ply in the Spring—I have an equal interest with those who supply the goods & my time is equal or equivalent to the value of the goods. [T]he unpleasant feelings have existed because Mr Beach proposed to build wagons, & he told them or give them to understand that he would pay them out of the store for making the waggons. E got a promise also that no more tin ware would be brought but the tin, &c, so with the shoemakers here they think it is hard & as they say take the bread o[f]f of the mouth. Mr. Wooley made his statement.

O H[: T]he profits upon the goods is a sufficient guarrantee for not selling all as we would not be responsible as to how many is sold.

W A M felt assured that all the goods however much would be brought here [and] would be all bought & more would be wanted.

N K W—wished the goods that were necessary.

E. T. B.[:] We would want flour put up in its proper temperature to keep. [I]f it was barrelled right from the stones it would be warm & musty by 18 months.

B. Y.[: A]ll flour that the Co[mpan]y. could buy to send here would be inspected flour—as in St Louis [I]t is like all other cities [where] the flour is inspected for the New York, New Orleans, & Liverpool Markets & that would be all right.

B. Y.[:] I am perfectly satisfied with the store.

N R[:] I am perfectly expressed unto the store.

O Hyde[:] for the satisfaction of ~~this council~~ /Mr Mudge/, I would motion that there is no prejudice in this Council ag[ai]nst the store. [S]econded.

B Y.[: I]f there are any that have any prejudice let them speak out.

Joseph Young said that the p[eo]pl[e] in general had good feelings towards the store.

O Hyde [gave a] motion [that was] put to the house & carried.

B. Y.[: I want to] make a few remarks. In the first place with regard to this establishment [I will] tell my feelings. [I] dont want the least inducement [to] be held to any man that are not in the church but that which will be fulfilled, & thats my course. [I]f merchants come into our midst I dont want to have it [blank] upon me to bear the dishonesty of every man in the church. I dont want my Bre[thren] to go & buy goods & then selling them & defrauding their creditors [rest of page illegible] I want other men to deal for themselves. [I]f I trust $100 or [$]1000 to any man & he runs away I am to blame only. [I]f I deal unjustly, let the blame come on me & let me be so with all in or ought of the church—[T]hey are all friends & Brethren by the ties of nature. I was pleased with Bro Majors

remarks. I could almost return him a vote of thanks [for] he is liberal. [I]f the goods that were wanted had been here they would all have been sold & ten times more. [I]f there was some thousands ~~of dollars worth of~~ /barrels of/ flour here this winter they would be all of. I dont talk of hundreds—I want a hundred barrels myself—but I presume if 2 steamboats were loaded purely with flour they would be sold before June. [B]ut I wont pledge myself to buy a barrell or a pound, I want Mr Mudge to buy 5000 barrels & bring it here. Mr Mudge must have faith, yes, he works by faith every day, he says when he sees a man whose countenance he likes he can let him have $5-10 or [$]50 of goods, but a man whose fiz [face] he dont like he tells them & Mr Mudge as to those who write saucy letters because your course dont suit him. If you will tell me who they are I will invite the police to kick his arse over the river—[A]s to Mr Beach & his waggon concern [—] he says that he wanted that some waggons should be brought here, [but] suppose we say to England & to the islands of the sea, come here [blank] Mr Mudge if you ~~bring~~ [bring] $50,000 goods next here next spring & the next Spring 100,000, & the next half a million, & then that aint a begining to what we will need here. Mr. Beach says I can make waggons [for] I have the capital & there will be thousands of dollars paid out here—for waggons—Next time tell old lady Beach to buy 100 anvils—for the Mormons will use anvils when mobocracy sinks to rise no more—[P]lace me here right behind the Counter. [W]ell, I see Mr Beach throw down some shawls that cost 6 bits. [W]ell, I would let him sell him. [B]ut when the p[eo]pl[e] are gone—I would tell Mr. Beach that there was 6 bits paid out for them in St Louis—~~When in~~. Mr Wooley says well, I would be blamed for selling them at a $1. & I sell higher than Mr Beach.

B Y—If Mr. Mudge brings goods here then he is the man to sell us to them, [for] he is a partner. [T]hen as to correspondence we must have coruspen [correspondence] or ~~I~~ will go to ~~St Lo~~ other places for my goods. [T]hen if we are assured that Beach & Eddy will bring us goods & charter boats we can give him an introduction to Mr Felt in St. Louis & he can charter boats. & our p[eo]pl[e] will come with them & we can help them & they us—& our Bre[thren] will come from the East, from Michigan, New York, &c. & come on here & get their fit out at this point. I will tell you Bre[thren] that we ought to make out bills what we want—[W]ell I will want 100 barrels of flour. I want a ton of sugar. I have to send a team clear to St Joseph to get ~~Missouri~~ molasses, & sugar [blank]. Voted an adjournment [until] one hour 20 minutes to 1 oc[lock].

10 Nov[embe]r 1847

Afternoon session [at] 2 P.M.

Isaac Morley engaged in prayer. A[lbert] P. Rockwood present.

B. Y.[:] James Kimball has sent a request to know if he can come on this Winter. [H]e has $8000 worth of goods for this market. Motion to by E[zra]. T. Benson & seconded by A]lpheus] Cutler that the Council write him a letter to come. [V]oted that Dr Richards write the letter to Kimball.

B. Y. says that Dany has been here & wants to know if we can send Blacksmiths, schoolteachers, farmers, & Mechanics to the Stockbridge, & Onida Indians.

H C K[:] I motion that a man be appointed to go down to that place & find out the facts of the case & report to us forthwith. Voted that fa[ther] Cutler be the man.

Capt[ai]n Caw having arrived with a letter to Pres[iden]t Young [and] begging something to eat, the letter was read & the Ottoe /Chief & family/ [were] invited in to warm.

Voted this Council dissolve.

[November 13, 1847; Minutes]

Nov[ember]. 13. 1847. 10 A.M.

Meeting in the Council House. Present[:] Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Orson] Pratt, [Willard] Richards, [Wilford] Woodruff, [George A.] Smith, & [Ezra T.] Benson, Joseph Young, N[ewell]. K. Whitney, W[illia]m. W. Phelps, Phinehas Young, Conversing about the Trustees in Nauvoo.

Phelps spoke about Sidney [Rigdon]. Sidney considered as being first councillor he ought to lead the Church—but he found the Lord was ag[ain]st him, [and] he then made a Cov[enan]t. with the mammon of unrighteousness, got a Farm at Chambersburg—[and] admitted that the Twelve were the proper persons to lead the Ch[urch]. [T]he Lord was with them. [and he] spoke of [James] Strang, [William] McLellan, Bil Smith & others—[H]e said the L[or]d. was aga[in]st them if Sidney was to come back. [H]e said he sho[ul]d "[h]av[e] to cut bait & fish too", he had been in high standing & co[ul]d never get back again to his standing while the present leaders held their place—

Letter was read from Charles B. Thompson—St. Louis.

—Alexander Badlam (in the East)

Letter of—W[illia]m. I. Appleby [is] appointing George Thompson & Calvin K. Clark to vis[i]t the Eastern Churches, &c., read,

Phelps, [T]he Pope of Rome never delegated such power to any men—[S]uch power must come from the Twelve only. In St. Louis there are about 500 brethren, they are basted twice a day on Sundays—

Young[: T]he Saints will have bro Felt to attend to their Spiritual wants from Sunday morn[ing] to Sat[urda]y. night—& keep up a respectable hall, & Instruments of music—

Phelps & Benson spoke about Ira E. West wanting to go East after some property.

Kimball—W[illia]m King is going to Boston On Tuesday—[H]e is a trusty man as far as I have a knowledge—

Phelps went out to get a press—[A]t nauvoo [we] Co[ul]d. not raise any thing—[We] went on & got means—afterwards I got a motto line [of] "God & I" and I got all I wanted—I called a meeting to find how much money co[ul]d. be got in Boston—[B]r Badlam is a whole man—& he makes the brethren feel it—I said "suppose we sh[oul]d. send a draft for money in the Spring"—[T]hey passed a resulution "If ten thousand dollars should be called for, it will come"—[and] when this money comes, remember it is not borrowed—[T]hat press & type is not borrowed, but it is out of whole cloth—they belong to the Church—[Y]ou will have to send a responsible man to bro. Badlam—Barnes & ~~Bradley~~ /Dudley/ & Aunt Polly Voce will back him up—[O]ld uncle Neil gave Babbit [$]900. last Spring—[T]he Old man will help. Disbro & others in Batavia can help—Trollister also—

Young[: A]ll those men who have money will fiddle it away & when they have got rid of it, they will come & want the Church to support them.

Josh. Young spoke about the Cow that the Omahas killed—[He] has borrowed [$]1500 to pay for this property to bro. Welch—

Whitney[:] I never promised to pay that money—[I]f we can raise it by contribution we will—

Phelps has some writing paper for the Recorders office—[with a] letter & Cap—

Young[:] I should not wonder if Sidney should come back yet.

Phelps[:] Picket is in the Republican Office—Elias Smith & Babbit have done me an injury—[T]he Twelve permitted me to print 1000 copies of the D&C—Babbit sold /some of/ them under my nose—

Young[:] I think it well to get the Hi[gh] Priests—70s. & Elders & see if we cant send 1 or 200 Elders to gather up the Saints to this place—[L]et the English brethren come here & go over to the valley—[T]ake some of the Twelve to watch them, & if men dont carry themselves straight, cut them off.

Smith—[T]he place is now located—[and] we know where to send them.

Young[: T]here is no Presidency of the Hi[gh] Priests & Elders—[G]ather those who are here at this place—& again at the Musquito mill—

Kimball[: A] man sho[ul]d. be sent to Philadelphia to supersede bro. Appleby—

Richards[: T]hat is already done—[B]ro Little is gone—

Phelps told his dream—[T]he United States are good for Soap grease—[John E.] Page is near Voree tilling the ground—

G. A. Smith[:] I move that the Elders, 70s., & Hi[gh] Priests

W Richards[:] I move that Bishop Whitney call the Hi[gh] Priests [and] ~~tog[ethe]r. & give~~ find out their condition & report to us a week from tomorrow evening—E T Benson [seconded].

Young[: S]end out 50 Hi[gh] Priests, 100 Seventies, & as many Elders as you can get—[G]et responsible me to oversee all this matter—

Richards[:] I am ready to go—[P]ut me where you have a mind to—

Jos. Young

W W. Phelps[:] I motion that W[illia]m. Snow gather the Hi[gh] Priests together on the other side of the River—[F]ind out their condition in regard to going over the mountains, or going a preaching, & make a report in ten days.

H.C. Kimball seconded—carried.

Young[:] I feel that we ought to help the big Wheel a going.

G. A. Smith[:] I motion that we adjourn—W Richards second[ed]—carried.

[T]o Monday at 10 AM.

Young[:] Old Sidney even confesses the God of Heaven will lead the work—[I]f a man must commit iniquity he must get out of sight of the Father, Son, & Holy Ghost—[W]hen a man teaches the doctrine I want to cut him slap off—

1847 Nov[ember]. 13. 6 P.M.

Meeting of the Council of the Twelve in one of Pres[iden]t. Young's houses.

Present as they arrived[: Brigham] Young, [Willard] Richards, [George A.] Smith, [Orson] Pratt, [Ezra T.] Benson, [Thomas] Bullock.

Pres[iden]t. Young suggested the propriety of writing to Major Miller consulting the propriety of removing our houses to the East side of the River, & for Major Miller to remove his Establishment up here, otherwise the Siouxs would destroy this place—

A conversation took place about [a] petition to Congress for territory—(as a blind)

The laws of Iowa take effect in June.

G. A. Smith[:] "I motion that this Council write a letter /to Major Miller/ asking his advice about our removing our buildings and fence poles /that were brought from the East side/ to the East side of the River—and inviting him to remove his Quarters up here." E. T. Benson sec[onde]d. Carried—

B. Young[:] It will be a good plan for us to go over the river & hold a conference—

O. Pratt[:] And at the same time view the place that El[der]. Hyde spoke of—

B. Young[:] What think you of the Idea of starting a Carrying Company to the mountains of about 50 Wagons—& on return carry Saleratus to this place—to use ox teams—light cattle & Cows—[W]e will want to start from here on account of Flour & provisions—

G. A. S.[: W]e could get the key to the Crow Chief by sending an Elder a Gunsmith—

O. Pratt[: O]ur key to the Utahs is to teach them to raise grain (brother Woodruff came in).

B. Young feels so mortified at the breaking up of our last Winter's work that he is ashamed to think of any Company work—[I]t was a perfect insult to me—I want all the Saints to be on the alert to make claims on the other side—building houses, splitting rails, &c &c. I wont suffer any man to go into the State, who shall have more than one wife with him, as it would do more injury to the cause than good—If I were going to preach, I should want all my women who had children, to go over the mountains that they might rear them.

(H[eber]. C. Kimball came in) [The] vote [was] read & approved—

G. A. Smith[:] I motion that we write to the heads of the missionaries suggesting to them to purchase our best buildings, ~~mi &c~~ suitable for School rooms, Dwellings &c. H. C. Kimball seconded—carried.

H. C. Kimball[:] I will prophecy in the name of the Lord that if we send out faithful men to preach the Gospel, it will bring on an entire reformation among the people—B. Young[:] I say Amen to it—

H. C. Kimball[:] I am ready to go on a mission—B. Y.[:] & I go with you—voted.

G. A. Smith[:] I motion that we write a letter to Pres[iden]t. Allred requesting him to call a /three days/ conference of all the official members /and others/ within fifty miles, on the East side

of the River—& we will go over & meet them. O Pratt seconded—carried.

G. A. Smith[: A] man's experience in this Church is a perfect Specimen of every thing. I feel that one of the Twelve should always be in England—[and] another in the Eastern States & another about this place—

O. Pratt[:] We can obtain as much power & influence by stopping here, as we have had any where—If we have too many [illegible]

Conversation renewed about the Importing Company—[T]hey could carry Peltry back, as well as Saleratus—

B. Young[:] I want a circular written & sent to be printed—

H. C. Kimball[:] "I motion that a circular be written"—E. T. Benson second[ed]—carried.

G. A. Smith[:] "I motion that the members of the Council write their suggestions, & hand them to the Clerk of the Council on Monday morning next["]—H. C. Kimball second[ed]—carried.

B. Young—What shall we say to the English Brethren, shall they come up to this place[?]—

W Richards—It would be an important item to have an Agency in New Orleans, to charter boats clear to this place.

H. C. Kimball[:] "I move for an adjournment"—E T Benson second[ed]—carried—

Father Morley to call Pres[iden]t. Youngs Division & right up the Emigration Companies. Find one or two men who want to go to Nauvoo. Bee on Monday to remove Kitchen. Try the vote about vacating the place.

[November 15, 1847; Minutes]

1847 Nov[embe]r. 15—20 min[utes], to 1—

After meeting in the Council House—the brethren being cold. & [so they] adjourned to the Drs. office when Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Orson] Pratt, [Willard] Richards, [George A.] Smith, [Amasa] Lyman, & [Ezra T.] Benson, also W[illiam]. W. Phelps, [and] T[homas]. Bullock—

Professor Pratt read an extract from "Conyers Pamphlet" on the Hancock Mob—

T Bullock read the minutes of Nov[ember]. 13—also [a] letter to W[illia]m. Allred—Pres[iden]t. of the Council at Council Point. A short conversation took place about last nights debate in the 70s on the Providence of God.

W W Phelps spoke of a line in St. John—"[T]here was a man sent from God["] /whose name was John/ & he slipt back again with his head cut off—[T]he old Hi[gh] Priest was slain between the Porch & the altar—

H. C. Kimball spoke of a revelation that the Lord gave the Church thus & so—

G. A. Smith says Luke tells it all out—& read the passage in John—

H. C. Kimball[:] "I make a motion that the Judge makes a cage, sends his Doves over to the Valley, & then take[s] a mission." W Richards seconded—carried—

W. W. Phelps[:] "I am ready for it"—[He then] told the tale of a man setting fire to the Prairie to cook a Buffalo Stick, & [he had to] run 7 miles before it was cooked—

H. C. Kimball—Well bro. Phelps, you have got the first mission—

W[ilford]. Woodruff came in [at] 20 min[utes]; past 1—

W W Phelps told his tale of the Boston Girls—[About] "putting chit in," & "heaving Sand in his eyes" & the picture of the Woman having "A Vail over Jerusalem". Brother Joseph ~~told~~ /taught/ me to "leave no tracks at all".

W Richards introduced a letter from G[eorge]. D. Watt with the Phonographic characters.

Conversation on the Mexican War

B. Young[:] I call for Volunteers of the Twelve to go into the World a preaching.

G. A. Smith[:] "I am ready."

A. Lyman[:] "Here am I, send me."

O. Pratt—"So am I."

B. Young[:] I was wishing brother Amasa to go to England—

W Richards[:] It might suit bro. Amasa['s] lungs to go to England.

O. Pratt[:] Whoever /of the 12/ goes to England I would wish him to get "The Lowdon Phi[lo]sophical transactions" printed by the Royal Society in London—[I]t would be an excellent work of reference in the Valley—

B. Young—[O]ur plans are [to] preach the Gospel & gather the people—also [to] have responsible men to preside—[W]e shall commence our tithing for the Temple right stout—

O. Pratt—Elder Hyde will volunteer to go I expect—

G. A. Smith[:] "I am just like a greasy rag—My feelings are to go over the mountains, but I am quite ready to go any where."

W Phelps[:] "I am in for it" as the Bee said when he got in the Tar Barrel—

O Pratt[:] "I feel like roaring, as I have something /to/ roar about"—

B. Young—There are principles to be weighed—[H]ow many of the Twelve can be spared to go—& Who shall go[?]—Is it absolutely necessary they sho[ul]d. go? Here is the Strongest hold the Mormons ever had on the opposite side of the River. [T]here will be Post offices—Land—office &c. There [we] will want 5 to go over the mountain to form a Quorum.

O Pratt[:] Why can not we delegate one man to have all the power there—or 2 or 3[?]—

B. Young[:] It is my feeling that now is the time for us to say to the people, Come—& build a city—

E. T. Benson[:] If I have to go on a mission I wo[ul]d. rather go now than to have to travel 12 months—

B. Young[:] Bro Phelps, I want to ask you [a] question. [C]an the Twelve appoint a First Presidency[?] T Bullock Fetches the Book of Doc[trine] & Cov[enan]t[s].

W. Phelps [read] sec[tion] 3, Par[agraph] 11. [on] Page 102 [he] reads the Paragraph—/[M]y opinion is/ They have a right to appoint—with the voice of the people—[A]nother rev[elatio]n. shows this Presidency & the Twelve have the right to unlock the door to all nations. [T]hen [he] read Section 104 page ~~144~~ 414.

O Pratt[: T]here is another Section on the building of the Nauvoo Temple—

B. Young reads[:] "Be not partial towards them["] &c, you see I am to admonish.

O Pratt thought he wo[ul]d. not have any thing on his mind but he wo[ul]d. tell this Quo[rum]. of it. If I am right this Quo[rum]. [will] know it—& if I am wrong, you can right me—I do differ in my views with bro Young in regard to that point—I have expressed my views on the other side of the mountain—[M]y sentiments are not changed—until I can get more truth. [I]f one of the Twelve considers [that] all the members of this Quorum have full fellowship in him—& if one of the Quo[rum] speaks evil of that other member, bef[ore] the Public—it is not admonishing him—but is speaking evil of him, & [it] causes the p[eo]pl[e] to have hard feelings aga[in]st. him—[T]he Pres[iden]t. is the mouth piece, but he has no right to chastise him behind his back—I do not bel[ieve] Pres[iden]t. Young has it in his heart to prejudice the minds of the p[eo]pl[e] ag[ain]st. any one of the Quo[rum].—but still it has that effect, & I consider it is materially wrong & I dont bel[ieve] that God is pleased with that way—Jos[eph] Smith taut us to hold the char[acter]s. of the Quo[rum] sacred—[D]ont weaken his influence, but bring him into the Council, shew him his error, & if he dont repent disfellowship him & then you can speak of him to the public—[B]efore this Council give[s] a judgment in the matter, I do consider they ought to give the member a chance to speak—& I consider that for his name to be brought before the public is not in accordance with the Sp[irit] of God—[H]ere is the place to agitate the question, & if I am not independent enough to express my sentiments & views I am not worthy to be a Councillor in this Quo[rum]—[I]t is the Pres[iden]ts. right to admonish us sharply—[B]ut in the Quo[rum]—I consider that from bro Benson to the oldest—all are equal—[B]ut age has given the Pres[idenc]y. to Pres[iden]t. Young & we have a right to correct him—[H]e is a member of this Council. If I am wrong I want you to correct me—[C]hasten me, but you wont find me rebelling—

B. Young[:] I think just as you do & you think just as I do. & If I do wrong I want the Quo[rum]. to tell me of it. I want you all to be in the way so that you can always correct me—[I]f

I take strength to myself you ought to have independence to correct me—I am perfectly willing for the Quo[rum] to decide—I want every man to tell his feelings.

O. Pratt[: T]here is no man in this Quo[rum] that I respect more than bro Young. & no man that I wo[ul]d. wish sooner to be at the head than bro Young. [H]e has a great anxiety on his mind—& altho I consider I have seen errors in him, I feel that I wo[ul]d. lay down my life for him, yet I feel for the rights of my bre[thre]n—& I am afraid it is weakening the influence of bro Young—[T]he love begins to weaken & ano[the]r. man who has always been held sacred bef[ore] the p[eo]pl[e] he may be afraid that he may be the next—[A]ltho' I have done wrong & am aware of it, yet I never put my hand to any paper with his—but I do earnestly beseech the Pres[ide]nt not to bring me before the Public unless the Quo[rum] decide[s] I should be—

B. Young[: T]alk about it—or decide upon it without any talk—I want a decision—[N]ow bro Kimball, stand as Pres[iden]t. in this affair—so as to satisfy bro Orson['s] car[e]s. if they are not satisfied—[N]ow brethren is your confidence weakening in me in consequence of my course[?]

G. A. Smith—If the Pres[iden]t. stept up snug—he wo[ul]d. give me some severe reproof—I got one in the Valley & I considered I deserved it [illegible] [blank] over the order of not working on the Sabbath day & also the order of Camp—I ought to learn to hold my tongue ϑ—I feel as bro Orson does—[W]e are all liable to be influenced by what is told me—[I]f I am wrong & a man tells me, I am ready to be righted—but if a man tells it before the public & chews me up I feel that man naturally wants to ruin me—I feel that every man in this Quo[rum]. is trying to back up the Pres[iden]t.—& in trying to support the body—[I]f I need chastisement I want to be chastised by the Quo[rum]—& not behind my back—[I]f there is any chastening, let it be in the Quo[rum]. & let me have it—[I]f it goes to my present views I sho[ul]d. like the Pres[iden]t. [to] respect the feelings of his bre[thren]., & if it is necessary to go bef[ore] the public—[L]et him make the confession & then be righted—& if it is by prejudice I should feel it—If Pres[iden]t. Young sho[ul]d. accuse me of being covetous bef[ore] the public I sho[ul]d. think he wanted to use me up—I sho[ul]d. want him to come & tell me himself. I am willing to be told by any of you—I have heard Joseph come out & hurt the feelings of his best friends—[W]ith regard to the prin[ciple]: if it is right for the Pres[iden]t. to take up any persons character bef[ore] the Public I will bear it as patiently as I can, but I am more of a babbler than bro. Orson—

W. Woodruff[: W]ith regard to bro Brigham, the Quo[rum] have always sustained him, [and] it has been a general principle [that] it is our duty to uphold him—[M]y feelings are similar to the others—[T]heir characters ought to be held up by the Pres[iden]t. in a similar way—[B]ro Young has sometimes occassionally given me a little touch—but it wo[ul]d. have a better effect if bro Young sho[ul]d. just step up to the bro. & tell him you are doing wrong—[I]t wo[ul]d. have a better effect of cementing them tog[ethe]r. [T]here has been more union in the Quo[rum] under br[ther] Young than under any o[the]r. man—[F]irst chastise him privately—then in the Quo[rum]. bef[ore]. it goes before the public—[S]ome persons may report things to bro Brigham & that may cause him to have prejudice against his bro. I feel it is his privilege to chastise every man—but he ought to come before me—before he brings me before the public—[H]e has been in the same situation as I now am—[I]f that course was to be pursued I sho[ul]d. be in fear & sho[ul]d. be expecting to hear my name next—[I]f he comes to me I will humble myself & try to do better—[B]ro B. may have the reasons for doing it—

G. A. Smith—[A]s for saying bro. B[righam]. shall do so & so—& bro B[righam]. shall not do so & so—I do not believe in [it]—

O. Pratt[:] I may have not conveyed a correct idea—[I]t is our privilege to decide all these matters—I am not willing that our names sho[ul]d. be bro[ugh]t. before the public, until the Quo[rum]: had first decided it—[I]f the Quo[rum] decides a man is in transgression & ought to be chastised publicly, the Pres[iden]t. is the mouth piece to do it—

B. Young [: And] should he not speak the words of the Council[?]

O P.[:] Yes Sir—

A. Lyman. I feel disposed to sa[y] simply & plainly. ~~if a br~~ [M]y reason for speaking is not bec[ause]: I feel myself injured—but bec[ause]. I have sometimes been behind the Council in giving

my opin[ion]—& I will use more liberty than I have done, & it ma[y] result in my benefit—[M]y feelings are as the brethren have expressed them—[T]hey are my natural feelings & I can control them. [I]t murders me to the bottom of my Soul to have my name bawled before the members of the Ch[urch]:—I have no fears about what may be said by this Quo[rum], concerning me.—[M]y feelings are if I do wrong I wo[ul]d. like to be told of my faults in the presence of my friends & the members of this Quo[rum] or in the presence of men who have judgment in the matter, nothing wo[ul]d. render me more unhappy—[E]ven from the days of my childhood it always murdered me—I am a believer that a man sho[ul]d. govern his feelings & whatever the course may be, I shall do as I have done in relation to my own acts & to the principle of being admonished as a member of the Quo[rum]. I shall submit to the chastenings of the Council all the time—as I am not concerned that any injustice will come out, & the Int[erests]: of the K[ingdom] of God require, that we be united & continue united—[A]s to the existence of any intention thro out the Quo[rum]—of any feelings to injure or do wrong, I dont calculate there are things /wrong/ existing among us as a Quo[rum].—according to the knowledge we have of keeping ourselves right—I feel as bro Geo[rge]. expressed himself—& want a decision on the course of our Pres[iden]t. if you did not know before, you do now—[I]t makes me feel every way but well or happy—I never had any disposition to kick any body—[W]hat any mean scamp wo[ul]d. sa[y] I do not care at all, but when my friends speak of me I feel it. I have grown so & amo[n]gst the rest of the wrongs I hope that will be cured. & in the history of this p[eo]pl[e] I dont want to see a ruffle—[A]s to forcing any decision it is not in my heart to do it—

B. Young[: C]ome bre[thre]n, free your minds.

H. C. Kimball[:] I motion an adjournment.

~~W Woodr~~

B. Young—[A] decision has got to be made one way or the other—[Y]ou have got to let me do as I have a mind to or place it somewhere else.

H C Kimball—[B]ro. Orson in his remarks wants a decision in the matter—[I]t is a hard case for us to decide. [B]ro B[righam]. is our Pres[iden]t. & our mouth piece—[and] if we decide he shall not act as he is led to speak we decide ag[ain]st. ourselves. I wo[ul]d. rather take 40—11 Scourges than decide. I am not going to decide where he shall chastise me. [L]et me pray to my Fart. [Father] to put the H[oly] G[host] into that man & tell that man what to say—If I rece[ive] a chastisement & it is not due me—I say its better to suffer wrong than do wrong—[L]et us rise up as men of God—& pray that the H[oly] G[host] may cause that man to speak so as to make the Earth to quake—God has revealed things to me in dreams &c—I submit myself into the hands of God & I pray you bre[thre]n, if you see me do wrong to tell me—[M]en have their feelings & their temptations & buffetings—I am aware Pres[iden]t. Young is a praying man & wants to do right—& I have said where is there a man that wo[ul]d. do any better[?]—I pity him—I see him in a dream & he was digging thro[ugh] Iron bars—[L]et any of us be in his place & which can do any better[? I]f we do wrong Pres[iden]t. Young knows it—but for me to decide on such a matter I shant do it—I say let the H[oly] G[host] direct in all matters & things.

B. Y.[:] I feel as I want some refreshment—I am willing this Quo[rum]. sho[ul]d. investigate it—or the Hi[gh] Council—or the People—

H. C. Kimball[: B]ro B[righam]. has spoken ab[ou]t. bro Taylor & bro Parley—[T]hey did a public thing & it needs a public rebuke—[I]t is for him to say what is right in all these matters—

W Richards[:] I move an adjournment till tomorrow at 10 00 A.M.

G. A. Smith—I second it.

B. Young[:] I wonder if I have not the same feelings as any of you—I have felt more sarcastic insults from the Twelve than I ever received from Joseph—[I]t is for the Council to say whether I am prejudiced—I am biassed—you have either to tell me what I shall say for God—or else you will have to knuckle down—[I]f you will trammel yourselves worse than you trammel me—I am willing to have the Hi[gh] Council or the Church—[M]y feelings are as limber as any one—I am perfectly willing ~~slo~~ [to] just do as you please—I believe I know more about the Priesthood than all of you—I am just able to teach any of you—

Dr. Bernhisel & Ja[me]s. Whitehead came in—[at] 20 min[utes] past 4.

[November 16, 1847; Minutes]

1847 Nov[embe]r. 16. 12 at noon

Adjourned [for a] meeting in the Council House.

Present[:] Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Orson] Pratt, [Willard] Richards, [Wilford] Woodruff, [George A.] Smith, [Amasa] Lyman, & [Ezra T.] Benson, W[illiam] W Phelps, & T[homas] Bullock.

H. C. Kimball motioned that we opened the council with prayer—O Pratt seconded. Carried.

H C K opened with prayer.

O. Pratt motioned that bro. Young preside—W W.[:] I second that motion—I dont know what he has done that he sho[ul]d. not preside.

B. Young[: N]either do I—but we are in an unprecedented state—[T]he state of the conversat[io]n. yesterday commenced by O.P. & appears to be like an investigation on my head—

O. Pratt—It rose by way of motion.

B. Young[:] Do you want any other man to preside beside myself[?]

All—I dont—

G. A. S.[:] I wo[ul]d. rat[he]r. have a Council of Chast[isement]. than a Council of law Suit—

W. R.[:] I have not time to speak.

B. Y.[:] There is not a man that I have goaded so much as Dr R?

W R[:] That is because I love you the more—I will ask the Pres[iden]t., did I ever kick at your whipping?

B. Y.[:] No, never.

W. R.[:] That is why I have the advantage.

B. Y.[:] The subject before us—Have I been out of the way or does this Council want to dictate my conversation[?]—[S]ome alluded to Joseph—[but] that is nothing to me—[T]he question is am I biassed by men or women, or is my conduct right or wrong[?]—I want this council to say whether I abuse my bre[thre]n—or whe[the]r. are they satisfied—[H]ere is a Quorum of the Twelve. [L]et them dictate my course.

E. T. Benson[:] I motion we drop the subject & proceed to business—

G. A. Smith[:] I second it—B Y.[:] It is open for discussion.

W W Phelps—[W]hen bro Joseph acted as a Pres[iden]t. & dictated to the 12—he was Independent & wo[ul]d. not have a vote on what he sho[ul]d. do—& in that way Pres[iden]t. Young sho[ul]d. act—perfectly untrammeled—[I]f you set bounds we are gone—[T]he more we rub the chain the better polished we are—[W]e are not perfect & shall not be yet—even in the case of the Pioneers there are scenes that will try any one. I sho[ul]d. uphold the authority in some manner—& if I got out of the way I wo[ul]d. draw in—God has no better system to correct us & that is the reason why he has given us this system.

E T Benson spoke.

B. Young[:] I mean good shall come from this, & so does the Lord—[B]r Orson stated yesterday there is no difference bet[wee]n. me & the 12 only on acc[oun]t of my age—[I]f that's the case I will take back my age & put some one else to preside. [M]y course has been, since Spring [of] 1840 (in England) [that] this Quo[rum] has never had a difficulty from that time to this—[N]ow I want to see some man who has the brain, & I am willing some of the rest of the brethren sho[ul]d. try. Are you willing that this shall be the understanding—& that there is no other preeminance than 16 days of age[?]—

H C K[:] Since the Organizat[io]n. of this Quo[rum]—Joseph said in Prison—[S]ince then there has been a rev[elatio]n from the Lord appointing bro Brigham as Pres[ide]n[t].

O. Pratt[: I]t is true we have had no difficulty in this Quo[rum]. since we went to England—I

dont consider this a difficulty—but I do say that every member has a right to express his sentiments—& if I am incorrect I stand ready to be corrected. by the autho[rit]y of the Ch[urch]—[through] the Twelve—[T]here is no authority higher in decision than 7 of the 12—[T]he highest decision is the united authorities of the Ch[urch]—[B]ut if /in/ my views I am wrong & am willing to be corrected—I ought to have the confidence of the Quo[rum]. [I]f I come out bef[ore]. the Ch[urch]. & proclaimed in public ag[ain]st. any member of the Quo[rum]. I sho[ul]d. be doing wrong—We all hold equal offices in this Quo[rum]. [T]here is no diff[erence]. in the Quo[rum]. from the Pres[iden]t. to the last admitted—[B]ut of necessity there must be one to regulate them—I dont think the decision of Pres[iden]t. Young is equal to the decision of 7 of this Quo[rum]. [I]f one man decides a question & if the man has not a right to appeal to this Quo[rum]. I sho[ul]d. appeal to the Quo[rum]. for them to decide which is correct. I dont know any rev[elatio]n. which requires me to give implicit confidence to every decision that one man might give. [T]hey have a Pres[iden]t. in the Senate—but his decision does not overrule the Senate—[T]hat body have a right to appeal to the Senate—that is all I claim—I have submitted in every decision to Pres[iden]t. Young & this is the 1st. time I have differed from him—I have appealed to this Quo[rum].

In regard to age—[T]he rev[elatio]ns, say that age has something to do—[T]he oldest man of the 1st 12—& it is Pres[iden]t. Youngs place because he is the oldest—& he has a right to chastise us in this Quo[rum]—[B]ut I do not think we ought to be bound to have /our/ names brot. bef[ore] the public for chastisement—[I]f a member of this Quo[rum] does wrong openly—why sho[ul]d. one man have the right to bring his name bef[ore]. the public—without first consulting the Quo[rum?] I consider this Quo[rum as].—the President of the Church—& this Quo[rum] has a right to regulate the Pres[iden]t. as much as to regulate me or any other member—[T]here is no subject but this Quo[rum] has a right to decide, & I consider it is superior on acc[oun]t. of being a majority—than the decision of the President.

B. Young[: T]hen if this Quo[rum]. ~~who~~ will not decide—why I shall do as I have a mind to. [I]t is right for us to have a social chat & get things right—I have not tried any one of the Quo[rum] since I have been a Pres[iden]t: well let this be a Social chit chat, [and] ~~an error~~ let it be on the minutes so. I wo[ul]d. sit a week & hear all speak bef[ore]: I spoke—I made a statement yesterday & was very broad—[about] the nature of the calling of a man in the Priesthood, [Y]ou may suppose [of] all the cases on record—& even where they cast lots for Kings—he was King was not he?—& if the lot is in me & I have the case! & if 14 days difference is all—my case is longest—[B]ut like Joseph I will not be trammelled—I wo[ul]d. rat[her]. have to be shot in Carthage Jail than to be under the necessity of having to run to my bre[thre]n before I can speak bef[ore]: the public—[M]ust man be eternally grumbling because my stick is the longest[?]—[H]ow much fault have I found with T B, [Thomas] Marsh, Jos[ep]h. Smith, or S[idney]. Rigdon[?]—I never opened my mouth when they lammed it on to me—[I]f my lot is to preside over the Ch[urch]—must I eternally be asking when shall I speak[?]—[I]f this body is the head of the Ch[urch]. & I am the head of the Quo[rum]—I am the mouth piece & you are the belly—[N]ow tell the aggression where I failed—I chastised bro. Parley—I asked the Quo[rum] if I had a right to chastise & I co[ul]d. not get a man to squeak—but I knew it & I told them—before we left here—Parley & J[ohn]. Taylor ought to have taken a Wagon & a Stove & gone with us—but they wo[ul]d. not—[B]ut when we were gone they stuck up their nib—& you may take the privilege & lam it on to me as much as you please—but if you do wrong I will straiten you—/[A]ny of/ you may take the responsibility if you please—I said in this room the other day that I wo[ul]d. pledge that hand (striking the table) that P. P. had committed adultery—[I]t was shewn to me in the valley—they committed an insult on the Holy Priesthood—& I say again I will chastise you when ~~you~~ /I/ please, & how I please, & say what I please—[P]ut some one else in my room—& I will do as Orson Pratt has done, teach my children, & suck my thumbs—& let you do all your load yourself—[B]ro. Orson never felt the burden of the Pres[iden]t:—he had never had any care on his mind—[E]very horse might have been stolen every night for all the care of Orson Pratt—[N]ow to the subject.

O. P. came to this place & insulted me, & my Quorum, & the Priesthood—& insulted the Almighty—I told it right out in bro Spencer's Co.—it was written before me. I told the Saints & by

the Pres[iden]t.—the very roads on the Prairie show how they were led—[D]id P Pratt le[a]d that body[?]—No—the Devil led it—I shall never have any rest until I get in that Valley & P. P. & J T bow down & confess that they are not B. Y. [T]hey are devoid of the auth[orit]y.—[W]hen they ret[urne]d. from England they got the Big Head & said I am the Twelve—[D]id I ever say so[?]—[N]o never—[W]hy don't some of you get up & tell me the nature of my office[?]—[B]ro Orson is as ignorant of it as he was 10 y[ea]rs ago. I wonder if I am not hurt—yes I am—I have scolded bro. Benson, he had a good team & was anxious to get home, but all in good nature. [W]as it a private concern with P P & J. T[?]—[N]o, it concerns the entire gathering—[B]ro. Amasa was careless about hunting camping places, [and] he manifested a careless Sp[irit]: If I had been able I wo[ul]d. do it all the time—I had that care that no o[the]r. man bore—[T]hat is the only time I ever spoke of him—What is bro Taylor's course[?]—I know it. I [will] tell you a few points—[H]e tried to gull every Sov[ereign]. & Shil]ling] in England—& let the rest of the 12 come home naked—[J]ust as quick as he was in the Quo[rum]—[H]e said you are my niggers & you shall black my boots & he [will] ride you all the time—(several—thats a fact). [H]e will throw burdens on this Ch[urch] & I will tell of it when I please—I feel Independent, & if you dont like it just try titles—[W]hen I make decisions, the Sp[irit] tells me to do so,—& if you dont like it—well, just wrestle for it & see who is right—[Y]et I feel my nothingness as much as any of you & if the Lord dont lead us—we shall go wrong—we should all go to the Devil—What does O. P. do[?]—[W]hy sit in his house all the time—[N]o man runs to him for a yoke of oxen, or any thing—but you see me running all the time—If I have to be mouth Piece—I have to be so in councilling, in dictating, just tie me in one instance & I tell you ano[the]r. instance—[J]ust tie me up, I am ready—& I will thro the responsibility upon you—& tie you up by the uplifted hands to Almighty God, & I will have it recorded with a Diamond & hide it up until the day it is required—[B]ut you are not going to run a red hot iron into my side without my heating the other end for you—I know my standing before God & bef[ore] the p[eo]pl[e]—[T]hen you will feel & know things that you never knew before—[B]ut as the lot is mine—dont quarrel with it—[I]f it is a man's lot to draw [$]1[,]000[,]000 of money & all the rest get nothing—dont sa[y] you have as much money as I have—but I have a carriage & can ride over you—but I will be untrammelled too—[T]he question is I want the bre[thre]n to decide—[B]ut I sho[ul]d. have told Parley, bro. P. you have done wrong & you have insulted me as well as bro Brigham—[I]f you tie me up you will all just go down into darkness—[I]f the same feeling was allowed to take place in the Salt Basin they might go & remove that city 50 miles somewhere else—It will never do. Who[ever] does wrong I will put it to them—[T]hey will have to bow & confess that they have done wrong. Brigham never did so—[T]here never has been a decision but it has been decided by the Quorum—

If you organize this Ch[urch]. you will all run against a Snag & I shall have to help you out too—I am going to go it, the Lord being my helper, but without the Lord I am nothing—I will be free. [B]ut if you tie me up you will se[e] the whipple trees & chains fly—[Y]ou are free—& if ~~you~~ I see you going to the Devil I will head you & prevent you—I carry the oracles when I have a Quorum round me—but I will make the same decision now as I did then—Gent[leme]n. I will chastise you when I please & how I please & now help yourselves—~~if the Pres[iden]t. is tied up~~

Bro. Richards & one or two others decided I had the right to chastise—

O. Pratt[:] I did express my mind then, & several times since—that Parley had done wrong.—I expressed my mind that Parley had done decidedly wrong in uprooting the Councils of this Ch[urch]. I have suffered too much from P. P. [T]his Quo[rum]. know[s] that I was abused by him & it is not bec[oming of]. P.s conduct that I approbate this subject—[T]here is not one man except Pres[iden]t. Young—that [had] 1/10th the trouble on their mind as I had—& when I got into the Valley I had not the privilege of going into the mountains to cut trees for a house, on acc[oun]t. of having to measure different places—I do consider there is no man except the Pres[iden]t. who had the labor to go thro[ugh]' as I had. [T]he duties of that kind are far more laborious than any of a physical nature—I have scarce time to teach my children any thing—I have never sponged on bro Young for a living—but I can show you I have assisted /him/ more than he has me—I have not public funds to asist with—but how can I use Church funds for the int[erest]. of the Ch[urch]. when

they are not in my hands[?]—[L]ook at the 1000s of dollars that are put in his hands—[W]e committed 2000$ into his hands the day bef[ore]: we started—& we wanted a debt to the Soldiers paid. I consider this Quo[rum] has the disposal of the Ch[urch] funds & to pay such debts as they may say. I dont know that I hav[e] been sponging a living out of bro Young—for I wo[ul]d. sooner work my fingers off than put a debt on his Shoulder—If I am permitted to draw tithing I dont consider it comes out of bro. Young—[S]uppose this Quo[rum]. sho[ul]d. decide to have some of the means that are paid into Bishop Whitney—wo[ul]d. that be taking it from bro Young[?]—I say Certainly no—I did once make use of some Church Harness—but I turned over the Horses, Harness & Pistols—[and] I rendered an account of it—[T]he Great God bef[ore] whom I speak knows I have been burdened & many a night have I been sleepless thinking of the things of the Ch[urch]—[A] man who has not the means cannot dispense them for the benefit of the Ch[urch]—I have confidence in my bre[thre]n of the Ch[urch]—in this Quo[rum]—[I]f I or bro. Amasa, or bro George asked any question about the Guard—we have been snubbed & repulsed by the Officers—& I speak my mind plainly—I will not smother my feeling from this time & for henceforth so help me the great Jehovah. I will take my chastisements in this Quorum & if bro. Young will mash me down bef[ore]. the public—I will submit to it ~~in peace~~ in silence if my bre[thre]n of the Council will submit—& if our actions do not manifest that we have not an interest in the Ch[urch]. I dont know what will.

B. Young[: T]hat is right, /continue to/ express your feelings & you will see it, one of these years—

You and all of the bre[thre]n have done well—your labors this season have been first rate—I want you to tell me what Church funds I ever used that I am not indisputably held for—[A]s to the Ferry I have had a few dollars & that is all—[B]ro: Orson you have the privilege of paying a few of the Church debts—[T]hat money that you speak of, it was voted into my hands—I paid several hundred dollars into the Church funds—[Y]ou voted me a Carriage & I am going to send for it—I bought 5000 Bush of Corn last winter & every dollar I handed ~~every~~ /out/ to the poor—

H C. Kimball[:] I stand accountable for 1.500—& we have to be harpooned for it—

B. Young[:] When we were fitting out those rooms—we rec[eive]d. a beautiful Franklin Stove. I told the Tr[ust]ees to put that in No. 1—at that very time John Taylor promised Bunnel to pay for a carriage in cash & he lied—[H]e took that very Franklin Stove & put it in his carpeted parlor—& I am righteously angry—I paid [$]1.00 to fit up those upper rooms—& John Taylor modestly stole it.—[I]t is thieving & stealing the Lord's property—[W]e could get nothing out of J. Taylor to help to fit up those rooms—John Taylor ag[ai]n.—[W]hen O. Hyde got some money from an old man who wanted [$]4000 for his Ship—O. H. promised the old man he should sell his Ship for 4700 ~~L~~—[T]he old man went into the Exchange & got 4900 ~~L~~ for his Ship—[T]he old man Dod over 700 ~~L~~ & 200 ~~L~~ more for his bargain—Taylor & Pratt got hold over the money & wo[ul]d. not let Hyde have a dollar—O Hyde fastened up ~~L~~500 & sealed it up in Canvas—& he wanted them to swear not to break that p[ar]cel until they got to the council—[T]hey would not—& they broke open that very parcel—when their pockets were lined with money—& here they would not give my wife a single dollar but gave her an order on the Ferry—upon my own individual property—[I]ts an insult—I wish they were here, I am righteously angry. I would kick their arses—I have to father all those debts—I would drop dollars with the Church this very day—

If any of you get the Big Head & think of trampling upon this Quo[rum]. you will find me behind & before you—If you do a thing that ought not to be known—I shall know it—yet it may be as secret as the Grave with me—[T]here are things that are treasured in my bosom that I am as secret as the Grave—Brethren, If I dont do right tell me who there is that does right—I never saw a day that if I was wrong I could drop upon my knees & say Brethren will you forgive me & any man who wants to stand where I am he must be a Lion—& he would be trammeled—& if he does wrong God will remove him out of the way. I love my brethren so much that I want to be with them all the time [illegible] glad for every man to have a good living—[T]here are lots of men that are deserving of a good living & the time will soon be that we shall not be trammeled with earthly things—but we shall have every thing we want—every thing good to eat, drink & wear—cariages, [blank] & every thing we want—Gold would be a ruination to us—

H.C. Kimball[:] I feel that this is a glorious meeting. I knew it would result in good—this is the best meeting we have had since we left the Valley—[I]n regard to Taylor & Parley—the things that bro Hyde has said is so much worse as darkness is to light—& bro Brigham took & put it in his pocket to hide it up—[B]ro Parley & Taylor has treated me as if I was not a man of sense—[T]hey have come to the Quorum & [I] importuned them that I sho[ul]d. not preach because I am so simple—Taylor in Liverpool has tried to fiddle over my discourses—[I]f I did make a slip—bro Brigham wo[ul]d. jump up & smooth it up & save me—[W]e are organized for time & thro all Eternities. I want we sho[ul]d. all be hot, & take the old sledge & weld us together. [B]r Taylor was going to take a Team right out of my hands & they were obliged to come before the Hi[gh] Council to save it—& he abused bro Ellis M. Sanders because he wanted to get a part of what was owing to him, & bro Taylor abused him for it—I dont believe that such men will prosper—I told br Parley if you go with us you will never be sorry for it, but if you dont you will always be sorry for it—& I tell you they will lose more ground than they ever gained—

B. Young[:] Joseph's instructions were if one of the 12 were to go & do wrong—just go & get him home & smother it up—[B]ut I talk to them because I want them to live—[I]t is not because I want bro Parley & Taylor to die—but to live—& the only way to save those men is to talk as I do—[B]ut If I were to say all they have done is right they wo[ul]d. be our enemies & apostates in 5 y[ea]rs, if not in 3. I believe I am able to classify what is right & what is wrong—[I]f two persons come bef[ore] a Council to blaze their faults abroad I say hush it up—

H.C. Kimball[:] I motion we adjourn.

B. Young[:] I motion that this Counsel shall dictate what I shall say & do.

H C. K.[:] "I motion that you be dictated by the Holy Ghost & speak as you are led to—"

O. P. &. W.. W.[:] I second it—

G. A. Smith[:] I believe every man will go & pray with a better Spirit, than if he had smothered his feelings.

B. Young. It is the right of one man to chastise this Church & if I have a right—is not my lot higher than any one[?]—[I]f a lot falls on a man to be King—is he not King? I just will be perfectly untrammelled—

H C K—If we tie the Pres[iden]t. hands, we tie our own.

O. P.[:] I consider that the regulating power lies in this Quorum.

W. R.[:] I ask a Question. Is our God trammeled[?]

B. Y.[:] He is trammeled by his Superior above him—

O. P.[:] I consider the decision of 7 men as superior to the Pres[iden]t.

B. Y.[:] You cant speak the time or thing that I ever decided without having a Quorum with me. Do you, O. P., hold the Sealing Keys of the Priesthood?

O. P.[:] Bro: Young has!—[Y]et this Quo[rum] has to sit on judgment on every revelation—[I]f we get a rev[elatio]n.—the Quo[rum] has to say whether it is right or wrong.

B. Y.[:] I bel[ieve]. when the Pres[iden]t., if he was absolutely wrong, God wo[ul]d. disown him & the Church wo[ul]d. disown him too—[H]as 11 men the right to say—If I receive the Will & mind of the Lord—that it is wrong[?]—

O. P.[:] I say that the decision of 7 men wo[ul]d. be right—[T]hey wo[ul]d. not decide that a thing is a rev[elatio]n. if it is not a rev[elatio]n.

W. R.[:] The Council have now got to the text—[W]e have the U.S. /republican Govt./ for a text—but we are a "Theo Democracy"—the power of God untrammelled—

B. Y.[:] There is not a set of men on the Earth who /can/ say that a rev[elatio]n. from the Lord is wrong—I am God's freeman—

H C K—When a man speaks by the H[oly] G[host]. I want to know it by the same Sp[irit].

B. Y.[:] Why dont you vote[?] Am I right or wrong[?]—

H C K[:] I say you are right.

W R.[:] & so say I.

B. Y.[:] I am the Pres[iden]t. of the 12—[and] they are the head of the people. I am mouth—I will say as I please & do as I please &—if I am right all lift up the right hand.

up—Kimball, Richards, Smith, Woodruff, Benson, Lyman, Phelps, & Bullock.

B. Y.[:] Those who say Orson is right lift up the right hand—

Orson held a hand up. Brigham[:] That is 9 to 1—

B. Young[:] I mean to improve by my tongue & guard it more—but I mean to improve—[W]hen I feel /any/ thing by the Sp[irit] of the Almighty—there is no flinch here—

O. Pratt[:] I have unburdened my mind—I feel free in my mind—I state I consider br Young to be the best calculated to stand at the head of the Ch[urch]. & I am perfectly submissive & receive all chastisements either private or public—& when I am wrong I want you to right me—

B Young[:] A man knows when he does wrong—I do mean that my tongue shall not offend my brethren—I shall & do want to grow with you—

E. T. Benson[: I]n the mountains br. B[righam]. [did] give me a back handed kick & that comes the hardest—[T]he blow hit me right on the top of my head & went thro to my toes—[I]t came unexpected—I snivelled, & felt bad—I felt at the same time I co[ul]d. carry br. B[righam]. on my Shoulders & carry him—[W]hen br B[righam]. whips br O[rson]. let us take it, & I prophecy it that when br O[rson]. preaches on the stand—he will preach with more power—I am glad for good has come out of it—

O Pratt[:] I motion that when those min[utes]: are corrected that they be read—& if not to be preserved—to burn them.

B. Y.[: L]et bro Thomas keep them by themselves—& sometime we will look them over.—

I feel towards the 12 [the] same as I do to my pet young ones, that I co[ul]d. put them in my pockets [the] same as my Wives & Children—I mean to act according to the H[oly]. G[host]. I want to put you in my pockets so that when I want to talk with you—I put my hand in my pocket, take you out, & talk with you.

H. C. K.[:] This will bring a reformation & run right thro the Church, & every man will feel it—

B. Y.[:] When things are done wrong publicly in the K[ingdom] of God—I have a right to deal with them publicly—I was right when I spoke of Parley & Taylor—

O. P.[:] I wish to know if ~~the Pres.~~ it will be the privilege for every man to speak plainly & freely—

B. Y.[:] I say for heaven's sake let out what is in you—[I]f it is wrong we may correct you & if right rub it up—Joseph once gave it to me on account of a slip of the tongue—[D]uring the administration of the Sacrament—for saying "command" instead of entreat—Let it out, if it is wrong or right—

I say let Bishop Whitney preside over the Hi[gh] Priests pro tem—

G. A. S.[:] I motion that this Council dismiss—H C K second[ed].

B. Y.[: B]re[thre]n you are dismiss[ed]. 3¼ PM.

[November 20, 1847; Minutes; Minutes]

20 Nov[embe]r. 1847 11. a.m.

Meeting of the Twelve. &c. in Council house. 11. A.M. [P]resent[:] B[righam]. Y[oung]., H[eber]. C. K[imball]., W[illard]. R[ichards]., G[eorge]. A. S[mith]., E[zra]. T. B[enson]., Jo[hn]. Y[oung]., A[lbert]. P. R[ockwood]., W[ilford]. W[oodruff]., P. Ze[bedee] Coltrine—Ja[me]s W Cummings, H[osea] Stout, E. M. Green—[?] Neff, Horace Eldridge—[?] West.

R[eynolds]. C[ahoon]. read [a] letter of recommendation to Randolph Alexander [and] voted that it be received—

B. Y.[:] Let the letters contain that those sent out are only to preach Faith, Repen[tance], Baptism—Laying on of hands & the gift of the H[oly] Ghost, & the gathering of the Saints to this place to go West. Let the clerks take the names of those who are sent out and where they are to go to. B. Y.[:] Robert you see to that, [and] Voted that Zebedee Coltrin /go to Wisconsin/ ~~Senior~~ [and] C[harles] Dolton get letters of recommend to go. The names of the H[igh] Priests calling ~~offer~~ /over/.

[W]hen E. M. Greene took their. X Voted a letter be written to O[liver] Cowdery. Voted the following have [a] mission[:] Winslow Farr, W[illiam]. W. Major, G[eorge]. W. Harris send to Terryhout. J[onathan] C Wright., P[hineas]. H. Young to Ohio to Oliver Cowdery—John Clark—David Lewis go to the south. Daniel Russell—Harvey Green—Isaac Clark. Luman H. Corkins, Charles Dolton, Amos Cox. Elisha H Groves., Daniel S Thomas go to South. Noah W. Bartholemew—Erastus Snow—Levi Stuart, Ormus E Bates, Calvin C. Pendleton, Aaron Johnson, [and] Joseph Knight, motion he tends to the poor. Fred W Cox, Chancey W Porter, Thomas Clark, W[illia]m Player to go to the temple in Nauvoo & bring the tools. [and] preach all he can on the way. Jacob G Bigler, [for a] little while—John van waggoner—29. Ira West & W[illia]m Clayton's missions were talked of. Wm Clayton wants a mission to England—W[illiam] W Phelps read read a few suggestions—[and] handed it to Dr R[ichards].

Voted an adjournment.

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Winter Quarters Nov[ember] 20th 1847

Council met at the Council house.

B[righam]. Young, H[eber] C Kimble, W[illard]. Richards, G[eorge]. A. Smith, E[zra]. T. Benson.

Voted that R [?] Alexander have a letter, also Z[ebedee]. Coltrin have a letter, also Cha[rle]s. Dolton have a letter—

Voted to have a letter writen to Oliver Cowdry. Voted that the following have missions, W[inslow] Farr, W[illia]m. W. Major, G[eorge] W Harris sent to Terry haut—J[onathan]. C. Wright, P[hineas] W [H] Young to Ohio to O. Cowdery, John Clark [and] David Lewis [to the] south, Daniel Russel Harvey Green, Josiah W. [?].

[November 22, 1847; Minutes]

Monday 22 Nov[embe]r. 1847

Meeting of the Council of the Twelve in the Drs. Office.

Present[: Brigham] Young, [George A.] Smith, [Amasa] Lyman, [Willard] Richards, [Orson] Pratt, [Ezra T.] Benson, [Albert P.] Rockwood.

Dr. stated the case of Benj[ami]n. Jenne who had left his Wife & children with[ou]t. any thing to eat—[H]e has been away 10 months, is returned again this evening, [and he] brought her nothing to eat—& wants her to go to M[iss]o[uri].

B. Y.[:] There ought to be a bill made out for her Expences—[T]hen the Officers go over the River & attach his property for the amount.

T[homas]. B[ullock]. read over the names of the Hi[gh] Priests—& those who were marked to go a preaching—There is a report of 3 houses being burnt in Hancock County lately.

N[ewell]. K. Whitney stated that his little child dreamed lately that he saw George Miller trying to drive a flock of Sheep into the River, but he could not succeed—some went one way & some another & he was left alone.

W R.[: T]he dream is certain & the interpretation sure—

Pres[iden]t. Kimball came in.

Adjourned [at] 5 min[utes]: to 7 without signs & ceremonies—

[November 23, 1847; Minutes; Minutes]

Tuesday 23 Nov[ember]. 1847

Meeting of the Twelve & Presidents of Seventies in Council House.—Present[:] Pres[iden]ts.

[Brigham] Young, [Heber C.] Kimball, [Wilford] Woodruff, [Willard] Richards, [Ezra T.] Benson, [George A.] Smith, Joseph Young, A[lbert]. P. Rockwood, B[enjamin]. L. Clapp—Zera Pulzipher—

W[illiam W]. Phelps stated his grievance about his having to pay his stray tax—

Rob[er]t. Campbell read the minutes of ordination of [the] First Seven Pres[iden]ts. of 70s. in Kirtland [Ohio]—& a short conversation followed on the same subject.

20 min[utes] past 11—Aaron Johnson stated near 5 y[ea]rs—W[illiam]. Marks gave me a deed of the Rigdon House in Kirtland—I have the Warrantee Deed now. Horace Eldridge sued J. L. Forgens for a debt—Marks Garnishee—who gave Forgens power of Att[orne]y to collect debt from Johnson—Marks ack[nowledge]d. bef[ore]. 5 wit[nesse]s. that Johnson went legal in all things—Marks left an agent who asked Johnson for the debt all the Winter—[T]his Spring, [he] sent for a quit claim deed—I councilled with bro Hyde who thought it was a house by Babbitt—J. S. Fulmer says the Church have the title in themselves & independent of Marks. McBride will buy the property & can punish Marks—

B. Y.[:] That house ought to fetch [$]800 or [$]1000—[I]t is best to sell it & get what you can.

H. C. Kimball[:] "I motion that bro Johnson sell it, do the best he can, & keep the property from apostatizing"—E. T. Benson sec[onde]d. [C]arried.

—70s—

Aaron Cook go a preaching
Hiram H. Blackwell do.—No
George W. Langley)
Willimson Hewitt) do—go
Gilbert Belnap go—do—
Little John Utley N do—
James H. Glines Y—do—
Gilbert Morse Y—do—gone
Wm. A. King—gone to Boston—gone
John Pack—go a preaching—N
~~Charles A. Harper~~
Wm. Meeks—N—do—
Joseph F. Phippen N—do—
Peter T. Mesheck—do—
Caleb G. Edwards—do—
Mellen Atwood—go—do—
Phinehas W. Cook—N do—
William Empy—do—
Jefferson Wright N ~~do~~
John Barrows N—do
John Rushton No—go—
Wm. Huntington—~~No~~—go—
Charles A Davis—~~No~~ go—
Wm C. Patten ~~No~~—go—
Geo. B. Gardner—go—
David B. Haight ~~No~~—go—
Charles A Terry ~~No~~—go—
John Lovell—go—
Alman L Fulmer—go—No
Wm. Miller—go—No
Wm. Thompson—go—No
Sam Glasgow—go—go
Chancy G. Webb go—go
David Dixon—go—No

William Cutler—go—go
Peter Shirts—go—go
Joel Terry—go—N
John Mc. Keown—go—go
Lewis C. Zabriski—go—sck
Hiram Murdoch go—
Elisha Edwards go—N
John Scott—go—go
James K Baldwin
John L. Butler—go—no
Alvin Winegar—go—no
Willard G. McMullin go—no
Peter Clinton—go—no
Artemas Johnson—go—go
Alva M. Love—go—
George Myers—go—N
Chandler Holbrook—go—N
John Dalton—go—N
Nathan Tanner—go
John J. Tanner —go
go
Elias Harmer
Geo. R. Grant go
Daniel Cloward
James Moses No
~~Daniel~~
Trueman Leonard gone
Ira West—gone
Albert Merrill No
Ezra Vincent go
Geo Bradley go
Jas. W. Cummings go
Jas. M. Flake No
Sidney Tanner No

Harrison Burgess—go—	Wm. Martindale
Benjn. S. Mitchell—go—	~~Charles A Burk~~
Horace Thornton—go—No	David S. Laughlin go
Samuel ~~B~~./S/ Thornton—go—No	Alanson Van Fleet no
Orrin Jefferds—go—sick	Peter Rank go
John Harvey—go—No	O. M. Allen no
Joseph France gone	Jacob Frazier go
Lisander Dayton—go—	
Wm. W. Mcguire—go—No	about 17 Seventis go
Samuel A. Wooley go	
William A Litz—go—No	

Pres[iden]t. Young[: W]e want the type for the Almanac immediately—[T]he Music type will do hereafter—

G. A. Smith[:] "I move that Wm. Clayton goes [on] a mission to England." W Phelps second[ed]—carried—

Adjourned [at] 2.25 till tommorrow eve:

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Council House. 10. A.M.
Tuesd[ay] 23 Nov[embe]r. 1847.

Present[:] B[righam]. Y[oung]., H[eber] C. K[imball]., W[ilford]. W[oodruff]., W[illard]. R[ichards]., W[illiam]. W. P[helps]., J[oseph]. Young., A[lbert] P Rockwood, Aaron Johnson, E[zra]. T. B[enson]., G[eorge] A S[mith]., B[enjamin] L Clapp. T[homas]. B[ullock]. & R[eynolds]. C[ahoon].

Aa[ron] Johnson—W[illia]m Marks gave me a deed of the Ridgon house in Kirtland [but] did not tell me why he gave it [to] me, [and I] have it yet, it is recorded.

H S Eldridge sued Hodges for a just debt—[T]he Mr Mark was Tarnishee & not appearing—[I]t went ag[ains]t. hims[elf] as Tarnishee—Marks gave Torges a power of attorney to sue me. & Marks acknowledged I went legally (after looking over the law regulating attachs) a letter from Trustees wanting me to give Pres[iden]t. Marks a quit claim deed. O[rson] Hyde thought it was a hoax in A[lmon] W Babbit, [but] afterwards they found out they could see without Marks.

Voted [that] Aaron Johnson sell it. & do the best you can, & see that the avails dont get to apostatize—Aaron cook go. Hyrum H Blackwell, go. Wilkeson, Hewitt, Gilbert, Belnap go if just this Winter—Little John Utley go. James H Glines, Gilbert Morse, J Pack, if a little while. There is no compulsion, says B. Y., to those Seventies to go. O[rson] P[ratt] came in. Jacob Frazier go at the suggestion of H C K. Albert Merrill go—B. Y. requested the Pres[iden]ts. of 70s to nominate & they would als[o] nominate—Voted James Clayton.

Seventies send their Recorder home. Acc[oun]ts of their progress, also Newspapers about Mormonism.

[November 28, 1847; Minutes]

Sunday 28 Nov[embe]r. 1847 10 A.M.

Meeting in the Council House of the Twelve & High Council.

Present[:] Pres[iden]ts. [Brigham] Young, [Willard] Richards,

Prayer by Aaron Johnson—minutes read—several alterations made & minutes accepted—

P[hineas]. Richards rose to "motion that the Clerk gather in all the Minutes of the Hi[gh] Council, & file them["]—W[illiam] Major second[ed] & carried—

W Major motioned "that the Sexton make reports to this Council of the deeds done in the body" not being seconded—Fa[the]r. Harris appointed W Major to wait on the Sexton & cause [a]

report to be made—

Nancy H. Davidson complained that she had nothing to eat or wear—

Bishop Knights replied—after he has fed the Soldiers Wives—then he gives to the Widows & the poor—

Council voted "that every man who is able to pay tithing—that Bishop Knight should collect it"—

L[uman]. H. Calkins—[A]bout 8 weeks ago your worships made a law that all tithing sho[ul]d. be p[ai]d. to Bishop Whitney & we little Bishops can not collect any of it—

B. Young—[A]ll that brother Lytle gives to that woman ought to be credited to him on tithing—

L. H. Calkins reported his charge ag[ain]st. W[illiam]. W. Phelps—& signed the charge—

I[saac]. Morley stated the case of Marion Harris in regard to 2 acres of corn in the South field—

Pres[iden]t. Young[: S]uppose you appoint a Co[mpany]. of 3 to go with bro Bills, Hetherington, & Sis Harris & visit the field—

Harris—I apoint L. H. Calkins, E. ~~snelling~~ /[?] Maline/ & [?] Major to be the three [on the] committee—& they are authorized to settle it—

Phinehas Richards[:] "I motion that No. 6 vacancy be filled."—W Major second[ed]—Carried.

I. Morley[:] "I nominate bro Harvey Green to fill the vacancy"—laid over till next meeting—

Rob[er]t. Campbell enquired about a book to record Baptisms & blessing of infants—

W Major was instructed to hand in the Scraps to the Church Recorder—

I. Morley[:] "I move that Theodore Turley be a member of this council"—W Major Sec[onde]d. Carried—

B. Young[:] "I move that bro. Joseph Fielding be in the place of C[ornelius]. P. Lott.["] P. Richards sec[onde]d.—Carried—

W. W. Phelps said he was presented with 3 bills, & he refused to pay—[but he] has since made it right—[H]e was then mad but did not mean to injure any one—[He] has p[ai]d. [$]17.00—

Levi Richards[:] "I move that if any man hath aught ag[ain]st. W. W. Phelps—let him appear—or forever after hold his peace"—L. H. Calkins made a statement—Phelps[:] I want you to tell the whole story—& made his statement—

I. Morley[: "]I move that bro Phelps be forgiven." W. Major seconded—& carried.

Pres[iden]t. Young—[T]hese cases can be carried too far, or dropt too quick—[S]uppose a man does wrong & says will you forgive me—[B]ro. P[helps]. spoke in anger—he acknowledges it—pass it into forgetfulness—[I]t will result in more good than if he had not done as he has—[O]thers seeing that he cant get out, they wont try to get out—I am not big enough to get out of this thing—[W]e bear our share—I never make a Cov[enan]t. that I wont do wrong—[B]ro. Phelps has done first rate.

Pres[iden]t. Harris[:] Bro. Phelps you are forgiven—Phelps[: T]hank you, & when you do [the] same Ill help to forgive you—(a laugh).

I. Morley[:] I move that we adjourn to 10 oclock next Sunday morn[ing]. Cox—second[ed]—Carried—(2 PM)

[November 30, 1847; Minutes; Minutes; Minutes]

Tuesday 30 Nov[embe]r. 1847. 11 A.M.

Meeting in the Council house—Present of the Twelve[:] B[righam]. Young., H[eber] C Kimball, Willard Richards, Orson Pratt, Wilford Woodruff, E[zra]. G. [T.] Benson., T[homas]. B[ullock]. [O]f the Seventies. J[oseph]. Young., B[enjamin]. L. Clapp, W[illiam]. W. Phelps, & Henry Jacob, R[eynolds]. C[ahoon].

Sung. How sweet the work my God my king. Joseph Young prayed.

J. Young. I would say to the Council & the Brethren here that I have been the principal instrument of calling this Council, [and] report has come to me that Bro: Henry Jacobs has married one or two girls to a man who had a living wife and children in this Camp—that is Brother Phelps. Bro Jacobs is one of the Presidents in the Seventies, [and] when I heard this report it came so straight that I thought it was correct. Bro Henry acknowledged [it] but I merely on my part wanted to enquire of him by what authority and power he has acted in marrying girls to a married man. This is a thing without precedent in our Quorum. I have not accused him but merely wanted to enquire into it. [I]t astounded me & I felt no sleep until I would have it up. I have invited the 12 in [as] they are our Councillors. I dont accuse Bro Henry—[I]t is a thing that has no precedent in this church. I never heard of such a thing. I want to know the length, & the breadth, & the height of this thing, if we pass it by then it might be considered a beacon to others. and we want to know if it is correct.—Bro Jacobs can have the privilege of speaking—I cant be satisfied until I know all about it [and] if it bears the sanction of the Spirit of God, [but] if not reprove him & if it is right it will bear the /sanction of this/ Council.

W. W. Phelps. If anything [is] wrong it is in me. I dont think Henry has calculated to do anything wrong, [but] he is innocent.

Henry Jacobs[:] Brethren, for [this thing] which I am called in question this morning I have been 15 years in this church [and have] never [been] called up before—When a man has a clear conscience then he has no fear. I fear the Lord & /wish to/ do honor to his cause. When I returned from England to Niagaro Co. New York at Bro Neals, he there had made engagements with 2 sisters—& wanted me to teach them the order of matrimony. I said Brothe[r] Phelps, I have no authority to marry or seal to such a man as you. Brother Phelps said—What I tell you will be right. I have the seal of the 12 & am authorized to teach the Brethren and sisters as the Spirit directs. I took his Council as my superior. I have always been taught to be subject to the powers that be & so I submitted. I said I did not wish to do wrong—[I]f I have done wrong—I am sorry.

B. Y.[:] Did you not teach the doctrine of plurality of wives in fa[ther] Neals[?]—

H. J.[:] No, I did not teach the doctrine. I defy any person to say I ever taught a man may have more wives than one. [B]ut I had to contend with it, its in every mans mouth, every child in the east knows it. I've been so closed pinched as to tell a lie.

B. Y.[:] I want to know if you taught at Fa[ther] Neals or any other place the doctrine of plurality of wives—

H. J.[:] I have not taught it but in conversation I always said they must come here to learn. I heard Bro: Phelps read his documents. I had it in my hands, he was to council in all things that the Spirit of the Lord should direct to the Brethren abroad. I obeyed his Council—

E. T. B.[:] Henry has been asked & he has not denied it—No, says Brigham, I wont deny it, but I'll tell them it aint there business. Was there anything in his documents that authorized him to Council the Seventys, Elders, & Priests[?]

H. J.[:] It was in his paper to council those abroad.

J. Y.[:] I believe that Bro Henry might think he was doing right, but he was tied up by the law of the land, and he was not loose to do such a thing, & I would have thought he would have a plaguehard thinking about if he was councilled to do such a thing.

B. Y.[:] What Quorum do you belong to, Bro Phelps[?]

W. W.[:] I was ordained a High Priest by Bro Joseph in Nauvoo & he told me I was his special Councillor & I was in the office with Bro. Richards.

O. Pratt to H. J.[: A]re not all the Presidents of Seventies ordained High Priests[?]

J. Y.[: S]ome are—I never was ordained a High Priest—

B. Y.[:] Joseph said be sure to place the high Priesthood upon them, to satisfy the H[igh] P[riests]. [T]hey were not in the H[igh] P[riests] Quorum—Joseph always said they were apostles & some of the 12 wanted Joseph to ordain B Y. & H C K Elders—Joseph said it would be an insult every apostle [who] has the keys of the kingdom. [I]f the 12 were removed the 70s. would ordain the Apostles., Patriarchs, High Priests, & lead the Church.

E. T. B.[:] I think it is easy to see the 70s held jurisdiction over the high Priests, for they were

to leave the churches they built & ordain High Priests & leave them. I have officiated with Joseph Young in ordaining High Priests.

J. Y.[:] Why did Joseph keep the 70s so far back from him. [I]n mentioning them he mentioned them after even the Elders—

B. Y.[:] I will answer that question by asking another. Why did he keep the 12 so far from him & snob them so much[?]—[T]hat is the way T[homas] Marsh apostatized—says Marsh—We are Apostles [and] it's an insult for us to be treated so—[H]e snob[b]ed us & when we proved ourselves ~~the~~ /willing to be/ every bodys servant for Christs sake then we were worthy of power. & if they are great & think themselves great then aint fit for power—

J. Y.[:] When Bro Hyde was in England he ordained one President of 70s. to be a High Priest.

B. Y.[:] If Brother Samuel Richards ordained a High Priest he will belong in the H[igh] P[riests] Quorum. If Samuel did not want to be ordained [he] should have said here am I. I want to remain as I am & the High Priests will listen to me. Hyrum wanted to ordain J[edediah]. M. Grant into the H[igh] Priests Quorum. I said no, let him remain a 70, & we appealed to Joseph & he said n[o], if he /goes to Phil[adelphia] he/ had all the power he could have wisdom to wield—Joseph said thats right, let him remain a 70.

J. Y.[:] Bro Kimball said in the temple that he could ordain downward.

B. Y.[:] When I get into the valley I shall take some of the gray haired & aged High Priests and set them apart as teachers, but they will retain their High Priesthood, tho they can occupy another station.

O P.[:] A Bishop can preside over the Aaronic Priesthood—[T]hey have [illegible] ordained High Priest before they can be in the Aaronic Priesthood.

J. Y.[:] Geo[rge] Harris said that they should not have 70s on the high Council—We have a case of ordaining downwards. [T]he Bishops have to be ordained High Priests to get the aaronic Priesthood.

B. Y.[:] If the 12 were out of the way, Geo Harris, [we will] call on you to ordain High Councillors.

J. Y.[:] I believe if the 12 [are] annihilated some of the Hi[gh] Council would be for leading the church—

B. Y.[:] If they would they would go to Hell.

O Pratt. The High Council are 12—[I]t takes 70 of the 70s. [I]t looks natural the high Council would lead.

B. Y.[:] Instead of 70 men sitting every day they could make a first Presidency & the 12 can do so now. [T]he keys are left with the Church and the Church can vote a President & he with his two councillors [will] preside over the Church [and] when a first Presidency [is] appointed, it sets the 70 at liberty to go & do their business—[T]he hi[gh] Priests have a right to call 12 men to sit in Council for the time being—but to set in order all the world requires a big wheel.

W Woodruff[:] If we had 40 stakes of Zion organized it would require 40 Hi[gh] Councils.

B. Y.[:] Certainly.

J. Y.[:] If you look at the usages of the church [you will] see the Hi[gh] Council in Jackson Co[unty] & in Kirtland. [They] did not yield to one another but were different men & independent of one another—[It is] not so with the 1st Presidency nor the 12 nor 70s. [T]hey are the same men & stand in the socket all over the world.

B. Y.[:] It's good to talk on these matters, it pleases my Soul—If I was a 70 I'd be the last man to leave it to settle every old woman's difficulty—I would say, Ladies & Gents, here is a Hi[gh] Priest [and] he'll settle your matter. If a travelling officer consents to sit in others offices he goes into the H[igh] P[riests] Quorum.

O P.[:] It's not a changing [of] his office but the nature of his calling.

B Y.[:] I never was ordained a Hi[gh] Priest.

W. W.[:] You was ordained an Apostle, & that swallows up every thing.

J. Y.[:] B. Y. has suggested a new thought to me that the church have the authority and can make a Presidency—If the 70s have power to appoint a first Presidency they have also the right to

appoint 12—if they were all dead.

W. W.[:] Would it not fall to the one highest in authority or shall they put any man there[?]—

J. Y.[:] The first man standing in his place is the highest officer, & if he is a good man [he] will have most of the Spirit & they would all pitch upon that man.—

B. L. C.[:] If they have the right to appoint a first Presidency they can pick whom they please.

O. P.[:] The 1st President has not the right of choosing his 2 Councillors. [In] D&C 102, p. 11, Sec. [T]he three are chosen by the body—

B. Y.[:] Would like to see that—(reads it). [T]hat does not touch the point at all—[T]hat does not deprive the Pres[iden]t. chosen to select his 2 Councillors, only he must be backed up by the church. [T]he President has the right to make his selection or nomination, & if the church won't back him up he may continue nominating till he has every male member in the church, & if they won't back up his nomination he may preside alone—and the Church has no right to nominate him—

J. Y.[:] It never will be nor never was that the first man in the Church will choose a man that the Church wont sanction.

B. Y.[:] It is too late in the season for this church to teetotally go into Babylon, [so let us] rejoice in that.

O. P.[: S]uppose the Church appoints 3 Presidents. Bro Young [is] nominated, seconded, & received as the first Pres[iden]t., & he suggests individuals of the 70s. to be his councillors. [I]f the church has the power would it be right for to do this, if the church has power to appoint others would it not be out of joint for them to appoint for his Councillors those who do not stand next to him, or is the church required to put in the 2 next by age[?]—

H C K[:] I consider when the Pres[iden]t. is elected he suggests to the body his 2 Council[lors] & for them to uphold [him].

E. T. B.[:] I consider the Pres[iden]t. can select just whom he pleases, even a lay man.

B. Y.[:] Go a little farther back to the time of De Witt—Oliver Cowdery came within a hair breadth of as much influence as Joseph but he went [and] took a man & baptized him & then said I want you to be my first Councillor, that is (Fredrick Gee).

H C K[: S]uppose all the members of my body put hands on my big toe & call[ed] it the head, would it be the head[?] There is nothing in Gods world [that] will answer like what the Lord does. I give unto you B. Y. to be Pres[iden]t. of the 12. & you can't put any other in.

B. Y.[:] It is only one man that can remove B. Y. [and] only one man can remove Heber.

W. W. P.[:] I want it understood that Bro Henry is innocent. Bro Henry married 2 girls to me—not sealed—I dont owe any defference to the laws of N.Y. I had no wife in the U.S, I would not bring a woman unless she was married—& these 2 girls wanted to come. [H]e would no marry us & I took the responsibility. I never said I had the sealing power—I put my feet ag[ains]t. the Spiritual wife doctrine—I would not have a woman unless she was my wife—You believed it was lawful then Judge—Yes.

B. Y.[:] I am sorry, plagy [plenty?] sorry that it is so but you are are living in adultery with them, [for] it is impossible for any man to have the 2d woman unless given him by the woman who has the keys of the sealing powers. [T]hen he has the privilege of taking a woman if there is nothing in the way. ~~You~~ /Are/ you operating in the Gentile world to get more wives[?] No. [I]t is by the celestial law you get wives. Well go & get them according to the order of that law—A Father has some Jewels in his palace—[H]e says to his children you must not touch them. [But] whe[n] he is proved faithful [the] father says, my son here's a Jewel, take her to your bosom, & when he can govern that one give him another—I might just go and sleep with these girls & it [would] be as right as you doing so—I would rather have my right arm cut off. Joseph never allowed the 12 nor any man—We brought girls home after [a] 2 years mission to England and paid their passage but did not touch them nor put our arms round them. [T]hey married others. [H]ere's Wooleys wife. Sister Cobb was given me by Revelation ~~from Joseph~~ but I never did anything till long after she was given until I got the ceremonies performed and all made right—

H C K[:] A man has no right to go and ask [for] a wife until he gets liberty, and if a man has been applied to by a woman [he] durst not take her without leave—

B. Y.[:] No. [B]y the strict letter of the Law—[T]his p[eo]pl[e] will be cut off for whoredom, a good many of them, if they don't look out.

O. P[:] When I was out I was asked to make a covenant at some future time—I told them I had no right—[A]s the 12 has not the right to enter into covenant, [I] dont see how others have the right.

B. Y.[:] Now be careful Bro Phelps, and go down into the waters of Baptism & have hands laid on you, & dont sleep with one of those girls till you have them from me & be ordained, & I just know the Devil will get the advantage of you—It makes me feel [upset] when I see men in slipping places no man is fit to hold a license who will do such things. [I]t is like handling edge tools, [for] a man is in danger of bleeding & I tremble & fear—[I]f [the] Seventies do that, take their license—I would kick a high Priest out of the way—[N]o man [is] fit to hold a license who will do any such thing—I dont fear the Gentiles now, [for] it is nothing to what I fear the Elders—[W]e will never be ruined except we ruin ourselves.

J. Y.[:] Is it your opinion that Bro Jacobs is under transgression[?]

B. Y.[:] No not knowingly, but don't let him go out till he knows better. I am glad to see the Judge increasing but am sorry it was not lawfully. Brethren I feel mercyful—

J. Y.[:] I know there is not an Elder in this Church that had the light of the Spirit in his heart but would have prevaricated and said I wont do it—If I had been in Niagara Co[unty] I believe I should have vetoed it. I would not have been led by a man altho a superior officer—[A]s careful as I am /I'd rather risk to go home & get a whipping./ I never durst put my finger on the rim of their bonnet. [T]he Serpent is there. & I feel that no Elder ought to do it. [I]t is lust [and] will cause many of the Elders to go to the Devil.

B. Y.[:] Is it sin to lust after a woman[?]—

J. Y.[:] You see a young woman that has the Spirit of the Lord and her voice is music in your ear. [H]er graces are fascinating, her accomplishments are beautiful, it is an Angelic Spirit, & [you] say in your heart that if I could come round her I would go it. [I]t thus runs into a spirit of lust & if you consent to that spirit it is adultery.—

B. Y.[:] I'll tell you how you can come to it. [T]he sin against the holy Ghost is the consenting to shed innocent blood—[T]hey conceive it in their hearts & say, if I could have done it I would and am glad of it—If a man says, I would kill the Prophet if I had power, that is consenting to shed innocent blood—But it is not because you love the woman nor the desire to stop her, but if you wouldn't do it if you had the power—[T]he affections a woman has for man is right—[T]he Lord puts it there, and the Devil would open the flood gates of hell to destroy them—It is perfectly right that you enjoy a woman all you can to overflowing & tell her to keep all about her clean & neat—A woman is the dirtirst creature, dirtier than a man.

B. Y.[:] Consenting in his heart to do it if he had the chance. I won't say how often I have been guilty of adultery, but I will say I never did the act.

J. Y.[:] I heard Bro Joseph say that a man who had /never/ been in the Church but had often committed acts of fornication would never—if he should leave it off afterwards—attain to that fulness of the Priesthood that a man who has always kept himself pure will—

Kimball[:] This is a good meeting.

O. P.[:] Supposing the church should appoint 3 [for the] first Presidency. [T]hey have a right to do anything else—[W]ould that first Pres[idenc]y have the same power and control over the 12 that Joseph & his 2 Councillors had[?]—[W]ould they be under the same direction as the 12 were under Joseph, or would their decision be equal in authority as the whole 12[? S]upposing that the 3 had no farther ordination to that office—all holding equal authority [—] would the decision of ~~the~~ 3 of the 12 be equal to 7 or a quorum, ~~with~~ /whether/ an appointment without any additional authority would entitle the 3 to any more authority than the others of the 12[?]—

Jos Young—I will answer that. [Y]es. [O]r what are they appointed for[? T]hey have the sanction of the church & all the authorities.

O. P.[:] Would not any other 3 be equal to them[?]

H C K[: S]upposing the 9 would appoint the 3 or the Quorum of the 12 invest the power in

3.

O. P.[:] Have the other 9 the right to do that to give such power to the 3[?]—Have we a right to make the decision of 3 of the 12 higher than a quorum of the 12 or 7 when the Book of Covenants says we have the 12[?]—If they have that power there is something in the dark yet—[I]f 3 men need an ordination to be appointed Presidents who will ordain them[?]—

B. Y.[:] It don't convey that idea.

O. P.[:] The Book of Cov[enan]ts. say that 7 is required in all things.

B. Y.[:] The Law could not obtain for them what the election obtainted—If men are elected by the Church—[I]t is by election Joseph was ordained an Apostle, but the church elected him as a President, Prophet, Seer, & Revelator, but he never was ordained to that office, why the one that ordained him would have to take his own hat off & put it on him & then go to hell. Oliver Cowdery ordained Joseph an Apostle. Oliver [was] ordained an Apostle by Joseph [and] they received their ordinations by Peter James & John before there was a church. [T]ake them that are ordained & elect them and they [are] selected & upheld by the church & therefore elected.

O. P. reads page 102 par. 11.

B. Y.[:] If one apostle [is] living he has the control.

H C K.[:] If Peter Ja[me]s & John had the right to come, were they not a Pres[iden]cy[?]

B. Y.[:] Joseph said so many a time.

B. Y.[:] Joseph was ordained an apostle [and] so was I—Aint I Pres[iden]t over the 12[?]—[Y]es—[A]int the 12 the Pres[i]d[enc]y of the Church[?] Yes, they are appointed & upheld. [I]t presupposes their ordination.

B. Y. reads. [I]t explains itself. Joseph ordained an apostle [illegible] He is gone by the board—Joseph is gone to the grave leaving the 12. P. [O.] C. was the Jr apostle—No man has a right to regulate the Church unless he was an apostle—Joseph has stept out of the way—[W]e take one step in advance. & if there is an Apostle in the church all the keys are teetotally rested in him—Peter was the Pres[iden]t. & he chose James & John & they gave the power to Joseph & they were only Apostles—[I]f the church should say take 3 men from the Quorum of the 12 /and appoint & sanction them/ their decisions are as legal as 12. [O]f necessity we must have /a Quorum to stay at home,/ ~~3 men to preside in the Stake~~ of necessity we must have a ~~more~~ /Quorum/ to preach the Gospel to the nations of the earth [and] ordain Patriarchs [and] Bishops—[O]f necessity we must have 70s. to assist, it is of necessity we have have helps [from] governments in the Church because one Quorum cannot tend every where. [E]lection, prayers, & faith give 3 the right. 14 days [is] long enough to give it [to] me by election & you 3 men be the same as a Quorum of the 12. [I]f any thinks they have as much power as I have, wrestle with me & see where you will go—& if I can't throw them. If 11 men decide in unrighteousness & I know it & if I do right I'll throw the whole of them & God will support me & leave them in the mire.

O. P.[: S]uppose 7 men of the 12 say to a man go abroad, & 3 at home say come home. [W]hich [do they] submit to[?]

❖

30 Nov[embe]r. 1847

At a meeting of the Council in the C[ouncil] H[ouse]. Present[:] B[righam]. Y[oung]., H[eber]. C. K[imball]., Dr. [Willard] R[ichards]., W[ilford]. Woodruff, J[oseph]. Young., B[enjamin]. L. C[lapp]., W[illiam] W Phelps, E[zra]. T. B[enson]., O[rson] P[ratt].

J. Y. opened the meeting by pray[er] & singing.

J. Y.[: I] say to the C[ouncil] & the Bre[thren] here that I have been the prin[ciple] instrument of calling this C[ouncil. A] report has come to me that Bro Henry Jacobs has married one or two girls to a man who had a living wife & children in this Camp—that is bro [William W.] Phelps. H W H. J. is one of our Pres[iden]ts in the Seventies. [W]hen I heard this report it came so straight that I thought it was straight. Bro H acknowledged—but I merely on my part wanted to enquire of him by what au[thority] & power he is acted in marrying girls to a man who has another wife. This is a thing

without precedent in our Quorum. I have not accused him, but merely wanted to enquire into it—[I]t astounded me & I felt no sleep until I would have it up. I have invited the 12 in [as] they are our councillors, [and] I don't accuse Bro Henry—[I]t is a thing that has no pre[cedence] in this church—I never heard of such a thing—I want to hear the B[readth] & the L[ength] & the H[eight]—[I]f we pass it by then it might be considered a license to others if it was past by—& we want to know if it [is] correct—[We] want to give H Jacobs the privilege of speaking [as] one of the Pres[iden]ts of the ~~12th~~ quorum. [I]f [it] is a thing that bears criticism then we want to hear it—& if it is right then [it] will bear the sanction of this Council.

Judge Phelps—If [there is] anything wrong to it [then the blame is] on me. I dont think Henry is cal[l]ed.

H. J.[:] Bre[thren] for which I am cal[l]ed to question this mo[rni]ng. I have been 15 years in this Church [and have] never [been] cal[l]ed up before. [A] man has a clear conscience then he has no fear. [W]hen I returned from Engl[an]d to Niagara Co. N. Y. at Bro Neils—& there was engagements he had made to two sisters. [H]e wanted me to keep them & tell them of the matrimonial eng[a]g[m]ents so he could keep them—I would not have to marry you—Phe[lps] says what I tell you will be right. I have the seal of the 12—& am authorized to teach the Bre[thren] & Spirits as the Spirits directs. [I] always felt to submit to authority. I told him that I did not wish to do wrong—& if I have done wrong [please tell me].

B. Y.[:] Did you /not/ teach the doc[trine] of plurality of wives in fa[ther] Neil's[?]—No, says Jacob, I never [did. Y]ou cant bring a man to tell that I taught it—but I had to cntd /(contend)/ with dep.—I never told a lie, says Brigham, about it, I did/nt/

B. Y.[: D]id you not teach at fa[ther] Neils something like it. [F]a[ther] Neil asked if there was an order in the kingdom of God & when we git to the place.

E. T. B.[:] Henry has been asked & he has not done it. No, says Brigham, I wont deny it, but told them it aint none of their business—Was there anything in Phelps doc[ument]. that au[thorized]. him to council the S E & Priests[?]—H. J. says—[I]t was in the paper that he was to council those abroad—

J. Y.[:] I believe that Bro. Henry ~~thought~~ might think he was doing right. [B]ut he was tied up by the law of the land & he will have a plague hard think[in]g. about [it] even if he was councilled by [a] higher authority—

B. Y.[:] You belong to the H[igh] Priests quorum Bro Phelps. I was ordained by Bro Joseph in Nauvoo.

O. P. to H. J.[:] Are not all the Pres[iden]ts of 70 ordained H[igh] Priests[?]—

J. Y.[: N]ot all of them. I never was ordained a High Priest. I know that Bro. Joseph charged you Joseph to ordain the 70s to the High Priesthood.

W. W.[: A]ll the 1st 2 Quorums of 70 were ordained High Priests—every apostle have got the keys of the Kingdom of are the 12 men of that the 70s sent to ordain Patriarchs, prophets, & lead the Church[?]—[T]he Seventies are the 70 Apostles not the 12 apostles—

O Pratt[: W]e were counselling B. Y. to ordain the—You told me, B., to ordain the 70s to the apostleship & the High Priesthood.

T. B. B.[:] I think that its easy to see that no 70s held the promotion over the Hi[gh] [Priests], for they were to leave the Ch[urch] & ordain H[igh] P[riests] & leave them.

J. Y.[: W]hy then Did Joseph keep the 70[? To] snob over their shouds /(shoulders)[?]/ Brigham—I will answer that question by asking another. Why did he snob the 12, so [was] that the reason why T[homas] Marsh apostatized[?]—Why, says he, [for] we apostles its an insult for us to be treated so—[S]nob them a little & if they be true servants of all then they are to get the power—& if they would become great & think themselves great then they aint fit for power—

J. Y.[:] When Br Hyde was in England [he was told] that he [should] ordain one Pres[iden]t of 70s to be a high priest—& then [he] took him out of the 70s [and] put him in the H[igh] Priests.

B. Y.[: T]he Bre[thren] will never get humble enough.

B. Y.[:] I havent ordained a H[igh] Priest. No, he must go with the Hi[gh] Priests Quorum. Well Hyde says, I am here, you council me to be a H[igh] Priest—I want to be a 70. & if I have the

honer of God—I can council them. They wanted to ordain me a H[igh] Priest.

B. Y.[:] I did not want it so [that] I had got all the power. I wanted Hyrum wanted to ordain J[edediah]. G /Grant/ a H P. I said No, let him remain [a] 70, & we appealed to Joseph & he said he has all the power he can have wisdom to need. Joseph said thats right, [and] B. Y. calculated to ordain tea out of H[igh] Priests & they can act as H[igh]. C[ounselors]. &

W R[: I]ts wants the smartest & aged & kind men to act as teachers in the stakes—but it takes away their H[igh] P[riesthood]. No—their priesthood cant be taken from them, but it dont prove he cant accept another station. We have a case of ordaining downwards, [and] the Bishops have got to be ordained a H[igh] P[riest] to get the aaronic P[riesthoo]d.

Geo[rge] Harris said that they should not have 70 on H[igh] Councils.

B. Y.[: A]s Brigh[a]m, if the Twelve [are] out of the way—Harris, [I] call on you to ordain High Counselors. If all the 12 [are] out of th[e] way you would say that the H[igh] C[ouncil] soon would be for leading the Church.

B. Y.[:] If they would, they would go to Hell. O. P.[: T]he H[igh]. C[ounselors]. are 12. [I]t takes 70 to make 12. [W]ell the H[igh] C[ouncil] are just at a stake of 70s. If the ~~Sev~~ 12 [have] gone they could make a first Pres[i]d[enc]y[? Y]es, the 12 could do so now—[T]he keys are left with the church & they [2 handwritten question marks] Church cont vote a president & he with his two counselors preside over the church—[A]ll the author call on a [?] voted & seconded that that such be a H[igh]. C[ouncillor]. & the proper [?] /people [?]/ them then the other part of the Seventies could be liberated. the 1st Presidency & the Seventies.

W. W.[:] Have 40 stakes of Zion have 40 H[igh] Councils.

J. Y.[:] If you look at the usages of the church you see that in Jackson Co[unty]. & then Kirtland H[igh]. C[ouncillors]. did not yield to one another—[T]hey do not stand in their socket as the P[riest], Pat[riarch]., 12, or 70s. [T]hey are always there.

B. Y.[:] It is good to talk over these matters.—

B. Y.[:] If I were one of the 70s I'd be the last man to leave it. I would say L[adies] & Gen[tlemen], Here is a H[igh] Priest [—] he'll set[t]le your matter.

O P[:] Its not a change [of] his office, but the nature of his calling.

B. Y.[:] I never was ordained a H[igh] Priest.

J. Y.[:] B. Y. has suggested a new thought to me—[and] thinks the Church have the au[thority]. [that it] can made a Pres[i]d[en]cy.

W. W.[: Why] not take a person of [?] 12.

J. Y.[:] The first man standing in his place in the highest office. [I]f he is a good man [he will] have the Spirit [and] they would light upon their man.

O. P.[:] The first Pres[iden]t has not the right of choosing his first Counselor—B. Y. would like to see that. [T]hat does not deprive the Pres[iden]t chosen to select his two counselors, only he must be backed [by] the E[lders of] the Church. [T]he Pres[iden]t has the right to make his selection or nomination & if the Church wont back him, sh[all] nominate ~~all the~~ /every/ male member in the Church—& if they wont back up his nomination he may preside alone & the church has no right to nominate for him.

J. Y.[:] It never will be nor never was that the first man in the Church will choose a man that the Ch[urch] wont sanction.

B. Y.[:] It is too late in the season for this church to teetotaly to go into Baby[lon &] I rejoice in this.

O. P.[: S]up[p]ose that the Ch[urch] would appoint 3 Pres[iden]ts. Bro Y [is] nomi[na]t[e]d, seconded, & rec[eive]d as the first Pres[iden]t. & he suggest individuals of the 70 to be his counselors. [I]f the Church has the power, would it be right for to do this if the Church has power to appoint others, or would it not be out of joint for them to appoint for his Counsellors those who do not stand next to them[?]

Oliver Cowdery [did] come within a hair breadths of as much influence as Joseph but he went & took a man & baptized him to put as his first councilor.—

B Y[: He t]akes off his cap &c & says, here I'll go to hell & you have all I got.

H C K[: S]uppose all the members of my body put hands on my big toe & call it the head[:] will it be the head[?]

H C K[:] There is nothing in Gods world [that] will answer as well what the Lord [would] do—I give you, B. Y., to be a pres[iden]t to the Twelv[e]—

B. Y.[: T]here is only one man [who] can remove B. Y. [and] only one man [can] remove H C K.

J. Y.[:] I ask the C[ouncil], will you ~~resolve~~ liberate Bro Jacobs[?]

W W Phelps[:] I would like you [to] ask a few words. [S]ays B. Y., did y[ou], Bro Jacobs, ma[y] /(marry)/ 2 girls to you, [and if so], by what au[thority?]—

W W[:] By the authority of the Pr[iesthoo]d. I would not take a woman to the Camp if she was not m[arrie]d to me., & I called upon one to do it & I would bear all the responsibility. [T]hese 2 girls ~~I was~~ wanted to come—& I would not go along with 2 /women/ [unless I was their] husband—You believe it is lawful—[T]he Judge, Yes—

B. Y.[:] I am sorry, plagued sorry that it is so. But you are living in adultery with them, [for] it is impossible for any man to give the 2 women unless given him by the man that has the keys of the sealing power—[T]hen when he has the privil[ege]. of telling a woman there is nothing in the way—[A]re you operating in the Gentile world to get more wives[? N]o—it is by the celestial law you get wives. [N]ow go & get them according to the order of that law, [for] a son has some Jewels of his fa[ther]—[He said] my son, [do] not touch them—[Y]es take one to your bosom—[and if he] sees him f[aith]f[u]l, then [he will] give him another—I might just as well take your wives & go & sleep with them as near just as right—I would rather have his right arm cut off—Joseph never allowed the 12 to [?] a man—[W]e brought girls after 2 years [of a] mission to England & paid their passage. [D]id we flirt with them to our arms round them[?]—No. [H]ere [is] Woolys wife—Sister Colb was given to me be Revelation from Joseph & long after—but I never did anything till long after she was gone, but we I got the ceremony proper & all right.

H C K[:] A man has no right to go and ask [for] a wife until he gets liberty, & if a man his [is] applied to by a woman [he] durst not take her without leave. ~~to~~

B. Y.[:] No, by the strict letter of the Law—this p[eo]pl[e] will be cut off for whoredom, a good many of them, if they don't look out.

O Pratt[: W]hen I was out I was asked to make a Cov[enan]t at some future time, [but] I told them I had no right.

B Y[:] Now be careful Bro Phelps, go into the waters of Baptism & dont have any connection with those women till you have them from me & be ordained—& I just know that the Devil will get the advantage of you as [?] by nature. ar[e] B R on your au

W W Phelps—[I]f Bro Henry I say if a Seventy do this take their license. I would kick a H[igh] P[riest] out of the way, [for] no man [is] fit to hold a License who will do any such thing acting upon the Pr[iesthoo]d. [J]ust as Joseph said, [?] [it is like] touching edged tools, & if a man dont know exactly [how to do it] he will bleed—I dont fear the Gentiles now, [for] it is nothing to that I fear the Elders. [W]e will ~~be~~ never be ruined except we ruin ourselves—

B. Y[: It is] not quit[e] busi[ness] if out of [the] office.

H C K[:] W W P & [?] the mob mak [?] a man, but those da[y]s have gone.

~~Bro Jacobs~~ J. Y.[:] Is it your opinion that Bro Henry is [?] [in] transgression[?]—

B. Y.[:] No, not knowingly. But dont let him go out until he knows better—

B. Y.[:] I am glad to see the Judge increasing but am sorry it was not lawfully. Bre[thre]n, I feel mercyful.

J. Y.[:] I know there is not an Elder in this Church that had the light of the Spirit in his heart in his heart but would have prevaricated & said I wont do it. I'll risk to go home & get a whipping & it is lust that will cause them to [?]

B. Y.[:] Is it sin to lust ~~fo~~ a woman—

Jose[p]h Y.[:] You see a woman that has the Spirit of the Lord, [and] her /words are/ music in your ear, her graces are beautiful. You would like it—& say in your heart, that if I could come round. I would go it.

B. Y.[:] I'll tell you how you can come to it. [T]he sinning ag[ain]st. the H[oly]. G[host]. is the consenting to shedding innocent blood. [W]ell they conceive it in their heart & say[:] if I could have done it I would & am glad of it. But it is not because you leave the woman nor love to stop her, for if you cannot see them but if you wouldnt do it if you had the power—A woman is the dirtiriest creature, dirtier than a man. It is perfectly right that you enjoy a woman all you can to overflowing & tell her to keep all about her clean & neat.

B. Y.[: If one is] consenting in his heart to do it if he had the chance, I wont say how often I have ~~kept the~~ been guilty of adultery—but I will say I never did the act.

J. Y.[:] I heard Bro Joseph say that a man who had been /never been/ in the Church & had committed fornicatous acts /after/—would if he should leave it o[f]f—[Would] never attain to that fulness of the P[riesthoo]d. that a man that has always kept him pure will.

H C K[:] This is a good meeting.

O. P.[:] Suppos[e] that the Ch[urch] should app[oin]t. 3 first Pres[idenc]y, which they have a right to do, would that first Pres[idenc]y have the same power & control over the 12 that Joseph & his 2 cou[nselors] had[? W]ould they be under the same direction as the 12 were under Joseph—or would their decision be equal in anything as the whole 12[? S]upposing that the 12 said now, no farther ordination to that office—[for] all holding equal authority [—] would the decision of 3 of the 12—be equal to 7 of the 12 or a quorum whether an appointment without any additional authority would entitle this 3 to any more than the 12[?]—

J. Young[:] I will answer that—Yes. [T]he three [are] app[oin]t[ed]. by the pe[o]p[l]e. [O]r would not the 3 be equal [to] any [of] them[?]

H C K[: S]upposing the other 9 would app[oi]nt the 3 to—

O Pratt[:] Have the other nine the right to do that to give such power to the 3[?]—Have we a right to make the dicision of 3 of the 12 higher that a quorum of the 12 or 7 when the B[ook] of Com[mandments] say[s] we have the 7[?]

B. Y.[:] The Law could not obtain for them what the election obtained. Joseph was ordained an apostle, [and] that was all he was elected to in the world—He never was ordained a first pres[iden]t nor a prophet, seer, & revelator. Why, who ordained a first Pres[id]ent[? W]hy, the one that take[s] his hat off & ordain[s] him & go to hell. Oliver Cowdry ordained Joseph an apostle [and] Oliver [was] ordained an apostle by Joseph—[T]ake them that are ordained & the Church elect[s] them & that gives them other power than was already ordained.

Joseph was ordained an apostle & like me I am pres[iden]t over the 12 & all the Ch[urch].

B. Y.[:] If one /apostle/ only [is] living he has the whole controul.

H C K[:] If Peter James & John had the right to come, were they not a Pres[i]d[enc]y[?]

B. Y.[:] Joseph has said many a time that those three were a Presidency—& if the church appoint[s] & sanction[s] 3 their decisions will be equal to all the Twelves. [O]f necessity we want a quorum to stay at home—a quorum [to] go of necessity & ordain Patriarchs, Bishops, & go. Of necessity we must have 70, [and] it is of necessity we have these helps & government in the Ch[urch] because one Quorum—[?] has the right of the 12. there election & the prayers & faith of the p[eo]pl[e] give them the right—14 days longer enough to give it [to] me by election & You 3 men will be the same as a quorum of the 12—

If the 12 have as much power as I have, [let them] wrestle with me & we will see If I dont throw them—If a man decide[s] an unrighteous thing & I know it—& if I do right I'll throw the whole of them & God will support me & leave them in the mire—My decision, would not be the law until the p[eo]pl[e] said that Law of my in was right.

O P.[:] Could nine of the 12—if one of the twelve ~~tell~~ be told by 8 of the 12 abroad to stay out & the 3 of the 12 in Zion tell him to come home—

H C K move[d] an adjournment & O Pratt seconded. 20 min[utes] to 3.

❖

Tuesday Nov[embe]r. 30. 1847 11 A.M.

Meeting in the Council House.

Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Wilford] Woodruff, [Ezra T.] Benson, [Orson] Pratt. Joseph Young, B[enjamin]. L. Clapp, W[illiam]. W. Phelps, Henry Jacobs. T[homas] Bullock.

"How sweet the work my God my King" was sung. [P]rayer by Joseph Young.

Joseph Young—[A] report has come to me that bro. H[enry]. Jacobs has married one or 2 girls to a man who had a living wife in this camp—viz bro Phelps—[B]ro Jacobs is one of 70 & a Pres[iden]t. I have investigated it a little—Henry ack[nowledge]s: that is the case—I wanted to enquire into this matter & by what power & auth[ori]ty. he marries girls to a marr[ie].d. man. [T]his is an unprecedented thing—it astounded my feelings when I heard it., & I want it investigated—I have invited the Twelve & want them to know the merits of the case—[T]his thing has no precedent in the Ch[urch]—& I want to [k]no[w] the length, breadth, & heighth of this thing—& so to save others from doing so, this thing I want to know about—[H]e ack[nowledged]: he marr[ie]d. 2 young women to bro: Phelps. [B]ro Jacobs is one of the Pres[iden]ts. in 15 Quo[rum]. I cant be satisfied until I [k]no[w] all ab[ou]t. it—if it bears the sanction of the Sp[i]r[it] of God—if not, [he must be] reproved.

Phelps[: I]f there is any thing wrong, it is in me—I know Henry is innocent.

Jacobs[: T]his thing is unexpected to me—I have been in [the] Ch[urch] 15 y[ea]rs & never was called bef[ore]: a Council bef[ore].—I fear the Lord & want to do honor to his cause—[Whe]n I ret[urne]d. to Niagara Co[unty]. N.Y. Bro. G. Neales was a few days bef[ore] bro Phelps arrived—[H]e wanted I sho[ul]d. introduce the order of matrimony—I said bro P., I have no auth[orit]y. to marry or seal to such a man as you—I took his Council as my Sup[erio]r. all the wa[y] thro[ugh]'—I have always been taut to be subject to the powers that be & so I submitted. I said I did not wish to do wrong. [I]f Ive done wrong I am sorry—X [Crossed] enqs /by B. Y./ I did not teach the doctrine—I defy any p[e]rson to sa[y] I ever taut [that] a man ma[y] have more wives than one—[A] man has no /acc. my to/ teach it—[I]ts in every man's mouth—every child in the East knows it—& I've been so close pinched as to tell a lie—

B. Y.[:] I want to [k]no[w] if you taut at Fa[the]r. Neals or any /o[the]r./ place the doct[rine]. of plurality of Wives—

Jacobs[:] I have not taut it—but in conversat[io]n. I always said they must come here to learn. I heard bro Phelps read his doct[rine]:—I had it in my hands—[H]e was to council in all things that the Sp[i]r[it]. of the L[or]d. sho[ul]d. direct. I obeyed his council—

Phelps[: I]t is on me—I know he has nothing to do with it—

Joseph—[H]e has not the power of sealing, he admits—[H]e is tied up—I wo[ul]d. not dare to tie a woman ever in this place—much more far away from here.—

B. Y. asked W W P.[:] I belong to the Hi]gh] Priests—bro: Jos[ep]h. ord[aine]d. me in Nauvoo—& he told me I was his Special Council[lor] & I was in the office with bro. Richards.

O. P. ask[s] H Jacobs—[A]re not all the Pres[iden]ts. of 70 ord[aine]d. H[igh]. P[riests?]

Joseph Young[: S]ome are—I never was ord[aine]d. a Hi[gh] Priest—

B. Y.[:] Joseph said be sure to place the Hi[gh]. P[riesthood]. upon them. to satisfy the Hi[gh] Priests—[T]hey were not in the H[igh]. P[riests]. Quo[rum]. Joseph always said they were apostles—& some of the 12 wanted Jos[ep]h. to ordain B Y & H C. K. Elders—Joseph said it wo[ul]d. be an insult—every apostle has the Keys of the P[riesthood]. [I]f the 12 were removed the 70 wo[ul]d. ordain the apostles Hi[gh] Priests & every thing—

E. T. B.[:] I have officiated with Joseph Young to ordain Hi[gh]. Priests—

O. P.[:] We were instructed to ordain P[residents] of 70s & place on them the apostleship & Hi[gh] Priests of the 70s.

B. Y.[:] I think you are mistaken—[T]he H[igh] P[riests] wanted us to take a Quo[rum] of 70 out of their Quorum—

E. T. B.[:] The very D&C shows the 70 have jurisdiction over the H[igh]. P[riests]. & can set in order & ordain a H[igh]. P[riest].

B. Y.[: T]he very reason of Joseph putting the 12 so far from him was the cause of many

apostatizing—[W]hen they were willing to be every body's serv[an]t. for Christ's sake [he] was just giving them all the power—[I]f he snub[bed] them a bit it wo[ul]d. be well for them—

J. Y.[:] It require[s] some philosophy to look into that.

B. Y.[:] It is for me to do the things that I am told to & what I [k]no[w] to be right—

J. Y.[:] When bro Hyde was in England he ord[aine]d. a /P[resident]. of/ 70 to be a H[igh]. P[riest].

B. Y.[:] They will never understand. [I]f bro Sam[ue]l. Richards was ord[aine]d. to be a H[igh]. P[riest]. he belongs to the H[igh]. P[riests]. Quo[rum]. [B]ro Sam[ue]l sho[ul]d. have said here am I. I want to remain as I am & the H[igh] P[riests]. will listen to me. The H[igh] P[riests]. ought to be better men! I saw Hyrum want to ordain J[edediah]. M. Grant into the H[igh] P[riests]. I said as loud[:] let them remain where they are. [I]f Jed: goes to Phil[adelphia]: he will have all the influence that he can manage in wisdom—[B]ro Jos[ep]h said let them remain as they are—

J. Y.[: B]ro Kimball said in the Temple that he co[ul]d. ordain downwards—

B. Y.[:] When I get into the Valley I shall take some of the grey & aged H[igh] P[riests]. & set them apart as teachers, but ~~as~~ they ~~shal~~ will retain their H[igh]. P[riesthood].

O. P.[:] A Bishop can preside over the Aaronic P[riesthood].—they have to be ordained a H[igh]. P[riest]. bef[ore] they can be in the Aaronic P[riesthood].

J. Y.[:] I bel[ieve] if the 12 were annihilated—the Hi[gh] Council wo[ul]d. be in fear & want to lead this p[eo]pl[e]

B. Y.[:] They wo[ul]d. lead them to the Devil—

O. P.[:] It looks to me naturally that the Hi[gh] Council would lead—

B. Y.[:] Instead of 70 men sitting every day they wo[ul]d. make a 1st. Pres[idenc]y.—appoint a man & then with 2 co[un]s[elors].—the 70 have power to come tog[ethe]r. in council—[W]hen a 1st. Co[unse]l[or]. is app[oin]t[e]d., it sets the 70 at liberty to go & do their bus[iness]—[T]he Hi[gh] P[riests]. have a right to call 12 men to sit in Co[unci]l. for the time being—but to set in order all the world requires a big wheel.

W W[:] If there were 40 Stakes it wo[ul]d. require 40 Hi[gh] Co[unse]l[or]s.

B. Y.[:] Certainly—

J. Y.[:] The 1st Presidency—the 12—& the Pres[iden]ts. of 70 stand in the socket all over the world—

B. Y.[:] It is good to talk over these things, [for] it just pleases my soul—If I was one of the 70s, I wo[ul]d. be the last man to leave it to settle every old woman's difficulty. If a travelling officer consents to sit in /other/ offices he goes into the H[igh] P[riests]. Quo[rum]. I never was ord[aine]d. a H[igh] P[riest] in my life—

W W P.[: H]e was ord[aine]d. an Apostle & that swallows up every thing—

J. Y.[:] If the 70 have power to appoint a First Pres[idenc]y. they have also the ri[gh]t. to appoint all [the] 12—if they were all dead—

W. W.[:] Wo[ul]d. it not fall to the one highest in authority—or shall they put any man there[?]—

J. Y.[:] The first man has the greatest of the Sp[irit] of the L[or]d. & every one of course wo[ul]d. pitch on him—

B L. Clap[: I]f they have the r[igh]t. to app[oin]t. a 1st Pres[idenc]y. they can pick whom they please—

O. P.[:] The First pres[idenc]y. has not the power of choosing his two councillors—[B]y the D.&C.—(page 102—11 Sec[tion]) the three are chosen by the body.

B. Y.[:] That does not touch the point at all—[T]he Pres[iden]t. chooses his 2 Co[unselor]s. & they are upheld by the p[eo]pl[e]—

O. P.[:] The Bishops choose their Councillors &c &c.—the Pres[iden]t. might suggest so & so for Co[unselor]s.

B. Y.[: I]f the Ch[urch] upholds him he belongs to him.

B Y[: A]s[o] his Co[unselors]. & the Church has no right to nominate—

W R.[:] Joseph s[ai]d. he was going to select a Pres[iden]t. & Hi[gh]. Co[unse]l[or]. David

Carn rebelled—Joseph agreed to appoint bro Whitmer—& him choose his councillors—[T]his meeting was at Burke's.

O. P.[:] Bro Young's Ideas are correct—

J. Y.[:] That is supposing a thing that never was & never will be—

B. Y.[:] It is too late in the day for this Ch[urch] to go into Babylon, that rejoices me—

J. Y.[:] The focus of the power was on the man who held the power of the P[riesthood].

O. P.[:] Would the Church be required to take the 2 next men by age or whom they please[?]—[S]uppose for instance bro. B[righam]. is appointed [a] 1st Pres[iden]t—& if the Ch[urch] had the power to put in 2 of the P[residents] of the 70 wo[ul]d. it be right? [S]till it wo[ul]d. be out of joint to do so—

H C K[:] I consider when the Pres[iden]t. is elected, he suggests to the body his 2 Coun[selors]. for them to uphold—

E. T. B.[:] I consider the Pres[iden]t. can select just whom he pleases—even a lay man.

B. Y.[:] Go back a little further to the time of the 3 Wit[nesses]: when O[liver]. Cowdery had nearly as much power as Joseph—[H]e went & bap[tize]d a man & then said I want you to be my 1st Co[unselo]r.—that was (Fredrick Gee)—

E. T. B.[:] If the 12 were gone Joseph wo[ul]d. go & take 3 Hi[gh] P[riests].

B. Y.[:] That wo[ul]d. take away his crown, put in on ano[the]r. & go to hell—

H C K[:] If you were to call the Big toe the head, it wo[ul]d. not be the head—but the toe still—[Y]ou may riggle & twist as you please—[T]he L[or]d. says I give unto you B. Y., to be Pres[iden]t—& you cant put any other in—

B. Y.[:] It is just B[righam]. that can put B[righam] out—or Heber that can put Heber out—

Phelps[:] I want it understood that bro Henry is innocent—[B]ro Henry marr[ie]d. 2 girls to me—not sealed—I dont owe any defference to the laws of N.Y.—I had no Wife in the U. S. I wo[ul]d. not bring a woman unless she was marr[ie]d. [H]e wo[ul]d. not marry her—& I wo[ul]d. take the responsibility—I never said I had the sealing power—I put my feet ag[ain]st. the Sp[irit] doctrine—I wo[ul]d. not have a woman unless she was my wife—I never said there ever was in the doct[rine].—I bel[ieve] it was lawful for me to take a Wife—

B. Y.[:] I am plaguy [plenty?] sorry it is done—but you have been living in adultery—[N]o man can have the 2nd woman unless he ha[s] the consent of the man who holds the sealing power—[I]f you are in my Fa[the]rs palace—he says to his Chil[dren] you must not touch them—[W]hen he's faithful—the Fa[the]r. says, my Son here's a jewel—[and] he keeps it in his bosom—[T]hese girls are no more yours than mine & I've a right to sleep with them as much as you—Joseph never allowed a man to have a girl—[W]e brought girls from England but never touched them—[T]hey married others—Joseph gave a Sister to me by rev[elatio]n. [I]f bro Phelps had told us last Spring that he was going to bring a girl—I wo[ul]d. have given her to you & [would have been] glad to do it—but now it will be blazed all over the Country & you cant prevent the El[ders] of Israel from going into whoredom—

O. P.[:] As the Twelve have not the right to enter into [a] Covenant—I dont see how any /o[the]r./ man has the right.

B. Y.[:] ~~I just so be called~~—I say go down into the Waters of baptism & have [hands] laids on you & dont sleep with one of those girls until they are given to you.—It makes me feel when I see men on slippery places—[N]o man is fit to hold a Licence who will do such things—[I]t is like handling hedge tools—a man is in danger of bleeding & I tremble & fear—I fear the El[ders] of Israel will cause an irruption in our midst. Oh walk humbly before the Lord & a man is on the inclined plane going up—Never let bro: Henry go a preaching again until he knows better—I am hearty glad bro Phelps is increasing—but I am sorry he is doing it unlawfully—

J. Y.[:] My Spirit feels like bro B[righam].—& I feel that I co[ul]d. not let a man go a preaching—If I had been in Niagara Co[unty]. I bel[ieve]. I sho[ul]d. have vetoed it—I wo[ul]d. not be led by a man altho[ugh]' a Superior officer—so careful as I am—I never dare put my finger on the rim of a bonnet—& the Serpent is there—& I feel that no Elder ought to do it—[T]here is plenty of the Elders who will go to the devil—but when things are done lawfully the Lord recognizes

it—[I]f the Elders dont know it—if you see a beautiful loving woman & her voice is music—it is an angelic spirit & it will run into a Spirit of lust—& if you consent to that Sp[irit]—that is adultery—

B. Y.[:] If a man says I would kill the Prophet if I had power—that is consenting to shedd innocent blood—The affections that a woman has for man—the Lord puts in there—& the Devil wo[ul]d. open the flood gate of hell to destroy them—[I]t is perfectly right for an man to enjoy himself with his women as much as he pleases.

J. Y.[:] No man can attain to the fulness of the P[riesthood]. who has given way to women from his youth—

B. Y.[:] If the Lord did not put the desire into both men & women, the world wo[ul]d. soon be depopulated—

O. P.[: S]uppose the Ch[urch] sho[ul]d, app[oin]t 3 first pres[iden]y.—[If] they have a ri[gh]t. to do any thing else wo[ul]d. that 1st P[resident]. have the same power over the 12 that Jos[eph]. & his 2 Co[unselors]. had[?]—[O]r sup[pose]. 3 of the 12 sho[ul]d. be ap[pointe]d. a 1st P[residen]t.—[W]o[ul]d. that decision be as valid as the Quo[rum] of the 12[?]—

J Y.[:] I say yes—or what are they ap[pointe]d. for[?]—[B]ec[ause] they have the sanction of the Ch[urch] & all the auth[oritie]s.

O. P.[:] I wont consider they co[ul]d. be add[ed]. to a greater power.

H C K[: S]upp[ose] the Quo[rum] of the 12 invest that power in 3[?]—

O. P.[:] If they have that power there is something in the dark yet—[I]f 3 men need an ord[inatio]n. to be app[oin]t[ed]. Pres[iden]ts., who will ordain them[?]

B. Y.[:] It dont convey that Idea—

O. P.[: T]he B[ook]. of Cov[enan]ts. [Commandments] say[s] that 7 is required in all things—

B. Y.[:] If men are elected by this Ch[urch]. it is by Election—Joseph was ord[aine]d. an Apostle—but the Ch[urch] elected him as a /Pres[iden]t./ Prophet—Seer & Rev[elato]r—but he never was ord[aine]d. to that office. Jos[ep]h. was ord[aine]d. an apostle by O[liver]. Cowdery—[T]hey rec[eive]d. their ord[inatio]n. by Peter James & John bef[ore] there was a Ch[urch]. [T]hey are taken & selected & upheld by the Ch[urch] & therefore elected—

O. P. (reads page 102 par 11).

B. Y.[:] Aint I the Pres[iden]t. of the 12[?]—Yes—Aint the 12 the Pres[iden]t. of the Ch[urch?] Yes. [T]here it is—they are appointed & upheld—[I]t presupposes their ordinat[io]n. B. Y. (reads it)[: I]t explains itself. Joseph was ord[aine]d. an Apostle [and] so was O[liver]. Cowdery. O[liver]. C[owdery]. is gone by the board—J. S. is gone to [the] grave leaving the 12—O[liver]. C[owdery]. was the Junior Apostle—[N]o man has the ri[gh]t. to regulate the Ch[urch] unless he is an apost[le]—Joseph has stept out of the way—[W]e take 1 step in advance—& I ask—if there is an Apos[tle] in the Church—all the keys are teetotally vested in him—Peter was the Pres[iden]t. & he chose James & John & they gave the power to Joseph & they were only Apostles—[I]f the Ch[urch] sh[oul]d. sa[y] take 3 men from the Quo[rum] of the 12 their dec[isio]ns. wo[ul]d. be as legal, [for] of necessity we must have 3 men to preside in the Stake—[O]f necessity we must have 9 more to preach the Gospel to the nations of the Earth & of necessity we must [have] the 70 to assist—[I]f any man thinks he has as much power as I have, [let him] wrestle with me & see where he will go—[I]f the Quo[rum]. of the 12 sa[ys] to the 3 men—decide—if the Quo[rum] decide a point—& I will stand up & contend ag[ain]st. them if I know them to be wrong, I shall throw the 11 men & the Lord will help me up—

O. P.[: S]uppose 7 men of the 12 say to a man go home—& 3 at home say come home, which shall he submit to?

B. Y.[:] If I had not confidence in the 3 I wo[ul]d. never go a preaching—

O. P.[:] I wo[ul]d. like to see the 12 hold tog[ethe]r. perfectly & unitedly—& 7 to decide in all decisions—

H C K[:] Then you tie them up—

B. Y.[:] Which is better, to untie the feet of the 12 & let them go to the nations—or always

keep the 7 at home[?]—

H C K[:] By what authority are you called together—by Pres[iden]t. Young himself[?]—

B. Y.[:] And I sho[ul]d. not have one particle more power than I have now.

H C K[: I]n Joseph's day his 2 Co[unselor]s. formed a Pres[idenc]y.—& they had [the] right to call the 12 home when they pleased—

O. P.[:] It is my feelings there sho[ul]d. not be a 3 first Pres[idenc]y., but the 12 be the First Pres[idenc]y.—in the ancient order ther[e] was no 3 first pres[idenc]y—neither were there any high councils—

E T B[:] There is one thing ab[ou]t. it—if it is right—you cant make it wrong—

B. Y.[:] If the glory of God is to be carr[ie]d. over all the nations of the Earth I wo[ul]d. as soon go as stay—or stay as go, but if our hands are tied—it lies upon those who tie our hands—

O. P.[:] I certainly sho[ul]d. have more confidence in the decision of 7 men, than in the decision of 3—

H C. K.[: S]uppose all the 12 are riding in 1 Coach & bro. B[rigahm]. is sitting in the front—[C]ant he see the Stumps & guide the team better than the one who sits behind[?]—

O. P.[:] Certainly.

H C K[:] I motion an adj[our]n[ment]. O. P.[: I] seco[n]d. Carried. ¼ to 3 oclock.

[December 3, 1847; Minutes]

All of the Council adjourned to bro. Daileys house.

Pres[iden]t. Young wants a description of the Valley by one of the brethren.

[He] presumes there are 12000 Mormons on the Pottawatomie Lands besides what are in Missouri.

O. Hyde[:] Mrs. Polk (Pres[iden]t. Wife) Ex Pres[iden]t Mrs. Madison—& the Mayor of Washington, also the Clergy are getting up tea parties in getting up tea parties in behalf of the suffering Mormons.—Col Kane has a finger in it.

H. C. Kimball[:] ["]I motion that Orson Hyde go to the East & try to fulfil the Drs. dream." E. T Benson sec[onde]d.

~~W Woodruff~~ /W. Richards./[: "]I move that the Pres[iden]t. nominate some person to give a description of the journey & the valley—that the Epistle to the Saints in the Valley be read—followed by the /history of the/ revival of religion in Illinois"—G. A. Smith sec[onde]d. [C]arried—B. Young nominates Orson Pratt to that duty—

G. A. Smith suggests that the authorities find out the Seventies, Hi[gh] Priests, & Elders & organize them—[T]hey were invited in to the next house to partook of.

[At] about ½ past 6 Elder Appleby came into Council & presented Gold Pens & Pencils from Col Kane to the Twelve & give a short description of the State of the Churches in the Eastern Cities.—

Pres[iden]t. Young presented Thomas Bullock with a gold pen as the Chief Clerk, & a remembrance.

[B]ro Appleby related bro Waldo's charge ag[ain]st. bro Bates—[H]e considered both parties in the wrong, but rectified it & made peace.

W[illia]m. Smith ordained a black man Elder at Lowell & he has married a White girl & they have a child. Pres[iden]t. Young[:] If they were far away from the Gentiles they wo[ul]d. all have to be killed—[W]hen they mingle seed it is death to all. If a black man & white woman come to you & demand baptism can you deny them? [T]he law is their seed shall not be amalg[a]mated. Mulattoes are like mules [—] they cant have ~~the~~ children, but if they will be Eunuchs for the Kingdom of ~~God's~~ Heaven's sake they may have a place in the Temple.

B. Y.[:] The Lamanites are purely of the house of Israel & it is a curse that is to be removed when the fulness of the Gospel comes—

O. H. Has taught that if girls marry the half breeds they are throwing themselves away &

becoming as one of them.

B. Y.[:] It is wrong for them to do so.

B. Y.[:] The Pottawatomies will not own a man who has the negro blood in him—that is the reason why the Indians disown the Negro Prophet.—

[W]rite Albert Pettee at Ft Kearny.

[A]t ½ past 10. H. C. K retired to bed. leaving B. Y., O. H., & W R chatting until one oclock when they also went to bed—

[December 5, 1847; Minutes]

5 P.M.

All of the Council assembled in a small house, & opened with singing "Come all ye Sons of Zion" very delightfully & prayer by Amasa Lyman—when the Council sung "O happy are souls who pray."

B. Young[: A]s we are now as many of the Qu[orum] of the 12 as can be gathered tog[e]t[her]. I feel disposed to open my mind and feelings in regard to a question we have talked over, & I want to have a decision—1st on the death of Jos[eph]. [T]he 12 had to step forw[a]rd. to lead the Ch[urch] & I felt then as now as when duty prompts me I mean to do it, let consequences be what they ma[y]—[C]onsequently I acted as I did, & so did those of this Co[unci]l. of 12—thus far they have been conducted satisfactorily—[A]t [the] time 12 stept forw[ar]d. & follow[ed] in [the] steps of [the] prophet. [A]t that time & since Ive had but one mind to the whole affair & I thot. I knew what ought to be done, & do now, [and] we stept forw[ar]d. in [the] midst of opposit[io]n., calamity, & trial of every kind & was sure God wo[ul]d. bear us off Conqueror over all our Sp[iritual] foes—[A]t the time I had some understand[in]gs. as to organ[izatio]n. of its perfect[io].n. I never mouthed it till lately [as] it was not time to broach the subject until I felt it duty—& I knew the Sp[irit]. wo[ul]d. not let me do it—[F]rom [that] time I have been in [the] G[rea]t. Sa[lt] Lake City till now, [and] the tap[pin]gs. of [the] Sp[irit]. to me is the Ch[urch] ou[gh]t. to be now org[anize]d.—& it proves to the Ch[urch] if there is a God in Mormonism—that is in 12 we have proven to [the] L[or]d. & Devil & men that we are just willing to do what [the] L[or]d. wants us to do—[N]ow is [the] time this quest[io]n. is to be [in] settl[men]t.—[I]f all are going into [the] Valley let it be there—[I]f that qu[estion] can be settled by 9 of 12 then it can be carr[ie]d. bef[ore] auth[or]s. of Ch[urch] & it can be settled in their own minds & then—the feeling that I have & the Sp[irit] that guides leads & protects me is—if this is not right, right it—[B]ut [the] Sp[irit] prompts me to obe[y] those Steps—If [the] Ch[urch] continues to stand as now—if 12 stand as [the] Pres[idenc]y., the Ch[urch] may judge whe[the]r. its ri[gh]t. [is] to keep 12 at home to preside, ~~& if I dont not~~ if [the] L[or]d. requires & manifests that it be wisdom to have [the] 1st Pres[idenc]y. & liberate 12—& 12 to stand as now & not sep[arate]—but stay with [the] Ch[urch] & preside over [the] Ch[urch] as say I hold pre[ro]gotive—I am going to roll that responsibility of[f] my Shoulders & roll it on these my bre[thre]n—[W]e can organize [a] 1st Pres[idenc]y. its ru/le/ [is] if they are disposed to do it well & good, if not, the responsibility is on you—I feel I dont [k]no[w] much—[T]here's a [w]rong concep[tio]n. regard[in]g. organizing [the] 1st pres[idenc]y.—as theres nobody here but 12 & our Clerk. Im going tell you—we have had talk—& bro O[rson]. P[ratt—] his arguments were singular to me talk[in]g. of divid[in]g. 12. I dont understand—if one man is taken as Pres[iden]t. & his 2 Co[unci]l[or]s.—I understand the 12 stand as now—[T]he o[the]r. of 12 can be foot loose & can carry the K[ingdom] to [the] world—[W]hen all 12 sit toge[the]r. they sit as now—[I]f we are not 1 we cant suppose we are the L[or]ds. or his Serv[an]ts. [Othe]rs will not take our places. Jos[ep]h. always wanted 12 to transact with him. as 1 Co[unci]l[or].—[T]his wo[ul]d. not sep[arate]. us. but wo[ul]d, give us an org[anizatio]n. filling up [the] D.&C.—& [an] org[anizatio]n. of Ch[rist].—& wo[ul]d. be no more than does this Ch[urch] now.—J[oseph]. S[mith]. be 1st. Pres[idenc]y. sec[on]d. cou[nselor]—thats [blank] thats all the ord[inatio]n.—election & [blank]—[H]e was an Apostle, thats all we can sa[y] ab[ou]t it—Wherever

his lot is cast, there act & in all faithfulness.—[T]he question ought to be decided—the future acts of the 12 will be accord[in]g to [a] decision of this Council in this respect, whet[her]. going to [the] mountains, E[ast]., or England—[M]y conversat[io]n. has hitherto been independent to rouse his feelings—[I]f [the] 1st Pres[idenc]y. is to be it falls on me [and] it cant fall on any one else, [though] I wo[ul]d. be glad if it did—[A]s to going fow[ar]d. to be trammelled I would do it, I mean to do right—riter & rightest—[I]f we dont do it we are down—I want every man to go with [the] curr/ent/ of L[or]d. [—] just learn which wa[y] that goes & go with that—[T]hat will carry out [the] designs of [the] Al[mighty]. in giving [the] P[riesthood]. unto us. [A]n El[der] who meets current of Sp[irit] will spit in his own face. I dont want any of you to grieve the Sp[irit]. I want it decided that we ma[y] [k]no[w] our future movements—I mean to be here & justified bef[ore the] L[or]d. in the matter—[W]hen Sidney [Rigdon] came back I walked up to the meet[in]g. alone. I asked S. White if he w[oul]d. go. [but] he said no—A man that wo[ul]d. follow S[idney] R[igdon]. I dont care a damn—I did not ask the p[eo]pl[e] if I might speak [—] I just spoke as I did—[I]n my days God knows I wo[ul]d. not consent to any such meanness, if a man does wrong we can correct him.

W. R.[:] A council was ap[pointe]d. at my Office at 9 oclock, & instead of your coming to [the] Council you went to [a] meeting—[Y]ou expected to meet us in Council.

B. Y.[:] I dont own to that & if such an item goes into the history Id tear it out if written in [a] book of Gold—

W. R.[:] It was simply this[:] we expected to meet tog[ethe]r.—[and] we tho[ugh]t. something had happened & went to stand & found you there.

B. Y.[:] Does any of you know of my making an app[oi]nt[ment]. & not being there[?]—

G. A. S.[:] You are sometimes in council to an hour or two (laf)—

B. Y.[:] Sid[ney Rigdon] & [Thomas] Marsh told us [the] meeting was not going to be—& I saw the bre[thre]n gathering & went—

W. R.[:] Theres nothing in [the] history to shew you are defective.

B. Y.[:] Now by talking ab[ou]t. it—I begin to recollect it.

H. C. K.[:] I [k]no[w] you was at stand but a very few minutes—

B. Y.[:] In some instances things are penned up in too hi[gh] colors, & some [are] very defective—

O. P.[:] I [k]no[w] Warren Parish [w]rote things, [how] that I was very rebellious—but afterwards [he] decided as I had it—[S]ome things are ~~considered~~ written that blacken the char[acter]s. of the 12 & o[the]rs.—I always tho[ugh]t. if I had any influence with God I sho[ul]d. petition God ag[ain]st. its being published.

H. C. K.[: B]ro O. that history is corrected by the 12.—[W]e took a great deal of pains to correct it—[and] I dont want any thing handed down of any man who holds the office o[f] 12—that future generations sho[ul]d. see.—I hate the principle—

O H.[:] There's some things in that history I wish were blotted out—

H. C. K.[:] I read in [the] old history that those, where things are said ab[ou]t. them, are tho[ugh]t. the most of them—

O. P.[: A] mans faults if they are written ought to have carried out their whole meaning—or else it is despicable in my eyes. [T]hat thing that Warren Parrish wrote "O Pratt manifested a rebellious Sp[irit]"—it was all ab[ou]t. the prounounciation of a Hebrew word. [W]hen it was decided in my favor—future generat[i]ons. wo[ul]d. think I had done some great fault—

O. H.[:] I dont think this Council wo[ul]d. let any thing go that wo[ul]d. oppress any one unjustly—

B. Y[:] You may hasten your remarks or deliberate on them. I want you to manifest your feelings in regular order—

H C K.[:] I suppose the matter bef[ore the] house is /ab[ou]t./ appoint[in]g. [a First] Pres[iden]cy.—I am perfectly satisfied concerning such a matter. I have no hesitation nor or not had a long time—I feel its right—I am satisfied it wo[ul]d. be accord[in]g. to [the] will & mind of God & wo[ul]d. furt[he]r. [the] cause instead of checking of it., & I dont consider it wo[ul]d give any more power than they have now. I have all the power I can handle & [that] God is willing to give

me—I bel[ieve] the heavens will be rent some day & will behold [the] L[or]d. I am subject & intend to be from this time forth inasmuch as I can.

O. H.[: I] feel perfectly to accord with [the] views of bro Y.& R. [W]e have fought the battle disorganized—& now we have wipt the enemy in a disorganized state what can we do when org[anize]d—& now go to work & org[anize]: hit[her].—[W]hat his p[eo]pl[e] do under [is that] the influence of the Sp[irit] of [the] L[or]d. is [the] voice of God—I claim from the cong[regatio]n. if theyd give me all power in heaven & earth to do good. & they gave it [to] me [that] 3 men can manage the Ch[urch] & K[ingdom] of God & the quicker it is brought to bear—I am in favor of it. I feel Bro Y. is the man [and] it is his natural ri[gh]t.—[I]t is his priv[ilege]: to nominate his Councillors—[W]e ma[y] as well commence work & do it up to night as any o[the]r. time.

H C. K.[:] There is no o[the]r. man than him with me—I want it as it is & no o[the]r.—

B. Y.[:] I urge you to go with the Sp[irit]. of the L[or]d. & w[he]n we get to that we are of one Sp[irit]. & one mind.

O. Pratt[: T]his is [the] 1st. time that the subj[ec]t. of [the] 1st. Pres[idenc]y. is bro[ugh]t. bef[ore]. [the] Co[unci]l.—[I]t has been thrown in incidentally in conversat[io]n.—both out of Co[unci]l. & in our Co[unci]l.—[T]here were some ob[ser]v[ati]ons in relation to [the] subj[ec]t.—[I]ts a subject I have for some few weeks reflected on—I have meditated on it considerably—When I did hear of it some 2 or 3 y[ea]rs ago that there wo[ul]d. be a priv[ilege]. to have a 1st Presidency—I have thot. the time wo[ul]d. soon be, that it was necessary for me as well as the rest of this Quo[rum]. to get all the li[gh]t. upon the subject—I dont dispute the ri[gh]t. of the Ch[urch] to app[oin]t. a 1st. Pres[idenc]y.—the only question in my mind is the expediency of the thing, not whe[the]r. the Ch[urch] has power—but what is rightest, that is what we want—[U]nder the Council of this Quo[rum] the Ch[urch] has prospered—the Ch[urch] has been led & instructed right—[T]he question is, is it not more expedient to continue this Quo[rum] as it is—instead of making 2 sep[arate] Quo[rums?]—[I]t wo[ul]d. make 2 sep[arate] Quo[rum] out of this Quo[rum]. [T]he decision of 3 wo[ul]d. be equal to the decision of 9.—I question the decision of the Ch[urch]., whet[he]r. the dec[isio]n. of 3 sho[ul]d. be equal to 9—for this wo[ul]d. be the case accord[in]g. to the D&C—[I]f 6 of this Quo[rum] sho[ul]d. be abroad & decide on a subject—& the o[the]r. 3 at home, it wo[ul]d. be in their power to decide diff[eren]t[ly]. with d[ou]ble the No. if 3 are app[ointe]d. [I]t will be by election—there needs no additional ordination—& consequently our decisions are now all equal—[B]ut it is the Pres[idenc]y. right to Preside by virtue of his age & to decide any little ma[tte]r—[B]ut if the Pres[idenc]y. & 5 men decide one thing—& 7 decide the o[the]r., the 7 wo[ul]d. carry. I feel the Ch[urch] will app[oi]nt a 1st. Pres[idenc]y. but I want to express my mind—I feel following the current of the Sp[irit] is for me to decide accord[in]g. to the li[gh]t. I have upon it—that I wo[ul]d. term deciding by the Sp[irit]—[I]f I give up my judg[men]t. & views that wo[ul]d, not decide bec[ause] the Ch[urch] ma[y] have diff[eren]t views—I dont think we sho[ul]d. act right in the sight of God with[ou]t. we [having] exercised our judgment—[I]n all matters I intend to act as independently as if there was no Quo[rum]. [I]f this is not right there is no necessity for Councillors—I [k]no[w] we have often been whipt by bro Joseph, & urged by bro Young if we have any views to let them out—Ill bear the foolishness—I will not harbor the feelings in my bosom but express them freely in council—I do verily bel[ieve] from the bottom of my heart that there is no occasion for 3 first Pres[i]d[enc]y by appointt[in]g. 3 first Pres[idenc]y.—[W]e sho[ul]d. be just as disorganized as we are now unless the vacancies are filled out—[A]ccording to [the] D&C., 3 first Pres[iden]cy. are a sep[arate] Quo[rum].—[and] the 12 ano[the]r.—[I]f the 3 1st. pres[idenc]y. are a part of the Quo[rum]—its no pattern to us—[I]n ancient days Peter had Ja[me]s. & John but we have nothing to do with [the] Ancient organizat[io]n.—Ancient times they had no Hi[gh] councils & we have—[I]f we organize according to the D&C. the Quo[rum] wo[ul]d. have to be filled up or there wo[ul]d. be a lack—[C]annot we say as a Quo[rum]. to 3 men—you go over into the Valley [and] take charge of the affairs in that reg[io]n., does not that liberate 9[?]—[C]ertainly it does—[C]ant we say to 1 man go & act—but when we return we act with you[? I]f there is a 3 first Pres[idenc]y, they act whe[the]r. we are present or absent—[S]ince the days of Joseph 3 men went to England, [and] we gave them power to do it—[W]e backed them up & the

L[or]d. blest them to as great an extent as if we had conferred on the the 3 first Pres[idenc]y. [T]his Quo[rum] can all decide that we stay here & delegate 1 2 3 or 4 men & set them apart to go into the valley & preside that the blessing of heaven wo[ul]d. be with them as much as if he had delegated to them the 3 first Pres[idenc]y.—[I]f we app[oin]t[e]d. a 3 first Pres[idenc]y. we dont hold an equal right with them, [and] I have an idea there will be a 3 first Pres[idenc]y. app[oin]t[e]d. I dont think the L[or]d. will bless this Ch[urch] if it is done as much as if they cont[inue]d. the 12 first Pres[idenc]y.—& in the midst of a number of Councillors there is safety—I will say if there is a decision on the subject are the Ch[urch] decides there shall be a 3 first Presty., I shall be obl[igated]. to them. I will acquiesce in the decisions—I remember that in ancient days they requested a King—& the L[or]d. gave them a King, & Samuel says in order to convince of you the wickedness of this thing the L[or]d. will send thunder & lightning in harvest time—[H]ere the whole Ch[urch] went wrong—yet Samuel was convinced it was wrong—[T]his Ch[urch] have no restraints on them, [and] there is nothing to prohibit a 3 first Pres[idenc]y. but according to my present light I sho[ul]d. say it is not expedient—

B.Y.[:] I was precise to follow the current of the Sp[irit] of the L[or]d. & not of the current of the p[eo]pl[e]—

O. P.[:] I have remarked we have hitherto acted too much as machines heretofore—instead of as councillors—[A]s to following the Sp[irit] that is what I believe in—[H]e sho[ul]d. decide upon the best wisdom & judg[men]t. he has got—I will confess to my own shame I have decided contrary to my own feelings many times—I have been too much a machine—but I mean hereafter not to bemean myself as to let my feelings run counter to my own judg[men]t. [I]f I am wrong am I not willing to be corrected by this Council[?] I wo[ul]d. be an hypocrite to say it—[I]t wo[ul]d. be so much beneath my feelings that I dont intend to do it—

O. H.[:] My feelings wo[ul]d. be to fill up the Quo[rum] of the 12.

B. Y.[:] That will be for me to speak hereafter ~~that is my~~ if we have not a mind to fill up the Quo[rum]—[T]hats none of their bus[iness]. if there's a 1st. Pres[idenc]y. [—] who has any bus[iness] with it[?]—[W]e have met the defect of a 1st. Pres[idenc]y. & we can meet the defect of not hav[in]g. a full Quo[rum] of 12.

H. C. K.[:] I have my doubts if we co[ul]d. get 3 or 4 more horses to draw the 12 as we have done—

W. R.[:] I dont [k]no[w] that is necessary to sa[y] much. I concur fully with the 1st 3 that have Spoken—[I]n regard to bro Pratt he thinks it best to let 7 have the power—[I]f that, princ[iple]. is good now I cant see why it did not always be so—I cant see why our Heavenly Fat[her]. saw best to have a Pres[idenc]y. of 3 instead of 7—[M]y feelings are those that have originated from a Sp[irit] to me & which are manifested to me bef[ore]. it—is mouthed to me—[T]his is manifest to me clearly & that is an end of all controversy & that is the end of the law to me—I act by that Sp[irit]—it is ri[gh]t. [that] there sho[ul]d. be a 1st. Pres[idenc]y.—[T]he individual who has the ri[gh]t. I have no doubt—the necessity of it I have no doubt—& if we dont organize this Ch[urch] from this time I feel we shall see a waning in this Ch[urch]—[I]f we go forward we shall prosper as hitherto & more abundantly—[T]here are o[the]r. things that might be spoken of but it is not necessary now—[I]n regard to filling up the Quo[rum]. I am also prepared to act upon that subject but I do not think there is the occ[asio]n. as there is the 1st. [blank] of the subject.

W. Woodruff[:] I view it to be of great importance to us as a p[eo]pl[e]—in regard to all matters of this kind—[I]f they come without reasons are given they come in a different view to what they ar[e] after the reasons are given—[M]y feelings are now whatever the will of God is that is my will, let it come in what shape it may—[I]n the 1st. place a query came[:] will the Quo[rum] be filled up[?]—[I]f 3 are taken out to form a 1st pres[idenc]y. it seemed like severing a body in two. [T]here were no reasons given me & I desired the Quo[rum] sho[ul]d. continue as it was—I felt if the Quo[rum] of 12 were to surrender their power unto 3 I sho[ul]d. be totally opposed to it—tho there are some things are brought up ag[ain]st. it. [M]y feelings are /our/ Pres[iden]t. who stands at our head has said he was moved upon by the Sp[irit] to speak to us—[O]ur Pres[iden]t seems to be moved upon by the Sp[irit]—[H]e stands bet[wee]n. us & God & I for one dont want to tie his hands.

I dont care what the Al[mighty]. wants—his will is my will—I am perfectly willing that sh[oul]d. be the case—with reg[ar]d. to [the] Quo[rum] remaining as it is—3 men holding the keys can ordain any man in the Church—Bro Y[oung]. [may] go forw[ar]d. & anoint whom they please—[I]f the 3 first Pres[idenc]y. hold their station among the Quo[rum] of the 12 I am agreed—I dont want to stand in their way & tie up in his hands [as] he is nearer God than I am & I wo[ul]d. rat[her]. untie his hands—[I]f the 3 first Pres[idenc]y. were set from us I'v[e] had some feelings, [and] p[e]r[h]aps they ma[y] be a selfish feeling—As the Pres[idenc]y. seem to be moved on by the Sp[irit] I'm reconciled to it—If I had the disposit[io]n. to hedge up his wa[y] I co[ul]d. not do it—but I sa[y] God speed him.

B Y to W. W.[: T]hank you for your submissive feelings—[S]hould you feel contracted—then feel ag[ai]n. [W]e [wi]ll go thro the world & preach the gospel to every creature—[H]ow do you feel bro Am[asa?]—(right) [W]ill you tie me up[?]—I feel as If I wo[ul]d. pull up mountains—I sa[y] bro O[rson]. P[ratt]. if you tie me up you seek your own downfall—[W]eve fought the battles & you cant get awa[y] from me if you [wil]l only keep the Sp[irit]—you cant get rid of me—I [k]no[w] what God wants with this p[eo]pl[e]—[I]f you dont sa[y] Go ahead & preach the Gospel I'll thro[w] the Load on you & it will sink you to hell—thats the wa[y] I feel—(full of Spirit & Shout) I feel right all the time[!]—[S]et O Pratt at the head of this Ch[urch] & he [will] lead them to hell—[Y]ou cant give me any power [because] Ive got it myself—[Y]ou cant get rid of me Orson (P[ratt]).

O. P.[:] I dont intend to—

B. Y.[:] I see some things run to a point & ag[ai]n. I see Glory Hallelujah (Shout) I foresee things—Ive stood up & say Death is no difference to me—[B]ro Orson I dont attach any blame to you, but I know where Spirits lead to—

O P.[:] If I had the priv[ilege] of roaring I co[ul]d. roar too—I feel every man who stands as a Councillor sho[ul]d. not express one thing out of doors & ano[the]r. in—I dont consider it a narrow contracted Sp[irit]—I want the Quo[rum] to know it—

G. A. Smith—I've chatted with O[rson]. P[ratt]. on this subject—[I]n a matter of importance that comes bef[ore]. me—I go to pray upon it until I see it—but blast the thing, I feel too tormented [and] bad about it to talk. I dont want to be pulled apart—& pulled locomotive fashion—I dreamed some dreams ab[ou]t. it & understood it all—I want to do the thing that wo[ul]d. build up the K[ingdom] of God the most—[I]f there was 3 of the Quo[rum], good heavens theres an end of the matter—I want to stick together as we have done—I have felt as tho[ugh] I co[ul]d. fly—& if I wo[ul]d. blow I wo[ul]d. let off the Steam with a good grace—I calculate to keep at it—I dont want to see this Quo[rum]: divided—[W]e are good fellows & better [?] [and] if 3 are picked out there might be jealousies—[W]e have acted under the 1st Pres[idenc]y. [and] I dont want the opp[ositio]n. on my necks—[M]y head aches most blastardly & I wo[ul]d. like to sleep on it—I am such an intolerant gabbler I wont make any pledges—[T]his K[ingdom] will roll ahead, just take what course you please—if its the will of the L[or]d. that this course sho[ul]d. be taken. Ill twist myself to it but its not my will tonight. Im not prepared ab[ou]t. it, on acc[oun]t. of my health—

B. Y.[: M]y feelings are precisely like yours—I wo[ul]d. not be div[ide]d. in our feelings or sep[arate]d. no more than you wo[ul]d. [I]t is in me like 7 thunders rolling—I wo[ul]d. not have [h]ollord tonight but its in me—I love this Quo[rum] as I love my eyes—but if you contract this K[ingdom] you will throw us out—but the K[ingdom] will roll on—I [k]no[w] what it is to have a 1st. Pres[idenc]y.—God has brought us where we are & we have got to do it & if the Devil can get us to decide that we will not have a 1st. Pres[idenc]y.—if you throw the K[ingdom] into the Quo[rum] of 50 they cant manage it & the 70 cant do it.

O. H.[:] If there ever was a propriety in hav[in]g. a 1st Pres[idenc]y. that time is now—

B. Y.[:] If we fill up the organ[izatio]n.—in reg[ar]d. to filling up the 12 it dont matter now—

G. A. S.[:] Im perfectly satisfied with Pres[iden]t. Young's course. I have no objections, only my private feelings—[T]his K[ingdom] will roll—even if it rolls us out. ~~I cant find~~ I am perfectly ready to act in any place as one of the 12 or any thing that ma[y] be necessary—

O H[:] When Jos[ep]h. was alive our feelings were not divided from his nor his from ours—

A. L.[:] I will state my present feelings & views in relation to the Apostleship—[I]f my notions are incorrect I want the Pres[iden]t. to put light on me. I expect some time or other to exercise the duties of an Apostle a great wa[y] from here or the Council—I am not going to say what ma[y] be the feelings if & if & if 3 were a first Pres[idenc]y. I am satisfied what they will be if they are as they have been—[W]e will be glad to get together again (B[righam] Y[oung].[:] & fall on each o[the]rs. necks) [T]he door for the wider spread of the word upon a larger scale is opening in the E[ast], W[est], N[orth], & S[outh]. The time for a man to go on an 18 mo[nth]s. mission is about to be toed off—[T]he int[erests] of Zion are to be watched over in the Valley, States, Europe, & all or parts of the world—& now it is nec[essar]y. to see what has to be done, [whether] the Quo[rum] has to be spread abroad [as] the Pres[idenc]y. has not fully id[ea]. what is the nature in reg[ar]d. to a sep[aratio]n. by 3 of the Quo[rum] being taken to preside & whose residence is to be at Head Quarters—[I]f they [blank] me into any shape or form to hinder Pres[iden]t. Young bearing the same relation to us—here's a business to be done here. [T]his is to carry out a work that has already been begun by ano[the]r. [I]f one man is not to stand in any mans place he wo[ul]d. stand as Pres[ident] of [the] Quo[rum] of 12—[H]ow much Fa[r]t[her]. will they be sep[a]r[ate]d. from [the] Quo[rum] of 12 than I sh[oul]d be if I was sent as an Apostle to England. Scotland &c. I am the rep[resentative] of the Quo[rum] of 12 & in doing my duty as an Apostle my work is as good & as strong as if all the 12 were there—[I]f I am wrong I am where I can be corrected—I go ~~if~~ with the faith of the Quo[rum] & the Ch[urch] & Im an almighty great man—[B]ut here the work is not here for us to do—[S]upp[ose] here are 3 of the 12—they have already got all the Power that God ever gave & that man is the head of the body—[W]hen the Pres[iden]t. gets up to hew he can hew off the Church according to the order of the P[riesthood]. [E]very quo[rum] of the Ch[urch] is a body—& to every body there is a head—& the head is the biggest member bec[ause] it knows the most & has the most responsibility—[I]f you see my arm it is as perfect a member of my body as my head—[A]int the head accountable where my arm is not accountable[?]—[T]hat is true—/even/ when you carry it down to any individual member—[T]hen my view in relation to the responsibility of the head is the power & right to dictate that the head has over the member & the power & admonition is in the head & not the body—the head who made it—[D]id the body? [T]hen I say the body has no right to dictate the head—[A] bigger body made the head & was placed above the body & is accountable for all—then who can reproach me[?] I dont feel that I am dishonored in my Station—[I]f I was the head I co[ul]d. see as far as him—[W]hen the head sees a thing & tells me to do it, I go & do it—[I]f I am wrong I can be corrected that I may tell somebody what is right & the truth—[T]here are my reasons that the head of this Ch[urch], is, has more responsibility than any member of the Quo[rum]. [I]f not I wo[ul]d. like to have one that did—(Brig[:] Amen (Hyde Amen) If I not [blank] the hand or the foot they are all pretty much intelligent & I want my head /Pres[iden]t./ to know as much more as my head does know than my toe & try to prevent it being mashed up—[W]hen the head says to the arm go & do so & so, go & exercise yonder in the power of Apostleship in disseminating truth or bringing Saints—then I'm a big man, as big as the 12. I am plenty big enough & as big as any o[the]r Apostle—(B[righam] Y[oung:] I wish you had ½ day to preach). I let you know what my feelings are—if my head says I am wrong tell me—[I]ts enough to know what my feelings are in regard to what member bears to the head—& the prin[ciple]: that the int[eres]ts. of the p[eo]pl[e] wo[ul]d. be safer in the hands of 7 men than 3—[I]t does not appear so to me in a [illegible] rel[atio]n. [as] it takes 7 men to comprehend as much as 3 in ano[the]r. relation—[I]t appears to me in the nature of circumstances that [the] Quo[rum] of 12 cant reasonably entertain the exp[ectatio]n of being together as they have been since the death of Jos[ep]h.—[S]omebody has to preside—I presume I will go to valley there they [blank] & watch over the int[erests]: of Zion & they may send me to preside over Gentiles & S[ain]ts. I sho[ul]d. preside over Gentiles whe[the]r. they acknowledge me or not—[T]he 3 apostles co[ul]d. not get any bigger power. I suppose God ord[aine]d. that Pres[iden]t. Young sho[ul]d. be born so many years bef[ore] me—at any rate I dont remember it—I have got to act in my place & I dont bel[ieve] as to the matter of what will happen to the Quo[rum] of 12—[T]hats not a matter of business for to night—[W]hen I think of our 12 & 2 being taken out—my mind is what bearing will that be to the Quo[rum] of 12—I've supposed a sep[aratio]n. of 3 or they co[ul]d not

belong to the Quo[rum] of 12. they [wil]l either belong to it—or not—

B. Y.[: T]hey [wil]l either belong to [the] Quo[rum] of 12—or 12 [will] belong to them—

If we get all our pay here I consider it the poorest kind of pay, by & by I expect a rew[ar]d. for our past labors & endure the changes that may be made here will not have a bearing to sep[arate] us any more than if the subject had not been agitated. [I]t wont make a bit of difference—[S]up[pose] [from the] Quo[rum] bro Amasa go[es] to England—Ezra to ano[the]r., Hyde to ano[the]r., [and] all are sent, all are 12's in relation to the bus[iness]: sent to do—& they are just the men to do it—[T]here is no load as big but they can grapple it—[S]uppose the Ch[urch] say[s] bro B[righam] shall preside over the affairs of the Ch[urch]—[I]f we stay 15 y[ea]rs—we'll have an Almighty big [?]—& they ma[y] be an enormous big drove or army—[A]s to the Presidency I feel ab[ou]t. it as when the 12 assumed the responsibility of the Ch[urch]—I felt then & now—that when the circumstances of the p[eo]pl[e] require it—then is the time to be concerned ab[ou]t. it—whenever it come to the time for me to know when I sho[ul]d. feel I have always been perfectly satisfied—I expect the Pres[iden]t. will tell all ab[ou]t. the particulars. [T]he end of the law was with me when he said the whisperings of the Sp[irit] told him to do this—[W]hen the Sp[irit] taps him it is right—if I was awa[y] the Sp[irit] wo[ul]d. tap me (25 min[utes] past 8).

E. T. Benson[:] I can offer my feelings whe[the]r right or wrong [that] thats a course I have always taken—I only know how to dispose of matters then as [the] Sp[irit] guides me from da[y] to da[y]—I have not exchanged a word with bro Brigham on the matter—I feel now as the o[the]r. day when some things were talked over that every thing is right & its hard to get it [w]rong, & if any help is wanted I wo[ul]d. help to pull down a mountain [if] I am not tramelled & I am satisfied our Pres[iden]t. can tell us what is wanted—I have an testimony that he is called of God—[M]y conscience is perfectly clear & my feelings are the same as they ever have been & am willing to lift him up a peg—[T]hats my private & public feelings. [T]he arguments that have been used are gone—[T]he time is come that it may as well be done now as any o[the]r. time. I can act as well tonight as any o[the]r. time, as the rev[elatio]n. says "it is of necessity"—I have thought more about it—[T]o understand the order of God, it is as plain to me as the nose on my face—I have as much power as I can ~~feel~~ wish—I will not carry any burden that grinds in here (bosom) [—] the K[ingdom] of God is a K[ingdom] of light & power & we have enough—[T]heres crowns & kingdoms & people enough in the world, I want to act as I wish to—[T]he L[or]d. says it is of necessity—[W]ill that take away my power[?]—[N]o, it will give me Almighty power—[W]herever the head is, let the power be—[I]f my head tells my hand to murder a man—my head suffers for it—[I]f my head is cut off, theres a possibility of some of the members sprouting—I want a chance to spread myself & I want to be about it—[B]ro Orson, the Valley is not big enough for us 12—I wanted to [k]no[w] of the L[or]d. concerning the autho[rit]y. of the Holy P[riesthood].—I came in not from the testimony of man—I came in like Abram going from his home not knowing what I came—I was tapped on the head like a shock of electricity—[I]f I did not keep watch ahead as J[ohn]. E. Page said, its hell & damnation all round—I am in torment all the while if I do not do right—I am not concerned but that the L[or]d. will carry on the work & that all will be right—I co[ul]d. not get it into my mind that God wo[ul]d. send an angel [and] call on his servants & then suffer an ignoramus to lead awa[y] the p[eo]pl[e] to the devil. I wo[ul]d. not worship such a God & I bel[ieve] God wo[ul]d. remove our head out of his place—I am here & am willing to act—I am a machine in the mill—& if the L[or]d. throws a belt over me I will be a drum—I will be propelled—and am like ~~powdr~~ /clay/ in the hands of the Potter. I want to keep with the Quo[rum] of the 12 & I mean to stick to bro B[righam]. I love him as well as I do any o[the]r. man—I am perfectly willing you sho[ul]d. take 3 & they govern & control me as the L[or]d. wo[ul]d. have it, for I consider they have some burdens & have feelings for us & may God call out the honest of the heart & gather his elect from the four corners of the Earth—(Several Amen)—

Orson Pratt rose to correct some ideas & to state wherein he differs from them—wherein the Ch[urch] of God has a head for its Gov[ernmen]t.—[N]o one of this Quo[rum] wo[ul]d. sa[y] that the Ch[urch] needed no head—I have too much confidence in the good sense of this Quo[rum] to maintain any such thing—[A]ltho[ugh] the head is governed as well as the arm & I intend to expose

my follies before this Quo[rum] in all subjects—I cannot with my present light view all things in the same light with Bro Amasa & bro Benson—[I]f we were to act as machines there is no need of this Council—We acknowledge that bro Young has more ~~in~~ & superior wisdom to any one single individual of this Quo[rum]—[N]ow to say ~~tha~~ /go/ when he says that the Sp[irit] of the Lord says thus & so—I dont consider we sho[ul]d. act as machines—[A]ll we sho[ul]d. have to do is to say let it be so—[I]f we are to be governed in all cases in that way—we have no room in the least degree to look at a thing in this light. I do consider the head of this Ch[urch] lays in the Apostleship united together—Paul says Apostles are set in the Church—not one individual of the Apostles, without councilling on the subject, [for] if all acquiesced where wo[ul]d. be the use of Councilling[?]—[I]f a man suppposes he has the Sp[irit] of God—& the o[the]rs. unitedly think he is mistaken I bel[ieve] they overrule the first—I do not acquiesce with the sentiments of bro Amasa—[I]n another thing—I misunderstand, [for] the D&C points out that the 1st. Pres[idenc]y. with the 12 shall do so & so & there is where I consider the highest power lies in the bosoms of the apostles—[Y]et if the Pres[iden]t. told me to do thousands of things I wo[ul]d. go & do it but I do not consider it in the light of the Quo[rum] doing it—[T]he necessity of having a Pres[iden]t. is seen in thousands of instances where it is not expedient that all should have to decide—[E]ven the Gentiles do not act as a body—the majority of the House of representatives decide[s] & not the Speaker who sits as a Pres[iden]t.—& I consider that our Pres[iden]t. does not control the Quorum.

B. Y.[: I] say again Orson, start a point & see where it carries you too—Shit on Congress I wont pattern after such a thing—

O. P.[:] I brought that up to shew what the D&C says that it requires 7 to control.

B. Y. O. H. & H C K[: Y]ou do not touch the premises.

B. Y.[:] Orson you have feet, arms, legs, eyes—[W]hat puts them in motion[?]—

O. P.[:] The Spirit that is in that part—

B. Y.[:] Every particle of the body is moved by the principle of Will—[Y]ou admit all the time that Joseph is still the 1st. Pres[idenc]y. of the Ch[urch?]—Who stands next to

(Benson & K[imball] you)

[F]or any man to teach me is an imposition on me—[W]hen you undertake to dictate & council me it insults me. [W]hen I want a man to go to nauvoo—or send 40 Elders to preach—then is the time for you to assist me & you wont do it. [B]ut you want to get between me & Joseph—[Y]ou cant get there—[H]ere is business going nearer to the Celestial K[ingdom—[I]ts of importance now to organize the Ch[urch]—that this Quo[rum] may do as bro Amasa says—[T]here ought to be 1 in England, ano[the]r. in Germany—ano[the]r. in France—2 in Canada—&c. [E]very man ought to be distributed all over the world—but your Sp[irit] now wants to say you are Apostles & you can never be any bigger—[W]e are to grow—[W]hy, because it is of necessity—I must either stop following my file leader or I must follow him—[T]he premises you would give me is no more than you give any one—[Y]ou cant make me Pres[iden]t. bec[ause] I am Pres[iden]t. [Y]ou cant give me power because I have it—[Y]ou wont even give us the power that you have got yourself—I want to advance—[Y]ou want your mind to expand [as] wide as Eternity—[W]e must either ascend or descend—[N]ow is the time to take another stride—[H]ere's the nations of the earth to be gathered—[C]ut your heart strings and let them expand—let a man put his hand on the history. [W]here I have snubbed a man I have scolded a man but no more—[H]ave I ever manifested any thing that wo[ul]d. cause the bre[thre]n to lose confidence in me[?]—[I]f I dont grow you cant—[J]ust let human nature rule & what does it lead to[?]—I see where one thing leads to & where the o[the]r thing leads to—We are now commencing a bigger thing than ever you did before. What we have done is a mere patching to what we have to do—[I]f you tie us up we cant do any thing—but only go out with the word of life & be gathered up a Th[ing]. bigger than we have now.

H C K made a simile of a currant bush being planted in a cluster—& spread out—[I]f we are hampered up to gather, the less chance there is to spread.

O. H.[: S]uppose we decide a thing—Bro B[righam]. puts his vote upon it—& we carry it bef[ore] the p[eo]pl[e] with the veto bef[ore] our face—[W]e sho[ul]d. be thrown—[H]e has the power now & why not concede to it[?]—

H C K.—The rev[elatio]n. says I give unto you Brigham Young—

B. Y.[:] I dreamed the o[the]r. night a personage came to me & told me I had contemplated the planets == [T]his char[acter]. said he co[ul]d. shew me in 2 min[utes]: that the system is correct & if they knew what we knew they wo[ul]d. do in 2 min[utes]: what now takes days & weeks—[H]e showed me the rule & shewed me how simple it is—I bel[ieve] the L[or]d. God will give me revelations as plain as he ever told Joseph, & when it comes to you, you will see just as plain.

~~O H "I move that bro /Brigham/ Young be acknowledged by us as Pres[iden]t. not only of the Quo[rum] /of the 12/ but of the whole Ch[urch] & that he have the privilege of selecting /nominating/ his two councillors /to form/ as the First Presidency of the Church"—W. Woodruff sec[onde]d~~.

O Hyde[:] I move that bro Brigham Young be the President of the Church of J[esus]. C[hrist]. of L[atter] D[ay] S[aints]. & that he nominate his /two/ Councillors who will constitute a First Presidency.

W. Woodruff seconded—all hands up—B. Young—H. C. Kimball—O Hyde—O Pratt, W Richards—G. A. Smith—A. Lyman, W. Woodruff, & E T Benson—& T Bullock—(20 min[utes] to 10)

O. Pratt[:] I suggest that bro Young appoint his two Councillors to night.

B. Y.[:] I should nominate bro. Heber /C. Kimball/ as my first councillor. O. Pratt[:] I second it. All hands up again.

B. Y.[:] I nominate brother Willard Richards as my other councillor. O. Hyde[:] I second it—All hands up again—(5 min[utes] to 10)

[T]hen adjourned to bro Hydes [and] partook of Supper & followed by rich Wines—[We] sat up till ½ past 11 &c then retired to bed [and] sang the Pioneer song &c drank of Jerusalem Wine & delightful Strawberry Wine, our souls all rejoicing in the Lord for his mercy [he] endures towards his Saints continually.

[December 6, 1847; Minutes]

[At] ¼ to 11—Pres[iden]ts. Young, Richards, [Orson] Hyde, [Orson] Pratt, [George A.] Smith, Woodruff, [Amasa] Lyman, & [Ezra T.] Benson met in the small house conversing on "the Standard" [of] building the Temple in the Valley—[the] order in building same—[W]e want to fill up all the good vallies & places & keep out the Gentiles. [We] mean to spread ourselves—the top room will be for sealing—that is the highest degree that can be attained—

B. Y.[: "T]he rule of abstraction" [is to] take one from two [and it] leaves three—(laugh) We have power to beget children with flesh, bones, & blood—When bodies are celestialized our power is increased—[W]hy not get [a] Sp[irit] without bodies[?]—Sp[irits] are susceptible of Sp[irit] as body with body—[W]e will have powers to beget Sp[irits]—& tell them to take tabernacles—[T]hen you put the inclinat[io]n. into man & woman to beget bodies—God is the Fat[her]. of our Sp[irit] yet not the Fat[her]. of our bodies—We shall beget Sp[irits] & send these Sp[irits] into the world.

Prayer by Ezra T. Benson—Council sung "Come ye that love ~~in~~ the Lord."

O. Hyde suggested that we commence Settlements on Keg Creek, & continue North—to fill up Timbers spots—

B. Y. handed in [$]6.50 [—] the proceeds of the plates of Kirtland Safety money.

O. Hyde[:] <u>"I motion that bro Brigham take the money & do what he likes with it"</u>—O. Pratt second[ed]—Carried.

G. A. Smith [said he] feels stung at the conduct of the Old Judge (Phelps)—] he who has been so much in Council—

H. C. K.—If he will go & do what he was told to—it will do, or it must be made public—[H]e is no better than any of the 12 nor so good—[T]here has been mercy shewn him—cut him off—baptize him & again ordain him—

O. H.[:] I wo[ul]d. not let him have his Women.

H. C. K.[:] If you rip them up you will destroy them.

A. Lyman. "I move that William W. Phelps be cut off from the Church for ~~misconduct~~ violating the Laws of the Priesthood in taking ~~women~~ women that do not belong to him & committing Adultery with them"—H. C. Kimball second[ed]—All hands up—

G. A. Smith spoke of Orson Spencer—his wife died—& he has married another—[I]s that right[?]—

B. Y.[:] Yes—

G. A. S.[: S]uppose I am in ano[the]r. part of the world & hear of a Wife being dead. [C]an I take ano[the]r.

B. Y.[: M]y opinion is any thing that you do in righteousness—there is no harm in it—[I]f a man is faithful & can get a Wife without injuring the cause all is right—

O. P.[:] If one of [the] Council take a Wife under same circ[umstanc]es as W. W. P[helps]. he wo[ul]d. be in same transgression—

O. H.[:] I reasoned with bro Parley & bro Taylor on this very thing—

B. Y.[:] They rec[eive]d. instr[ucti]ons not to meddle with women—

B. Y.[:] There never ought to be any laws to trammel a judge's feelings, but to judge according to the merits of [the] case—Have a Post Office right strait—& bro Babbitt for county judge—James Allred—W[illia]m. Perkins or such like men—Have Counties enough laid off & swallow up the officers—Alpheus Green of Watertown NY has influence with [the] Gov[ernmen]t. [and] P.O. Department—

O. H.[:] "I motion that Dr. Richards write to Col Kane respecting the establishing of all necessary P. Offices on the Pottowatomie Lands"—E. T. Benson second[ed]—carried—

E T B.[:] I propose Evan M. Green to be the Postmaster—A. Lyman sec[onde]d. Carried.

B. Y.[:] It is our right & we owe to put our hands on his head to be Patriarch ~~of the~~ /over the whole/ Church., [the] same as Bro Hyrum—or Fat[her]. Smith—

E. T. B.[:] I motion that it is done, O Hyde[:] I second it—Carried—

H. C. K.[:] "I motion that Uncle John Smith be the Patriarch over the whole Church." W. Woodruff seconded—all hands up—

B. Y.[:] "I motion that brother Orson Hyde go to the East & get us /10,000 or 100,000/ ~~some help~~. & take bro. Appleby with him.["]

H. C. Kimball[:] I second it—

O. H.[:] Brethren, I am ready to go—& If I go there I will use every thing I can use—

W R[:] I [k]no[w] you can get & shall get 100,000.

B. Y.[:] You can get & shall get it, & be back by 6 April—Bro Hyde stay here—& keep sending Companys over the mountains every Spring—Bro. O. Pratt take his family into the Eastern States [and] Raise oceans of Wheat, Calves, Pigs, Sheep, [and] Chickens—

W R[:] What kind of a council shall we have in the Valley—a Hi[gh] Council or City Council[?]—

B. Y.[:] I cant begin to dictate laws to any p[eo]pl[e], till I know their circumstances—

G. A. S.[:] "I motion that bro E. T. Benson go to the East with bro Hyde, provided he has a mind to"—W Richards sec[onde]d. Carried.

O. P.[:] I motion that some Instrument by way of Gentile Fashion, by way of resolves, be drawn out & take[n] to the East.

O. H.[:] To whom it may concern[:] Persons from Pisgah under O. H. autho[rit]y. from Head Quarters [blank] write private letter to friends—

O. P.[:] The Council have decided with me exactly as I wished—to stay here till Spring—then go to the Eastern States—

W W[:] I am on hand to go just where the Lord wants me to go.

B. Y. Inquired what shall we do about filling up the Quorum of the 12—[S]hall we do it now, or what?

Several[:] Let it remain until 6 April—20 min[utes] to 4

E T B[:] I motion that we adjourn to tomorrow at 9 oclock at bro Daley's—W Richards

sec[onde]d.—[A]ll hands up.

H. C. K.[:] I motion that Luke Johnson be ordained an Elder—W Richards[:] I second—all hands up—

G. A. Smith[:] "I motion that brother Orson Pratt go to England & take charge of the affairs of the Church." E. T Benson second[ed]—carried—

E. T Benson[:] "I motion that bro Amasa Lyman go to the South & get help.["] G. A. Smith sec[onde]d.—Carried.

[T]he Council then went to sup on the blessings of God which were bestowed by El[der] Hyde. [A]fter supper [we] parted with the brethren when Pres[iden]ts. Young, Kimball, Richards, [and] Lyman—with T[homas] B[ullock] were driven in the two Carriages starting at dusk over the Prairies to Ezra Chases where we arrived at dark finding all well—Thawing in the eve[ning]—

W Richards dictated [a] long letter to Col. Kane. Elder Hyde's Introduction.

letter to Rob[er]t. Campbell & Dana. Copied by T. B.

[December 9, 1847; Minutes; Minutes; Minutes]

9 Decem[be]r 1847

Bro John D Lee said to me that Brigham told him if he would give up Emeline to him he would uphold him in time and in eternity & he never should fall, but that he would sit at his right hand in his kingdom—

Bro Lee also said he had frigged Louisa Free 20 times in one night and I told him I did not believe it, [but] he called God and Angels to witness that he told the truth—I then told him he was a bigger fool than I thought he was if he would allow his arse to run away with his head, [and] he said he believed he had the Devil in him for he could not get satisfied, [and] he went home from here after frigging so often and frigged all the women he had in his house. [He] also told ~~him~~ me that Emeline Woolsey was a dirty little strumpet & if she went of[f] to St Louis or St Joseph where her Bro[ther]: was that she would allow everybody to frigg her & he would not take her when she came back.

G[eorge]. D. Grant

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Dec[ember]. 9, 1847. 11 A.M.

A Special Council

At a meeting of the Council of the Twelve & Presidency of Seventies in the Council House. Present. Pres[iden]ts. [Willard] Richards, [Ezra T.] Benson, [George A.] Smith, [Wilford] Woodruff, [Brigham] Young, [Orson] Pratt, J[oseph]. Young, Z[era]. Pulsipher, A[lbert]. P. Rockwood, G[eorge]. D. Grant, B[enjamin]. L. Clapp, Bishop Knight, A[aron]. Johnson, W[illia]m. I. Appleby.

J[ohn]. D. Lee appeared to answer to his past misconduct—

Joseph Young opened by prayer (24 min[utes] to 12) & then stated the cause of being called together. [B]ro. J. D. Lee is one of the 70s. [T]here is not a man in this Camp but what has heard of bro Lee & his family. I have turned a deaf ear on acc[oun]t. of the delicate nature of the case—I could not stop any longer—& the enquiry is what shall we do—I must enquire into bro Lee's circ[umstanc]es if I run ag[ain]st. a Snag. [T]his is a Council of enquiry—Documents have been written to me, from Sis Nancy Bean, Martha Berry & I want to know if these things are so—[T]his is a matter of fellowship with me, not [that] a man shall be exonerated from such things—I want to know if we are big enough to reprove bro Lee & save his Soul—& for the Twelve to say if we are right or wrong—

Rob[er]t. Campbell read a document from Nancy Bean., also another Document by G[eorge]. D. Grant—[T]hese things concern a matter of fellowship—& I want bro Lee as know as he is one of the 70s that he is bef[ore]: the proper tribunal—

J. D. Lee [said he] has a charge that he never expected to be on his head—[A]s the God that rules in heaven & before God & Angels the greater part of the statements are false—I did not suppose any man had greater veneration for authorities than me—[T]o the best of my knowledge I never made use of such expressions in regard to Joseph—So help me God—[S]everal attempts were made to remove me from Presiding where I was—I wanted to know what crime I had committed—an enquiry was made. I said I was a Hi[gh] Priest, & never said I was not a 70—[T]he difference was settled between me & the parties who were concerned in my household affairs—[T]he police decided they had nothing to do with it—[T]here were more lies told in this Winter Quarters about me last Summer than wo[ul]d. fill this Council House, if each lie was no bigger than a mustard seed—I made arrangements with Sister Beans Father about Nancy going with me next Spring—[S]he treated me most shameful—she is very high Spirited. I never sent Caroline Williams away from me—[though] she had done enough for me to send her off.—I have been imprudent in some things—I am sorry these things are raked up to destroy my influence—[M]y feelings have been this Summer that I wo[ul]d. be glad if the Earth would open & swallow me up, & I would be glad if it were so now—I have always been obedient to the Council & am now—why I sho[ul]d. be accused in this way I know not—& am sorry to see persons who take pleasure in causing me to suffer.

(~~proceding by Jos[ep]h. Young or questioned~~)

G[eorge]. D. Grant[:] I had no such idea of persecution altho[ugh] I heard this conversation of shooting one another—I wanted the thing settled—I can find dozens of men in this Court who he has talked to about his frigging his Women—I have heard it from dozens—& things a great deal more ridiculous than that—I like to see things done right. I dont want to see a man walk up bef[ore]. bro. Young full of compassion, & behind his back full of devil—

Jos[ep]h. Young [:] If I understand what decency is—these matters try his ~~salvation~~. /fellowship./ [F]irst one & then another come down & tell me these things—[B]ro Stewart tells me all manner of stuff about bro Lee. Sister Bean told me these things as being in the presence of God—I know by the Sp[irit] of the Lord that bro Lee got some of those women by fraud—& I know he ought to be whipt—[M]y Soul is wrung out of me by these things & he ought to feel the smart of it. [B]r Lee was disgusted at me in Nauvoo when I proposed to him to pick a Quorum of his own & for him to preside—[B]ut he said he wo[ul]d. not be content unless he was in my Councils—[H]e is tyrannical—& no man got the bighead more than he had—[W]ill every man & woman come from the Farm & make complaints without some foundation[?]—Sis Berry says that the language in your house is [the] same as a Common Strumpet House—I know that bro Lee is worthy of reproof—& unless he alters his course he cannot have the fellowship of the Quo[rum]. of the 70s. I dont want any man to cover up the truth—I know that his course is most dastardly, calling every woman bitches, strumpets, & every thing nasty about the privates—[H]e has got to walk up to virtue & chastity & lead his women by a thread, instead of driving them with a cable—[H]e has been too big for his Cloth. I know it O Lord—[blank] (H. C. Kimball came in) [D]oes God love every man [a]like[?]—[H]e is no respecter of persons—[L]et it go on the Dockets & stand against him—if he is unrighteous he is unrighteous & will be dealt with accord[in]g. to his merits—I have heard testimonies enough about it—& all the Sophistry he can make use of until Sundown can make me bel[iev]e otherwise—[B]r Lee has not denied those charges, he has threatened to cut one of his women's throats—& drove another out of his house—[W]hat a poor consolation it is to call me daddy, or husband, with hell to look upon in his house—[H]e will have to have his Sp[irit] melted down like Wax—[I]f he throws out braces ag[ain]st. reproof he is bound to be more deserving of reproof than he now is—[Y]our being in bro Brighams family will not save you, unless you do right—[I]t is disgraceful & wicked in the sight of God—Martha Berry told me it was thro[ugh]' deception.—I just bel[ieve], if ½ of the Stories are true that every one of them are liberated from him & he cannot hold them unless it is their own free will to stay—

J. D. Lee[:] I do not put my foot ag[ain]st. reproof. I am not going to say it is not so—it is useless to say any thing in justification—& I will try & be like wax. I want you to hang on to me & not cast me off. I pray God that things will come out as they are—& let every body suffer who deserves it—[E]very thing about Sis Berry is to get her awa[y] from me & to seal her to Amasa

Lyman—[P]erhaps I have been too forward—I ask every one pardon. I hope some day all things will be investigated—[A]s to bro Johnson he will run his race short with any one I prophecy that—

(B[righam]. Y[oung].[: N]ot while I have any thing to do with him.)

A. P. Rockwood[:] I feel that bro. Joseph has hoed him down pretty severely & not without cause—

B. Y.[: W]hat we do here is for ~~anoth~~ each others good—[W]e must not quench the Sp[irit]. of the L[or]d., if it comes like forked lightning let it come—

J. D. Lee[:] I saw Martha Berry ab[ou]t. 3 weeks ago & talked with her, [and] she said her mother was expecting I would be cut off from the Church & she was told to hold on—

B. L. Clapp[:] Mrs. Berry told me of these same things—[M]y advice to Martha was [to] keep your Covenant with bro Lee—I am sorry of bro Lee's failures & imperfections—he is a passionate man—I would be glad to see him redeem himself—I feel that the reproof has been from the Lord—

B Y.[: I] ask J. D. Lee, did you sa[y] to M. Bean what you had done for her was by bro. Brigham's council[?]—Ans[we].r.[:] I have had a deal of trouble with that woman—she wo[ul]d. curse & swear like a trooper—I told her to go away if she was dissatisfied—[and] she caused Louisa to be dissatisfied—I struck Louisa with a switch—[S]he humbled herself—I was sorry—[and] she acknowledged it was all for her good—

Jos[ep]h. Young[:] Did you whip your old wife[?]—J D Lee[:] No Sir.—I am satisfied we never sho[ul]d. have any trouble—I never threw the brick at her as God is my judge.

J. Young—Wherever a man goes beyond, where is placed, that thing begins to react & falls back on him—[W]here God places a man he can manage that thing even to splitting a hair—If bro Lee had weighed himself in the sight of God he wo[ul]d. have saved himself & this thing wo[ul]d. not have happened—[W]ithout there is a reformation in bro Lee he can not have the fellowship of the 70s. [H]is soul must be chastened bef[ore]. the Lord—[H]e must be reproved, that he may be saved—God is no respecter of persons—Go it. Go it. with the smoothing plane until the Sp[irit] of the L[or]d. comes down & when these are righted—uphold him bef[ore]. all things—I pray God that bro Lee may—I wo[ul]d. wash his feet & anoint him over again.

B. Young. I have heard men talk of these Stories—[S]ome ma[y] have feelings right—others wrong—I have feelings ag[ain]st. conduct—I know bro G[eorge]. D. Grant has no feelings ag[ain]st. bro Lee, for I am a judge of Sp[irit]—I know what bro Joseph has said is spiritually true—I have trembled for bro Lee. I have been afraid of him going so far as to leave the Ch[urch]—[H]e has not got wisdom to manage such big business. I expect he did wrong—I told him how to divide the land—& draw cuts—I understand bro. Lee took 70 acres—& sent Men a great wa[y] to cultivate 2 acres. I know that bro Lee has women who are disgusted with such Language—[M]y Council is not to get so many Women together, it is a ticklish matter—

J. Young[: A]s regards [to] the great no. [number] of bre[thre]n with me, you have got to take a strait course with your men & women—[E]ither release the[m], or have them passive—I feel that a man who has power with the Lord, should quell down this Sp[irit]—[I]f it continues you will be lopt off—[I]f you plead you have done right that's no justification—[C]ry out forgive me & I will try to do good—

B. Young[:] I wo[ul]d. say to every man & woman [that] I am perfectly willing. I will give you a writing—be free, be happy, I say to you—I know bro Lee's course—I have trembled for him, lest he sho[ul]d. soar where he co[ul]d. not keep his balance & fall. [T]here is no o[the]r. course for bro Lee but to let every man & woman be free—[I]f you take 99 men & women out of 100—he will tell you 99 truths to the woman telling 1 truth—[T]he women will cry to think that I should think so—[T]hey will lie in the name of the Lord—& in their own name—[T]hey are dependent on men to save them—I feel that I co[ul]d. say to every man & woman go in peace & the Lord bless you & I bless you—but yet I would lug the load just as long as the Lord helps me—(5 min[utes] past 2)

B. Y.[:] I decide that your remarks to bro Lee have been just & right.

J. Y.[:] I move that bro Lee puts himself in the attitude to his family. ~~that~~

B. Y.[:] /I move that/ The best way is to call a family meeting & talk to them, tell them he

is frank & free & wants to do right. & if [there is] any wrong [it] is in them [and] they to bear it—[I]f they want their liberty they are perfectly free—[T]hey have either to turn round & hold their tongues or admit they are in the wrong—

J. D. Lee sec[onde]d. [A]ll said I [aye].

I want bro Lee to take a solemn, calm, judicious course & not speak unbecoming of his women folks—

J. Y.[:] bro Lees send a letter to Nancy Bean & Martha Berry & all you can get together—I thank God my Heavenly Father, for ~~this~~ doing my duty this day & thank bro Brigham for helping me to do my duty—

J. D. Lee [:] I want to do right—

B. Y.[:] If a woman leaves a good man, they can not do better, but they make their bed in sorrow—[I]f they think they can do better, they will find they are in sorrow—& they will learn by what they suffer—

B. Young[:] /[I]n regard to dancing—/ my charge to the Bishop is—[to] let no man within these doors until he has paid his dollar or copple—[T]hey man commence at 10 oclock in the morning but must close at 9 oclock at night—[T]he ¼th of the proceeds to go to the Bishop for the poor—the question is—Is there any objection to bro Gates keeping a dancing School in the Council house[?]

Answer—No—[H]e may have a dancing School, on the understanding that br Gates pays ¼th of the proceeds to Bishop Knights for the benefit of the poor—and brother Gates proposes to pay another fourth to bro. Brigham Young—[T]he School must close each night at 9 oclock—

25 min[utes] to 3 seperate—

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9 Decem[be]r. 1847 Council house ¼ to 11. A.M.

Pursuant to appointment and notice given convened—

[O]f the Twelve.[:] W[illard]. Richards., W[ilford]. Woodruff., E[zra]. T. Benson., B[righam]. Young., O[rson] Pratt.

Seventies[:] J[oseph]. Young., Z[era]. Pulsipher., A[lbert]. P. Rockwood., B[enjamin]. S. Clapp., Geo[rge]. D. Grant., J[ohn]. D. Lee. Aaron Johnson. R[eynolds]. C[ahoon].

B. Y.[:] I will now hold my tongue. I have been invited in by you. (turning to Jos. Young.) Pres[iden]t. J. Young then opened the Council by prayer [at] 24 /min[utes]/ to 12 /n./ and said, I will introduce the subject of our coming together. [I]t is our privilege to have the 12. & we wished them to day. Br J. D. Lee I suppose is one of the Elders of the Seventies—(J D Lee[:] I don't know anything to the contrary.) I don't like to have anything to do in cases where matters so delicate come before us. [A]s to Bro. Lee's carreer. there is not a man in this Council but knows something of Bro Lee & his family. I have turned a deaf ear to those who have come to me about him. I am Bro Lees friend & he mine. & I have never taken any action. [H]is family [is] connected with mine & my Brothers but things have come to my ear so that I cannot longer hold still, & this is a Council of enquiring—[A] doc[ument is] here written of to me—& to enquire of me. I want to ask Bro Lee some questions—& those things proved are a matter of fellowship. I don't interfere in family arra[ngements] but God will not uphold me or my Council, if we don't rebuke iniquity wherever it presents itself. & I have understood that he has said that he is not amenable to anybody but B. Y.

R. C. then read two documents, one signed by Nancy Bean [and] the other the offspring of George D Grant—

J. Y.[:] I want Bro Lee to answer yea or nay to these questions as in the presence of God—& he has asked. Who is Joseph Young[?]—& insinuated he belong[s] somewhere not amenable to me.

J D Lee[:] I rise before you under a charge I never expected to have heaped upon me, [but there is] one thing to cheer me, that if I am charged I will not sink unless guilty—[I will] begin at the first point—who is Joseph Young. I did not think any man had more reverence to the authorities & such an expression I never used, nor such a thought never entered into my mind so help me God.

[T]here is a wicked and cruel influence against me in the S[eventies]. Q[uorum]. Camp., but they would not have reasons brought up against me, & they wanted to put a H[igh] Priest in—& I said I was a H[igh] Priest. [I]f I am not a H[igh] P[riest] I dont understand the p[riesthood. S]ome of my good Brethren [are] /so/ afraid of me doing wrong that they wanted to sacrif[ic]e thro[ugh]' jealousies before hand lest I should do wrong—[He] told the story about his accusation by the S.Q. Camp & said [there were] enough lies to fill this Council house if each be not larger than a tobacco seed—[I] had come down here from that Camp—[and] when I heard the statements of Nancy Bean. I was thunderstruck—[F]or I am now writing a letter to her, & she visited me lately when I gave her some things to make her clothing, & I further know that if Nancy had not been put [? to it she never would have said anything—I never sent sister Williams off from me—but she had an invitation to go & went with sister Allen—[S]he had done enough for me to send her off—I never recollect of saying to Bro: Grant that if I should be upheld by Brigh[am]. & sit on his right hand—I have reposed secrets in others bosoms but I have learned better—I will make satisfaction to anybody who comes to me alone—& do anything—I have thought that all men hated me, and wondered what the reason was, but it is said Woe to you when all men love you—[I]n Nauvoo I had friends on every side—[W]hen I wanted money I could get it. & I wondered I was troubl[e]d about that principle—for I thought I did not walk right or it would not be so, but this Summer has given me a fulness—[T]here is Bre[thren]. watching iniquity & would sacrifice me for a word—I am sorry that Bre[thren]. take pleasure in it. I have done the best I could last Sumer, & never tried more to do good & be humble than in S.Q. If I ever did, I hope the Lord will never give me Salvation if I dont spoke the truth.

J. Y.[:] You are away from the point. If a man is hemmed up let him admit [it] & that will thro[w] light about him.

G. D. Grant. [A]s to persecuting. I would not do it—I went to fa[ther] Morley & told him that the Bre[thren] were threat[en]ing to shoot one another up at the farm. & I was told by the Council to bring it up. & I have heard those things that he talks off but there are 6 or 7 told me. Bro Campbell has heard him & others. [S]traiten me up if I am wrong. I like to see a man that walks up behind another man, as if he was before him.

J. Y[: L]ast Spring when the stories [had] come down. it went in at one ear & come out at another. [S]ome ask[ed] me is there no salvation but thro[ugh]' Bro Lee[?] Bro Levi. Stuart says—Bro. Lee's mouth is full of all kind of vulgarity. I was invited to Bro. Beans—[but] refused—[A]fterwards [I] went. & Bro. Campbell wrote as she spoke. Bro. Lee told ~~me~~ that woman to leave him—& I know his things are multiplied & he needs a whipping—[H]e has got some by fraud—[L]ay every enducement for p[eo]pl[e] to come into my kingdom rather [than] wait till the resurrection & get a kingdom. I want Bro Lee to feel the smart of it. [T]hese things come by a man being too anxious. I offered him ten of the Best men to preside over & a Quorum but he said No, Joseph, he would not accept of any office in this kingdom below the 12 except in your Presid[enc]y—[He had] been a head of the times—[H]e talks of the big head, [and] no man I know has more—[H]e is tyrannical in his family—[W]ill all come from the Camp & say. you are out of the way, and tyrannical. [I]s that all false[?] No. [H]is women say can he save us & the man ask can we have Salvation thro[ugh]' anybody else[?] No. says he. Sister Berry says [that] Baudy language has been used as in a strumpet house & she would rather go to Hell than live there. We will cut him off from the 70s Q[u]o[rum, &] if the 12 hold him on he will be held altho not by conviction that it ought to be so.

[H]e says [he] acted like a bad man & used every kind of vulgarity & he gently lead[s] & guide[s] him by a thread—[E]ven the Spirit of the Lord & every man ought to knew this Spirit if he has a kingdom like Lees. [H]e was too officious & dic[tated] the Pres[i]d[enc]y, more than any other man. I knew he had the Big head in Nauvoo. I would just as [soon] le[a]ve go ag[ains]t. any other man as Bro Lee. & Bro Lee as any other man if he is worthy, & the Council of the 70s will deal with Brot Lee & if we deal wrong, then the 12 will deal with us. [I]t is not all Sophistry he can use till night that can reason me out of all I know. It has been th[e] Bre[thre]n, are all those good Bre[thren] lieing about him[? W]hat would I think if I threatened to cut my wife's throat—or send been coaxed into my family[?] I knew Bro Lee started wrong—[U]ntil he is used so he can become like wax &

be ready to be moulded into any mould no man need cloak up. [A]s he has these charges. he has not denied them, but [does] try to cover them up. [A]s to who Jos. Young is, Bro Lee, I have no feelings about that—[R]eproof is good for you—you must take it. [A]nd as to this threatening men's lives—& vulgarity, its wrong. [A]re your statements [about] Sister Martha Berry, are they true[? H]ave you been fraudently coaxed into this kingdom, & [if] these things are true you can be liberated—& I doe believe if one half of the stories [are] true that they can all be liberated—I am glad I am in the presence of those who know better than me.

J D Lee—I am not going to deny. [I]t is useless to say anything in justification, & if it is my unfortunate lot to be hewn down & cut up & melted like wax. I will try & become melted & go into any mould you want to me—& I want the Bre[thren] to hold on to me as long as I can & see if I cannot become like clay.—~~when men~~ [A]ll I want is that things come ought straight—& some where they have the ax will feel differently. Martha Berrys mother sgt. in the first place. I am in your hands—& I have tried to do the best but perhaps doing [I have been doing] wrong all the time. I hope some [good] things will come out. [A]s to Bro Johnson, I will prophecy his race will be short—

B. Y.[:] Not if I keep him he wont. G D Grant[:] I believe that.

J. D. Lee. I believe Bro Snarr [?] [is] as well satisfied as any other man.

B. Y.[:] Are you satisfied you Pres[iden]ts[?] A[lbert]. P. R[ockwood]. I think Bro Joseph has hoed him pretty severly but all for good.

B. Y.[:] We cut & slash each other here, but we have got to learn that this is the place to let it come as it is in us if it should be like the forked lightning—or like the gentle rain & we should not leave here ~~but~~ until we could kiss one another, but out of here it sleeps in eternal oblivion. never to be raked up.—

A. P. R. told a story about Bro Johnsons having told him that Lee said if the Law of God [is] put in execution My head should leave my body—because I did not let him dance the third turn after he had danced the two successive figures of the tre after he came in.

J. D. Lee. told the story for he just came in. I was going away so he wanted to dance—successively. I felt about it very keenly—but we settled it there. [It was] a calculation to conspire ag[ains]t. me.

B. Y.[: A]ll you say about other men—will turn ag[ains]t. you.

J. D. Lee. I want to see sister Martha Berry, [and] talke to her kindly. [I] saw [that] something [was] the matter—[S]he told me her Mo[ther]. said that when B. Y. came back you cut off from the church.

B. L. C.[: O]ld Lady Sister Berry—asked me the same question as Bro Joseph. & I told Martha to keep her covenant—& the time would roll round when I thought Bro Lee would make her happy., at least if he felt as I did he would. Bro Lee, like myself, [is] a passionate man—[I]t would be my joy to see Bro. Lee redeem himself. I have no reprove to give him. Joseph has reproved him. [S]omething said in Bro Lee's statements as if I or Joseph had used an influence with Nancy Bean to say as she has. [But] it is not so. I took her to Mo. as he says. & I went in there to Beans at the request of Bro Joseph. & I council & advice [advise] Bro Lee to humble [himself] & get the Sp[i]r[it] of the Lord.

B. Y.[: D]id you say to Nancy Bean that what you have done you have done by Bro Brighams council & as he did with his women in flogging[?]

J. D. Lee. Nancy [is] very ungovernable & if p[eo]pl[e] knew how I would be used [they would] feel different. I councilled with her & reasoned with her—[but] she said she would do as she pleased—[It] caused Louisa to be dissatisfied. [I] took a walk with her—[and she] put me at defiance—[I] said to Nancy you have been sealed to me—& you look to me for your salvation—[S]he said to hell with your Council. [T]hen I picked up a switch & struck her once. [S]he humbled herself—& I took her in my arms. & she did well for a long time.

J. Y.[:] I have heard that you have switched or choked your old wife.

J. D. Lee[:] No I have not. [W]e never would have had a bit of trouble if it had not been for persons interfering with my family. All my family positively say I did not strick Nancy with the Brick bat—neither did I ever kick her.

J. Y.[:] You go before your calling & it will react back upon you to your condemnation—& if a man has illicit connexion with a woman it will react upon him.

J. Young[:] Bro Lee, got a head of me out of sight he cannot retain his standing unless he is reformed. & he has travelled with me—& he has done those things & I fellowship for him. These feelings in me have been stirring in me for a year—Bre[thre]n. say—Joseph what do you say about these things, [do you] cut off a man for a little offence[?]—[B]ut others go unpunished—[I]s God a respecter of persons[?] Bro Lee is a man inflexible as the marble & is determined & will accomplish as things. [B]ut I will reprove him & admonish him.

J. D. Lee.[:] Thats right Joseph. I could wash his feet if he [was] humble & could anoint him once again. & [I] will never turn a deaf ear to his cries if they are right.

Bro Lee [was] crying out.

E. T. B.[:] Joseph Smith motioned that Jos Young be a Pres[iden]t. of the 70 in time & all eternity. B. Y.[: A]s long as he is faithful. H C K.[:] I knew Joseph would /be/ faithful. B. Y.[:] I knew it too, but I ~~rule~~ take care when I make cov[enan]ts.

B. Y.[:] I want to say a few things. Bro Lee has intimated that some have feelings—Bro Geo has. I can talk of a man & have no private feelings. Bro G[eorge]. D. Grant has no feelings only to do right. & now to Bro Lee. I am a judge of Spirits. I knew what Joseph has said is spiritualy true & Joseph has no feelings—[B]ut what are right & correct[?] I know it is. I have trembled for Bro Lee. & he has not got wisdom to accomplish what he has on his hands, [the] same with his farm. I expect he has done wrong in the division of the Land. & so has f[ath]e[r] morly, but it is a slip. Bro Lee has not been in a situation to receive reproof—it kills him. Bro Lee has taken 70 acres right thro. & the Bre[thren] had to go off to the timber to cultivate 2 acres. [H]is mind grasps more than he can manage. I heard a good deal of Bro Lees family & it puts me in mind of the Connecticut traveller. Bro Lee has got women there that are disgusted with such vulgarity. I have told Bro Lee to separate his family & I know that women cant live many of them together without making fish of one & flesh of the other. I never have any difficulty—I let every one do as they please & give them sweet cake—[I]f I would undertake to straiten matters the thread [would] break [and] the garment would not hold.

J. D.Lee,[:] What am I to do Bro Joseph[?]

J. Y.[:] I can only answer qualifiedly as far as concerns me & my fellowship & the 70. [T]hey have got to see a straight course & ~~then p~~ arranged with your family, so that they dont come to me [for] its all the time arrows & death. [T]hey must be liberated, set free, & I feel as tho[ugh]' a man like you ought to call on the Lord & get salt. & salt your family. ~~it will~~ [Y]ou have lost the fellowship of 2/3 of the Quo[rum]. [I]t is no way to excuse yourself & say—I'll try to do the right thing,—but you cant get it if you justify yourselve[s]—

B. Y.[:] If they are in a palace & feels bound they are not satisfied—I would say to all sealed to me that I am willing to give you free and at liberty—& give you a writing & I have been out of the way, but set you [at] liberty, & If I can do anything for you I am willing. I just know that the Br love Bro Lee but his course—I have trembled for Bro Lee. [I] knew his disposition & mind., lest he should soar to where he would lose his Balance to rise no more. [There is] no other course for Bro Lee. but to give every liberty to all belonging him then he will feel free—If you get a woman that is so righteous when punched sore she would not lie. It's a miracle. Men & women are n & n. I know of instances in the Ch[urch] [where] 90 tim[es] or 1~~0~~0. he will tell you the truth, 99 times out of a man where /you will get/ once a woman to an[swer]. [T]ake a sister & she will cry and look & live in the name of the Lord. [W]hen a man will tell the truth. Men are honest—but women have to be dependent of men for their Salvation, You get a woman that wont lie when punched hard enough & if she wont lie, she is a miracle. I'll tell you I never love a woman so wel[l] that I cannot say good bye. [W]hen men have their affections placed in a woman then they can put a sting—but if you can give all your women a discharge & feel well—I say I'm glad to get a preaching Hallelugh—Glory—& when a man dont feel so he is in bondage & I feel will never put fetter in my life. Happy—thats the matter with John, he has loved his women too much & frigged them too much. [T]o be a good seaman—let him be f[aith]f[u]l, [and] in the time of a storm let a man be true

to his friends & in [a] storm then it will go sleek in a calm. I feel as tho I would want an acre for a stand if I could get to preach to the world.

Dr. W. R.[:] 20 & & 5 min[utes]. & "all is undoubtedly well."

J. Y.[:] Whats the decision of this Council.

B. Y.[:] I decide that your saying to Bro Lee is true & just (aye all round).

J. Y.[:] I move that Bro Lee does with his family as B. Y. stays.

J. D. Lee[:] I second that. B. Y.[:] I will tell you, get his (Lees) family to gether, [and] you attend [to] it & I wil[l]. if not interfered with other app[ointmen]ts., & tell them they are free. & the Pres[iden]ts. of the 70s there & sit down & give them liberty—[W]hat have they to say. They will either turn round—& say—we are in the fault & mean to stick to Bro Lee—or else go. & never speak.

J. Y.[:] Bro Lee [do] you second that[?] J D L[:] Yes—(Aye all round).

B. Y.[:] That set[s] all [blank] & I want those who stick to Bro Lee to be treated judiciously, calmly, & uprightly—[In] his family, [there are] some good ~~yet~~ [but] there are some that want to get to hear with their tongues loosened.

J. D. Lee[: S]ome of my family [are] scattered—

J. Y.[:] I thank my God & my heavenly father that I have redeemed my word—& Bro Brig[ham] & his Council have helped me to do it.

J. D. Lee.[:] B. Y. says he has trembled for me—I know its so—I thought what should I do to day, [and] felt as if I wanted to be struck out of existence & then think it is was foolishness—I long to see the day when my work will be accepted. & when I shall not have to get over come?

B. Y.[:] If a man suffers & is poor & his family leaves him because he is poor, they cant come it, & these things—[W]hen they leave John they will lie down in sorrow—& you have got to let them suffer before they can learn—John has done well in some things and what does his women need to kick him to pieces for they will lay down in sorrow.

B. Y.[:] Bishop Knight. I give you [a] charge that you have no dances here but what will be $1 for ~~a~~ /every/ couple that comes in, & you close the doors by 9 P. M. precisely.—~~By Bishop~~ The question was asked if there was any objection to Bro: H. Gates keeping a dancing school on this side of the river & on the other. Ans[wer:] No.

It was agreed that he give one fourth to Bishop Knight & another to B. Young. Meeting dismissed [at] 20 min[utes] to 3.

[December 12, 1847; Minutes]

Sunday Dec[embe]r. 18/47 11 A.M.

Meeting in Drs. office.

Pres[iden]ts. [Brigham] Young, [Willard] Richards, [Orson] Pratt, [Wilford] Woodruff, [George A.] Smith, [Amasa] Lyman, & [Ezra T.] Benson. Phinehas H. Young, E[rastus] Snow.

Letter from John Smith /Salt Lake City/ to G. A. Smith [was] read—

Epistle to the Saints throughout the world [was] read by T[homas]. B[ullock]. (H[eber]. C. Kimball came in)

[A]lso [a] letter from Coll. Stevenson, Mormon Battalion, to Capt. Jefferson Hunt—

[A]lso [a] letter from Orson Hyde to George A. Smith—

[A]lso [an] Epistle from the Hi[gh] Council, Great Salt Lake City to Pres[ide]n[t]. Young & Council.

[A]lso [a] list of persons who wish to be released from John D Lee—

W Richards[:] "I move that the persons named in that paper be released"—A. Lyman seconded. Carried.

H. C. Kimball[:] I feel to prophesy good concerning bro Lee—[H]e will yet rise & do good.

A. Lyman[:] I feel it will be a blessing to him—

[A]t 10 min[utes] past 2 [the] Council adjourned going to the Hi[gh] Council—in the Council

House.

Capt[ai]n. Hosea Stout said some of the Police wanted to have some of their wages off set for tithing—

N]ewell]. K. W[hitney].[: S]ome of them have raised crops—[and] some have not—[T]he qu[estion] is how shall we tithe them—every tenth da[y] or 10th [of the] crop[?]—

G. A. Smith[:] "I motion that Bishop Whitney take the Police Orders for their tithing." W[illiam]. Major second[ed].

B. Young[: T]he 1st. thing to enquire is shall they pay tithing? I believe in their paying tithing—The next thing is how shall they pay it? The law is every person must pay tithing—if it is only a pound of rue—

H C K[: A]ccording to that, the Church pays the poor's tithing—

B. Young[: F]asting & tithing are two different things—[I]f you have a mind to turn their tithing on the tax of the poor—its all right. [W]e want to take every precaution not to oppress any individual—[T]hat will free the poor from the tax, but exempts no one from tithing—

H. C. K.[:] The more you retrieve a man or woman from duty—the more you may do it—[I]t is better to put the law of tithing in force on every man & woman—

B. Young[: B]ro Sanders case is desperate, he has been worth a deal of money, & the Church now has it—I believe we ought to become Saviors of men, & not ride a man to apostacy—John Taylor abused him on the Stand—

H. C. K.[:] I can reckon up 36,000 dollars that he has let go, most of it, the Church has now—I got [$]12,000 at one time—

N K W.[:] "I motion that bro Ellis M. Sanders tithing, be allowed on his claim against the Church".

B. Young—[T]he law of God in tithing, is binding on this Church, without any alteration, & the people will be tithed on the coming of Jesus. [L]et the tithing be paid on those tax bills where it ought not to be collected—[B]y & by if a man gets rich & boasts too much, he can be shewn the books that there, his taxes were remitted—

Hosea Stout gave an account of the Stray Yard—& Father Lot's cattle destroying Hyrum's Wes Corn—

Pres[iden]t. Young instructed br. Fielding to prefer a charge against him before this Hi[gh] Council—

[December 18, 1847; Minutes]

Dec[embe]r. 18. 1847—4 P.M.

Meeting of the Council of the Twelve in the Drs. Office. Present[: Brigham] Young, [Willard] Richards, [Amasa] Lyman, [George A.] Smith, [Orson] Pratt, W[illiam]. Clayton, Lorenzo ~~Young~~ /Snow./ Cha[rle]s. R. Dana.

Letter from Levi W. Hancock—Pueblo de los Angelos—[was] read – Lorenzo Snow—[M]y object in coming up is to see what advantages would be rec[eive]d. in removing from Pisgah—[I]n regard to bro Dana's Mission I have the principal items on paper—I hoped that we co[ul]d. depend on the Pioneer Co[mpany]., to 200. bush[els] of Grain—but I now see we cant depend but have to take 300 lbs of bread stuff.

B. Y.[:] I will venture to say that I have taken 4 to 1 in regard to the whole Ch[urch]. & dont depend on what the Pioneers have done—[W]hat I understand is bro Taylor's Co[mpany]s. Cattle trailed down the road & destroyed all the crops—

L. Snow. I understand El[der] Hyde has cost some little censure on our sending the mission—[W]e had the example of Garden Grove—I consider we had no right to call on any Saints, but the Gentiles, & to get means to remove from Pisgah—

Dana—[W]e did not say we were sent to the branches—if they lent us money, we refunded it,

Snow—[T]hey went to Washington & have produced the best of influences—& now any one can assist without any disgrace—[B]ro Dana brot $250 in Cash, a wagon, span of Horses, [and] some Domestics—altogether near [$]300. [H]e has left three boxes of 2nd hand clothing worth near [$]300. [I]f the 12 are willing I want to turn that property into Wagons or some tangible Corn & raise a Pioneer Co[mpany]. for the general good—or we will turn the property into your hands—(the 12)—

Dana[: W]here a dollar was given to my own individual use I noted it—

Snow—I never went on a mission but it has been about 16 or 18 [dollars], out of my pocket—I dont know what they did in Garden Grove—[B]ro Fulmer sent up an Express to say the mob sent a delegate to say the Mormons must leave G[arden]. Grove. [H]e did not deliver out the property—[He] bro[ugh]t [and] Pratt tho[ugh]t. they had better means to assist themselves there, than we had. I thot. when we had got thro a year from next Spring I tho[ugh]t. it better to donate the property to the 12.

Read his questions—What shall be done with [the] property[?]: (about [$]300.)

G. A. S.[: U]se it to help off the Pisgah folks—"I move that they use it according to bro Pratts intentions /& statements["]—/ O Pratt sec[onde]d. Carried.

W. Richards[:] I propose that bro Snow be a little merciful to bro Dana—

B. Young[:] If you take bro Holman's family, remember I shall not give them one pound of provisions—We shall not start until there is a good life of grass—I shall make out a 50 & the 12 will nearly make a 50—[T]hey must go in Co[mpany]s. of 100s. I shall start on the 1 [of] May if [the] L[o]rd. will—Sit down & make your calculations [of] how many can go next Spring—[and how many] teams return to Pisgah next fall to winter—We dont want to give up Pisgah & Garden Grove—but brethren continue to come & fill up vacancies—

Dana made a statement of Mr. Medill, Indian Agent—[H]e explained—[and] said go & say to the authorities—make out your propositions in writing—& then we will aid them by permission—[W]hat they co[ul]d. not in open say—he is willing, & so is Pres[iden]t. Polk willing to assist.

Young—We shall vacate the Indian lands next Spring—& be on [the] land belonging to the U.S.—[T]he Indians are put up to killing our Cattle by agents & missionaries—[T]he U.S. boundary claim Oregon & where their people make claims, there they make territory—[T]hey claim no less that 42° South—& West—bound by Rocky Mountains Spur—We are beyond what they claim about 150 miles West & 100 South—[T]hey have appointed Jesse D. Hunter Indian agent—

G. A. S.[:] Mr. Mason is Military Governor of California—

B. Y.[:] If they co[ul]d. get us to keep the Omaha lands until the Omahas are killed of[f] by the Siouxs—& then they wo[ul]d. sa[y] to the missionaries kill them off—there is something worth fighting for—[J]ust as quick as we leave, the Siouxs will clean up this place [and] they will not leave a foot hold for any one else—

Letter from John Miller & answer to him read—

G. A. Smith[: I]t may be necessary to organize a Co[mpany]. about Pisgah—so as to give a good stiff lot of Representatives—

Adjourn until 10 tomorrow morn[ing]:

[December 21, 1847; Minutes; Minutes]

Tuesday Dec[embe]r. 21—1847. 11 am

Meeting in the Council House—

Present[:] Pres[iden]ts. [Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Ezra T.] Benson, [Amasa] Lyman, with Bishop [Newell K.] Whitney, W[illia]m. W. Phelps, John Scott, & others.

A talk had been had about a deed from Mary Pugh to Rev[eren]d. Henry Burry Danville of a Cottage & land at Little Co[unty] [blank] in Herefordshire—

Pres[iden]t. Young instructed John Scott to give his statement of the affair to T[homas]. Bullock—that it might be on record—John Scott said Mary Pugh is willing to sign the deed.

B. Young said that he & the 12 did not wish to have any thing to do with the property unless we can make the dollars to tell—

J. Scott said that Babbitt, Heywood & Fulmer had broken all the contracts & Covenants they had made, & so did bro. Cain—[The] property has been made use of without consent—

B. Y.[:] My Council is we can make as good use of that money, as B. H & Fulmer could—

Scott—[T]he Executors opposed ~~the~~ Brother Cain in all things—

Bro Scott was instructed to do up his papers & take care of them, until he is ~~oth~~ advised what to do with them—

Joseph Young then stated the case of Milo Andrews /Andrews als[o]. Henner Harris/—which had been before the Hi[gh] Council of 16 Sept[ember] last. I had nothing to do with that Suit but if they wo[ul]d. come before my Court, we would enquire into matters—[A]ll the Witnesses not being present—the case was adjourned until 2 oclock.

[T]he Council of the Twelve, /Young, Kimball, Richards, Lyman & Benson/, then adjourned into the Drs. office. O. Pratt joined [the] Council [blank] [as well as] P[hinehas]. Young, T. B., R[eynolds]. C[ahoon].

Scott was also present—[H]e has no Church Cattle in his possession—[though he] has a good Church Wagon in his care—[He] has 15 Souls in his own private family [and] has two Wagons & a Church Wagon. (W[ilford]. Woodruff came in)

B. Young[:] "I motion that bro John Scott keep that Church Wagon, to go to the mountains with next Spring"—All voted.

B. Y. said Bridger lost 43 head of cattle last Winter by Wolves eating them up, in Snow—

H C. Kimball[: T]hey are herding Cattle 20 miles from G[reat]. S[alt]. L[ake]. City now—

B. Young[:] I want some of you to watch the printing of that document (the Epistle) closely—[G]o to Picket & he will get them printed in a night—I want 5000 copies struck off—[T]hey will want to reprint them in Philadelphia, & in England—

O. Pratt brought in his Prophetic Almanac for 1849 & [a] table of latitude & longitude from Nauvoo to Salt Lake City—[T]he longitudes are not so correct as if he had had a telescope to take Jupiters Satellites—

T B read the Proclamation to the Saints & at 25 min[utes]. to 3 /Wm. T. Appleby came in/ [and they] adjourned again to [the] Council House.

Abigail Jane Andrews against Milo Andrews

Emer Harris presented the charge against Milo Andrews for abusing his Wife, [and] putting her away destitute &c—

Council opened with prayer by Pres[iden]t. Joseph Young.

Present of the Twelve[:] W[illard]. Richards, O[rson]. Pratt, Seventies[:] Joseph Young, Z[era]. Pulzipher, A[lbert]. P. Rockwood, B[enjamin]. S. Clapp—

Joseph Young said this case is come before the Council of the Seventies—I have learnt there is some[thing] considerable, in it, worth looking after, [for] the Sp[irit] of the Lord can't dwell in a tabernacle that is corroding, or prejudiced. [I]t is the duty of all parties to get rid of a wicked Sp[irit]—[I]t is very grieving where 2 parties can not settle their difficulty but to bring it bef[ore] a 3rd party causes hard feelings—[I]f truth will kill a man, let it, for the same sword will restore [him] to life—[L]et no anger or animosity kindle in your Sp[irit]—[W]here there is a fault proved ag[ain]st. a man, let him own it & that partly wards off the blow—[F]rankness & cleaness of Sp[irit] is best—[T]he truth will always shine, [for] it is better to own to truth [—] it is [a] maxim with all wise men—

/~~Charge~~/ T Bullock was called on to sing the return Pioneer song—during which time H[eber]. C. Kimball, A[masa] Lyman, & Bishop Whitney came in. H. C. Kimball advised Milo to go to bro Joseph & if it cou[l]d. be bro[ugh]t. bef[ore] the Council ~~now~~ & inasmuch as he had violated any of the laws of the P[riesthood]. that he sho[ul]d. be turned over into the hands of the law—either to be justified or condemned—I read of an instance in [the] Bible where a man [who]

justified his Son in iniquity, was cut off from the Earth & his posterity. I am going against these little nasty principles & actions—by the help of the Almighty—[W]e rec[eive]d. an endowment by going to the valley, & now purify the Sy.—[Y]ou have got to save yourselves or go to hell, there is not one of you that has committed a sin, but knows it, when he sinned—[T]here has been insinuations that I. & bro Brigham justify the members of his family, [but] we are not going to justify any members of our families or we shall go to hell, [and] I dont mean to do it—(several said Amen) (B[righam]. Young & G[eorge]. A. Smith came in) 3½ P.M.

Bullock read the charges.

Milo Andrews denied them en masse but yet they point to truth—

Andrews confessed his Wife being sealed to him.

bringing Sally Ann Slue—[S]he was not sealed to him.

commenced lodging with Slue & Wife alternately.

\+ did not strike her at all.

\+ did not strike her at Puncah.

\+ did not threaten to split her head with an axe.

\+ never smacked his fists in her face.

\+ never swore at her.

left her bed—

married to Sally Ann by Albert Miles.

built a house, put Sally Ann in it—Sally to control it—

\+ never said he would put her in the Missouri.

we mutually agreed to leave until bro Brigham & bro Heber came home—

\+ has not refused to provide for her—[He] gave her all she asked & more too.

T. B. read the above—Andrews says, "that true",

John Dalton testified—[He] travelled with Andrews—sat round the fire talking—went to bed—[and he] soon heard a blow, heard Sis Andrews hollo—[The] next morning saw her head tied up—

xd [crossed] by A.[: I] dont know that I heard of Sis Wood breaking a Shovel over me—

B. Y.[: T]his is [the] 1st Wife, been in his house, never heard any thing wrong until travel?—[H]e had Sally Ann Slue at the time—[The] next morning Sis Andrews said her husband had struck her—Sis Wood said bro A. struck his Wife—

Sis Andrews—I do say before God & man that he did strike me that night—[S]parks flew from my eyes—I am now well yet from the blow—[H]e struck me on the face with his hand, & I fell on the ground with my babe—

Milo Andrews—denied it. Sis Wood raised a fuss with me at the fire—[and] as I pushed her—she struck me with a shovel—I told my wife to go to bed, pushed her, she fell over the tongue of [the] wagon—

Sis Andrews[: H]e did strike me—

Gideon D. Wood[:] I told my Wife to say nothing—[M]y Wife was sitting in a chair. I say boldly [that] he pushed them both off the chair—I called Dalton's sons to pull him off them—[T]hey still continued jawing—[H]e knocked her off her seat with great force, [and] her child screamed. [I]t was just dark—

xd. [crossed] [: M]y Wife picked up [a] Shovel, but [I] can't say whe[the]r. she struck you—[S]he has said if you had come on again she would have used the Shovel—

Sis. Wood[: I]t is the truth exactly what my husband said—I did strike at his feet with the Shovel, when I was pulled off the ground—[H]e did strike her & knock her off the tongue of the buggy.

Sis Andrews[: H]e did strike me at Punca—on the side of the face—I was dressing me at the time on the ~~head~~ /side/ of the bed—while the other was smiling at me, sitting in the bed—

Milo—[T]here was a continual jargon, I don't know touching her with my fists—

Sis Redfield[: I] heard some one say "shut up your God damn head or I'll break your head with a lever"—& then said he would smash ~~up~~ out her ["]God damn'd brains".

D. H. Redfield. I heard Milo say, she was not his Wife, he said it to me—[H]is reason was he said she would not obey his council—[H]e swore about her in his usual way. /xX d. [crossed]/[: S]he said she had not any thing against you—you was a feeling man he said, "she is not my Wife neither do I consider her so," [T]his was in June last—

Sis Andrews[:] I lived in fear—[I] staid until he carried me away. I came away about 1 June—[H]e has not provided for me, I have had only 5 bits, & a bushel or two of meal—I have 3 children with me now. [H]e left me at bro Simmons, he was going to leave me on the River—

Milo[:] I admit bringing her to bro Simmons—I have provided for her—

Dan[ie]l. G. Clarke—[O]n return from California, [I] found sis Andrews at my house—[When I] went to visit Andrews—he said he did not expect to live with her, nor provide for her—

Xd. [crossed] [:] I have learnt he has not done much for her—

Milo Andrews presented a paper dated 18 Jan[uar]y. 1847 confessing the cause of all disturbances—[W]e had continual quarrelling. I co[ul]d. not endure it—[S]he said she saw her error & confessed it—I never had but one woman sealed to me in the Temple—[I] bro[ugh]t. ano[the]r woman from Fairfield by council of bro O. Hyde—~~she ev~~ [who said] I co[ul]d. assist her away. I have ~~lift~~ lived with her as my Wife, [though] she was not married to me—I took /her on/ 2 April 1846—[and] lived with her as a Wife since June 1846.

Xd. [crossed] [: B]ro Hyde never councilled me to live with this woman /Sally Ann/ as a Wife—[H]e gave me no privilege—Xd. [crossed] [:] My Wife was opposed to my having another Wife.

B. Y.[: A]ny man that has a woman & if he has not power to control one, he can't control a second—[Y]ou must live in peace with the first one to begin with—this drives women to distraction—[I]f a woman loves a man that she wo[ul]d. not leave her husband, if such a course of conduct was permitted we sho[ul]d. go to hell—[I]t is the privilege of a man to have more Wives than one, but no man has a right to take a Wife until he comes to me—[T]hey are handling edge tools—[for] the Devil has power over them—[T]hey can't control the wife of their youth. [W]hat wo[ul]d. make me leave the Wife of my bosom[?]—[N]othing—I know women are scandalously abused by the El[ders] of this Ch[urch]—I know if that woman had been the Wife of my bosom, she wo[ul]d. love me &

Andrews[:] If I can't shew a justifiable cause, its no use of my saying any thing—I am imperfect—We lived comfortable until this doctrine—[N]o man heard of any abuse until we left Nauvoo—

/~~Milo Andrews~~/ Albert Miles[: I] have had consid[era]ble conversation with her—[S]he was very much opposed to the Sp[irit] Wife doctrine—[S]he was willing he sho[ul]d. fetch one woman home—[H]e said he had the priv[ilege]: of getting anot[her]. woman, & then he said he had a right to get one whe[the]r. she consented or not, inasmuch as he had council—Sally Ann is my Sister—[S]ometimes they were at war & sometimes at peace. I bel[ieve] you always provided for her, same as the o[the]r[s in the] house as far as you were able—[S]he has contemplated leaving. [She] said she wo[ul]d. enjoy herself better if she was separated & had no children. [S]he was to say no more about Sally Ann, & she sho[ul]d. be provided with all the comforts of life—Jane said she should be contented if she had the same privileges with Sally Ann—

Sally Ann—Jane said she wo[ul]d. not live with you if you were made of Gold—[Y]ou gave more to her than was in the house—[You] gave [to] her until she was satisfied—& the [$]10.00 over the river—[T]here was 20 weight of wool—[Y]ou took all the meat—& meal until you told him to stop—[S]he left no bed at all—

Sis. A.[: T]here was 17 lbs meal & mutton enough for one meal—& 6 lb Wool. [T]here was only 1 bed & that was my Mothers—[H]e had sold 2 beds in M[iss]o[uri].—I took nothing but what he told me—

Milo—My course has generally been a conscientious one—[B]ro Brigham has whipt me off my feelings—I confess myself powerless, in ever seeing one of John Dailey's girls controlled—I was born down—I repented—I have been unable to control the woman, I have a dau[ghte]r that is

growing up in [the] same Sp[irit]—I tho[ugh]t. it better to part—[M]y course has not been as is represented—I deny having sworn—[I]f my course takes my head I'll do it without trembling—I don't ask to screen myself from justice—[I]t is as much as I can do to bear mine own iniquities—[I]f I have erred I am willing to suffer until it is righted—

Sis A.[:] Albert Miles was teasing my little girl (16 years old) to be sealed to him—Miles wipt his wife several times—

B. Y.[:] You dont know how to control women, let them do just as they have a mind to—I have seen good men who have erred so much in the law of God—they wo[ul]d. actually cut some good hickories & go to whipping them—[A] man ought to be a godly man, walk in righteousness, & [there is] no woman but will melt under [that] kind [of] treatment—[S]ome men are devils from the beginning—but if he is filled with righteousness the woman will love him—[B]ro Milo will have to go & hoe his row over again—[T]hey never had a word in M[iss]o[uri].—I know /M. & Wife—/ for y[ea]rs—[T]hose two have lived tog[ethe]r. agreeably until [the] doctrine came that came in contact with their feelings—[D]ont be in a hurry—[for] a man has not the privilege in the P[riesthood]. in gathering strength until he has magnified his calling in the P[riesthood]. in the sight of God, men, & angels & to all creation that they are worthy, they [then] God will bear them off & not entangle their feet—I never wo[ul]d. have undertaken such things until Joseph gave me a commandment—[to] do it—[T]here is one prin[ciple]: I abhor it as the Gates of hell—[When] poor girls want to go to the West—men will get them into their waggons, cuddle around them, & the first you know is they creep into bed—& commit adultery, [and] that is a damning sin—[B]ro Milo is guilty—[L]ook round. I've one Wife, don't believe in the doctrine—[G]et another [and the] first one leaves—[T]his woman has born 5 children for me—[and is] gone from me—& live[s] now with a woman that has none—[I]n the judgment you will see them taken away & given to them who have an abundance—[B]e careful that you have not them taken awa[y]—[B]ro Andrews has no Wife, he seems to have 2. [T]he 1st one has left—& he is living in adultery—[I]f he was to die to night he wo[ul]d. go to judgment without a Wife because he has none. I pray my Fa[the]r. in heaven to help me to keep even a little Jewel & cherish it & nourish it & when I can magnify then I may have another one—[Y]ou see old men in the Church, who profess to [k]no[w] all Joseph's rev[elatio]ns.—[T]hey over reach themselves & lose that which they have. [I]t seems as tho any body wo[ul]d. dissolve when I see men going as if they co[ul]d. not be saved—Milo had one Wife sealed to him in the Temple, thats right.—[H]e leaves the Gentile law & then goes beyond & enters into the law of the P[riesthood]. & we find him with a Wife. [T]hen they dissolve, there's only one way to do it, the same key as got to unlock them, or they may transgress & that throws him right out—[T]hen he goes according to the Gentile law & takes another, then he is condemd by the Polygamy—[N]ow bro Miles goes & gives him a Wife—[but] he has no power to do that, [for] no man ought to hold a Licence to hold the keys of the Priesthood in any form—Gentile law cuts him off or shuts him in prison—[B]y the law of the P[riesthood]. he has no wives—I wish this wo[ul]d. cease—[W]e take a course to bring evil on ourselves, now theres a law of the P[riesthood]. & the Gentiles—[H]e is severed from both of them by the P[riesthood].—[H]e has lost a Wife & 5 children—& [he has] but a faint prospect of getting another—I am sorry—I wo[ul]d, sooner be shot or have my head cut off, than flatter—[T]here are cases where it is justifiable for a man to put awa[y] his wife—or dissolve [the marriage]—[but] this quitting one & choosing another, do away with it—[L]et no Elder take advantage of a poor woman in causing her to bow down—I despise the man that will mouth such a thing—[A]s for meddling with them, it is abhorrent to my feelings, & it is to the Lord—[I]t is the privilege of a woman to say to a man, I love you, I want to be sealed to you—that's right—

Joseph Young is thankful for what bro Brigham has said, [for] he has advanced a principle which I know to be true, O Lord God. I love bro. Andrus, I [k]no[w] his diligence & integrity in the cause—[B]ec[ause]. a man can hold & control matters by the Sp[irit] it dont grow to prove that others can do it—[S]ome who see o[the]rs. advanced in power, have not wisdom & honor enough to manage hedge tools—& go contrary to the very vows in the Temple—[H]e is like a dog in the falls. [H]e loses the bone to grasp a shadow & lose[s] both—& if my fa[the]r. or my mo[the]r.

trample under foot those sacred vows in the Temple—cut them off, let them be bap[tize]d., & if there is [a] chance for them for a restoration—mark it. [Y]e Elders, ye will weep & wail ere long at the course of your conduct—I know all this—[I]t is like children gathering up offences until he is beat—[T]he voice of the Sp[irit] is he must be severed—[I]f he cou[l]d. not hold her he sho[ul]d. have held still until he has power—[W]here will the woman go if the man casts her awa[y]—[O]ne instance has gone & committed suicide—[B]ro Milo's standing is on the Sand—neither has bro. Miles—he had no right to give a woman to the man—I co[ul]d not sit under this—[T]here are plenty of Elders that are as deep in the mud as you are in the mire—[T]he Walls of the Seventies Hall has resounded to the warning voice—[M]any have fallen thro[ugh]' & are as it were in the troughs of the swells—I know it is true for thus saith the Lord—

Z. Pulzipher[: I]n Jan[uar]y. 1832 was baptized—knows but little—[I] am thankful I am here—I know it is the word of the Lord for I feel it—I can't see any o[the]r. course—General rules have some exceptions—[B]ro Joseph has had the Sp[irit] of the L[or]d. [T]here is no o[the]r. course but to let the law of God have its course—[S]hall we hold them up in their course ~~they~~ it wo[ul]d. prove their damnation—[I]ts a trying time for the Sisters—[I]t is a trying scene for parents to leave little children that they have reared up—

B. L. Clapp feels sorry that we have such things to discuss—[T]here is no way of getting round the law of the Lord—I hate the Seventies to have to be dealt with in this way. Truth & virtuous principles have to be held up—[I]t looks like what the Prophet said, Lord what is man that thou visitest him—& it is hard for a man to be saved—for broad is the road to lead to destruction—[T]he Law of the Lord ought to be understood, & men will take heed to their ways—I regret that it is so—I submit to the decision of my Pres[iden]t.—

H. C. K.[: M]y feelings are like these—[T]he El[ders] have knowledge sufficient to go strait, especially those who have gone thro the Temple that none sho[ul]d. meddle with the douors [daughters] of Adam unless he has licence—[N]o man sho[ul]d. receive even a proposition—[T]here has been a doctrine tau[gh]t—if a man & woman makes a Cov[enan]t. they have a right to connect themselves—[but] this is wrong—I have mentioned it scores of times, [that] they commit Adultery in the eyes of the land, [and] let justice have its demands & mercy have its claims—[S]hall we let these things continue to run until we all lose confidence in each other[?]—[W]hat damnable doctrines are tau[gh]t that men may be proxy for others, [for] I wo[ul]d. rather have my head brought to the block than do these things—[I]f a limb mortifies it must be taken off—& commence purifying the entire body. I wo[ul]d. put away that I have gained unlawfully & take that which I obtained lawfully—[T]his cuts like a two edged sword—[T]here is no o[the]r. way for us to be saved—[L]et my family be judged by the law, & if there is any mercy for me let me have it. that I may be an honest man & go in & out before the p[eo]pl[e]—[T]he 12 are in the presence of God & the heavens are opened—& will remain here until confidence is restored—[T]hey can't get here while there is such a drug of corruption hanging to our Skirts—[I]t is better to go to heaven without our hear's, than go to hell with them on—[B]ro Milo there is no Cloak for you—I felt as tho[ugh] I had got an endowment by going to the valley—[L]et us go to work & purify ourselves—[I]f men have not a desire to do right in him you can't make them do right—

G. A. Smith[: T]his evening puts me in remembrance of going & getting some apples. [T]he apples were free when they were given to us—but when got unlawfully we got a whipping.

A. Lyman[: T]o follow out bro G[eorge's]. example, they have taken it unlawfully, & [it] seems also as if there wo[ul]d. be no Crop next Season—I wo[ul]d. not find an excuse if I were similarly circumstanced—I know better than to do as o[the]r. men have done—[S]ome act from the impulse of the moment, [for] the gratification of the feeling for a moment—[I]n 9 cases out of 10. it has its origin in gratification instead of future consequences—[W]hat wo[ul]d. be the wa[y] of a man of God[?]—[H]is feelings wo[ul]d. be to the Glory of God. [N]o man has no int[ere]st, aside from the Glory of God, for the increase of the Glory of man is the glory of God—[M]en who have had years of experience ought to begin to be [blank] on the prin[ciple] that sho[ul]d. influence them. I have known bro Milo for years—[and] it hurts my feelings as tho[ugh] it was some near blood relation—[W]e were both on trial together, [and] one will stop to amuse himself by the way while

others run along—[I]ts the peculiar power of God says one, it is the privilege of every man to go along & have the reward of doing right & let an man be content in his place. I might quarrel with the Fates bec[ause] I was not born as soon as Pres[iden]t. Young—[S]ome one who had control of these things sent him here years before me—[I]f I take a glass & am sober I feel well [blank] & if we do well while young in years when we get to the age of those before us we will be able to shoulder up what they have to do, then, I never knew a man to get up to day intending to fall down tomorrow—or give away a dollar today in order to get another tomorrow—[W]hat a man gets, its like like a nail fastened in a sure place, & then he will have judgment enough to keep it—[M]en have had enough told them to lead them right, & there will be just as good fruit next year as there has been this year—I have no idea that there will be any lack of wisdom—I hope bro Milo will hoe his row next time & not commence a new row until he gets his first row cleaned—& when you tend to your 2nd row, see that the Cattle don't destroy the first row or the weeds grow up among it—I was tau[gh]t this by the man of God that has since been martyrd. What kind of a feeling must a man have who wants to leave his Wife & Children & to think of parting with them with whom all his prospects of glory & happiness[?]—[I]t is better for man to act on small bus[iness]: & do what they do right that it may count for what it is worth—

O. Pratt[: T]he bre[thre]n that have spoken have spoken my mind—

W. W.[:] & mine also.

W. R.[:] I am satisfied with what has been said, [for] its true—

~~/J. Young~~ "I move["]/ A P. R.[:] I move that bro Milo Andrews & bro Albert Miles be cut off until they come in at the door—

Albert Miles—[B]ro Milo Andrews is my Pres[iden]t. [I]t is ignorance with me—

Milo—I dont think he had any design—

B. Y.[:] Did not you suppose you had no right to marry bro Andrews[?]—

A. Miles[:] I did—

B. Y.[:] If I am a Seventy & my Pres[iden]t. council[s] me, am I accountable for that wrong?

J. Y.[:] To a certain extent—

B. Y.[:] If I say you do this or you do that, that sin will come upon me, that sin lies at my door. I must do as my master tells me—[S]uspend his licences—[W]hy did not you come down here & ask for council[?]—[I]t is an overt act, you might have got rid of it. [H]e was in the reach of higher authority.

J. Y.[:] I want Precedents laid down that will sting ~~hc~~ the heart of every man—

B. Y.[: T]he 70 & Hi[gh] P[riests]. teach, [if] an influence has been used over the Quo[rum] to stop councilling—I am [a] Sev[en]t[y]. Pres[iden]t., you must not pass me—I am your Pres[iden]t.—[H]ere I get in bet[wee]n. the Quo[rum] & the 12. [T]hat influence ought not to be—[Y]ou have just as right to come to Joseph & ask council when you please. [S]uppose a many families are sealed to me—& others in the same way[?]—[I]f any of my family transgress—the Quo[rum] takes their case in hand—[M]y own begotten children are not excused—then surely the adopted children are not excusable—[Y]ou have a right to draw them up before you—

A P. R.[:] "I move that bro Milo Andrews be cut off from the ~~Church~~ Quorum of Seventies, for committing adultery." B. L. Clapp seconded—clear vote.

O. Pratt[:] "I motion that bro. Andrews be cut off from the Church"—G. A. Smith sec[onde]d. Clear vote.

G. A. Smith[:] I move that bro Milo Andrews be left in the hands of the Presidency of the Seventies that when they see fit they may receive him again—A. Lyman sec[onde]d. Carried.

W Richards[:] "I motion that Sally Ann Slew be cut off from the Church["]—W. Woodruff sec[onde]d. Clear vote.

B. Y.[: And] that she be also in the hands of the Seventies. I believe what she has done is thro[ugh] ignorance—

A Lyman[:] I move that her ~~bc~~ case be left in the hands of the Seventies also. W. Richards sec[onde]d. Clear vote.

Joseph Young[:] I move for an adjournment—B. L. Clapp seconded—(8 min[utes]: past 7)

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[text missing] that mean to be good men & have suffered in the cause been in from the beginning—had access to Joseph's private teachings & councles & seen them go to destruction. My heart quakes & I wonder if men can be saved—Bro. Andrews has one wife but in the Priesthood left the law Gentile law—[He] see's a head—[and] want[s] a dissolution—[but] how can it be done[?]—[T]he keys that locked—can they get out[?]—Yes, by transgression—[but] then thrown back into the Gentile law—& that condemns him if he take[s] another, for he could only have one. [W]ell then, he took another—Bro Miles ought not to hold a license that would do that—[I]f a man ought to be cut off that does not—If you take it Gentile law he has got no wives—[I]f [he has] the Priesthood it would cut him off from the kingdom—I feel for the Bre[thren]—I love their society—[W]e have peace & yet in our midst. [It] take[s] a course that brings trouble on ourselves—[T]here is the law of the Priesthood & the law of the Land. [T]he P[riesthoo]d. severs him from both—[H]e tried to get 2—& he has got none. [H]e has lost a wife & 5 chil[dren, I] am sorry it is so—[I] want to say to the Council of the /Seventies/—[I] want to make it easy, for Bro Milo has but to flatter a man, & lead him & tell him [to] get into the kingdom by flattering—I would rather have my head cut off in carthage Jail—[It is a] priv[ilege] in taking a wife & living a spell, [but] then leaving her [—] I dont believe it. [I]t has got to be stopped.

T. B. read a letter to the Hi[gh] Council by Orson Hyde.

B. Y.[:] I would say to all men that have room in their waggons, take the widows & families along. [A]ct right to them, but I despise a man that would be so mean as to take the advantage of a defenceless female, because she was in poverty & had to bow to him—I despise it & I know the Lord does. [I]t is the privilege of a woman to say to a man—I love you—& I want to be sealed to you—

J. Y.[:] I feel glad that Bro Brigham & the Twelve are here—Bro. B has expressed [a] prin[ciple] that is stron[g &] true O Lord, [and I] can say in a few words I aint glad that Milo Andrews is in a bad place—I know his diligence & I know his integrity in the Church of J[esus] C[hrist] of L[atter] D[ay] S[aints]. [B]ecause one man or [?] a dozen has got controul over families then he can do it in the P[riesthoo]d., but if a man cannot controul hi[m]self & lay in the dark, he does [blank] but if he [is] right in the face of these [he] goes & lies in /bed with a/ woman that has never passed thro[ugh]' trials with him—& he goes & sleeps with her—& learns his first /in/ anguish & sorrow, & the truth is sharp & it cuts like a two edg'd sword, & they writhe under it & groan under it. Mark it, O ye Elders of Israel, & hold by faith what you have & wait till he gives you more—& listen to the Holy Ghost & then if you have that you will know—[I]f you have not the H[oly]. G[host]. Shame on you—Bro Milo must be severed by the Pr[iesthoo]d. & he has got to bend under it, for the voice of the Spirit says so—[A]re women abused, yes—[W]here will the woman go if her husband leaves her, [for] she looks to him as her God, & Savior, & protector—He has no standing in the Quorum by the Spirit, neither has Albert Miles any standing in our Quorums. [H]e knew it all the time, [but] I could not sit under the weight. [I]t rolls on my bones—[T]here are others as deep in the myres as you are in it—& have not the walls of the Seventies hall & the Temples not heard it—I feel as tho[ugh]' I could /not/ sit under it after B. Brigham talked—but I could not feel so—until I had spoken.

Z. P. [I had] been long in the Church thro[ugh]' all the wars since [18]32. [I am] glad to hear the word of the Lord—from those who have it—Bro Joseph has had the Spirit in the expressions he has made, [for] I can see of no other course but to let the law of God take its place—[S]hall we hold them up when the law of God is transgressed[?]—Roundy wanted to live 2 lives to be able to live one. I have felt it was a trying time for the sisters—[I]t is a trying scene for families & children to part.

B. L. C.[:] I do feel sorry for us to have such things to pore over & discuss, as Bro Pulsipher remarks, it's a trying time to sisters, & I think it is to [the] Bre[thren]. [I] don't know why we can get over the law of the Lord—[I] feel mercyful towards them, but justice has to be done, & righteousness & virtue has to be sustained, or as Pres[iden]t. Young says where would the Church

go to[?] It almost looks impossible for a man to be saved—[T]he road is narrow—& strait is the gate, & few there go in thereat—Bro Joseph has taught those principles & hope[s] men will endeavor to conduct themselves in the Law of the Lord & go in strict accordance. [I] feel to submit to the decision of my President— H

H C Kimball[: I] expressed my feelings at the commencement. I believe that the Br[ethren] & Eld[ers] have knowledge sufficient to go straight, especially those who have gone thro[ugh]' the temple—that no man should meddle with the daughters of Adam unless the Lord gave them to him. No man has a right to mak[e] a proposition, or to accept of an offer, until Council, [and] a man has no right to have a woman unless sealed [to her]—[P]rivate whispering that a man & woman may court & have connection—I told Milo that he had no right to have connection with a woman unless sealed to her—[I]f he does wrong in the Priesthood he does adultry—[A]dultry is perverting the right way of the Lord—[The] only way to save my family is to give them up to the law—[T]here has been doctrine taught that a man has can act as Proxy for another when absent—[I]t has been practised & it is known—& its damnable. [L]et every Man keep from pollution or else the member will be taken off or pollute the other. Will Milo has got to go & ho the row over again—I would go & see if I could not bring up those tender plants—& I would put away that which I got first—& get that which is right & that I had first—[N]one [are] present that [level?] the law of God as close as it was—If I had done a thing I would come before the Council & tell them what I had done, & confess myself & ask the Bre[thre]n if [there was] salvation for me & go & humble myself & go in & out with confidence before the p[eo]pl[e].—& [?] pray that the Lord may—he enable me to have power—& if p[eo]pl[e] get feelings let them be up & a reformation—[T]hen, the 12 will be in the presence of God, & they will be among the delegates of heaven,

You can't get a cloak, Milo, that will cover you up. No., & I feel to cry aloud & spare not. [I]ts in me like thunder & I feel it's in me, & the truth dwells in me, as I told you I have got an endowment by going to the M[oun]t[ain]s.

G. A. Smith. This circumstance makes me think of being [in] a scrape I was in when a boy, & we picked up all the pears & apples—& he thought we had not picked up apples enough—so he gave us more—[B]y & by we sent & got apples without leave & Uncle came after us ~~that~~ & gave us a terrible whaling—

A. Lyman—I do not know where I could go & get an answer if I were situated as they are—[There are m]en older than me who have read more in months than I have in a year—I have wondered how it could be—that men has got into difficulty—It is because they gratified themselves in the moment—& did not think of future movements—A man has no interest aside from the glory of God. [T]he glory of God is the glory of man—Men after years of experience ought to begin to be a little what they ought to be—I have the same feelings for Bro Milo Andrews as I have heard expressed—[I have] known him since Zion's Camp—[W]e were on trial together & what is there that should make the difference, unless is it men that start together, don't come out together—[The] reason is because that some men stop to play on the way—[and] one man falls out—[A] man might just as well quarrel with their fate as be dissatisfied that those things—Pres[iden]t. B. Young [is] able to controul more than me—[W]ell it was somebody that put him there, it he has his place to fill—Let's wait, let's do our work, & us who are young men, young in wisdom & prudence, & let us go ahead, & when great burdens rest upon our heads—we will grow up to it. [He is] not a good financier if a dollar to give it way—Never get any thing you can't keep. & if a man is f[aith]f[u]l. he gets what he gets and [is] able to controul it., & these are my feelings as to those things. [S]ome men have known enough to keep them out of difficulty, good fruit in another year—[I] have no idea that there ever will be any scarcity—I hope when Milo starts again he will hoe it right, if it takes him a long time to hoe the first row, that the [he] don't begin to hoe a second—[B]ut the Prophet told me what is right—~~I~~ I pray God that I may never do anything wrong—[It is a] white kind of a feeling [one] must get to pervade the bosom of a man to be reduced to the necessity of parting with the woman that has had his child. What does a man want to be parted with a women that has had his childr[en? W]hat does a man want with connexion with a woman ~~that~~ but children[? T]hose are my feelings in short, but I could say a great deal more.

O. Pratt—The Bre[thre]n that have spoke[n] have spoke[n] my mind.

W Woodruff[: And m]y mind [as well].

Dr R.[: W]hat has been said [has] been true.

A P R.[:] I move that Bro Milo Andrews & Albert Miles be cut off till they come in at the door.

B. Y.[:] I think it is only worth taking Albert Miles licence from him.

G. A. S.[:] I think licence, take it from him till he learns better.

Albert Miles—Andrews is my file leader & one of the Presidents & he counceled me to—

B. Y.[:] The Law makes a present—[W]ell, I submit to the president & I take his Council—[W]ho is accountable for the mis[?]—Is it not the President[?] If I tell one of my Bre[thren] that I hold control over [them], let them do it—& if ?[] sin lies at my door. I do not consider it right for him to be cut off but think license ought to be taken from him. Bro Albert, why did you not come & ask Bro Joseph[?]—[I]t was an overt act & he could get our it—[H]e was in the reach of Council. 60 miles off.

B. Y.[:] It was an overt act—in Bro Albert & should it cut him off, here is one principle that ought to be taught—[T]here has been an influence used over their minds to stop all councilling—I am a Senior Pres[iden]t. & I say to the Junior's you must not pass me & go to Joseph—& when going past the Senior Pres[iden]t. he would step in their way—& I say I am your Councillor—Bro Joseph Smith said it was the privilege of every man to go to him for council. [I]t is their privilege—

B. Y.[:] I have a good many adopted to me—Heber, the same. Well when you take my family /or adopted children/ into task, who is in your Quorum[? L]et them not say to you that. I am not amenable to you. Brigham is my Councilor, Heber is my Councillor, take them by the nose (spiritualy) & say here (handing them to you), I will show you whom you belong to.

A. P. R.[:] I move that Bro Milo Andrews be cut off from the ~~Church~~ Quorum of Seventies for committing adultery.

B L Clapp[:] I second it. Voted unanimously by the Seventies.

O Pratt[:] I motion that Bro Andrews be cut off from the church.

G A Smith[:] I second it.

B. Y.[:] It is motioned & sec[onde]d. [A]ll who are [in] favor of it that are here, raise their hands. [A] unanim[ous]. vote. Voted that Milo Andres be in the hands of the Seventies to receive him back when they have a mind to—

Willard Richards[:] I motion that Sally An Slue be cut off from the church.

W Woodruff[: I] second it. [It was] seconded unanimously—& that she be in the hands of the 70s.

B. Y.[:] My feeling [is] that Sally slue is innocent.

A Lyman Moved & W Richards second[ed] that she be left she be left in the hands of the 70s—7 /h[ours]/—8 /m[inutes]/.

J. Y.[:] Meeting adjourned I believe—

B. Y.[:] Bre[thren] of the 12, [I] want to see you together to morrow at 10.

[December 22, 1847; Minutes]

Wednesday Dec[embe]r. 22. 1847. 11 AM.

Meeting in the Drs. office. Pres[iden]t. [Brigham] Young, [Willard] Richards, [Orson] Pratt, [Wilford] Woodruff, [Amasa] Lyman, [Ezra T.] Benson, [George A.] Smith, [blank] W[illia]m. I. Appleby, Marshall Eldridge, Erastus Snow, T[homas]. B[ullock]., & R[eynolds]. C[ahoon].

Letter from Willard Snow, Salt Lake, to Erastus Snow, read,

Capt[ai]n. Stout came in, [and] bro Benson stated that his expressions of yesterday about a Gentile, /Long/ in the Council, have been told [to] him—[A]lso that Capt[ai]n. Stout understood that it was bro. Phinehas Young that told it out—

W. Richards got righteously angry at the principle of carrying news out of Councils. [blank]

Phinehas Young came in—

E. T Benson stated it, when all present—

P. Young said he told nothing but what was laudable & right out of the Council.—

Bro. Stout[: I]f he wants to keep peace with his God [he] had not better say what he does say—I meant to know what Longs bus[iness]: was—[H]e is a Deserter from the U.S. service, for an act of imprudence.

B. Young[:] It's no difference, suffice it to say, he is afraid of being in the U.S.

O. Pratt[:] He may be a deserter, or he may be on o[the]r. business—

Short conversation about W[illia]m. Smith & his doings—[A]lso ab[ou]t. Milo Andrus & his trial. [T]he alterations in the Epistle [were] read by T. B. and approved—

H[eber]. C. Kimball came in—

[B]ro Appleby stated the case of Sister Sarah Bidelor who was seald to Lyman Wight—[A] bro Gibson wants her, if he is not handling with edge tools, [and] she does not, nor ever did want Lyman—

W Richards[:] "I move that she ~~have~~ /has/ the liberty to marry whom she will." [W]ithdrawn.

G. A. Smith[:] ~~"I move that that /the/ ceremony is not considered binding by the Council." W. Richards second~~

["]I move that the Ceremony of sealing Sarah ~~Badeler~~ /Beidler/ to Lyman Wight by William Smith in Philadelphia is not binding on her." W Richards seconded. Carried.

G. A. Smith then gave Mr. Dodd's "Malt" Sermon.

W. Richards[:] "I move that fellowship be withdrawn from Dr. Samuel Parker for misconduct." A Lyman seconded [and] carried.

A. Lyman stated about Pegleg Smith & Joseph Smith while in Prison at Liberty—

~~G. A. Smith~~

Instruct Rob[er]t. Campbell to write a short letter to the Presidency in L[iver]pool.

1 P.M. Council adjourned until evening—

[December 25, 1847; Minutes]

Present of the Council—Young, Kimball, Richards, Pratt Woodruff, Smith, Lyman, Jos[eph]h. Young, T[homas]. B[ullock].

B. Y.[:] I want the Council filled ri[gh]t. strait up—[I]t is necessary to fill all the Quo[rum] ri[gh]t. strait after any death—[I]t will devolve on bro Hyde—[N]o man has done better—[H]e is a splendid man. W[illard] R[ichards]. spoke of P[hinehas]. H. Young—

J. Y.[:] When the Devil gets a man out of the Ch[urch]—he is always digging at him & spoke of Willard Snow as a good man.

B, Y.[:] When Erastus Snow goes, he is right [and] can't be beat.

H. C. K.[: B]ro P[hinehas]. Young is straitening himself up—[I]f he will la[y] ri[gh]t. hold few will go ahead of him—I have no feelings or prejudice ag[ain]st him—

O. P.[:] Is it our priv[ilege] to take any man we see fit altho[ugh] they occupy responsible stations[?]—

B. Y.[:] Yes.

O. P.[: T]here is bro Jos[eph] Young. [H]e is a lovely man & cou[l]d. fill a place in the Quo[rum] of 12 well—

J. Y.[:] I thank you for your warm, flattering compliment.

W. R.[:] I will suggest one more who bids fair to make a useful man[:] F[ranklin]. D. Richards—

G. A. S.[:] He's a boy, but he is as bold as I am—

B. Y.[:] He is a man of good judgment—

G. A. S.[:] There is J[edediah]. M. Grant, a good chap.

O. P.[:] C[harles]. C. Rich is a good man.

A. L.[: A]s to bro P[hinehas's], ability, I have not any doubts, [but] to be frank, I co[ul]d. not nominate him with the same confidence as o[the]r. men.

H. C. K.[:] This is a present & future thing—I [k]no[w] Phinehas abilities if he takes the ri[gh]t. shute—[I]f he is put in a place where there is responsibility he will rise.

G. A. S.[:] I wo[ul]d. like to see bro. Luke try it again.

O. P.[:] If Luke sho[ul]d. ever get that office again, he wo[ul]d. be very apt to alter his course—& do right—

H. C. K.[:] Its either go ahead, or go to hell, men are failable creatures—

A. L.[:] It wo[ul]d. be a hard work to select out, there are many Jewels of men—

H. C. K.[:] Theres Geo[rge] Wallace, a smart, intelligent man to go ahead.

B. Y.[:] I wish the 12 were all here—so as to make their selection—

G. A. S.[:] C[harles]. Rich & E[rastus]. Snow were schooled by Jos[ep]h—[and] were members of 50 at 1st organ[ization].

O. P.[: B]ro Erastus has had long experience in the Ch[urch].

A. L.[:] I wo[ul]d. sooner have Willard—

B. Y.[:] Willard says "it's so" & looks it right down a man.

H. C. K.[:] I wo[ul]d. like bro Joseph with us—if we co[ul]d. take him—Willard /Snow/ is superior to Erastus—it's in him—Willard is a

B. Y.[:] I want you to name your names, for we ma[y] not get tog[ethe]r. ag[ai]n. after this.

O. P.[:] There is a good many capable of acting in the office, the diff[erence]. is to draw out the right ones—

G. A. S.[:] F[ranklin]. D. Richards is right in the Vineyard—

A. L.[:] He is as good a man as any we have named—

J. S.[:] I look upon that office to be one of great honor, & all who fill it—[A]t this advanced period of our history there are men of age, stability, & experience almost from the early history of the Ch[urch]—[S]ome ma[y] look at them hav[in]g. 1st claim—that's my view—C. C. Rich is one of the earliest veterans of this Ch[urch].—Willard Snow is one of the 1st ones—I sho[ul]d. be glad to see Phinehas ahead of me in this Quo[rum]—[H]e says the L[or]d. has shewn him that he is to be a member of this Quo[rum]—but is always bluft off by my bro[the]rs.—[P]lace me in a place where there is responsibility—[and] see what he will do—

H C K[:] I let all that is past dropt—[W]hen I [k]no[w] persons for 20 y[ea]rs I [k]no[w] them, & if they are placed in a position where they are forced to act they will make almighty men—Phinehas has a Sp[irit]—so has Willard—[T]hey will far surpass Erastus—

O. P.[: S]o far as Phinehas has foundat[io]n., it's in him if he'll bring it out.

J. Y.[: B]ro P[hinehas]. & I were bap[tize]d. within a week—& bro Brigham.

H. C. K.[: W]e were all baptized in the same month—

J. Y.[:] How bro P[hinehas]. can have a desire to go into this Quo[rum]. is a perfect astonishing to me—I had a desire once, but it did not last 2 hours—I pined as I tho[ugh]t. I co[ul]d. not and go a preach. I have not the least desire to leave—I am happy—[I]f the Lord says come into the Twelve, I come, but I wont court your favor, Gent[lemen].

H. C. K.[:] I bel[ieve] bro Jos[ep]h. can do more good where he is than if in the 12—

J. Y.[:] I never was to be one of the 12—for bro ~~Josh~~ /H C K/ Prophesied I was to be Pres[iden]t. of the 70 in time & all Eternity—

A. L.[:] I am glad to see the feelings that exist bet[wee]n. the 70 & bro Joseph.

B. Y.[:] I bel[ieve] if I had been an Elder to this day I sho[ul]d. have been satisfied—

Ezra T. Benson came in [at] ¼ to 7—

Josh. Young[:] I have had my heart beat /ri[gh]t/ into my mouth, when I have got up bef[ore]. the 12—

B. Y.[:] Dont you suppose you [k]no[w] as much of the P[riesthood]. as we do[?]

J. Y.[:] No Sir—

B. Y.[:] When Eleazer Miller put his hands on my head & ord[aine]d. me an Elder, I tho[ugh]t. well, you must [k]no[w] more than I do, for I [k]no[w] nothing—but I did think then that

he was a Simpleton.

O. P.[:] 17 y[ea]rs ago in Fat[her]. Whitmer's Chamber bro Jos[ep]h. got a rev[elatio]n. thro the Urim & Thummin that I sho[ul]d. be one of the 12—

G. A. S.[: I] told bro Benson what we had been conversing ab[ou]t.—[S]ome have suggested P. H. Y.—C. C. Rich, L. Johnson, Wd. & E. Snow, F D R., & J. M. Grant.

B. Y. Thats about it—

G. A. S.[:] If bro Luke wo[ul]d. walk up to the trough I sho[ul]d. be glad to see him ag[ai]n. in the 12—if I must judge of a man by what he has been.

J. Y.[:] I do admire the wisdom & patriotism manifested in the councils about choosing officers—I go in for Sailors rights—[T]hey go in for humble men—[I] don't want to see men usurp auth[orit]y.

B. Y.[: N]o man has that power but myself—

J. Y.[:] A man that has a magnanimous Sp[irit], I see it sticking out—

B. Y.[: T]here is another thing. [S]hall bro Appleby return home[?]—[A]not[he]r. thing, shall a man be sent to New Orleans[?]—[B]ro Woodruff, do you want bro Dominicus Carter to go East[?]—

O. P.[:] I want to sa[y] ano[the]r thing ab[ou]t. O. E. Bates—[H]e is willing to go to England—over the mountains, or stay here—[H]e has always been faithful since he came in the Ch[urch].

B. Y.[:] I am not willing to see a man who has 5000 wants to spend all here, instead of assisting o[the]rs. over the mountains—

J. Y.[:] Joseph objected to Dominicus Carter—I bel[ieve] bro Hyrum was ~~bott~~ at [the] bottom of it—

B. Y.[: B]ro Appleby can do more for the cause to go back.

G. A. S.[:] I move bro Appleby [to] go back—O Pratt Sec[onde]d. Clear vote.

B. Y. Spoke of the Seventies.

[December 29, 1847; Minutes]

Dec[embe]r. 29. 1847. 1 P.M.

Meeting of the Council of The First Presidency, the Twelve, Hi Council, & others in [the] Council House, Winter Quarters.

Present. B[righam]. Young, [Heber C.] Kimball, [Willard] Richards, [Orson] Pratt, [Wilford] Woodruff, [George A.] Smith,

Letter from Mr. Corby, Missouri, about merchandize—read to Council—Nieswangor & others—St. Jo[seph]. read.

O Pratt—I motion that a letter be written to Mr. Corby giving him encouragement to come & bring all kinds of Articles with him, that ~~they~~ think will be needed.—

B. Young—There is a little matter of bro Pratt & bro Bickford—I understand Vancott & P[arley]. Pratt left orders on Bickford—

Bickford[:] I have the bill at home—

R[obert]. Campbell showed the mistake of 141.66 by the Committee—

B. Young—[B]ro Bickford has been back to Nauvoo—[H]e let Parley have money as far as in his power—Parley wants to wipe him up—[I]f bro Anson had [$]1,000 to day—it wo[ul]d. be a mistake if he co[ul]d. get a fit out next May—he is so very unsuspecting—[I]f Orson will stick to him, he can go slick—[I]f Bickford can keep the team & go over mountains & take Anson over, it will be best.

O. P.[:] I have not inquired into this mistake—I wish Anson to be pushed over the mountains next Spring, & not let it be spent—Anson needs one yoke of oxen, or one Waggon—I can't say which—

Harris[:] I wo[ul]d. be willing to let the mistake rest as it is—[W]hy not put bro Orson as a

Guardian over Anson[?]—

B. Young—I will do what I can to favor you (Bickford)—[G]o home in peace—

H. C. K. & B. Y.[: B]ro Bickford is a good man—I love to see such men—

Father Cutler handed in a report of his Mission to the Delawares, & Oneida Indians, & read by [Thomas] Bullock.

Fat[her]. Cutler—Mr. King wants us to go to N.Y. to the Oneidas—[T]hey want to gat[her]. the 14 tribes gathered—[H]e can take us hand & heart—[He] bel[iev]es our doctrine so far as he knows it—[T]hey have covenanted to carry this thing into effect—[B]ro Dana & bro Averitt will come here—[T]he Delawares & Indians are mixed tog[ethe]r.—Averitt will bec[ome] the chief of the Nation—Dana has preached to him & he bel[iev]es it—[I]f this plan does not succeed—they want a man to stand by the side of Dana—[T]hey wo[ul]d. put their desires upon paper—& will do what they are told—

B. Y.[:] My council is they stick to their lands, they join Jackson Co[unty].

Cutler—[T]he last plan is, to hire their own mill built—& come to us—& we to send Men—[T]hey said we need not be concerned ab[ou]t. getting our living—[T]hey want a Miller, who will not treat them as the present miller does—[T]he Missionaries make them pay the highest price for clothing—5 y[ea]rs more they have the interest of 60,000. Mr. Averitt wants a mill built for himself. & who will hire them to plow & plant as much as we want[?]—Averitt has an understanding & as soon as the Oneidas come, there will be two Strong holds.

B. Y.[:] We will just take, all we can get—

Cutler [:] Mr. Averett says we ma[y] have just as much land as we need—& if they can once get a written permit from the Agent, they ask no odds—[T]hey say "they shant mob you"—[T]he Delawares are good Farmers—[T]he Kickapoos are three miles from the Fort.

B. Y.[:] Major Miller has written to [the] Gov[ernmen]t. recommending to b[u]y our mill, [and] remove it to Papion—also [to] buy our Improvements—for a Military post—

Cutler—[I]f there is 1500 men in Ft. Leavenworth—a man with 600 men co[ul]d. kill them all off in about 6 hours.

B. Y.[:] Fat[her]. Cutler—you have got your hand in, & you will have to play the game now—

Cutler—The Indians know all about the adjournment at Far West—& understand all about our matters—[T]he Pawnees are at Peace with all the Tribes now—[T]he Comanches are at Peace with these Indians—Mr. Averett says there is not any Language except African but they can fetch us an Interpreter—they can Interpret every other—

G. A. Smith[:] "I move that the report be received, for its first rate"—H. C. K. sec[onde]d.—Carried.

B. Young[:] It is my feeling that bro Cutler continue to keep his eye on this matter & general the business—Turley[:] I second it—

Cutler[:] We can get a good foothold there, bef[ore] next June—[W]e have had some Chero[kees]—

B. Y.[:] It is against [the] law for a woman to take an Indian husband—[T]hat curse was taken off the Lamanites when the B[ook] of Mormon came forth—Joseph committed to me the keys to open the Gospel to every Lamanite nation—

H C K[:] I was present—

O. P.[:] There is a rev[elatio]n. in D[octrine]. & C[ovenants]. that permits a man to take an Indian woman—

B. Y.[:] Where a man gets a dau[ghte]r out of a family, he is entitled to the whole family.

H. C. K.[: I]f you take a white apple [and] graft & plant it in a red apple tree it will bring forth a White Apple.

B. Y.[:] The governing principle is in the husband—& by prayer they will bring forth white children—

Cutler—Bishop Brown has preached to 2 or 3 families, they believe it—[and] they want baptism—

B. Y.—Yes, take them & baptize them. Baptize all Creation—
[At] ½ past 2 PM Adjourned.

1848

[January 4, 1848; Minutes]

In Brigham Young's house. Present. B[righam]. Y[oung]., Dr. R[ichards], O[rson]. P[ratt]., W[ilford]. W[oodruff]., G[eorge]. A. S[mith]., W[illiam]. W. P[helps]., Thomas Kington, William Cooley—R[eynolds]. C[ahoon].

Talking of affairs at Garden Grove

B. Y.[: O]ne of our Quorum had better go there and straiten up things.—[A]s to Dr. Roberts, he has not been baptized for the remission of sins but to commit sin. Dr. Roberts[,] as the old woman said[,] is a wase [wise] man among the men but especially among the women.—[H]e has been baptized into the church to get advantage & to cheat & grab but he believes [in] mormonism.

B. Y. wants a man to go down [to Garden Grove] who will get Roberts to confess publicly that he has no public claim there and that he has tried to scare the people away, and then cut him off from the church.

T Kington—I would have cut him off when it was found out. [B]ut he was councilled to act the part of the Gentile by Fulmer.

J[oseph]. Young came in & went out & came in again.

B. Y. to O. P.[: C]an you go[?] I could not go for all of Grove in my present circumstances. I have not a hand to chop my wood, nor do a chore for me, all my wood to cut down & chop up.

Wm. Cooley says Dr Roberts had a Pet[itio]n. for the establishment of a Post office & an organization in Garden Grove—Talking of the organizing of the Counties in Iowa & chartering the Ferry here—

Fa[ther] Allred & the Hi[gh] Council over the River have established a law that when a man steals from a Mormon he pays fourfold or takes 39 lashes[,] if a Gentile take[s] value back.

G. A. S.[:] Will the hi[gh] Co[uncil] over there be ordained Councillors or will they just act as 12 Hi[gh] Priests chosen for a temporary purpose[?]

O. P.[:] Where a Hi[gh] Co[uncil] [is] located can there be an appeal from them to any other Quo[rum] save the united Quo[rum] of the church[?]

G. A. S.[:] There can be an appeal from the Council over the river but where a High Council of a stak[e] [is] appointed with its three Presidents, and they [are] ordained, [there is] no appeal. But my opinion is that there can be an appeal from the 12 to the first Presidency—for the/y/ control all the Quorums & should have the last decision.

B. Y.[:] The Bre[thren] in G[arden] Grove can stay there till they make their outfit if they please, and be ready to start for the mountains from there.

Wm. Cooley—I'll let the Bre[thren] have all my claim on the mill, my houses & land &c in the Grove for $150.

Thomas Kington—Bre[thren] I call you all to witness that.

Sho ho is present

Council of the 12 /on Garden Grove affairs/ Thos Kingdon & Wm Cooley [were] instructed to cut off Dr Robberts who was attempting to wrong the branch of their property.

[January 8, 1848; Minutes]

If I [i.e., Heber C. Kimball] want a wife & Bro[ther] Pulsipher or I has a daughter, you cannot go & make overtures to her. must first ask the one who holds the keys if I have a right to get wife & if he can get a wife, then he has no right still to go to the daughter, but to her father, & if he permits then he can ask ... this is calculated to console the feelings of women, they have lost confidence in their husbands, & men have lost confidence in the 12 because of wickedness of man. telling you how to save yourselves by not touching that that ain't your own [—] any man that comes to my house & wants my wife or my daughter[,] let him come and ask me or, I will kick his d——d [damned] ass out of the doors & then knock his teeth down his throat & God justify me in it, knew a man in Nauvoo [Illinois] whose wife was solicitd ~~from him~~ to forsak[e] him & they were both High Priests. its degrading to a man to think of it. Men lost confidence in the 12. ... supposing Jos[eph]. Young & his Councillors [—I] have perfect confidence in Bro[ther] Joseph & council & could trust all my wifes & family in his care. well if I go away & he try to get one of my wifes from me while I live on the earth & in the flesh in the Resurrection it will be clearer on my mind that ever. Great many men & women on this side & on the other side of the river living in adultery & many go to hell unless atonement made. no woman can covenant with a man & on that covenant live with them as man & wife this always true, & I heard it from Joseph himself & my senses teach me so. I would rather that the Bre[thren] would take knifes sharp or blunt, & skin me from head to foot than be separated from the woman who has raised a large family by me, how will it look in eternity [to] see the wife one place & the children & the husband in other places. it will be a disgrace through all eternity. ...

H[eber]. C. K[imball]. one thing felt. I should be plaguily ill off to take any woman that had a husband, expect she would find out when not so well attended so that she would leave me, & if a woman leaves a good husband she will betray you.

[January 22, 1848; Minutes; Minutes; Minutes]

11 A.M. 22. Jan[uar]y 1848
General Council

B[righam]. Y[oung]., H[eber] C. K[imball]., O[rson]. P[ratt]., W[ilford]. W[oodruff]., T[homas] B[ullock]., J[oseph]. Y[oung]., A[lbert]. P. R[ockwood]. Z[iba]. P[eterson]., R[eynolds]. C[ahoon]. & High Council & James Whitehead, Capt[ai]n Stout., A[lmon]. W. Babbit, Hiram Kimball, W[illiam]. Clayton.

A Babbitt[:] The visit of Bro: Kimball & myself here is to have Council [with you], and as to council for the Bre[thren] there & as to the Sales of property in Nauvoo. [B]ut [we] have received papers since starting there that require [an] explanation, [and] as to the incorrect information that has

been received about our property transactions, [we] read [a] letter from Joseph Young. [He] thought this [was] a salty document, but the ideas given forth about our transactions lead [led] Joseph & others to have such things in their minds & which I have since received an account of.—[P]assed no writings for the 70s hall [and] Joseph Young left [the] doc[ument] he received from Edward Hunter for the hall which [was] not recorded. [And] it [was] thought advisable that Hunter deed at once to Furnace [and he]—gave Joseph $30 in goods. [A]s to the team, [we] thought it advisable to keep it and come on here with it last Fall.—[And] so [it] was about this time Bro Burdick [was] to be fitted out who had horses stollen & give him the horses ? $300—& H C K $150 goods—Erastus Snow $150—turn this for the 70s hall, made arrangements.—R. C. went for W[illia]m Clayton.

A. W. Babbit [began] reading—Whitehead & McEwans' statements.—This we consider a very salty doc[ument and] dont care much about it however—tho I know Mr. Heywood's feelings are bad because of being charged with embezzling the poor's money.

B. Y.[:] If you want to make a statement about the property—do be short.—[T]his Council knows nothing about these transactions and we care as little & there is not a particle ag[ains]t. you in any of these documents & you will just irritate feelings.—

A. W. Babbitt. I will be very short because it would irritate my own feelings to talk about it.

B. Y.[:] I'll get up to be equal with you Mr Babbitt, & you say that that property statement made by Whitehead & McEwan, is known to thousands. & Whiteheads statements are correct. You need not try to brighten your character [or] you will rouse some old lion's hear[t]. [And] you have embezzled money there that ought to have come here & from every body you could. [A]nd you have got from every body you could & you have done what you have a mind to with it & I dont care about it. I told Bro. Fulmer when [he was] here that I cared more for him than all the property in Nauvoo. I did not expect to have the benefits of the property in Nauvoo. [I] knew you were left there to fight the battles—& I want to think more about going to the mountains.

A. W. B.[:] If these implications are personal and apply to us as Individuals—I must be heard and [I] have a good deal to say about it. [He] went on to state when A W. Babbitt called upon Whitehead to state—J. Whitehead [was] going to state when B. Y. objected.

B. Y.[:] We dont want an investigation but if Babbits wants [it]. [T]hen we'll have those widows & women come here who have come from Nauvoo—the property we dont care about—and all that the Trustees were placed for there was to keep the bullets from coming West of Nauvoo. [B]ut [we are] keeping them there to fight the mobs.—[There was] an instance of a Sister [who] I borrowed $100 from. [I] gave her my note—well, Babbitt has the note—& he debited me with the $1000. [T]his statement of Heywoods [is] not to[o] salty, but the Trustees I have always defended, and they have done the best they could. [At least] as well as I expected—if we can only screen ourselves & get away all we care [about].—[If we] talk of these things & they bring gloom, desolation & gnashing—but talk of these things & they bring desol[ation].—[B]ut the other things we have to talk of—[such as] when [we were] in the temple the last day we clothed ourselves in robes & we gave all the property in Nauv[oo] & the temple into the hands of Israels God. Bro Babbitt [is] an excellent Lawyer, [I will] walk right into the midst of them & tell them [I] ask no odds of them.

Joseph L Heywood—[A] good tender feeling man, & good man to this day [is] John S Fulmer, a perfect true [?]. I have wanted Bro Babbitt & the Trustees to help Bro. Joseph Young—if they can with something to outfit. [I] prayed all the time that the Trustees could not sell the temple—who is there here that has not passed thro' too much to quarrel for a farm[?]—Bre[thren], if we rake up our feelings—we will see plenty of evils in each other, but I say let them alone, [say] not a word spoken ag[ains]t. a Brother but let us go hand in hand & build up the kingdom. [I] feel like a little child about quarreling—&c but feel like a lion for truth & righteousness.

A. W. Babbitt—I now wish to resign my office as Trustee in the Church & can go and now make a living on the world or even among the Brethren go to plough/g [inserted about "h"]/ & planting. I am poor, and if the church pay me $.50 c[en]ts a $ I will be content. [A]nd [I will] do whatever [the] council will say to me or go to [the] Mountains. [And] when these statements made by Jos. Young & Whitehead are justified on the floor of this Council. I have feelings about it. [And]

I feel I am a man, & humanity is weak.

J. Y.[: I] dont want to have hard feelings ag[ains]t. Babbitt. [I] felt [I was the] chief man there, [but] Brigham said to me that B[ro]. [Babbi]—tt had risked his life for the Bre[thren] many a time.—I lay 6 weeks at the Bluff—but /I/ could not get [a] team.—If I had known that things went as they have [I] would never have said what I have on that line.—[I] supposed Bro Babbitt had scatter[ed] the money round about but /I/ want Bro Babbitt not to consider that church property.—[I]t was sold for to help Pioneers away, but I thought it was right I should have the Bal[ance].—I have defended Bro B[abbitt's] property & defend[ed] for him & stood up for him all the time but [if] I have said anyt[h]ing that is out of the way—I say I feel to fellowship Bro Babbitt. [And] if he meats [meets] me on equal ground & says I have no feelings—then I will say the same—I am willing to have that that by for ever.

B. Y.[:] I fathered that concern, but I'll say to Bro Joseph if he had known what I did he would not have wrote you for I told him to get the Bre[thren] here to help & not to seek after help from that quarter. I dont justify the spirit of the letter written by Whitehead & McEwan—[though some] statements [are] true however.

James Whitehead—I wrote that at the request of O[rson] Hyde.

H C K[:] Inasmuch as Bro: Babbitt has sold the Seventys hall. & appropriated the proceeds for church debt & that is the greatest blessing ever conferred on you [as] a Latter day Saint, [i]t would have been eternally cast up to you by the Seventys, [but] Brigham has sustained the Trustees all the time & parried off the blows—[the] 70s would have thorned you to death.—

B. Y.[:] If the temple sold for $200..000 there would be such an eruption among the Bre[thren] that they would all want help & those who have advanced for the church would want liquidation. [And] they would use all the power or faith of their priesthood ag[ains]t. us unless satisfied.—If we descend to picking quarrels & pick[ing] at each other this is a mean spirit, & Gentile law & customs & it will be a mean thing. [W]e will want to pick [up] each other, & that until we use each other up & destroy all the influence we have got—but I am above such feelings. W[illard]. R[ichards]. came in.

J. Whitehead, [I] don't pretend to be perfect, but I feel since I [have] come here, when [I] go & see Bro[s] Young, Kimball, & Richards, & I felt the good spirit, & [it is] as tho' I had come out of midnight darkness. [And I] feel [as] if [I am] doing wrong by writing that letter at the request of Bro Hyde. I'll confess & do just what you want me, [for I] want to take a right course & have a part in my fathers Kingdom. [And] I dont want to do wrong, but with the help of the Lord I mean to do right & be with this p[eo]pl[e] & go where they go.

W. R. said he heard Bros. Young & Kimball sustain the Trustees all the time. [A]s to that document written by Whitehead & McEwan. nobody [has] scarcely ever seen it.

T. B. read [a] letter from Mr. Sirrine to O Hyde.

David Rogers [is] naturally a good man but [he] had the spirit of an opposer to contend with. [H]e had not boldness enough to say to his wife—if you dont follow the Lord & go with me—I'l[l] bid you good bye.

Judge Phelps read a vew [few] verses which he translated from Lukes Gospel. [The] Nauvoo Library [was] talked of.—

B. Y. wants the Bre[thren] in moving for an expression in favor of the Trustees. That we are satisfied with the dealings of the—Trustees /left at Nauvoo Babitt Heywood & Fulmer/ & that they have done the best they could under [the] existing circumstances, & that they are in full fellowship in the Church. [It was v]oted that the motion read by T. B. be accepted which was carried unanimously. A. W. B. have [has] 2.000 vol[ume]s 'T & S bound in Nauvoo [and he] want[s] council what to do with them, also in relation to some pending lawsuits.—

B. Y.[:] I motion we have no right to receive Bro Babbitts resignation, [for] the p[eo]pl[e] en masse gave it to him, but Babbitt [should] have to stay there until Heywood & Fulmer get off then take a tour to the East & come West. A.W. B.[:] [I have] 9 or 10 sets of T & S from the beginning beautifully bound in Morocco for the Council. B.Y.[: P]reserve them. [The] temple at Kirtland can be disposed [of] only by [the] President of the Church or his Presidential successor, for the use of

the members of the Church of Christ of LDS, Jesus left out.—[B]ut the Nauvoo temple deed to Joseph Smith as Trustee in Trust for the Church & his successor as Trustee for the Church, judgement now ag[ain]st the Temple for a note of $1.000 given by B H & F. [W]hen the corporation neglects to defend & to stand in Law & represent it, the court of chancery will appoint a Commissioner who will see to the liquidation of the debts on [the] temple & all expenses & if [there are] no other debts ag[ains]t. it then the rest of the avails [will] go to the State.—[T]hey assessed the temple but A. W. B. appeared & got it cleared thro' the religious corporation act & as many acres freed as that act allows.

B. Y.[:] Its a poor temple, it wont be 20 years until it can't contain a congregation.—[I] dreamed before we left that Bro. Kimball & I went back & on to the roof, & [we were] stepping on it carefully lest [we would] fall thro.—[T]he wall presses in & the timbers [were] bend, & rot[t]ed. [W]e have been gone I says 20 years & its rooted [rotted] so that we have got to make all new timbers.

B. Y.[: W]e never shall go back to possess that temple until [the] right shall take place—& I don't care what is done to preserve the temple.—We'll rent the Temple, and get property enough to help out Heywood & Fulmer.

H Kimball—[T]hought if he could have some of the Land warrants from the Bre[thren] who were in Bat[tle]. [he] could turn it to liquidate his Eastern debts. Jesse D Hunt is now [an] Indian /Indian agent/ in the California.

[At] 3 P.M. B. Y. [said] I declare this meeting dismissed.

❖

"At a ~~Council~~ /meeting/ of the Twelve, /Presidency of Seventies,/ High Council, High Priests, and Elders of the Church of Jesus Christ of Latter Day Saints /in the Council House/ at Winter Quarters, the 22nd day of January 1848, in Council /assembled/ with Almon W. Babbitt and others from Nauvoo. ~~Resolved~~ /~~moved, seconded, and carried,~~ It was resolved/ unanimously, That we have the utmost confidence in the faithful discharge of their duties as Trustees in Trust in Nauvoo, namely Babbitt, Heywood, and Fulmer, and we tender to them our thanks; and pray Our Father in Heaven in the name of His Son Jesus Christ, to bless them and prosper them in all things pertaining to the building up of His Kingdom on the Earth."

/A true excerpt from the minutes W[illard]. Richards Recorder/

~~George W. Harris, motioned "I move that it pass" Heber C. Kimball seconded and carried unanimously by the uplifted hand~~

~~Thomas Bullock~~
~~Clerk of Council~~
Brigham Young President
Willard Richards Clerk
Thomas Bullock Scribe
[S]end Morroco bound Times & Seasons 2 sets.

❖

At a meeting of the Twelve, Presidency of Seventies, High Council, High Priests, and Elders of the Church of Jesus Christ of Latter day Saints, in the Council House at Winter Quarters, the 22nd. day of january 1848 in Council assembled with Almon W. Babbitt and others from Nauvoo, It was resolved unanimously, That we have the utmost confidence in the faithful discharge of their duties as Trustees in Trust in Nauvoo, namely Babbitt, Heywood, and Fulmer, and we tender to them our thanks; and pray our Father in Heaven in the name of His Son Jesus Christ, to bless them and prosper them in all things pertaining to the building up of His Kingdom on the Earth.—

The above resolution is A true extract from the Minutes.
Willard Richards

G. C. Recorder
[S]end two sets of Morocco bound Times and Seasons, for Recorder's Office.—

[March 24, 1848; Minutes]

Council [was held] in the Recorders Office at 11 A.M.
Present[:] B[righam]. Young, H[eber]. C. Kimball, W[illard] Richards, W[ilford]. Woodruff, Charles Bird, Dana (an Oneida) St. John, [Hosea] Stout, W[ilbur]. J. Earl, T[homas]. B[ullock]. & R[eynolds]. C[ahoon].
Co[rone]ll. Kane's letter to [the] Mayor of Boston of Feb 13 [was] read.—([Council was] glad to hear it.)
[A l]etter from Sam[ue]l. Heath [of] St. Louis to H. C. Kimball [was] read.
Sidney Roberts, [a] delegate from [the] Whig Convention in Iowa City, presented some papers which were read.—(good)
Roberts[: T]hey pledged themselves to carry out any proposition of the L.D.S.—[T]hey cant do any bus[iness]: without the Mormons—neither in the State, nor the U.S.—[T]his voting decides the points.—[T]he Loco focos are in the way to electioneer, & the Whigs desire the views of the Saints, [and] they are willing to subscribe for the wants of the poor Saints.—
H. C. K.[:] I have as much confidence in the Loco focos as the Whigs.—
B. Y.[:] The Whigs were leading men in driving us from Ill[inois].—[I]f we were to write our own feelings [and] vote for a good man—I would vote for old Rough & Ready all the time.—[I] suppose we [will] have a meeting next [M]onday at the Log Tabernacle.
B Y.[:] /Well brethren,/ Will we respond to the call & try the game[?]—[A]ll in favor of it say Aye.
(Aye)
B. Y.[:] Will we have a meeting over there in Iowa [blank] do [blank][?] Aye.
Sidney Roberts has been in the Whig Caucuses & knows they are willing to pay.—[T]hey all say, the affairs hang on the Mormon pivot.

[March 26, 1848; Minutes; Minutes]

~~The Council present their compliments~~ (walked up)
Meeting at Daniel Russells, Sunday morn[ing], March 26. 1848 10 a.m.
Present B[righam]. Young, H[eber]. C. Kimball, O[rson]. Pratt, W[ilford]. Woodruff—Dan Russell—(Capt[ain]. Van Fleet, /Paymaster,/ Mr. [?] Matlock, /Dr. [?] Robinson,/ Indian Agent) T[homas] Bullock.
Conversation about Mr. Petty, F [?]. W. Allred (Wagon. Master) John Lytle (Blacksmith) teaming—timber near this place—Far West, &c. the Tapion River, Soil—
B. Y. asked ab[ou]t. the affair of Jack Redding & Mr. Strode.
Van Fleet[:] I have heard nothing official about it. Strode has not made any report—Cap[tai]n. Craig is in command at the Fort. [T]hen [we] conversed ab[ou]t. the Whiskey seller at the Log Tabernacle & knocking in the Barrel head.
B. Y.[:] Do you suppose Major Powell wo[ul]d. notice such a report[?]—
V. F.[:] I do not suppose he wo[ul]d. without it was very glaring.—[I]t does not come under his jurisaidiction.
B. Y.[:] If a man presumes to walk into a community, he must be subject to their laws.—
Matlock—It belongs to the Indian Agent.
V. Fleet—It must come from him to the troops.
Matlock[:] I dont know what a court wo[ul]d be legal.—[I]t is for the parties themselves to agree to the Court.—

B. Y.[: S]uppose men sho[ul]d. rise up ag[ain]st. the Laws.[?]—

Matlock[:] Redding had a right to come bef[ore] the U. S. District Court. Strode told me ab[ou]t. it—& Mr. Smith wo[ul]d. protest ag[ain]st. the court.—

B. Y.[: T]here was no summons, or writ, or oath.—[W]e are doing our own bus[iness]—& [we] do it by common consent.

Matlock[: Y]ou had no right to attach his goods.—Miller permitted Strode & Dannell to sell here.—

B. Y.[:] Mr. Beach was scared by Miller.—Houvey Indian agent told him he had nothing to do with it.—

Matlock—Strode said, you took the l[ett]re out of his hand & read it to the Court.—

[I]t was a hi[—]handed act.—

B. Y.[:] I read the letter.—[I]t was handed to me. Mr. Hartlett, if you have no objection I will read it & [?] [He then] did.—

Matlock[:] When it prejudiced you ag[ain]st it—you sho[ul]d. not have read it.—[D]id you say this Mr. Redding's cause was a just one & he sho[ul]d. Have his pay[?]

B. Y.[: N]ot a word of the sort.—[H]e sent up the poorest wool he co[ul]d. find. ~~Strode~~ /Smith/ said if you dont let me alone I11 bring the U. S. troop on you.—[H]e used such threats as those.—

Matlock—Strode told Smith to protest against the Court.

B. Y.[:] Any man who comes into this community, [who] tries to choke down my throat, it wont do.—[W]e have been mobbed too much.

Matlock[:] It is such illegal proceedings as this, that brings distress on this p[eo]pl[e]. [Y]ou sho[ul]d. not have attached his goods—it was illegal.—[You could t]hen sue him, attack him, & sell the goods.

B. Y.[:] I see you dont understand the thing—there was not any goods sold.—[T]hey state many things that are not true.

Matlock[:] It sounds to me like mobocracy & you often complain of mobocracy.—

B. Y.[:] There was nobody sued & nobody attached.—[I]f he had said, Mr. Young arbitrate this thing I wo[ul]d. have done it if it took a week.—[B]ut I had nothing to do with it.—

Van Fleet—[W]hen a man comes among a community, he must submit himself to the laws of that community.—

Matlock—Redding failed to complete his contract.—[S]ay, did Strodes Lawyer [?] on the L. side? (laf.)

Young—[H]e treated it as a farce, & threatened to bring in the troops.—[W]e shall be in Iowa State soon & some will be off.—I will liberate them from their trouble.—

Matlock—[I]s there any Court to try a person.—

B. Y.[:] It is done by common consent.—We sho[ul]d. want Mr. Strode to treat us as human beings.

Matlock—I think Strode is a good man.—[H]e says he did not say what was alleged against him.—I ~~was be~~ /am/ very glad to learn the case is so very different to what it is down there.—I spoke my opin[ion]: very freely [and]—I wanted to talk with you about it.—I have drawn up some resolutions for the governing of the p[eo]pl[e] below here.—

B. Y.[:] We were stopt here by Cap[tai]n. Allen.—[W]e presumed none but members of the Ch[urch]. wo[ul]d. be here.—[W]e generally asked if they were willing to submit to the laws of this place.—

Van Fleet—[Y]our case is just like the Oregon p[eo]pl[e]—they pass laws for their own Country. [I]t is illegal.—

Matlock[: Y]ou are mistaken, [for] there are laws over the Indian country.—

B. Y.[:] There is no law existing here.—[T]his is entirely out of books.—[T]here never was a case of this kind.

Matlock—I am sorry to learn of this case—your p[eo]pl[e] dont like it—to snatch a paper out of a mans hands & read it. [I]f you did do it—it was done from a dishonest motive.—If I curse

your p[eo]pl[e], they curse me back again.—I told you I was no Mormon, nor no Sectarian—& did not care for any.—I dont doubt but what you have the best of feeling.—

B. Y.[:] I am indebted to Maj[or] Matlock for two things ab[ou]t. the newspapers, that he wo[ul]d. read no more until Tom Benton Brandreth's /[?]/ pills are left out [of the] conversation about Benton.

Matlock[:] "[D]am me if I dont bel[ieve] Tom Benton stole that 15 shillings now—"

B. Y.[:] Bartlett turned out the goods to pay Redding—& settled it up. [H]e did not hold on as he was told to. [I]f it had gone to the Hi[gh] Council it wo[ul]d. have been heard by 12 men of old experience & who know law.—[T]hey argued whether the case sho[ul]d. be tried for ½ an hour.—[W]hen I saw the letter, I considered it an insult.

Matlock[: H]e considered it a farce.—[H]e did not mean it an insult.—

Van Fleet[: I]f he sho[ul]d. make a complaint to the Commanding officer at Fort Kearney, it wo[ul]d. not be noticed.—

B. Y.[: I]f I use an influence to a Court, it is, to do right,—as nothing is going to be done in it.—I sho[ul]d. have decided Mr. Redding has failed in his contract.—Strode did not prove it on trial that Jack failed in his contract.—[I]f men will do right, there is no occasion for lawing.—

Matlock[: A]re nor there a good many that are called [M]ormons that are not.—

B. Y.[:] We are a mixed multitude.—[M]any will cling to us who are not Mormons, because they sa[y] they want to do right.—[T]he Bible tells us to forgive a man seven times a day.—[T]here are some called Mormons,—some called Hickory Mormons, some [called] Saints.—

Sunday morning, 26 March 1848 10 a.m.

Meeting in Recorders Office. Present[:] B[righam]. Young, H[eber]. C. Kimball, W[illard]. Richards, O[rson]. Pratt., W[ilford]. Woodruff,—Joseph Young, Phinehas Richards, Levi Richards, Sidney Roberts, T[homas] Bulloch & R[obert]. Campbell.—

Conversation on the subject of the United States—the troops, Strode, & other Black legs.—

The ~~opinions~~ /Preamble/ & resolution of the L. D. S., [were] read, and discussed—preparatory to tomorrows Caucus.—

Joseph Young[:] Its an Almighty Sweepstakes.

H. C. K.—It is better to be Independent & they like it the better.—I say give it [to] them a broadside.—

B. Y.[:] It is plain, simple truth,—if they sympathize with us—just tell them "Gent, you are known better than you know yourselves."—[I]f they know there is a God in it—let them act accordingly.—

Roberts—Bowen is of that kind of Sp[irit]—that he wo[ul]d. go [at] it, even it was to have his throat cut.—Colman is pliable & knows all these things from Joseph himself.—

The Preamble, & resolution of the L. D. S. [were] read the 2nd time.

Townsend is not coming to organize the County.—[W]hen he read the law he said he wo[ul]d. not do any thing in it.—The Whigs are aware that the Mormons will poll a large vote.—

[March 31, 1848; Minutes]

March 31. 1848—7 P.M.

Meeting [held] in the Recorders Office.

Present[: Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Orson] Hyde, [Orson] Pratt, [Wilford] Woodruff, [George A.] Smith, Levi Richards, W[illia]m. Kay, John Kay, Dr. Sprague, T[homas]. B[ullock]. & R[eynolds]. C[ahoon].

Conversation about John P. Barnard's trial of last evening—with bro: Clark.

A new fashioned musket was introduced, & commented on.—

There is a beautiful place on the Baiyou—a large Co[mpany]. from Ohio are coming there.—[T]he bre[thre]n ought to settle on it.—El[der] Hyde told the man the Mormons had settled on it.—

B. Y.[:] If I had been staying here—I sho[ul]d. have been up there 6 weeks ago—[for] it is a splendid place.—[T]here is 10 mile[s] square solid timber.—[T]hat is the county seat for the North Co[unty].—[S]uppose you (Hyde) & George take your teams & go up [there],—[and B]ro Woodruff—suppose you take your family up there.

W. W. queried.—

O. H.[:] Cant you get a Co[mpany]. from W[inter]. Q[uarters?].

B. Y.[:] If you will give me a good Wagon & 2 yoke of oxen—Ill put a colony on there in 3 weeks.—I'll go & put a Co[mpany]. right down there—[for] we can get a Co[mpany]. up there in a week or 10 days. Are the bre[thre]n over there—going to let our good mills go to pot & not give us a dollar for it[?]—[T]]he machinery is worth [$]600.

O. H.[:] I expect you could raise your teams at Confs. [J]ust haul the men right up at Conf: & see what they will do.—

Conversation about the Potawatomie Indians—

B. Y.[:] There is a little bus[iness]: about Fa[the]r. Cutler—to come bef[ore]: the meeting.—

O. H.[:] That spot on the Baiyou is the best spot on the West.—[B]ro Jordon wants 500 families sent up there.—

B. Y.[:] I wish to the Lord you would go up there.—I told the bre[thre]n to go up there.

G. A. S.[:] I wanted B[rother]. Clapp to go up there, but he only went to the mouth of the Baiyou.—

O. H.[:] We want ½ a doz[en] good men to go preaching thro the Pot[awatomie]: Coun[try].

B. Y.[:] Theres Clapp, W[illia]m. Draper, [and] L[uman], Calkins—good men for preaching.—

The paper from Cha[rle]s. Dana (the Delaware) was read.—[T]hey are determined they will have the Mormons in their midst.—[T]hey are 15 miles West of Independence.—

B. Y.[:] What shall we write[?]—

H. C. K[:] I motion that they go ahead.

W.R.[:] I second the motion.—

B. Y.[:] Evert [?] & King [?] [can] go in for hiring just who they please. (Jos[eph] Young came in.) Cutler [?] has been there, [and] he has got his verbal orders what to do. I dont like to put out a piece of writing.—

G. A. S.[:] They have passed a law not to fence ag[ain]st. hogs.—A. [?] Downs, went & bot. 100 hogs & said if you shoot my hogs, I [will] shoot the person who said he wo[ul]d. shoot them—

B. Y.[:] I sa[y] just fill the country with hogs, sheep, cattle, Beeves & every thing.—

O. H.[:] Could not bro Woodruff be of as much good in taking a Settl[emen]t. up from here, as anything else[?]—

B. Y.[:] I am perfectly willing.

W. W.[:] I sho[ul]d. prefer [to] go preaching, than farming.—

B. Y.[:] I want preachers to go & roll the p[eo]pl[e] toge[the]r.—[T]he S[ain]t[s]. wo[ul]d. all be glad to get out of the wa[y] of the world.—[W]hen we stop preaching we have no increase,—& if we dont inc[rease]. there is an end of the K[ingdom].—[T]he bless[in]g. on Abra[ha]m was [that] he sho[ul]d. inc[rease],—& to his inc[rease]. there sho[ul]d. be no end.—

H. C. K.[:] I can start ½ a doz[en] tomorrow.—

B. Y.[:] Call all the men toge[the]r.—[C]all for Volunteers—& go up to that timber.—

J. Y.[:] I go for one—if I dont go to the mountains.—

B. Y. [said he w]ants to fill up the mountains.—

Conversation about Theodore Curtis being cut off—the doings in St. Louis as brot. up by Lewis Robins.—

20 min past 9 [dismissed].

[April 14, 1848; Minutes]

2 P.M.

Council met in [the] Recorders office.

[Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Orson] Pratt, [Wilford] Woodruff, [George A.] Smith—I[saac] Morley, W[illiam]. W. Phelps, J[ames]. Whitehead—L[ewis]. Robins—T[homas]. B[ullock].—R[eynolds]. C[ahoon].

O. Pratt read [a] report of John Miller, Indian Agent of 10 Sept[ember] 1847.—/Ex.: Doc:/ (No. 11. page 857—860)

B. Y.[:] We are met ab[ou]t. the P[rinting]. Presses.—[W]ho owns them[?]

W. W. P.[:] I suppose the Ch[urch] owns them.

B. Y.[:] I have seen a bre which states I have got a small press for the 12.—[I]f I dont control every P[rinting]. Press that goes to the mountain, [then] I tell you plain I am on to it.—[T]hat Printing Press belongs to the First Presidency.—

W. W. P.[:] I got it as I thot. for the 12. I wo[ul]d. not give a snap of my finger for it.

H. C. K.[: A]ll those things ought to be controlled by the Ch[urch]—if they are not you will see a fuddle.—

W. W. P.[:] I calculate to go on. [T]he whole stuff weighs ab[ou]t. 2500 [pounds].—[W]e want a ½ barrel of molasses for rollers.—

~~H. C. K. I motion~~

G. A. S.[:] What wo[ul]d. you think of Bishop Knight [to] be a kind of superintending Bishop over the o[the]r. Bishops[?]

H. C. K. sec[onde]d, the motion. W. Richards[:] I third it. [The vote was] carried.—

H. C. K. "I motion that bro Lewis Robbins go a Mission." [The motion was] sec[onde]d. [and c]arried.—

O. Pratt presented the nautical almanacs of 47.49.50 Sextant & Artificial Horizon.—[He] gave Keys to B. Y.

48 is in the Valley.

[I]t was agreed that bro Lewis sho[ul]d. go with bro. Whitehead on his mission.—

John Miller sent up ano[the]r. begging letter for the Indians.

B. Y.[:] Well, Gent[lemen]., I will give them some. [W]hen we are gone I will warrant you the Omahas will look after us with a longing eye, & wish us back.—[T]he Mormons do more for the Indians in one year—than the U. S, all their lives.—

[April 21, 1848; Minutes]

T[homas] Bullock's Minutes

Meeting in the Recorders Office about 3 P.M.

Present[: Brigham] Young, [Willard] Richards, [Orson] Hyde, [Wilford] Woodruff, [George A.] Smith, Joseph Young, Lawis Robbins, R[eynolds]. C[ahoon].

Conversation about the Prophets in the Neighborhood &c

O. Hyde[:] Fat[her]. Mikesell said it is the place of Haws & the Pagan Prophet to dictate the Twelve what to do.—

W. W.[:] There is a Prairie Prophet on Keg Creek, who cant preach in the Timber.

B. Y.[:] There has been some contention about the Streets, which way they shall run in the New Jerusalem. (sarcastic)

O. H.[:] Is it right, or no, for bro Geo: & myself to decide these land claims[?]

B. Y.[:] If it makes peace, do so, if [it is] likely to [be] trouble, draw cuts to decide.

G. A. S.[:] I never saw a man sliding to destr[ucti]on so fast as Barnard—every thing goes ag[ain]st. him.—

[I]n the yard they consulted about petitioning for a State Legislature in [the] Great Basin.

[April 22, 1848; Minutes]

22 April 1848 8½ P.M.

[Brigham] Young, [Willard] Richards, [Orson] Pratt., [Wilford] Woodruff—[Hosea] Stout, [A. L.] Lamoreaux—E. M. Greene—Tho[mas] McKenzie—Z[era]. Pulzipher, R[eynolds] C[ahoon] & T[homas]. B[ullock].

B. Y.[:] /[I]n the midst of war, a short sermon is best & so/ I propose to put 8 or 10 good men on good horses, to rake the prairies of the Omahas.—[T]hey will harass the boys as they go to the Horn.—What do you say to it?

W. W. sec[onde]d. the motion.—[It was a c]lear vote.—

Will it not be well to have a council at the Stand tomorrow[? I]t is not wisaidom [wisdom] to turn out the Cattle with little boys.—[I]f we can raise 10 men it will keep them at bay—& quell the whole of them.—

T. B. read the letter from O[rson]. Spencer to Pres[iden]t. Young.—

[May 5, 1848; Minutes]

May 5. 1848 8 PM

Council in the Office. Present[: Brigham] Young, [George A.] Smith, [Ezra T.] Benson.

Levi Richards, went to Drs bed side & talked about removing the Camp 5 or 6 miles to Timber—& prepare for the Journey.—

[There is a r]eport that a band of Omahas are living in the Pot[awatomie]: town—& commit depradations [degradations] on Emigrants.—

Powsheek, the Chief is on the Kansas River. [He] called the Forces or Musquahees—they have good Interpreters.—[S]everal of Powsheek's staf knew G[eorge]. A. [Smith].

[May 8, 1848; Minutes]

1848 May 8. 10 A.M

Council in Office. Present[:] B[righam]. Young, [Heber C.] Kimball, [Willard] Richards, [Ezra T.] Benson, T[homas]. B[ullock].

B Young counted out [$]370.40, the proceeds of E. T. Benson's report of his Mission, & requested to know what should be done with it.—

B. Y. wanted to have a few teams go out a few miles.—[$]50. of that money will have to go to pay [for] freight of boxes, books, [a] large kettle, & other things.—

[Someone] read a letter from bro Dana to H. C. K.

E. T. B.[: I]n regard to my mission I have lived out of it. I had [$]154. to pay out for my family.

B. Y.[:] The laborer is worthy of his hire, is not he? The teams that are now loaded up—swep all—without taking one solitary soul of my private family.

H. C. K.[: E]very team that I can load up I intend to send awa[y] to the Horn. [L]et us load our teams to the Horn & bef[ore] we leave we'll pay all our debts & go awa[y] nice[ly]. I sa[y] in the n[ame] of the L[or]d. (amen) I feel so all the time. I motion that the money be divided amongst us all; it will do a little good.

B. Y.[:] We will thank the Almighty for this.—

E. T. B.[:] When I met O. Hyde in Cincinnati I at once saw I wo[ul]d. do no great things.

W R.[:] If bro Hyde had done as bro Benson has, we sho[ul]d, have more money than we co[ul]d. use.—

Divided	B. Y. Gold	[$]111.90
	H. C. K. Note	[$]100.00

W. R. Order & Cash	[$]109.80
Freight————	[$] 50.00
	[$]371.70

[October 26, 1848; Minutes]

At a Council in the Recorders /o/ffice. Present[:] B[righam]. Young, O[rson]. Pratt, [Wilford] Woodruff., J[oseph]. A. Kelting., T[homas]. B[ullock].

B[righam].Y[oung].[:] The Temple Lot in Jackson Co[unty]. is in the cs /hands/ of heirs of bro. ~~Gatridge~~ /Partridge.—/ [A] man offers [$]300. for [the] Quit Claim Deed—[and] bro Kelting will turn out the [$]300.—[T]he Land was deeded to Martin Harris—[but] he has not put the deed on Record.—[S]hall we advise Sis Partridge over the mountains[?]

Kelting—Pearson will turn it out for me—Ill do this.—[Y]ou can take the Cattle & Wagons—2 Wagon, 5 yoke of Cattle,—[and] 6 Horses.

B. Y.[: M]y object is to get the old Lady over the mountains. [S]he wants 1 W. 2 yo[kes] of Cat[tle]s, Groceries, & Provisions, [but] what shall we do[?]—I want Council.—I wonder if we care any more for the Records than they did in Hancock Co[unty].

~~W. W.~~

Kelting—Peasa [Pearson] is determined to have it—either from the Heirs or [from] Martin Harris.

B. Y.[:] Kelting can settle his family here.—[G]o there & take the money—& so help Sis Partridge over [the] Mountains [and] let all the heirs sign it.—

K.—P[earson]. says he will have it—if it costs /$/1.000.—[H]e was settled near us, [he] was our friend & is now dept. to have it. [I]t is said to be worth [illegible handwriting]. without law—

B. Y.[:] I want you [to] start right strait & send the teams up.—[T]he Ox teams are at St. Jo.—[S]end a man there with an order to bring the teams up—then the Woman [to] go down [and] sign the deed—& you go strait on.—

K.[:] That wo[ul]d. ans[we]r.—I co[ul]d. have sold the Cattle there at Linden.—

W W[:] I am satisfied myself.—

O. P.[:] I dont think it makes any par[ticu]lar diff[erence]:

B. Y.[:] Theres nothing ag[ain]st. the girls gett[in]g. a good fit out & going over the mountains.—[I]t does not rake a particle of diff[erence].

O. P.[:] "I give my Council for it to be done."

W. W.[:] "Well, it wo[ul]d. be mine under those circ[umstanc]es."

K[:] Then were 60 add[ed] in the 1st place—sold ints to Mr. Harris. [H]e wrote to Independence that he had sold that land.—[B]ut there are no deeds [that] have ever made their appearance.—

H C. K came in.

B. Y.[:] What is your feeling ab[ou]t. [the] bid Partridge claims &c[?]

H. C. K.[:] I see no more impropriety than in selling o[the]r. Church Lands.—[I]ts been done in Jackson Co[unty]. & Nauvoo.—[I]ts under a broken Cov[enan]t. any way.—[T]he L[or]d. wont consider it valid & I dont any way.—[I]n council it was decided not to dispose of it—from some statement made—dont you remember it[?]

B. Y.[:] Yes Sir.—

K.[:] Perhaps that p[er]son did not rem[em]ber the sit[uation]. of the Land.—[D]id they [k]no[w] that [Martin]. Harris held the Warrantee Deed[?]—I know it.—[I]t was turned over /to M[artin] H[arris]/ for money's advanced to print the B[ook] of Mormon.—[I]f the Warrantee Deed is recorded now it is not good for any thing.—[T]he heirs have a many years to redeem it—[for] it is out next August.—

H. C. K.[:] I see no impropriety myself.—[T]hat man may as well hold it as any body else.

B. Y.[:] Thats the wa[y] I look at it—I hate to leave the old Lady behind.—

K.[:] Pearson is going to Pot: Nation—

H. C. K. I motion you [to] go ahead. W. W.[:] I second it.—

B. Y.[:] You've given your vote—he gives his now—I am willing they sho[ul]d. help themselves.—[A]ll who are willing they sho[ul]d help themselves say yes. All said Yes.

1849

Note: "[T]he Quorum's minutes from 1849 to 1883 were destroyed when the Council House was destroyed by fire in 1883. Apostle Franklin D. Richards attempted to reconstruct those minutes from his personal journals" (Eric Paul Rogers and R. Scott Glauser, "The Kirtland Temple Suit and the Utah Church," *Journal of Mormon History* 30, no. 2 [2004]: p. 97, n. 37). From the materials below, evidently not all of the Quorum's minutes were destroyed.

[February 12, 1849; Minutes; Minutes; Record of the Twelve Apostles]

Present.[:] B[righam]. Y[oung]., H[eber] C K[imball]., W[illard]. R[ichards]., P[arley]. P. P[ratt]., J[ohn]. T[aylor]., A[masa]. L[yman]., N[ewel] K W[hitney]., John Y[oung]., J[edediah]. M. Grant., C[harles] C Rich., Lorenzo Snow, E[rastus]. Snow., F[ranklin] D Richards, Bro [George B.] Wallace, T[homas]. B[ullock]., R[eynolds]. C[ahoon].

The President having called the Bre[thren]. to be ordained to the middle of the floor, Cha[rle]s. C. Rich the oldest. Lorenzo Snow next & E. Snow then Franklin D Richards.

[Brethren took the] liberty to speak E. P. [?] and P P P[:] I have felt lonesome since [being] in the valley [we do] not [have the] privilege of meet[in]g. [B]r[ethren have] been called to [this] high station [and] 2 at least have been associated with us from the first. [B]ut 5 of [the] old Quorum left—[as a] consequence of death & apostacy. B[righam]. Y[oung]. H[eber]. C. K[imball]. O[rson]. H[yde]. O[rson] P[ratt] & yourself—do not feel a separation from them in feelings. [A]lways when [you] hear [you] will rejoice to meet with them. I rejoice over these Bre[thren] who are candi[da]t[es]. [I] mourn over Lyman W [and] have equel confidence with these candidates as with the first 12. [We] have equal candidates as those above us—& I know not of 4 men in the wide circle of acquaintances in the Church & I might have nominated them myself.—I rejoice I dont know anything [that] has given me more animation than yesterday hearing we could have a Quorum of the 12 even now here in the absence of our Bre[thren], & I desire we may meet together with the Pres[iden]cy & ourselves that we may qualify ourselves for future de [?] of our work on the earth.—[I] feel to ask all your forgiveness for anything [I have] ever done amiss. & I ask [the] H[oly] G[host] may rest down upon us in the ordination of these men.

H C K—Bro Pratt [is] talking of being separate from the 12—I consider myself one of the 12. [T]ho [I am] placed in an unenviable position but this to further work of God—more than if otherwise I have got no ordination.—God knows anything put upon me always makes me feel smaller /[?]/—simple man—grown out without [?]—I am glad as I am.—[I] would not be Heber if I felt otherwise /[?]/ & these who are nominated. to fill places I always had confidence in them. I'll

tell you one thing, [I] don't know [the] dif[ference] between [a] Dutch Penn harness from a light harness.—You were free men before bu[t] you will get [a] heavy harness on.—[B]ut know if you [will] be true & f[ai]t[hfu]l. ~~youl~~ [there will] never be greater men on the earth.—[Y]ou'l[l] have all the power of the P[riesthoo]d & you'l[l] convert the nations & they would worship you as a God. [And] if I was if you were I would not seek to entangle myself but go free. & spend the remainder of my days in the nations. I have the best of feelings towards all men, [I] have felt indignant at the actions of men but my bosom [is] free from corrosion. [I] have nothing of it in my bosom. I am perhaps [as] free as any other.

E. Snow.[:] I feel my Bre[thren] as tho' I could not express my feelings now as well as [I may] be able [to] some other time. [B]ut in some measure the remarks [of] Bro are & Pr have made [it so I] can look back at [a] time when [I] thot it [was a] different time [and I] had [the] idea to obtains some situation in the Ch[urch] more important & noble. & I had aspirations for it.—[T]hat feeling may be laudable when properly governed & controlled.—[F]or the last 2 or 3 years I have been enabled to reflect more maturely—that it was the greater responsibility.—[I] have learnt by the exper[ienc]e. of other men the path they have travelled—the rock on which they have split & place[d] between 2 fires.—[With just a] little deviation to any side. [it] may scorch him.—[I] have never had an aspirat[ion] for [a] higher station—but in a moment [I] have felt to revolt at the idea nor never have felt as Lorenzo said to prayer for it. [That was] the nearest I could come to it. O Lord thy will be done. Give Grace to call for it. & wherever my lot that I might spend my moments in.—[I] have had such thoughts & feelings cross my mind but have shuddered at the responsibilities. [B]ut I may be able to in a small degree co [illegible handwriting] the responsibility of such a station: my course [has] been [illegible handwriting] since unto the Church.—[I] never tryed to shrink from any duty put upon me,—[for] if I can do the will of the Lord thats my all.—[A]s to love & good feelings that bind my Bre[thren] to me, the ties are past feeling.—I know what is said of David & Jonathan—there is a love b[e]t[ee]wn men who bear the P[riesthoo]d. to each other that passes the love of women—but I can weep for joy. [M]y heart is full of love & tenderness.—I oftentimes in the course of lives /[?]/ manifested to my superiors—oftentimes appeared to them distant. I have been su[s]ppected of feeling distant,—but those feelings were dictated by the tenderest regard & profoundest feelings.—[S]ometimes I have reproached myself for it—[and] Joseph has [even] accosted me. [At that time he had] taken [me] by the hand—& asked me if I had anything ag[ains]t. him—when [reallly] I looked upon him as an Angel of God.—I feel by taking a more responsible station that these ties are stronger. [A]ll I can say at present is I move forward trusting in the Lord.—

J. T.[: I] have never desired anything to be put upon me. [It] reminds me of a Philosopher & King /Phil/ [who] wanted to take [the] place of [the] King. [The] King [was] wiling he should do it. & he was surrounded by all the royalty.—[B]ut a sword suspended & [he was] afraid he would fall upon it. I would not want to take upon me such a place but where God calls upon me [I] would stand. My feelings toward the Pres[ident]. and off[icer]s /[?]/ are good. [I] want to sustain them & that Holy Ghost may overshaddow them [and have] the heavens opened to them.—[I]f [there is] anything I [have] ever done to corrode feelings I ask forgiveness,—& I have no [hard] feelings towards any man.—[W]hen I heard of the nomination I rejoiced. I greet you in the name of the Lord. & bless you in the name of Israels God.—I feel that you will be a blessing to the whole house of Israel,—but I hope you may never be shipwreck[ed] of faith.

B. Y.[:] I want now to attend to [the] ordin[ation]. prev[iously mentioned]. [I] want to lay before the Bre[thren] our present situation.—[In the] first place—[I will] say here what [has] never [been] said since Joseph['s] death till now—I was in Bro Beaments /[?]/ house in Petersborough. [T]hey received letters from [P]owers—giving [an] ac[c]o[un]t. of [the] mob [causing the] death [of Joseph] &c when we got that letter Orson Pratt & I [were] there.—[We] read the letter—[and] I felt then as I never felt in my live.—I [have] never cryed [before]—[?] [but when it now] crosses [my] /mind/ [it] brings tears my head [I] felt so distressed. [I] thought it would crack—whilst I was med /meditating/. [I] forgot myself [and] thot I, ['I]s the Priesthood off the earth[?] Josep[h] & H[yrum] is gone & it [had] come like a clap of hands.—[I]t [did] come to me like Rev[elation]. [I realized] the keys of the kingdom is here [and] I felt satisfied. [N]o man ever loved a man better than I loved

Joseph. [W]hen I [first] came to Nauvoo—I [did] know by visions of the Spirit from the 12 [that] there would be a first Pres[idenc]y [I] knew who would be there as well as now.—Joseph told the story himself.—I never told the told the story,—but [I] got so full that when [we] left W[inter] Q[uarters]. I leaked out & said so & so & suggested so & so. I looked [a]round a year ago. [I] saw the 12 completely shackled up, [and], says I, this must not be. [It] came to me like thunder—that this sha[c]kling must be loosed. [T]hey have got to go to all the nations. Orson /Pratt/ would dip into every thing, a perfect guager.—[H]e would enquire & pry /[?]/ it.—[I]t is the Disposition of some [who think, "]I want to know about this & that.["]—[A] great deal said [to me, "]Here is 12 apostles. [D]o they not hold [the] keys equally[?"] No & yes. [You can] prove both when a man [is] ordained an apostle of J[esus]. C[hrist]. & can receive no more keys. [B]ut he may not be [?] King Prest. [W]e locked horns, Orson & I,—but all to bring things out. We leave the traveling apostles but not the 12.—[W]ho can ordain me Pres[iden]t. if I have to ordain[?]—[T]his may not be a 100[th] part of a Inch in difference in lots—but I may. If I was not 2 hours older than Heber gives me as much the right to be King & Pres[iden]t a. Am I not an apostle[?]—Yes.—Bre[thren] of the 12 may yet be called to other places,—[just as] I am called to another place.—I am an apostle—as to the Bret[hren] of the 12 having lived in love round each other. I have loved them as much as they all have loved one another. No man can tell how the harness K[imball] spoke of feels till its on—[and] you are in the harness.—[B]ut let there be some particle of variation in your movements—[or] I will cuff you.—[Y]ou have the Pres[ident]. on one side—& the p[eo]pl[e] on the other—& youl find you are squeezed out into the vice.—I do leave /[?]/ the 12. I do not—I [do not] want other men to take our place.—I want the body to be perfect that there may be no jar[ring] nor discord in the body.—As to being the Qu[orum] of 12—the 12 are the first Presidency. There is a defect of first Presidency out of the [?] are you not going to [?] of us then we will drop an letter /[?]/—I dont want to be lessened in my power & influecne—who need[s] to reflect—I shall [?] the 12. [I]f any person has any cause to grumble about it is is us who are taken out.—[W]ell, our places are filled up.—Joseph behind the veil he is the first President—who then is Brigham[?] [W]here is B H & Ws place[? T]hey are the men that complain—& since Thomas B Marsh's left the 12 [there are] no bickerings. [Let's] talk about the 12 being between the fires—if I aint then you aint.—[I]f I havent to walk as tho' Joseph [was] filled with the H[oly]. G[host]. looking me in the face,—[for] every thing I do I do it as tho' Joseph was looking me right in the eye.—And if Joseph ~~fine~~ says he my boys that's right when he gets this men /[?]/ with me doing here—I am willing to know of it & then to go & do it.

A. L.[: I] do not wish but to occupy a moment of time [and I] dont expect to derive any satisfaction.—[I]t might be a source of gratification to those who [are] being about to be ordained to know the feelings of those /into/ whose Quorum they are about to [illegible handwriting]. I never expect to have but one feeling to those who are taken out of the Quorum to fill the Places /[?]/. I have learned that assocation with the virtuous & upright there alone can a man find [his] place . [And I] have no law but the principles of righteousness,—[and I] want this to be [the] state of feeling predominant in the 12. [T]he 12 are men who have been proved. [I] would not go by them for any man I know.

P. P. Pratt.[:] I wish to be understood as perfectly coincided with the views of Heber & Bro. Taylor. [W]hether a man stand[s] in 3[s],—12[s],—or 70[s], the apostleship [is] the same. [And] the 3 are called to act in a separate Quorum. [And] the 12 in [the] Quorums capacity are different, but the apostleship [is] the same.—[B]ut we are one in spirit & mind as to the Pres[iden]t. asking where his place is when Joseph & his Couns[elors] & the 12 ful he will be a fule.

B. Y.[:] Bro. Pratt observed [that] when a man [is] ordained [an] apostles his keys & powers [are] all alike,—[but] they are not.—Joseph ordained O[liver]. C[owdery]. an apostle and O. C. ordained Joseph.—[T]hen Joseph [was] commanded to ordain /the church & other/ Apostles were to be called.—[W]ell, these other apostles were ordained,—they were ordained to the same power.—[B]ut God called upon him to lead & you hold the keys,—altho you may ordain thousand of apostles.—Brigham was ordained the same as Joseph was—but the calling of God to men are different.—[and] a man has got to act in ~~the~~ /his/ calling in the Priesthood & if he wont go according to his calling to be dam.—[T]he 70s that were ordained in Kirtland were ordained High Priests &

apostles.—[He was told "]be sure to ordain on the 70s the High Priesthood & the apostleship to Hazen Aldrich,["] & Joseph turned the 70s [to] have the power & if the 12 & Pres[idenc]y [were] out of the way they have got the calling. [W]hat matter[s was] wher[e]. the three Peter, James & John['s] places filled up. [T]hat Church decreased, but it is not the case with this church.—[F]or the Devil would cut off the 3. then muster all his forces & cut off the 12. & gather all his forces & cut off the 70s. If I /wanted I could have/ have [received] Revelation about these men coming into the Quorum.

Bro. Heber & I have ordained 8 of the 12 already when we ordained the 4. [W]e shall have got /ordained/ the 12.

B. Y.[:] I presided over Far West. I cut off the Hi[gh] Council at Far West when ~~Whitmer &~~ Phelps [was] cut off. I got the Council together when some of them were away. [I] got 6 together—[the] biggest half of them [were] disaffected [—] but [I] gave [the] Hi[gh] Priests the wink to be on hand.— [I]f men [are] full of fire—[for] only 3 of that Council [are still] firm in the faith [and the] other 4 [are] disaffected.—got

B. Y. to C C R[:] Bro Chas C R, In the name of the L[ord] J[esus] C[hrist] we lay [our] hands upon thee at this time to ordain thee an apostle of J[esus] C[hrist to this] latter day work. Joseph the martyr [blank]. [We] seal upon thee all the blessings & calling[s] of this office. [T]hou art called of the Lord & chosen to be one of 12 & set apart to be ordained inasmuch as thee [thou] are called to occupy the place of [?]. [W]e call thee—& set thee apart [and] thou shalt be great & mighty.—[T]hy wisaidom [shall] expand [and] increase & grow & magnify the name of Israels God that thou mayest see & understand all things.—[T]hat thou shalt go abroad—& not be a whit behind the chiefest of the apostles [blank] [and] quick to discern the pur[pose]s of the children of men. [We ask Thee, Lord, to] make him mighty before thee & before his [blank]. [M]ay he be a councillor to his Bre[thre]n.—[I]n the name of the L[ord] J[esus]. C[hrist]. thou shalt be [illegible] without the 12 Apostle[s whose] name[s are] registered, then never [to] be taken out without [?] & the Lord rewardest every man according to his works. [Lord, let] his faith may increase,—his health increase,—[and] his brow be like the bre[e]zes of the summer like [an] Angel,—& we seal these blessings upon thee in the name of J[esus] C[hrist]. Amen.

Bro Lorenzo Snow, We lay our hands upon thee at this time in the name of Jesus Christ of Nazareth & we ordain thee to be an apostle of the Church of Jesus Christ of Latter Day Saints to hold a standing with thy Brethren, the 12 apostles, & we seal upon thy head all the keys, power & authority of this calling—that thou might not be one whit behind the chiefest of them. [May you] mount [up] on eagles wings—[and] walk & not faint. [May you] go forth & proclaim the Gospel of Jesus Christ—[and] feel that influence & power [?] [and] integrity that thou never felt. [May you have power to] heal [the] sick, cast out devils, [and raise up the] Dead [to] come forth.—[T]hou shall see [the] day [when] men [will] desire to worship thee as God & we seal with all the holy anointings as thou hast had,—[that] thy faith shall increase [blank] to that extent be astonished at what thou hast past thro [blank]. [Be] strong in mind & strong in form & intellect. [We bless you to] live to a good old age [and] we seal the holy authority as an Apostle [blank] of [illegible handwriting] & [in His] Holy name.

Bro E(rastus) S(now), In name of Lord Jesus Christ., [we] lay [our] hands upon [thy] head [and] set thee a part to be a Apostle of the last dispensation of the Pro[phet] Joseph [Smith]. [You] shall not fear [but] let thy heart be comforted. [B]ehold many nations & many people—to the bringing of many thousands. [We] seal thy Blessings [that] thy desires [will] be equal to thy Bre[thren]. that thou mayest go forth. & be faithful /so thou be f[aith]f[u]l./ as thy Br[ethren]. [blank] Blest [blank] thou be blest [blank] cry that thy mind may be strong & mighty & bring comfort to the honest in heart.—[T]hou hast been faithful from [thy] youth—thou declared to men let the sword be unsheathed—until many nations be saved [in] the gathering of Israel. [And] we seal this blessing upon thee with all the keys & say thou wilt not be one whit behind the chiefest Apostle in the name of Jesus Christ. Amen.

Bro F. D. Richards, We as the Servants of [blank] God lay our hands upon thee by authority of the Holy Priesthood, & set thee apart to be an apostle of Jesus Christ, that thou mayest hold the

keys with them [blank] [and] be equal with them & not one whit behind them & we seal all this

[and] we now confer it upon thy head with all the keys & power thereof that thou mayest comprehend things in heaven & on earth. [blank]

that it may be [?] to the enemies of God. [And] they will not have power to harm thy head when the power of the Almighty God shall go with thee.—[W]e seal all these blessings upon thee & wherin he is deficient in any measure /[illegible]/.—[W]e ask it may be whole & perform his function & we pronounce thee whole.—[It is] an honor unto the Church & to the house of faith & we seal all these blessings upon thee in the name of Jesus Christ. Amen.

Joseph /ned [?]/ ordained any of the 12 [such as]—O C & [David] Whitmer.—[W]e have ordained 12.—I expect if any more comes into this Quorum here to be ordain[ed] by the 12—I can say to those ordained you will have to do as were dont.—[Y]ou will have to lay the plainer & jointer in the way [and]—lay the paint brush pass.—[and] we should have preached the Gospel & the people supply their wants—burst [the] band[s]—take off feters /[?]/ cut loose.—If I had to go away—[I] would feel like flying over the m[oun]t[ain]s. If the Council house [gets] finished [we will] be there every night with the 70s, the 12,—& the High Priests.—[T]he 12 have got to come to me.—I never shall go to them for ever [—] they have got to court me. If I dont live right—the Lord [would] soon remove me out of the way but others couldn't.

[Meeting a]djourn[ed] for 3/4 hour till 3 OC.

[At] 4 P.M. all convened again. [We] sung "Come Come ye Saints."

H C K[:] I motion that John Young be President of the High Priests Quorum.—[Motion was] seconded by C C Rich. [and] carried unanimously.

B. Y.[:] I can find fault with Bro. John just as well as not.—[A]s to capability, he is just [as] capable as any body else.—[H]e is a good judge of Spiritual things. [I] never saw better. Bro Joseph is more femin[in]e than Bro. John., but John is a little so & apt to be bowed down. As to knowing what is right, he knows just as well as any other man, but I want to see him like a lion [—] firm to put down evil wherever he sees him /[?]/. [I]f he would just as soon knock a man down as not who ought to be knocked down.—I want a man that can neither be coaxed nor bought, driven nor pushed. [T]hat's the fault I have to find with him. [He is a] father to the family. [H]e is hum/ble/—[I] want to see him like a giant.—

H C K.[: T]hats the only fault I have to find with him & if [he is] Pres[iden]t. of the Quorum [he] will have the power of God upon him, & if he'll only open his voice his tongue will flutter & the power of God will be upon him.—[and] I feel as tho', Bro: John, to pray [for] you [that you] will have wives & children & you will have wombs that are not barren—& I'll spur you to it before you leave this world.—

Heber C K & John Taylor laid hands on John Young [and] ordained him to be a President to preside over the High Priests Quorum.

H C K mov[e]d. D[anie]l. Spencer [to be] /pres[iden]t of this stake/—A. Lyman Second[ed]. [It was] carried unanimously.

Moved that Cahoon & Wallace

Prayer by Erastus Snow. 5½ o'C[lock] P.M.

❖

Monday, Feb[ruar]y. 12. 1849. 11½ AM

Meeting in G[eorge]. B, Wallace's house. Present[: Brigham] Young, [Heber C.] Kimball, [Willard] Richards, P[arley P]. Pratt, J[ohn]. Taylor, A[masa] Lyman. C[harles]. C. Rich., E[rastus]. Snow, L[orenzo]. Snow., F[ranklin]. D. Richards,—N[ewell]. K. Whitney, J[edediah]. M. Grant, G[eorge]. B. Wallace., N [?]. Campbell, John Young, T[homas] Bullock.

Prayer by P. P. Pratt.—Pres[iden]t. Young requested the Candidates to sit in the centre according to age.—

P. P. Pratt has been in this Valley are [and] has felt lonesome in our Quo[rum] capacity.—[He] felt at a loss & wod, rejoice when they co[ul]d. see the day to meet ag[ai]n. &

rej[oice]. tog[ethe]r. I feel joy & sorrow—[for] those who have made a vacancy have been called to higher offices. [T]hese our bre[thre]n have associated since 1830. [S]ome have turned awa[y] from the faith & only 5 [are] left[:] Y[oung]., K[imball]., O. Hyde, O. Pratt, & myself of the original 12.—[T]heir duties are more at home & we [have gone] abroad & I op /hope/ for their society in the capacity of a Quo[rum].—I rej[oice] in these bre[thre]n as candidates [and]—I mourn over bro Lyman [for] we have travelled in much suffering.—I have confidence in all the 12 who are in good standing & these Candidates.—I love them all & hail these my bre[thre]n with joy & thanksgiving,—& I [k]no[w] of no 4 men who have met my mind more than these 4.—[T]he nomination of the Pres[iden]t have met the warmest feelings of the 3 of 12 present & I rej[oice] in the prospect of having a Quo[rum] in this place.—[I]t fills me with joy that it is so fixed that we can have a Quo[rum] of 12,—& I [h]op[e] we may meet as a Quo[rum and]—do good & prepare ourselves for our duties.—I ask the forgiveness of the Pres[idenc]y. or any here who I ma[y] have offended & I renew my cov[enan]tn to do my duty,—& I pra[y] the H[oly] G[host] to rest down upon us this da[y] in the ord[inatio]n. of these my bre[thre]n.—

H. C. K.[:] I dont consider we are sep[ara]t[e]d. from the 12, only set apart into a posit[io]n not enviable to any man on the Earth.—[I]t seems to be in the Providence of God that the work of God ma[y] be furth[ere]d. on with more zeal.—I dont feel bigger than I did before,—but smaller.—I am glad as I am & I wo[ul]d. not be any thing else for all the world.—[T]hese my bre[thre]n that are nominated to take a posit[io]n. in this Quo[rum] I have implicit confidence in,—but they dont realize the diff[erence] bet[wee]n wearing a lit[tle]. carriage harness & an old Penn Wagon harness.—[Y]ou are going to be placed in a sit[uation]. that you dont realize.—[I]f you are faithful there is no men on the Earth that will be greater men than you & by a steady diligent walk the heavens will be opened & you will be mighty men. [B]e humble & have faith in the L[or]d. J[esus]. C[hrist]. & if I was as you I wo[ul]d. not entangle myself any more but labor all the day in the vineyard.—I have no hard feelings in my breast.—

E. Snow[:] I feel my bre[thre]n as tho I co[ul]d. not express my feelings now as I ma[y] at some o[the]r. time,—but I feel in some measure the remarks that have been made.—I can look back when I thot. it wo[ul]d. be a funny thing, or rat[he]r.—I had an idea that to obt[ai]n. some station in the Ch[urch] was something desirable when I had aspirations for it.—[T]hat feeling ma[y] be laudable when regulated & contolled, but for the last 2 or 3 y[ea]rs my feelings have undergone a change by mature deliberation.—I have learnt some lessons that ma[y] be profitable hereafter in watching the progress of o[the]rs. & seen the Rocks on which they split.—I have never had a thot. for a station or place in the P[riesthood]. in the K[ingdom] above what I held., & [I] shuddered at the thot. & shrunk from it & never breathed a prayer for it.—[T]he nearest I co[ul]d sa[y] ["]O L[or]d., thy will be done, only give me wisdom to fill whatever place I ma[y] be called to stand in my lot to the end of my days.["]—I doubt not I still am ignorant of the responsibilities of it & in y[ea]rs to come I ma[y] appreciate more fully what has been said.—[M]y course has been onward & [I] have never felt to shrink back from any responsibility that is placed on me.—[A]s to the love & good feeling & ties that bind my bre[thre]n of the Quo[rum] of 12 are past telling. I [k]no[w] & it is no longer a query in my mind [that like] /the love of David & Jona[tha]n./ there is a love with men of God that passeth the love of woman. I have felt it for some y[ea]rs—[and] I can weep for joy.—[T]here is nothing sorrowful but love & tenderness. I oftentimes have manifested to my superiors & app[ea]r[e]d. distant & have been suspected of feeling distant & cool,—& those feelings have been from tender regard & warmest esteem,—yet it has made me appear distant.—[B]ro Jos[eph] has many a time wounded my feelings.—[H]e has taken me by the & c /hand and/ asked if I had anything ag[a]i[ns]t. [h]im.—I looked upon him as an Angel of God.—I feel as [in] taking a more responsible station these ties are becoming every day stronger [and]—/all I can say is/ I move forward trusting in the L[or]d.

J. Taylor[:] I am pleased with the opportunity & priv[ilege] I now enjoy.—[M]y mind has run back for y[ea]rs & [has] seen the contingencies that have taken place.—[W]hen I reflect on how many men have made [a] shipwreck of their faith,—this reminds me of the departure of the o[the]r. presidency & of the necessity of filling up their places.—I feel we are one in faith & are all engaged

in building up the K[ingdom] of God. I have just the same feelings I ever had,—& in regard to calling or office or P[riesthood]., I never desire any thing but what is placed on me. I dont envy them their sit[uatio].n. [I]t reminds me of 2 great Philosophers,—Dionysius & the King.—[T]here was a sword put over his head [that was] hung by a thread.—[H]e was feasting in magnificence & was afraid the sword wo[ul]d. fall.—[I]f I was called to fill a place I wo[ul]d. try to fill it,—yet they have the more labor resting on their shoulders.—[M]y feelings are to sustain them all the da[y] long that Is[rael's] God may direct them & not a hair of their head be inj[u]r[e]d., but they may go forth in the holy P[riesthood]., & the power of Is[rael's] God /be/ with them.—[and] if I have done any thing to hurt the feelings of any man I ask their forgiveness.—When I heard of the nomination I rej[oice]d—&c I greet you all in the N[ame] of Is[rael's]. God, & ma[y] God bless you in time & all et[ernit]y.—[and] I bel[ieve] you will be [a] blessing to the house of Israel & I pray we may all be kept faithful—& finally hail each o[the]r. on /[?]/ the bands /[?]/ of deliverance,—Amen,

B. Y.[: P]revious to attending to the ord[inatio]n., I la[y] cert[ai]n. prin[ciples] bef[ore] them concerning our present sit[uatio]n.—[I]n the 1st. place I se[e] /[?]/ [blank] there were cert[ai]n. persons heard me [a]s in bro Bemants room in Peterboro.—O. Pratt & myself were there [and]—they rec[eive]d. letters from N(auvoo). [W]hen we got that lre [letter] /[?]/ /from Livingstones/ on a Monday morn[ing],—I felt then as I [have] never felt bef[ore].—I never cry—all disappointments, losses, & crosses never bring a tear.—I felt as tho my head wo[ul]d. crack.—[I]t come to me J[oseph]. & H[yrum]. are gone, [so] is the P[riesthood]. taken from the Earth[?]—I had forgot[ten] myself.—[T]he org[anizatio]n. of the K[ingdom] & the Ch[urch] passed bef[ore] me—it came like a clap—the keys of the K[ingdom]. are here—& [I] was satisfied it was all ri[gh]t.—[N]o man ever loved ano[the]r. man more than I did Joseph, & when I came to N./auvoo/ I knew there wo[ul]d. have to be a first Pres[idenc]y.—[H]e shewed me from the 12 there wo[ul]d. be a 1st Pres[idenc]y.,—& looking at the acts of Joseph, he had told the Story virtually.—[I]t kept filling up in me after leaving W[inter]. Q[uarters]. In the course of the summer I wo[ul]d. leak out such & such a thing & as I passed along last winter a y[ea]r ago, I saw [that] the 1st. Pres[idenc]y. must walk out.—[T]here were 12 men were shackled.–[T]he 12 Apos[tles] must be cut loose [for] their mission was to [go to] all the nation of the Earth where the 1st. Pr[e]s[idenc]y. co[ul]d. not go,—[where the] Pr[e]s[idenc]y. co[ul]d. not go.—[I]t came up in Council—[and] 9 were present.—O. Pratt prys into every thing—[for he is] used to /an/ immense sight.—[S]ome are digging out every thing—[and] we turned things out amongst ourselves.—[D]ont the 12 Apos[tles] hold [the] keys alike[?] Yes [and] No. I can prove both [are] alike.—[W]hen a man is ord[aine]d. an apost[le] he has got [all] the keys he can get.—Orson is a perfect little bull—we locked horns—& [he] dug up every thing that cou[l]d. be dug. [But] I laid him over.—[A]ll right, said he, go ahead.—[D]o we leave the 12.[? W]e leave the travelling Apostles—who co[ul]d. ord[ai]n. me Pres[iden]t. of the Ch[urch] of J[esus]. C[hrist]. of L[atter] D[ay] S[aints].—[I]f they say I preside that gives me preeminence.—I[']m the pres[iden]t. bec[ause] I[']m 14 days older than H[eber] C K[imball]. [I]f I was 100,000 y[ea]rs old I wo[ul]d. be no more his Pres[iden]t., the K[ingdom] & the Pres[iden]t., & thats enough.—[I]ts fallen to my lot to preside over this p[eo]pl[e].—[Othe]r. bre[thre]n may be called to preside,—[for] I dont [k]no[w] where the L[or]d. will lead me.—[I]ts none of your bus[iness] where the L[or]d. loves me.—I have loved the 12 more than they have all loved each ot[her]. [W]hen the time comes that their love sho[ul]d. be exercised is the love of a tender fat[he]r. to his Chil[dren].—[Y]ou cant tell how this harness feels on you till you feel it.—[T]hey are in the harness & must keep in the line or they will be cuffed.—[L]et there be one particle of variance in feeling in the Quo[rum] of the 12 [and] it will cut.—[Y]ou will find you have the p[eo]pl[e] on one side & the Pres[iden]t. on the o[the]r.—[Y]ou have got to look out how you walk or you will fall.—[Y]ou will find you are squeeze[d] up in a vice. I am an Apostle no more or less.—I want o[the]r men to take our place that the work may spread & prosper & not be marred.—[A]ll we have got to do is to make the body perfect.—[I]f the org[anizatio]n. [showed] Joseph was perfect & the 12 were to occupy his shoes theres a defect.—Are you going to be lessened, & drop a little[?]—[W]ho has any grumbling, say I, or think I shall be the loser & be out of my place.—[I]f you go thro' the vail then is Joseph the 1st. Pres[iden]t.[?]—[I]f any p[er]son /person/ has got cause of regret it is myself. [W]ill I be the Pres[iden]t. of the Ch[urch]

yonder.[? B]ro Jos[ep]h is our head & will be in all et[er]n[it]y.—[W]here is B[righam] & H[eber] & W[ilford?]. [W]hy, they are nobody.—[I]t is the men who are taken from the Quo[rum] of 12 who have the cause to feel.—[W]hen T[homas] B. Marsh was Pres[iden]t. of the 12—he was as like a toad's hair comb[ing] up & down.—[S]ince I have been the Pres[iden]t. I am daddy.—[W]e never had any thing more than for me to do & say as I please.—[I]f we are not betw[ee]n. the fires—you are not, I am sure.—[I]f I dont render an acc[oun]t to Jos[ep]h.—you have not to—I am sure.—I have to walk, [but] Joseph is ri[gh]t. with me all the time.—[A]ll I do to build up the K[ingdom] is just as if Jos[ep]h. was looking me ri[gh]t. in the eye,—& our hearts & feelings are one.—[H]e wo[ul]d. say, thats ri[gh]t., my boys—& I have not done a thing without knowing that.—[A]ll I ask is for my Fa[the]r. to give me grace that I may go right along.—

A. Lyman[:] I dont expect to derive any par[ticu]lar /particular/ satisfaction for what I may say.—[I]t may not be any dissatisfaction to the candidates to [k]no[w] what kind of a Quo[rum] they were going to be united with.—[T]he circ[umstanc]es are diff[eren]t. with them than those who are called in the early history of the Ch[urch].—[T]hese bre[thre]n have had a no. [number] of y[ea]rs to mature them & learn prin[ciples]—& render it not as irksome as to the first.—[A]s to the matters that have been spoken of,—I never have had but one feeling, & [I] realize in my feelings any o[the]r. than an increase of affection.—I have learned one thing, that an association with men of God & noble motives—is the only place that man can find rest or peace,—[and] it exists no where else.—I want this ever to be to the state with those who are in the Quo[rum] of the 12.—I am satisfied with the men for they have been proved, & I am satisfied.—

P. P. Pratt[: Brigham's feelings are the] same as my feelings, [my feelings] are precisely the same as has been said by the o[the]rs. [I]n the 1st. Pres[idenc]y. acting at home we are separated,—but the Apostleship remains the same in time & all et[e]r[nit]y.—[B]ut the keys of the power have to be given to act in any one par[ticu]lar station.—[C]irc[umstanc]es call one to preside at home & the o[the]r. to go abroad. [W]e are one in duties & int[erests].,—& I hope we always shall be as the Fat[he]r., Son, & [the] H[oly]. G[host]. are one.—B[righam] will be an apos[tle] of J[esus]. C[hrist]. & there will be fields of labor that we shall never be in the way of one ano[the]r.

B. Y.[: T]he keys are not equal[;] they are diff[eren]t. Jos[ep]h. was ord[aine]d. an apostle—then 01.—[T]hen Jos[eph] was called upon to organize the Ch[urch]—for you have got the keys.—[H]e rec[eive]d. a rev[elatio]n. that o[the]r. apostles wo[ul]d. be called.—[H]e org[anize]d., then o[the]r. apostles were ord[aine]d. to[o. A]ll the power was [with] Jos[eph] & the 12 equal[ly].—[T]hey were equal in the ord[inatio]n. but not in calling.—[H]e wills & directs & every man has to walk as he wills.—[T]he L[or]d. says, walk on [for] you have the keys—& they never shall be taken from my serv[an]t. Jos[eph] in time & all et[ernit]y.—Brig[ham] is just the same as Jos[ep]h. but was not so when Jos[ep]h. lived,—& their ord[inatio]n. is the same but there calling is not the same.—Where the Pres[idenc]y. cannot be, there the 12 go to fill it.—[T]hats as strait as a line.—[A]ll the 70 that were ord[aine]d. [to the] H[oly]. P[riesthood] have all the power of an Apostle. [H]e came in a ns. /numbers of times & said be sure, to put the H[oly]. P[riesthood]. on every man you ordain—& then [he] told them to ordain them Apostles.—[W]hen the 12 & the 1st. Pres[idenc]y. are taken awa[y],—then the 70 wo[ul]d. take the lead.—[W]e have no acc[oun]t. of the place of Peter, James & John placed being filled.—[In biblical times] the 12 were killed & there was an end.—[B]ut this is the time that it is to increase until it fills the whole earth.—[B]y & by you cut off the Pres[idenc]y. then the Devil slays the 12,—then he kils the 70—until he kills the whole body.—[B]ut as soon as ~~the~~ /a/ Quo[rum] is cut off—[the Lord will] fill it up again.—I can have a Revelation all the time,—but we are better [off] without it than with [it] until they think of some of the old ones.—[B]r H[eber]. & I have ord[aine]d. 8 of the 12.—[W]hen we ord[ai]n these 4 we shall have ord[aine]d. a perfect Quo[rum].—[T]he Hi[gh] Council of Far West were disaffected.—6 were gone out of Town—[and] we called a little over one half [of the quorum].—I gave [them] the H[oly] P[riesthood], the wink, when we got 5 of the H[oly] P[riesthood]. & 3 or 4 of the good in faith.—[W]e then drew up the disaffected & disfellowshiped them.—[I]f all the disaffected ones had been tog[ethe]r. they wo[ul]d. have whipt us out.—

(Here follows the ordination blessings for C. C. Rich, Lorenzo Snow, Erastus Snow & F. D.

Richards as Apostles. Not transcribed here. See other copy of minutes for Feb 12, 1849.)

B. Y.[: W]e have ord[aine]d. 12 Apos[tles, so] expect no more.—Jos[ep]h. never d[i]d. 1—O[liver]. C[owdery]., D[avid]. Wh[itmer]. did it,—then [it] fell on [the] 12.—[T]hey have been ord[aine]d. by us.—[I]f any more come in, or[daine]d. by [a] Quo[rum and] not by us,—we have done our work.—7 are here[;] I can see you will have to do as we were directed.—[Y]our future lives will drop the hammer & work.—[L]et them alone for ever & ever.—[H]ad we rem[embere]d. [that], there the 12 wo[ul]d. never have raised a bushel of grain any more.—[W]e sho[ul]d. have preached the Gospel & the p[eo]pl[e would have] supplied our wants [and]—[we would have] burst the bands from their feet,—cut [them] loose & let them go.

[I]ntermission for 3/4 hour.—

Quorum met ag[ai]n. at 4 P. M. (same as morning) Sung "Come Come ye Saints,"

H. C K[:] I motion that bro John Young be the Pres[iden]t. of the H[igh]. P[riests]. Quorum. C C Rich sec[onde]d. Clear vote.—

B. Y.[:] I can find fault with bro John, tho it wo[ul]d. please me to see him walk up & magnify his calling.—[And I] never was deceived in him in judging Spiritual things.—John is possessed of a feminine feeling,—but if he will step up & when he sees any thing wrong put his c /hand/ on it—& in the strength of the Lord put it down.

H. C. K. followed on the same strain[:]—[H]e cant speak on [a] wrong thing if he tries, for it aint in him.—I bel[ieve] a man has got to stand in every position that God has been in.—[Then Kimball said] & prophesied[:]—Bro John, I prophesy that you shall have Wives, & Sons & Dau[ghte]rs—& you shall have Wombs that are not barren.

H. C. K. & J. Taylor[:]—[B]ro J[ohn]. Y[oung]., we la[y] our cs /hands/ [and] by J[esus]. C[hrist]. of N/azareth/ by v/irtue/ Of [the] h/oly/. P[riesthood]. inspire our hearts & minds filled with [the] Sp[irit] of [the] Al[mighty],—& [may you] have strength & power to perform the same.—[W]e ord[ai]n. thee to be P[resident] of [the] H[igh]. P[riests]. Quo[rum] & sl. /seal/ on thy head all those bless[in]gs. & powers conf[irme]d. by Jos[ep]h. as rec[eive]d. from [an] Angel of God. [And the] Sp[irit] of [the] L[or]d. shall inspire they [thy] heart & mind & [that you may k]no[w the] duty of this call[in]g. & [be] shew [shown the] plan of Sal[vation].—[You] lived up [to] that time that brot. thee into existence—& [you will] go back to rec[eive] power given by our Fat[her]. [M]ay angels be round ab[ou]t. him, [let] his age [be] renewed & [that he may] bring forth good on Earth & bring forth Sons to bec[ome] Prophets.—[May you] realize them & have joy therein & ask our Fat[he]r. to verify [the] same.—[L]et these be sanctioned on the he[a]d. of thy Serv[an]t. that he ma[y] be liberal /[?/ unto the Son of God & seal blessings of exalt[atio]n., in [the] n[ame] of [the] F[ather]., S[on], & H[oly]. G[host]. Amen.

H C. K.[:] I nominate Daniel Spencer to be the Pres[iden]t. of this Stake.—A. Lyman sec[onde]d. [Vote was c]arried.

John Young nominated Reynolds Cahoon & G[eorge]. B. Wallace for /his/ councillors. [It was] sec[onde]d. [and c]arried.

Prayer by Erastus Snow.

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Preface

This Book purports to be a record of the Acts of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter day Saints from the time the Quorum was filled up and the Church generally organized in this Stake of Zion in the valley of the Great Salt Lake which reorganization was commenced on the Twelfth day of February 1849.

Elder Orson Hyde, senior member of the Quorum is presiding over the Church and the Pottowatomie lands assisted by Elders George A. Smith and Ezra T. Benson. Elder Orson Pratt is presiding over the Church in Europe and adjacent islands. Elder Wilford Woodruff is presiding over the saints in North American British provinces. Lyman White has until recently been continued as a member of the Quorum, but by his publication (Pamphlet) has dishonored his holy priesthood and

has been taken from him. Pres[ident] Brigham Young, Heber C. Kimball and Willard Richards have been stepped forward to the first presidency of the church now leaves a vacancy of four in the Quorum of the Twelve, which is next in order after the first presidency to fill up. Great Salt Lake City, 1849.

On Monday 12th day of February 1849 at 11 ½ o'clock A.M. Council met at the house of George B. Wallace in the North Fort present Presidents Young, Kimball & Richards, Parley P. Pratt, John Taylor & Amasa Lyman, Bishop N. K. Whitney, J. M Grant, John Young, Thomas Bullock, George B. Wallace and Robert Campbell. Elders C. C. Rich, Lorenzo Snow, Erastus Snow & Franklin D. Richards were called upon by Pres[iden]t Young to take seats in the centre of the room.

The meeting was opened with prayer by Elder Pratt who then addressed the council expressing his pleasure at the idea of again associating with his brethren in the capacity of the Quorum of the Twelve and giving vent to his feelings generally upon the occasion and expressing his entire confidence in the candidates before them. Elders Kimball, E. Snow, O. J. Taylor, Pres[iden]t Young, A. Lyman, P. P. Pratt, Pres[iden]t Young again in their turns made remarks at considerable length which would be most interesting to insert here but for want of room their speeches were reported by Tho[ma]s Bullock & kept in the general records.

Then follows the ordaining of Charles C. Rich as an apostle, of Jesus Christ and of his servant Joseph the martyr to seal upon thee all the blessings, keys and powers and callings of the office and say unto thee thou art called of the lord and chosen and set apart as one of the Twelve apostles. Inasmuch as the Lord has called thee to occupy a place thou art called to go forth in the Quorum of the Twelve. Thou shalt be mighty and great and thy wisdom shall expand and increase and grow until thou shalt understand the things of God and magnify the name of Israel's God with visions and power and the Holy Ghost that thou mayest learn all things, surmount all things. We ordain thee and set thee apart and thou shalt not be behind the chiefest of the apostles, thou shall cause the pure and honest to rejoice. Thou shall be piercing and quick to discern the hearts of the children of men. We pray our Heavenly Father to command thee blessings upon his servant, Charles, before nations and before brethren in the Church may be counselor to his brother, father in the work given him to do and we seal all these things upon thee and thou shalt be numbered with the Twelve apostles of the Latter-day Saints and be remembered in the day of the Lord Jesus Christ. Thou art called to preside over matters not and pray our Father in Heaven that his faith may increase, his health may increase, power that he may have the tongue of an angel and voice like the breeze of a summer evening, Now we seal these blessings upon you in the name of Jesus Christ, Amen.

The next is Lorenzo Snow and he is ordained by Heber C. Kimball. Among other things he was promised influence and fortitude to heal the sick, cast out devils, call the dead to come forth.

Next, A. Erastus Snow was ordained by Brigham Young.

Next, Franklin D. Richards was blessed by Pres[ident] Heber C. Kimball.

After adjourning for one hour they met again and unanimously voted that John Young be ordained as President of the High Priest Quorum. He was ordained by Pres[ident] Heber C. Kimball. John Taylor. He nominated Reynolds Cahoon and George P. Wallace as his counselors. Daniel Spencer was also unanimously voted to the presidency of this stake of Zion.

Pres[iden]t Young then said Bro[ther] Heber and I have now ordained Twelve Apostles & we expect to ordain no more. Joseph ordained me Oliver Cowdery & david Whitmer did it, it then fell on the Twelve they have been ordained by us, if any more come in they will be ordained by the Quorum not by us, we have done our work.

Seven of the Twelve are here & I can say you will have to do as we were directed. Your future lives will be to drop the hammer the plane & the Brush & all maner of work & let them alone forever & ever.

Had we remained there the Twelve would never have raised a bushel of grain anymore. We should have preached the Gospel & the people supplied our wants. Burnt the Bands from their feet, take off their fetters, cut loose & let them go

It was adjourned until the next day.

Tuesaiday Feb[ruary] 13. 1849

Council met in G[eorge]. B. Wallace accord[in]g. to adj[ournmen]t.

Present[: Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Parley] P. Pratt, A[masa]. Lyman, John Taylor, C[harles]. C. Rich, L[orenzo]. Snow, E[rastus]. Snow, F[ranklin]. D. Richards, T[homas]. Bullock, Levi Hancock, Henry Herriman, J[edediah]. M. Grant, N[ewell]. K. Whitney, D[aniel]. Spencer, R[eynolds]. Cahoon. G[eorge]. B. Wallace, R[obert]. Campbell, G. [Joseph] L. Heywood.

[A]t 11. a. m. sung a hymn—prayer by Lorenzo Snow—"From Greenlands Icy Mountain" was sung.

Pres[iden]t. Young suggested the ordaining of John Youngs coun[selors]:

J. Taylor, P. P. P., & A L. laid on cs /hands/ on R. C. and ord[aine]d. him. /P. P./ [started] pray[in]g. for bless[in]g[s]. & power of [the] H[oly] G[host]. to administer to him.—[We] lay on cs /hands/ & ordain you as [a] Co[unselor]. to P[resident]. J. Y. to preside as his Co[unselor]. in [the] H[igh]. P[riests']. Quo[rum]. & bless him with all keys & power & authority to assist J. Y. in his h[oly] call[in]g. & administer in power & glory & seal all former bless[in]g[s]. [of] power & P[riesthood].—& thy days shall be exceeding many & enjoy se[e]ing & hear[in]g. & intellectual powers.—[May you] feel youth[ful]—[and let your] tongue [be] loosed & be mighty in speaking—with et[erna]l. life & exalt[atio]n. in God—&c.

J. T. on G. B. W.[: I]n [the] n[ame] of J[esus] of N[azareth] & by [the] v[oice] of [the] P[riesthood]. [we] ord[ai]n. thee a Co[unselor]. to J. Y. to council with him & to preside over [the] H[igh] P[riests] Q[uorum]. pour wisaidom understanding Co. & lit. perceptions [blank] & have correct understand[in]g.—[P]ower shall rest on thee—[may thy] heart [be] enlarged [and] acquainted with men & designs.—[S]tand in thy call[in]g. [and] have visions & dreams & see the upbuilding of [the] K[ingdom].—[We] seal all former bless[in]gs. & ordinations tog[ethe]r. with this in [the] N[ame] of [the] F[ather]., S[on] & [the] H[oly]. G[host]. Amen.— Sung ["]Adam ondi Ahman"

B. Y.[: I] told D. Spencer we had chosen him to preside over this Stake.

D. S. said your confidence in me is greater than I have in myself—& [he] ret[urne]d. thanks for their confidence.—

H. C. K.[: I] was thinking of the callings & selections. [T]o set in order the diff[eren]t. Quo[rums] of this Ch[urch]. is to set every cog in its place & every Wheel in its place that we ma[y] set all things in motion.—[T]he idea is to have a good mill to do bus[iness] & have no reserve to the cost.—~~let p~~ [T]he more wheels there is, the quicker the revolution.—[T]here is no use to put a man into auth[orit]y. if he wont act,—but we set all this immense machinery to work thro[ugh]out all the world.—[W]e have been organiz[in]g: the machinery y[ea]r. after y[ea]r. & yet only a few stand in their place & work.—[I]ts now for bro Spencer to be the 1st man to call the body to order & see that they are ready to rece[ieve] the word when the sawer comes to saw.—Im right, for the Sp[irit] says so. [M]y Pres[iden]t. is after setting this machinery in order & to see that each officer does his duty & every man in his place.—[L]et every part of the machinery takes its place, & how long will it take to purge out the iniquity from among the p[eo]pl[e?]—[T]o see men sit dormant when they are called into positions I dont like—while only a few are slaving for the p[eo]pl[e].—[B]r Spencer, your countenance will shine as an Eagle & you will be beloved.—[T]hen how long will it be bef[ore] Zion will be established[?]—[T]his Gospel is congenial to our labors & we want to become assimilated into the likeness of the Son of God.—[W]e have now the privilege of setting every thing in order & then the power of God will rest upon this p[eo]pl[e] as it has never done before.—I feel like an old Lion & the harder my burden, the more I want to yell & scratch. = I have the more confidence in God.—[W]e are going to revive & be prospered.

[The] 11[th] ch[apter and] 26[th] v[erse of] Proverbs—[was] read by B. Y.

P. Pratt & E Snow—ord[aine]d. D. Spencer—/E. Snow[:]/ [B]r D S, in [the] na[me] of [the] L[or]d. J[esus] C[hrist] we la[y] our cs /hands/ on thy head to set thee apart & consecrate thee for [the] service of [the] bre[thre]n in this place.—[And we] ord[ai]n. thee to be a Pres[iden]t. over this

Stake of Zion to preside over the affairs of this p[eo]pl[e]—& watch over the int[ere]sts. of this p[eo]pl[e] & set thee apart by [the] v[oice] of the H[oly] S[pirit] in us.—[and] by the voice of the H[oly] S[pirit] & the v[oice] of the bre[thre]n—thou [a]rt called & we confirm all bless[in]gs, rec[eive]d. & esp[eciall]y, for thee to discharge [the] duties of [thy] office & real[ize] all bless[in]gs.—[May] thou be blest & rece[ive the] strength & power of [this] office [to] rest on thee to run down thy sistem [and] make [thy] mind quick, powerful & energetic.—[We] unloose [thy] tongue [and say] be full of H[oly]. S[pirit]. [in] wisaidom & power of God.—[May you] set in order things [and] rebuke [or] admonish when necessary.—[May you] be [a] bless[in]g. unto this p[eo]pl[e].—[May the Lord] nerve thee up to this [blank] [and be] quick of apprehension & discern the sp[irits] of men—[and] decide in riteousness with accuracy & feel [the] power of God on thee & manifest these to thee.—[T]hou [a]rt set apart by the Sp[irit] of prophecy. [May] thou be great in [the] presence of God & rej[oice]. in [his] works,—& [we] seal all these in [the] N[ame] of [the] F[ather]., S[on], & H[oly]. G[host]. Amen.

"Come all ye Sons of Zion" was sung.

D. Spencer suggested the names of David Fulmer & Willard Snow as his Councillors.—[The vote was] sec[onde]d.—[and] Carried.—

B. Y.[: A]fter talking consid[era]ble. [T]hen he addressed the Pres[iden]t. of [the] 70.—[I]t is time to assemble yourselves tog[ethe]r. [N]ow get tog[ethe]r. a Quo[rum] of 12.—[The] 70. & Pres[idenc]y., we are all one.—[W]e can get tog[ethe]r. & do a deal of good this Summer.—[O]ur expectation is to see a revival,—we want to see men take up a line of march to the Cel[estial]. K[ingdom]. [L]et the 12 dictate, under the 1st. Pres[idenc]y., [and] dig about & instruct each o[the]r.—[W]e have now a Pres[iden]t. of a Stake.—[H]e can place the Bishops & divide the City into Wards.—[E]very Ward will be a K[ingdom]. within a K[ingdom].—& have a Schoolhouse.—[L]et the Bishops find out his Co[mpany]., Bat[tallion]. Army, or Kingdom—[and] pick up all the 70 & [k]no[w] his standing.—[E]very man will be called up, & [k]no[w] his faith—& the El[ders]., P[riests]., T[eachers]. & Deacons.—[W]hen the old Wheel runs—the Wheat will be gathered—& the Bran [will] run the o[the]r. way.—[D]ont you see how quick we can handle the p[eo]pl[e?]—

Levi Hancock replied.—

H. C. Kimball suggested Eleazer Miller, Titus Billings, John Murdock, Levi Jackman, Shadrach Roundy, John Vance, Abram 0. Smoot, William Perkins, Ira Eldridge, Henry G. Sherwood, Phinehas Richards, Edwin D. Woolley, [and] W. Winegar to form the Hi[gh] Council.

C. C. Rich motioned that the above names form the /Hi/ Council of the Great Salt Lake City.—[It was] sec[onde]d. [to be] laid over until [the] city is divided into Wards, & Bishops [are] appointed.—[There was a m]otion for adjournment for one hour [at] 2 P.M.

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Feb[ruar]y. 13. 1849. 3½ P.M.

[The c]ouncil met again purs[uan]t. to adj[ournme]nt. in G. B. Wallace's house.

[A] conversation on mesmerism [was held] until Lorenzo Snow presented the case of the African Race for a chance of redemption & [whether we could] unlock the door to them.—

Pres[iden]t. Young explained it very lucidly that the curse remains on them bec[ause]. Cain cut off the wives /[?]/ of Abel to hedge up his way & take the lead but the L[or]d. has given them blackness, so as to give the children of Abel an opportunity to keep his place with his desc[endan]ts in the et[erna]l. worlds.—

H. C. K.[:] <u>I motion [that] we appoint a committee to lay off the city into wards</u>. D. Spencer sec[onde]d [it]. [and it was c]arried.

B. Y.[:] I nominate N. K. W. to be chairman of that Com[mittee]. [It was s]ec[onde]d. [and c]arried.

" " [B.Y.:] [I nominate] T. Bullock, H. C. K., B. Young, & A. L. to be [on] that committee. [It was] sec[onde]d. [and c]arr[ie]d.

B. Y.[:] I nominate also J. Taylor & P. Pratt " do. [It was] sec[onde]d. [and] carried.
B. Y. appointed tomorrow at 10 A. M. to meet.—
Council adj[ourne]d. to Friday at 10 a. m. at this place.—

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G[reat]. S[alt]. L[ake]. City Feb[ruary] 13 1849 Council met at the same place at 11 o'clock ... Adj[ourne]d for 1 hour.

Met at the same place (George B. Wallace's) at 3½ pm

Conversation turned upon mesmerism until Elder Lorenzo Snow presented the case of the Africans wishing to know the chance of their redemption.

Pres[iden]t Young replied with much clearness that the curse remains upon them because Cain cut off the lines of Abel to prevent him & his posterity getting the ascendancy over himself & his generations his own offering not being accepted of God while Abels was. But the Lord has cursed Cain's seed with blacknes[s] & prohibited them the Priesthood that Abel & his progeny may yet come forward & have their dominion place and Blessings in their proper relationship with Cain & his race in a world to come.

[February 14, 1849; Minutes; Record of the Twelve Apostles]

Feb[ruary]. 14. 1849 10 a.m.

[The c]ommittee met in [the] Council house Office. B[righam]. Y[oung]., H[eber]. C. K[imball]., [Amasa] Lyman,—[Parley P.] Pratt,—[John] Taylor,—J[edediah]. M. Grant,—Lor[enzo] Snow.—J[oseph]. L. Heywood,—E[rastus]. Snow, N[ewell]. K. Whitney, T[homas]. B[ullock].

Pres[iden]t. Young proposed dividing the City into wards of 9 blocks each.—[Motion was] sec[onde]d. [and] carried—which was then done—& separated.

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Meeting of the Quorum of Twelve at the home of John Taylor on February 14, 1849. Voted recommend to the president that the county south of the city and east of the Jordan be divided into three wards. namely, First Canyon Creek ward embracing the five acres survey and all east of it. Second the Millcreek ward embracing the 10 acre survey and all east of it. Third, Mississippi Ward embracing the country south of the 10 acre survey. Fourth, that the country west of the Jordan be organized into a ward called Cannan Ward. Voted, the country north of the city be divided into three wards with First, all north of the city so far as includes the session settlement, second, the country line between that settlements and the settlements on the Weber. Third, the Brown settlement. The three last named were not named but submitted on account of the names of certain streams north-south bearing so nearly a resemblance. Voted to adjourn until the 24th.

[February 16, 1849; Minutes; Minutes; Record of the Twelve Apostles]

Feb[ruary]. 16. 1849 10 A.M.

[The c]ouncil opened at 11.20 [with a] prayer by H[enry]. Herriman.

Present[: Brigham] Young, [Heber C.] Kimball,—[Parley P.] Pratt, [John] Taylor, [Amasa] Lyman, [Charles C.] Rich, L[orenzo]. Snow., F[ranklin]. D. Richards,—N[ewell]. K. Whitney,—H[enry]. Herriman., R[eynolds]. Cahoon, J[edediah]. M. Grant., W[illiam]. W. Major,—D[aniel]. H. Wells,—G[eorge B]. Wallace, R[obert]. Campbell, T[homas] Bullock., D[aniel]. Spencer.—

"Glorious Things of thee are spoken" was sung.

Brigham Young suggested Elisha H. Groves for an Hi[gh] Council [member].—

(Eleazer Miller, Titus Billings, Levi Jackman, Shadrach Roundy, John Vance, Ira Eldridge, Henry G. Sherwood, Phinehas Richards, Edwin D. Woolley, Wm. W. Major, Elisha H. Groves, & Isaac Morley Prest.)

(Erastus Snow come in 20 min[utes] to 12.)

John Taylor moved that Isaac Morley be Pres[iden]t. of the Hi[gh] Council.—[Motion was] sec[onde]d. [and] carried.

H. C. Kimball[:] I move that John Nebeker be Pres[iden]t. of the El[ders]. Quorum.—[Motion was] sec[onde]d.—[and c]arried.

Pres[iden]t. Young then directed N[ewell]. K. Whitney to organize the lesser Priesthood.—

B. Y.[: M]y mind in regard to teachers—is the best old Hi[gh] P[riest]. that can be found,—[to] rece[ive] an app[oi]nt[ment]. to do the teaching in each ward.—

H. C. K[:] Old men have more power over the young members, than young men have.—

B. Y.[:] Ordain Dr. Morse a H[igh] P[riest]. & set him apart to teach—& you can have each ward like a family.—[L]et each Bishop take 2 H[igh]. P[riests]. for Hi[gh] Co[unselor]s, & then let them be teachers,—& let the young P[riests]. go along with their old men that they may learn.—

B. Y. called on N. K. Whitney to point out the duty of D. Spencer, Pres[iden]t. of [the] Stake.—

N. K. W. excused himself.—[W]hen B. Y. rose to say—my text is in bro Wallaces /[?]/ Pres[iden]t. of [the] Stake sho[ul]d. take charge of all the jurisaidiction, both temporal & spiritual under the dir[ecti]on of the 1st Pres[idenc]y.

(Willard Snow came in [at] 12.10 Noon.)—

[T]hey will have to have a vision of the S[alt] L[ake] to comprehend it.—[A] p[er]son to fill as /has/ to have the Sp[irit] of [the] L[or]d., understanding & wisaidom da[y] by da[y] as circ[umstanc]es present themselves before him.—[T]here is not a p[er]son [who] can magnify any office unless the Sp[irit] of the L[or]d. is with him continually.—[W]hen there ought to be a place prep[a]r[e]d. the Pres[iden]t. of [the] Stake can call on every man to assist him.—I & my Co[unselor]s. have to hearken to his wants.—[T]he 12 also have to lend a helping hand—& the H[igh] P[riests]. & [in] all the Quo[rum]. [I]t is no /[illegible handwriting]/ every work & Come & see that the Bishops are active (to) do their duty & [to] assist every Quo[rum],—to hear & give assistance—& (fill) the necessities of that Stake [and]—to see they are all industrious & nothing to go to waste—& to build up a city to [the] name of [the] Lor]d.—[A]ny thing [the] public wanted—to see the Bishops—& to be the 1st man at meetings & see every Officer in his place—[and to] call congn. to order & on whom he pleases, to preach, & open meeting[s] in [each] Season,—& every man [be] in his place in temporal & spiritual things.—[and] if tax[es are] to be raised, [then] all on every man to his place,—& see that every man pays his tithing, & if he dont bring him to an acc[oun]t.—[T]he 12 are subject to [the] Pres[idenc]y. of the Stake as much as any o[the]r.,—&[they] ought to observe every law & ordinance as much as any in the Ch[urch].—[I]f the Pres[idenc]y. of the Stake is going wrong., then its rit. for any of [the] 12 to step up & try titles & call on p[eo]pl[e] & try the members bef[ore] the body of the whole.—[T]hat/s/ the greatest auth[orit]y.—[W]hen a Stake of Zion is in wickedness, the p[eo]ple mourn,—& an Apostle can wield the sword of the Sp[irit],—& if p[eo]pl[e] wont bear him their bid then [say] farewell & leave [th]em in [the] co[mpany] of [the] L[or]d. & Devil.—[T]he H[igh] P[riests] are a local Quo[rum] to fill up the travelling Quo[rum] when needed.

H. C. K.[:] Mr. Pres[ident]., you have expressed my feelings.—[S]ince we were org[anize]d., we have been all kicked to pieces, yet alls right. I acknowledge the [hand] of the L[or]d. [W]e never were in a sit[uatio]n. that we co[ul]d. organize accord[in]g. to the K[ingdom] of God., & I want to see them org[anize]d.—& see every man act in his place.—[M]y faith is as soon as this is done—I shall then see what I have long desired more than my bread.—I shall then see the p[eo]pl[e] with the power of God resting on them & they will roar,—& all the Sp[irits] of darkness will clear out of the Country. We shall then become men of God & I [k]no[w] it will come to pass.—I want to see the Ch[urch] perfectly organ[ize]d. & then the diff[eren]t. Pres[iden]ts. step forw[a]rd. & bear off the

load,—[f]or either of these Pres[iden]ts. are capable of bearing off the meet[in]g.—[and] if he does not act, he will not have the Sp[irit] of [the] L[or]d. J[esus]. C[hrist]. [I]f a man is to sit in judgment, let him decide right—& prove himself, & decide the thing as it is, all the time.—[S]ome men sit in [the] Quo[rum] & dont decide at all.—I want to see the Pres[idenc]y. [President's] mind relieved—that he may compose his mind & be filled with rev[ere]n[ce]. all the time. I [k]no[w] it is time for men to be liberated.—I want to see the great men of the Earth come here to get knowledge—& see our 3rd. & [blank] & have 10 times more power than we have got.—I [k]no[w] its correct.—

Lorenzo Snow put out some principles arguing that Jesus Christ is our Fat[he]r. & not our Elder Brother & asked for light.—

B. Y.[:] As he was, so are we now. As he is now, so /we shall become./ ~~shall we be~~

Our Fa[the]r. was once born of parents, & had a Fat[he]r. & Mo[the]r. [the] same as we [have].—[H]e is the Saviour of the world,—the root of [the] Sp[irit] & offspring of flesh [and the] only begotten of [the] Fat[he]r. in [the] flesh.—[T]he Fa[the]r. came down & begot him. [the] same as we do now,—& Jesus was the only one.—[I]t was all told in the Temple altho' it was run over quick.—Moses was as God to the Chil[dren] of Israel,—so was Joseph to us, = & no man co[ul]d. love God without loving Joseph.—

"The Mountain Standard" by P. P. Pratt was sung.

Erastus Snow expressed his feelings.—

[The] Hi[gh] Council to meet at G. B. Wallaces at 10 a. m. on Monday.—

[The] Bishops [are] to go to [the] office, [and] examine [the] plot—[and] choose their councillors & meet on Thursaiday at 10 a m at G. B. Wallaces. [A]lso, [the] Pres[idency]. of [the] El[ders] Quorum [to meet at] John Nebeker['s].—

F. S. Richards read of [a] report of 12 dividing it into Wards.[:] Kanyon Ward,—10 [?] /Mill Creek/ Ward,—Mississippi Ward,—W[est]. of Jordan Canaan Ward,—N[orth]. of City 3 wards, 1st. n[orth] of city to include Sessions., 2nd. from Sessions to Weber,—3rd Brown Settlement.—

B. Y.[: B]etween 10 a /[illegible handwriting]/ survey & Cotton Wood let there be a Ward,—& over Cotton Wood S[outh]. anot[he]r. Ward.—

B. Y.[:] When the officers are organized & if they cant do a thing witho[ut]t. bro Brigham.—I dont intend to say a word to the p[eo]pl[e].—[N]ow bro Spencer,—go & do as thou has said.—

D. Spencer[:] I am rat[he]r. diffident, but when I [k]no[w] my duty I dont fear men or devils,—& [I] am very thankful for this morn[ing']s inst[ructi]ons. [and] I want you to put the suggestions to me [—] I dont care how strong. [M]y life is subject to this work—I submit to the authorities.—I will never be offinded at rec[o]g[nizing]. instr[ucti]on[s].—I never considered my property my own, & [I] dont now.

[It was] suggested that the Bishops go [a]round to each family who have surplus grain—[and] offer them money for it,—& if [the money is] refused then [to] take it.—

Adjourn to monday at 10 a m at this place.—Benediction by John Taylor.

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Pleasant Spring like morning 16th February 1849
Bro[ther]: [George B.] Wallac[e]'s house

Meeting of the Presidency—Twelve & Seventies. Present[:] B[righam]. Young., H[eber] C Kimball, T[homas]. B[ullock]., P[arley] P Pratt., Amasa L[yman], & J[ohn] Taylor., C[harles] C Rich., Lorenzo Snow., Fr[anklin] D Richards,—W[illiam]. W. Major, H[enry] Harriman, J[edediah] M Grant., Bishop Whitney., D[anie]l. Spencer., Reynolds Cahoon, G B Wallace, & D[aniel] H Wells., R. C. [Reynolds Cahoon]

11¼ A.M. Pres. Harriman opened by prayer. [S]ung "Glorious things of thee are spoken."

[Some began] suggesting names for High Councillors., T. B. reading names of High Priests in the valley.—E[rastus]. Snow. came in.

[It was m]oved & seconded that Isaac Morley be president over the high Council in this

place. [It was] carried unanimously.

H C K.[: I] motion that John Nebeker be president over the Elder's Quorum. P P Pratt seconded.

B,Y. asked if Bishop Whitney would call the lesser Priesthood together—[and] organize them & he would assist him. My mind is that the best High Priests, the most substantial men, [and] teachers, [are] set in the capacity of Teachers in this place. [We will] set certain numbers of High Priests apart to act in Wards under Bishops or /their/ Prest[ident]s. of [blank] so that the Bishop has his ward perfectly visited, & like little children, his 2 councillors may act as the 2 teachers in the Ward.

B. Y.[: T]his is a subject never spoke[n] of before, [and] my text will be found in Bro: Wallace's room. [T]he Pres[iden]t. of the stake should take the charge of all the affairs of the stake spiritual[ly] & temporal[ly], [and] /the/ context reads thus. Under the direction of the 1st Presidency (Willard Snow came in) a person to comprehend the duties involved will have to have a vision of it to la[y] the surfface. [A] person must have the Spir[it] contin[ual]ly. to conduct all the affairs of the Staek as the day presented before him & it must be so.—[I]t will not do to let men preside who have not humbled themselves so that they get the Spirit.—A pres[iden]t. of the Stake can call on all in the Stake to assist him whither in making a suitable place to meet—or /in/ Spiritual matters.—[T]he Pres[idenc]y., 12., High Priests, & he should see that the Bishops do their duty, the teachers &c., & he should be present when the lesser P[riesthoo]d. [is] called tog[ether]. & give them directions /in/—temporal matters & lay before them the necessities of this place, see no idlers, [make] no waste. & he should be always on hand. [T]hen he, the first man to walk on to [the] stand., its his right to call on me & whom he pleases to preach, & I submit to the powers that be & if I choose to preside—I'll tell him. [I]ts his duty to see that the congregat[ion] is in order—& see [that] every man [is] in his place in Spiritual things & in temporal things.—See that every man pays his tithing, his taxes, [and] if [a man is] not pay[ing] tithing, bring up such a man.—[and] the 12 are not the ruling authorities here, they [are] as subject to the authorites & to the High Council as any other members of the Ch[urch]. [S]uppose the local authorities has transg right.—[T]he 12 ought just to recognise every law in the Church the same as if [they were] in no office—[as in] if [the] Pres[i]d[en]cy [is] in absence.—[and] the Presidency of this stake [is] in sin & the High Council also, then if [the] 12 or [the] Quorum or one of them be there, it is his right to step in & say I am the man to lead you. [And] if the Quorum of High Council think[s] they [are] as big as he, let him call the p[eo]pl[e] & he can wield the power.—[I]f he is in the power of his office—& he can wield the sword as he pleases—& if [the] p[eo]pl[e are] given up to wickedness & [do] not hearken to him,—he can bid them Good bye & leave them in the hands of the Devil & God.—

H C K[: I] have expressed my feelings, and they are like this comparing it to a machine. [There are] a good many wheels in a machine, & there is a good many wheels to bring the fruits of righteousness when we [are] organized. [But when] we [are] kicked & blown to pieces so we are all confused again,—never in a situation before to be organized as the order of God.—& then when [we are] organized & every man act[s] where he is called. I dont want to see a cog—[I will] run clear up to the water wheel & mash in that, [for] it throws the whole into confusion. [And] as it grows ro

are more perfect & powerful to accomplish the work of God. I have faith as soon as the Bishops act that the p[eo]pl[e] will be better when every man acts in his station [and there are]—no poor coming to Pres[iden]t Young & I. [I]nstead of [the] Bishop,—& there will be the power of God among this people—there are foul Spirits here, & [they] are among us. [T]his organization is going to put up the fires & burn the hogs out of the country, [but] this [is] what I am looking after & it will come to pass, & I feel it in my bones & all over me—these are my feelings. I want to see this church organized & each man act in his own place instead of [having] my president do it—when these Presidents are just as able to do it as not. [E]very man should have honor when he acts in his calling,—[for] he [has] no right to the Holy Ghost but his calling is packed on to somebody else, & that person that does, he has the honor of it [and] the Spirit of it. [L]et evry man act in his own judgment., & if wrong, let [the] men be corrected.—[I] want the [illegible] taken of this Pres[iden]t. [for] he has as much of a family as all in the room. [T]hen [will] his mind [be] calm & composed

& he can get the Revelations of Jesus Christ.—[H]e has felt since [he] left Nauvoo as tho' he could draw up his legs & breath[e] his last breath.—[B]ut so am I—but I aint such a fool as [to] die right in the midst of it.—I want to live & see our children even to the 3[rd] & 4[th] generation that they may become great men, for they will be great men if we only do right.

Lorenzo Snow laid out his opinions as to Jesus Christ being of a different grade than prophets or more than our Bre[thre]n. [H]e is God the father—& not our Elder Brother.—

B Y—[I]t came to me in England, [that] as God was we shall be,—[and] as we are so God was.—[H]e is the very eternal father, because of the creation of God.—[H]e is the son of God, the only begotten. [H]e is the only one God the father came down & begat. Moses was a God to his generation—[and] Joseph was to his.—[N]o man could have the spirit without loving Joseph, in Joseph entered the Rev/elat[ion]/ spirit went right to him, & told Joseph.—[T]he Spiritual wife doctrine came upon me abroad in such a manner [as] I [could] never forget.—[O]ne blood particular things belong to, after all we are of one blood & one flesh all the nations of the earth.—Joseph said I command you to go & get another wife. I felt as if the grave was better for me than anything,—but I was filled with the Holy Ghost that my wife & Bro: Kimballs wife would upbraid me for lightness in those days.—I could jump up & hollow. my blood clear as India Rum, my flesh clear, [but] I said to /Joseph/, suppose I should apostatize, would my family not be worse of[f?]. Joseph said certain bounds [are] set to men & if a man [is] faithful & pure to these bounds—[then] God will take him out of the world if he sees him falter.—[and] he'll take him to himself.—You have passed these bounds Brigham,—& this [is your] consolation.—[B]ut I never had any fears of not being saved.—[T]hen I said to Joseph I am ready to go a head, [then] he passed certain bounds before certain revelations [were] given.

[The group] sung—The Mountain Standard.

E. Snow—thundred—as to all bearing a portion—mass of the Priesthood realize nothing.

B. Y.[: B]less the bishops & set them apart for this place—altho' they may have been previously ordained Bishops, [and] arrangements [made] to have Bishops together ordained &c.

Franklin D are read Minutes of Quorum of 12. [Discussed d]ividing the surrounding country from the City, S L C. into Wards.

B. Y.[:] When the Presidents of different Quorums [will] be organized & the people cant steal, whose, without saying I am councilled so by Bro Brigham[?]—If the p[eo]pl[e] dont stop this, I shall stop saying anything. You Presidents [line] go & do the thing thats right,—& do it in your own name, without saying Brigham sent you, [and] take along enough with you.

Dl. Spencer—I am diffident, but [I do not] fear Devils nor nothing else if [I] know right.—[B]ut if [I feel] dubiety—[I would] rather be wronged than wrong any one.—[I] wish suggestions from the Pres[iden]t, [and] I shall not take it amiss if [it] comes hard on me, [even] if I have to be told 5 times.—My life & substance & all is on the alter, all for this p[eo]pl[e].—[I] perfectly understand Snow's position,—& I have looked upon it as he has.—[T]he head is not [the] only organ to work, [but if] the head is effected & worn down, if one leg [is] diseased, [then] the arm has to do its part sustaining a crutch.—[I] want your prayers. [T]he position you have placed me in [is a] very responsible one.—[I] have more feelings for others than [for] myself. I care nothing about my life or my property, [for] it is subject to him who has created me an agent over it.—[In] timidity—[I am the] weakest among you.—

[We] adjourn[ed] till Monday at 10. John Taylor dismissed by prayer.

❖

Council met Friday, February 16, 1849 at the home of Bro[ther] Wallace. After mature deliberations, persons were nominated to compose the High Council of the Stake of Zion. to wit. Elesar Miller, Titus Billings, Levi Jackman, Chadwick Roundy, John Vance, Ira Eldridge, Henry G. Sherwood, Phinius Richards, Edwin D. Wooley, William W. Majors, Elisha H. Groves and Issac Morley. Voted that Issac Morley by president of the High Council. Also voted that John Nebekker by president of the Elders Quorum. Bishop Newell K. Whitney was then instructed to organize the

lesser priesthood. Pres[ident] Young gave change to Daniel Spencer, President of the stake, and said he should take charge of the jurisdiction both temporal and spiritual under the direction of the First Presidency.

Elder Lorenzo Snow asked information upon certain points on Jesus Christ. Pres[ident] Young replied in substance as follows: "As he was once now are we. As he is now so shall we be."

[February 22, 1849; Record of the Twelve Apostles]

the Council met at G. B. Wallace's and proceeded to ordain and set apart the bishops over the several wards. David Banks, first ward, John Lowery, second; Christopher Williams, third; William Hickenlooper 6th, William G. Perkins, 7th; Addison Everett, 8th; Seth Taft, 9th; David [?] 10th, Benjamin Covey 12th; Edward Hunter, 13th, John Murdock 14th, Abraham O. Smoot, 15th, Issac Higby, 16th; Joseph S. Haywood, 17th; James Hendricks, 19th; For various reasons bishops over the 4th, 5th, 11th, 18th were not ordained at this time.

After the preceding note, Presidency and twelve proceeded to ordain their counselors as many as were present.

[February 24, 1849; Record of the Twelve Apostles]

G[reat]. S[alt]. L[ake]. City Sat[urday]. eve[ning]. Feb[ruary] 24th

Quorum of Twelve met Elder John Taylors. ... Elder Pratt related a vision given to Br[other] Tufts in Missouri and addressed the members at length in a manner calculated to stimulate them in view of the labors they have to perform.

[March 31, 1849; Minutes]

March 31. 1849 ¼ past 8 P.M.

[The] Quorum of the Twelve met in the office with Pres[iden]ts [Brigham] Young & [Willard] Richards.

"Come let us anew" was sung.—Prayer by C[harles]. C. Rich.—

B. Y. enquired what wo[ul]d. be the propriety of a good substantial man going to the Pacific to settle.

P. P. Pratt thot. it well to settle spot after spot by Eutaw, Sevier, &c until we got to the coast. [H]e is always looking out for [those] coming & going.—

A. Lyman[: I]f a portion of our p[eo]pl[e] are to continue there, it wo[ul]d. be a good idea for some one to be there to have his eyes for the intr[uc]t[ion]. of this p[eo]pl[e].—[I]f no one stands up for our ensign,—[then] the traveller may be left to his own resources, & lost.—[T]he opening of the mines will certainly draw the refuse of creation & may draw more or less good men there.—

T[homas]. B[ullock]. read [the] recommend[ation] to Amasa, & Porter Rockwell.—

[William W.] Phelps letters [were] read & ans[were]d. also.—

[At] ½ past 9 B[righam]. Y[oung]. retires.

[April 8, 1849; Record of the Twelve Apostles]

Council met and talked about the necessary measures for extending the Church and power of the kingdom abroad. Instructed the twelve how to manage with their families when they went abroad to take but one wife each and establish the rest here except Parley P. Pratt when he went to the Pacific Isles he might take all of his along as his prudence dictates as servants in different

families etc. members spoke freely on the idea of establishing a settlement or stake on the bay of San Francisco. It was unanimously considered important to the enlargement of the work and C. C. Rich was unanimously voted to go preside in those regions.

[April 11, 1849; Minutes]

April 11th. 1849 8 P.M.

[The] Quorum of [the] Twelve met with the Presidency in B[righam]. Y[oung]'s house.—Present[:] Young, [Heber C.] Kimball, [Willard] Richards, [Amasa] Lyman, [John] Taylor, [Charles C.] Rich, L[orenzo]. Snow, F[ranklin]. D. Richards, 0[rrin]. P[orter]. Rockwell, & T[homas]. Bullock—& P[arley]. P Pratt.

[A c]onversation [was held] about Bishop Murdock & [the] Fayette Shepherd,—H[enry]. G. Sherwood.

O. P. Rockwells blessing [was given with] /Pres[iden]t/ H. C K. [as the] moutn [mouth. He] said bro. P., we la[y] o[u]r hands on thee in [the name of] J[esus] C[hrist] of N[azareth] & [with the] H[oly] P[riesthood] in us asking H[eavenly] F[ather] in [the] name of [his] Son, J[esus] C[hrist], to look on thy shortc[omin]g[s]., forgive [thy] sins & improprieties, [and] give Council to [thy] comp[anio]ns. [that they] will & enjoy Holy Sp[irit]. [And may] darkness leave [yo]ur eyes [blank] walk in humility & walk in riteousness [blank] to do most good [and] be blessed. [T]hy p[eo]pl[e]—we la[y] [our] hands on P/orter /[?]/ lived /[?]/ [and we] ded[icate] & conse[cra]te him to thee in [ou]r G. C. & seal [upon thee] life & health. [May you be] filled with wisaidom & Co—& [be a] bless[in]g. to bro A,—& stand by him at all times & [in all] circ[umstanc]es & understand all things. [May he] escape [the] hands of his enemies & [that] they have no power over him,—but [may] thy serv[an]t. triumph over them. & perform his duties & ret[ur]n. in safety. [T]hou shalt go in peace & prosper[ity] & ret[ur]n. ag[ai]n. & if thy enemies lift their weapons /ag[ain]st. thee they/ shall not prevail. [T]hou shalt escape by the /power of the/ L[ord]. thy God. [G]o by faith & [the] Sp[irit] of God shall rest on thee & [thou shalt] accomplish thy desires. [T]hou shalt do ri[gh]t. & [be] insp[ire]d. by this bless[in]g. [And may this] seal[in]g. [bear] thee up to. Et[erna]l. life & all glory & honor will [we] give to the Fat[he]r. in the N[ame] of his Son, J[esus]. C[hrist]. even so. Amen.

W are enq[uire]d. where C Rich's mission was to.

B. Y.[: I]n Western California.—Have his El[ders] & they [will] go to Oregon & Cal[ifornia]. [I]t is best for Jesse D. Hunter to remain as [an] Indian Agent & licence men to trade here.—[It was] set [for] Geo Rosecrantz to raise men for the frontiers & gather up what he can.—

[April 22, 1849; Record of the Twelve Apostles]

Sunday eve[ning] at L[orenzo]. Youngs Apr[il] 22nd President [Brigham] Young & the 6 members of the 12 now in the valley met & spent the evening in conversation about means of gathering the British Saints, persons to accompany P[arley]. P. Pratt to the Islands. Elder J[ohn]. Taylor asked if Elijah David Solomon & the Prophets had the High Priesthood how it was, if the Lord took it away with Moses; it was talked upon some but Pres[iden]t Young said he did not know he wished he did

Eld[er] Taylor said he had asked the Prophet Joseph [Smith] the Question but he waved it.

Brother Taylor thought perhaps the Lord had confered, it himself upon some at times whom he kind considered worthy but not with permission for them to continue it down upon others.

[April 29, 1849; Record of the Twelve Apostles]

The 6 members of the Twelve & Presidents Young, Kimball & Richards met and agreed & spent the eve[nin]g. in interesting chat. The President gave it as his opinion that the Earth did not now dwell in the sphere in which it did when it was created but that it was banished from its more glorious state or orbit of revolution for mans sake. also that he did not think the tides were by the influence of the Moon, but as the beating of a mans heart the Earth being a living body. Elder P. P. P. inquired what was strictly right as to the associations & connection of a man with his wives? The President replied that if we had not been brought up Gentile superstition it would be right for us to associate equally with all our wives or as we chose about it, but now it is wisdom to not forsake the wife of our youths who dwelt in our bosoms while we & they knew not the things of Gods more perfect Law for the others who never enjoyed that constant society can better endure the distant association than if they had enjoyed the greater familiarity & better than the first wives can so many of which it would be worse than death for their husbands to withdraw from them. As to connection with them, he thought to be strictly right would be to not unite with a woman in view of impregnation till 7 days after the cessation of the menstrual discharge in order for the most healthy procreation of our species. also that After childbirth if delivered of a son she should continue 40 days in her purification. If of a Daughter she should be 70 days separated as unclean for a man.

As to sexual connection during pregnancy just as they please about that suit themselves.

Pres[iden]t also said there were things which he must teach the females to prepare them for the presence of God, when he could get a place to do it in. Also mentioned his intention to send Brother Joseph Toronto to his native country (Italy) & with him some one to start the work of gathering from that nation.

Some of the perplexities which Joseph experienced in introducing the Covenant of Abraham were dwelt upon, & dismissed till one week at this place.

[May 6, 1849; Record of the Twelve Apostles]

6 o'clock p.m. Presidents Young & Richards, Elders J. Taylor, C. C. Rich, L. Snow, E. Snow & F. D. Richards, Thos Bullock met at br[other] L. Youngs little room & spent the evening in conversation upon many little incidents connected with finding the Plates, preserving them from the hand of the wicked, & returning them again to Cumorah, who did it &c, also about the gift of seeing & how Joseph obtained his first seer stone. Treasures known to exist in the earth of money & records, Josephs death pace of burial President said he felt it would not be long till we would have him with us again.

[June 10, 1849; Minutes]

June 10, 1849 5 P.M

Council in Office. Present[: Brigham] Young, [Heber C.] Kimball, [Willard] Richards, [Parley P.] Pratt, Charles C.] Rich, [John] Taylor, F[ranklin]. D. Richards,—N[ewell]. K. Whitney., J[edediah]. M. Grant, H[enry]. Herriman, E[rastus]. Snow., G[eorge]. D. Grant. R[obert]. Campbell, Ad[dison]. Pratt.

Conversation [was held] on Crickets. Mills on City Creek—Hebers Mill, [and how] Crickets made [a] strike last year when [the] Wheat was heading.—[M]aking a road up Big Kanyon Creek,—cutting Trees in North Kanyon,—the Fire in Mill Kanyon last Monday [that] burnt up 1000s of dollars worth of logs & lumber,—Moses Martin & his whoring Spirit,—Persons in New York assisting the Elders, [how] Joseph co[ul]d, unlock & lock up again & be perfectly correct—[all were discussed].

B. Y.[: B]ro G. Grant, just call up bro Martin bef[ore] the Pres[iden]cy of [the] 70 & make

him give an acc[oun]t. of himself,—& [then] cut him off—& write to O. Pratt ab[ou]t. it.—

J. M. Grant[: T]he first idea I had of it, was from informat[io]n. in N[ew]. Y[ork]., I bel[ieve]. from bro Rogers.—

A. Pratt.[: B]ro Eagar is in hopes of being appointed [a] printer.—

B. Y.[:] That will be in the hands of experienced old men,—& you may employ him as a type setter.—

A. Pratt[: H]e co[ul]d. learn the language eas[il]y.

F. D. Richards[:] I move that Chancey West go to the Islands with Addison Pratt. [Vote was c]arried.

B. Y.[:] It will be well for those who have families to leave them on the Coast at some rendevouz.—

A. Pratt[: I]t will be a good idea for those who have families to stay at the Coast till they can learn from the Islands.

[It was v]oted that James Brown go to the Islands with A. Pratt.

—[It was voted that] bro Tampling go to the Coast, John Eagar to the Islands, [and] Alva Hanks go to the Islands. 9

[It was v]oted that Benjamin F. Johnson go to the coast with C. C. Rich.

[It was voted that] Francis M. Pomeroy d[itt]o—(4)

[Those going to] Islands[:] Addison Pratt, ~~Geo Langley~~, Geo[rge] Pitkin, Jonathan Crosby, Joseph Buzby, John L. Smith, John Eldridge, Chancey West, James Brown, John Eagar, [and] Alva Hanks. (10 [total])

[Those going to the] Coast[:] C. C. Rich, Geo[rge]. Langley, Benj[ami]n. F. Johnson, Fra[nci]s. M. Pomeroy, [?] Tampling. (5 [total])

B. Y.[:] When the First Pres[idenc]y. orders a thing, they need not ask any questions, but do just as they are told—that cuts it right off.—Conversation [held] in regard to [the] power of 70s.—

T[homas] B[ullock] read the minutes of [the] Bishops court yesterday before Bishop Johnson at Mill Creek.—Rawlins v Owens.—[A] conversation [was held] on it.—

Conversation [was held] on sending teams to meet Howard Egan—& to Green River Ferry.—

[June 14, 1849; Minutes]

June 14—1849—4 P.M.

Council met near Council House. [Present:] B[righam]. Young, H[eber]. C. Kimball., W[illard]. Richards, John Smith, J[ohn]. Taylor,—N[ewell]. K. Whitney, J[edediah]. M. Grant, I[saac] Morley, D[imick]. B. Huntington—Walker Utah Chief & 12 of his tribe.

Walker asked for Tobacco—which Young gave.

D. B. H. wanted us to go down to his land & make [a] Settle[men]t.—[H]e wanted to [k]no[w] how many Moons bef[ore]. we go & build at his place,—& he will do what we want him to do,—[C]oming down yesterday by American Fork he said the Piedes said that Americans & Mormons wo[ul]d come in their midst. Walker manifests a very friendly feeling towards us, & his p[eo]pl[e],—they have more [of an] idea of God than I was aware of.—[T]heir tradition is [that] God cut a man in two—the upper part was man, [and] the lower part made woman.—

When Walker had filled his pipe—they offered the Lord the first smoke,—pointing the pipe staf towards the Sun.—[H]e then smoked it—& passed it [a]round by the right hand round the ring to H. C. K. who smoked—then [it was] passed by the left & to B. Y., W R., J.Smith., D.H. Wells., I Morley., J. M. Grant, N. K. Whitney,—G. D. Grant,—D. Spencer, L. Snow,—J. Taylor,—D. B. Huntington, & [then] on to [the] Indians.—

Walker says he is now friendly with the Snakes, they are at peace & he can go among them.—[A] few of the Snakes & Tinpenny Utes wont hear.—[H]e never killed a White man & said he was always friendly with the Mormons as he hears what the mormons say & he rem[em]bers it.—[I]t is good to /illegible handwriting and ?/ at Mormons & their chil[dren].—[H]e dont care

about the Land but wants the mormons to go & settle it.—

B. Y.[: W]e shall want some of his men to come & pilot thro' some of our men to his place this fall.—[W]e will school his Children here [and]—in 6 moons we will go to his place with a co[mpany].—[W]e have our understanding with Godnip & Wanship about this place,—[for] its not good to fight the Indians. [And] tell his Indians not to steal—we want to be friendly with him. [W]e are poor now but in a few years we shall be rich—[and] we will trade cattle with him.

Walker[: T]hats good.—

B. Y.[:] We[']ll build a house for him & teach him to build houses themselves.—[H]e can pay us his own pay.—Walker[:] His land is good,—[it has] no stones—[and has] big hi[gh] timber & plenty of it.—

B. Y.[:] We[']ll raise grain for him, till they raise.—[W]e[']ll find them ammunit[io]n. to hunt till they raise grain. = [We] will take sheep & teach his women how to make blankets.—[W]e want some of them to learn to read the B[ook] of M[ormon] that they ma[y] know of their forefathers.—

Walker—[A]ll the Utes want the Mormons to go—they all love them—but a few here.—Here there is lots of Snow,—but there he once saw it white.—[B]ut they have no game now.—

B. Y.[:] They must raise cattle for game.—

D. B. H.[: T]hey live on thistle tops now.—

B. Y.[: T]hey must raise all they want in cattle,—Sheep, & hogs.—[W]e will teach them that in a few y[ea]rs they can have plenty.—

Walker[:] Do you want to trade cattle for horses now[?]—

B. Y.[:] I wo[ul]d. give him a bull, if his was not alive.

Walker[:] It his alive & does good bus[iness].—

B. Y.[:] In 6 moons we'll send men to look out the ground.—[and in] probably 3 or 4 moons we want to go where there is no Snow.

Walker[: T]hat does me good.—

B. Y. enquired about the Gulf—& Country.—

Walker[: H]e has been to Cal[ifornia].—[I]f you go S[outh]. there is no grass. [I]t is best ab[ou]t. the Salt Mountain—from my house not a stalk.—

B. Y.[W]e want to settle by Little Salt Lake.

W.—[B]eyond the mountain [are] plenty of Streams.—[F]rom Salt Spring over a mountain,—[there is] lots of Timber.—[T]hen next sleep, [there is] good land [and] plenty of timber & good grass.—[A]ll his land [is] clear.—[T]he Tinpenny Utes killed his Fat[he]r. 4 y[ea]rs ago.—[H]e wants the Mormons to go down where there is no Snow.—[H]e hates to have us stay on this land. [I]f they come on my land they shall not steal your cattle nor whip them & wants the Mormon Chil[dren] to be with his.—[H]e hates us to be on such poor land.—[W]hen Passawitt hea[r]d the Mormons killed his bro[ther],—he had told them to stop.—[H]e is not mad but glad,—[for] it is not good to fight,—[it] makes women & chil[dren] cry.—[B]ut let women & chil[dren] play tog[ethe]r. [H]e told the Piedes a great while ago to stop. fighting & stealing,—but they have no ears.—

[T]hey passed the pipe again.—

W.[: O]ne of these days Sowiet his coming.—[H]e wants the mormons to go among them.

B. Y.[:] I want him to come.—I dont want to kill anot[he]r. Indian,—but they dared us to do it.—

W.[:] He want[s] you to burnt Passanetts wife.—

B. Y.[:] I wrote to Wanship & Smith—[to] both of them.—

W. Wants the bre[thre]n to give 40 changes for a heavy buck skin.—

B. Y.[:] Grant has given 10 or 12—Bridges to 25.—30 is enough as scarce as it is here now.—

W.[: F]rom 10 to 12—then big heavy ones up to 30 & 40.—

B. Y.[: W]e sho[ul]d. make [the] most by giving 10 for small, 15 & 20 larger.—30 for good

ones & 40 for big bucks Skins.—

B. Y.[:] We will give for the biggest & 10 to 15 for small ones.

W.[:] Good.

B. Y.[:] We ought to buy all.—[D]o they want hats[?]—

W.[:] They all want hats.—

B. Y.[:] When they are ready to go,—[may] Peace, a good peace go with them.—[I]f we settle the land we want good peace, that our chil[dren] can play tog[ethe]r.—

W.[:] Good.—

They then adjourned.—B. Y. went & gave them half an ox.—

1850-1855

[January 13, 1850; Minutes]

The Committee appointed to locate Farm Land on the West side of Jordan [River] met Jan[uary] 10. 1850—1. P.M.

Jan[uary] 13. [18]50 3 P.M.

The Committee met again in Bowery—Pres[idenc]y. [Brigham] Young & [Willard] Richards with them.

E[zra]. T. Benson proposed that a Co[mpany]. of men build a dam—& the p[eo]pl[e] rent the water & paying so much an acre.

B[righam]. Y[oung]. There is a great tract of farming Country over Jordan—14 miles to hills—we loose all the range of country for Stock for want of water—proposed they all join tog[ethe]r. carry out the water to all the Settlements, if we drain the Jordan it will cost 3000. my policy is to build the dam so as not to want repairing—proposes all to form a Co[mpany].—build a dam—make a canal—& let the Co[mpany]. own the water—it will make excellent water privileges & let them pay for the use of the Water—

G[eorge]. A. Smith[:] the proposition to form a Co[mpany]. to build a dam X [across] Jordan will be a source of profit to themselves & benefit to all. We ought to take action on it speedily—

Z. Pulzipher enquired if there was any person who wo[ul]d. advance the money to make a commencement

E[zra]. T. Benson—the land is first rate—rich as cream—& we can raise any thing we want—& enquired what kind of fence we sho[ul]d. have—

B[righam]. Y[oung]. proposed they make a fence round the whole & make a ditch fence round it—you have got to go at it right—

G[eorge]. A. Smith those who are in favor of making a fence round the whole, signify it by saying I. (carried) no contra[ry]. vote—

G[eorge]. A. S[mith]. proposed we make a good ditch 4 feet deep—4 wide at top & 2 at bottom—(voted) it will be about 1 rod & 12 feet to the acre—

(Dispersed).

[January 26, 1850; Minutes]

1850 Jan[uary]y. 26. 6 P.M.

Council in little office. Present B[righam]. Young, W[illard]. Richards. G[eorge]. A. Smith. N[ewel]. K. Whitney. D[aniel]. H. Wells.

Conversation on O[rson]. Hyde—paying debts for bogus venders, & horse thieves—

G[eorge]. A. Smith has rode 9 or 10 miles to marry a couple, free gratis, many a time.

" " " there is grain gathered on tithing in Iowa—& you have sent for many persons who cannot fit out, & that will be a great help—

B[righam]. Y[oung]. Are we not going to lack for provisions another year—there will be thousands come here next season—if I was there poor & had but two cows, I wo[ul]d. go to work make a Cart & bring my Wife with me—

W[illard]. R[ichards]. those who can get away another year & dont—will be sorry before another year—

B[righam]. Y[oung]. I go in for our Architect, Foreman and Steady hands for another year—the lower part of the Store house will be crowded—& the Upper part will store goods—

G[eorge]. A. S[mith]. The Nauvoo Temple settled more on the inside than outside—

N[ewel]. K. W[hitney]. In this Store that we are going to build for Livingstone—we ought to face on both sides—so as to dig a Cellar—A Calculation was made to build a Cellar Wall 64 x 29 x 8 feet high—will cost @ 3.00 1,116.00.

E[zra]. T. Benson came in and reports that a coal bed has been found 2 miles East of Dry Creek—& is two feet thick & the coal has been burnt on Burr Frost's Blacksmith Shop this day—H[eber]. C. K[imball]. came in—

Conversation then took place about Joseph's [i.e., Joseph Smith's] last Sermon on the house top before 7000 of N[auvoo]. Legion besides many others—

W[illard] R[ichards] said that the last Sunday, Joseph was jumping with a Stick—& his last jump the Stick broke in two prices & he fell flat on his back—he then got up & went into Court when the trial commenced—Joseph often said Hyrum [Smith] if ever we go again to Carthage [Illinois] & the mob get hold of us—we are both dead men—

E[zra]. T. B[enson]. It is believed by some there are men in fellowship in this Ch[urch]. who are under condemnation for what they did—

B[righam]. Y[oung]. I know what you mean—but dont believe it—Hyrum believed that Masonry wo[ul]d. save them—but it was masonry that killed them—you will find in the sequel that the Lord has ordered it so—

D[aniel]. H. W[ells]. It was a whirlwind of events that carried him out of the world—

W[illard] R[ichards]. Josephs feelings were hurt by Emma [Smith] throwing up in his teeth, that Jos[ep]h. said he wo[ul]d. never leave nor forsake the Saints—

B[righam]. Y[oung]. What course shall we take to carry on our bus[iness]—systematically—

W[illard] R[ichards] Appoint a man to be Architect—who shall make plans, & rules & give orders—if you want to erect a building, the Architect should get your thoughts & carry the design into execution—

B[righam]. Y[oung]. to see that the foreman executes his duties—

H[eber]. C. K[imball].[:] you cannot get a better man than T[ruman]. O. Angel—he is a peaceable kind affectionate man—of my choice—T[ruman]. has never been put forward—give him a chance—I motion he be the man for Architect—W[ilard] R[ichards] sec[onde]d.—Carried

H[eber]. C. K[imball]. Now I move that Norton Jacobs be the Master Workman as Joiner & Carpenter—secd. Carried.

E[zra]. T. B[enson]. I motion that Samuel Ensign be the foreman of the carpenters—H[eber]. C. K[imball]. sec[onde]d.—Clear vote—

B[righam]. Y[oung]. I say let us adopt the 10 hours system in Summer—& if he works over, pay him for it—& in Winter let him make his 8 hours, good—the foreman ought to be the first, & last man there—

B[righam]. Y[oung]. I want Alonzo /H/ Raleigh to be the foreman of the masons—sec[onde]d. Carried.

B[righam]. Y[oung]. I would like to have a man take charge of the tithing hands as they come to work—& see that things are done up—

H[eber]. C. K[imball]. I move that Reynolds Cahoon be the man for this duty—sec[onde]d.-Carried

B[righam]. Y[oung]. For bro[ther] ~~Niller~~ Whitney he is the Committee to rece[ive] & pay out the Funds—& see to all matters & things—& walk in & say I am the boss of this office—& bro[ther] Wells to go in country—contract—& help you—(Whitney)

H[eber]. C. K[imball]. I move that Tho[ma]s. Bateman take the charge of the Doby making—

B[righam]. Y[oung]. Its my mind to hire Bateman & W[illia]m. Mitchell to make the Dobies & pay them—

B[righam]. Y[oung]. Brethren what shall be done with this mint? We need a bank for deposits & exchanges—& we want a place of deposit in the East for all the tithing—If you go to England or Wales they sho[ul]d. tithe when they come into the Church, on the Spot—they wo[ul]d. be as willing to pay then as at any o[the]r. time—& again gather the tithing of Gold in Cal[ifornia]—& this is the place where the money is due—when men come here they bring their checks on Salt Lake Bank—& ag[ai]n. give Checks on California—for we have done that already.

Amasa & C Crisman are tog[ethe]r. keeping a boarding house.

B[righam]. Y[oung]. What shall bro[ther] Wells pay the men for their 10 hours a day. I agreed to give Jacobs 2½ a day.

G[eorge]. A. Smith moved that T[ruman]. O. Angel the architect have 3.00 per day the year round. Carried.

H[eber]. C. K[imball] to hire Samuel Mellen John Gribble.

B[righam]. Y[oung]. Who shall we have for a Supreme Judge—we want to lay a good foundation & be ready this next Summer—My mind is on D[aniel]. H. Wells. D[avid]. Spencer & O[rson] Spencer—for the Supreme Judges. Andrew Perkins County Judge & 2 associates William Crosby & James Hendrix—Aaron Farr Willard Snow Magistrates.

D[aniel]. H. Wells do we want any transfer Office for recording transfers of Land—Wills &c.

at midnight adjourned.

[January 31, 1850; Minutes]

B[righam]. Y[oung].—H[eber]. C. K[imball]. W[illard] R[ciahrds]. G[eorge]. A. Smith. E[zra]. T. Benson. D[aniel]. H. Wells J[oseph]. Young & T[homas] B[ullock] at P[arley]. P. Pratts.

P. P. P. said The Waggons are snowed in 150 miles South—right in the open valley—26 men with D. Fullmer at their head. no nothing of San Pete—selected 24 men who broke the road thro 2 feet to Waist deep of Snow to the Utah—the Snow being extreme—lost man, animals—had to leave them by the road—

C. West & I forced our way to Utah got in 48 miles in 2 days—called the p[eo]pl[e] tog[ethe]r. got provisions there was an Indian fuss, started at midnight to go 24 miles—Stephen Taylor wo[ul]d. have been dead in an hour—he was frozen—bro Jones snow blind & after resting in Utah came on to Crosbys—rode 36 miles & walked 10 yesterday

Barney Ward says it cant last but a few weeks—we did get out of the rim basin—went down under the foot of the Wahsatch to a stream running into the Virgin—beyond the rim on N side a foot of Snow. S side settled & vegetation springing—no snow every [blank] there—one vast chaos of unorganized materials—the streams of the Virgin are low—like the Missouri—the bottoms are sandy alluvial washed down from the mountains—not exceeding 6,000 acres can be watered—we turned

about from the Santa Clara & Rio Virgin—every thing combined for a Settlement at L. S. Lake—purest Iron Ore—no coal or Gold—can support 50,000 people there—was surprized at the amount of resources in that valley—& the Climate suitable—Ther. at noon 60° in shade. the streams are all on the ridge, run swift 4 or 5 Streams within 10 miles—easily irrigated—in valley black—on ridges sandy—the desirable are our immediate wall—the mountains are our complete pasture—Shub Pine & cedar inexhaustible—no farm can be a mile from timber—women & children can climb the mountains—& you can go to inexhaustible supplies of large pines—plaster of Paris—lime, water lime—Sandstone—at the foot of Wahsatch can be accomd. with any thing. further on is an alluvial meadow 10 miles wide—partly sage & muddy. 2 streams 10 feet wide. 10 deep & running swift—a large grove of cottonwoods a mile or two in extent—then 2 miles of the very best land wide & perhaps 20 long—& can all be cultivated—on S. W. enormous groves of cedars—& there is an Iron mountain or hill—richest I ever saw—Judge Owens was there & one of the men says it is better than the Iron in Missouri—about 300 miles from this place—up the Sevier is the best route—& would go by San Pete Valley—there is grass & fuel all the way—it is near 400 miles to where Santa Clara joins the Virgin—All of them speak in the highest terms of the Little Salt Lake Valley—San Pete is 130 from here—the first iron ore 280 or 90 miles—& no farm more than 3 miles from fuel—

bro Is Higbee the Indians are continually killing our cattle & stealing horses. & they shot at out boys—we have lost between 50 & 60 head. they cannot sustain themselves there. we drive our cattle down in the morning & bring them up at night—the Indians fired two guns at our boys—& they found one ox with 4 arrows—another with a tomahawk in it—they say the mormons have no captn—they want to fight & will live on our cattle. they say they mean to keep our Cattle—& go & get the other Indians to kill us—

P. P. P. my own mind is I can only see 3 ways—the place be abandoned—& then they wo[ul]d. ransack all the o[the]r. frontiers—or we have to defend them—or leave them to destruction.

I. Higbee we can not defend our Cattle unless there is a company of men—there are 25 /men/ close by—& 50 or 75 /men/ on the other side of Lake—

P. P. P. I felt it b/es/t to kill the Indians, but when I saw the instr[ucti]ons I said hold on till you can get instructions—

I. Higbee every man & boy help up their hand to kill them off—we have 60 men to bear arms—they say we are afraid to kill them—

P. P. P. Walkers men are different Indians to these—there can be no communication without a settlement at Utah—

W R my voice is for War, & exterminate them—

B. Y. I say go & kill them—(all hands held up) Young, Kimball, Richards, Smith, Benson. J. Young, D. Spencer—O Spencer D. H. Wells, Van Cott Higbee & T B—A. Farr.

I. Higbee—We thought we should want help to do it.

B. Y. Tell D. Huntington to go & kill them—also Barney Ward. let the Women & children live if they will behave themselves—

P. P. P. I wo[ul]d. take the women & chil[dren]. & clothe them & dictate them & make them do what we want & dont let them prowl about—

B. Y. We shall have no peace until the men are killed off—never treat an Indian as your equal there was a cap of 50 men—get them & take them up with you—they have strengthened up the past year & they gather men from other tribes to come & steal our cattle & horses—it is the Western tribe that come & steal in this Valley—

P. P. Pratt there was but little Snow when we left—I did not expect to find so many good things combined in one place—there is not a place of 25 miles without fuel—water & every thing we want & an inexhaustible bed of Plaster of Paris—the Kanyons are beautifully opened. it becomes a great bosom as it were—the Ox Co. are safe & are comfortable for Coffee bread & beef—fruit will go there well—about 10 miles from L S L. there is a perpendicular Kanyon—miles in length—& sides deeply engraved in a rock—Pottery is every where & the stripes are as fresh glazed as new—no doubt that country S. of rim. has been immensely populated—but the Earth has been wasted away.

[March 30, 1850; Minutes]

March 30 1850 1. P.M.

Council met in H. C. K's School room & organized at ¼ to 2. B. Y. in the Chair. Roll called by T B. Prayer by E. T. Benson.

Pres[iden]t. Young called for business, when a conversation ensued about repairing the roof of the Bowery & fixing for Conference

On motion adjourned to meet the last Saturday in June at 1 P.M. at the Tabernacle

Benediction by G. A. Smith

B. Y. H C K. W R. N K W. E. T B. D. H. Wells. C P. Lott & T B. tarried to converse upon the Church Farm C. P. Lott wanted to work under the direction of one man, & that B. Y. Lott said he did not want to stand any where, only where he was wanted.

B. Y. bro Lott wants to no what course to take, & who shall direct that Farm. by & by I suppose the Farm will be under the direction of bro Lott himself—if he is not able to dictate himself, he had better stop, but I think he is able.

H. C. K. I submit all into your hands to dictate—Jas. Smithies broke up over 30 acres in that Field. of course, go ahead & fence it in as a Church Farm. I am willing to do any thing—

C. P. Lott I want you to come to that Farm—& see that I am doing right—& if I do wrong tell me.

[July 27, 1850; Minutes]

July 27 1 P.M

A Council met in the East room of W Richards

W R opened the subject of Mr. Estill opening a mail route from Mo. River to San Francisco—so as to preserve the Gold passing thro the Spanish dominions & to bring it by mail thro this place—Col. Estill & Co. are joining with Ridly so to have all the news between San Francisco & Boston—Mr. Estill has opened communication with P. M. General & Gen Taylor—they are satisfied without the cooperation of the Mormons all must drop—if the thing is feazible he wants the cooperation of the Mormons in this valley—there is no dependence to be placed on hired men, or soldiers—they wanted steady men—the Mormons to have the control of the entire concern. the cash is ready to pay with—& they want the food to feed the passengers—& in a Game country to feed them game—& protect the wire for the intermediate posts—the extreme points to be O Reilly's—

B. Y. the only thing that takes with me is to get a grant of 20 or 30 miles square for our Emigration to settle on—

Col Estill came in & presented a new set of estimates—which was then read by T Bullock.

Col Estill these are mere suggestions—I have no doubt the road will command nearly all the travel—this road originates on acct of the Gold in Cal—I know the feelings are greatly to pass thro this valley & is on the increase—I made my estimate on the calculation that many are willing to work one year out of two—I co[ul]d. have got 200 men & brought them for their provisions.—

B. Y. do you wish this p[eo]pl[e] to take as much as one half of the Stock

E. I prefer that decidedly—& I pledge myself ~~under no o~~ one half of the Stock shall be reserved for them—they wo[ul]d. take all the Stock in the States—but they cannot give it the attention in the mountains as they co[ul]d. here—as much stock as co[ul]d. be taken by the La S. sho[ul]d. be given them. the proposition is you can take what stock you want—not more than ½—only 12 now interested—Mr. St. Clair Judge Thompson of Liberty John O. Fallon St Louis Geo. Collier, St. Louis T B Hodson St. Louis M. Hughes, St Louis, Mr. Toughbors, railroad project, J. U. Estill St. Louis Wrtor wants 30,000 J. B. Weatherby

Choules & Co. Wood & Warren both of St. Louis Mr. Strader who is with me

the estimate is 250 men for one year /@ 250./ & board are too low 50 5 mos

I am personally knowing to their feelings—some 2 or 3 objected to this p[eo]pl[e] having any thing to do with it—the others are liberal & discussed & the vote was decidedly in favor of the Mormons taking stock—Thomas & Hughes are in favor of the Mormons—Estill—but 2 votes were in opposition—we told them if they were dissatisfied with the M. aving Stock—they co[ul]d. withdraw—This Co. requires energy of chart. & perseverance—& consd. labor—I think we wo[ul]d. never get along unless assisted by the Mormons—these men bel. they can get men to enter into it & make money—the line from San Francisco here will be the greatest difficulty—& we bel the only men we co[ul]d. keep there wo[ul]d. be Mormons—I wont touch it at all unless the p[eo]pl[e] here will take it in hand—

B. Y. if it was yourself alone all wo[ul]d. be sufft.—but those o[the]r. gent will claim their share—if this line goes thro on your plan, it as to be done by Mormons—if we are the bone & sinew & marrow—we have the brain also—I wo[ul]d. not wish to place my friends to do the labor & when bus is done they are over balanced—if we hold the balance of power in hard knocks—we want the bal: of power in dictation—we have known you for some years—if there are some who want to enter into some measures, they want to dictate—if we co[ul]d. get labor for money we sho[ul]d. have got more labor done than you now see—my feelings ~~be~~ are change horses at every station—& never let a horse go furtr. than from one station to anor.

E—unless this Co. sho[ul]d. move its influence to get an opositn. line—I want to get rid of them—I am under no particular obligan to the o[the]r. 6 men—I am making an experimental trip with the mail—& was to see you as you are this day—& to report back by Mr. Holliday—if you are unwilling to go into it with the whole Co.—I will make a proposition to Govt. myself—I want 30,000—& Mr. Shader wants to go into it—we can take the bal of Stock—or we will give you the bal of Stock—I am not afraid to trust you—

B. Y. Nor we are you—

E. I no I can get along with you—& I have no doubt we can make 100 per cent per ann. every man wants to invest more than they can get—

B. Y. my proposal is for you to accomodate those you are intd. with—& inc. this Stock in proportion—& let us take ½ here—building bridges—guarding mails—& stations—& in case of Indian hostility will depend on us—

E. The p[eo]pl[e] will not travel unless you have the charge of it—& they want to feel at home—

B. Y. They wo[ul]d. feel as free as they wo[ul]d. in their own house—

E. your p[eo]pl[e] have been taut [blank]—they are the best working p[eo]pl[e]—

B. Y. lay off the Stock into shares—& organize in the States—& in the Coast—we have a man men there & wo[ul]d. make every point interesting for safety—

E. We wod, have to build 3 or 4 stations on St. Mary's river—& sell to Emigrants & dig some wells—the work is enormous & you have to do it—I am willing to go it if I am the only man not a Mormon, who goes into it & I wo[ul]d. rather—

B. Y. if Govt. wo[ul]d. give us the priv of buying the land from the Indians we wo[ul]d. fence it in & preserve our Cattle if you send any petition—we wish to protect our own line—& not have any Soldiers near

E. We do not know what Congress will do for it? & they may make alterations. & I & your agent, sho[ul]d. be present to see if we co[ul]d. agree it—I have no idea that a bill wo[ul]d. be passed as we sho[ul]d. make it here—for instance they might not give us the land for 99 y[ea]rs or perpetuity—we ought to have the distinct understanding that we sho[ul]d. keep that land as long as we kept up the road & stations—it wo[ul]d. be a line of communication with your p[eo]pl[e] in England—

B. Y. we have always thot. that—

E. I suggest—to agree on such terms as we can. on such amts. of stock as ought to be composed—we can inc: the Carriages & horses & Stock

B. Y. I wo[ul]d. like to see your petition before it goes

E. What has been said we all pretty much understand—the location of land—the carrying of

mail will be considerations hereafter—if Congress sho[ul]d. pass the bill—then open the communication. next Spring—

B. Y. your plans for Carriages precisely alike—is a good idea—

E. Mr. Edgar a carriage builder in St. Louis brought me a sample—with rollers—

B. Y. wont answer

E. as many as 5 Cos. hauling passengers thro at 200. apiece men with provisions & clothes—& they cannot get in under 85 days—if they can do that it seems strange if we cannot do it for 250.—& get thro in 36 days—we are bound to make a large amount of profit—I have not a particle of fear but we can make 100 per cent—

/~~G A S~~/ B. Y. I ask my friends their feelings, before I say any more—

E. Can it be done in satisfaction to all parties in quiet & peace

B. Y. I want that—

E. If your p[eo]pl[e] will take stock enough Mr. Shader & I will go in—we will turn over the roads & bridges. making stations & rout—& prefer your having a majority of stock—& I & Mr. Shader will go into it—

W R. in the estimate of the labor—it is very trifling—you cannot get men to work for nothing—as to carrying passengers you have to bring that down to prevent competition—the enterprize is good & will be profitable if properly conducted—& want this p[eo]pl[e] to control it—

B. Y. Money shod, not balance with talent—as a general thing men with money may be counsilled—

E. I have no doubt you have more talent than any o[the]r. p[eo]pl[e] for carrying out such projects—

B. Y. The controlling power should be in the hands of the operators—

E. I knew you wo[ul]d. have to do a great portion of the work & wo[ul]d. want an equal control—I bel the road is of that length we have got to pay our hands well to keep them on the road. Many of the Stations would be homes for the parties—& many poor wo[ul]d. be glad to live there a year or two—the drivers will have to be well paid—

B. Y. Col Estill tells us the thing, exactly as it is—& he wants to combine the thing with this p[eo]pl[e]—from the Mo. river to the Sacramento—I sho[ul]d. go in for 20 Stations next year—& double it the next—

E. There has not been less than 1600 deaths on South Side of the Platte—& some say 3000 deaths—& the presumption is that the best Springs wo[ul]d. be selected for stations—& on Mary's river have cisterns—St. Louis is very anxious to have the route go this way—& very soon we co[ul]d. know every good spring—20 men sho[ul]d. be at every Station—but it would be enough for every Station this side of the Sioux Nation the 2 first Stations west of here—but few men wanted at Weber & Bear River—the next station wo[ul]d. require more—the next heavy & at Mary's river heavy station—5 miles below the crossing of Green River below the mouth of Sandy—you could winter 50,000 head of Stock—

B. Y. Green River—Deer Creek—& 50 miles S of Laramie are good stations for wintering Stock—

E. I wish a Coun of 1 2 or 3 wo[ul]d. arrange with myself a petn. to Congress—& then I sho[ul]d. have land marks to go by—& I wo[ul]d. get as near the bill as I could—in the petn. we sho[ul]d. desire to build bridges & take toll & that wo[ul]d. show a permanent business—so far as the termini is concerned—wherever wo[ul]d. be the most eligible point is the one for me—I am certain that Mr. O. Reilly wo[ul]d. want to run his line along the route—

B. Y. It is more important to lay the road for the benefit of the travel—& not on acc[oun]t. of wire—we have the roads on the North side of Platte is beautifully watered—& that is a consideration—

E. we ought to locate the road where the Co. thot. best—& build bridges where we thot. best

B. Y. we will consult in council, & give you our conclusion in writing

E. perhaps it wo[ul]d. be better to draw up a petition embodying what we want—we sho[ul]d. estimate the full amount necessary & not have much surplus on hand—the calculations for the

payment of those who work, sho[ul]d. be paid out of the weekly receipts—

B. Y. the teamsters—men at stations—builders have to be from this community & have to be an offset for your money

E. Decidedly—if you have 20000 or 30,000 stock on hand—it makes no diff. of that Stock being paid in 1 2 or 3 yrs

B. Y. it will require 150,000 next year & that is all that sho[ul]d. be paid out—but when you build the houses &c that it will be the [blank]—now you will not have one dollar in money

E. that suits me—the Stock sho[ul]d. be pd. in 1 2 or 3 y[ea]rs & call in by the Prest.-

B. Y. I wo[ul]d. not go out of the Pales of this community for the labor

B. Y. this road sho[ul]d. be as a military road & be made good

E. Govt. will want them /the military & Stores/ to be transported free of cost—but pay toll at bridges.

Estill left

B. Y. What is the mind of this Council on the matter—my plan is to take the poor families, clear from England, & bring them free of expence & they will be stations for the benefit of our p[eo]pl[e]—& if we have a grant of 10 miles of feed, we have a reserve for all our emigration & emigrants cant come on it—We want some settlements round here—Weber, Bear River, Goose Cr, St. Marys river, his calculations look extravagant, but he will clear it—& then if the telegraph goes thro—he is to have all the profits of the intermediate lines in this Coy.

H C K I propose we go into it

W. R I second it—vote put & carried

B. Y. Col Rockwood. J. Little. Ferrymore Little—C Decker love to be in such business P. Young—G. Grant—L. Robinson—

B. Y. When you appoint a President—Treasurer & Clerk—& give them the governing power—its———

B. Y. lets appoint a Committee to meet Mr. Estill—I ~~say~~ /appoint/ N. K. Whitney, D. H. Wells, D. Spencer—A P Rockwood—said committee—& with Mr. Estill will make Five—

Notice to Mr. Estill was drawn up

[October 16, 1850; Minutes]

Oct 16. 1850. 2 PM

B Y, H C K, W R, G A S, P P P. W. W., Heywood Woolley D. S. T. B.

Write to Babbit Bernhisel & O Hyde to send papers regularly by Independence Mo- then pack them up, to see if sent if not sent, send to Gen Govt. that we shall sweep Independence from the Earth for it a Citz. of Deseret cannot go into that county & live—they ought not to steal our news—

B. Y. we have now a tithing store—let there be a Co. formed to trade & bring goods from 10 to 10,000 & not be shunned by the merchants—Woodruff is a safe man—his bro. in law is a business man—

E H. We that br: dont bring for the Gentiles—best goods are not brought to St. Louis—but kept at home—Boston—or East

H C K I move we go into business as merchants for the benefit of the ppl. secd.

B. Y. I say if Reece dont intend to go back this fall to see his Crs. I move we lock up his store & inform his C[ounselo]rs. & so with any o[the]r. merchant Jew or Gentile

W W my bro in law is carrying on business in Portland—as printing—wants to settle here—brought some goods Boots Glass Groceries &c

H C K I move that P P P be authorized to lay hands on persons, to go out to San Pete to settle say 100 families Secd. Carrd.

B. Y. Publish terms, & reason why—& go at it openly—write letters—& order certn. goods to O Hyde send to St. Louis by 15 June—

P P P suggested a Co. be formed—one to by—one to see them forwarded—& one to retail here & have it as a Stewardship

Adjourned to W Rs East room tomorrow at 2 PM

[1850; Record of the Twelve Apostles]

[Handwritten at top: "1st Pres[iden]ty. absent—ill."]

(1850)

the journal of the Twelve as reporting is easily obtained.

P[arley]. P. Pratt spoke of filling up of the Quorum [of the Twelve] in 1848, and of the commencement of a record of the Twelve and wishes it continued, does not know how far minute we ought to be in keeping a journal, but thinks we ought to record our official acts and correspondence, and in intended so to do.

E[zra]. T. Benson said, that Pres[iden]t. W[illard]. Richards wished him to notify the young members of this quorum to hand in a short statement of their receiving the Gospel and their doings since, to enter in the Church history. G[eorge]. A. S[mith]., W[ilford]. W[oodruff]. and P[arley]. P. P[ratt]. interchanged a few words.

F[ranklin]. D. R[ichards]. Participated largely in the common joy of the occasion, felt it was a time of times, an eventful epoch in the last dispensation to us and the world; felt himself far behind most of the Quorum in not having had so much of Joseph's [i.e., Joseph Smith's] counsel and instruction as they; in contemplating the future, felt that the field of our labors was equal to the noblest ambition which man could entertain, both in this world and the next; felt his joy tempered by the recollection that our path

Orson Hyde while listening has had a serious train of reflection, though not new. We are at present relieved of responsibilities measurably. We shall be called to separate and the Kingdoms of this world must be the Kingdoms of our God. We are tried in the school of experience. I may see one of you at the eastern coast, one on the western coast, one in one city, another in another city, and the fate of nations may be such as to place you on thrones of power, and thus the above prophecy be fulfilled. These things are not afar off. We are now in eternity, and whether here or behind the veil, it is and will be our calling to gain souls to Christ. The Presidency are unwell or they would be here. Wishes the journals of the Twelve to be made up, and on hand ready to be published when needed; recommended each to write as good an epistle as we are capable of, in a condensed form, and embody the same in a book to send out to the world.

P[arley]. P. Pratt thinks it is abounding in us and we owe the world a testimony, not as an individual, but as the Twelve, and suggest that each contribute and form the whole, and fill and embody a book to go forth with the signature of all the Quorum, as the combined testimony of the Twelve Apostles.

J[ohn]. Taylor thinks a thing of the kind ~~kind~~ would be first rate, but the difficulty would be, we all know so much, it would take us years to do it. G[eorge]. A. Smith set B[enjamin]. Brown and me to write about saw mills.

O[rson]. Hyde—Each of us must try to preserve ourselves and alluded to each one having some business to help himself with.

G[eorge]. A. Smith—I think it important that an authentic history of each member ought to be preserved.

W[ilford]. Woodruff detailed certain items, which he thought should be recorded of each of us. Lamented that nothing was recorded of D[avid]. W. Patten, who was a mighty Prophet.

G[eorge]. A. S[mith].[:] David W. Patten told a rich man in the States, he should be so poor that he and his family should beg, and Bro[ther]. Robert C. Pettee has since seen the same man cry because he could not get trusted at a Blacksmith's shop to get his plough sharpened.

O[rson]. Hyde moved that Br[other]. W[ilford]. Woodruff be the Clerk and Historian of the Quorum of the Twelve. Carried unanimously—

P[arley]. P. Pratt proposed a new book, and first record the narrative of each of the Twelve in order of their ages, and then continue the journal of present doings.

W[ilford]. Woodruff is willing to serve us as faithfully as he can, feels interested to have it done, but would be unwilling to tax himself the same for any other body of men.

E[rastus]. Snow enquired whether the history contemplated is of the present Quorum or of the members from the beginning.

P[arley]. P. P[ratt]. I think of ourselves merely.

E[rastus]. Snow would like to see sketches from the beginning, and especially all that can be found of Br[other]. Patten.

C[harles]. C. Rich[:] D[avid]. W. Patten ~~prophesied~~ /said/ "The Kingdom of God shall now be delivered, or my wife shall be a widow."

P[arley]. P. P[ratt]. wishes Br[other]. Woodruff to leave temporal business, as much as possible, and attend to this record at once.

A[masa]. Lyman says there is no doubt of his ordination.

O[rson]. Hyde proposed the Twelve continue to meet with the Presidency to pray, and also one evening each week by ourselves for mutual interchange and improvement. Voted unanimously.

Adjourned to meet one week from to-night, at this place.

Closed.

[January 5, 1851; Minutes]

1851 Jan[uar]y. 5—3½ P.M.

Meeting in B. Y's house. Present B Y. H C K W R W. Woodruff A Lyman E. T. Benson J. M. Grant T. B.

B. Y. came & said I have never put one of my brothers into office—& I think I shall put one of them into office I think of putting him in as Bishop over the 18 Ward. What do you say

H C K I move that ~~br~~ /Lorenzo Young/ be the Bishop over the 18 Ward—E. T. Benson I second it—Unanimously carried

H. C. K. & W. R. then ordained him a high Priest & set him apart to preside as Bishop over the 18 Ward

Lorenzo Young then expressed his feelings, from the time he was in Kirtland—& requested the prayers of the bre[thre]n

P. P. P. & C. C. R came

Up stairs B. Y. recommended A Lyman to have a Bishop & get at the tithing—& turn it into Cash to get Nails Glass &c for the Adobie Temple here—

You will attend to the Perpetual Fund same as you do here—for we shall bring our English Settlements /Saints/ that way. Look out for some /places where/ settlements can be made & send us word

the Iron bed is 300 miles from here—

there are 1500 Indians at San Luis Rey—& Jesse Hunter as the control of them—

[July 29, 1851; Minutes]

July 29. 1851. 9 am

Council in the office B Y H C K W R. Jos Young Ph Young. Judge Uriah Brown

B. Y. What is the probably expence of get the exhibition of your Machine

Judge Brown I do not know I /have/ not of the materials [blank] I wod be on the limited scale here x I /have/ had to contend with one of the Govt. depts. the Navy Department x Com Warrington was always opposed to it and was my most bitter enemy he is opposed to Steam I notified Mason of my readiness to make the Experiment who sent 3 young officers they never exd. the vessel or the instrument x they admitted /the/ important facts that it was perfectly secure and invulnerable The mast was 227 feet hi and had a flag on the top it struck the mast 30 feet from the ground /3 feet thick

but/ and set the whole on fire immediately

I have pursued this subject 36 y[ea]rs and must either be mad or a fool to follow it so long I did not bel[iev]e it was practicable a gallon will destroy 500 men or Horse, will cost no more than Gunpowder man throws it about 20 or 30 feet I am now 68 y[ea]rs of age I am willing to spend the balance of my days to the service of this p[eo]pl[e] and rece[ive] a comfortable living I am willing to divide profits it be tho[ugh]t. best to offer it to the Emperor of Russia 250.000$ is the least sum they sho[ul]d. think of offering for it

Dr. Bernhisel came in. E. T Benson

[February 13, 1853; Minutes]

B Young H C. K. W R. O Hyde W Woodruff A Lyman P Pratt C C Rich F. D Richards

Feb 13 53 3 pm

T. B. E. T Benson M D H Wells M L Snow in the Upper room

John Taylor 4¼

Livingston paid 100. a yoke for Cattle and for one span of Horses 300.

Holladay [blank] 1150 head The Church is going to send 40 Waggons thro to Carson with Flour

The 8,000 flock of sheep in Utah is reduced to 1300 the 4000 flock up in Box Elder many dy daily No Snow above the Warm Springs there

bro Hubbard has not lost the sheep this winter but a few lambs some sheep had 2 litters the past sson

H C K called up the case of O Hyde practs law on the Sabbath

O H said the notice was illegal no [?] complainant shown

B Y Council is complt. and whor [?] under Oath or not is to be proven

O H I was held to night but not wilfully I did stay till 5 am I did go to bed and did not attend meeting or the Council

B Y I invited the brethren to meet him at 11 tomorrow to dig out the first spade of dirt for the foundation of the temple

[April 23, 1853; Minutes]

Saturday April 23. 1853 10 am

Council held in the T[rustees]. O[ffice]. Provo City between Pres[iden]t Young Kimball Smith Benson Lyman Rich E Hunter Wells S M Blair & others

B Y this morn. a stranger came to me dressed in buckskin and wanted a private conversation I understood there are 400 Mexicans at the head waters of the Sanpete making threats. and the Indians are making threats The Mexican has bought 40 rifles and says he has money enough to buy Governor Young and all his women The Mexicans mean to have revenge the Spaniards mean to make the break kill men and women and drive off the Cattle and horses

C C Rich says he knows they [blank] sure steal horses and mules as they can the Spaniards will steal all they can

B Y feels to send some men to Sanpete to discover what is doing among the Indians if there is any more bands about San Pete I feel to put the whole country under martial law and arrest every stranger that can not give an acc[oun]t. of himself

C C Rich S M Blair spoke of the guerilla parties of Mexicans the only way to route them is to kill them

C C Rich Is not aware that any settlement South is prepared for any Indian War or sudden irruption

B Y it is best to send several companies the men to scout the country

C C R I do know that the Spaniards will kill men when there was no cause

H C K my feelings are to send an express to the Settlements and warn them of the danger

D H Wells the only way to frustrate those designs is to gar. on them and scatter them I am in favor of holding every man in safe custody

B Y then send to all the Settlements to get up the cattle believing that our Country is infested with robbers find some men who can make oath of it draw up a proclamation and then arrest all suspicious characters also call upon the militia to assist the officers and the civil authorities to give the means of support we shall want 20 or 30 men to keep sending despatches to the different settlements

Daniel W. Jones I have seen the Spaniards and the American /named Bowman/ I have seen /him/ at Santa Fe they have traded for Animals Guns and Ammunition. and wanted to trade for children Bowman says [blank] is the principal man among them and has 10 men with him the other men with him are freemen as a general thing they travel in Cos. of about nineteen

Elijah Warde. Seth M. Blair & Geo W Armstrong made affidavit before Alderman Silas Smith in respect to the Guerilla Mexicans General Wells drew up a proclamation

[October 4, 1853; Minutes]

Meeting in Pres[iden]ts. Office Octr. 4 53
7 pm

Pres[iden]t. Young W Richards O Hyde P Pratt W Woodruff J Taylor G A Smith L Snow E Snow E T Benson Jos Young J M Grant A P Rockwood Z Pulsipher D H Wells

Prayer by Pres[iden]t Young O Hyde opened on the subject of sending Missionaries among the Indians, & marry wives in different tribes

want good men who will maintain their integrity

B Y wants 20 or 30 to go to Green River with Hyde next Spring to Pottawatamies, Cherokees, Choctaws, Sioux Crows, Blackfeet, instruct them in private

W R saw a warning from U. S. to Dunham in 44 to quit the Country

P. Pratt said the Indians Wives are heirs, & can not be got out of them, I would rather want to go to the Indians that raise grain, & not profess to be a Mormon until I learnt the language

B Y All the tribes North & South are ready, & want to have us among them Antaro wants up to marry with them suppose 20 or 30 men marry it will bring all the influence of the tribes the squaws will work & then the Indians will work it is our duty to do it to send our Missionaries to the House of Israel send to the Islands tell the Elders to marry the natives

E T Benson how will it do for each to make out a list meet at Thursday noon & condense them

P Pratt I would put a mission on the Muddy

B Y Which of the 12 will set the 70 the example I never said go boys but come boys marry chiefs daughters

P Pratt I am on hand

O Hyde I will go to Green River or any other place

J M Grant You want to benefit them by your council it is just the thing

B Y The time has come if you will find a man to preside I will go I say turn to the House of Israel now

G. A. Smith We ought to go down South of the Settlements & mix with them get down as near Santa Clara as we can

20 min[utes] past 9

order an election for 2nd Monday in Novr. for councillors

B Y suggested Orson Spencer carried

Ed Woolley for house

10 pm Dismissed with benediction by O Hyde

[May 11, 1854; Minutes]

May 11 [18]54 1 pm

Pres[iden]t. Young Kimball Pratt Taylor Woodruff Benson G A S D H Wells Fa[the]r. Morley P H Young S D Young Dimic, T B, G Bean O P Rockwell

Walker Grosepene Battieste Peteetneet Ammon Konosh

Walker when I came to see B Y I had the heart but now I have not

B Y but I have to him

Walker I have [blank] dd. and so is Dimic he says just whip me and my heart will come back I have neither spirit /am/ sick nor eyes nor heart I have no spirit and cannot go out he wants us all to get tog[ethe]r. and make him a spirit and put it into him I want B Y. and me to sit still and others talk I want to smoke when I

Batteiste filled the pipe rose offered it to the Almighty prayed and then sat down and smoked & passed it round by the right hand then came back by the left hand

Walker I have neither heart nor spirit and am afraid

B Y tell him I have got some beef creatures for him let his men go and kill one and have a feast while we are here

Walker I wo[ul]d. like to have a sing after the smoke some of the songs of the Lord it makes me feel good

B Y & others sung "Come all ye Sons of Zion"

Walker He speaks abt. /the G and/ the happiness above and he has lost his spirit and wants some person to return his spirit to him

Toepidge an old man got up and talked & cried while he talked taking Dimic by the hand and often shaking it in friendship

Dimic He is a just ~~a~~ /and/ good man his wife was killed at Toole and he gave his child to Isaac Whittaker and is now dd

Batteiste says his heart is good he is a friend to us all he never broke the friendship first made with the Mormons and [blank] never eat any thing stolen from the Mormons and I want to be friends

B Y I am his friend all the time and want him and all of them to be friends and shook hands with the bre[thre]n

let Walker have some sleep and rest awhile and then he ma[y] talk perhaps

4 pm

Pres[iden]t. Young ordered the flour carried down to Walker's Tent & then went in to his tent to see if he woud now speak

B Y ask what I can do to convince him I am his friend and we are the friends of his p[eo]pl[e] and we want to live in peace we want some men to live with his bands Yes I want that

W is satisfied is my friend

B Y I want to have some men to repair guns for them—we can then repair their old ones does he want some one to go with him to trade with the Indians

O P Rockwell G W Bean & 2 or 3 o[the]rs. he must live with us or we with him when we are tog[ethe]r. we no whe[the]r. we are friends will he promise me to be friends if so tell him to give me his hand will he do it

Walker then shook hands with B Y. and said Wano

B Y when we are separated he hears things that are not true and we hear things about him that are not true if we are tog[ethe]r. we will be friends if he wants a house ~~a~~ /and/ farm I will send a man to build him a house

W he will when he thinks were B Y tell him we

B Y I sho[ul]d. want him to come and live by me W that is to near the Snakes they wo[ul]d. steal our horses on Corn Creek [blank] wheat [blank] I want all these to feel like him and he to feel like my bro and never ag[ai]n. injure each o[the]r. or throw them awa[y] I never have thrown them awa[y] we came as their friends ask the whole of them do they want us to leave their land or do they want us to stay here?

Ammon asked the question.

Batteiste wants to live at Salt Creek

Grospene /& Akerquint) dont want Mormons to leave all want to learn raise wheat all love to see you the children love to see you dont listen to what any one says

~~Pobewats Anerea~~

Peerewats Chief of Pobewats at Salt Cr. wanted peace they are not poor now got heap of shirts and plenty of biscuit

Walker says there are 6 creeks on which they meet & fight among themselves we want to trade about the wheat harvest

Batteiste will stay at Salt C. and wants a house and then his boys

no where to come to

Walker says he is poor now wants to go to the Navahoes and trade for about 3½ or 4 months I want to live good now I [blank] hear to what B Y. says it is good. and now Mormons can travel one at a time and they ma[y] build where they please I now want a mormon wife to keep my house and when I go awa[y] I will leave her behind with the Cattle dont be afraid but travel alone by and by the horses and Mormons, and Indians will die and pass awa[y] I dont want Squashhead to be hurt I will go with you on your journey but where I will leave I do not no I want you wod sing for me and then quit for the night

Pres[iden]t. & others sung All is Well

Walker then spoke and preached to his men not to steal but live in peace with all

[May 17, 1854; Minutes]

Council Chamber Parowan May 17 54
8 pm

Present Pres[iden]t. Young, Kimball, P P Pratt, W Woodruff G A Smith E Snow E T Benson E Hunter D H Wells & officers of Parowan on the subject of building a wall round the present Fort

The Mayor John Steele asked Pres[iden]t. Young what council he would give in regard to building the Fort

B. Y. I should suggest that the wall be 26 rods outside of the present fort, & go with the fence, & a road to be 6 rods inside, the wall to be 6 feet at the bottom, 2½ at the top, to be built 12 feet high, of mud & stones, & to have 4 gates in the centre of the walls

Steels according to our calculation each lot would have to build about 4 rods & cost about 160 dollars

B Y the more earth & rock you throw in the better

Steele the old buildings we saw in Mexico are made of adobies &c

B Y I want you to be of one heart & mind in doing all the good you can & building up the Kingdom of God on the Earth I believe you are doing the best you can they have always done well here in regard to the Lamanites /always bear with them & dont abuse the[m]/ Walker feels first rate now he has preached to the Indians on this journey he told the Piedes not to be afraid of the Mormons dont steal from them for if you do I will make you howl let the Mormons alone & not kill any or take any thing from them

D H Wells Pwauup killed 2 Utes for going to steal children from the Piedes

Steele gave a synopsis of conversation about the Indians & Walker—& requested council about the herd ground at Summit creek where there is a good caral & part of a block house

B Y dont tolerate putting in any wheat there—dont allow any land to be tilled there but keep all the families in this Fort

Steele After bro Erastus Snow left here bro Johnson wanted to remove the location of his house. he wanted to have a farm there, & wont divide the land with any one, but wants /all/ himself for his /little/ heaven. he has refused to comply with the laws of the Territory in relation to herding, & of late there has not been any herdsmen at night, so there is no herdsman with our stock, &

therefore last Sunday we held a Council & decided to send the Cattle to bro Lee's settlement.

B Y that is right send your cattle to bro Lee & dont permit any farming at Summit Creek & if Johnson will not obey the law of the Territory let him stay there if he pleases & get a herd himself this is my feelings. As I came past Red Creek I hated to see those improvements go to ruin I should like you to raise a crop there this season as you will now be safe for the present /I would like to save the fences ther[e]/ Let 10 or 12 men go there & work & have their guns ready all the time when you have your walls built round your city then make a great field from the Little Salt Lake to the Mountains with a ditch 6 feet deep & 12 feet hi then the Indians will be whipt completely & no one hurt (I am thankful to see one house with an upper room in all the settlements this is the only one) we are so tired we can hardly think but you must ask questions

Steele We are on the watch all the time both night & da[y] in the da[y] we have a man on the look out all the time we first saw you at 10 this morning

G A Smith asked if it was necessary to keep up a night guard now the guards are locked

B Y 1000 Indians could get in & the first you would know they would be at your doors, it will be well for you to keep some good dogs & if you keep good friends with the Piedes you will have no necessity for a look out in the da[y] time. for they will tell you every thing that is coming before you would know any thing about it

E Snow if one fire should break out in the night it would do more damage than enough to pay for all the guarding for 5 years

H C K It is my feelings to be prepared all the time I am in for the walls.

Steele said he was of the opinion that the Severe river could be brought over the rim into L S Valley with about 2000 days labor

B Y I would rather undertake to make a railroad ~~from the Mo~~ to California than to bring the Severe into Salt Lake Valley I have one word of counsel for you in the time of peace prepare for war, when you have an opportunity do not miss it. you should always have your side arms with you & be careful not to leave your fire arms so far from you as to lose them or give the enemy an opportunity of laying hold of them

9 10 pm G A S motioned to adjourn

G A S There are not any cattle running now the first year we herded our cattle & they were very poor

B Y I should employ the Piedes to herd the Cattle I want some butter when I go back & a beef creature for my Camp dont put out all your horses but keep some inside the Fort so as not to be left as they were at Allred's settlement

Silas S. Smith Son of Silas & Mary Smith born Stockholm St. Lawrence Co. NY 26 Oct. 30 was set apart as a Missionary to the Sandwich Isles by P P Pratt G A Smith E Snow & E T Benson W Woodruff reported & deld. copy

John A West Son of Samuel & Margaret West born [blank] Benton Co. Tennessee 19 Dec. 30 was set apart d[itt]o d[itt]o d[itt]o.

dismissed at 25 min[utes] past 9

[January 8, 1855; Minutes]

Meeting in Presidents room

B[righam] Y[oung] some better [A] conversation [was held] on Sugar works. T[ruman] O A[ngell] stays there all the time. [I]f bro Davis would work 3 days it would put them strait. [We] can not get a blast until [the] weather moderates & water runs. B Y[: I]t will moderate in a few days. [T]here is scarce water in [the] Kanyon Creek to grind a little feed.

John Y. Greene has not returned since he went over the Mountain with the Mail. [T]here were 15 or 20 men /supposed Sioux/ cached behind some rocks when the Mail got up beyond Laramie. 2 or 3000 U. S. Soldiers would be licked up by the Sioux & Their Allies. B Y told Steptoe he might take /50 or 500 or/ all the U S to take the Pauvans & you co[ul]d. not get near them. [H]e

might as well carrall 20 Mountain Sheep. I believe next Summer will be as good travelling for Emigrants across the plains as there has been.

O[rson] Hyde[: O]rders have been given to 2,500 Soldiers at Leavenworth to wipe out the Sioux & then to chastise the Camanches.

B Y[:] I have sent word to Walker I shant give him or any of his band any more presents but he must work for what he gets & he has been better since. I sa[y] get up a Petition to the King of Heaven to govern & direct us as he wills & to favor the Jews as quick as he can turn /them/ awa[y] from their sins. [I]t wo[ul]d take among all the honest in heart in all Christendom. [T]here might be a splendid thing got up for him to send down to the Kings & Queens & all in authority to favor the honest in heart. [T]here are boys enough here to use up 200,000 of a mob. [T]he El[ders] are from 10 to 50 times as well prepared to redeem Zion as the Co[mpany] that went there for nobody then had an experience. [I]t gave us an experience that Kirtland co[ul]d not buy. I watched every thing that Jos[eph] did & [the] "Sp[irit]" [he] did it in.

O[rson] Pratt[: T]he night the water rose 40 feet on Fishing River seemed to me a miracle.

B Y[:] Joseph got astraddle of a blanket & Tent. [T]here was not a murmur that night. [O]ne morning I co[ul]d not borrow a thing to cook in & all we had was a bag of Indian Meal & I thanked bro Joseph for taking it on his shoulder. [W]e did not get a mouthful to eat & walked 30 miles that day.

G[eorge] A S[mith:] Zebedee /Coltrin/ used to bake 2 kinds of bread, one sour the other sweet. [H]e used to give some of us sour bread.

B Y[:] 205 men in 28 wagons & 4 or 5 of them were family wagons. I walked all the way there, & back to Portage when I determined we would ride in bro /James/ Foster's Wagon, alternately,

[B]ro Kimball was Wagon No. 4 [and] Bro Woodruff No 5.

[February 18, 1855; Church Historian's Office Journal]

A Blessing on the head of John Smith, son of Hyrum and Jerusha Smith, born September 22, 1832, under the hands of Presidents Brigham Young, Heber C. Kimball, J. M Grant, also O. Hyde, O. Pratt, W. Woodruff, George A. Smith and L. Snow, President Young being mouth this 18th February, 1855.

Brother John Smith, in the name of the Lord Jesus Christ of Nazareth, we his servants lay our hands on your head, and ordain and set you apart to your office and calling, which falleth unto thee through the lineage of your forefathers, and ordain thee to the High Priesthood of Almighty God; conferring on thee all the powers and blessings and authority of the Priesthood, with the keys as thy grandfather Joseph Smith held them, who conferred them on your father Hyrum Smith. So we confer them instead of thy father, who would have conferred them on thee if he had been alive; and we confirm thee to be the first in the Church of Jesus Christ among the Patriarchs, to set apart, ordain, and confirm other Patriarchs, and bless the fatherless and comfort the Saints, and we seal all these blessings, with all the privileges and authority and power and priesthood upon thy head ...

[July 8, 1855; Minutes]

Council July 8 1855 4 PM

Conversation on Gen Washington—as T[homas] B[ullock] entered.

T B read Dr. Richardson's lecture "on Concubines" read before Society last night—

Pres[iden]t. enquired of the bre[thre]n how they were going to Provo this week. B[righam] Y[oung]—G[eorge] A S[mith]—W[ilford]. W[oodruff].—O[rson] Pratt—J[edediah] M G[rant]., E[zra] T B[enson]—Jos[eph] Young—Rob[er]t. Gillespie & some 4 others have been to California—[They] stole horses & are returned—[H]e has seduced a woman—[S]he had a child by

him at Iron Co. [T]hey sentenced him to 2 years ball & chain—& a fine.

W[illia]m [blank] took pa[y] for the Oats used at his Ward. I wish he had kept away. [H]e said he knew nothing of bro Phillips taking the money. B Y[: H]e stood by & saw me borrow the [$]5.00 of Isaac Chase & pa[y] bro Phillips. [I]t was [$]6.50. [A]fter Phillips turned awa[y] & said I sho[ul]d. not have thought bro Phillips wo[ul]d. have taken the money.

B Y[:] I did not feel they [had] done any thing wrong—I dont feel they [have] done any thing wrong. [T]hey fed 30 or 40 persons that night & [the] next morning & if it had been only a team, & I preached there I sho[ul]d have resented it.

H[eber] C K[imball: Y]ou preached a first rate sermon there but Dam those fellows you talked about to day =

B Y[: I]f I had posted up Col Stepto /at first/ there wo[ul]d not have been any trouble, every just man will say its right.

Bernhisel[:] I will tell the Pres[iden]t. so & the Sec[retar]y. of War.

T B read a piece from the Cal[ifornia] Paper on the row last Christmas.

B Y[:] I would turn out half a dozen boys with lariats & they wo[ul]d. have used up all the Soldiers. I have told them once [and] for all. Every L D S [is] not to admit any Officer or Soldier into his house—Kinney has not any sound sense. [T]he Sec[retar]y. of Jersey keeps about 30 girls to accommodate all the officers of State, thats how he got in & keeps in office. We have got to restore the purity of the body in order to receive the Priesthood in its fullness.

In Baltimore they kill their children & are mad at us for raising the children. [W]e are at war with the whole of them. [T]hey have done every thing they could to kill us. [T]hey have got to let us alone or they will get into Trouble. Judge Kinney assisted Mowery all in his power to coax away Mary—I told him death would be the result if he did not let my concerns alone. [T]hey took Tanner's daughter away about 13 or 14 [years old]. Mowery expected to fight.

Prayed

B Y[:] It is my mind to write & find out the owner of the /big/ bell & pay for it. (the Iowa bell) I do not intend to have a bell in the Temple but to raise an arch between the Bowery & Temple not attached to either building & drive underneath it.

[August 12, 1855; Minutes]

Twelve met in the Presidents Office upper room.

Present[:] Orson Pratt, George A Smith, T[ruman] O Angell. W[ilford]. Woodruff, H[eber] C Kimball, Lorenzo Young. W[illiam] W Phelps, D[aniel] H. Wells, Dr J M Bernhisel.

Conversation on O Pratt schooling in Mathematics.

H C K[:] The people will be left to themselves the next winter as [the] Pres[idenc]y., 12, and Authorities will be at Fillmore. P[arley] P Pratt & E[rastus] Snow will be here.

B Y came in. G A S appoint[ed] them Chaplains in the Legislature.

B Y[:] Josephs doctrine was [to] judge righteously, & not by outward actions. John Murdock, R[eynolds] Cahoon & J[oseph] S Heywood have not advanced one particle in intellect. Sam Thompson, Isaac Morley, & Levi Jackman.

I do not /[k]no[w]/ but /some/ Spirits may be confused & get into wrong tabernacles when they come here. I believe those stereotyped, will advance & go ahead in time—[A]ll persons can be passive, & govern their tongues.

Conversation on the War with Russia

T[homas] B[ullock] read Joseph's dream of 3 Feb 1844.

B Y[:] I think Jos[eph] had another dream & Hy[rum]- was with him on a Steam boat. Willard was there & wrote both the dreams.

J M G[:] Jos[eph] said I dont intend to do any thing but preside over the Conference. and live on the Mound Farm and make the 12 do all the business of the Ch[urch. H]e said a dozen times, I am willing to die for my friends. [A]nd [he] told me to tell the Gov[erno]r. just what God puts into

your heart. [W]hen I ret[urne]d. at 4 next morn[ing]. I told him not to go for they will try to kill you. [W]hen he was go[ing] he said, I do not [k]no[w] that I will see you ag[ai]n. [O]ver 40 of us were going and see him on the 26 but he sent word for us not to go. I rem[em]ber his looks. [H]e made use of the expressn several times, I am go[ing], as a lamb to the slaughter. Jos[ep]h sent J[ohn] S Fullmer to Nauvoo in the morning at 4. I rem[em]ber crying when praying and could not tell what for.

B Y[: T]here was a great darkness over the p[eo]pl[e] at the time.

[It was] enquire[d] of J M G fuller particulars & J M B.

J M B[:] I was in Jail on 26 when they took him by force to the Court house. I said emphatically, dont go, but in a short time he was escorted by the Military to the Court House. I dont think Jos[eph] ever had any idea that he sho[ul]d. return alive to Nauvoo. Dr. R. & myself rode in the car. Jos[eph] rode Jo Duncan & said I am going as a Lamb to the Slaughrer but I have a conscience void of offence to the God and man.

J M G[: S]ince then I have not seen a minute but to bel[ieve] that it could not be averted. [L]ike Jesus it had to be done.

B Y[:] I told the p[eo]pl[e] all things have been done accord[ing]. to the wisdom of Him who knoweth all things and ask him about it.

J M G[: W]hen the Dr returned he was perfectly cool. and before he left Carthage.

Prayed

President Young sung "Come ye that love the Lord"

Pres[iden]t. lectured on the Bishops.

B Y[:] We have bought out Bridger for 3,200 for 20 miles square, more or less—[T]he entire amount of his traps [was] 8,000. Dr. /(Bernhisel)/ we want you to get us that ranch.

J M G[:] There will be scores of surveyors next year sent into this valley by the U. S.—[He] related a dream on Indians. I was on a Steamboat.

[W]hich he will write off -

B Y[: T]hey /(U S Congress)/ will try to repeal the fugitive slave law, next session.

J M G[: T]hat will break up the union.

H C K[:] When that /(Mesmerism)/ goes, something worse will come.

T B walked 3 miles & rode backwards 4—[It] made him very dizzy—& unable /19/ to attend [the] morning meeting. O Pratt preached on the firmament & worlds.

[August 19, 1855; Minutes]

4 pm

T B letter read from O[rson] Hyde to Pres[iden]t. Young.

B Y[:] Orson can you go in 3 or 4 days if we can make a Co[mpany? -mmand?]. for you[?]

O. P.[: J]ust as you say.

P P P[:] I met Steptoes command /some/ on the mountains & some at the first settlement on the other side—[I] saw Mary Ann Taylor, [who] looked monstrously dejected—

B Y[:] Knowledge will dam Sam Brannan—[H]e swears all the time—The people believe Horner to be an honest man—[H]e is a good man—

P P P[:] Alexander Badlam is studying Chinese.

B Y[:] I am fearful of the power of the Devil—[I]f I permitted him to act once & not oppose him, he would gain just so much power—& then he would try & act again—I dont want to give one hair to them–

What shall we do about sending some Men over to Carson, anything or nothing?

[It was] enquire[d] of P P Pratt [the] particulars of 27 June 44 & about Beckwith.

Prayed

[September 2, 1855; Minutes]

Sept[ember]. 2 [18]55 4 pm

Conversation on the War—Sebastopol not taken—English reduced to 60,000.

B[righam] Y[oung:] I have wrote to Franklin, [and] to publish they must pa[y] their tithing when they are baptized. [T]he Dr. /Bernhisel/ left here at 10 min past 10 yesterda[y].

E[rastus]. Snow[:] [In t]he mail coming from Independence—[there is] scarce a word without an oath, & Charles Kinkead can swear & drink too–

B. Y.[:] They wanted the Mission at Elk Mountain strengthened—Arrapene got 4 Navaho Chiefs to make peace & they want the Whites.

Wells[: T]he Indians /Snakes & Utes/ met at the Deseret Store—/[A]t 9 this a m/ [they] went thro the War dance—then hugged each other, & made peace. [T]he Pres[iden]t. sent for both parties to make peace—& they have done it.

B Y[: T]his commences peace with them. Arrapene is always for peace.

[C]onversation on Kansas—

B Y.[:] There is a propelling power that faces on the Abolitionists, & they can not let Slavery alone—

[Erastus] Snow[:] Atchison is 30 miles below Joseph—& it is on the West bend—Mormon grove is 5 miles West & is decidedly the best outfitting post for us—

P[arley] P Pratt[: T]his valley looks ten times better than the best valley in California on 20 June—

G[eorge] A S[mith: T]hey have had a new visitation of grasshoppers at Lehi—& fallen on the Corn & late wheat, also in Tooele—

P P Pratt[:] I told Sam Brannan's Mother in law, that Sam would never die, until he saw the time, that he wanted money to buy a piece of bread—

B Y[:] I sa[y] Amen to that—H[eber] C K[imball]. Amen—

Bill Pickett is one of the biggest enemies we have—[H]is wife & two daughters feel the wrong man is at the head.

B Y[:] San Bernardino is the half way house this side of hell—

[October 7, 1855; Minutes]

Council Oct[obe]r. 7. 1855 4 PM

Conversation on O[rson]. Pratt's sermon

G[eorge]. A. S[mith:] That very sermon will wake up many, that are dead.

B[righam] Y[oung:] I think the Congregation will think the Bible was of very little use when Orson got thro–

What is going to be our business tomorrow[?]—Jar denies all about it—I dont want to bring George Greenwood into difficulty if he was mistaken in the words—I want some Elders to preach to the Whites in Utah Ter[ritory]: I want bro Lorenzo Snow /to relieve F[ranklin] D. Richards/ & Ezra T Benson will go to L[iver] pool next spring—[T]hat is a business station—[T]he Clerk there wants to come awa[y] next season–

E[rastus] Sno[w: I]f you start 1 April you can get there by 20 May & be with him 6 or 8 weeks before he starts from there—F. D. are kept ahead of the mail to St. Louis—& Washington–

Two letters from O[rson] Hyde to G. A. Smith read by T[homas] B[ullock]—& laid awa[y] for next Legislature–

Prayer

T. Bulloch dreamed on Frida[y] night he was going to be attacked with Cholera—[It was] fulfilled literally yesterda[y] by purging, griping, vomiting, cramping &c, a severe attack—[B]ut [I am] not free from it yet—having pain in my bowels & being left very weak. Pres[ident]. Young sent for me to come to the stand to read for him—[The] scripture says "Be ye always ready."

[October 14, 1855; Minutes]

4 pm

B Y[:] I can tell you the Lord has a hand in it. (the War between the Indians & Whites) I will prophesy the Indians will never overcome the Whites but the Whites will continue to progress, until the Indians turn unto the Lord—I would rather have 1000 L[atter] D[ay] S[ain]t. Warriors trained to the Lord, than all the Indians, as they now are—I want to go to Kay's Ward tomorrow—& to Willow Creek the day following—

P[arley] P Pratt[: Y]ou had better sit down & appoint 3 days meeting in Iron Co., 2 days at Fillmore, & once in 2 or 3 months appoint meetings so that all in the Territory can attend—E Snow will go to San Pete to the Danes—to Iron Co. then back to Fillmore just before the meeting of Legislature—3 or 4 of the Missionaries [will] attend each meeting, not to be absent many days at a time—[I]t gives a good influence—& then have your meetings between the Conferences—

I want a letter written to Aaron Johnson to find 2 horses with 16 days provisions /for two Indians/ to go & find ~~Allen~~ /Lot/ Huntington, W[illia]m G. Sterritt, & the other boy whether they are dead, or alive & bring them in—(the boys had left Elk Mountain before the balance were driven, & have not been since heard of).

1856-1859

[January 15, 1856; Minutes]

Fillmore, (Hoyt's Room.) (Jan[uary] 15. 1856)

A meeting [was] held of Presidents B[righam]. Young, H[eber]. C. Kimball, J[edediah]. M. Grant, & D[aniel]. H. Wells, P[arley]. P. Pratt, and the public hands engaged in erection of the State House, Fillmore; also Brokay, Bartholemew & others as witnesses to try if there were well founded reasons of complaint against Bro Hoyt in his dealings to them as public hands, if he refused to let them have things when he had &c.

(B. Y. advised Hoyt not to sell wheat to go out of Fillmore if it be wanted at Fillmore & to let the brethren have it.)

Felshaw said. [he u]nderstood D. H. Wells had found fault with the time as he had given it in of himself and others, and that Wells had threatened to discharge Felshaw, and he had felt bad, for he thought he had been faithful, and supposed that if Wells had a peak at him, it must have been because of something Hoyt had said.

B. Y. wanted to know if Hoyt had nigged & nigged them continually, and not about these little trifling things.

D. H. W.[:] One time when Hoyt came to the City, & indeed always his custom was to enquire how Hoyt settled with the brethren; [he] had never threatened to discharge Felshaw; [he] did not consider it his particular business.

R[euben]. McBride said that Hoyt had told him that Felshaw was running after the best of the Tithing, & that they ought not to do so.

O Warner had bought a wagon of Hoyt for 100$ or 4000 ft lumber & when he come to settle it was charged $110. & 5$ also for a Cover.

Hoyt.[:] O. W. had went & got a cover which I did not let him have myself. & I charged it to him.

O. W.[: I t]ook the wagon bed & cover together.

Hoyt—When the wagon came I took off all the covers & subsequently loaned them out for

bins, and that probably was a wrong cover that did not belong to the bed.

Being no case in point, the meeting dissolved.

[February 2, 1856; Minutes]

Feb[ruar]y 2/[18]56 5 pm

Council met in Pres[iden]t. Office.

T[homas] B[ullock] read a letter from Dr. Bernhisel dated Dec[embe]r. 18/55 all favorable.

Sixty four votings for Speaker—no election–

B[righam]. Y[oung] reported the Sioux war is being continued on the North of the Platte—the South side being peace[ful].

G[eorge]. A. S[mith].[:] The Mormon Cotton is exciting considerable notice & is equal to Georgia upland Cotton—[They] report the Mormons favorable to Slavery–

B. Y.[:] The Missionaries have gone over into Kansas, & voted in all the officers favorable for Slavery—[N]ow they have to call on the voters to go up & fight.

[July 13, 1856; Minutes]

Council Sunday /Evening/ July 13. 1856

Pres[iden]t. B[righam]. Young related a dream which he had in England:—

"I was travelling and came to an old Apple orchard, ~~I found but few apples, but they were large and fine~~. I travelled through it, and all round it, but I found very few apples but there were but few and they were very large and fine. I continued travelling until it appeared to be a very great forest having all kinds of timber in it; and as I continued walking I came to a very large mountain, and as I walked to the foot of it, it appeared as though there was a very plain road beat nearly all round it. I went round and discovered a number of men trying to turn it over: they had dug under it a great ditch on one side, to undermine it, and had commenced on the other side. It appeared as though they were brethren, and I said. brethren stop a minute; they all stopped when I told them to: each cut out a square hole as though he was cutting out a block of ice, and when they had all done it, I told them to get a pry and put into each hole. I had a very strong lever, and I told them, `Now wait until I count one, two three, and when I say the word all of you heave at once, and it will be turned over.' When I gave the ~~word~~ signal we all heaved at once, and over it went. It then appeared as though we had opened a very large cave, in which was a great quantity of potatoes, beets, turnips and other good things which had been stored there by the ancient Nephites against a day of famine. I looked up and saw many people coming from every direction, but more especially from the North; when I commenced distributing the potatoes and turnips to all of them as fast as they came. Some persons said you will not have enough to go round; but although I saw the people coming from every direction, thicker and faster. I said there will be enough, and continued dealing them out as hard as I could for it appeared as though I could not decrease the bulk any although every person carried away as many as they could."

(reported by Tho[ma]s Bullock)

[October 4, 1856; Minutes]

Historian's Office
October 4. 1856. 6. P.M.

Present[:] Pres[iden]ts. B[righam]. Young, H[eber]. C. Kimball, J[edediah]. M. Grant, W[ilford]. Woodruff, F[ranklin]. D. Richards, Daniel Spencer, George D. Grant, William H. Kimball, James Ferguson, Joseph A. Young, N[athaniel]. H. Felt, James McGaw, /Edmond

Eldredge/, Cyrus H. Wheelock, A[lbert]. P. Rockwood, H[orace]. S. Eldredge, E[dwin]. D. Woolley, Bryant Stringham, Daniel H. Wells, A[lbert]. Carrington, N[athaniel]. V. Jones, Seth M. Blair, S[amuel]. W. Richards, S[amuel]. L. Sprague, H[iram]. B. Clawson, & Leo Hawkins. F. D. Richards read a letter to Pres[iden]t. B. Young, from A[braham]. O. Smoot. Pres[iden]t B. Young distributed a basket of fine peaches to the brethren who had just arrived.

Prest. B. Young said "The object of my wanting the brethren here is to find out what we need to do tomorrow. It is the day for calling upon the Bishops.["]

F. D. Richards. Our report is not complete. If we had time we could make it out more complete.

James Ferguson read the report.

F. D. Richards—We camped with the company from Texas this side Laramie. John Smith had only 600 lbs of flour. Brother Walker being so late, we think he cannot get any farther than Laramie. We met John Smith five miles from Independence rock.—They will not need any flour until they come to the Sandy. Brother Martin will be here the last of November. There are about 970 souls with the handcarts—[with] about 90 wagons in two companies—John A ~~Newa~~ /Hunt/ [is] captain of 100, Hodgetts Captain of 50.

Pres[iden]t Young—Suppose we take the first company we come to as we go back, and we will see what you think they /will/ need. What does Smoot call for in his letter[?]

James Ferguson read Smoots letter. He wants one ton of flour—40 yoke of cattle. 20 good teamsters. 3 or 4 beeves—6 good wagons.

Pres[iden]t Young[:] Next Company.

James Ferguson[:] Brother Willey is in want of teams—[and] has one yoke of oxen to a wagon.

Pres[iden]t Young[:] He ought to have 10 yoke of cattle.

F D Richards[:] All the help that can be sent will help them to come on so much faster. It wants good active teams.

James Ferguson[:] They are provisioned for 60 days from Florence. They ought to have 3 tons of flour.

Pres[iden]t Young—They want 5 tons of flour.

F. D. Richards[:] If they could have 4 tons of flour & the rest in Bacon.

James Ferguson[:] They have one mule.

F D. Richards[:] It would help them if they had all mules instead of oxen. Edward Martin has in his Company 576 persons & were provisioned for 60 days.

James Ferguson[:] They want 6 tons of flour.

D. Spencer[:] They are pretty strong as to teams.

F. D. Richards[:] They have a great proportion of cripples, and old grey headed men.

Pres[iden]t. Grant[:] They ought to have 6 tons of flour.

Pres[iden]t Young[:] What kind of wagons have they?

F. D. Richards[:] All the wagons this season are Chicago Wagons.

Pres[iden]t. B. Young.[:] Take one load of provisons to Weber, another to Bridger and so distribute it along.

F. D. Richards—You will like Bro Tennant.

Pres[iden]t Young—I will like him if he is a saint—Did you see anything of Mrs Russell?

F. D. Richards—No we did not. Tennant was sick with chills when we left him. I wish he could have some help; he wants more help to attend to his young stock. John A Hunt has 90 wagons. C[yrus]. H. Wheelock [and] Hodgetts Company is in the most danger. They have 150 persons. 33 wagons & 84 yoke of cattle.

F. D. Richards. The Indians have not made any depredations upon any of those large companies but only upon the little companies. They came to our company in wolf skins, we could hear them croak to each other, and we kept a good guard every night. Brother Rockwell will be very short. He was about 35 miles ahead of Smoot and gaining 4 or 5 miles a day. Gilbert & Gerrish are hanging on to Smoot [for] they think when they are with him they are safe and will keep

along—They have 17 wagons & 18 men.

Pres[iden]t Grant[:] Blankets & shoes should be sent to the Handcart companies.

F. D. Richards[:] Anything you can do in that line will be a benefit.

Geo D. Grant Suggested Moccasins.

J M Grant[:] They would not do—[T]hey would get wet & spoil.

F. D. Richards. There were 20,000 over there that were panting to pull a hand cart.

James Ferguson. The Texan Company have seventy yoke of cattle & about 15 wagons and put the whip to their cattle to overtake the hand cart company but could not do it.

F D Richards[:] I think it doubtful if we get a mail this month [for] it was due when we were at Kearney. Babbitt felt a foreboding of this mischeif: he wanted Ferguson and some others to leave me and come with him. Porter Rockwell tried to stop him but he would come. Babbit said "Porter perhaps the next thing you will hear of me will be in my grave but I must go on." He had about $1500 in cash, besides papers &c. The carpet for the State House was cut up pretty bad. I went to see Captain Horton, If there was a chance for establishing a station. He had nothing encouraging to offer. [I]f there was anything done by Government it would be for General emigration and not for the Mormons particularly.

Pres[iden]t B Young—We shall get the news of the Presidential election about next May.

F. D. Richards[:] For our emigration to come through Kansas they would have dragged our people into some of their difficulties.—If we gather out 8000 in two years how long will it take to gather all Israel[?]

Pres[iden]t Young[:] Bro Felt do you know anything about Heywood?

N. H. Felt[:] He was in Washington. The probability was he would not get any funds without an appropriation, and that would prevent his coming this year. I believe he was about through with his bribery question [for] it was so perfectly ridiculous—a $5 piece.

Pres[iden]t Young. I can answer bro Richards' question—You take the time the angels will take to go through and gather up the remainder.

F. D. Richards[:] There will be a company of United States troops at the upper crossing of the Platt until all our emigration have passed & then they will return to Laramie. If we had stations where men could take provisions on there backs for a week we could bring out whole battalions next year.

Pres[iden]t Young. Build a station at Plum Creek. [S]tart with teams & bring provisions to there with a few to guard it, and then on to Laramie and plant our provisions yearly for companies, and ~~then~~ keep them there, and then calculate the loss. I think we could take our grain there in the summer and in the winter leave it; I think we could do it cheaper that way than to plant stations.

F. D. Richards. I think [if] nothing [is] being done with the Cheyennes /they/ will be emboldened next year.

President Young. They pretend to send troops to protect the settlements but they only come to destroy them.—Speaking of Babbit's death—thank God for that. I will acknowledge the hand of the Lord in that at all events.

F. D. Richards. The general feeling of the emigration is that such Characters are taken out of the way of the work. Bro Geo. A. wanted me to tell you that they have done their best at Washington and have not had a chance to do anything. He did manage to get a talk with Douglass and some others. They said if that measure was presented they would move to divide Utah Territory into 4 parts and attach them to the several Territories and to ~~Oregon~~ California—Winchester called to see me at Florence. He ran for Representative, but it came out he was a Mormon. He is making brick. Quite a number of this Texan Company are from Lyman Wight's company.

Pres[iden]t Young[:] Did you hear anything of the Baneemcites?

W[illia]m. H. Kimball. I saw the President of that Company; he gave me an invitation to go up to the City of Preparation. He has lost all of his families but 20 and they are all leaving him. Strang is dead and his followers [are] driven from Beaver Island.

Geo D Grant—William Smith had hired a hall and lectured against Brighamites and had 4 hearers.

James Ferguson. A man in Hodgett's company says George J. Adams is living: he heard him preach.

10 min[utes] past 8.

The Brass Band played, "Home, sweet home" before the office.

W[illia]m. H. Kimball. Kirtland has been tried for everything but they cannot do anything with it.

Edmund Ellsworth sang "Handcarts rolling."

[September 9, 1857; Minutes]

Minutes of an interview between the 1st Presidency, Twelve &c. and Captain Van Vleet, Ass[istan]t Quarter Master & Commissary U. S. Army.

Pres[iden]t B[righam]. Young. (Long reporting) Introduced Captain Van Vleet to the assembly and referred to the course he, (the Capt) had always pursued towards the brethren.

Captain Van Vleet (L. rep.) Said he had always been gratified in his intercourse with the Mormons; wherever he had benefited /any of/ them it was not because they were Mormons, or Baptists, but because he felt it to be his duty. He had been sent here by the officer commanding the troops intended for Utah, and was directed to call upon Pres[iden]t Young and deliver in person a letter from the commander of the Army for Utah, which I will do now—In his opinion the troops would encounter great difficulties before they could get in -; he did not think the trains would get here this fall—.

Pres[iden]t. D[aniel]. H. Wells. read the letter /from Gen[eral]. Harney/ just handed to Pres[iden]t Young–

Pres[iden]t B. Young gave the brethren the privilege of asking questions of Capt Van Vleet.

J[esse]. C. Little said many of the brethren did not hear the letter, and would like it read again.

Pres[iden]t Wells read the letter.

Capt Van Vleet was directed to come here to perform certain duties in relation to the coming of the troops, and read his instructions. His purpose was to ascertain if he could obtain forage, lumber, fuel &c for the approaching winter.

Pres[iden]t Young Asked Capt. Van Vleet if, under existing circumstances, he would think it advisable to contract.

Capt Van Vleet had been thinking of it, and had decided only to contract conditionally, that is on condition the troops arrived in the Territory.

Pres[iden]t Young[:] Have you any charge of those trains?

Capt Van Vleet—A general charge.

Pres[iden]t Young—Felt it his duty to suggest, as a private citizen and friend according to what we learn of the teams; if they are left on the plains there cattle will perish, and their goods [will] be exposed to the indians; his object in naming this was whether he (Capt Van Vleet) would deem it prudent, or wish for any assistance to take care of those goods.

Capt Van Vleet—Thought he should not require any. At least he could not enter into any arrangement in the absence of the commanding officer. He was under the impression that the Commanding Officer had been changed—Many of the trains are still behind the troops.

Pres[iden]t Young—Understood that a few were in the advance. He said it was getting along so that we expect snows, if we are to be called upon to get those trains in it will be necessary for us to know it pretty soon.

Capt Van Vleet Understood there was a great deal of lumber made in this Territory, and a great deal of forage, and they want to make a purchase conditionally–

Pres[iden]t Young. Enquired if Mr Bell was present. He understood that Livingston, Kinkead & Co and Gilbert and Gerrish anticipated to furnish supplies.

Capt Van. Vleet. They were appointed sutlers to one regiment, and that regiment is not

coming.

Pres[iden]t Wells. This letter states that Captain Van Vleet will explain the object of their coming here.

Pres[iden]t Young. Understood it merely to refer to Mr Van Vleets coming here.

Pres[iden]t Wells. Perhaps Mr Van Vleet may have some understanding of the object of their coming here.

Capt Van Vleet—Had no information further than the order published for troops in this direction, which merely desinates a certain number of troops, a in the first place organized the Utah Military departments, the same as the Kansas department &c., and then goes on to assign the troops for this department; these are the orders that are published. The instructions that may be given I do not know, though many suppose their orders will be to support the Government and the laws in case they are violated. I have seen the instructions to the troops in Kansas, and those instructions were of such a character. No instructions have been given, as has been reported, to violate all law and right; I am convinced of it.

Pres[iden]t Young. I am of the opinion, Captain, that we can furnish you with all the supplies that you will need for your troops, and that would probably cover your instructions and be sufficient.

Capt Van Vleet. Would like to know if forage could be drawn back on the road as far as Fort Bridger, for instance one or two thousand bushels of oats.

Pres[iden]t. B. Young[:] I presume they can be obtained at very short notice, and the teams to carry them back, with very little difficulty.

Capt Van Vleet—One other item, and that is location.

Pres[iden]t Young[:] There is a military reserve in Rush Valley, although it is not the reserve intended by the officer; he was at Rush Valley several times, and decided he would make a reserve there that would please him. The plat was sent to Washington, recorded, and sent back and left in the charge of Judge Kinney, when the surveyor went over to lay out the land, he found they had gone in a contrary direction to what they intended, and had taken in but a very small portion of grass land, but the main body of the mowing land they had never touched. In Skull valley would be the best location for a reserve.-

Capt. W[illiam]. H. Hooper. I have wintered stock there. I have never been there and do not know what amount of stock could winter there.

W[illiam]. A. Hickman[:] Any quantity.

Pres[iden]t Young[:] I have been told there is a great deal of mowing land.

Capt Van Vleet. Is there a valley about 30 miles off?

Pres[iden]t Young[:] Not where you can winter stock. The Pres[iden]t then described the situation and resources of the different valleys in the Territory and showed that for a military reserve Skull Valley was the best place.

Capt Van Vleet. Thought if they could get some place where they could get fuel &c within 30 miles they could drive their stock off 50 or 60 miles to winter.

Pres[iden]t Young—Said Cache Valley is a fine valley but it is risky; last winter we lost 1000 head. There may be one or two good winters and then a very hard one. Many of the brethren are better acquainted with the valleys than I am, [and] if my description is not correct, you may correct it, any of you.

Capt Hooper—Enquired if the cattle that were pulling the freight trains were private property?

Capt Van Vleet ~~Said~~ They are. I am only speaking of the mules and horses that are drawing the baggage of the troops. We shall have 15 or 1800 animals to winter, principally mules; there are not over 100 or 150 horses. The cattle pulling the provision trains belong to Russell & Co., and I have nothing to do with them, the contract obliges them to deliver those goods in Rush Valley or wherever the station may be. I believe it is the intention of those gentlemen to send their cattle to California.

Pres[iden]t Young Asked Capt Van Vleet if he felt that his requirement had been answered?

Capt Van Vleet. answered. Yes! [I]n a general way. I want now to go to work and get the

things. I wanted more particularly to ascertain if the /things/ we require are in the country, and if the troops arrive here, if they can be purchased. I should like to have a certain amount of lumber, to be obtained on their arrival, and to be delivered at a certain point, that may be located.

Pres[iden]t Young[:] My Snyder, do you want to furnish any of this lumber[?]

Samuel Snyder. I don't know but I could. Last time the troops were here they wanted longer lumber than I cut. If there was a certainty of its being wanted I might fill a bill of 50 000 ft., but I would not cut it unless certain of its being taken.

Pres[iden]t Young[:] How much lumber would you want, Captain?

Capt Van Vleet. I do not know until I make a calculation. I wanted first to know if lumber could be obtained. The usual way is to make proposals &c.

Pres[iden]t Young[:] When you issue those notices the bids will be forthcoming; if you wish to pursue this course get out your advertisements.

Capt Van Vleet[:] I am not bound to pursue this course. I would prefer going into the market and buying at market prices, which course I think I shall pursue in this case.

Pres[iden]t Young[:] Lumber is pretty high. I paid Mr Snyder $7 per hundred.

Capt Van Vleet[:] Pretty high.

Pres[iden]t Young[:] $5. per hundred is about the price lumber bears here. You would not want to close the contract until you know whether it would be wanted?

Capt Van Vleet[:] I want to make a contract conditionally.

Pres[iden]t Young[:] I presume the pay would be drafts on the Government.

Capt. Van Vleet[:] No Sir, the pay would be cash, there might be some drafts.

Pres[iden]t Young[:] The brethren are at liberty to retire.—

Leo Hawkins Reporter.

[March 18, 1858; Church Historian's Office Journal]

At 2 O'clock P.M. according to appointment the following persons assembled at the Historian's office, to hold a council of War. *[The following men are listed: Brigham Young, Heber C. Kimball, Daniel H. Wells, Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith, Franklin D. Richards, Erastus Snow, Ezra T. Benson, Charles C. Rich, Albert Carrington, Hosea Stout, William H. Hooper, Nathaniel V. Jones, J. W. Cummings, A McRae, D. I. Ross, J. S. Fullmer, J. Pugmire Jr., L. W. Hardy, A. H. Raleigh, R. T. Rockwood, H. B. Clawson, Jos. M. Simmons, T. W. Ellerbeck, James Ferguson, J. C. Little, H. S. Beatie, and E. F. Sheets.]*

[May 11, 1858; Minutes]

Historians Office
West upper room of Seminary
Provo 11 May 1858

10 A. M. Present. B[righam]. Young, D[aniel]. H. Wells., Geo[rge]. A. Smith, John Taylor., E[zra]. T. Benson., Bishop Ed[ward]. Hunter, Bishop E[dwin]. D. Woolley—S[amuel]. W. Richards., & Geo[rge]. G. Snider., Alex[ander]. Williams came in. R. L. C. & R. B.

S. W. Richards gave a relation of the difficulties existing between France & England. [and] the state of feelings in relation to Mormonism &c.- [He] read letters which he had brought in.

F[ranklin]. D. Richards & A[lbert]. Carrington came in.

Geo. A. Smith wrote a letter to T. B. H. Stenhouse, and dictated a small note to him which Pres[iden]t B. Young signed, appointing T. B. H. Stenhouse president of the Churches in the East.

Pres[iden]t. Y. directed S. W. Richards to bring his family Southward & flour his Wheat & prepare for going into the Mountains.

A Letter was read from J[ohn]. D. Lee informing that the Indians ~~N~~ South had been offered

money for Mormon scalps &c.

12 noon. D. H. Wells. F D Richards & S W. Richards & Geo J Snyder &c. returned to the city.

A. Carrington read Pres[iden]t. Young a letter from Tho[ma]s. S. Williams. to his father Alex. W.

1 p. m. H[eber]. C. Kimball & D H Wells & several of the brethren returned ~~from~~ /to/ the office, the mail from Fillmore having arrived, letters were received and /copies of/ Deseret News dated Fillmore city, May 5th.

/Letter read from Indians South/

Pres[iden]t. Kimball [is] sick.

1½ p.m. Pres[iden]t. Wells. & co[mpan]y. left for G. S. L. City. Pres[iden]t. Wells took T. B. H. Stenhouse's letter.

A. Carrington read to Pres[iden]t. B. Y., H C. K., J. T., G. A. S., E. T. B. several items of congressional news &c.

2 p.m. Pres[iden]t. Young invited the brethren to dinner—Several accompanied the Pres[iden]t. & dined with him—The President said if the women & children were out of the way, he ~~almos~~ sometimes felt like using up the troops—when he considered on the reckless and determined policy of our enemies—

[May 24, 1858; Minutes]

Seminary, Historian's Office, Provo, May 24, 1858

Present[:] Pres[iden]ts. B[righam]. Y[oung]., H[eber]. C. K[imball]., O[rson]. P[ratt]., W[ilford]. W[oodruff]., G[eorge]. A. S[mith]., A[masa]. L[yman]., C[harles]. C. R[ich]., A[lbert]. Carrington, J[ames]. W. Cummings, R[obert]. L. Campbell, R[ichard]. Bently, I. B. Milner.

[A]t 9. a.m. Messrs. J[ohn]. B. Cooper, J[ames]. M. Harben [Harbin] came up to the History office agreeable to appointment made with Pres[iden]t. B[righam]. Y[oung]. on Saturday last.

Mr. Cooper ~~gave~~ /handed/ to Pres[iden]t. Y[oung]. his power of attorney from Col. Kinney of N.

On being asked concerning the climate Mr. /———/ said he would rather ~~give~~ say nothing himself pertaining to the climate, but would be happy to hand a book to Pres[iden]t. Y. from which could be gleaned the account of climate, soil, water, &c. Mr. Harbin went to their lodgings and fetched the book.

Pres[iden]t. Y. handed the book to A. C. who read an account of the climate &c.

Mr. Cooper could not say much about the news—[H]e could not tell O. Pratt, the parrallels of latitude in which the country lay—

G. A. S. & A. C. examine[d] the maps or sketches contained in the book.

Pres[iden]t. Y. asked Mr. Cooper if he had any propositions to make. Mr. C. asked if Gov. Y. had any.

Gov. Y. replied when he sold a mill or a farm he generally set his price.

Gov. Y. said America would be for annexing that tract of country. Mr. C. replied that the Clayton & Bulwer treaty forbid either country from touching it.

Gov. Y. said they cared no more for breaking treaties than a horse did to break a spiders web on its way to his oats.

Gov. Y. asked how we ~~can~~ could get to ~~Nicvaga~~ /Mosquita/. Mr Cooper replied by way of shipping from San Diego.

How about out cattle?—You can buy cattle there. Kinney has a great quantity of cattle there.

Gov. Y. Mr /J. V./ Cooper, if you have any propositions to make, I'll receive them. [A]s far as I am concerned—if Mr. K. owned all central America & would give it me for nothing, I would not move a peg—if all this people would.

A Carrington read a letter from Co. /H. S./ Kinney to Pres[iden]t. Brigham Young.

G. A. Smith said after we had be there 3 or 4 years then you would see the prettiest fillibustering opperations gone into by Priests &c to go and take possession of the Mormons. Mr. Cooper [said,] "I look upon treaties differently than Pres[iden]t. Young does;" Pres[iden]t Young, "I look upon treaties, as the Nations treat them."

Pres[iden]t Young[:] "The political pulse of the United States, is to annex the World.["]

Mr. Cooper[:] "Gentlemen, have you any more questions to ask in regard to that Country.["]

Pres[iden]t. Young said as for his part he thought he had not, as for the natural products of the country he knew all about it some time ago, and the climate he formed his opinion of it, from its location. It is not necessary to irrigate to mature the crops.

G. A. S, as I understand you, Mr Cooper, that Mr Kinney has purchased the whole Territory except a small portion, that the native chief reserved for his own use. Cooper ans[wered]. "yes".

Gov. Young[:] "[Y]ou can digest the matter and if you have any propositions to make. I will meet you and receive them. I would like to go to Salt Lake City and see the city as I am so near, and have heard a great deal about it.["]

Pres[iden]t Young asked Mr. Cooper if he knew whether Col. Kinney.

[September 26, 1858; Wilford Woodruff, Historian's Private Journal]

Sunday at 4 o'clock P.M. President Brigham Young Organized a Prayer Circle in his upper room consisting of Brigham Young, Heber C. Kimball, Wilford Woodruff & G A Smith. Albert Carrington was named but not present. B. Young Prayed & H. C. Kimball was mouth. President Young wished the Twelve to meet in the Historians Closet for thare prayer Circle instead of meeting at Brother Bensons [—] I do not know but Brother Benson will always have wives who will whore it. Brother Kimball said that Brother Benson had been informed of the conduct of his first wives who were guilty of whoredoms but he had made no change concerning them as he was advised to do. I do not wish to have the Twelve meet in an unholy place [—] President Young did not wish to have any thing said about our prayer Circle but directed G. A. Smith to write it down in a private journal.

[April 3, 1859; Wilford Woodruff, Historian's Private Journal]

I spent the afternoon with President Brigham Young[,] D. H. Wells[,] G. A. Smith & A. Carrington we took dinner with President Young [—] in the course the conversation President Young said we must now go to work and find good hiding places to hide up old man woman & children and privisions. we want some place that cannot be taken [—] he gave his plan of a fort of defence if he had to make one here in the valley. He said he would recommend to b[e]gin to put up provisions he would recommend to lay up dry peas and beans, as they would keep longer than any other grain [—] we should have to get a place where we could get water that could not be got off by an Enamy.

[April 24, 1859; Minutes]

Notes from Memory
For the Journal

1—15 PM

Sunday /[April], 10-15/ 24. p. m. Pres[iden]t. [Brigham] Young, D[aniel]. H. Wells, and Geo[rge]. A. Smith walked down north Temple St. to the ~~old Babbitt~~ /~~Manse~~/ mansion /formerly owned by A[lmon] W Babbitt/ and called on Gov[ernor]. Cumming.

His Excellency received them very courteously, and soon began to make enquiries in relation to the progress of events, and the probability that the army would come to Salt Lake City, and said,

he had understood sometime since that was their intention, but he was in hopes they had given it up.

Pres[iden]t. Y. told Gov. C. that if he was Governor, he would not allow that army to interfere with civil affairs, [but] he would require them to attend to their legitimate duties, instead of interfering with the civil.

The Gov, inquired if they had any late news of their movements.

Gen. Wells said that some Gentlemen in stripes had been examining the points above Pres[iden]t. Y's. house, apparently looking out positions for artillery encampments.

Gov. C. said he had understood that some civil engineers were making observations to obtain the longitude of the City.

Gen. Wells replied, that if that was their business, they seemed very much interested in the high grounds that commanded Pres[iden]t. Y's mansion and the city, and the paths and roads that lead to them.

Pres[iden]t. Y. said, when Kearns and McDonald were taken into Camp Floyd there was a general hue and cry to hand them; and he had no doubt that if he had been there that he would not have lasted five minutes, and he did not believe they wanted anything of him only to lynch him.

He requested the Governor, provided the army came here, to protect his buildings and family for, says he, "I shall not be there"; but if there is a shot fired into my house I'll prove not to be far away.

I have been driven from my home with my family five times, [and] I may be driven again, if I am, I expect to go.

When we were driven here ~~we~~ /it was/ said /to me/ thousands of times on the way, over the long and dreary sage plains and desert hills (when we made the road into this country). Will they ever follow us here? Can it be possible that we shall not be permitted to live in this desert country in peace? This army has been sent all the way here purposely to destroy the leaders of this people. Were it not for one thing, I could be let alone and respected like other men, and that is Mormonism, which is the work of God. It is true. There is a spirit that stirs men up to destroy the Priesthood or those who hold it.

Gov. C. said, that he did not feel free to act and firmly require that army to remain where it was, for fear it would be taken as a challenge, and in a defiant spirit they would rush over it.

Pres[iden]t. ~~Y~~. /Wells/ asked the Governor by what law prisoners for civil offences were detained in Military custody by the army. The Gov. replied, Violence.

Pres[iden]t. Y. said, You have acquired an honorable name by your firm course in administering in your executive capacity among this people, but if you suffer that army to tread down the civil power, and walk over you, it will be the cause of your loosing your influence.x /see back of last page/ That army will obey you if you step forward and require them to keep still, which is what the law requires of you as chief executive of this Territory. [E]ven if you were to exceed your powers in preserving peace, you would be sustained in it, but I do not want you to do a thing, only what the law and your instructions will sustain you in, and clearly authorize you to carry out, and nothing more is necessary at the present time.

The Gov. read his report, to the State Department, in which he testifies of the good order and peaceful disposition of the people and of the unnecessary use of the Military at Provo; and that the use of the Military, in his opinion, was more from hatred to Mormons, than the love of justice; and if continued, would result in much bloodshed.

Pres[iden]t. Y. told him that the course pursued was driving hundreds of men into the Mountains and was laying a foundation for a famine—that we raised next to nothing last year, and that thousands of acres would lay idle because of the interference of the military with the people in seed time, but I do not know but it is the design to prevent the people from raising grain, so as to favor contractors in freighting it here for the use of the army.

Gov. C. said he should have thought the contract of transportation of Messrs Russell Waddell and company would have opened the eyes of Congress, as the contract had been awarded to them untill 1861. The Government had not bought out Russell and Waddle as had been reported.

Pres[ident]. Young told him that this was the best government in the world, but at the present

time was the worst governed, [for] it was perfectly astonishing, surprising, and heart rending, to see almost every man in office swindle the nation for his own pecuniary interest, and referred to the remarks of Tombs of Georgia and Hales of New Hampshire in the Senate in which they declarred that at the present time, the Government was the most corrupt in existence.

Gov. Cumming said; such had been the natural tendency of all forms of Government.

The Pres[ident]. told Gov. Cumming that if we had burned our houses as we had designed last spring, we would have been saved this annoyance, but the firm course that he pursued and his assurances that civil law should have its course without military interference had inspired confidence, but if he could not live in peace he would burn all the property that he had, and be in favor of giving them the Territory at least as barren and desolate as we found it. We have no intention of going to any other country, for if we cannot live in peace here, we cannot live anywhere else in peace, if there was any other place that was worse than this we might go there, but there is none in the world that I know of, and here in these mountains I intend to stay as long as I ~~live~~ /please/.

We kept the Army out until you /& the R came/ [and] induced us to consent for them to come in, we could have cut them in pieces, if we had chosen, ~~and thousands of others that would have followed on the trail~~, /and ~~yes~~ all that they could have sent/, but we desired peace above all things else, but if we cannot have peace we can at least preserve ourselves in these mountains until~~l~~ we waste away those that oppress us. I care nothing about my character in this world. I do not care what men say about me: I want my character to stand fair in the eyes of my Heavenly Father, My religion is true and I am determined to obey its precepts while I live, (a tear was visible in the president's eye). Were I to renounce my religion I could go to Camp Floyd and be honored, [and] I could go abroad in the world and be respected, but I love my religion above all things else. I care nothing about property. I am perfectly willing to go before any court of justice or other civil tribunal and have every act of my life scanned, and all the men in the world examined as witnesses, as to whether I have committed any crime, or sanctioned any criminal act. I will not be nosed about by the Military, and I will not go into their camp alive, [for] it is in your power to put a stop to this difficulty, and if you do not do it, an action of the people will have to do it. My faith and our determinations are, that we will avoid a collission, at any rate we will do it if possible.

Pres[ident]. Y. said, the officers had employed the Indians to hunt up men that had fled into the Mountains.

Gov. C. doubted it, and thought it could not be possible.

Pres[ident]. Y. named an Indian who told that he had been employed to hunt up men, and was promised horses, guns, ammunition, &c. Indians have also been with the dragoons, showing them the way into the mountains, while they were searching, and the parties they were hunting had to remove quickly to get out of their way. Pres[ident]. Young said he did not know what they could want of Bishop Bigler, for he would not hurt any body, & would as soon think of men pursuing their grand~~y~~ /mother/ as Jacob G. Bigler, as for any hurt he would ever do. And as to Mr. Foot, I do not know what in the world they could want him for, unless they think in his keeping tavern he might have harbored deserters. They have made several attempts at finding Mr. Wolfe and others.

Gov. C. said he did not know what to do, or to advise under the circumstances, said, there was a difference of construction upon their instructions. The judiciary are a co-ordinate branch of the government, their calling ~~and~~ /on/ the military seemed a very difficult matter for him to interfere with. He had no doubt but that in a few weeks he should get from Washington the instructions that he wished, but if judge Sinclair should force the issue before that time he should not know what to advise.

Pres[ident]. Y. told him, that it was in his power with the instructions he had to hold the army still, but as for advice, with all due respect to your /Excellency/ I do not wish any. I do not calculate to take the advice of any man that lives in relation to my affairs. I shall follow the counsel of my heavenly Father, and I have faith to follow it, and risk the consequences. I told Col. Kane, when he undertook to counsel me, what I should do, last spring, that he did not know me; that I would take no man's counsel upon the face of the earth, but would follow the counsel of God. You may think

strange of it, but you will yet see that I am right.

X ~~Pres[ident] Y told the Gov that he would~~ /and said. you will/ yet learn that the Lord gives Nations communities & individuals characters, and ~~took~~ /takes/ them away at his pleasure.

[August 21, 1859; Church Historian's Office Journal]

At 6–The Twelve met for council & prayer; after which G. A. S. went to the Prest's Office conversation in relation to O. Pratt's sermon a week ago and in relation to establishing the boundry lines of the State of Deseret.

[September 11, 1859; President's Office Journal]

In the evening Pres[ident]. D[aniel]. H. Wells, Orson Hyde, Jno. [John] Taylor, Erastus Snow, Geo[rge]. A. Smith, W[ilford]. Woodruff of the Quorum of the Twelve met at the office and conversed upon the bringing the red men to the truth, the degeneracy of the nations when they lose the Spirit of the Lord. Pres[ident]. B[righam]. Young observed the great differences that now exist among the nations arises from a cause similar to Jacob's plan to make the sheep speckled & ring tailed by peeling hazel rods, recorded in the Book of Genesis.

[October 23, 1859; Minutes; Minutes; Church Historian's Office Journal]

Historian's Office
G.S.L. City, Oct. 23, 1859

4 P. M. Meeting of the First Presidency, Twelve and Presidency of Seventies. Present—Presidents Brigham Young. Heber C. Kimball and Daniel H. Wells.

Of the Twelve, Orson Hyde, Orson Pratt, John Taylor, Geo[rge]. A. Smith, Amasa Lyman, ~~Charles~~ Ezra T. Benson, Charles C. Rich, Erastus Snow, Franklin D. Richards.

Of the Seventies,—Joseph Young, Henry Harriman, Albert P. Rockwood, Horace S. Eldridge, and Levi W. Hancock.

Lorenzo D. Young, Rob[ert]: L. Campbell.

Prayer by Elder Levi W. Hancock. G. A. Smith said Elder Woodruff is sick in bed.

Pres[iden]t. Brigham Young said, Brethren, this Council has been called for the purpose of selecting a man to fill the vacancy in the Quorum of the Twelve, and the vacancy in the first presidency of the Seventies. Many expected this would have been done at our Conference, and we might have presented names had we met previously. Brother Robert will keep the minutes of the meeting.

~~The brethren can write their names~~

The brethren can suggest names and the Clerk will write them and read them to us, or they can write their suggestions on paper and hand them to the Clerk.

Levi W. Hancock expressed his thankfulness for the privilege of being in the midst of his brethren, bore testimony that he ~~hated~~ loved righteousness and hated iniquity, and of the fa[i]thfulness and upright ness of Joseph Smith and Brigham Young.

Geo. A. Smith motioned that the First Presidency nominate the brethren to fill the vacancies seconded by Orson Hyde.

Pres[ident]. Y.[:] I would be happy to hear the suggestions of the brethren. I suppose I could nominate as well as any of you and make as good selections as any ~~of you~~ body else.

I have suggested quite a number of men for these Quorums; I took Bro. Rockwood into these Quorum~~s~~ of Seventies as one of the first Presidency, and also brother Clapp, and if he had done his duty, [and] went right along faithfully, he would have been able to magnify his calling, and done well

enough. Any man who will be faithful will have intelligence enough to magnify his calling.

Geo. A. Smith[:] "We don't expect that those who call men into office are responsible for their future conduct. There are but few of the Twelve here whom I saw when receiving their charge at the time the Quorum was ~~first~~ organized in Kirtland. Jared Carter, at that time, objected to bro. Brigham said he was like an apple one half of which was sweet, the other half sour."

Pres[iden]t. Y.[:] "There is a motion before us ~~the house~~ which has been seconded, but I will hear the suggestions of the brethren if they wish to suggest."

Erastus Snow[:] "Very many good brethren might be suggested."

Pres[iden]t. Y.[:] "[B]ro. Kimball don't you wish to suggest?"

Pres[iden]t. K.[:] "I have heard several brethren suggested to fill the places. I have talked ~~to~~ with the Twelve and heard the names of George Q. Cannon and John Van Cott suggested."

O. Pratt[:] "I would like to know on what principle men are to be selected; whether we are to suggest men of experience, who have been tried and proven in /many/ responsible positions, or those who are young and have not been called to important trusts in the Church, or if any qualifications are needed."

Pres[iden]t. Y.[:] "I will answer your question bro. Pratt to my own satisfaction. If a man was suggested to me of good natural judgement, possessing no higher qualifications than faithfulness and humility enough to seek to the Lord for all his knowledge and ~~trust~~ who would trust in him for his strength, I would prefer him in preference to the /learned and/ talented.["]

O. Pratt[:] "If the Lord should designate a boy 12 years old, he is the person we would all be willing to sustain, but if left to my own judgment to choose I would select a man of experience who was tried in many places faithful and diligent, and a man of talent who could defend the church in any position in which he might be placed.["]

G. A. Smith suggested Warren Snow of San Pete, [for] he was well acquainted with Joseph, his life and history.

Pres[iden]t. Y.[:] "Warren Snow is a good man, and a talented man."

E. Snow said Benj[amin]. F. Johnson was well acquainted with Joseph.

O. Pratt[:] "If office in the Priesthood is hereditary as we have instances of anciently, we might select Parley Jun to fill his fathers place."

E. Snow. "The question arises /are offices/ in the Priesthood hereditary like the Patriarchal office.["]

O. Hyde. "I motion that the Presidency nominate and that we sustain their nomination.["]

Pres[iden]t. Y.[: "]Brethren, if you feel it would be just as right as not for me to nominate, I'll do so. Unanimous vote. I nominate Geo. Q. Cannon ~~to fill the place vacancy in~~ for one of the Twelve and Jacob Gates for one of the Presidency of Seventies." Amen, responded by several.

If you all feel that it is right for ~~Jacob Gates~~ George Q. Cannon to fill the vacancy in the Twelve /signify it by uplifted hand./ [U]nanimous vote.

"If you all feel that it is right for Jacob Gates to fill the vacancy in the Seventies, signify it by the same sign.["] Unanimous vote.

["]John Van Cott is an unexceptionable man. I have no fault to him whatever. George Q. knows what is right as well as any other man, he is modest, but I don't think he will let modesty smother his obligations to do his duty."

J. Taylor referred to his writing him a long communication when he went to the islands with the brethren. Hiram Clark was their President, and he did not like to disobey his Presidents council, but he did not belief in retiring but considered it right to stay and give the natives a fair warning, for his faith was that good could be done.

G. A. Smith suggested the publication of the appointments.

Pres[ident]. Y. thought is not wisdom at present. Geo. Q. is known from St. Joseph to St. Louis, and in the East in connection with our business and trading.

H. S. Eldridge ~~bore~~ should have suggested Geo. Q. if it had been his privilege, [and] he bore testimony that George loves righteousness and hates iniquity & is very zealous but not enthusiastic.

E. Snow, "Is there any instructions to Bro. George[?"]

Pres[iden]t. Y.[:] "Don't know of anything, only to stay till we tell him to come home.["]

Pres[iden]t. H. C. Kimball introduced the subject of Counsellors to Daniel Spencer, president of the Stake.

Pres. Y.[:] He is none too good alone, but alone he can get along very well. If we tie two to him, he won't be able to move.

Bro. Fullmer is a good man, but [he is] like the majority of the Elders of Israel, who consider when they come home from their missions, [that] they can lay their coats off, they don't mean to lay down their religion but they do it.

G. A. Smith enquired if A. Lyman & C. C. Rich were going south. They said they intended going soon.

Pres[iden]t. Y.[:] "Bro Kimball, are your appointments for the brethren to help you tomorrow in the endowment house given out?["]

Pres[iden]t. K.[:] Yes.

Benediction by Orson Pratt.

John Taylor introduced Legislative business. Pres[iden]t. D. H. Wells stated that Governor Cumming had ~~not sign~~ told him, that he did not sign the Resolution of last legislature, through the hurry of business, which convened the Legislature at G. S.L. City, but he now wishes he had done it. [A]nd also the Governor had asked him, /(Wells),/ should he issue his proclamation calling the Legislature together here whether it would subject the Gen[eral] Government to pay the expenses of a hall here, which he thought the government would be unwilling to ~~day~~ do, as they had been at the expense of building a place at the Capital. Pres[iden]t. Wells said, he presumed the government could be accommodated with a building here and as far as he was concerned he did not want to ask the general government for anything & he did not expect to get anything anyhow as long as Hartnett was Secretary: ~~and~~ he had not received any pay from Hartnett.

Pres[iden]t. Y. wished the brethren to use their influence to prevent the folks from going to witness the execution.

Pres[iden]ts. B. Y., H. C. K., D. H. W., & G. A. S. remained in office an hour conversing on legislative matters, and the appointment of Lott Smith to command the company of Militia ordered out by the Governor to protect /& assist/ Marshal Dotson in the execution of Ferguson.

Historian's Office, G. S. L. City,
4 p.m. 23 October, 1859.

Present—B[righam]. Y[oung]., H[eber]. C. K[imball]., O[rson]. Hyde, O[rson]. Pratt, John Taylor, Geo[rge]. A. Smith, A[masa]. Lyman, C[harles]. C. Rich, E[rastus]. Snow, F[ranklin]. D. Richards, E[zra]. T. Benson.

Of the Seventies,—Joseph Young, Henry Harriman, A[lbert]. P. Rockwood, H[orace]. S. Eldridge, and Levi W. Hancock, Lorenzo D. Young. R[obert]. L. Campbell.

Prayer by Elder Levi W. Hancock.

Pres[iden]t. B. Y.[:] This Council [is] called for the purpose of selecting a man to fill [a] vaccancy Quorum of Twelve & another vacancy in the Seventies.

Many expected it at Conference, [and] if we had had a meeting beforehand we might have presented their names.

Bro Robert are your clerking! Yes Sir.

The Brethren can write their suggestions on paper & hand them to the Clerk or they can speak them & the Clerk will write them and read them to us.

~~Levi~~ O Hyde[:] Is it your wish that we should do so.

B. Y.[:] If all say nothing & we may go home.

Levi W. Hancock, expressed his thankful ful feelings, /did not possess much intelligence/ also [that] he loved Brigham & Joseph & has sought to do good. [H]is heart glories in this cause, & never liked iniquity. [I] don't like long sermons. Brethren help me that I may be true. No hard

feelings for

G. A. Smith motion[ed] that the first Presidency makes the nomination. [S]econded it.

B. Y.[: I] would be glad if bre[thre]n. offer their opinions in the matter suggested I have suggested quite a No. of men from these Quorums., as good selection as any body else would. took Bro/–Rockwood into the Quorum. Bro. Clapp had done his duty & went right along—[A]ny man has intelligence enough if he will be faithful.

G. A. S.[: I] don't expect men are responsible—[F]ew of Twelve when first saw them get their charge.

O. H.[: O]ut of sto [blank] raise children to Abraham.

G. A. S.[:] Jared Carter [is an] apple [with] one half sweet [and] one half sour.

B. Y.[: I] never thought what place.

[blank] D H Wells came in 5 P. M. [blank] except D W P a [blank] Prar live many years to [blank]

B. Y.[:] There is a motion & seconded, but Ill hear of your suggestions if you wish.

O. H.[: It is] safer [to] let the Sp[irit] suggest through the proper channel.

~~O H~~ E. S. many might be suggested—good–

B. Y. Bro. K. don't you wish to suggest.

Elder Kimball said he had heard ~~of~~ Geo[rge]. Q. Cannon [and] John Vancott—heard the 12.

O. Pratt would like to know if we are to suggest men of experience, or those not, or if [there are] any qualifications.

E. Snow[: T]he name of S[amuel]. W. Richards & Joseph F Smith has been suggested.

B. Y.[: In] answer [to] your question, Bro. O Pratt, to my own suggestion, if a man suggested to me, if good judgment but a man who would seek to the Lord for his mind, thats the man I should consider.

O. P.[: I]f the Lord names and designate a boy 12 years, thats the one we all ~~had~~ would go in for, but if left to my own judgment to choose, I would select a man who had years of experience who was tried in many ~~years~~ places faithful, diligent, & a man of talent who could defend the Church in every position where he might be placed.

G. A. S. suggested Warren Snow of San pete, who was well acquainted with Joseph, his life & history.

B. Y.[:] Warren Snow [is] a good man, a talented man.

E. Snow.[:] Ben[jamin] F. Johnson was well acquainted with Joseph.

G. A. S.[: I]f we go at it & select.

O. Pratt[: I]f office is hereditary as anciently—we should select young Parley for Parleys place.

E. Snow Question

O Hyde motioned that we sustain those.

B. Y.[:] ~~If you all feel~~ I nominate Geo. Q. Cannon to fill the place in [the] qu[o]r[um] of the Twelve, & Jacob Gates to fill the vacancy in the Seventies.–Amen. Amen.

If you all feel that it is right for George Q. Cannon to fill the ~~place~~ vacancy in the Twelve—Universal vote.

If you all feel that it is right for Jacob Gates to fill the vacancy in the Seventies—Universal Vote -

B. Y.[:] John Van Cott is an unexceptionable man. Jacob Gates I don't know but that he is the older—B

B. Y.[:] George knows right just as well as any other man. [H]e is modest, but ~~duty I~~ don't think he will let modesty smother his duty -

John Taylor—[H]e wrote a long letter to me about Hi Clark.

G. A. S. publish

B. Y.[: I] ~~not~~ think it not right to publish Geo Q's name [for] he is known in the West from St Joseph to St. Louis & from there to Philadelphia.

H. S. Eldridge. bore testimony that Geo. Q. hates iniquity & loves righteousness. [He] is very zealous, but not enthusiastically so.

E. Snow, Is there any instructions to bro. George Q.

B. Y.[: I] don't know anything only to stay till we tell them to come.

H. C. K. introduced the subject of Counsellors fo[r] Pres[iden]t Spencer.

B. Y.[:] He is none too good alone, but alone he can get along pretty well if tie 2 to him. Bro Fullmer [is a] good man, but like the majority of the Elders of Israel, [he will] throw off his working garment. [T]hey dont mean to lay off their religion but they do it.

G. A S. introduced the subject of A Lyman's & C C Rich's going South. They said they intended to go.

B. Y.[:] Bro. Kimball, are your Endowment appointments for to morrow given to the brethren[?] Yes.

Benediction by E. O. Pratt. John Taylor Legislative business.

Bro. Wells stated what the Government had stated.

B. Y. mention[ed] about the man's being hung. [H]e did not want ~~things~~ the p[eo]pl[e] to go.

B. Y., H. C. K., D. H. W., & G. A. S. remained in office till [blank] & spoke about Legislative movements—& Lott Smiths appointment to command.

Brethren—If you feel it would just be as right as not for me to nominate. I'll do so. [U]niversal vote.

❖

Geo A. Smith motioned that the First Presidency nominate the brethren to fill the vacancies. Seconded by Orson Hyde.

Pres. Y. "I would be happy to hear the suggestions of the Brethren. I suppose I could I could nominate as well as any body else, and make as good selections as any body else.

"I have suggested quite a number of men for these Quorums; I took Bro. Rockwood into the Quorum of Seventies as one of the first Presidency, and also brother Clapp, and if he had done his duty, went right along faithfully he would have been able to magnify his calling, and done well enough. Any man who will be faithful will have intelligence enough to magnify his calling."

Geo. A. Smith– "We don't expect that those who call men into office are responsible for their future conduct. There are but few of the Twelve here whom I saw when receiving their charge at the time the Quorum was organized in Kirtland.

Jared Carter at that time, objected to bro. Brigham Said he was like an apple half of which was sweet, the other half sour."

Pres. Y– "There is a motion before us which has been seconded, but I will hear the suggestions of the brethren if they wish to suggest."

Erastus Snow– "Very many good brethren might be suggested."

Pres. Y.– "bro. Kimball don't you wish to suggest."

Pres. K.– "I have heard several brethren suggested to fill the places. I have talked with the Twelve and heard the names of George Q. Cannon and John Vancott suggested"

O. Pratt– "I would like to know on what principle men are to be selected: whether we are to suggest men of experience who have been tried and proven in many responsible positions, or those who are young, & have not been called to important trusts in the church, or if any qualifications are necessary needed."

Pres. Y.– "I will answer your question Bro. Pratt to my own satisfaction. If a man was suggested to me of good natural judgment, possessing no higher qualifications than faithfulness and humility enough to seek to the Lord for all his knowledge and who would trust in him for his strength I would prefer him in preference to the learned and tallented (sic)."

O. Pratt– "If the Lord should designate a 12 years old, he is the person we would all be willing to sustain, but if left to my own judgement to choose I would select a man of experience who was tried in many places faithfull and diligent, and a man of tallent who could defend the church in any position in which he might be placed.

G.A. Smith suggested Warren Snow of San Pete. he was well acquainted with Joseph his life

and history.

Pres. Y– "Warren Snow is a good man, and a tallented man."

E. Snow Said Benj. F. Johnson was well acquainted with Joseph.

O. Pratt–"If Office in the Priesthood is hereditary, as we have instances of anciently, we might select Parley jun. to fill his fathers place."

E. Snow–"The Question arrises are offices in the Priesthood hereditary like the Patriarchal office."

O. Hyde "I motion that the Presidency nominate and that we sustain their nomination.

Prest Y–"Brethren if you feel it would be just as right as not for me to nominate I'll do so. Unanimous vote.

Pres. Y–"I nominate George Q. Cannon for one of the Twelve, and Jacob Gates for one of the Presidency of Seventies" Amen Amen responded by several.

If you all feel that it is right for George Q. Cannon to fill the vacancy in the Twelve signify it by uplifted hands. Unanimous vote.

If you all feel that it is right for Jacob Gates to fill the vacancy in the Seventies, signify it by the same sign. Unanimous vote.

John Van Cott is an unexceptionable man. I have no fault to find /with/ him whatever.

George Q. knows what is right as well as any other man, he is modest, but I don't think he will let modesty smother his obligations to do his duty."

1860-1862

[January 25, 1860; President's Office Journal]

Prest Heber C. Kimball had a conversation with the President [i.e., Brigham Young] as to the propriety of calling the Quorum of the Twelve together for the purpose of considering some points of doctrine; on Friday evening at this Office.

[January 27, 1860; Minutes; President's Office Journal; Church Historian's Office Journal]

Minutes of A Meeting of the Presidency Twelve Presidents of Seventies and others assembled in President Youngs Council Room at 6 oclok.

There were Present President Young President Kimball (D H Wells sick) All of the Twelve except A. Lyman & G. A. Smith who was sick. The Presidency of the Seventies Bishop Hunter & many others. A Hymn was sung O Happy Souls who Pray. Prayer By O Hyde.

President Young stated the object of the Meeting was to Convers upon Doctrinal Points to see if we see alike & think alike. I Pray that we may have the spirit of God to rest upon us that our minds may be upon the subject & that we may speak by the Holy spirit.

He then Called upon A Carrington to read a sermon. He read it before the Company a peace prepared for the press written by Orson Pratt upon the Godhead. He Claimed that it was the atributes of God that He worshiped and not the person & that He worshiped those Atributes whether he found them in God, Jesus Christ Adam, Moses, The Apostles Joseph, Brigham or in any body Els. After the document was read President Young then Called upon the Twelve to express their feelings upon the subject. He called upon O Hyde to speak & he called upon J Taylor to speak. He spoke a short time. No one knew at the time (except the President & Carrington) who was the author of the document read.

Brother Taylor said he did not see it in that light. He worshiped a personage and not the Atributes. He thought God was Located and Could not worship the Atributes in any body.

President Young then Called a vote of the assembly and said if you understand this to be a Correct doctrin as here written I wish you [to] manifest it by saying yes. No one spoke.

President Young then said do I worship Atributes or the Dispencer of those atributes? I worship the Dispencer of those atributes and Not the Atributes. This is O Pratts Sermon prepared for the Press. I do not want to have it published if it is not right. Brother Orson Worships the Atributes of God but not God. I worship not the Atributes but that God who holds and dispenses. If Eternity was full of atributes and No one to dispens them they would not be worth a feather.

Suppose an Angels comes to us to Night with a message From God and he tels the angels not to make himself known. He Comes to us with a message and gives a New Law and a penalty for not obeying. You may ask who are you? He may not tell you who he is or he may say God sent me. You may Say whare is that God who sent you? I dont know or Care any thing about you or what you say. He might say to you I am a god to you. Moses Said to Israel I am a God to you. Joseph Said to us I am a God to you. This was true and upon the same principles I am a God to this people & so is any man who is appointed to lead Israel or the Kingdom of God. If the people reject him they reject the one who sent him. But we will let that drop, and turn to the other subject.

Now suppose we were all to receive a fullness of the Atributes of God and According to Orson Pratts Theory The Lord had a fulness and He Could not advance but we Could advance till we were Equal to him. Than if we worshiped the Atributes instead of God we would soon worship ourselves as soon as we had a fulness of those atributes. Then you Cannot worship any thing beyound yourself. You would then worship the atributes & not the dispenser of those atributes. "This is fals doctrin."

God did not say worship Moses because he was a God to the people. You may say to your wife or son do so & so. They will say I will not but I will go to a greater man. I will go to Brigham Young. You might say I am your Counciller Dictator or your God. Either would be Correct. And they should obey your Just & righteous Command. Yet they should not worship you for this would be sin.

Orson Pratt has differed from me in many things, But this is a great principle & I do not wish to say you shall do so and so. I do not know of a man who has a mathamatical turn of mind but what goes to Far. The trouble between Orson Pratt & me is I do not know Enough & he knows to much. I do not know evry thing. Their is a mystery Concerning the God I worship which mystery will be removed when I Come to a full knowledge of God.

One of the greatest things Joseph Smith ever did was to Familiarize Heaven & Earth and Cause them to shake hand together and become Familiar Together. This was a great principle. It is simple yet true. When I met the God I worship I expect to [meet a] personage with whom I have been acquainted upon the same principle that I would to meet with my Earthly Father after going upon a Journey & returning home.

W. Woodruff spoke & said that it is our privelege so to live as to have the spirit of God to bear record of the Truth of any revelation that Comes from God through the mouth of his Prophet who leads his people and it has ever been a key with me that when The Prophet who leads presents a doctrin or principle or says thus saith the Lord I make it a point to receive it even if it Comes in Contack with my tradition or views being well satisfied that the Lord would reveal the truth unto his Prophet whom he has Called to lead his Church before he would unto me. And the word of the Lord through the prophet is the End of the Law unto me.

O Hyde & Joseph Young both backed me up. Joseph Young said "I do not believe in the doctrin or worshiping the attributes and not the auther. I once loved a woman. She says to me you shall have my respect & kind regards & she told me to go in peace. I told her it was not her good will that I wanted alone. I wanted her. So with my God. If he was to say to me Joseph here take my attributes & go I would say No father it is not your attributes alone that I want but I want you. When I read O Pratts views in the Seer I Could not swallow it. Joseph the Prophet said when you see your Father you will see him Just as he was in this life ownly he will be full of Strength Glory Immortality & Eternal life.["]

President Brigham Young said now here is the Twelve. I wish to extend there Influence as Far as I Can but I Cannot do it while they teach Fals doctrine. One of the Causes of the declaration

in England (as I understand the people are Clear down) is what Orson Pratt Preached in the Seer. There is not a man in the Church that can preach better than Orson Pratt upon any subject which he understands. It is music to hear him. But the trouble is he will preach upon things he does not know any thing about and then he will preach fals doctrin & so will Elder Hyde. He preaches upon the resurrection & teaches things which are not true.

I will tell you the God which you and I worship, it is a Being that was on an Earth like this. He has been Cloathed in Mortality the same as we have been and he has had Devils to fight the same as we have had but I do not expect they were the same Devils that we have. That God says I am your God and there is none Els. Let us worship him and none Els. He is the God that we have. No matter what Gods Enoch saw when the heavens were opened unto him if the God he saw had been exalted millions of years before our God was. He also had to occupy an Earth like ourselves and we shall find it out at some period and this is all the mystery there is about it & if we are faithful we in our turn shall be Exalted and become Gods and there will be no mystery about it when we understand it.

O Hyde said I am satisfied that I have used a good deal of Philosiphy which is not true but that is all done away with, and I did not think I should meet with the Prejudices of Potawatamie here to night.

President Young said if you bring Potawatamie with you you [mus?]t expect to meet it. O Hyde said that he did not preach in Grantsville as Brother Joseph Young reported he did. Brother Joseph was not Present and he has been misinformed Concerning it. E. T. Benson Explained the way O Hyde did preach. He compaired the resurrection to taking a Journey around the world. We travel all day stop at a station at night lie down and sleep at night arise in the morning & Continue our Journey through another day & so on. So at the End of this life we sleep in the grave till the morning of the resurrection. We then arise and Continue our Journey."

Brother Benson also said I do not preach things which I do not know. I keep in shallow water. I wish to teach the people those things which they Can understand, and those things we Cannot understand I do not trouble myself about. I know it is my duty to sustain the presidet of this Church. If I do not respect the Presidet of this church and believe his word and I set my self up against him I am under Condemnation. I would as lives Cut off my right Hand. If he speaks to us we must believe him and obey him. I mean to do it.

Erastus Snow said President Young has put words in my mouth so that I Can Convey what I want. We are apt to say many things which we do not mean & we injure ourselves. I Cannot see things in the same light that Orson Pratt does but when President Young has taught doctrin it has always tasted good to me. I do not wish to know any more than God wishes me to.

Orson Pratt said I will speak upon this subject. I have not spoaken but once in the Tabernacle since Conference. I then spoke upon the revelations in the Doctrins & Covenants Concerning the Father & son & their atributes. I spoke upon those attributes of the Father & son. I spoke of the Attributes of the Saints. I gave my views upon the attributes of God. I sincerly believed what I preached. How long I have believed this doctrin I do not know but it has been for years. I have published it in the seer. I spoke of a plurality of Gods. In order to worship this God I said that I adored the atributes wharever I found them. I was honest in this matter. * I would not worship a god or Tabernacle that did not possess Attributes. If I did I should worship Idols. I have taught this doctrin.

Now the reson I worship the Father is because in him is Combined the attributes. If he had not those attributes I would not worship him any more than I would this Chair. I Cannot see any difference between myself and President Young. If you had told me what you worshiped him for you would have told me sumthing but now I Can see no difference between us. I wish to Explain Now Jesus Said I am in the Father & the Father in me. Now I do not suppose that the Father is in the Son & the Son in the Father in the Tabernacle, but in the spirit and Attributes, truth light power &c. We are told that the son represents the Father in Attributes &c.

I Called upon the Brethren to Come to this meeting to settel this But I must have sumthing more than a declaration of President Young to Convince me. I must have Evidence. I am willing to

take President Young as a guide in most things but not in all. President Young does not profess to have revelations in all things. I am not to loose my agency. I have said many things which President Young says is Fals. I do not know how it is. I Count President Young Equal to Joseph And Joseph Equal to President Young. I find things in Josephs Revelations that govern me. I would as lief believe Joseph as Brigham. When Joseph teaches one thing & Brigham seems to teach another Contrary to Joseph (I say seems to) I believe them as Joseph has spoken them and as the Apostle speaks of them.

I do not know God ownly by his Atributes and that God who has the most Atributes I worship. I worship but one God, and God does not dwell in me ownly by his Atributes. I have spoken plainly. I would rather not have spoken so plainly but I have No excuses to make. President Young said I ought to make a Confession But Orson Pratt is not a man to make a Confession of that I do not Believe. I am not going to Crawl to Brigham Young and act the Hypocrite and Confess what I do not Believe. I will be a free man. President Young Condemns my doctrin to be fals. I do not believe them to be fals. I believe President Young to be sincere in sayin that my doctrin is fals.

I did not Believe the doctrin fals which I published in the Seer in England. It has been said we should let those things sleep. But you do not let them sleep. If I had thought while in England that President Young worshiped a God without attributes I would not have written what I did. (The above remark was an unkind Cut in Orson Pratt he should not have said.") But I do not believe it yet I will not act the Hypocrite. It may Cost me my fellowship But I will stick to it if I die tonight I would say O Lord God Almighty I believe what I say.

Elder John Taylor spoke at some length and tried to Convince Orson Pratt of his Error.

President Young said Orson Pratt has started out upon false premises to argue upon. His foundation has been a fals one all the time and I will prove it false. You have been like a mad stoubern Mule, and have taken a fals position in order to accuse me. You have accused me of worshiping a stalk or Stone or a dead Body without life or attributes. You never herd such a doctrin taught by me or any leader of the Church. It is as false as Hell and you will not hear the last of it soon. You know it is false. Do we worship those attributes? No we worship God because he has all those Attributes and is the dispenser of them and because he is our Father & our God. Orson Pratt puts down a lie to argue upon. He has had fals ground all the time to night. There never was a time or Eternity but what a God did exist, and a God that had Children upon the same principle that Children are now begotton. And I was begotton by the God I worship who reigns in the heavens and I shall also in my turn reign as a God & so will you.

O. Hyde said to O Pratt, My opinion is not worth as much to me as my fellowship in this Church.

President Young said Michael was a resurrected Being and he left Eloheem and Came to this Earth & with an im[mor]tal Body & continued so till he partook of Earthly food and begat Children who were mortal. (Keep this to yourselves). Then they died.

A Carrington spoke upon the subject a short time & made some useful remarks.

President Young spoke upon the subject of O Pratt laying down fals principle to work upon. That principle if Carried out would place us in a position that when a man got a fulness of the Attributes of God they would have to worship themselves. But if we worship God we worship him because he possesses all the Attributes and dispenses them to the Children of men. All these Attributes are the servants of God. They serve his purposes and are at his Command.

President H C Kimball Followed President Young and said Brother Orson Pratt has withstood Joseph and he has withstood Brother Brigham many times and he has done it to night and it made my Blood Chill. It is not for you to lead but to be led by him. You have not the power to dictate but to be dictated.

W. Woodruff arose and said Brother Orson Pratt I wish to ask you one or two questions. You see that the spirit and doctrin which you possess is entirely in a oposition to the First Presidency The Quorum of the Twelve, and all who are present this evening and it Chills the Blood in our veins to hear your words & feel your spirit. Should not this be an Evidence to you that you are wrong? What would become of the Quorum of the Twelve if we all felt as you do? We should all go to Hell in a

pile together.

You say you are honest in the Course you are pursueing. I wish to ask you if you was honest when you said that if you had known that President Young worshiped a God without life or Attributes that you would not have written what you did. (O Pratt said I will recall that.) It was an insult to President Young and the Holy Priesthood which he holds. Evry man in this room who has a particle of the spirit of God knows that President Young is a Prophet of God and that God sustains him and He has the Holy Spirit and his doctrins are true. and that he is qualifyed to lead the people and he has explained evry thing so plain this evening that a Child Can understand it and yet it is no evidence to you. Nothing Can make an impression upon you. No argument can reach your understanding.

But Brother Orson I have seen the day when you was in sorrow. It was when you was Cast out of your Quorum and out of the Church and that to in Consequence of pursueing the Same Course you are this evening. Then you Could both see feel & understand. Then argument Could reach you when you saw your glory and Crown departing from you. I beg of you to reflect and not let your will Carry you to Far in these things.

It would be better for us not to be able to Cast up a single sum in adition and be humble before the Lord than to have ever so much knowledge & permit that knowledge to lead us to destruction. There are but few men upon Earth upon whom God has bestowed such gifts, qualifications and reasoning powers as he has upon you, and he will hold you responsible for the use you make of them, and you should not make a wreck of your salvation for Contending for things which you do not understand. And I do feel at this advanced state of the Church and late day and with the information which you possess that neither you nor your Brethren ought to be troubled with Fals doctrin. Neither should you Cause your Brethren to listen to such a scene of things as we have herd to night or to insult the presidet of this church as you have done. Although you are unbending in your will to night the day is not far distant when you will be glad to bend to the presidet of this Church and make reconciliation.

Erastus Snow Followed and backed up the Testimony of those who have spoaken. Orson Hyde Spoke upon the subject and said Brother Pratt had not got the spirit of God.

He was followed By C. C. Rich who backed up the Testimony of the Twelve in saying that Orson Pratt was wrong. E. T. Benson spoke upon the same subject and said if Brother Pratt had the Confidence in Presidet Young which he ought to have he would Feel diferent. If he had the Confidence in his Brethren which he should have I know He would feel different.

President Young said I will tell you how I got along with Joseph. I found out that God Called Joseph to be a Prophet. I did not do it. I then said I will leave the Prophet in the hands of that God who called and ordained him to be a Prophet. He is not responsible to me and it is none of my business what He does. It is for me to follow & obey him.

I once was ashamed of one thing which I did while in Missouri in Zions Camp. I got a revelation that God excepted our offering. I had the same thing revealed to me twice & that we should not go into Jackson Co. I named this to some of the Brethren a day or two before Joseph got a Revelation upon the same subject. I felt ashamed that I named it first. I knew whare we were going and I now know that when we go to Jackson County we shall go from the west. And I will now tell you all and you may right it down that all my preaching by the Holy Ghost is revelation.

I told Brother Joseph that he had given us revelation enough to last us 20 years. When that time is out I can give as good revelation as their is in the Doctrins & Covenants.

"Elder Taylor said in one of his sermons that if we walk in the light of the Lord we should have revelations all the time." It is the light that is within you. No man Can live his religion without living in Revelation but I would never tell a revelation to the Church untill Joseph told it first.

Joseph Once told me to go to his own house to attend a meeting with him. He said that He would not go without me. I went and Hiram Preached upon the Bible Book of Mormon & Covenants and said we must take them as our guide alone. He preached vary lengthy untill he nearly wearied the people out. When he Closed Joseph told me to get up. I did so. I took the Books and piled them all up on top of Each other. I then said that I would not give the ashes of a rye straw for all those

books for my salvation without the living oracles. I should follow and obey the living oracles for my salvation instead of any thing Els. When I got through Hyrum got up and made a Confession for not including the living Oracles.

It may be thought strange by the Brethren that I will still fellowship Elder Pratt after what He has said but I shall do it. I am determined to whip Brother Pratt into it and make him work in the harvest.

Orson Pratt said if I gratifyed my feelings I had rather go into the Canyon than to Preach. I have got to go to Tooele to get wood for my family.

Presidet Young said I will give you a mission in Tooele to preach & send word to the Bishop to get some man & draw up his wood. Brother Pratt has no business in the Canyon. The Lord does not want him there. F D Richard Dismissed the meeting.

❖

In the evening a Council of the twelve was held to consider the doctrines that Orson Pratt had advanced in his last Sermon about worshipping attributes. The President and the twelve came to the conclusion that Orson Pratt was wrong on that point. Bro G. D. Watt reported the whole of the remarks.

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At. 6 p.m. The Presidency & Twelve & Prest's of Seventies met in council at Prest. Young's Office. A sermon written, to be published, by Orson Pratt, was read and rejected as false doctrine Elder Pratt advocates the doctrine of worshipping an attribute instead of God, the author and dispensor of those attributes. The night was spent in speaking on doctrinal points until 12 oclock.

[March 10, 1860; Minutes]

School House 12th Ward
G. S. L. cith [city], Mar 10 1860

The case of Daniel Hendricks and Bishop Hardy was brought up before the First Presidency of the Church involving a previous decision of Daniel Spencer ~~on the case~~ for a final ~~decision~~ settlement of the case.

Present[:] Pres[iden]t. B[righam] Young, H[eber]. C. Kimball, Bishop Hardy, D[aniel] Hendricks, and a number of the Elder[s] of 12th Ward and others.

The case was one brought previously /before Daniel Spencer/ by D Hendricks against Bp Hardy /~~before Daniel Spencer~~/ for the balance of payment due him for building the Wall.

Opened meeting by song "Glorious things of thee are spoken."

Prayer by President Brigham Young.

B. Young said the object of the meeting was understood but the full particulars were not. We are here to get an understanding of the matter. Are you, Bp Hardy, prepared to have it undergone now. Yes. Are you Bro Hendricks. Yes. Bp Hardy will step this way & let us know the business how it is–

Bp Hardy said that 2 or 3 weeks ago he was cited before High Council by D H for unchristianlike conduct in keeping him out of 600 4 y[ea]rs for /building/ the 12th Ward Wall. By mutual consent I took D. H. & two others to save men's time. Bp Hardy. /was 3 y[ea]rs in finishing it/ [and] had appealed the case: for he did not consider as D H did that he himself had to collect the debt. [I]t was not his business any further than his bishoprick warranted to counsel. There ~~was~~ /is/ no [blank] due him anyway as the books will show.

B Y[:] [blank] he had not had the minutes delivered to him which should have been without his hunting [for] them.

W[illiam]. Eddington said they did not take minute[s] at the trial but did so by request of D S. at its close [and] sometime afterwards Bro Eddington then read the minutes.

The decision at the end of said minutes varied slightly from the decision given at the time. Bro Spencer repudiated having directed L W H individually to be responsible for the amount.

B. Y. said he had told D H to cite the ward before the H C & make them pay him their honest debt or disfellowship them, but he had brot only the Bp & it was only had before 3 of the H[igh] Council.

/In reply to [the] question by B Y/, D H said he wanted this court to hear & decide. L W H said the same.

B Y asked Bp Hardy about the nature of the contract made with D Hendrick about building the wall.

Bp said there was 60 rods wall set off to us the ward got together & wanted it should be let to the Highest bidder & they were to pay him as he would only call once for his pay. The men were to work out their tax on the wall. Told him not to tax the widows & very poor. He had the bid at $35. The Bp was to aid him by his influence to ~~collect~~ /collect/ the debt & that those who would not pay should be disfellowshipped. Bp Everet bid & Bp Hardy bid but they———/bid/ higher.

A[ddison] Evert /at the meeting of the ward/ said he concluded ~~he could have~~ /& offered to/ build it for $40. and collect his own pay as A P R did his for building his ~~own~~ wall. ~~Bp A~~ Everet ~~said~~ he would take the people for it just as Br. Rockwood did it & that was the way he understood it was to be /when/ D H. took it at 35$ per Rod, collecting his pay when it was offered.

R[euben] Miller was 1st Counsel to Bp Covey when the wall was let. It was agreed to disfellowship those who would not pay. Bp Hendricks was to notify them once & before the wall was finished. Bp Covey went to Carson Valley. Hendricks was to notify them & if they did not pay we sh[oul]d disfellowship those who would not pay as we saw no law to collect it.

Bro Spencer—[D]id Bro Hardy promise you, Bro H, that ~~when~~ /if/ you would go on with the wall you you should have your pay[?]—Hendrick. Yes.

Bro Barrows. said that Bp Hardy told him to go on or he might be in danger from the council & he sh[oul]d get the remainder of his pay.

L W H said he went to Pres[ident] B Y about the wall who told him to tell Hendrick to finish the wall or he would be in danger of the Council & he told him so.

A Everet said Hardy in meeting told Br Hendrick to go on & push the wall & he should get his pay or he would cut them off & kick them out of the ward.

B Y. said the Ch[urch]. would pay F[rancis]. M. Pomeroys tax as they bot his property.

Childs L. Snow F N V Jacques A Farber Gr [blank] J [illegible handwriting] said the ward must pay his & help him as they could.

B Y said after reading over the list said there was not $100. [B]ut the parties were ready to pay if asked for it.

L D H said there was about $126. or 7 assessed over the cost of the Wall to cover the poor; tax who could not pay such as father Harmiston, Sister Whitney & others.

B. Y. ~~said~~ asked H C K what he had to say.

H. C. K.[:] /I feel/ you will express my sentiments. I ~~think~~

B. Y.[:] D. Spencer, if he understood as I understood, he would have put up all the ward as I told him plainly & not to do one man for a whole ward in matters of fellowship. The ward are held I consider to pay bro Hendricks. We agreed in conference capacity to build a wall. The people all agreed to build the wall. Every ward was consulted about it first. The minority of the twelve when they came out here ~~when to~~ went to work to pull down what the majority of the twelve had. I have always since Joseph died had 7 of the twelve, a majority, with me within 10 minutes call. [P]eople ~~do~~ /have/ not observed this.

~~Decision.~~ /B. Y./[:] I wish the bishop & brethren to keep these things in mind. I have told [the] bre[thre]n to try & understand the nature of the kingdom in regard to fellowship. Bro Spencer—[Y]ou lay ~~it~~ up in your mind those principles. The Bishop can only be dealt with for his own fellowship. Now Bp Hardy's duty is to live his religion & not be bamboozled about for this or

that man's doing; It was none of your business. I told you, Bro Hendricks, to bring up the ward & it was in your mind to make Bp Hardy pay Bro Hendricks, just as it is now. I am ashamed of some of our ~~best~~ smartest men. This was in your mind & that is the reason why you thought I said buy up Bro Hardy. I hardly dare talk with men in private. [T]hey want a thing so & tell that I said so. I never told you so Bro Spencer—It is the~~ir~~ narrow contracted selfishness of men that leads them so. I would rather have all go from me than have my mind biased for a & B.

I don't say that Bp Hardy has done right. I know he is a selfish man.

I know that D. Hendricks is a selfish, covetous man & would lay sick thinking about it if he should lose his property. ~~The most~~ I am sick to see the trifling doings of my brethren & see them make it a matter of fellowship.

I don't want you, Bro Spencer, to hear things I don't say. ~~You must b~~ Your honesty or what we have said here does not affect my fellowship—But if you Bro H & B Little don't take a different course you [will] not be worthy to be 1st Bp Counselor, You permit selfishness in your hearts. It was because of what was in ~~Bp~~ Bro Spencer's heart so long about bringing up Bro Hardy that when I thought to bring up the ward he thought I said Bro. Hardy. One man is not to be tried for his fellowship for the nonfulfilment of another's contract. ~~Now~~ Commune with each other till we understand each other correctly. If the brethren misunderstand me shall I disfellowship them[?] No. When does sin accrue to an man[? W]hen it is in his heart.

Has Bp H. been faithful of his duty. ~~Bro Spencer says we did not try him on the point but~~ Bp Hardy, did you send your teachers to labor with those who did not pay or did you try them for their fellowship[?] No, so far he is to blame. We could & ought to have cut them off if they would not pay. He ought to have sent me a note & said he would have cut /me/ off if I did not pay for breaking my covenant to build the wall. You could try the Bp for fellowshipping them who would not pay.

D.[:] That is my decision in that Bp. H. was put up without any cause & on false premises & on /a word of it/ ~~not~~ sustained.

If Bro H did not agree to get his pay from the ward he ought to [have] been stopt on the spot. [I]t would have been the most foolish thing imaginable. Bro. Hendricks should collect his own pay & he will miss but very little. If the ward ought to lift Bro Jacob H & the old sister over here I decide Bro Hendricks to throw off the bastions . & count the 60 rods only @ 35c. The Bp with his counselors [can] go with their might to lift the debt—I don't say that Bp Hardy is to blame except for not bringing up me & others & disfellowship[ping] us if we would not pay. And when Bro Hendricks gets his pay for 60 rod @ 35 cts I say he is to get no more.

Doremus said he was here when it was struck off to D it at 35 pr rod & it was understood generally that he should collect the pay himself from the people: that was his impression at the time.

James[: I a]lways had the same idea that was held by these other brethren.

D. A. said he always thought he was not to collect it himself. ~~If he had collecte~~ The people were to work it out, [and he h]ad ~~to~~ collected from many himself.

Bp Covey said he /Hendrick/ was to collect it or bring the case to the Bp & he would disfellowship such as would not pay. That was the way of it.

D. H. said it was talked over & finally concluded to let it to the lowest bidder. [He] said he ~~would~~ /of[f]ered to/ notify the brethren once. The brethren were notified when he commenced & some came on to work. [A]gain in the Spring it was commenced & many were again notified. The freshe[s]t came & broke him off & washed away some of the wall [in the] Spring of 54. In spring of 56 a meeting was called to take the wall into consideration. Bp told him to go on & build the wall, & to rebuild, [but] the portion washed away which he did not consider belonged to him to build. He was told by the Bp he would be in danger of the Council if he did not do it. He went on & did it in the scarce time & hired some 8 or 10 men. Called on Carrington who said Bp Hardy would ~~accept~~ /view/ the wall. He went and accepted it. /[S]oon/ Thereafter I called on him for my pay, [but he s]aid it ran scarce time & put [it] off till after harvest. [W]hen I again called on him & he said he had made a call thro the news & the lots of delinquents should be sold for the tax. Bp Hardy subsequently told me he would come over & see the names of the delinquents & write to them, but he did not do so.

For the reason that I have not received my pay yet & some other reasons I concluded I could not get it. I McK had promised to pay him Luddington's tax on buying his property, but had since told him that Bp Hardy had told him to pay Luddington up & not apply it to Hendricks which looked like [remainder of page illegible] his influence against him. Foster had worked for him at the wall at [$]2.25 per day & got out of it 1lb flour per head in his family & it was not true that he hires men for 5lb flour & pr Shoes & the next day 10lb flour. Foster worked 2 days subsequently for 10lb flour ~~upon~~ /he/ insisting upon doing it and the Bp was down upon me in meeting about it.

Bp H hardy had promised to write to these men & had not done it & he [blank] that made right. I called on the Bp this Spring & he cited him to Farnham place saying he would probably get the pay when it was sold & had better wait till the Army was gone.

L. W. H said Bp Hendricks had credited Foster [$]1.52 p[er] day after he had preached about it. [He] probably had promised Hendricks to go over and see him & from lack of time ~~&~~ had not done it. Thro Luddington's poverty he had told McK he had better pay him up as Lugtons promised to pay in pork in the fall after he went up north & Lugton had to go south & could not pay it. I paid H. $65. in gold before he struck a lick on the wall. I never desired to keep Bro Hendricks one day out of his pay.

D. H. /said he/ never refused wheat & flour.

W. [?] E. Dayton offered Hendricks flour & other thing[s] out of his store, but could not remember offering wheat. That Hendricks had not manifested energy in

[March 14, 1860; Minutes]

[Heber C. Kimball speaking to Wilford Woodruff, Erastus Snow, Samuel W. Richards, Joseph B. Noble, Seymour B. Young, and Samuel Sprague:] I feel vaxed in spirit this morni[n]g [—] we have many Brothran in our midst who feel vary important who care nothing for me ownly to come to me for favors and when thay got thare end sarve[d] thay naver come to me nigh me again nor care Nothing for me no more than thay do for an old horse untill thay want another Favor than thay will come again. I have made many enemies by trying to do good. Many that occupy high positions in the Church Feel vary important and feel as though the whole Church depends upon them and such think as to Brother Heber he is of No account. he has been a good man in his day but his usefulness is about over [—] he is like an old horse that has lost his teeth [—] it is time to turn him out to grass but they will find themselves mistaken in this matter Brother Heber has been true to his integrity and is magnifying his calling and he will outstrip them in the race & yes many come to me for favors and I grant many Favors who are not worthy. many will go to Brother Brigham for Favors and he wont grant it to them For they are not worthy but when they cannot get it of him they will come to me and I grant it to them than they will turn there back upon me ... this is the way I am treated by men [—] I go & visit them when they are sick and heal them up and do them good and as soon as they get well they forget it and would not do me any good if they could but got a prejudice against me, and I might get the revelation of the Lord and teach the people the doctrin[e] of Christ and many that profess to be good Brethren will say it is nobody but Brother Heber [—] what is a revelation from Brother Heber [—] we have to carry around many people by the ass of their Breeches that want to trample upon me but I shall live to see the ass of their Breeches come off and they will go down while I shall rise. I find the more I do for many the less Friendship they have For me, and is it not strange that thare is so little confidence among the people [—] Many man in the days of Joseph tried to make a division between Joseph & the Twelve & to destroy the Twelve [—] it is just so now & they try to make a division between the First Presidency of the Church [—] But whare are those man that tried to do it in the days of Joseph[?] Can you find them among us now? no not one, of them, & it will be just so with those who try the same thing now they will fall, as the others have. ...

I have hinted at things in your Quorum today [—] did you understand me. I refared to Brother Benson yes to Brother Ezra T. Benson [—] his Course is disgusting to President Young[,] it is to me

& to Brother Wells. He would rather Believe his wife than to Believe all the prophets & Apostles in this Church and he is governed by a woman possesg [possessing] the spirit of whoredom and his mind is darkened & he does not see anything and if he has got a virtuous woman in his Family she ought to leave it. President Young has thought a great Deal of Ezra & he has been made a great Deal of, and Ezra has Felt as though he was of much Consequence. But he is in a bad road and his course is disgusting And President Young wants to get him away from hare. I do not fellowship his course and if I thought all the Twelve would sustain me I would meet with the Quorum and tell my feelings Plainly. The Quorum ou[gh]t to withdraw Fellowship from him if it could be done privately & not be known out of the Quorum and see if it would not bring him to his senses.

[April 2, 1860; Church Historian's Office Journal]

About 7. Prest. Young & A[lbert]. Carrington called at the historians' Office and staid till about 9. Prest. brought a revised sheet of O[rson]. Pratt's sermon, called a confession, delivered some time ago; the ~~letter~~ sermon was read. G[eorge]. A. S[mith]. E[zra]. T. B[enson]. & A[lbert]. Carrington present. President said that he thought of presenting the principles involved to the conference, but he did not know but that it might hurt brother Pratt's feelings. It was concluded that a council of the Twelve be called to meet on Wednesday evening to take these matters into consideration.

[April 4, 1860; Minutes; President's Office Journal; Church Historian's Office Journal]

G.S.L. City,
April 4, 1860

Minutes of Meeting at Historian's Office

7 p.m.

Present–Brigham Young Orson Hyde, Orson Pratt, John Taylor Geo. A. Smith, Wilford Woodruff, E. T. Benson, F. D. Richards, Ed. Hunter. T. B. G. D. W. J. V. L. R. B. R. L. C.

B. Y. Has Bro Benson spoken to you about that for which we have met to night? No! Well it is this bro. Orson Your late sermon had like to get into the paper. I want to get an understanding of your views; and see if we see things aright perhaps if I could see it as you Orson does perhaps its all that I could ask, but if not we want to have the matter talked over and ~~that~~ laid before the Conference in a manner that we all see eye to eye I have delayed this, because of the absence of some of the brethren, but I presume bro. Pratt you have no objections to our taking this course and having it all laid before the Conference satisfactorily.

Prest. Y. invited over his clerks A. M. Musser J. T. Ca__ Geo. Sims, Hiram Clawson,

T. B. was called upon to read Orson Pratt's remarks in Tabernacle dated Feb 22. E. Snow came in.

B. Y. are the 12 satisfied with this read[ing] & what Bro. Pratt has put forth to the people. I do not want to do anything but what will be for the best & promote the public good.

O. Hyde made a few remarks. O. Hyde thought when the prophet pronounced upon favorite doctrines, it was for us to repudiate ours, and sustain his. As to whither we should sustain the prophet in evry scienctifical subject contrary to our own judgement, it might not be policy to say that for as invoking a principle of absolutism which would not look well.

E. Snow, first time has heard the sermon, one impression made upon my spirit, as Bro. B. wishes to hear us. While I feel as though I could readily appreciate bro Pratts position before his God & the people, & his wish to gain his true position before God and the people, I am of [the] opinion that if Bro P. had consilled the workings of [the] Sp[irit] of G[o]d. in him a little more & first made himself one in Spirit before with Bro. Brigham he would have been able with less words to accomplish more, without cutting with his sword [in] back handed licks. The ~~confession~~ speech itself

is in back handed licks & they operate back on bro B. & [are] uncalled for in on[e] or 2 instances & uncalled for. [I] dont know whether my views are correct or not but [I] understand that we should look at fa[ther] in H[eaven] & his Prophets in Earth as kind affec[tionate] fathers, not as tyrants & oppressors, but dealing out things lovely. As far as we should look upon Bro Brig the discourse sets forth correctly. We submit to Prophet & to God, not merly because [they are] our superiors, & [are] before us & bear the keys, but because they bear those keys in truth & righteousness, & that because they are true.

C. C. R. came in.

The sole cause I wish to make is [that we] not hold our F[ather] in h[eaven] nor J[esus] C[hrist] nor J[oseph Smith] nor Bro Brigham, as rulling with a strong hand, [as a] dictator, nor to control our conscience, but

Bro. B. Erastus a few words, be short the evening will be spent.

Bro. B. The sermon is splendid but no confession of his errors, but a confession to me. As though a confession was to be made to me or I will take off Orson's or John's head.

One item I am going to read--

"We are told & thro living oracles that this is incorrect doctrine &c" "[We are] told [this] by the highest authority on the earth. [Must not I yield? I will] at least say, I will be silent."

I wish to connect this with items preached by Orson in the Seer, as to matter getting together & then organized & framed a deity & he [Pratt] has said that God know all things from all eternity. Did you ever hear me say that the Gods will learn from all eternity to all eternity[?] Have any of you heard me argue such a doctrine[?] I have no recollection of any~~thing~~ [such] saying. This does not come to me as right. It points to me as a tyrant [a] dispot [a] ruler [with a] princhingh[?] spirit. Orson wants a revelation to know that I am wrong–No matter whether the men are right or wrong who head the church. This is not the retraction that the statements made by Orson demands. I have said to Orson we could not understand the first deity while [we are] here in the flesh, there are things we do no[t] know about &

Orson here interrupted to explain–

B. Y. What will the result be[?] I have these books my children unborn are to read them, they are held as sacred as the bible, what I want to learn to night is what items–I'm willing to go into the endowment house & dress before any Quorum or as we are now & or before Conference & lay down item upon item. & let them decide. You make attributes Deity [you might] as well say [there is] no deity now, or [say] that we have to be dispersed to receive those attributes & go back to atoms, before we get an exaltation. When he [Pratt] lectured several years ago, I asked him, where [is] empty space [for] when the wicked call for rocks to fall I could tell them where to go–for there God could not act for [there would be] nothing to act upon. That I dont care anything about [for], & to put that forth to the people; it should be covered up, & let the doc[trine] & cov[enants] & bible not stand one man said [to] me that he had persued those items which Orson has preached & which you have tried to lightly efface.

It's a confused mess & I want to wipe it carefully out & hurt nobody.

Bro Orson [says he is] stubborn, [but] what should [he] be stubborn about[?] if [it is] about dollars cents [or our] farms, these [are] things [to be] stubborn about, but what shall we be stubborn about the things of God[?] no nothing, but promote the truth–

If some~~thing~~ persons there would have jumped on Bro. Orson [he should] have done it–

What did I write,–that such things should not be received[?]

Bro. Orson's honest integrity I know, I dont doubt them, I never did it. When ~~in England~~ going to England first, he said [he was] incapable of taking hold of a paper [and] he could not tread on new doctrine, when he had gone a head of all that seers & prophets have written & delineated upon–[he] has not got good judgement.

I'm either of giving to have the quarrelle there [i.e., in general conference] or having it going through in a parental spirit. I want to save bro Orson, I feel calm as like an old shoe. If his confession had been right I would have bound up my particle so that it would have hurt his influence–[but he confesses] nothing but: Bro. Brigham You are a might big man & I'll _____ to remember__I want

to know tonight if the feeling of the Brethren–the 12go in with him and right–Judgment in me if found from the indi[t]ment we read & my judgment has not been corrected for I have gone on worldly wisdom & not on the Rev[elations] of J. C. Until my judgment is found on Rev. Maybe tho he don't think I have revel[ations]–if I dont I dont magnify my calling.

There are hundreds of these I could write. As fast as dog[s] trot. When I write & send forth my Revelations [they] are then [as] are the Rev[elations] of etern[ity]. I never look at my sermons, I don't cross my tracks.

No person can see & comprehend all ~~all if~~ [things] when there is no [bounds to] all [things]–[there are] no bounds to kingdoms & worlds etc. & by & by looked upon God doctrine ... that shall in by & by–continue to increase billions & tril[lions]–who can explain to an intelligent congre[gation] on the organization of man, a spear of grass–[who an] define the light of which Gods who can laugh at us to scorn,–I'll have a retraction–I'll put my strength to it–I feel about it as I told the Seventys, on & with one hand behind me, I'll sweep you down–men tie both my hands, bit my tongue b &people cut Orson off the Church.

I know his [Pratt's] integrity I love him, I mean to hang on to him, I want a confession that I can send to the whole of the people that will cover all the church & preserve bro Orson a whole Apostle, before the whole church, then we want bro Orson that can save him.

I want such a thing published all over the world, when he has written on baptism & the first prin[ciples he teaches true doctrine] but when [he has] written on God &c [it is a] chimera of the brain [he is a] philosopher [I] dont want that. Thus saith the Lord go do that they dont have to ask any hypothesis [he] dont have to stop philosophizing. Now you understand what I want, & if Bro Orson thinks & take the 12, to fix the items then get the thing right & read it to the people & say that last [sermon] I could not speak it [correctly] I have written it [now].

John Taylor finds it easier to get out of the path than to get into it. I heard Bro. Orson & thought in somethings he meant right.

It is important for the 12 to teach correct doctrine & it is for Prest. Y to see that we get [it] right.

B. Y. Its not the matter Bro. Orson has at heart its the manner.

O. H. Where a full acknowledgment of authority exists it ought _____ but the truth ought to have the credit.

I said to a man what would you give to know the truth. I would not yield to the truth [the man said]. I told him the truth trammeled [was] no good. I feel as though the truth would make us free.

B. Y. [Where there is a] difference in opinion & judgement their judgement should be left at rest until the truth forms that judgement. any judgement not framed out [to] be framed by the prin[ciples] of eternal truth. Bro. Orson Pratt, should say I have no judgement upon the matter, or should have had none.

Brother O. Pratt what do you think about it[?]

O. P. I have no doubt but what the first Presidency & Twelve could get up a thing that would suit them, I have tried very hard to bring my feelings & judgement [in line] with Bro. Ys & that for several years. [But] its my duty to get my judgement. I find that when a man's wound up, he may have strong faith in regards to views what he considered to be true & Revelation. There are certain points taught by Bro. Y. as being true, that there does seem to be disputed between those & the Revel[ations] & when I reflect that there is item upon item, doctrine upon doctrine [upon which Pratt and Young disagree], I would be a hypocrite if I came out & said that these views on which I have strong faith [are wrong; I] would be acting too much a hypocrite. If [only] I could get rev[elations] of those things which have lingered upon my mind & which I have believed it to be true. The Bre[thren] are at liberty to publish anything that they see proper or at Conference.

I would like to ennumerate items [upon which Pratt disagrees with Young].

First [Young] preached & publish, that Adam is the fa[ther] of our spirits, & father of Spirit & father of our bodies. [But] when I read the Rev[elations] given to Joseph [Smith] I read directly the opposite. [There] the Lord spake to Adam. [Also,] that men [will] eventually become Adams.

B. Y. your statements to night. you come out to night & place them as charges, & have as

many against me as I have [against] you. One thing I have thought that I might still have omited [from the public]. It was Joseph's doctrine that Adam was God & when in Luke Johnson's, at O. Hyde's the power came upon us, a shock that alarmed the neighborhood. God comes to earth & eats & partakes of fruit. Joseph could not reveal what was revealed to him, & if Joseph had it revealed [to him], he was not told to reveal it.

The Spirit is sent when the mother feels earth,

God put it [the spirit] into his [Adam's] mouth, & when God, wanted to translate he had the power. [There is] not a contradictory thing in what I have said.

Bro. Pratt had the Spirit of God like us all in Pottawatomie & believed when the Revel[ation] was given to us.

Bro. Brigham, said ~~when~~ could a being in a telestial or terrestrial kingdom keep a celestial law, is it reasonable to expect such a thing?

I knew in Nauvoo that there would be a first Presidency, bro. Woodruff [was] the first that I named it to, Geo A. perhaps next. If I have named anything that the people were not worthy of [receiving], I have prayed that it might be forgotten. I have prayed fervently when Orson published the [marriage] sealing ordinance [in the Seer] that it might be forgotten.

Orson, it is for you to call the 12 together & do as I have suggested or do as you please. [Otherwise] it will be brought before conference and you will be voted as a false teacher, & your false doctrines discarded.

I love your integrity, but your ignorance is as great as any philosophers ought to be.

O. P. I am willing you should publish what you have a mind to. I cannot retract from what I have said. I sometimes feel unworthy of the apostleship which I hold.

E. Snow. These are temptations of Satan.

O. H. Bro. Pratt take the Council of bro Brigham he is doing the best he could for you.

B. Y. There is no missionary who understands the spirit of his calling, who will communicate a new doctrine.

G. A. S. It is a trick of the Devil to ruin a man, when it is suggested to him that those who are trying to put him right, are trying to put him down.

~~O. P. was willing~~ B. Y. It is my duty to see that correct doctrine is taught & to guard the church from error, it is my calling.

O. Pratt, I am willing the 12 should publish all they consider necessary for the salvation of the church.

G. A. Smith moved that these items come before the Conference.

Most of the 12 wished to have it laid before the ~~conference~~ 12 & not go before the conference.

Bro. Brigham wished the Twelve to take hold & pray with Bro. Orson & have a good flow of the Spirit, & it will go off smooth.

Bro. Pratt counts too little on his standing & calling too little, or he would not let his private judgement, stand between him & his salvation, or he would yield. but I attribute it to his ignorance.

11-30 p.m. Pres B. Young prayed he prayed for Orson Pratt, & prayed feelingly.

O. Hyde gave out a notion for the Quorum of the 12 to meet at 10 a.m. tomorrow & hold their fast meeting here.

❖

In the evening President Young attended a meeting at the Historians Office to consider the Doctrines of Orson Pratt as taught in the Seer and other of his works. Bro. Orson Pratt, stated his views at the meeting and he could not see but what his doctrines were based upon the Revelations of Joseph [Smith].

President Young, Bros [John] Taylor. [Wilford] Woodruff Geo[rge] A Smith, Erastus Snow. O[rson]. Hyde, came to the conclusion that Br. Orson ought to retract the erroneous portions of his doctrine; and publish a sermon to that effect; this he might do with the assistance of the twelve; if

this was not complied with the doctrines would be submitted to the general conference.

President Young observed the Confessional sermon of br Pratt; merely stated his ~~f~~ vies did not agree with mine and that he ought to yield his views to President Young. I want him observed the President to say that his views ~~we~~ are contrary to truth and right; his sermon represents me to the world as a tyrant trammelling [them] to believe as I do right or wrong; it is my calling observed the President to see that right doctrines are taught.

Bro O[rson] Hyde asked ~~hi[m]~~ Bro Orson if he believe Br Brigham was the man God had called to preside over the Church and Kingdom of God. Br Pratt said he did believe that; but he also believed that the Prophets ~~of~~ and leaders of every dispensation have been in error on different points. he did not question Bro Brighams integrity but he did question his judgement in arriving to correct conclusions in some matters of doctrine, in regard to Br Brighams policy in government he did not think it could be done better. Bro. Pratt also observed at times he hardly felt he was competent to be an apostle and he left himself entirely in their hands but he could not be hypocite enough to retract his doctrines when he believed them, neither could he say he could receive doctrines that he could not believe; and if he was disfellowshipped he could not help it.

❖

Prest. Young set forth the object of the Council, as follows.

Bro. Orson your late sermon came near [to] being published in the Deseret News, before I had an opportunity of reading it. I am not satisfied with it as a confession, it does not present me in a true light, it makes me appear to be a tyrant, and because I am the President of the church every man's will and judgement must bend to mine.

I want to get an understanding of your views, and see [to] it we see things aright; perhaps if I could see it as you do, it would be all that I could ask, but if not, we want to have the matter talked over, and laid before the Conference in a manner that will injure Bro. Orson's influence as little as possible and so that we can show that we see eye to eye. I have delayed this matter, because of the absence of some of the brethren, but I presume brother Pratt has no objection to our taking this course and having it all laid before the Conference satisfactorily.

T[homas] B[ullock] read O. Pratt's sermon delivered in the Tabernacle, Feb. 22 [January 29].

Prest. Young asked the Twelve if they were satisfied with that sermon as a confession, considering what Bro. Pratt has put forth to the people in England and in Washington. And said he did not want to do any thing but what would be for the best and promotion of the public good.

O. Hyde made a few remarks.

Erastus Snow made remarks.

Prest. Young said he thought the matter could be got along with very easily, he would suggest that Bro Orson Pratt and the Twelve get together and write out a sermon that would set forth Bro. Pratt's true position, and brother Pratt could read [it] in the Tabernacle and then have it published to the world.

Bro. Young asked brother Pratt to speak his mind on the subject.

Brother Pratt said he thought that Prest. Young was perfectly satisfied with the confession, as he was informed by bro. Watt when he handed him the sermon to revise, that the President had read it and approved of it, and wished to have it ready for the paper that week; and he was quite astonished when bro. Young made the remarks he did on the stand a short time afterwards.

And as for publishing to the world that the doctrines he had preached and published, on certain points, were false, he could not do it, because if he did he would prove himself a hypocrite and that the revelations of Joseph Smith were false and that Prest. Young had preached false doctrine, as upon the revelations of Joseph Smith and the sermons of Brigham Young he had formed the belief that he had promulgated on those points of doctrine.* (*While bro. Pratt was sanguine that the points of doctrine which he had set forth; the rest of the Twelve were equally sanguine that those revelations and sermons from which he quoted would not back him up.)

After much counsel and good advice from Prest. Young & the Twelve to O. Pratt the council

adjourned until tomorrow at 10 a.m.

[April 5, 1860; Minutes; President's Office Journal; Church Historian's Office Journal]

Great Salt Lake City
Council of the Twelve in Historian's upper room
April 5, 1860 10 a.m.

Present Elders O. Hyde, O. Pratt, J. Taylor, W. Woodruff, G A Smith, C. C. Rich, F. D. Richards.

O. Pratt said I have come here by bro. Taylor's request, and if there are any objections I will withdraw.

O. Hyde replied[—]We want you here, we dont want you to withdraw, we have been together too long in Mormonism, that we are spoiled for any thing else, it is too late to talk of casting out, or separating.

J. Taylor speaking of Carthage said I have these shots in my leg, I know how a wounded bird feels. I felt a fluttering and fell in an instance, I have a piece out of my thigh as large as my hand, it left a big scar. about bro. Pratt, I dont feel like giving him up, for we have gone too far, he feels too stiff now, It would be better for him to give way a little, all our acts and particularly our writings ought to be true, it is an infringement of the rights of the others, we ought to be governed by the Spirit of revelation and truth.

Elder E. T. Benson came in, followed by Erastus snow.

any subject that is debateable, when I am abroad, I try to avoid I would not introduce a question that could put me in a rough place, I feel to keep as far from a precipice, as I can.

O. Hyde said I do not feel competent to take up the points of difficulty in doctrine between bro. Pratt, & bro. Young. when we have the spirit of an office and calling, and are in subjection one to another, in this is safety, and as the Savior says unless you become as a little child, you cannot enter into the kingdom of God, our character and tenacity to sustain ourselves, has led higher beings than we are, to rebel against God, Lucifer did not acquiesce with the presiding power, there was a split, and we all know the consequence.

To acknowledge that this is the Kingdom of God, and that there is a presiding power, and to admit that he can advance incorrect doctrine, is to lay the ax at the root of the tree[—]Will he suffer His mouthpiece to go into error? No. He would remove him, and place another there. bro. Brigham may err in the price of a horse, or a House and lot, but in the revelations from God, where is the man that has given thus said the Lord when it was not so? I cannot find one instance. David was led by his own lust, but the Lord will not suffer Brigham to introduce incorrect doctrine, and he escape, but He has honored him. Then who are we to condemn another man's servant? if we have the spirit of submission, if we have the Spirit of God, it will not be so. We have seen too much, and felt too much to oppose the ruling power. What Joseph Smith said, was applicable then, if we can not go nearer the truth, then go home, and keep your children where they are, that they may not grow any further. We ought to be wedded to the truth,—to the Priesthood,—and to the authority of God—The presiding power in Heaven rebukes Angels, and what is the result, then if the presiding power cannot rebuke us, who are we? bro. Brigham is responsible for the doctrine taught in this Church, and if he did not watch us, and reprove us when wrong, he would not do his duty, and again if any of the Twelve was abroad, and an Elder was propagating a false doctrine, we dealt with that man, then why should we not be dealt with in the same manner? shall he mourn, and we not respond? It is a duty we owe to ourselves; he is the presiding authority of God on the earth, then he is legitimate, and everything opposed to him, is not legitimate. bro Pratt said he was discouraged and felt reckless, he ought not to be so! God is a jealous God, and His servants are jealous with a godly jealousy, that the stream may roll on in purity, I have been chastised and knocked about, but I respect the authority of the kingdom, and go ahead.

W. Woodruff the remarks of bro. Hyde are dictated by the spirit of wisdom, and the spirit of

the Lord, our position is very reasonable, and we could not aspire to anything greater, having received the Apostleship, we should try to honor it; when bro. Pratt made his confession it made me rejoice, because I thought it was the first time that he felt to fall into the channel, I would not do anything to lose my Apostleship, I would rather lose my hand, or my life, I think bro. Pratt has gone too far in advancing the doctrine of the Godhead, they come in contact with the presidency of the Church. bro. Hyde has been mauled & hammered, but he has yielded, and we have either to say that we are the leaders of the Church, or to yield to the leader, it is natural the Lord will reveal His doctrine to His mouthpiece; for the interest of our wives and children, we should submit. I feel to thank the Lord for giving us as good a leader as bro. Brigham. no man had a right to call in question what Joseph did. He was led by the spirit of God. bro. Brigham is careful, cautious, and wise, and is a Father, his feeling is to save the people, everything is Godlike and is filled with wisdom, I want to see bro. Pratt saved, to be one with the Presidency and his brethren, if bro. Pratt has taught a false doctrine, it is no worse for him, than me, or bro. Hyde, and should retract, when a man takes a stubborn course, all Israel feels it; I desire that he may right that matter up. The moment we launch out into unrevealed doctrine, we are liable to get into error, bro. Pratt ought to make the thing right with Prest. Young.

O. Hyde Who is our Heavenly Father. I would as soon it was Father Adam, or anyother good and lawful being, I shall see him some time, if I do right. What do I know about Adam, in the Councils of the Great God before he came here, or His privileges, I dont know.

Erastus Snow I have confidence that bro. Pratt is just as anxious, as we are to make the plaster as big as the wound, it can be done and not to violate his conscience, the Majority of the Church feels that some of his writings are open to serious objections: it is common for all writers to revise their writings, and qualify many portions, it is always ennobling to such men, bro. Brigham wants bro. Pratt to qualify it, with credit to themselves I have read some sweeping declarations in his writings, and thought some of them were dipping into deep water. He can qualify those words, so as to wipe them out. if bro. Pratt had not set his stakes so strong, he would not have had this now. It is given to the presiding officer to discern all things, and tell a man whether he is on the track or not. when bro. Pratt feels a reluctance to credit bro. Brigham, he takes a course opposed to the truth, if bro. Pratt had continued to rejoice in the revelations given to bro. Brigham, at bro. Hyde's, he would not have been in this situation now, we should resist every temptation, and pray over it, until we overcome.

C. C. Rich it has been a sorrow to me that there has any difficulty arisen between bro. Brigham and bro. Pratt, I feel very anxious on this subject, it is simply for bro. Pratt to remove the objectionable items, the brethren rejoiced at his confession, and it was an increase to his influence, it is not right for a member to have doctrines opposed to his quorum, or the Presidency, he can cure the evil that is wanted to be cured, I would not want to yield the good that I can do, for any light thing, I would be glad to see bro. Pratt make it right.

O. Hyde read a revelation given to Joseph Smith (page 200) "that all things shall be done by common consent", for one member to advocate new doctrine without common consent, is beyond our pale or jurisdiction.

O. Pratt I do not see how I can mend the matter, one way or the other, I think the brethren are laboring under a wrong impression, in all of my writings on doctrine, I have tried to confine myself within revelation, I do not remember one item that I consider new, many of the exceptions that I made last night, are not in writing, On my subject of pre-existence, I have quoted largely from Genesis and the Book of Abraham, I have given it, how Adam was placed here, and quoted it, it was not the subject under consideration, Adam and Eve came here and took bodies of flesh and bones, the doctrine was in the church when I came into it, and I have always rejoiced in it, in regard to Adam being our Father and our God, I have not published it, altho' I frankly say, I have no confidence in it, altho advanced by bro Kimball in the stand, and afterwards approved by bro Brigham. In regard to the infinite knowledge of God, it was not a new doctrine, but I quoted largely from revelation, there is no doctrine so absurd as to think that God will eternally progress in knowledge, In regard to empty space, I considered it a philosophical idea, and my opinion is the

same as when I published it. I have never intended to advance new ideas, but to keep within revelation, It is said the revelations given to Joseph Smith, answered then, and if Joseph would translate now, it would be so very different, if that was so, I should never know when I was right, in fourteen years hence, all the revelations of Brigham may be done away, but I do not admit it. The Lord deals with us on consistent principles, there may be apparent contradictions, but to suppose that the meaning would be different, I do not believe, One says Adam was formed out of the Earth, and the Lord put in his spirit; and another that he came with his body, flesh and bones, thus there are two contradictory revelations—in the garden it is said, that a voice said to Adam, in the meridian of time, I will send my only begotten son Jesus Christ, then how can that man and Adam both be the Father of Jesus Christ?

For me to publish to the world, that the writings that I have sent to the world, backed up by Joseph's revelations, are untrue, would be to say, how do we know that in sixteen years time, all these revelations will be overturned, as Joseph's now are, they are written plain. I was willing all these things should slumber. I made a confession as far as my conscience would allow me, to be justified. I could not state it from knowledge. I supposed it was all right, until I heard bro. Brigham's declarations from the stand; that threw a damper on my mind, I will leave the event in the hands of my brethren, in relation to the doctrine, it is already corrected by bro. Brigham[—]bro. Hyde advanced the same doctrine to Joseph, and he says that Joseph said it was not correct, (O. Hyde that was so) I really believed in regard to the omnipresence of the spirit, I did really believe that bro. Brigham had preached the same doctrine, I have not tried to introduce new doctrines into the Church, bro. Young's sermon was published by me as soon as I received it, without comment, and I do not intend it shall come from me, while I believe in Joseph Smith's revelations—but I do believe that bro. Brigham errs in judgment.

O. Hyde when there is a want of union, it requires us to speak plain, bro. Pratt does not claim any vision or revelation, but keeps within the scope of Joseph's revelations. The Universalisns have their belief, The Presbyterians do the same, they consider they believe that are in the pale of revealed religion do the same, ye how widely they differ, then here comes a man (B. Y.) Who says he has revelation but it means the sects, it is Antagonistic. I see no necessity of rejecting Joseph's revelations, or going to War with the living ones, that is the nearest to us, bro. Pratt is like the Jews, who garnish the sepulchres of the dead, but reject those that were the nearest to them, I do not see any contradiction or opposition between B. Young & J. Smith.

O. Pratt B. Young must have feelings towards me, I wish the brethren would point out to me where my pamphlet on "the Holy Spirit" is wrong.

J. Taylor when bro. Brigham tells me a thing, I receive it as revelation, some things may be apparently contradictory, but are not really contradictory.

O. Pratt it was the Father of Jesus Christ that was talking to Adam in the garden—B. Young says that Adam was the Father of Jesus Christ, both of his Spirit and Body, in his teachings from the stand, bro. Richards publishes in the Pearl of Great Price, that another person would come in the meridian of time, which was Jesus Christ.

O. Hyde David in spirit called Jesus Christ, Lord, how then is he his Son. it would seem a contradiction, I went to Joseph and told him my ideas of the Omnipresence of the Spirit, he said it was very pretty, and it was got up very nice, and is a beautiful doctrine, but it only lacks one thing, I enquired what is it bro Joseph, he replied it is not true.

John Taylor spoke again "if Christ is the first fruits of them that slept" there must be some discrepency, he must have resumed his position, having legitimate claim to a possession some where else, he ought not to be debarred from his rights, the power of God was sufficient to resuscitate Jesus immediately and also the body of Adam. (he then spoke on the density of air and water) I dont profess to speak philosophically.

O. Hyde We have come here to arrange that discourse, to the sanction of bro. Young, that it may go forth under the sanction of bro. Pratt[—]is he willing to put that discourse in a shape to recall or qualify certain points of doctrine, not extorted, but in an easy way to shew reflection, and that truth has led him to make his confession, and to leave bro. Young out as a dictator, and what

would be satisfactory to bro. Young. I am pleased with the lenience extended by bro. Young to bro. Pratt, it is more than has been extended to me, or others.

O. Pratt I have heard brother Brigham say that Adam is the Father of our Spirits and he came here with his resurrected body, to fall for his own children; and I said to him, it leads to an endless number of falls, which leads to sorrow and death: that is revolting to my feelings, even if it were not sustained by revelation.

E. Snow Is there any revelation saying that the body of Adam should return to the dust of this Earth?

O. Pratt if you bring Adam as a spirit, and put him into a Tabernacle, runs easy with me; another item, I heard brother Brigham say that Jesus had a body, flesh and bones, before he came, he was born of the Virgin Mary, and it was so contrary to every revelation given.

O. Hyde bro. Geo. A. Smith just tell us what will be satisfactory to the Church?

G. A. Smith for him to acknowledge Brigham Young as the President of the Church, in the exercise of his calling, but he only acknowledges him as a poor drivelling fool, he preaches doctrine opposed to Joseph, and all other revelations. If Brigham Young is the President of the Church, he is an inspired man. If we have not an inspired man, then Orson Pratt is right.

O. Hyde The world does not know that bro. Pratt acknowledges bro. Young as an inspired man.

G. A. Smith The only thing is for bro. Pratt to get a revelation that bro. B. Young is a Prophet of God.

E. Snow I dont think that any light can come to bro Pratt, while he resists it.

O. Pratt I did make a confession with my heart, I am only an individual, I cannot possibly yield to say I have published false doctrine, I did say it was only my belief, and not revelation, I thought I could go on with the Twelve, and preach and exhort, I leave it entirely in the hands of the Church, I am willing to take out the article; but not willing to say I have taught false doctrine.

I have been in the Church many years, and have learned that so long as we want to keep things smooth, we can do so. Any modification you feel to make in that sermon, will be right, even to cutting it down one half.

O. Hyde. I feel you will yet acknowledge that you have taught false doctrine—I dont think you will receive a revelation, only thro' brother Brigham, and you will yet confess that you have stubbornly resisted the Council, I tell you, you will not get a revelation from God on the subject.

W. Woodruff Paul saw things in the third heaven that he could not reveal to the world, our endowments cannot be revealed to the world, Joseph Smith & B. Young are inspired men but can not reveal them, as our leaders are inspired to talk, they are inspired oracles, and we should be as limber as a dish cloth, I have wondered why the Lord could not have worked up something easier than to see the human family going to hell, or to send his son to be crucified. I would follow the leader and do the best I could.

O. Hyde we will dress and pray, then have that sermon, and read over item by item, and see what will agree with bro. Pratts conscience.

J. Taylor I dont like any patching, but follow the dictates of our Presidency, I dont believe in having things thrown on bro. Brigham, if that mouthpiece has not power to dictate, I would throw all Mormonism away, all that can be asked, is to carry out the doctrine in his sermon.

O. Pratt I have always felt if I can be convinced, nothing would give me greater pleasure than to make the confession.

W. Woodruff brought in the Mss sermon.

Elders Hyde, Woodruff, Taylor, Rich, Richards, and Snow clothed themselves Elder Benson then came in and clothed.

Prayer by C. C. Rich.

Mouth in circle, E. T. Benson*

Thos. Bullock then read the discourse of Orson Pratt on Jan 29, 1860 from the Deseret News, and Mss, and made the alterations when suggested, & when it was finished

J. Taylor moved that the quorum of the Twelve, accept that confession, secd., Carried.

O. Pratt brethren I must say I am very thankful for the many items that are struck out if this will suit the Presidency, I pray that from henceforth, I may be one with you, and preach with you.

Adjourned to 8 p.m. (At 5 ½ p.m.)

Benediction by El. O. Hyde.

*Our Father and our God, in the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood we come before thee, having offered up the holy and sacred signs of the Holy Priesthood, to ask thee for such things as we need, and to pardon and forgive all of our sins and to send thy Holy Spirit to come and enlighten our minds, that they may be clear on the subjects to come before us. We now feel our weakness and pray thee to remove the cloud of darkness, let the destroyer have no power over us. May the council of thy servants be clear and comprehensive, and we pray thee to pour out thy spirit upon us as a Quorum to discharge our duties. Help us by the light of thy glorious countenance, to rest upon thy servant Orson Pratt, and we pray thee that double of thy spirit may rest upon him. let his mind be clear, divest him of selfishness and hardness of heart, and may he be filled with the Holy Ghost that he may subject himself to his brethren, comfort his heart, and rend the vail of unbelief. Cause ~~that~~ the scales of blindness to fall from his eyes, that he may see, and his ears to hear the whisperings of the Holy Spirit. soften his heart as a little child, to the will of his brethren, and reconcile himself to the will of our God, help him, raise him up, to magnify his apostleship, that he may do good among his brethren, we dedicate him unto thee, and we pray thee that his way may be opened up and may he be blessed with great faith and power of God and be a blessing to his family, that he may be relieved in temporal things necessary to make him comfortable, and acknowledge the hand of God in all things, may he rise up and rebuke the destroyer and be removed from oppression and darkness of mind, We ask thee Father in the name of Jesus Christ, to remove the darkness in our midst, that the spirit of revelation may be open to us. accept of us, our prayers, our dedication, as thy children, servants and Apostles, We ask thee to bless bro. Hyde as President of this quorum, may he have wisdom to preside as a man of God, filled with the Holy Ghost, that he may have eyes to see and understand thy spirit and be guided aright in all things. bless us as a quorum. may our faith increase and the power of God be manifested from time to time, we pray thee ~~for~~ to bless bro. George A., who has been a long time afflicted, do thou strengthen him up and his ancle healed by the power of God, and may he be healed of all of his infirmities. We pray thee in behalf of brother Brigham Young we acknowledge as our leader, Prophet, Seer, and Revelator. do thou speak unto him by visions and dreams, and let him be clothed in revelations continually and stand as Prophet over thy people, and do thou keep and preserve him forever. And do thou also bless thy servents Heber and Daniel, may they stand by him in prosperity and adversity, bless them with health, heal them of their infirmities, may they live long, even as long as life is sweet, comfort and bless them, and may they be a blessing to thy Saints scattered abroad in these vallies. bless the officers in thy Church and Kingdom, who are placed to preside over and to counsel thy people. bless their fields, flocks, herds, cattle and soil. bless them in sowing seed in the earth, that it may bring forth to sustain man and beast, that they may be made glad. bless thy Saints scattered abroad, gather Israel, event hy scattered people who are crying for deliverance. bless thy Saints who are preaching the gospel, enable them to do good, magnify their calling, do a good work and return in peace and safety. bless brother Hooper, may the power of God be upon him, magnify his calling, fill his office as Delegate to Washington for his people and accomplish all that is necessary. give him power over the members of Congress, the President and the Cabinet. do thou soften the nations of the earth to bring all things about even those things that are not fulfilled. We dedicate ourselves unto thee, with our wives, and children, flocks and herd, fields and grain. do thou temper the elements for our good that we may be prospered in all things and do good to thy people make thy people happy and glorious and cause thy holy spirit to shine forth in our hearts continually. even so. Amen.

Pres. Young and the Twelve met in the Historian's office 8 p.m.

April 5, 1860

B. Y. This day I have seen the best spirit manifested. I have heard 15 or 16 men all running

in the same stream–I was delighted. Tomorrow the Church will be 30 years old, about the age that Jesus was when he commenced his mission.

We are improving and I've know[n] it,–may path is like the noon day sun, and I could cry out hallaluyah! hallaluyah! Praise to God–he has been merciful to us and conferred on us the Holy Spirit–a private member in this Church _____ than the power of Kinds and Princes of the world: to secure an eternal existence–the wicked have to be blotted out of existence & the greatest gift is to have eternal existence–[to be] forever written in the Lambs book of life.

Bro Orson (Pratt) I want you to do just as you have done in your Apostleship, but when you want to teach new doctrine, write your ideas, and submit them to me, and if they are correct, I will tell you–there is no man's sermons that I like to read [more], when you understand your subject, but than yours–but you are not perfect; neither am I.

❖

President B. Young attended a Meeting held at the historians office for the further investigations of the doctrines of Orson Pratt.

Bro Orson Pratt submitted a sermon to the President which he had drawn up with the co-operation of others of the twelve which the President accepted with the remark that he should attach a few remarks to it.

Br. Orson Pratt asked if the subject was to be dropped; or was it to be resuscitated again. President Young observed he never wanted the subject, to be mouthed again, and wished those in the room, not to mention it, and asked O. Pratt if he ever wanted to open new ground to preach about to submit such subjects to him first, remarking also that Br Orson was a sweet preacher, and he took great pleasure in hearing him, and had always admired his willingness to perform what labors had been required of him.

❖

The following of the Twelve met in council in the prayer room of the Historian's Building: Orson Hyde, Orson Pratt, Wilford Woodruff, G. A. Smith, John Taylor, Erastus Snow, ~~Lorenzo Snow,~~ C. C. Rich, E. T. Benson, F. D. Richards. Tho. Bullock was called upon to act as clerk. See T. B.'s minutes. ...

Bro. Orson Pratt I [i.e., Brigham Young] want you to do just as you have done in your Apostleship, but when you want to teach new doctrine, write your ideas, and submit them to me, and if they are correct, I will tell you. There is no man's sermons that I like /to/ read, when you understand your subject, better than yours–but you are not perfect, neither am I.

[August 26, 1860; Record of the Twelve Apostles]

... lay our hands upon your head to ordain you [i.e., George Q. Cannon] and set you apart to be an Apostle of the Lord Jesus Christ in this last dispensation an Apostle and witness that Joseph Smith Jr., was called of God and sent forth to the children of men to establish the Kingdom of God on the earth for the last time ...

[September 4, 1860; Wilford Woodruff, Historian's Private Journal]

President [Brigham] Young said. He [i.e., Ormus Bates] may talk to me till doomsday about his innocence & I will not alter my opinion [—] Just trace his footsteps and you will find that they have been among thieves & robbers and he has harbored the vary worst of thieves and his association has been with thieves all the time [—] He was associating with Bill Hickman when Luce killed Joe

Rhodes and everything goes to show that he is ingaged in the same business that the company he keeps is ingaged in. I think if the Lord wants any steeling done he would reveal it to me as soon as to Bill Hickman, Ormus Bates, or any other thieves Bates has been ingaged with that Clan in steeling for a long time but if He will go now and behave himself I will let all pass ...

[October 21, 1860; Wilford Woodruff, Historian's Private Journal]

Orson Hyde asked President [Brigham] Young if there would be any women in a terrestral Kingdom. President Young said I will say that man must be an heir to the Celestial Kingdom of God in order to have wives & increase in the Eternal world and in order to do this He may keep a Celestial Law.

[September 15, 1861; Minutes]

Sunday 15 Sept[ember]. 1861. 6 pm

Council in Historian's Office. B[righam]. Y[oung]., H[eber] C K[imball]., D[aniel] H W[ells]., W[ilford]. W[oodruff]., G[eorge] A S[mith]., J[ohn]. T[aylor]., F[ranklin] D R[ichards].

B. Y. says the new stand in the Tabernacle will be apt to give us colds.

" Murdock Horn & Eldridge were started off, and then Joseph started himself, the last of the train—[H]e told several that all his cattle obey counsel–

B. Y. told J. Taylor to counsel Miles to take a wife—for he is a good man, naturally.

" I never have had so much of the spirit of preach as the past 6 months–

6¼ went up to pray also O[rson] Pratt, E[rastus] Snow, P J[ohn] Taylor M.

7 pm returned.

[October 7, 1861; Minutes]

Elder John Taylor ~~who~~ was called upon by Pres[iden]t. B[righam]. Young to present the names of the several Quorums before the Conference [on] Oct[ober]. 7, /1861/ for their acknowledgement and approval. In presenting the names of the Twelve Apostles Elder Taylor called the name of Elder Wilford Woodruff before his own upon which Pres[iden]t. Young directed the Clerk, J[ohn]. V. Long, to place Bro. Taylor's name above Bro. Woodruff's as Elder Taylor was ordained four or five months before Elder Woodruff. It was suggested to the President that Elders Woodruff, Taylor, and Richards were called by revelation at the same time and their places had been arranged from the date of the calling according to age instead of the date of ordination. Pres[iden]t. Young said the calling was one thing and the ordination another, [and] the arrangement should be made in accordance with the date of ordination. He spoke of it now because the time would come when ~~there would be~~ a dispute /might arise/ about it. ~~and those who understood matters were gone~~. According to this the Quorum in 1841 should have been arranged John Taylor, Wilford Woodruff, Geo[rge]. A. Smith, & Willard Richards.

The above was read to Pres[iden]t. B. Young, the alterations in pencil are by his clerk, Albert Carrington.

[August 22, 1862; Wilford Woodruff, Historian's Private Journal]

President [Brigham] Young said to me [Wilford Woodruff,] Isaac Morley & Brother Levi Jackman that I want this [Salt Lake] Temple to stand through the Millannium and I want it so built that it will be acceptabl[e] to the Lord & I was not satisfied with the Foundation without taking it

up & I want to hasten with it so as to get it as near done as I can before we go to Jackson County [Missouri—] the way things are going the way will soon be clear [—] I think It will not be more than seven years and I want to get the Temple most done before we go. I do not want to Finish any temple untill the one in Jackson County is finished [—] keep this a secret [—] dont tell of it lest some will be discouraged [—] But no Temple will be finished until the one pointed out in Jackson County by Joseph Smith [—] I want to have Father Morley & Brother Levi Jackman live to go back with me what are old Jackson Co[unty] members ...

[October 8, 1862; Minutes]

G. S. L. City, Oct[ober]. 8, 1862 2.30 p.m.

Present—Pres[iden]ts. Brigham Young, Dan[iel]. H. Wells. of the Twelve—O[rson]. Hyde, J[ohn]. Taylor, Geo[rge]. A. Smith, W[ilford]. Woodruff, A[masa]. Lyman, C[harles]. C. Rich, L[orenzo]. Snow, F[ranklin]. D. Richards.

[O]f the Seventies—Joseph Young, Levi W. Hancock.

Pres[iden]t. Orson Hyde ordained Jacob Gates, a first President of the Seventies, /assisted by/ Elders John Taylor, Geo. A . Smith, Joseph Young & L. W. Hancock laying on hands at the same time.

John Taylor ordained John Van Cott a first President of the Seventies assisted by the same Elders as above.

Mark Antony Coombs [was] ordained by Elder Geo. A. Smith to be a Patriarch in the Church assisted by the same Elders of the Quorum of the Twelve as above.

Elders O. Hyde, J. Taylor & Geo. A. Smith ordained W[illia]m. H. Folsom & John Squires High Priests and set them apart to be high Counsellors in this stake of Zion. O. Hyde [was] mouth in the former; J. Taylor [was] mouth in the latter: these ordinations [were] attended to under the Superintendence of Pres[ident]. B. Young.

Pres[ident]. B. Young enquired which of the Twelve would like to go on a preaching tour a few days to Cache valley. The President remarked he never had attended a Conference before at which there was half so much meat—or so much solid preaching or such a universal desire to preach as there was at this Conference, and Uncle John Young put the cream on it at the end.

Pres[iden]t. Y. remarked that he would make appointments for the Twelve, & Seventies and if he felt like preaching he would preach, but [he] felt he needed more exercise ~~than~~ /or/ dancing, than preaching. [He] asked Elder Taylor if he could carry Geo. A. Smith. Yes! Proffered John Van Cott a ride if he could go. Elder C. C. Rich & F. D. Richards proffered to go. Pres[ident]. [Heber C.] Kimball & Elder [Ezra T.] Benson came in. Pres[iden]t. Joseph Young asked some Counsel from Pres[iden]t. B. Young in relation to organizing more Quorums of Seventies. [T]he Pres[iden]t. said if it was needed [it was] all right.

Pres[iden]t. Y. expressed his regret at seeing so many little notices of Seventies stuck in the paper, and hearing so many petty notices read at stand. After arranging for Cache valley trip, adjourned.

Attest, Rob[ert]. L. Campbell, Clerk.

Cache Valley appointments Oct[ober]. 1862.

Friday 17th start from G. S. L. City for Cache valley and go to Ogden dining at Layton's.

Ogden hole at 10 a.m. on Monday 20th.

Willow Creek at 2 p.m. Brigham City same evening.

Tuesday go over to Logan, where hold two days meeting Wednesday & Thursday 22nd & 23rd.

[October 26, 1862; Minutes]

Minutes of a Council of the First Presidency, Twelve Apostles, and Bishops of G.S.L. City, held Sunday at 5 o'clock, Oct[ober]. 26, 1862.

Opened with prayer by Bishop Hickenlooper.

President B[righam]. Young said that he had but a few remarks to make. In the first place he wished to say that he considered it important that some regulations should be made in each ward of this city by which the people might be kept from associating with the troops that have come into our city. To this end he recommended that the teachers of the several wards should be constituted policemen to look after the interests of the people, and that there be added to the present number of teachers in each ward sufficient to make the aggregate in each ward 36; that if these teachers became suspicious of any persons in their wards, they should watch them day and night until they learned what they were doing and who frequented their houses. If they found any of the sisters going to camp, no matter under what pretence, they should cast them off from the Church forthwith.

He also wished them to select and appoint a committee of one or two in each ward to agree upon and make known to the Wards a list of prices, to have the people do all their trading with the camp through that committee, so that a standard price would be established for every article.

The Bishops /were/ instructed to attend to these matters on that evening, as far as practicable.

Bishop Hunter briefly responded on behalf of the Bishops.

It was also decided to pull out the warm spring bath, that there might not be that opportunity which at present exists, for loose characters to make it a meeting place for the carrying out of their wicked purposes.

Mayor Smoot was instructed to see that the City Council take steps to further regulate and restrain the selling of liquor.

Council then adjourned till Monday night at half past six.

Benediction by Elder John Taylor.

J[ohn]. V. Long, Clerk of meeting

[October 27, 1862; Minutes]

G S L. City.
Monday evening Oct[ober] 27 1862. Half past 6 oclock
President [Brigham] Youngs School House.

The Bishops of the City Wards and some Bishops from the Country Wards met when the meeting was called to order by Bishop E[dward]. Hunter and opened ~~by~~ /with/ pray[e]r by Bishop Hardy. On Motion it was concluded that the brethren of the different wards of the Territory shall trade through committees who shall be appointed to trade for them. Carried ~~un~~unanimously.

Moved that tithing office~~s~~ prices shall be adopted according to lists got at the tithing office.

Carried unanimously.

Move that this meeting adjourn to ~~one week~~ meet again ~~one~~ on next Thursday evening ~~31s~~/30/t. inst. at half past 6 P. M.

Meeting dismissed by benidiction from G[eorge]. A. Smith.

There were present of the first presidency President Brigham Young. Daniel H. Wells. of the Twelve G. A Smith. C[harles]. C. Rich and Franklin D Richards.

G[eorge]. E. Watt Clerk.

[October 30, 1862; Minutes]

Minutes of a Council Meeting, of the First Presidency, Twelve Apostles and Bishops, held in President Brigham Young's school House, Thursday Evening, Oct[ober]. 30, 1862, Bishop

Edward Hunter, presiding.

Elder George A. Smith offered prayer.

President Heber C. Kimball was invited to speak, whereupon he arose and delivered a somewhat desultory address, upon various subjects.

Bishop Hunter then called for the representation of the Wards in the city, and enquired for the feeling of the people in relation to the action already taken in reference to regulating prices and controlling the Market, when it appeared that all the city Wards were represented by either Bishop, counselors or committee and in some cases by all, except the 2nd Ward, and it was thought that Bishop Hill had not been apprized of the meeting. The Reports given were very favorable, the most cases the people having voted unanimously to sustain whatever measures might be adopted by the authorities.

The list of prices were called for by Pres[ident]. B. Young and read by Bishop Jesse C. Little, when some little variation was made from tithing office prices, for particulars of which see published lists.

Bishop Hunter called for teams to haul limestone to the lime kiln.

President Brigham Young remarked, I will just say a word or two before we close. Now, right in the time of war there could not be a greater insult offered, nor one of a higher character than the government have already offered to this corporation by locating that army within the limits of the corporation without asking leave. And then after doing this [to] tell this community that they must take an oath of allegiance before they can be allowed to sell any thing to the army, for say they "We rather mistrust that you are not loyal, and we shall not allow you to bid at all.["]

In regard to their location I will say, that after all the insult that has been offered they are in the best place they can be in for doing the least injury. If they were at Camp Floyd or Fort Bridger they would go unrestrained, but here they cannot do much hurt.

I feel that they will dwindle away. Col. Connor started, I am told, with 1,600 men and got here with a little over 600, and I expect they will dwindle to 300 by next spring.

I cannot say what we shall do next time we hear of an army coming here, but I hope we shall do right.

I hope the brethren will keep their families from that camp, and let them come and politely ask ~~to xxxxxxxxxxxxxxxxxxxxxxxx politely~~ for what they want. To take the oath of allegiance to furnish a dozen eggs! I wonder who would do it, for the privilege of selling a dozen eggs! They make manifest their folly in all they do; but as a brother said the other day, we are praying all the time for the Lord to make fools of them. And that thing that is here that <u>calls</u> <u>himself</u> Governor, I do not know of a thing that could be here that would be any more in accordance with the wishes of this people than he is. If you were to fill sack with cow dung it would be the best thing you could to for an imitation, and that would be just as good as ~~him~~. /he./

Let them come and say "Will you sell me a bushel of potatoes"? Then comes the answer "Do you want me to take the oath of allegiance? If you do, go to hell for your potatoes."

President [Daniel H.] Wells pronounced the benediction.

J[ohn]. V. Long, Clerk of meeting.

[1862; Minutes]

Present[:] B[righam] Y[oung], D[aniel] H W[ells], J[ohn] Taylor, W[ilford] Woodruff, F[ranklin] D Richards.

Conversation about the war

Pres[ident]. [Brigham Young] said a passenger from Denver stated that Governor Galpin had requested Col, Cook ~~that~~ to supply him with 500 ~~men~~ troops, stand of arms, and ammunition. Col. Cook refused to send the men, but sent the arms and ammunition. Cap. A. B. Miller ~~had~~ gathered a lot of secessionists together and went out and met and secured the arms and ammunition. Governor had scraped together ~~all the~~ 78 Union men, all he could, and was issuing drafts on the government

for ~~them to~~ pay.

1863-1869

[July 7, 1863; Wilford Woodruff, Historian's Private Journal]

I [Wilford Woodruff] walked through the [Salt Lake] Temple Block with President Young. He gave his views of the Temple in Jackson County M[iss]o[uri] According to his view at present it will be composed of 12 Twelve Temples [–] a tower upon Each than a main high Tower in the center & in the centre of the Square would be a place for the people to meet & a dore through the wall of Each Temple so that those at work in the Temple could go through the door of any one of the Temples & meet with the congregation [–] He spoke of having gardens gardens on the top of the Towers with fruit & flowers growing thereon.

[August 23, 1863; Minutes]

On Sunday Evening, August 23, 1863., a Council meeting was held at the residence of Elder Ezra T. Benson, in Logan, Cache County, at which there were present Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells; Of the Twelves Apostles John Taylor, George A. Smith, Ezra T. Benson, Charles C. Rich and Franklin D. Richards. President Joseph Young, and Elders Peter Maughan, Amos M. Musser, Orson Arnold and John V. Long. Bishop John Rowberry was also present.

President Young stated the object of the meeting to be the consideration of taking immediate possession of Bear Lake Valley by sending a company of men there this fall. He further remarked that in a conversation with brother Benson he had understood that bro. Rich would like to take charge of such a company, and he would like to know Elder Rich's mind upon the subject. C. C. Rich then remarked that he did not feel like volunteering, but was willing to do whatever the President said.

President Young then spoke as follows:

The Twelve have been used up, they are tired out with hard labor, and now the time has come

that they can do more good at home than they can by going abroad to preach the gospel. Then again, the Twelve should sustain themselves as far as possible, or with as little help as they can get along with. I am pretty well satisfied that I put more to the big pile than I /have/ taken away, but this is for example. It is our privilege to live and be sustained by the tithing, for the tithing is to sustain the priesthood, to build Temples and feed the poor, but this is not good policy so far as we are concerned; I think it is much better for us to sustain ourselves.

Now what I am about to say you will do well to keep to yourselves. We have it in our minds to settle Bear River Lake Valley; I for one would like to have a settlement there. As yet I have said nothing to anyone except to brother Benson. Now if you will keep this matter to yourselves nobody will know anything about it, but otherwise it will be telegraphed to old Abe Lincoln by some of these officers, and then it will be made a reservation of immediately to prevent us getting it. Now you may excuse me or not, but he is a damned old scamp and villain, and I don't believe that Phoraoh of old was any worse, or any wickeder.

President Joseph Young enquired how far this proposed new settlement would be from Franklin. The reply was that the Indians ride it in a day. Bro. Maughan said the brethren did the same.

President B. Young remarked that the brethren chosen to go would have to go over, build a Fort and locate their families the first thing. It will be important for us to send as soon as possible, so as to get our fort built up before the winter sets in.

President Kimball said, I suppose the men will go from this valley.

President B. Young, yes the first, say fifty men, must go early and prepare the way.

Brother Benson, you were talking about a herd ground; now I want you to teach the people not to raise too much stock. There is so much waste when people raise more stock than they can take care of. We are raising stock all over this Territory; we have far more than we can take care of, and yet there is not a worse or as bad a place for beef on this continent as in this Territory. One half the people have no beef, and what is the reason? Why, the people want their stock to increase, and hence they wont kill any and their stock is a curse to them; and the way stock dies through neglect is a sin that will lay at the door of this people, if they do not repent. Cattle that are always roaming over the prairie don't do anybody any good. There is wheat, Barley and Oat straw that might be used to much advantage, but a great deal of it is now wasted.

Question, By George A. Smith: Do you continue to raise the close communion corn, and do you consider it a success? Answer: Yes, it is a success, and until Edwin D. Woolley came to take charge of my business I never had any hay, and he could not do without hay.

George A. Smith: That could be done successfully in this valley.

President B. Young: Yes; and I could raise fifty cows, a hundred sheep and /have/ other animals around me and it would not cost me as much as hauling my hay does. Now you don't believe that; but count the difference between the cost of that corn fodder and the hauling of your hay and then you will see.

The question was then asked in regard to what the brethren in Cache should say to those who were called upon to go off in so short a time to make a new settlement. The President replied: I do not want you to say a word about it, but you may call it over Cub river if you like; that is all.

President Young to C. C. Rich: Brother Benson thought you would like to go there. I never had a feeling about it, but brother Benson and me had a talk on the subject and he thought you would be pleased to go.

Elder Charles C. Rich: So far as pulling up stakes and moving my entire family, I would rather not do it.

President Brigham Young: I will tell you what I would do; I would rather have my family all together.

Elder Rich[:] Mine are altogether now, except my first wife.

Elder Benson: Would it not be well to take some of the first company from the City? For instance, some new comers?

President B. Young: No; the minute that fifty men drop down there and make a Fort there

will be plenty of applications to go and settle there.

President Heber C. Kimball: And the new comers can fill up their places in the old settlements.

The President then made some remarks on the present and future relative distances of G. S. L. City and the settlements on the South Pass.

Elder George A, Smith remarked that South Pass was in latitude 42○ and hence it would /be/ in the new Territory of Idaho.

At this stage of the proceedings Brother Thomas Weir came in and was administered to by Presidents Brigham Young and Heber C. Kimball, and those of the Twelve Apostles who were present.

President Young called for the mind and views of his counsellor and the Twelve Apostles. He also remarked that he wished the brethren to remember that in giving out word of this new settlement it was to be called a place or settlement over Cub River; but it would not be necessary to say which side of the river.

President Joseph Young wished to know if the valley under contemplation was in this Territory.

The President: All I have to say is that I don't know, neither do I care.

Brother Wells suggested that they would want to have as many as 200 men, but probably if fifty go at present that will be plenty, for plenty of others will be ready to go and settle the country round about.

Pres[ident]. Joseph Young thought that it was possible the settling of Bear Lake Valley would cause trouble with the troops.

President B. Young: They can do nothing.

Elder G. A. Smith: You let the word go out that 25 men have gone with axes and are putting up a Fort, and there will be plenty of applications to go and settle there.

A sort of desultory conversation was then had in regard to the character of the Lake, the government road running through the Valley, the information given by Lewis Robison and others in reference to the Lake, the grass, the timber &c.

Elder Benson remarked that the brethren who had traveled through there spoke of there being plenty of strawberries all over the valley.

President said that was very good, but when the brethren got settled they must plant out the best improved kinds, and then they could do as he had done that season—go to the strawberry beds and pick a bushel and as high as a bushel and a peck at a time.

President Joseph Young would much like to know the extent of the Valley.

Elder George A. Smith replied that it was larger than Cache Valley and was good for 150,000 inhabitants.

President Young: I want to get a good road there, and then one to Soda Springs, because I want to go there.- The present settlers at Soda Springs wont stay there. There will eventually be a good track or road from Echo Kanyon to Bear Lake Valley, so that we can travel that way from Salt Lake City. At present I suppose you have to go to Franklin before you turn off. Logan Kanyon heads up beyond Franklin, and I don't know but you could go up there and find it considerably nearer.

Elder Peter Maughan: From the appearance of the country I think there might be a good road up Logan Kanyon, but it is a rough kanyon. We got a road up three or four miles, but a cloud burst in the month of June and washed it all away, probably damaging it to the amount of three thousand dollars.

President B. Young: Bless you, that is nothing. The damage done to city creek by the flood cost me 7000 dollars to put the road in repair. He then asked if there was any place where the rocks are perpendicular.

Brother Maughan replied that when they got about eight miles up the kanyon they found that it opened or widened out into a kind of small valley. He thought it would be practicable to build or make a dug way up the side of the Logan River, but it would be very difficult.

In answer to certain questions Brother Maughan said he did not think there was any valley

between Blacksmith's Fork Kanyon and Bear river Lake. The Lake is about forty miles from Franklin.

President Brigham Young: Well, brethren I don't know that I have any thing to expatiate upon. We have said yes, that we will settle that Valley, that is sufficient. Lay low, watch for "black ducks."

Is there anything else to talk about.

Elder Rich: I am not aware of anything else.

Pres[ident]. Young: Neither do I, but I feel as I said to Van Vliet "We calculate to be the kings of these mountains." Now let us go ahead and occupy them.

John V. Long Reporter

[January 28, 1864; George D. Watt, Letter to George A. Smith]

Presidents Office
Jan[uary] 28, 1864

Mr. Geo[rge]. A Smith, Historian

Dear Brother:—

At a meeting in this Office this evening (thursday Jan[uary] 28/64) charges were prefered against Bishop /E[dwin]/ Wooley of the 13th Ward by James W. Cummings. [T]he case was heard by the First Presidency, and some ten or 12 brethren.

It seems that James W. Cummings as one of a committee hired the 13th Ward Assembly Rooms for a party at the rate of $100.00 for the night, of Bishop Ed~~mund~~/win D./ Woolley who agreed to light /and/ warm the room, and make comfortable the basement for picknick etc. The Bishop was charged with not fulfilling any of these conditions, and with dismissing the party at an early hour (at 2 in the morning) in oposition to the wishes of the Committee and the great majority of the party; giving them to understand in (as stated) a very gruff and unkind manner, that he was boss there, and should not swerve one moment from the regular time of closing ~~to~~ the party; that the bishop had fraudulenty taken their money, and abused /and insulted/ the whole company.

Bishop Woolly loudly denied many of the charges and accknowleged that some of them were true, touching the lighting and warming of the house, and stated the reason why making it appear that ~~the~~ it could not be helped. [He d]enied the charges of gruffness, abuse, etc. After much talk mixed up with no little bitterness, and some talk of the /case/ going to the High Council the matter finally resolved itself into the three following propositions made by President [Brigham] Young, ~~that~~ first, that Bishop Woolly has wronged, abused, /and/ insulted the whole company, and should be willing to acknowledge that he has done so. 2nd, that the committee who hired the hall and those who attended the party, did wrong to themselves in hireing the that Hall, and that they ought to ask President Young's forgiveness for not having their party in the Social Hall where every comfort has been considered for the accommodation of men women and children; and 3rd that ~~any~~ /all ~~proceedings from that party~~/ money ~~that is not honestly held by~~ /got by/ Bishop Woolley /at that party/ shall be paid into the Immigration Fund. All agreed to the above propositions and the difficulty was settled.

The President considered both parties equally in the wrong. Bishop Woolly for not doing his duty, and the committee for resisting him <u>when he wanted</u> to close the party.

Your Brother in the Gospel
G[eorge]. D. Watt Reporter.

[February 4, 1864; "The following information was obtained from Elder Brigham Young [Jr.], April 10, 1884":]

In President [Brigham] Young's private room in the Lion House, February 4, 1864, he

(Pres[ident]. Young) ordained Joseph Angell Young and Brigham Young Jr., Apostles, and confirmed upon John Willard Young the ordination to the Apostleship which he received when he went through the Endowment House (which was November 22, 1855) and set each of them apart as assistant counselors to the First Presidency. He also blessed John W. Young who was the first son born to him under the New and Everlasting Covenant. he was born October 1, 1844. Elder Brigham Young was sustained as a member of the Council of the Twelve October 9, 1868.

[April 17, 1864; Wilford Woodruff, Historian's Private Journal]

President Brigham Young[,] John Taylor & G[eorge]. A Smith met for Prayers. President Young said I am going to tell you something that I have never before mentioned to any other Person [—] I have ordained my sons Joseph A.[,] Brigham & John W. Apostles and my Counsellors. Have you any objections? J[ohn]. Taylor & G[eorge]. A. Smith said they had not, that it was his own affair & they considered it under his own direction. He further stated In ordaining my sons I have done no more than I am perfectly willing that you should do with yours. And I am now determined to put my sons into active service in the Spiritual Affairs of the Kingdom and keep them thare just as long as possible [—] you have the same privilege.

[s] John Taylor
[s] Geo[rge]. A. Smith

[April 24, 1864; Wilford Woodruff, Historian's Private Journal]

Presidents [Brigham] Young & [Heber C.] Kimball set apart D[aniel] H Wells, Brigham Young Jr & Orson Pratt for their missions [—] President Young said I have ordained my son Brigham unto all the Priesthood & Power that I hold myself and appointed him one of my Counsellors & now Brother Kimball you Bless him if you feel like it. Than Brother Kimball gave him a good Blessing.

[August 17-18, 1864; Minutes]

Meeting of Twelve. G[reat]. S[alt]. L[ake]. City, Aug[ust]. 17 & 18th 1864.

Present—President, Brigham Young, Heber C. Kimball, Orson Hyde, Wilford Woodruff, F[ranklin]. D. Richards. Pres[ident]. Y. inquired for G[eorge]. A. S[mith], [and] O[rson]. Hyde. Pres[ident]. Young. When do you calculate to go south[?]

Pres[ident]. Y.[:] Start Sep[tember]. 1, be at Salt Creek over Sunday, be at Beaver Wednesday: Next day to Parowan. St. George on [blank] don't know how long we will stay at St. George.

R[obert]. L. C[ampbell]. Read Pres[ident]. Lincoln's Proclamation of July 18th calling for 500,000 men; Bro. Gifford's letter was also read.

Pres[ident]. Young. Bro. Hyde if you wish to say anything ~~of~~ about the letter I sent you. Say on. I thought you would like to see the Twelve together, but there are but 5 of us.

Pres[ident]. O. Hyde—I have nothing to say, but that the letter was right and just. I wrote a reply, but as I finished it I thought I would bring it myself. Pres[ident]. Young read it or a part of it.

Pres[iden]t. Young counselled Elder Hyde to preach at Gunnison and then go down the Sevier and meet his party on Monday.

Pres[iden]t. Young[: T]he letter was written to Elder Hyde to do him good to have his heart in Unison with ours in building up the kingdom instead of on farms. The President said there was men now wishing to sell him the camels that were brought to this country in Gen. Johnstone's day to bring supplies for the army. [T]he Gov[ernor], sold them at a low figure. Now the speculators

want them to sell them to me. [T]hey have been writing me ever since about them. [T]he hounds that were brought to hunt us up. were eaten up that winter. Gen Johnstone's flag staff and flag I have. & calculate this on the hill will be.

Pres[ident]. Y. spoke on artesian's wells, bringing the Jordan here—[and the] threat of the military to go into the Theatre to night. &c. &c. [He i]nvited Elder Hyde to go to the Theatre to night. The President went to dinner and the Twelve adjourned; after a few words from Pres[ident]. H. C. Kimball, encouraging to Bros. Hyde and F. D. Richards. Pres[iden]t. Kimball said there never was a humbler set of men than the ~~President~~ present Twelve. [T]he other Twelve suffered all the days they were in the flesh because of their envyings one of another—Now these Twelve—there were never a better set of men—more humble—nor more willing to obey the Council of God's servants. There's more vanity, pride, foolishness & debauchery here in Salt Lake City, than in all ~~the country~~ /Israel/ beside: and more opposition to Bro. Brigham here than any where else in the Territory.

[June 13, 1865; Church Historian's Office Journal]

Prests. Brigham Young, H. C. Kimball W. Woodruff, F.D. Richards, G. Q. Cannon met in the H.O. at 2 p.m. Geo. Q. Read the Great First Cause by Orson Pratt. adjourned for an hour at 4 p.m. Met again when G.A. Smith joined the Council. The first part of "The Holy Spirit" by Orson Pratt was read. The President asked the question, what shall be done with these works.

[July 1, 1866; Minutes]

On Sunday afternoon, July 1st, 1866, President Brigham Young, of the First Presidency, and Elders John Taylor, Wilford Woodruff, George A. Smith, and George Q. Cannon of the Twelve Apostles, and Elder Joseph F. Smith, son of Hyrum Smith, met as usual, in the upper room of the Historian's Office, in the Prayer Circle. After we were dressed in our priestly garments Elder John Taylor offered up the opening prayer, and President Brigham Young was mouth in the Circle, and offered up a prayer with great spirit and power. When we had finished, President Brigham Young arose from his knees and took off his apron, with the intention, apparently, of undressing. Of a sudden, he stopped, and exclaimed: "Hold on. Shall I do as I feel led? I always feel well to do as the Spirit constrains me. It is in my mind to ordain Brother Joseph F. Smith to the Apostleship and to be one of my Councilors." He then called on each one of us for an expression of our feelings, and we, individually, responded that it met our hearty approval. We then offered up the signs of the Priesthood, after which Brother Joseph F. Smith knelt upon the Altar, and, taking off his cap, we laid our hands upon him, Brother Brigham being mouth, and we repeating after him in the usual form. He said: "Brother Joseph F. Smith, We lay our hands upon your head in the name of Jesus Christ, and by virtue of the Holy Priesthood we ordain you to be an Apostle in the Church of Jesus Christ of Latter-day Saints, and to be a special witness to the nations of the Earth. We seal upon your head all the authority, power and keys of this holy Apostleship; and we ordain you to be a Councilor unto the First Presidency of the Church and Kingdom of God upon /the/ earth. These blessings we seal upon you in the name of Jesus Christ and by the authority of the Holy Priesthood. Amen."

After the ordination, Brother Brigham said: "This is the first time that any person has been ordained in this manner, and though right, I do not wish in recording it that it should be written in a way to lead others to think that this mode is essential, or the only way in which such ordination can be performed." He suggested to us that it would be wisdom for us to keep the fact of this ordination to ourselves; but to be sure and record it.

As we were about leaving the room President Joseph Young, Sen., came in, and some desultory conversation ensued, but nothing was said to him about what had just passed.

After we had finished up stairs we descended to the Historian's Office, and wrote this

statement, which we sign at twenty minutes past Six in the afternoon of Sunday, July first, Eighteen Hundred and Sixty-six.

John Taylor
Wilford Woodruff
Geo[rge]. A. Smith
Geo[rge]. Q. Cannon

[December 8, 1866; Wilford Woodruff, Historian's Private Journal]

While in the Endowment House President Heber C Kimball said that God had revealed to him that whare A Blessing was sealed upon him by the Holy Priesthood and the man forfeited that Blessing that the Blessing would descend to his children & they would obtain it.

[December 26, 1866; Brigham Young Jr., Diary]

Pres[iden]t [Brigham] Young held a council of the Twelve, and condemned the doctrine advanced by A[masa]. Lyman in a sermon preached at Dundee Scotland in 1862, in relation to the mission of Jesus.

[January 21, 1867; Minutes; Brigham Young Jr., Diary]

A meeting of the Twelve was held in the evening to examine into the subject of Amasa Lyman's teaching false doctrine and publishing it to the world. He had virtually done away with the blood of Christ, he having stated that the blood of Christ was not necessary for the salvation of man. The quorum of the Twelve were horrified at the idea that one of the Twelve Apostles should teach such a doctrine. After Amasa Lyman was interrogated upon the subject and said those had been his sentiments, Wilford Woodruff spoke first and all the quorum followed, and they spoke in very strong terms. Wilford Woodruff said that he felt shocked at the idea that one of the Twelve Apostles should get so far into the dark as to deny the blood of Christ and say that it was not necessary for the salvation of man and teaching this as a true doctrine, while it was in opposition to all the doctrines taught by every Prophet and Apostle and saint from the days of Adam until today. The Bible, Book of Mormon and Doctrine and Covenants teach, from beginning to end, that Christ shed his blood for the salvation of man and that there was no other name given under heaven whereby man can be saved, and I can tell Bro. Lyman that that doctrine will send him to perdition, if he continues in it, and so it will any man; and furthermore such a doctrine would send this Church and Kingdom to pieces, like an earthquake. There never was and never will be a saint on earth that believes in that doctrine, it is the worst heresy man can preach. When the Twelve got through speaking, Amasa Lyman wept like a child and asked forgiveness. All the brethren went into Pres. Young's office and conversed with him, he felt as the Twelve did upon the subject only more so and required Bro. Lyman to publish his confession and make it as public as he had his false doctrine.

❖

I met with the Twelve in the Historians Office; all of that Quorum were present O[rson] Pratt & F[ranklin]. D. Richards. The case of bro[ther] Amasa M. Lyman was brought up, and he ex[h]orted to retract the doctrine which he had taught on several occassions and printed published in the 24th Vol[ume]. The [Millennial] "star" page 209. This obnoxious doctrine was set forth in a sermon delivered in Dundee Scotland.

Bro[ther]. Amasa said he was convinced that the doctrine set forth in that sermon was

incorrect, and declared himself willing to make every reperation in his power. The unanimous vote of the Quorum was for bro[ther]. A[masa]. to write & publish a refutation of the doctrine contained in the sermon alluded to, which he declared himself ready to do immediately. Quorum adjourned to Pres[iden]t. [Brigham] Youngs office, and laid the matter before him, and all seemed to feel well, and many shed tears for joy when they beheld the humble and meek spirit of bro[ther]. Amasa.

[January 22, 1867; Minutes; Brigham Young Jr., Diary]

The Twelve met at the office of Pres. Young to hear Amasa M. Lyman's confession which he had written and it was not satisfactory. Pres. Young spoke very plainly upon the subject and told Bro. Lyman, that if he did not make a confession that was satisfactory, he should write upon the subject himself. He said if it had happened in Joseph's day, he would have cut him off the Church, and it was a question on whether the Lord would justify us in retaining him in the Church or not.

❖

[The] Twelve met at the presidents office. Bro[ther]. Amasa [Lyman] still feels like doing what his brethren required. The business occupied until late in the evening. The article bro[ther] Amasa had written was unsatisfactory, and he profered to write again.

Visited the Senate of the Deseret State Legislature, and it was put to vote, and carried unanimously, that I should address the Council which I did for a few minutes.

[April 14, 1867; Minutes]

Historian's Office,
G. S. L. City, Sunday Ap[ri]l. 14 '67.

Present—John Taylor, W[ilford]. Woodruff.

Bro. Taylor asked how many were prepared to raise $120.00, the amo[un]t estimated from the western terminus to Liverpool.

Bro. Taylor appointed Bros. Sharkey, Clawson & Jacobs [to be] ~~appointed~~ a Committee to see as to how soon trains will be starting out and what arrangements the Missionaries can make to accompany them.

The following reported themselves able to raise $120.00.

R. C. Sharkey	Frank Hyde	Alonzo Hyde
E. L. Butterfield	W[arren]. N. Dusenbury	Ja[me]s Needham
Rob[er]t. Dye	Heber Young	H[oward]. K. Coray
Henry Woodmansee	L[ewis]. W. Shurtleff	James Sharp
Geo[ge]. W. Burridge	James Jensen	Geo[rge] Reese
Sam[ue]l. Petersen	C. D. Fjelstadt	Joel Grover
A[rthur]. W. Brown		

Meeting appointed for Sunday next at noon (after the forenoon meeting.)

[May 6, 1867; Minutes]

At a meeting of the quorum of the Twelve Apostles on April 7th 1867, certain accusatory statements were rad which had been made to President Brigham Young respecting the teachings of Elder Amasa M. Lyman at Beaver, Beaver County, and at other places, and the four undersigned members of the Quorum, who were going South, were authorized to investigate the charges and to take such action upon them as might become necessary.

Elder Lyman, it was said, had, at a meeting held in Beaver, March 21st, read the 35th Psalm without comment, leaving it to his hearers to make their own application of it, and, in alluding to his recent confession, had told an anecdote about the countryman and the merchant, in which the countryman said that all men would lie if pinched enough; the merchant queried how hard an honest man would have to be pinched to make him tell a lie; to which the countryman made answer: "Why pinch him till he lies." It was further said that the whole drift of his teachings on the occasion referred to was in vindication of his former erroneous teachings respecting the atonement of Jesus; that he was not sorry for anything that he had preached. The only thing that seemed grievous to him was that the was not understood.

While at Beaver, April 29th, and 30th these statements and charges were investigated by us, and were substantially confirmed by the evidence which came before us, and more particularly by Elder Lyman's own explanations and statements in regard to his teachings on that occasion. We further found that there were some in who minds faith in the efficacy of the blood of Jesus was almost extinguished, and the most pernicious ideas were entertained by them respecting His atonement. The development and growth of these errors we were constrained to attribute to the false teachings of Elder Lyman on the subject of the mission of Jesus.

Having fully satisfied ourselves upon these points, we have become convinced that, duty to our God, to the Truth, to the Church of Jesus Christ of Latter-day Saints and the members thereof, to the holy calling which we have received, and to every consideration which can have weight with the Saints of God, demand at our hands, that Elder Amasa M. Lyman be deprived of his priesthood. Therefore,

We, the undersigned members of the Quorum of the Twelve feel to withdraw our fellowship from him, and to cut him off from the Quorum of the Twelve Apostles.

JOHN TAYLOR WILFORD WOODRUFF
GEORGE A. SMITH GEORGE Q. CANNON

Having heard a statement of the evidence and the circumstances of this case from the brethren who investigated it, and being familiar also ourselves with the unsound teachings of Elder Lyman we fully approve of and concur in the above action.

ERASTUS SNOW ORSON HYDE
EZRA T. BENSON LORENZO SNOW
ORSON PRATT Sen. CHARLES C. RICH

[December 1, 1867; Minutes]

PRESIDENTS Brigham Young and Daniel H. Wells with Elders George Q. Cannon, David O. Calder, Thomas Ellerbeck, and seven others spent the day in the office, counting over and burning up $100,000 of the Deseret Currency as it had been redeemed and did not wish to put it in circulation any more. The Presidency and Twelve attended the prayer circle; after which Elder Wilford Woodruff, Pres. Wells an Elder Cannon, called upon Elder John Taylor and administered to him by the laying of hands as he was very sick with the congestion of the bowels.

[March 29, 1868; Minutes]

The Presidency and the Twelve met as usual for meeting at altar prayer.

[April 9, 1868; Minutes]

The missionaries who had been called to different missionary fields met at 4 o'clock p.m. and were set apart by Elders John Taylor, Erastus Snow, Geo. Q. Cannon, Geo. A. Smith and Jos. F.

Smith. The missionaries were given instructions by the brethren who exhorted them to purity of life, humility, wisdom and faithfulness on their missions.

[October 8, 1868; Church's Historian's Office Journal]

At 7-30 p.m., the First Presidency and Twelve met this evening. This was the first time for thirty two years that the members of the quorum of the Twelve have all been together.

[January 17, 1869; Minutes]

The Presidency and Twelve Apostles met in the Mansion House or Bee Hive House for prayer as usual, all of the Twelve except Brigham Young Jr. were present.

[January 23, 1869; Minutes]

In the evening the presidency and Twelve met for meeting and council.

[October 6, 1869; Minutes]

The Presidency and the Twelve decided that Albert Carrington should fill the place left vacant in the Quorum of the Twelve, by the death of Ezra T. Benson.

[October 25, 1869; Salt Lake Stake High Council, Minutes]

City Hall Salt Lake City Oct[ober] 25th 1869. 10 A.M. Roll called. Members present[:] Pres[idents] Brigham Young & Geo[rge]. A Smith, Orson Pratt, Wilford Woodruff, Pres[idents] Geo[rge] B Wallace & John T Caine b[r]o[thers] W[illia]m Eddington, W[illia]m H. Folsom, E[manuel] M Murphy, Jos[eph] S Barfoot, John S Blythe, John Squires, Tho[ma]s E Jeremy, John H Rumell, S[amuel]. W. Richards, W[illia]m Thorne, N[athaniel] H Felt, M[iner]. G. Atwood, and Theo[dore] McKean. Prayer by John Squires.

Geo[rge] Cannon
V.S.
William S Godbe
& E[lias] L T Harrison
Charge

Salt Lake City Oct[ober]. 23rd. 1869
To the President & Members of the High Council of Salt Lake City:
Brethren

I hereby prefer a charge against Brothers W[illia]m S Godbe and E[lias] L T Harrison. for harboring the spirtit of apostacy, and ask an early consideration of this matter.

Your Brother in the Gospel
Geo[rge] Q Cannon

On motions two speakers were appointed on each side.

W[illia]m Eddington & S[amuel] W Richards for Plaintiff.
John S Blythe & M[iner] G Atwood " Defendants.

George Hammand. Mr President & Members of the High Council. the duty devolves upon me as proscutor in this case to lay before you in brief my reasons for prefering the charge which is

now before the council against Bro[ther]s. W[illia]m S Godbe and E[lias] L T Harrison. I do not know that I shall be able to give you all the details as perfectly & with that minuteness which they require but still most of you are sufficiently familiar with them to supply any defects in detail ~~that~~ that my statement may contain. You are all well acquainted doubtless with the Establishment of what is known as the Utah Magazine.

In that work of late have appeared a series of articles which probably can best be comumerated [communicated] from a correspondence that appears in the last number which I will take the liberty of reading. They are entitled, "Steadying the Ark;" ["]Our Workmans Wages["]: ["]The real representative of the Most High" ["]The true developement of the Teritory" ["]Justifiable Obedience." & in this last number an article called ["]Over governing["] & another, ["]We are nothing if not spiritual." These writings contain sentiments so directly antagonistic to the teachings of the 1st Presidency & 12 [apostles] & to the general policy which has been enforced upon the attention of our people now for months & years that to my mind they clearly manifest an intention to destroy as far as possible and as far as the influence of the Magazine goes the teachings & the influence of the 1st Presidency–among the people.

As an individual in consequence of these articles I have felt that these brethren were giving way to a spirit of apostacy whether they themselves know it or not. Monday last the Bishop of the 13[th] Ward was requested to send two teachers to visit these brethren with several others whose names were not mentioned. They called on bro[thers]. Godbe & Harrison & reasoned with them upon the course they were persuing but at the conclusion of the interview they still maintained the same ideas as they did before.

George Goddard. Stated that he & bro[ther]. John B Maiben in connection with Elders Orson Pratt & Wilford Woodruff called upon bro[thers]. W[illia]m S Godbe & E[lias] L T Harrison last Monday afternoon as teachers[;] that Bro[ther] Godbe said talk about a man being cut off from the Church for not attending the School is–is all nonsense, also that if Bro[ther] Harrison is deep in the mud I am just as deep in the mire. Bro[ther] Goddard stated that he asked bro[ther] Godbe if he observed the word of Wisdom in his family–he said he did according to his understanding of it. asked him if he used Tea & Coffee & also asked him if he taught his family to observe the word of Wisdom. asked him whether he felt to sustain the authorities of the Church. Asked him (supposing the case) if he was called upon to go to some remote part of the territory to build up if he would do so; he said that would depend upon the circumstances and the position of life he happened to be in at the time.

John B Maiben. Stated that they met bro[thers] Godbe & Harrison at Bro[ther] Godbe's cottage house at ½ past 2 Oclock in the afternoon. the result of the questioning of Bro[thers] Godbe & Harrison was to the effect that they considered it their priviledge to have their own ideas and notions in relation to the doctrines, ordinances, & institutions of the Kingdom of God and that they were responsible to the light of the spirit that was written them and not to the authorities of this Kingdom. He asked Bro[ther] Harrison how many times the spirit prompted him to pray for the President of the Church of Jesus Christ of L[atter]. D[ay]. Saints. at which he felt insulted. he stated that he did not believe in appointed & set-times for prayer but that he believed in praying to God as he was led by the spirit. he stated that the general spirit manifested by those brethren was to ignore the authority of the priesthood to a very great extent more especially in the case of Bro[ther] Harrison, said that was the impression made on his feelings. Bro[ther] Harrison Stated that he told bro[ther] Maiben that he did pray for President ([Brigham] Young which) was acknowledge[d] by Bro[ther] Maiben.

Orson Pratt. I would state to the council that I was requested in communication with Bro[ther]s [George Q.] Cannon and [Wilford] Woodruff to meet with those Brethren (W[illia]m S Godbe & E[lias] L T Harrison,) and talk with them not particularly in the capacity of teachers but to hear what was said on both sides as also to give such council & Instruction as might occur to our minds. on the occasion I heard all of the questions that were asked by the teachers both bro[ther] Goddard & Bro[ther] Maiben & the testimony that they have given here is correct. and I heard the replys of both Bro[thers] Harrison & Godbe to the various questions. The main thing that I saw on

that occasion in relation to the feelings of those brethren was that same spirit that is manifested in the Utah Magazine, to ignore in some measure the authority of or the right of the presidency, of this Church & the authorities therof, to council and dictate in all matters whether they be temporal or Spiritual. I saw that disposition manifested & after having heard all these things I took the opportunity to speak to the brethren as I always esteemed them much & especially Bro[ther] Godbe whom I have esteemed as one of the best of men up to the present time and I felt sorry to see the influence that seemed to be over his mind to lead him from what I considered the truth of heaven. I took the opportunity of mentioning that it always had been a principle in this Church for the members to receive the Councils & instructions of the authorities of the Church and to abide by their decisions in all things. It was mentioned by bro[ther] Godbe in the course of his remarks about some councils that had been imparted in relation to property the property that was placed in the Colorado Storehouse. If I recollect right and the Mountain consern. I took the occasion to remark that it was far better for us to loose our property and our wealth & have it all swept from us by obeying council than it was to disobey that council & retain our property: for the Lord might move on his servants to council us in relation to our property and we might not see the why's & the wherefores, but the Lord might have an object in view and would have the right to move on his servants to council us in relation to these matters and this very loss of our property might be in the [illegible] mind of God one means of our Salvation.

I considered that bro[ther] Godbe in yielding to that council had done an excellent thing. I bought up many reasons and testimonies from the scriptures and the book of [Doctrine and] covenants in relation to some other points one was in regard to having certain stated seasons of prayer which bro[ther] Harrison seemed to think unnecessary. I quoted some revelations showing that God required the inhabitants of Zion to have their prayers in the season thereof & if they did not do it that they would be brought before the Bishop of the church. I also showed that the book of Mormon refered to stated seasons of prayer Morning & Evening & in one place even at Mid-day and thereof having remarked upon all these subjects and finding the hearts of those brethren not to accept our councils and that they prefered to be ["]guided by light that was in them." I felt that we had faithfully discharged our duty in relation to the matter.

W[illia]m S Godbe. Did you understand bro[ther] Pratt that the reason why I mentioned about the Colorado Warehouse the Produce Co[mpany]. was in order that you might know that I had responded to those requirements.

Orson Pratt. That is all correct yet bro[ther] Godbe in his remarks said he had heretofore been willing to make these sacrifices as he termed them, for the sake of unity at the same time said that it was contrary to his judgement and the light that /he/ seemed to have on the subject.

Wilford Woodruff. Corroborated the testimony given by Bro[ther] Pratt and stated that the spirit manifested by bro[ther] Harrison was very bitter and entirely opposed to the order of the Kingdom of God. stated that bro[ther] Maiben asked bro[ther] Harrison how often he prayed in his family and he answered that he prayed whenever the Lord dictated him to pray or when the spirit revealed to him it was his duty to pray and that he considered for a man to pray at stated times was idolatry & not required of him. he did so some times for the sake of his family but did not consider a man was in duty bound to pray night & morning, spoke to him with regard to fellowship being withdrawn from him bro[ther] Harrison. did not consider that President Young or the authorities of the Church had any right to withdraw fellowship from him until he was /[illegible] tried [illegible]/ & when the question was brought up with regard to the authorities of the church how far they had a right to dictate, Harrison said the priesthood was placed over the earth to teach, not to dictate, force or coerce.

That was about the idea of it. In fact he said that God Almighty nor Jesus Christ, nor any one else had power right or authority to force any man into the Kingdom of Heaven. Bro[ther] Woodruff remarked that the Lord Almighty did not force any one, but he condem[n]ed the world if they did not obey his Laws. stated that the spirit bro[ther] Harrison manifested was not in favor of the priesthood governing or controlling or correcting in temporal matters. He believed that the priesthood had a right to preach and teach the people. The spirit manifested by him was the same as

that contained in the Utah Magazine in those pieces that have been published in regard to this Church & Kingdom in dealing with temporal matters.

Geo[rge] Q Cannon. I have one question to ask the witness present. What was the impression left on your minds by this interview & conversation with these brethren? Was it that they were harboring the spirit of apostacy or not?

Geo[rge]. Goddard. Stated that his opinion was that they were giving way to the spirit of apostacy.

Orson Pratt. That was the conclusion to which I came as an individual that they were opposed in their hearts to this Church guiding & dictating in all matters, and that they were bordering apostacy if not already entirely apostatized.

Wilford Woodruff. I can say the same as bro[ther] Pratt. the spirit manifested by those brethren especially bro[ther] Harrison, was entirely in opposition to all the dealings & Government of this Church & Kingdom.

S[amuel]. W. Richard[s]. I would like to ask the brethren whether at the termination of their interview they discovered any change of feeling.

W[ilford] Woodruff. I did not that I know of.

Orson Pratt. I could not discover any.

Geo[rge] Q. Cannon. then read lengthy extracts from the articles that appeared in the Utah Magazine innumerated in his charge & commented strongly & forcibly on them. he also proved that they contained sentiments pandering to outside influences & directly opposed to the teachings and councils of the Presidency & authorities of the Church and that they had a tendency to darken the minds of the people and create opposition: he then submitted his case to the defence.

W[illia]m S Godbe. Mr President & Members of the High Council: I do not propose on the present occasion to detain you by any lengthy remarks. The course that has been persued by bro[ther] Cannon has been so full: he has read so many extracts from the Magazine expressing sentiments that I do endorse & I am thankful to say that there are scarcely any points on which we can differ as to the ground taken in this case. I wish first to reciprocate most heartily the very kind sentiments expressed in my favor by Bro[ther] Cannon particularly. I wish to state in response to them that I have nothing but the kindest & most friendly feelings towards those gentlemen not only towards them but towards all men present today.

If I have an unkind feeling in my heart towards any man here to day I am innocent of the knowledge of it. What I have said privately & publicly what I have endorsed in the [Utah] Magazine are sentiments that I have honestly entertained not only today but yesterday & years ago. If it is apostacy to have such sentiments it cannot possibly be any construction of language be so in my case because I have always entertained them.

If the sentiments are incompatible with the Gospel my judgement is at fault. as I said on a previous occasion when this matter was called up I embraced the principles of the Gospel many years ago when but a boy because they appealed to my reason as being true. I know of no higher lest by which to try them. they seemed to me to be true. Any amount of people told me they were false men for whom I have deepest affection. My mother told me so. My nearest relatives told me they were wrong. & the testimony of the whole christian world told me that if I persisted in my course I should go to destruction. They pictured to me the awful precipice over which I should fall, into irretrievable ruin. I did not believe them because my judgement & reason which to me constitute the light of Deity, told me I was right in obeying because I stand there today. It is true I have rendered willing obedience to the requests that have been made of me. I have done so not because I was told to do so only. But because I was told to do so and the telling of the thing was accompanied by the testimony in my soul that it was right. I do not claim that it is fit or necessary in my case that I should see the thing from the beginning–that I should see the tall ladder that reaches into eternity! but it is necessary according to my understanding that I should know sufficient of a measure to feel that it was not wrong. If I do know a thing to be wrong I am willing and have been as I have shown you before to respond to it.

I am perfectly willing to respond to a measure for the sake of unity at the cost of worldly

wealth for I think it is worth more than God. It is worth everything. The writings that have been read here today contain sentiments that I believe in.

They are mine honestly & frankly expressed. If they are wrong why I am not to blame in that. I do claim in all solemnity and in sincerity that I have not apostatized. The truth is just as dear to me today as it ever was & I am willing and prepared to make more sacrifices. The apostacy from ones religion is to abandon it. The principles I have embraced which I consider are true have led me onward & upwards. And here let me say in regards to one point that we do not ignore the priesthood by any means. But we do admit the existence of a power behind the veil from which influences & instructions do come and have always come by which the will may be guided in its onward path. I say that I have not apostatized that this is not the spirit of apostacy according to my understanding of it. With regard to the dangerous character of the writings I admit them[;] far be it from me to detract from any thing that is so candidly expressed as by Bro[ther] Cannon on this case. He says they are dangerous because they are sophistries mixed with a certain amount of truth. They contain I know as far as I am concerned & feel sure we have not condesended to deal in sophistry. We have advocated our sentiments & have not felt that in doing so we were injuring the truth.

I admit they are dangerous if they conflict with that which is true: if they combat error in other words as we believe they do they are dangerous to the destruction of that error: but they are not dangerous to the truth. Truth cannot be affected by our puny efforts; it cannot be injured by any number of men. But the point at issue is plain; We have started this Magazine in the first place with the consent and approval of Pres[ident]. Young. & it was devoted to a good object in the Com/m/encement and has been ever since;

We have freely & fearlessly acted on the ~~rig~~ right that we believed we posessed just as much retained by us as members of this church, as by individuals out side of this church to oppose measure, not in a disrespectful spirit, but in a spirit of temperance, moderation & respect to men whom we love and whose antecedents have been of such a character to inspire us with the purity of their intentions and their honesty as men. If I be severed from this church I do so against my solemn protest. We are taught, we have been taught over & over again that it is right. that we should have the responding to the requests made at our hands.

It is our privilege and duty. We have been taught over and over again that the great fountain is within our reach and we can draw from its source light sufficient to lead and guide us from day to day. I have sought these with all the sincerity of my soul. I have prayed not only morning & evening. not only 3 times a day but I have had the spirit of prayer upon me & in my soul and gone forth with God my guard in all matters. I will say that no man has ever claimed that I have done wrong morally; that my character is immoral; that I have been at least any more immoral than my fellow creatures & I trust by Gods grace it will be so. If it were good to pray yesterday it will be tomorrow: if it were good to have sentiments of Kindness & Love yesterday it will be today. I shall endeavor so to live that I shall have the spirit of Kindness, blessing, liberality, and salvation that shall extend to all men as broad as the universe.

E[lias]. L. [T.] Harrison. I shall endeavor to explain the ground upon which I stand which principle and ground I wish to explain. I have manifested a disbelief of the doctrine of the infallibility of the priesthood; I honestly admit that I believe in the priesthood. I believe in the priesthood as a grand institution designed by heaven to teach mankind. I believe in obeying all the light & truth that they bring to my understanding, but I do not believe in according to them the right to dictate me into a course which I consider wrong, morally wrong particularly. There is one principle to day which animates the minds of a great many & is that the President with his associates his brethren his councillors & the twelve [apostles] & others have a right to expel a person from the Church if he does not see eye to eye with them upon matters of doctrine provided he state that difference. I believe that this principle of compulsion is wrong; I believe there is no precedent from it any where. I believe God never furnished a precedent for it; Jesus never did nor any other man. I believe in the fist place that it is my right to honestly canvas the teachings of those that are placed over me. seeing that I have to act on those teachings, seeing that eternal salvation rests upon them. Should they council me in mat[t]ers of money I should consider that of small moment; but when the

general principle is laid down that the President of the Church has the right to exact from me a statement that I believe in the wisdom & divinity of a measure whether I do so or not, I object to that principle; I object to the priesthood being considered to be so authorized. I cannot conceive that they are authorized to that extent. I believe in the right to discuss freely provided I do it respectfully and moderately any measure or principle that may be presented. I do not believe I have a right to be rabbid in regard to my use of vindictive language; but provided I am temperate, provided I accord to others the same privilege I do myself. I believe it matters not how high that man may be in the priesthood it is my right to respectfully present those views and leave the is/s/ues I believe this in th first place because when I was in the Old Country the Gospel which was offer/e/d to me promised me this right. I go back to the terms of my induction into the Church, the Elder who visited that land told me that this was a land of freedom: you could discuss any thing. Would they cut you off the Church for discussing a principle in this church? It was popery that did that we were in the blaze of gospel of light: ["]come to Utah discuss what you please, but you must obey the ordinances of the Gospel of course and live pure & moral lives and provided you do that you have the utmost freedom of discussion provided you do it in a proper spirit." Whether these were the terms offered to us in England or not my brethren are the best Judges. I will say that they were the terms offered to me and not only to me but the terms that the holy spirit bore witness to as being holy & true, I embraced them because I loved them. We have come here to build up a power of freedom in the world. I did not know I should subject myself to be expelled from the society of God and angles because I differed from the president of the Church in any of his views, the ordinances & principles of the church expected. Not only was I confirmed in this view by the contract & vows in which I entered when I embraced the Gospel repenting & being baptized for the remission of sins but I was promised that when I entered the church that I should have such & such liberties. I accepted the contract & today I stand here to claim it. Not only was I convinced that this was my right and liberty in the Gospel of Jesus Christ but also I was confirmed by observing the spirit manifested in the scriptures. I cannot see that there is any precedent for the head of the church to enforce his views and expel people from the church if they do not agree with him. I cannot see it in any law of right. Why did we embrace the Gospel at first? I was because our Judgement and intellect was Convinced. Why say to men discuss & discuss when it is sectarianism and when it is mormonism think no longer but give way solely to the dictation of the church. This is a principle that I want to understand & I shall be guided by the light that is imparted on this subject by my brethren if that light shall seem anything better. I hold that men should be guided entirely by their light & intelligence. I do not believe that every man should have a revelation every time he does anything. I simply believe that a man should be guided by his highest convictions & if he believes a principle he should follow it provided it be a grand general truth, and he should not accept any principle except the spirit bears witness to it. How do we know Jesus or God but by the light and knowledge of the principles they present? Their authority is nothing though it may be great and grand in the distant heavens; but we only accept them because they present something higher and nobler than the rest of the world, and I bow to them because their principles are higher; Shall I bow to man beneath "while life and thought and being last or immortality endure from a Child[."] if it came along and told me I was wrong I should bow to it I should bow to the humblest teachings from the smallest source; but I should not bow to a man because he is the one God has appointed to teach us; I observe mans fallibility: I presume I see as little fallibility in Pres[ident] Young as in any man but I see some; I cannot see but there are points where he appears to miss it: I accord honestly this much. I accord it because it is true not because I wish to flatter: I do not believe in the principle of inspired obedience unconditional obedience without the judgement being convinced[;] hence I see no good effect to result from it. It is said we ought to obey, because we cannot build up Zion, [illegible] that could be built up [illegible] if it is apostacy to differ with the President on some points I am an apostate because I honestly differ with him.

I do protest that I differ in a spirit of love and due regard for him; I differ because I cannot help it. I cannot see the wisdom of some of his measures. I differ with him as to workmans wages: I have differed with him on the mineral development of the Territory; and let us say here, I do not

believe in bringing in lots of people to flood this country in Gold mining. I believe in the development of more solid metals; I believe it would be good for this country to develope Gold in quartz & silver in same way; but I would deplore the flooding of this country with the refuse of society. I believe it would be one of the greatest curses that could come upon the country. It is only the more solid metals the Iron, the Copper & the silver in the quartz & the gold in that condition that I believe would be beneficially developed in this Territory. Well now brethren my case will be very shortly laid before you. If you cut me off I shall be very sorry for it; but I will not allow you to cut me off from your affections. You shall never see me out of this Territory; Never, never, never, Cut me off if your laws require it, but let me have some of your respect as an honest man. Does not our President witness to be guided by the spirit of Joseph [Smith]. he is generally accepted as one of that class. He believes he is guided by others in the priesthood who are behind the veil. The spirits of the just made perfect, the spirits of the invisable behind the veil witness to him, & I stand as witness to day that those spirits witness to him & I know that those dead men witness to him whether he denies it or not. It was Jos[eph] Smith the dead man that inspired him to lead this people to the vallies of the mountains. I bear my testimony that mormonism is true as a divine institution. I bear my testimony that Joseph Smith was called of God. I bear my testimony that polygamy is true & eternal. I bear my testimony that this is the gathering place appointed by God, & that Brigham Young is the Legal successor of Joseph Smith. Though I disagree there is but one point alone & that is in accepting the infallibility of guidance of the Church without any exceptions & therefore you must deal with me according to Justice. But allow me a standing in your affections as an honest man. I wish to present the following little document & that will close the case:–

To all whom it may concern

We the undersigned members of the Church of Jesus Christ of Latter-day Saints temporarily suspended from fellowship on a charge of irregular attendance at the "School of the Prophets" before any further action is taken on our case do present the following declaration of our faith on the subject of Church control.

We hold that it is the right of all members of this Church to refuse to accept any principle or measure presented to them by the Priesthood further than the light of God within them bears witness to the same.

We believe hat it is the right of all persons, so long as they obey the ordinance of the Gospel and live pure and moral lives to retain a standing in this Church whether they can see the propriety of all the measures of the leaders of the Church or not.

We also believe that it is the right of all members of the church to discuss in the pulpit or through the press in public and in private all principles or measures presented to them by the priesthood provided that they do it in the spirit of moderation and with due regard to the sentiments of others.

We therefore hold that it is an illegal and an unrighteous use of the Holy Priesthood to expel any person from the Church because they cannot conscientiously admit the divinity of any measure presented by the Priesthood.

We protest against council for the members of this church to watch one another and observe how each vote or act as calculated to breed suspicion coldness & distrust between our brethren, and as opposed to that voluntary spirit which is the greatest beauty and glory of the gospel of Christ.

We protest against the inquisitional practise of catechising the members of this Church through the Teachers, as to their private views respecting church measures.

And finally we protest against the spirit of compulsion in every form, as well as against the irresponsible investment of power in any person holding the Priesthood.

We claim the right of respectfully, but freely discussing all measures upon which we are called to act. And if we are cut off from this Church for asserting this right while our standing is dear to us, we will suffer it to be taken from us sooner than resign the liberties of thought and speech to which the gospel entitles us; and against any such expulsion we present our solemn protest before God & Angels

As Witness over [our?] hands this 23rd Oct[ober] 1869.

E[lias]. L. T. Harrison
W[illiam] S Godbe

William S. Godbe. In regard to the charge of spiritualism I wish to speak. We do believe in revelation but such only as comes through the channels of the Holy Priesthood and we do not believe in the teachings of spiritualism.

George Q. Cannon. The charge which has been prefered against these brethren was for harboring the spirit of apostacy. The evidence that has been adduced today to sustain that charge has been in my opinion aboundantly ample. The teachers who visited these brethren and the two apostles who accompanied them all concur, I believe although couched in different language in stating that the impression left on their minds by the remarks of Bro[ther] Godbe & bro[ther] Harrison in their interview was that they were indulging in a wrong spirit in opposing the first Presidency of the Church; and that they were on the road to apostacy. The extracts which I have read in your hearing are in opposition to the work of God and the building up of Zion. The articles from which I have read in your hearing sustain the statement of those teachers and of the brethren who accompanied them, and all go to prove that these brethren have been animated whether they know it or not, and I care not how honestly they may have been actuated in their feelings, whether they know it or not the spirit which has actuated them and indited those articles is over that is calculated in its tendency to destroy this work. to destroy the Zion of our God break down the influence of the Priesthood and scatter us to the four winds of Heaven, I think my brethren of the High Council that those charges have been amply sustained by the evidence that has been produced. I do not wonder myself to day in listening to the sophistical speech of Bro[ther]. Harrison at the manner in which bro[ther] Godbe has been drawn into the meshes of this net. I do not wish to be personal in this matter, but I wish to make a few remarks on this subject; I cannot tell you how long it is since but I sup[p]ose it is upwards of two or three years ago. Shortly after the "Peep Oday" fell through bro[ther] Godbe and myself alluded to bro[ther] Harrison. Bro[ther] Godbe told me that he took considerable interest in him. I remarked I did also. I thought him capable of great usefulness and could do a great deal of good if used in the right channel, and Bro[ther] Godbe told me he (Harrison) was afflicted with scepticism. And from time to time as we met, and our intercourse was very frequent at that times he related to me his progress in converting brother Harrison, in using arguments and appealing to him respecting this work. I was pleased & expressed my gratification at the success which he met within his efforts; for I had taken considerable interest in brother Harrison myself although but slightly acquainted with him personally. I believe this is a similar case to a man drowning in a river. One sees the other drowning and Jumps in to deliver him from the peril in which he is involved, and in making the effort to save his neighbor he is drowned himself. Instead of his convincing brother Harrison, bro[ther] Harrison is of too specious a cast of mind for brother Godbe, and he is convinced by him. Brother Harrison is sceptical. There have been remarks made here by him which bring to my mind matters that I have been told of late, since this matter has been agitated, which are to this effect. That he while East accompanied by bro[ther]. Godbe, had a visitation from somebody behind the veil. A very prominent man's name has been used by brother Harrison in the testimony that he has borne here, which led me to think there is something in this. I have not attached any importance to this previously thinking it might be a mere idle rumor like many others. But he testifies in such a solemn man/n/er that he knows that the spirits of dead men witness to President Young whether he denies it or not. That I am led to believe that this rumor is correct and that these men who come here to-day to preach a new Gospel to us, to inaugurate a new era amongst us, feel they are prompted and sustained by some power we know nothing about, and all this is what men who have had experience in this work have been familiar with in the past. Did you ever know any apostate who did /not/ make these pretentions? Read the history of this church in the days of Kirkland [Ohio]. Did they object to Joseph [Smith] as a Prophet, Seer, and Revelator? No: it was by easy steps that they arrived at the rejection of Joseph as a Prophet, Seer & Revelator: To begin with they quarrelled with his temporal knowledge. He was a Prophet Seer and Revelator inspired to teach the principles of righteousness; but in temporal matters he did not have any experience whatever. This is a trick to deceive and herein lies the danger as I remarked before. It is these brethren professing to have lost faith in the

Priesthood that I find fault with and is the cause of the charge being prefered to-day before this council. Brother Harrison has stated here that he entered into a contract when he joined the Church in England, and that when the Elders made promises to him he on his part profes/s/ed to perform certain acts, and he questioned now our right to annul that contract. Why not let him do in other words, as he pleases in the church. As for myself, I consider I hold my membership subject to the will of my brethren who compose this church. If they see anything in a man that they cannot fellowship. if they see anything in me that is contrary to the welfare of Zion, that is antagonistic to the Gospel of Jesus, they have a perfect right and it is not despotism, to withdraw that fellowship from me, and sever their connection with me. It is not despotism on the part of the Presidency, it is not despotism on the part of the High Council: but it is the right guaranteed unto them by God our Heavenly Father to withdraw their fellowship from those who do not agree and work with them in building up the Zion of our God. No matter how many pretentions they make, no matter how high their pretentions may be to loyalty to the Kingdom of God, nor how honest they may be as individuals whenever the fact is settled in the minds of the brethren and sisters who comprise this church that their influence and actions are opposed to the progress and advancement of the Kingdom of God they are justified in disfellowshiping them. Brother Harrison has alluded in his remarks to the fact that when he joined the Church he received certain blessings. Under what authority I would ask did he join it? He joined it under the same authority that now exists. He joined the church under the Presidency of Brigham Young under the administration of his councillors and the Twelve Apostles; and under the administration of the Elders who went to proclaim the Gospel of Jesus Christ. He obtained his standing in this Church by obeying their counsels and not by any other means. We may say he did not render unconditional obediences. I will not quarrel with him about terms but he did obtain it only by being obedient to the commands of God, as taught by those Elders, and could not have got into the church by any other means. I care not what Elders told him about freedom and this being a free land; he had to submit to the requirements of those elders before he could be a member. It is the same obedience that is asked of him today, and no greater requirements than is asked of every man. Does the Priesthood require anything more than it required of us at the waters edge? If it does I do not understand it. I have been like him a convert of this Church baptised in it and I have found that that some confidence I had in the beginning has proven a joy, a peace, a consolation and an endless source of happiness to me from that time unto the present; and I find it is just /as/ convenient to be obedient now as it was then, and I am not deprived of my agency in the least particle more now than I was then. It does not require me to oppose the work of God it does not require me to fight against the work of the Lord in order to possess my free agency. We object to these brethren because they fight against the work of God. It is a mistake with them; it is a policy of the devils that will lead them down to hell if they do not repent. I know that this appeals powerfully to the prejudices of the present age. This idea of a free press. Free language. They are catch words that appeal to popular prejudices they are the catch-words of the devil and those who are influenced by him and who would build up a bullwork against the work of God by saying that the Gospel of God are in bondage when in reality we are as free a people to do right as the sun ever shone upon. But because a man has the liberty to do right, has he the liberty to do wrong? No, not while the watchmen of Zion stand on her walls; not while President Young and his counselors live, have any such rights in this Kingdom and we will withdraw our fellowship from them. We are not assailing a free press; we are not coming in contact with this ideas that bro[ther] Harrison has so despitefull set forth for he is cunning in his arguments in this matter. Here comes among us a preacher of a new Gospel. This same President and Quorum and authorities who have guided the church thus far are now going in the dark. It is the old idea. The Church the doctrine is right, but Joseph [Smith] is a fallen Prophet. We are coming as the teachers of a new principle. President Young is not advanced enough; he is beginning to be illiberal and we come now to preach to you a new doctrine. Well, those who want to receive this new Gospel can do so; but as for me and my house, we do not want it; but I am content to be guided by the men that have guided us thus far. I am content to obey the instructions we have thus far received. Look at the prosperity which abounds around us today which is the result of the obedience which has been taught unto us by the Prophet of God. Look at the peace

we enjoy, the immunity from our enemies and mobs and difficulties; and shall we stoop to day to question this principle and say we will have no more of it? Will we receive the Gospel according to St. Harrison? Not in the least. We will follow our old guides; we will follow those whom God has chose and receive no new men to come in and teach us. I have the voice of the spirit as well as these men. I profess to have revelations; I profess to know the truth and I an bear testimony more than they can or do to-day. I bear testimony that not only was Joseph [Smith] a prophet of god but that Brigham [Young] is a Prophet of God, and that he is fully inspired to lead this people in these matters; and he has the right to dictate [us] as free agents. as the sons of Almighty God who has chosen this man. It is our right to follow him and be guided by his counsels. especially when he has led us in a path that has been so beneficial unto us from the day we entered into it unto the present time; My brethren of the Council I pray that God may be with us and enable us to understand the truth and maintain it always. Amen:

William S. Godbe at the conclusion of bro[ther] Cannons remarks, stated that as far as he was able to judge bro[ther] Harrison had not influenced him in his views any more than he had influenced brother Harrison.

President George A. Smith. I have been pained to listen to this investigation and the circumstances con/n/ected with it from the fact that it brings back times long gone by. Now the reading of this solemn protest. the defiant manner in which it was read and the base of falsehoods that it seeks to palm upon the world, is enough to make a mans heart ache. I have been back in my mind to the time of Dr P[hilastus] Heurlbert [Hurlbut] who made solemn protestations of honesty; and I can hear to-day Joseph [Smith] say, after those protestations were made: "A few days will prove that this man is not honest." And if this man who has read this protest can keep from writing a "Spaulding Story." he will do first rate from the spirit that reigns in his heart. Now brethren for a man to get up among us to say that there is no liberty of speech and say that he has turned off, because he believed in liberty of speech, is nonsense. We go back to Kir[t]land [Ohio] and Nauvoo [Illinois], we saw the same spirit manifested there. A blacker spirit never reigned in the heart of mortals than reigns in those two men (Godbe & Harrison). It will cover them with the blood of the savior. We know that all the worlds are against us. We know that every court, sect, and denomination, and all political organizations are for our destruction, but we trust in God. He has lead us through our President Joseph Smith and Brigham Young through a thousand dangers seen and unseen. We know this, and here rises up some men to unite with the world in getting up a division. The rule on which we ought to work is this: get together and discus[s] what is to be said about it. But /the/ first thing we know we find them publishing and insinuating to the world that the people here are oppressed and that their liberties are taken away and they will unite with all the enemies of Zion to bring down vengeance upon the heads of the Saints. Personally I have no feelings towards these brethren but those of kindness: but when it comes to the things of God. I have no feelings only to build up Zion, and I protest against any man or any motive or spirit whatever it may be, that will tend to destroy it. In Kir[t]land they said Jos[eph Smith] did not know how to manage temporal affairs. He had no right to dictate about temporal matters. And the time was when numbers of Elders embracing the highest order of Priesthood took the ground that they had a right to question his right to dictate the Church in temporal things. They acknowledged that Joseph was a prophet: but they said he had gone into darkness and fallen. They would profess to be full in the faith, they would preach the Gospel and all that, but they would set aside some revelations that were not exactly right in their opinion and one or two other things. The same tune is heard again. "Oh! I have such confidence in bro[ther] Brigham:" "Such confidence in the brethren" "Such confidence kindness and good feeling:" "I only want to cut their throats!" Did you ever see a man longer faced than William Law? His robe is bloody with the blood of the saints: not a particle more so than those of these men, after a few weeks, if they do not alter. Just as wicked and blind. Yet they do not know it: I see it: and I know and understand it. To think that a man in Israel feel he is justified in throwing this mining question open: Why all the world think we have great mines here. "Come here a hundred thousand hounds! our mountains are full of gold Iron Copper and lead to say nothing of the Balance." Just look at it. Why I should have considered it ore manly to have come right out and asked the world to come

here to work these Gold mines and cut the throats of the "Mormons," Let a hundred thousand of these hounds come to these mountains and they'd put us in a warm place. I do not want anything of the kind; and I know the man who has the spirit to go to Gold mining and abandon the principle that we are now working upon, to endeavour to produce from the earth all that we use, and learn our people how to live and sustain themselves when Babylon shall fall–The man who undertakes to destroy this principle is as blind as a ball and as ignorant as a man can be. Well now that protest that was handed in here is to say to the world and the Church, "We are misled[;] we have no liberty[;] we are tied up[;] we have no freedom of speech. Send an army to protect us; come here and sustain us." It is in plain terms nothing more nor less than a positive lie. This is the freest country there is on the face of the earth: but at the same time, Latter-day Saints do not fellowship a man who draws the sword to destroy them; do not fellowship a man who invites all hell to come and cut out throats; do not fellowship a man who publishes lies concerning us and misrepresents us. We do not fellowship him however honest he may be because he is blind. I doubt seriously how far his honesty goes; I do actually I think there is a studied scheme to divide this Church and break it up; and it there ever was a strong evidence of apostacy it is in that protest. Butter would not melt in their mouths: their tongues are as sm/o/oth as W[illia]m Laws when he preached about punctuality. How are you going to work to correct a man under such circumstances I see no way: they are perfectly fortified on every side. "We know more than every body else; all the rest of you are fools. The Priesthood that has built up and guided this Church & gathered us and brought us here is blind. and we have the right to fight against the Priesthood. We have the right to publish as Elders of Israel against Zion. We have all these rights.["] This is what they will say. I say our rights are few. We have the right to do right, and we have no right as Elders in Israel to do wrong.

Wilford Woodruff rose to bear testimony that he coincided with the views and sentiments of bro[ther] Cannon and President Geo[rge] A. Smith.

Orson Pratt bore a similar testimony and remarked that the course brothers Harrison & Godbe were persuing was the same as persued by most others apostates, and if persisted in would lead them to destruction.

President Brigham Young Said: There is so much to say upon this subject and few of us are so well acquainted with these matters such as have been before us this morning that we feel confined to less time than we would like; we would really be pleased if we could ventilate such things before the whole Church so that everyone might hear for himself and all would be able to judge. I will tell you a little story that has been in my mind with regard to the king, taking his son to the House of the Lords, to let him see how they did there and how they got along with great national affairs. When the son had sat and heared till he was tired he said, "Father, what did you bring me here for?" ["]That you might see how little wisdom it takes to govern a nation." I mentioned this to show you how little wisdom it takes to raise an excitement in the midst of wise men. You have heard a statement from one of the articles that have been read which says how well every one thinks of those writings: they are so beautiful and lovely to read, and there is a new era dawning, and this that and the other. I think how little wisdom there is in them. It is astonishing, it is marvelous to me that men in this Church can say that they have obtained a witness by the spirit of truth that this is the Gospel of Life & Salvation, and then descend so low as to advance such ideas as are advanced by these brethren. In the case that is before us, we have taken the course to bring it before as many as we could conveniently that Bishops and their Counselors and the Teachers, the High Council and the brethren might have an opportunity of seeing for themselves. I will say to these brethren: How will you have your trial? Will you have it before the High Priests, the Seventies, the Apostles, or will you have it before the members of the Church: and have out the Apostles and the First Presidency? We will try the case that way if you chose. Or would you like to have the sisters present and say that the trial shall be by the sisters? And they will judge the matter: or will you have it before the Children? I will try it there, and let them judge the case. It is simple plain and easy to be ~~dc~~ understood. Liberty! Where is our Liberty? In truth Where is our freedom? In truth; in the truth of God; in truth no matter where it is found where is our strength? In truth. Where is our power and our wisdom. In truth. It is truth that we want, it is truth that exalts us, it is truth that makes us free, it is truth that will bring us

into the Celestial kingdom; and nothing else. We are willing to try this any where. I should be perfectly willing to take this case and try it before the daughters of Israel, and not have one president over fifteen years old; and let them decide the matter. But I will tell you what would be said. “Why the people are against us the Old Testament is against us, the New Testament is against us. Jesus is against us.” That is what they would say: exactly. Those who are brought up for bringing dissention into the Kingdom of God would say. “The spirit of truth is against us. the Elders of Israel must decide against us, the people must decide against us, the sisters in the Church must decide against us, and the children would decide against us, and where should we go for a trial?[”] I asked bro[ther] William [Godbe] and he said they would all decide against him. It is true except those who wish to promote wickedness in the land. You may take the Bible from Adam down to the end of revelations, and whenever the Priesthood of the Son of God has been on the earth there have /been/ rules and regulations, established for the government, control, guidance, and dictation of the Church of God. Everyone acknowledges this. Take the Bible & Book of Mormon, do they sustain the same doctrine? From the beginning to end. Whenever God build up His Church on the Earth. He has a governing and controling power there also; and that power control and supremacy. He dictates Himself Brethren, we are here to day and possess just precisely the same authority as they did in the days of Jesus or any other kingdom that was ever built up /first/ was the Kingdom of God on the earth. We are possessing the spirit power and privileges now which should govern and control the Church. Who shall lead us in those affairs that pertain to the welfare of Zion? Every man. What confusion, what discord, what discontent, what hatred would soon creep into the bosom of individuals on against the others. Do you know this? Yes. The Children know it, our daughters know it and they would decide against it: We cannot have confusion in the family, if one child has the privilege of dictating I have as much power in this family as my father or mother, and the mother says to one “You go and make the Beds.” and to another “Wash up the dishes”. those girls would disobey her orders and think they had as much right to dictate as she had. The Children would understand these things in the family. Are we the Church & Kingdom of God, the family of Heaven? Yes: we acknowledge it, and we have made no bargain to gather up to Zion to raise confusion. There was no such bargain made in England nor anywhere else. It is false: it is deniable by every Elder in Israel. Bring the Elder that has promised any man if he will be baptised he will have the privilege to come to Zion and raise all the discord he can. I am at the defiance of any man to say that there ever was any such contract made. The building of the storehouse on the Colorado in which a few of the Brethren invested, has been very much dwelt upon. It was a failure, was it? You don't know that. You don't know whether it was a failure or not. We have a object in doing this: we have an influence there; we have a power there, for we are the first ones that ever built in that Teritory. By & by I expect brother Godbe, if he comes into the Church, will be coming to me and be thankful that /he/ ever put means into that storehouse. Look at the brethren who went out with the “Mormon Battalion”. and those who went up in “Zions Camp”. When we went up in [“]Zions Camp” it was all grumbling with some. Where will any good result from this, would say one. “I am Glad I didn’t go.” said one man. “Well,” said I. “One thing I can say which is this: I have travelled with Joseph [Smith] a thousand miles, he has led the Camp of Israel: I have watched him and observed every thing he said or did.” and said I “for the town of Kirtland I would not give the knowledge got from Joseph from this Journey[”]: and then you may take the State of Ohio and the United States, and I would not give that knowledge for them. It has done me good and you good and this was the starting point of any knowing how to lead Israel. I watched every word and summed it up, and I know just as well how to lead this kingdom as I know the way to my own house. It is god within me, and God upon me: God by day and by night, and it is for His Kingdom on the earth. I say this, because it is my right and duty to do it; were it not should not say it: I have never taught but one thing in this kingdom, and that has been to get men and women to obey the Lord Jesus Christ in everything. I do not care what they say of me, if they will live so as to help build up his kingdom. Well, I will say a word or two about the building of that storehouse on the Colorado and this Utah Produce Co[mpany]. That storehouse I am willing to let lie there, it is all right. Just as quick as I can get the means I am willing to pay every man who spent a Dollar in that concern. And as for our produce

company. I did what I did for my brethren, to see if we could not lead the Elders to stop their throwing say the means that God had given them.

In relation to this paper business, Bro[ther] William [Godbe] says I counseled him to go into it. It is palpably false. I advised him not to do it. I have proof here. I tried to prevail on him not to go into it. Said he. What shall I do with this paper. I told him to sell it. Let brother William have his faith in my management of temporal affairs. He has mentioned time and time again, as have others, wherein I made failures in losing money. I would ask "Who gave you your money? Where did you get it? How much did bro[ther] W[illia]m own when he came here? How much did others who invested in those things own when they came here? Did they have anything?["] I rather think not; They came to these valleys like most of us, naked and barefooted, as for myself I owed for the leans that brought my family. Did we run to the gold mines to get capital to raise our grain. to get the timber from the mountains, to make our farms & build our houses? No. but this Magazine says go to the gold mines or you cannot do these things. You stay at home brethren that want to, & let those who want to go to the mines do so; and when they have been one or ten years. I will take the ratio of those who have paid attention to their business, and I tell you I can buy every ten of those who go to the mines with one who stays at home. Why did not bro[ther] Harrison come and ask the School if they should publish those articles? He seeks to inaugurate a new era, a new kingdom, a glorious kingdom, where every man will be for himself. What is the result when every man is for himself? Why the devil is for the who of them. Men who have been in this church as long as a few of us have been have heard the same language. tone, expressions and declarations made precisely that have been made here by these two brethren. It is everytime. How I love God! They know no more about God than my horse, not one particle, or they would not do as they have done. The spirit of the Lord has gone from them, and the light that was once in them has removed from them, and darkness has taken the place of it. You see brethren how little wisdom it takes to make man apostatise. (reads from the Article "Steadying the Ark"). Now, a man who makes such expressions as these is under censure by the spirit of truth. God does not prompt such things at all. Now I wish to correct this in the minds of those present: I will tell you simply so that a child can understand. We are independent creatures; we hold our identity perfectly independent in and of ourselves as far as the organization is concerned being organized or set in motion by the Father or Supreme Being, and this is intended for an independent organization and God operates upon us; and the influences of this Priesthood which has been defined here. as not being anything more than an outward organization. This Priesthood comprehends all things it is in all things, through and around about all things; and it is the government, power, and enlightenment that God dispenses to His creatures here on the Earth and on all others. Now, the Priesthood will not do your thinking, but it will help you to think correctly; and any man who thinks himself differently knows nothing about it. There is no person that knows anything about the Priesthood that calculates the Priesthood is going to /do/ the thinking for him or any one. We work in harmony with our Savior. He works in harmony with his Father, and we cooperate with the son for the salvation of ourselves and the human family. The son has according to the wisdom and the design of the Father, become the Savior or the heir of this Earth and all things pertaining to it, and he calls upon his brethren to be co-workers with Him. He works as He is directed by the Father and we are co-workers with him. Jesus has done His work; everyone understands that. He does not do anything in a temporal point of view; and when He was in the flesh He set his disciples to baptise. Certainly when he appeared to Saul of Tarus He did not ordain him nor call him to the ministry; but said he, go to a certain place and inquire of a certain man and he will tell you what to do to be saved. This Priesthood will correct all our ideas and acts in relation to the building up of the Kingdom of God. It is the Plan which God has devised for the salvation of the human family; and the Holy Ghost jointly in and with this Priesthood assists every person to do his work. I will read a little further here (referring to Utah Magazine). Hence if you say to such man what do you think of such a subject, they will answer. I do not know, "what does the Priesthood say about it." Now this is correct. This has been taught to every person in this Church. That one has the power to decide upon general things, another upon another, clearly down to the Mother, where she has her children under her, right in her own household, and that is her Kingdom and she presides

over it, and that mother has the right to the spirit of revelation to dictate her: and if she has not a sufficient quantity of it to teach them all things, and their father comes in and can tell the children anything, it is his privilege; and if an Elder can do better, it is his privilege. But suppose the President of the Church knows better how to set up a stocking and can teach them how to do it, it is his privilege to do so.

We are not going to separate the people according to the tenor of these Articles, for this would keep the poor poor. I wish to elevate the whole people and I am looking forward to the time when we will put our hands into the one purse. I am teaching that doctrine. I urge it upon the people If we ever build up Zion. we will be one. I think. I expect to see the time when everything will be laid at the hands of the Bishops and they will dispence it to the whole wards. I have often stated that the spirit of apostacy is here, and there are men right here in our School [of the Prophets] that will go to Hell. I cannot teach the things of the kingdom. I would have been glad to have opened up the great and glorious things of God; on the earth and in the Heavens, the unbelief of my brethren; and the spirit of apostacy. We are not going to permit this you know.

(Reads–"It may be said here. that the Gospel is destined bring us to such a condition, that the motive power of self interest, which has hitherto been the main spring of the worlds progress is to be superceded by so much of the love of God in everyman's nature, that al will be willing to sink their individuality etc.["]) Now relative to this I wish to say; there never will such a time come. The only way there is provided in all the economy of Heaven for us to preserve our individuality is to submit ourselves to the Gospel. The only thing that can sustain and uphold us in the Eternities that are to come and that will preserve our Identity is perfect submission to the will of God. Those that go down to perdition those that have had the privilege that our brethren have & turn away and break off by degrees from these pure and Holy principles, will go back to their native element; but I need not have said it. They will taste the second death and lose their identity. Now is this liberty or does it take away our liberty? which is a question that should be understood by all. All I know precisely how to preserve their own form & identity before each other & how to enjoy the Greatest liberty possible. If individuals were to run to E[ast]. W[est]. N[orth]. & S[outh]. & every one according to the imagination of his own heart that would be the enlight/en/ment of nature. My whole nature teaches me to do so. My whole nature speaking after the manner of men & according to the spirit of the world would lead me to destruction. We must have the Lord to rule over us. How do you look at the scriptures? How have you looked at the plan of Salvation? How has it appeared before you, what are your ideas on the plan of Salvation what God has devised for the Children of Men to bring them into submission & strict obedience to what he has revealed? Now this prepares a person to become A God & a son of God. For a man to become a god & a son of God & to reign eternally in the heavens requires strict obedience. Will they have dominion? Yes, Crowns? Yes, How little wisdom these Elders of Israel have to think that they must do a wrong to enjoy liberty. Why bless you don't I enjoy my liberty as much as any other man? My liberty is to do right and serve my God & build up his Kingdom; They that h/e/arken to the words of the lord will go onward and upward and fl[o]urish & increase & inherit; while those who think that they are going to have freedom by being a little wicked & raising a discord will go down to destruction. Live so that the candle of the Lord is always lighted up within you & you will be always light. Live so that this spirit or monitor of right may dictate you all the time. You can see the cunning & craftiness of him that lyeth in want to deceive. What did Satan say to Mother Eve? Did he not have some truth in his sayings to Mother Eve. Said he look you here take this fruit and eat thereof. The Gods said you will die but said he your eyes will be opened if you eat of the fruit. Well now just as quick as she ate this fruit she says good from evil. She knew good from evil. I know good from Evil, & you know good & Evil. Well now live so that you can discriminate between good & evil. I will tell you one thing if you will live so that the candle of the Lord is lighted up within you from day to day and from Morning till Evening and from Evening till Morning you will never dissent from Brother Brigham. /I do know that Joseph [Smith]. Lead or revelation concerning me and [illegible] in heaven–Said he/ you will never fall from this faith. said he God has seen your labor and rather than you should fall he will take you to himself. so you have the promise through Joseph. I want to say to you that the spirit of the Lord was with one

in bringing the people to these Vallies. Now here bro[ther]. Harrison tells us that it was spirit of Joseph [Smith] that came to me; I want to tell you it was the same spirit that Joseph had from the Lord; How quick a man will fall and say which is not true. The spirit of Joseph went with Him, it has gone into the spirit world, but the spirit which dictated Joseph dictates your humble servant, and that spirit guided and directed in bringing the people to these Vallies of the Mountains; Another thing he said which I do not think he me[a]nt, ~~to say~~, he said he did not believe the Priesthood was infallible. I will simply say that the Priesthood is infallible, but Man having the Priesthood may be fallible. I do not pretend to be infallible, but the priesthood that I have on me is infallible; It is form Eternity to Eternity; He has not got his body yet he will have it by & by. We feel pretty well now; when we get further and further advanced we will feel still better. It is a heavy struggle the whole world are upon us. Only see the political world they are just devising every means they can to crush us. and right in our midst we must have discord. The Enemies of God delight in this paper. You have your liberty in this. You have the right to print just what you please, but we have the right to reject it and not have it crammed down our throats. It is a country of free speech, free press, free trade, and Sailors. right as Joseph used to say, You have the privilege of printing, but we have the right to refuse it; /you have a right to believe as you please/ Any man that want to dissent from us has a right to do so. If he is not disposed to go with us, he has a right to go some other way; but we have the same Liberty together road the Lord wishes us. Hear the howl that has been heard since this Cooperation has been introduced. The Gentiles and Jews and all are crying to the United States that there is no liberty in Salt Lake City. It is our privilege to get our money. It is their privilege to sell, and it is my privilege to pass by their stores and by where I please. They have the liberty to do just as they please; but the liberty that is wanted concerning this paper, is like the Jews & Gentiles stores want. We shall take the liberty of not taking the paper, I think that is what we shall do. I will leave it to the people to do as they have a mind to. I have the right to counsel them and they have the right to take my counsel or let it alone, just as they please. Brethren, I thank you for the time I have occupied in my remarks. We will leave this case to whom? To the Twelve Apostles, the First Presidency, the High Priests, the Seventies? No: we will leave it to the Children, the dau/gh/ters of Israel, and let them judge between you and us. Just as you please. We will leave it right to the Children and let them say whether it is correct or incorrect, and take the revelations God has given to his Children. We are well to do this and I shall end with it. God bless you Amen.

Samuel W. Richards (for Plaintiffs). The sentiments of bro[ther]s Godbe & Harrison were such as could not be sustained by the Latter-day Saints. As far as he was concerned they were not sustained.

Miner G. Atwood (for the Defense). He felt sorry these brethren had taken a course so opposed to the spirit of truth. Instead of helping to build up Zion, the policy they had persued would only lend to create dissention in Israel. He was of opinion that the charge had been sustained

William Eddington (for Plaintiffs). Endorsed the sentiments of previous speakers, namely, that the charge has been fully sustained. Still he would like brothers Harrison & Godbe to retract their steps, and prayed God might enable them to do so.

John S. Blythe (for the Defense). As counsel for the defense, he felt as he had always done, a kind and good feeling for the brethren he rose to defend as men; but when it came to principle, he know of nothing but the spirit of God which is right. He endorsed the sentiments of those who had previously spoken, and left the case, as far as he was concerned, in the hands of the Presidency.

John T. Caine. The principles that had been advocated by bro[ther]s Godbe & Harrison, before the Council and in the pages of ["]Utah Magazine." Could only lead us back to Babylon. However much he might respect bros Godbe & Harrison. he could not fellowship the principles they advocated. He supported the other speakers.

George B. Wallace. To his mind the matter was as clear as the sun at noon-day. The charges had been fully sustained and frankly admitted by Bro[ther] Godbe & Bro[ther] Harrison. He thought that Lucifer had as much right to retain his standing in the presence of God, after he had rebelled, as these brethren had to be fellowshiped by the people of God after having held and published such sentiments as had appeared in the ["]Utah Magazine;" and those that the Council had listened to

from these brethren. Instead of having the spirit of truth to guide them in their actions, they were now subject to evil spirits, and there must have been a cause for it. There must have been something by which the spirit of the Almighty, if they ever had it, have been caused to depart from them: (bro[thers] Harrison & Godbe)

The decission of the Council was that bro[ther]s Harrison & Godbe be cut off from the Church of Jesus Christ of Latter-day Saints, and be handed over to the buffettings of Satan, until they repent.

Joseph L. Barfoot Moved that the decision be sustained by the council, s/e/conded and carried unanimously. The decission was then placed before the whole assembly present, and sustained. When it was requested that those of a contraty mind should raise their hands: Eli B Kelsey, E[dward] W [Tullidge] & John Tullidge, Jos[eph] Silver, Henry M. Lawrence, & James Cobb. As Eli B Kelsey fully sustained bro[ther]s Harrison & Godbe, it was moved by G[eorge]. B. Wallace that he be cut off, Seconded by bro[ther] Murphy and carried.

After prayer by Pres[ident]. Geo[rge] A. Smith the Council adjourned till Thursday at 10 Oclock AM.

1870-1877

[January 2, 1870; Minutes]

Jan 2 /1870

Geo[rge]. A. S[mith].[:] Gentiles will now hardly pass hans [Haun's] mill. [F]ear comes on them. Jos[eph]. Johnson. [s]aid the people there were afraid Mormons [would] come by & bye & take possession of that, [so] /they/ wont build substantial buildings.

Geo. A. S.[:] 10 Acres /on throwed/ ~~fenced~~ out /of field at Independance/ several met death trying to cultivate it. ~~A Col~~. /Gen Frank White/ said if it is your faith /you/ will build [a] /Temple/ at Jackson Co. then you'll do it. People suffered at Jackson Co. terribly during the late war. /One/ Raider was caught ~~one in my~~ by Lane, /Gen Jim Senator U. S. S./ ~~who~~ [H]e gave names of 60 in that County who had sworn /to Gov./ alligiance /instead Jim offering names of his clan./ Lane went there & shot & hung all he could catch [and] afterwards [they] found his information was incorrect. He said [the] /country/ well [will] fill up with better people. He /afterwards/ killed his neighbor, [then] found he would be hung, so killed himself.

Pres[iden]t. B. Y. said H[eber]. J. Richards would not study [to] cure venerial disease[s] ~~said~~ [D]octors were astonished [and] asked what would [he] do with [the] case. /[H]e said/ order~~s~~ Mans funeral to morrow [at] 10 A. M. Johnsons /family/ numbers in Terry. 280. Joel ~~de~~ has [a] 3rd generation ~~in~~ borne in [the] church. Each ~~man~~ /Elder/ is patriarch of his own family. when /he has/ received that blessing. Pres[iden]t said of Rhumatizm [that it] did not confine him [but he] would be whaling around & [would] get no rest. Emma told Jos[eph]. she could not stand the brethren spitting & smoking in the small room where [the] school /of p[r]ophets ~~w~~/ was held in Kirtland.

B. Y.[: C]oming home from Miss., /my/ Bre[thren]., Jos. said, I mean to have a patriarchal blessing from [my] father, [then he] got home [and his] father got [the] family together. Jos[eph] said [he] want[s] bro Jos. S. present. Jos. S. ordained father as patriarch. [F]irst Jos. S. thought of it, [and] Jos S said Now I will have my family together, [then he] set his father apart. Then he got revelation to appoint [a] patriarch over [the] whole church. Bro Joel Johnson said when patriarch Jos Sen. went to /give patriarchal/ blessings ~~after~~ they would have bread baked /& [a] glass of/ wine. Pres[iden]t.

B. Y. said [it] wont do here. [P]eople ~~get~~ /would/ drink too much—

[May 8, 1870; Minutes]

H[istorian's]. O[ffice]. S[alt]. L[ake]. City,
May 8, [18]'70 7 P.M.

Meeting of Missionaries—Present: D[aniel]. H. Wells, J[ohn]. Taylor, W[ilford]. Woodruff, C[harles]. C. Rich, L[orenzo]. Snow, F[ranklin]. D. Richards, G[eorge]. Q. Cannon, J[oseph]. F. Smith.

Meeting opened by prayer by R[obert]. L. Campbell.

26 Missionaries were set apart–

Pres[iden]t. Wells exhorted the brethren to abstain from women, [and] preserve yourselves pure & holy before God. [He] recited instances when men had lost their eternal Salvation by indulging with women. [He then] gave some counsel to those going now to open out into new fields of labor.

Benediction by Joseph Young

[May 13, 1870; Minutes]

Elder Elias Smith was ordained and set apart as president of the High Priests quorum under the hands of Prests. Brigham Young, Geo. A. Smith and Daniel H. Wells, Pres. Young being mouth, as follows: Bro. Elias Smith, in the name of the Lord Jesus Christ we lay our hands upon your head to bless you and set you apart to preside over the High Priest's Quorum in this city or in any other place where you shall be called to this office and calling and where duty shall demand it of you.

And we seal the blessings of this Office upon you to preside in the midst of your brethren; asking our Heavenly Father to give you great wisdom, knowledge and understanding–to add to the wisdom he had already given you; and give you the spirit of faith, and that it may grow and increase within you, and within the hearts of your brethren and those who now administer to you. We pray thee, our Heavenly Father, that Thou wilt endow this Thy servant with every blessing and qualification, and with knowledge and power that he may magnify his high and holy calling.

We set you apart for this office. All the blessings promised to you in the ordinances, your washings and anointings and every blessing that has been sealed upon you, we confirm the same; and ask our Heavenly Father to make you quick and powerful that you may be like a Father to your brethren, and a stay and assistance to them; and counsel them in wisdom and in holiness before the Lord. We set you apart to this office and calling and to this power; and say to you that the light of the Holy Spirit shall be given you, and every blessing that you can desire in righteousness before the Lord, with great light and faith, that you may be a great counsellor in the House of the Lord, to your brethren and to the people, which blessings we seal upon you in the name of Jesus Christ. Amen.

Elders Geo. Q. Cannon, A. Milton Musser, Hosea Stout and Geo. Reynolds were present at the ordination; which took place in President Young's Office.

GEO. F. GIBBS, Reporter

[July 3, 1870; Minutes; Joseph F. Smith, Diary]

At 5 o'clock p.m. the First Presidency and Twelve met in the President's Bee Hive Mansion where Albert Carrington was ordained a member of the Twelve Apostles under the hands of Brigham Young, Geo. A. Smith, Daniel H. Wells, Orson Pratt, John Taylor, Wilford Woodruff, Geo. Q. Cannon and Jos. F. Smith, Pres. Brigham Young being mouth.

After this the brethren clothed and offered prayer in the usual order.

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Albert Carrington was ordained an apostle and one of the Twelve by Presidents [Brigham] Young, Smith, and [Wilford] Woodruff, and O[rson]. Pratt, John Taylor, W[ilford]. Woodruff, George Q. Cannon, and Joseph F. Smith, prest. Young being mouth about 5 p.m.

[October 8, 1870; Joseph F. Smith, Diary]

Met with the quorum at Prest. Young's office. John D. Lee and I[saac]. Haight and Geo[rge]. Wood were cut off [from] the church because of extreem wickedness or for having been engaged in the M[ountain]. M[eadows]. M[asscre].

[December 13, 1871; Minutes]

Minutes of a Meeting held in the Pres[iden]t's Office on Dec[ember]. 13, 1871, on business pertaining to the pending trials.

There were present, Pres[iden]t. D[aniel]. H. Wells; Elders O[rson]. Pratt; John Taylor; Wilford Woodruff; Joseph F. Smith; Albert Carrington; B[righam]. Young Jr. & T[homas]. Fitch; [?] Hempstead; Z[erubabbel]. Snow; & [?] Miner; of the Attorneys also John Sharp, W[illia]m. C. Staines, John R. Winder, T. [?] McKean, T[homas]. W. Ellerbeck, H[iram]. B. Clawson, & D[avid]. McKenzie.

The opinions expressed were in substance as follows:–

Mr. Hempstead said: [I]n his strong and candid judgment the Pres[iden]ts. only safe course is to return on the 9th Jan. for trial.

Mr. Fitch said:—He had better come now, if he is coming at all, and as to the safety of coming, that will depend upon how far he is willing to make concession for the purpose of /Utah/ gaining admission.

Judge Snow said:—He preferred to make no recommendations but thought it extremely "doubtful, very," about his getting a fair trial before Judge McKean. [B]ut [he] thought /upon the whole/ it would be better for him to come.

Miner said. He would recommend him to come to trial.

Elder Pratt said; He would have no confidence whatever in the justice of McKean's court; he thought there was no safety for him there, but upon the whole he preferred that he come.

Elder Taylor said: He felt as Bro Pratt ~~did, and~~ /but/ he would not by any means advise him to come.

Elder Woodruff said: He would not advise him to come.

Elder B. Young Jr. said he was in favor of the Pres[iden]t. coming, because if he refused to come he would be declared a fugitive, and if a collision was brought about by any means he would rather risk it here than at a great distance.

Elder Jos. F. Smith; said his views were precisely the same as those of B. Young Jr. and he was in favor of his coming up like a man and trust the consequences. [H]e thought the Pres[iden]t. of all men should be no fugitive.

Elder Carrington thought he had better stay.

Bishop Sharp thought he would be safer to return and stand his trial, and for that reason he would say he had better return.

J. R. Winder said he was in favor of his coming under all the circumstances, and the same views were entertained by Messrs T. McKean. T. W. Ellerbeck, H. B. Clawson, and D McKenzie.

Pres[iden]t. Wells inquired of Mr. Hempstead whether he held the Pres[iden]t in any way bound by the pledge he gave in Court that the Pres[iden]t. would return, [and] he replied, /emphatically,/ by no manner of means.

[January 31, 1871; Minutes]

Council in Pres[iden]t. Erastus Snow's House
St George, Washington Co[unty]. Utah
Tuesday, January 31st 1871.

Present: Presidents Brigham Young and George A. Smith; Elders Erastus Snow and Brigham Young, Junr. of the Twelve Apostles, Elders Joseph W. Young, Robert Gardner and James G. Bleak of the Presidency of the Southern Utah Stake of Zion; Elders Samuel Miles, John O. Angus, Joseph Birch, Richard Bentley and Erastus W. Snow of the High Council of the Southern Utah Stake of Zion; Father W[illia]m G. Perkins, Patriarch; Bishops Dan[ie]l. D. McArthur, Henry Eyring and Walter Granger Bishops of St George; Bishop William Snow of Pine Valley; Bishop John W. Freeman of Washington; Bishop Edward Bunker of Santa Clara; Elders William Carter, Charles Smith, and Marius Ensign, Bishop's Counselors and Elders Miles Romney, Henry W. Miller, and John Henry Smith.

Before Council adjourned Elders Joseph A. Young and Feramorz Little arrived and formed part of the Council.

President Young presented the subject of building a Temple in St. George. The bare mention of such a blessing from the Lord was greeted with "Glory Hallelujah" from President Erastus Snow, and all present appeared to share the joy.

The brethren voted unanimously in favor of the measure; after which President Young dismissed the Council.

[May 26, 1872; Minutes]

On Sunday morning, May 26th, about 9,30, in the house of Elder Franklin D. Richards, in Ogden city, President Brigham Young, Daniel H. Wells, John Taylor, Wilford Woodruff, Lorenzo Snow, and Franklin D. Richards laid their hands upon the head of President George A. Smith, while President Young pronounced a blessing upon his head setting him apart to go to the East as a delegate to the Republican convention to be held in Philadelphia, and to visit among his kindred and friends in any and all places wherever he should be led to call upon them; blessing him with words of comfort for Bros. Cannon and Hooper, and with wisdom to know how to defeat the election and even the nomination of the ungodly; he prayed that the angels might be constantly with him and invoked many great and precious blessings upon him in every condition and during all his absence from his home.

[April 8, 1873; Brigham Young Jr., Diary]

Today the authorities were sustained. Pres[iden]t. B[righam]. Young resigned at the office of Trustee in Trust for the church. Thirteen men were elected to this responsible office. Bro[ther] Geo[rge] A Smith at the head Also five counsellors were elected to the presidency. Conference closed in the afternoon.

[September 18, 1873; Minutes]

The First Presidency met at the office of Pres[iden]t. B[righam]. Young. Sept[ember]. 18. 1873. at 2 p.m. to consider the case of Bishop A[lexander] H. Raleigh and his wife Julia.

Pres[en]t. Pres[iden]ts. Brigham Young, George A. Smith, and Daniel H Wells, and George Q. Cannon.

Pres[iden]t Young thought that she should have a fair /and equal/ proportion of Bishop

Raleigh's property secured to her for her support and that of her family.

Pres[iden]t. Wells though it would be right for him to comply with that decision.

Pres[iden]t George A . Smith thought he ought to abide that decision or be cut off [from] the Church—Still it might be well to see him and hear what he has to say. as to what property he has &c.–

~~He~~ Pres[iden]t. Young ~~explained~~ /thought/ that Bp Raleigh ought to be asked ~~what~~ how much property he is worth, and when this is determined let him be instructed to make an equal distribution /thereof/ for the support of his /wife Julia and her three/ children, ~~where so~~ [so] they can have a comfortable home and the necessities of life.

Abner Lowry brought his case before the brethren stating that he had been cut off the Church and was deprived of a hearing—He claimed that he had been wrongfully used and appealed here.

The Pres[iden]t suggested that a note be dropped to the Pres[iden]t of the High Council at Manti to enquire into the case.

[September 26, 1873; Minutes]

Historian's office 5 p.m.
Salt Lake City, Utah Sep. 26th 1873.

Meeting of the Twelve apostles and sisters to be set apart as midwives or nurses in Israel.

Present–Orson Pratt, W. Woodruff, & Geo. Q. Cannon (W Woodruff retired.)

Prayer by Elder Orson Pratt.

The following sisters were set apart by Elders Orson Pratt and Geo. Q. Cannon[:] Zina D. Young, Catherine Simmonds, Lehi, Elsa Booth, Alpine, Anna Hansen, Honeywell, Box Elder County, Mary Ann Elizabeth Whatmough, S. L. City, Elizabeth Duncanson, S. L. City, Sarah Ralphs, Brigham City, Jane Mullinder, Farmington, Cordelia Mariah Barlow, Bountiful, Margaret Randall, Centreville, Margaret Flute, S. L. City, Mary Schneider, S. L. City, Mary Mc allister, Logan, Clarissa Jane Moore, Payson, Orillia Brown, American Fork, Hannah L. Clark, Provo, Jane Ann Atbrand [or Attrand], S.L. City.

Elders Pratt & Cannon made a few remarks.

attest. Robt. L. Campbell.

[August 11, 1874; Church Historian's Office Journal; Franklin D. Richards, Diary]

A Council of the First Presidency, several of the Twelve, and other prominent officers of the Church met in the Historian's Office at 10 o'clock A.M.

President [Brigham] Young, after a few remarks upon the object of the Council, opened by prayer. The Constitution and Bye-Laws, intended as forms, for the Co-operative Institutions to be organized in the territory, were read, during which many remarks and suggestions were made by persons present.

Also written Questions with their Answers, together with Suggestions and Rules, were read.

The Council adjourned till 10 o'clock the following day.

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was in council from 10 till about 2 p.m. examining criticising & discussing Articles of association for the—United Order—with Presidency—Twelve and about as many others. 9 of the Twelve were present.

[August 12, 1874; Church Historian's Office Journal; Franklin D. Richards, Diary]

The Council of the First Presidency and Twelve met at 10 o'clock a.m. pursuant to adjournment. The constitution and by-laws, intended for the United Order, were again read, and commented upon, by several present; adjourned about 2 p.m. to meet at 4 p.m.

4 p.m. Council met and discussed several points, and asked and answered several questions. About 6,30 o'clock adjourned till 10 a.m. on the following day.

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At 10 a.m. attended the council of Presidency & Twelve adjourned from yesterday & the deliberations continued with lively interest till 2-30—when adjourned till 4 p.m. & Sat.

[August 13, 1874; Church Historian's Office Journal; Franklin D. Richards, Diary]

Council met again, pursuant to adjournment, at 10 a.m. at the Historian's Office. The Constitution of the United Order was still further discussed, and adopted, with very little variation, according to the printed form. Much good instruction was given by President Young in relation to the object of the United Order; he did not want any one to join the order, unless he would put into the same all his personal and real property, which was free from incumbrance, and be willing to be guided and dictated in his labors, or in the disposition of his time.

He requested the Twelve to see that every branch of the Church in the Territory was organized, so far as the Saints were willing, according to the printed Constitution, by-laws and rules, were adopted by the Council.

The most of the Twelve present were each assigned to some specified part of the Territory, and to call to their aid, such of the officers present, as were ready and willing to assist in the work of reorganization.

President young and George A. Smith kindly invited a number of the elders present to accompany them to Cache Valley for the purpose of holding a two-days' meeting on the following Saturday and Sunday.

At a quarter past two the meeting adjourned sine die.

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at 10 was in Council with the Prestcy 12 & others till nearly 3 p.m. when we all resolved to adopt the articles and to carry them before the people to the best of our ability.

[March 13, 1875; Franklin D. Richards, Diary]

After doing up some errands ready for house went to Presidents office & found him with M[oses]. Thatcher & others. He after they had withdrawn & in presence of Geo[rge]. A Smith B[righam]. Young Junr, A[lbert] Carrington spoke to me about the late Ogden City Election blaming me severely for not getting Lorin Farr elected, then about the business of my Uncle Willards Estate particularly about the Lot on which the boys live in City. Then about the distressing affair of the Hand Cart Companies—& wound up by saying that he was not angry & asked me to have dinner with him, which having just eaten I declined. At close he said "Franklin You know the Truth & do you do it." I returned to Ogden with those who came to meet Geo[rge]. Q. Cannon from Washington.

[April 4, 1875; Minutes]

Minutes of a meeting held at ~~2 p m~~ the Office of President Brigham Young at 2 p m. 4th August—1875 at which the following brethren were present

President B Young	Geo Reynolds
" ~~D H Wells~~	John R. Winder
Elder J. Taylor	Elias Morris
" W. Woodruff	Samuel Evans
" G. Q. Cannon	Obed Taylor
" A. Carrington	W. H. Folsom
Bp E Hunter	Hy Grow
" E. F. Sheets	Geo Goddard
Elders I Brockbank	C Crabtree
" C. H. Wilcken	Jos Shaw
" W. A. Rossiter	John Muzzell
" O. P. Arnold	J R. Haslam
" J. Jack	J. P. Freeze
D. O. Calder	J Van cott
H Dinwoody	Wm Thorn
Harrison Sperry	Dd. Day

(Before the opening of the meeting president Young made some introductory remarks on the objects of ~~the meeting~~ /his calling the Brethren together/ and obtained an expression from each ~~of the brethren~~ /of those/ present of their willingness to abide the law of the Lord through the Priesthood ~~in all things~~ and ~~their willin~~ /his/ desire to enter into further bonds of Union for the building ~~of~~ up of the Kingdom of God.)

Opened with prayer by Pres[ident] Young.

On Motion of Elder J[ohn]. Taylor, Pres[ident]. Young was ~~appointed~~ /unanimously elected/ chairman and Elder Albert Carrington Secretary <u>pro tem</u>.

Pres[ident] Young then gave many and excellent instructions in regard to what course the ~~Latter day Saints~~ /brethren/ should pursue to carry out plans for the advancement of the people.

On motion it was unanimously voted that our organization be called the United Order of Salt Lake City, Number One.

On Motion it was voted that this organization continue in existance for a period of twenty five years–

On motion it was voted that the general place of business be in Salt Lake City, Utah Territory.

On motion it was unanimously voted that the board of ~~seven ele~~ directors ~~be elected~~ consist of seven members.

On motion President Brigham Young was unanimously elected President of the association.

On Motion Presidents Geo[rge]. A. Smith and Daniel H. Wells were elected vice presidents.

On Motion President Brigham Young [was] nominated. Elders /John Taylor,/ David O. Calder, H[enr]y Dinwoody, D[avi]d Day, Elijah F. Sheets, W[illia]m. H. Folsom, and J[ames]. P. Freeze to compose the board of Directors, [and] These brethren were unanimously elected.

On Motion Elder Albert Carrington was unanimously elected secretary and Ja[me]s. Jack and Geo[rge]. Reynolds assistant secretaries.

On Motion it was unanimously voted that the President, Vice Presidents, Secretary, and Assistant Secretaries be <u>ex officio</u> members of the Board.

It was decided that at the next meeting each member hand ~~to the Secretary an~~ a schedule of his property to the Board,

Meeting adjourned to meet in President Young's office at 7 P M of Thursday 19th inst.

Benediction by Bp. Hunter.

[May 11, 1875; Franklin D. Richards, Diary]

Went to the City & was greatly pleased to find that the meeting was in its nature to reassure the people in the stability & permanency of the Co operative Institution & of Co-operative measure in General which appears to me exceedingly opportune.

9 of the 12 Apostles, and 2 of the First Presidency were present—B[isho]ps. Smoot & Sharp, D. O. Calder. H[iram]. B. Clawson & Anson Call were present. A Circular was read & will be published—Another meeting called for 12 & Bishops to be held day after tomorrow—Thursday at City Hall S[alt]. L[ake]. City.

[May 13, 1875; Franklin D. Richards, Diary]

Went to meeting at City Hall of B[isho]ps, Home Missionaries Apostles &c—at which 9 of 12 were present & D[aniel] H Wells of the First Presidency were present. Counselor George A Smith is quite ill—dismissed at 2-30.

[October 7, 1875; Minutes]

Meeting of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints held at the office of Pres[ident] Young at 7 P.M. Oct[ober]. 7. 1875.

Present—Presidents B[righam]. Young & D[aniel]. H. Wells and all the members of the Quorum of the Twelve Apostles except Elder A[lbert]. Carrington who is in England.

Pres[ident] Young stated that he wished the brethren to take into consideration whether we should continue ~~the office~~ bro. John Smith in the Office of Patriarch. Bro. John had held the office of Patriarch to the Church for a great number of years and he ~~wanted~~ wished the brethren to express their opinion if that office [was] so important in the church, had been magnified in the ~~p~~———-—ministery of bro Smith.

[October 7, 1876; Franklin D. Richards, Diary]

John W. Young elected 1st Counsllr 12 met in Council at Presidents office to see if endowments shall be discontinued in Endowment House when the Presidency go south to dedicate the Temple.

[October 9, 1876; Brigham Young Jr., Diary]

Twelve busy setting Missionaries apart. Met in Council House Father deed "Young College" lot to trustees I being one to agreement to carry out his wishes. Very busy.

[March 30, 1877; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At Council the President [Brigham Young] says the Twelve are to travel and organize Stakes of Zion and understand every mans labors.

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Bro[ther]s [John] Taylor and the Twelve—10 of them—assembled at the presidents office. Father [i.e., Brigham Young] proposed the Twelve spending their time this season in perfecting the organization of the church in the various stakes of Zion.

[March 31, 1877; L. John Nuttall, Diary]

at President B[righam] Youngs in the evening several of the 12 present the telegraph news of the last 3 days was read. showing the spirit of the Press. urging upon the nation the distruction of the Latter day Saints taking on an excuse the confession of John D. Lee in the complicity of Pres[iden]t Young & other leaders in the M[ountain] M[eadows] Massacre—afterwards talked on the necessity of organizing more stakes of Zion—there being but 14 now organized—7 more were proposed spent an agreeable ev[en]ing.

[April 3, 1877; Franklin D. Richards, Diary]

Pres[iden]t [Daniel H.] Wells & [George Q.] Cannon arrived St. George [Utah] I rode out to Quarry on Black Ridge attended council of Twelve & Presidency at Pres[iden]t. B[righam] Youngs office.

The Twelve are to travel and organize Stakes of Zion in all the Vallies of the mountains.

[August 29, 1877; L. John Nuttall, Diary]

8 a.m. received the following—"President [Brigham] Youngs condition is not improved and he is now exceeding low." Also as follows to the Presidents of Stakes of Zion[:] "Have all the prayer circles in Your Stakes meet as often as they can and pray for President Brigham Young until otherwise advised." signed John W. Young—at 1.30 p.m[:] "Twelve Oclock Presidents condition about the same. No improvements." I called upon the brethren to meet at my house for Prayers as I was not able to go out—but shortly after 4. Rec[eive]d the following[:] "President B[righam]. Young died at four Oclock." this seemed a heavy blow. Yet I felt a weight of sorrow on the receipt of each Telegram. & now felt that the Master Mind of Utah & in the Whole World had been called away leaving a blank and a sorrowful time for the Latter-day Saints. Received the following[:] "President Brigham Young's funeral will be held at Twelve Oclock on Sunday next." felt much depressed in Spirits.

[September 4, 1877; Franklin D. Richards, Diary]

Met with 9 of the 12 [apostles] and with counsellors John W. Young & Daniel H. Wells at 10 a.m. in Endowment House a Comfortable and retired place.

Came to an understanding on the question of responsibility and authority to guide the Church was determined and settled to devolve upon the Twelve the 2 Counsellors assisting, and John Taylor was sustained as president of the Twelve & Counsel.

[September 6, 1877; Church Historian's Office Journal]

[During a meeting of bishops in the Council House:] President D. H. Wells said the Twelve had taken hold the Church Business as at the death of Joseph. The Twelve and the two counsellors of the late President Brigham Young were united. A committee had been appointed to attend to the

financial business of the Church until Conference, as follows–John Taylor, George Q. Cannon, John W. Young, D. H. Wells, all communications and questions to be addressed to John Taylor.

[October 3, 1877; Franklin D. Richards, Diary]

Went to [Salt Lake] City with C[harles]. C. Rich at 2. p.m. met in Council with the Twelve [Apostles] & Counsellors.

~~Counsellor D[aniel]. H. Wells gave us one of his "once again" speeches about Joseph F. Smith.~~

Council decided to revive the P[erpetual]. E[migration] Fund Company's operations & present the importance of its operations to the Conference & propose a collection of its outstanding dues—

~~O[rson]. Pratt spoke of his position & change of position in the Quorum & declared himself satisfied.~~

~~Council Elected Elder John Taylor Trustee in Trust with Twelve & 2 Counsellors & B[isho]p Edward Hunter his counsellors.~~

[October 4, 1877; Franklin D. Richards, Diary]

Attended Council.

Br[other]. John Taylor was elected Trustee in Trust with the Twelve, 2 Counsellors & Bishop Edward Hunter his counsellors.

D[aniel]. H. Wells gave the Council his "once again".

O[rson]. Pratt spoke of his position & change of position in the Quorum & declared himself satisfied.

[October 19, 1877; L. John Nuttall, Diary]

Have had several agreeable talks with Pres[iden]t [John] Taylor in regard to church matters and find him very liberal in his views also very correct as to his policy of conducting affairs—not moving in haste, but careful and sure and safe—the brethren of the Twelve [Apostles] are also very Kind—Bro[ther] [Wilford] Woodruff started this morning to attend the Nephi [Utah] Conference—Bro[ther] E[rastus]. Snow called & bid me good bye as he starts tomorrow for Nephi & thence to St George [Utah]—Pres[iden]t Taylor & J[oseph]. F. Smith going north to Ogden [Utah] Conference—

[October 23, 1877; L. John Nuttall, Diary]

Attended the Meeting of the President & Council [of Twelve Apostles] in consideration of the Real Estate claims of Pres[iden]t. B[righam]. Young. and of the Church—Pres[iden]t A[braham]. O. Smoot. Theodore McKean & Bro[ther] N[icholas]. Groesbeck appraisers of B[righam]. Young Estate also present—

It was decided that I go down to Provo [Utah] to ascertain as to the church & B[righam]. Y[oung]. Property in Provo & Utah County.

[October 24, 1877; Franklin D. Richards, Diary]

2. p.m. met in Council & for prayer in Endowment House Joseph F. Smith opened and I was mouth in the circle—

This P.M. the council approved of the Trustee's conclusion to donate 5-20/100 acres of land in Ogden [Utah] for university purposes.

Voted to suspend publication of Book of Mormon in Phonetics &c., etc.

Adjourned to meet tomorrow.

[October 25, 1877; L. John Nuttall, Diary]

Attended a council. Present Pres[iden]t [John] Talyor. W[ilford]. Woodruff. J[oseph]. F. Smith. T[homas]. W. Ellerbeck. J[ames]. Jack & myself.

[October 31, 1877; Minutes]

The subject of the calling and duties of the patriarchs was considered by the Council.

President Taylor remarked that this was a question that required a little attention at the present time, for there were a great many patriarchs ordained, and some did not seem to have a proper appreciation of their position, or the duties of the Priesthood which they hold. There seemed to be existing among some of them a desire simply to make use of their calling as a means for pecuniary benefit, and some seemed to be underbidding the others. This was not the object for which they were called and ordained, for while it is just and proper that they should have a proper maintenance, and that the people should treat them liberally, so far as they devote their time to the duties of their office, yet the aim of the patriarchs should be a far higher one than simply to make a living. ...

As a great many patriarchs have been ordained and are being ordained, it seems to be necessary that an order and an organization should be had in relation to this Priesthood to prevent confusion. Joseph Smith Sen. was the first upon whom this presiding patriarchal office was conferred. Afterwards Hyrum Smith, then John Smith Sen., who was an uncle of Hyrum and a brother of Joseph Smith Sen. At his death the office was conferred upon John Smith, son of Hyrum, who has since operated and officiated in that capacity, but there has, up to this time, been no regularly organized quorum of patriarchs, and as they are increasing, it would seem necessary that something should be done to regulate this matter–that some organization should be had, and as we have been organizing the Priesthood in other of its branches, it would seem necessary that something should be done in relation to this...

After a general conversation on this subject, in which most of the brethren joined, on motion, it was unanimously decided that a Quorum of Patriarchs be organized, over which Brother John Smith, by virtue of his calling, will preside, and the members of which quorum he will direct in their labors and operations, and that it shall be Brother Smith's duty to see that the records of blessings are properly kept and preserved.

President John Taylor remarked to Patriarch John Smith: "Magnify your calling and you will yet be a great man in Israel. The spirit of your father and the spirit of the Lord will rest upon you if you seek for it, and the other patriarchs will seek counsel of you."

[November 1, 1877; Franklin D. Richards, Diary]

At 10. a.m. met in Council at the President's office & spent till half past one—mostly on the subject of marriage growing out of statistical Report Blank which as Chairman of Committee I had

reported to the Council.

[November 3, 1877; Franklin D. Richards, Diary]

Went with the Council of Apostles to Pres[iden]t Moses Thatcher's supped & counselled about marriage sealing &c.

[November 7, 1877; John Taylor, Letter to George Q. Cannon]

The brethren of our Quorum meet in the Circle every Wednesday afternoon, at two o'clock, and afterwards meet in Council, which generally has to be adjourned until the next day, to finish the business brought before us. Not that we have had any very important matters to consider of late, but a multitude of small items claim our attention. At one of our meetings the subject of publishing the Book of Mormon etc. in phonotype was considered. All the brethren present felt very satisfied in their feelings that an edition ought to be published in England, in ordinary type, but, no conclusion was come to on any of these matters, as Bror. Jos. F. Smith represented that you wished to be present, when a decision regarding phonetic publishing was arrived at, and in deference to this wish we adjourned the consideration of the matter. Of course, everything in this regard will, at any rate, remain in status quo at the Liverpool Office until after the session of the Territorial Legislature, when Bro Orson will be free, if thought best, to resume his labors there.

We have also lately considered the advisability of calling one or more missionaries to the Navigator Islands. Elder Gales (sent there from the Sandwich Islands by Walter M. Gibson) died in June last, and his fellow Kanaka missionary forwards to us a petition of the Saints, (28 in number) urgently requesting some missionaries from Utah to be sent to them. We have not yet decided who shall go. The subject of the present condition of the Patriarchs has lately been considered by us. It has appeared to several of the members of the Quorum that they had lately noticed a spirit amongst some of the Brethren ordained to this office, to degrade it to a mere means of obtaining a livelihood, and to obtain more business they had been traveling from door to door and underbidding each other in the price of blessings. This, we all considered an evil that should be remedied as soon as practicable; and after due consideration the following resolution was passed by the Council; —

"That a Quorum of Patriarchs be organized, over which, Bro. John Smith, by virtue of his calling, will preside, and the members of which quorum he will direct in their labors and operations, as he shall be instructed by the Council of the Apostles, and that it shall be Bro. Smith's duty to see that the Records of Blessings are properly kept and preserved."

After this motion was passed, I remarked to Bro. John Smith, "Magnify your calling and you yet will be a great man in Israel. The Spirit of the Lord will rest upon you if you seek for it, and the other patriarchs will seek counsel of you." If Bro John will do this, as it should be done, I feel that the calling of the patriarchs will rise to the dignity that naturally and properly belongs to it, and as such be respected in the midst of Israel.

Last Saturday and Sunday several of the Brethren of the council visited Logan, on the occasion of the Cache Valley quarterly Conference. We were much gratified with the lively, wide awake spirit manifested by the Saints in Cache Valley. They have done a splendid work on the temple, and their arrangements are so made, and they have placed their business in such a shape that will be no need of stopping in their work of preparing the material during the winter. We have it in our mind, so soon as the addition to the temple is roofed in which will not be long, to place an altar therein and have sealings performed. As the need of a place where marriages can be legally performed according to the Holy Order of the priesthood, somewhere nearer to our Northern settlements than the St. George Temple is everyday pressing itself more forcibly upon our notice. We realize that the avenues to lawful marriage should not be diminished amongst the Saints, but that it should be encouraged by every consistent means within our power, at the same time I am in my

own feelings, very much opposed to these promiscuous marriages for time that are being celebrated here, there, and everywhere by the Bishops and others.

The wound inflicted on your son John Q. is but slight. The motives of the attack are still veiled in mystery. The most plausible theory appears to be that the assailant mistook John Q. for ex-Bishop Jenkins, who has had considerable difficulty of late about land matters in the neighborhood with other settlers. It is on this supposition, I understand, that Ohlarsson and his son have been arrested.

Brigham L. Young is getting along nicely since his accident, and is round again out of doors. He called at the office yesterday and reported that he did not think he had ever hurt anywhere except in his head, and that was almost entirely well.

[November 15, 1877; John Taylor, Letter to Utah Stake Presidents]

At a recent meeting of the Council of the Apostles the subject of marriage was considered, and after a very free expression of their views by the members of the Quorum—it became obvious that it was the feeling of all present that the avenue to lawful marriage according to the sealing ordinances of the holy Priesthood should not be diminished amongst the Latter-day Saints, but that marriage should be encouraged in our midst by every means within our power not inconsistent with the revealed will of God. It was also deemed salutary to have the Priesthood discountenance, wherever practicable, the marriages of Latter-day Saints in any place not especially dedicated and set apart for the performance of the ordinances of the House of the Lord, of which the ceremony which unites the sexes in the bonds of matrimony is a most important part.

To aid in the accomplishment of this object, it was unanimously resolved by the Council of the Apostle to re-open the Endowment House in this City [i.e., Salt Lake City] for the performance of certain ordinances of the House of the Lord, namely: —

First, for the sealing of those in full fellowship in the Church of Jesus Christ of Latter-day Saints, who have been married for time by any Apostle, Bishop, Elder, Justice of the Peace, &c. since the close of the Endowment House in October, 1876.

Secondly, for the sealing of members of the Church in good standing who have not been married but who desire to be sealed, and to whom a journey to the Temple at St. George for this purpose would not be convenient or practicable.

Thirdly, for the purpose of giving endowments to those mentioned as above, who have not received the keys and blessings of the House of the Lord.

Fourthly, for the purpose of giving endowments to the very aged, sick or inform, such, and such only as their Bishops may think will probably not live until the Temple at Salt Lake City, Manti or Logan is completed and opened.

Those desiring to receive the benefit of these ordinances must obtain a recommend from the Bishop of the Ward or settlement in which they reside, or in the absence of the Bishop the recommend may be signed by the President of the Stake ...

No persons will be eligible to receive these blessings except they have been rebaptized.

[November 27, 1877; Franklin D. Richards, Diary]

Spent the day in council with Twelve & the Executors of B[righam]. Youngs Estate &.c.—etc. till after dark.

Dined with Pres[iden]t. J[ohn]. Taylor Pr[esident] A[braham]. O. Smoot called in & Elder Taylor presented items to him as he had to me of accounts inexplicable. & desired us to help look after some of these things.

[December 21, 1877; L. John Nuttall, Diary]

Bro[ther]s Woodruff. [Erastus] Snow. [Joseph F.] Smith. [George Q.] Cannon [Albert] Carrington B[righam] Young [Jr.] & Judge [Elias?] Smith Met at Pres[iden]t [John] Taylors to consider the to the proper person to hold deeds of church property—Bro[ther] A[braham] O Smoot also called in.

[December 24, 1877; L. John Nuttall, Diary]

In council all day with Pres[iden]t [John] Taylor. W[ilford]. Woodruff. E[rastus]. Snow & Jos[eph] F. Smith at Bro[ther] Smiths house. Drew up & presented an account of the "Railroad contract A/c" [account] to Pres[iden]t Taylor.

[December 28, 1877; L. John Nuttall, Diary]

The Pres[iden]t & council of Twelve in council this evening at historians office.

[December 30, 1877; Franklin D. Richards, Diary]

Attended prayer circle with the Apostles as usual Joseph F. Smith in Circle & beside many other items considered about a proper Residency for Pres[iden]t. J[ohn]. Taylor and decided that one be prepared for him [as] soon as he decides what & where he will have it.

[December 31, 1877; L. John Nuttall, Diary]

The 12 held a council to day & considered the right of appeal from High councils. Decided that an Appeal can be had to the first presidency wherein an unrighteous decision is given, and then only as to the decision not as to hearing the case—if the case has to be heard again the 1st president decides, who shall hear it. whether the same high council with 1 or 2 of the 12 present. or by arbitration—or by the Church in Conference assembled and Stake with all the priesthood of the Stake—or by the general Conference assembled. The Auditing Committee presented to the Executors of B[righam]. Young Estate the Railroad Contract A/- [account] with affidavits of T[homas]. W Ellerbeck, Ja[mes]s Jack & R[obert]. R. Anderson as to it belonging to the church being $88,000.00 together with the coupons drawn amounting to $49,500.00.

1878-1879

[January 3, 1878; Franklin D. Richards, Diary]

By morning train returned to City & Met with Apostles, [John] Taylor, [Orson] Pratt, [Wilford] Woodruff, [Charles C.] Rich, L[orenzo] Snow, E[rastus]. Snow, F[ranklin]. D. Richards, [George Q.] Cannon, B[righam]. Young [Jr.], J[ose[h]. F. Smith, [Albert] Carrington & [Daniel H.] Wells.

Cannon for Executors proposed to carry out the requirements of council so far as practicable in conveying Church property in their hands to Trustee in Trust & The Church Trustee protect indemnify them in so doing.

Agreed to and accepted after near 4 hours of deliberation explanation ventilation, &.c.

[January 4, 1878; Franklin D. Richards, Diary; L. John Nuttall, Diary]

At 9 this a.m. met at residency of J[ohn]. Taylor with W[ilford]. Woodruff, O[rson]. Hyde, L[orenzo]. Snow, E[rastus]. Snow, F[ranklin]. D. R[ichards]., J[oseph]. F. Smith, & L. J[ohn]. Nuttall Clerk—to look over the statement of accounts as produced by the Auditing Committee and to consider a plan or platform of adjustment as present by Pres[iden]t Taylor.

Lunched at Pres[iden]t. Taylors and continued deliberating till dark.

On conveying of properties the manner of doing it and to whom—

Pres[iden]t Taylor requested br[other]. Erastus and I to see to the conveyancing of the Church properties as we should be instructed & as we shall deem correctly.

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In council all day with the Twelve present. Pres[iden]t [John] Taylor. O[rson]. Hyde. L[orenzo]. Snow. E[rastus]. Snow. F[ranklin] D Richards. W[ilford]. Woodruff & Jos[eph] F. Smith.

Considered the claims of the church against the estate of Pres[iden]t. B[righam]. Young & decided there was due the church $886,346.37 besides what had been previously presented viz $88,000.00 V.CRR Bonds & 49,500.00 coupons—also the Deseret Telegraph Stock. which amount they agreed to take in property that would not materially injure the Estate. but would help the Church.

Bro[thers] Snow & F[ranklin] D Richards were appointed a committee to draft deeds for Real Estate to the Church & attend to obtaining the Same. ...

(other) In the evening went with Pres[iden]t Taylor & presented the action of the council for the Consideration of the executors—

[January 5, 1878; Franklin D. Richards, Diary]

Called on B[isho]p. Ed[ward]. Hunter with Erastus [Snow]—then on the Executors—Geo[rge]. Q. C[annon]., B[righam]. Y[oung]. [Jr.] & A[lbert]. C[arrington]. Who were in conference with heirs of Pres[iden]ts estate in Gardo house viz Alphalas the lawyer, Heber, Oscar, Ernest, Mohonri, Arte, and sons in law Conrad & Harris. about settlement of Estate with the Church. Geo[rge]. Q. was making good headway presenting plan of operations—most of procedure a good feeling prevailed till Albert Carrington chipped in & awakened sneers, sarcasm, &.c.

Erastus invited them the heirs to appoint a committee of 3 or 5 & call on the Auditing Committee who would aid them in examining the books & items of a/c [account] important all departed feeling better except for the unwise talk of A[lbert]. C[arrington].

Geo[rge]. Q. Erastus & I went to Auditing Com[mittee]. office & there related interview to Pres[iden]t [John] Taylor, L[orenzo]. Snow, [Wilford] Woodruff.

[January 6, 1878; Franklin D. Richards, Diary]

At 4. p.m. met the Apostles at Endowment House for Prayers and Council. Joseph [F. Smith?] endeavoring to vindicate the utterances of his sermon delivered this p.m. before quarterly conference with 14 ward Assembly rooms on Priesthood—some discussion was [had] on some points & criticism expended.

[January 10, 1878; Franklin D. Richards, Diary]

At 2 met Apostles [John] Taylor, [Wilford] Woodruff, O[rson]. Pratt, E[rastus]. Snow, [Joseph F.] Smith [Albert] Carrington [Daniel H.] Wells and Geo[rge]. Reynolds clerk in the Auditing committees room (Bathsheba [Smith]'s parlor) doing some items of business & then feeling after A[lbert]. C[arrington]. and his position with the Council & with the heirs.

A very searching ordeal.

[January 16, 1878; Franklin D. Richards, Diary]

4. p.m. met with the council & prayed in the [prayer] Circle Br[other]. Erastus [Snow] opened.

Counciled about approaching City Election of S[alt]. L[ake]. City & some of its officers, &.c.

[January 17, 1878; George Q. Cannon, Diary]

On Thursday, the 23rd of August, I felt much impressed to go up to the office of President

Young and see him. I was very unwell and feeble and my family thought I ought not to go out. ... When the President saw me enter he said: 'Is this not imprudent, George, you coming out when you are so sick?' I replied that I felt impressed to come up and pay my respects to him. ... I shook him by the hand and was startled at the heat of his hand (mine was feverish) and inquired how his health was. He replied that he felt very well; he certainly looked well; and my fears were quieted. ... The next day hearing of his illness, I went up to see him. I found him quite sick, but lively. The next day, Saturday, I went up again. On Sunday I was sent for to administer to him. On Monday I spent as much time as I was able with him on account of my own condition and upon leaving in the evening to get a little sleep, I felt that his sickness was critical, though the thought that he would die I could not entertain. About 4 o'clock on Tuesday morning I was sent for. I found him in a bad condition. I did not leave him from that time until he was laid out for burial. I was at his bedside and in the bedroom constantly except when I stepped out to eat, until he expired. He ceased to breathe at 4 p.m., on Wednesday [August 29, 1877] and this was so gradual as to be almost imperceptible even to those who were nearest to him. I stood close to his head during his last moments in company with Bros. Wells and John W. Young. ...

To describe my feelings upon the death of this man of God, whom I loved so much and who had always treated me with such kindness and affection is impossible. ... I have endeavored to appreciate these manifestations of affection and love and now that he has gone I feel exceedingly thankful that I had these up to the last – that nothing occurred to alienate his feelings from me. On my part, he was in my eyes as perfect a man as I ever knew. I never desired to see his faults: I closed my eyes to them. To me he was a prophet of God, the head of this dispensation on the earth, holding the keys under the Prophet Joseph, and in my mind there clustered about him, holding this position, everything holy and sacred and to be revered.

Some, I am satisfied, not as I write this in Washington, Jan. 17, 1878, have thought that I carried this feeling too far; but I know this, that in revering him as the prophet of the Lord, in obeying him, in being governed by his counsel, in bearing testimony to his teachings and his character I have been blessed of the Lord, peace has been in my heart, light has rested upon me, and the Lord has borne witness to me that my course was pleasing to him.

Now that Brother Brigham has gone I rejoice in this. I never criticized or found fault with his conduct, his counsel or his teachings at any time in my heart, much less in my words or actions. This is a pleasure to me now. The thought that ever was with me was: If I criticize or find fault with or judge Brother Brigham, how far shall I go; if I commence, where shall I stop; I dared not to trust myself in such a course. I know that apostasy frequently resulted from the indulgence of the spirit of criticizing and fault finding. Others, of greater strength, wisdom and experience than myself, might do many things and escape evil consequences which I dare not do.

Some of my brethren, as I have learned since the death of President Brigham Young, did have feelings concerning his course. They did not approve of it, and felt oppressed, and yet they dare not exhibit their feelings to him, he ruled with so strong and stiff a hand, and they felt that it would be of no use. In a few words, the feeling seems to be that he transcended the bounds of the authority which he legitimately held. I have been greatly surprised to find so much dissatisfaction in such quarters. It is felt that the funds of the Church have been used with a freedom not warranted by the authority which he held, and some even feel that in the promulgation of doctrine he took liberties beyond those to which he was legitimately entitled. I shall have more to say upon these points hereafter.

I got Bro. Rumell, assisted by Dr's Benedict and Geo. Ottinger to take a cast of President Young's facer and hand and the necessary measurements of the head, body and limbs, so that if it were ever deemed proper to have either a bust or statue these might be used instead of trusting to memory, guess work or taste. ...

He [Brigham Young] and I had conversations a number of times about his property. He was desirous to leave a portion to the Church, but the great difficulty that constantly presented itself to him was the risk of it escheating to the government. On one occasion he said to me that he would like to turn his property into the Church and I remarked that I thought he had done sufficient for the

Church. I was then under the impression which I entertained until some time after his death that the Church was owing him. Familiar as I was with him and his business I had never seen his account with the Church and had not heard how he stood. ... When therefore he spoke about turning his property into the Church I remarked that ... if he were to take his property which he did not wish to leave to his family and establish colleges and bestow his name they would live and his memory would be kept alive in the minds of the people. They would be an ever present living evidence of his care and thought for the Saints. What influence my remarks had upon him I cannot say. He did before his death take steps to endow institutions of learning. I drew up the charger of one – the Brigham Young Academy at Provo. ... I am satisfied that the present will was his own mind and left his estate as he wished it, but after it was drawn up he frequently expressed the wish that he could leave his property some way to the Church and had a law of Congress not threatened the Church with the confiscation of all over $50,000 I have no doubt that he would have left it a considerable portion of his estate. Knowing these facts and in justice to his memory to clear it from all possible reproach either in or out of the Church and in justice to myself I have felt that I ought to take the steps that I have in settling with the Church and I feel that when he and I meet he will approve of what I have done.

[January 23, 1878; Franklin D. Richards, Diary]

At 2 to President's office till 4[;] went to Prayers & Council Agents to B[isho]p. [Edward] Hunter appointed through the Territory one in each Stake of Zion.

[January 24, 1878; Franklin D. Richards, Diary]

Met with Pres[iden]t. [John] Taylor Auditing Committee and Brother Briggy Young [Jr.] had quite a long talk about the position & delay of the Executors in getting along with the business of the Estate.

[February 23, 1878; Minutes; L. John Nuttall, Diary]

President [John] Taylor attended the last hours of the meeting of the Legislature. At noon he held a meeting in his office, of which the following are the minutes:—

Present of the Quorum of Apostles, J[ohn]. Taylor, O[rson]. Pratt, E[rastus]. Snow, L[orenzo]. Snow, F[ranklin]. D. Richards and J[oseph]. F. Smith and D[aniel]. H. Wells; Presidents of Stakes, M[oses] Thatcher, J. R. Murdock, W. R. Smith, W. H. Smith, C[anute]. Petersen, Franklin Spencer, W. W. Cluff, A. D. Thurber, F[rancis]. M. Lyman, L. John Nuttall, A[braham]. O Smoot, Abram Hatch, D. H. Peery and A[ngus]. M. Cannon; also B[isho]ps. [Edward] Hunter, Hardy, [Robert T.] Burton and [William B.] Preston; and Elders T. Callister, J. L. Heywood. H. G. Boyle, J. C. Taylor, G. W. Levy, Ja[me]s. Z. Stewart, S. S. Smith and Geo[rge] Reynolds.

Hymn: Come all ye sons of God &c.

Prayer by Elder F[ranklin]. D. Richards.

President Taylor, after a few opening remarks to the presidents of Stakes, said, To-day we occupy exactly the same position as did the First Presidency when Joseph the prophet was on the earth, so far as relates to the Stakes of Zion, but not to the whole Church. In the days of Joseph [Smith] there were two Stakes organized; one in Kirtland [Ohio], the other in Zion [i.e., Independence, Missouri]. Over one of these he presided, but he also presided over the entire Church throughout the world, whilst you, my brethren, simply preside over the various Stakes. I find on examining the book of Doctrine and Covenants that the presidents of Stakes are referred to as the heads of my Church, saith the Lord. I feel that I am meeting with the heads of the Church as they are

styled in the revelation, and I understand that the presidents of Stakes are placed in their several stakes to govern and control all matters pertaining to the Kingdom of God, and to preside over all the officers of the Church therein. It is an office that required the greatest faithfulness and fidelity towards God, that they who hold it may do his will and be governed thereby in all things; and not be controlled by their won likes and dislikes, whims and fancies. It is the right of those holding this position to obtain the word of God with regard to the duties of their presidencies that they may more effectually carry out His holy purposes. None of the callings or positions in the priesthood are intended for the personal benefits, emoluments and fame of those who hold them, but are expressly given to fulfil the purposes of our Heavenly Father and build up the Kingdom of God upon the earth. We are not to assume to be lords over God's heritage; but with all our powers, we are to seek to understand the will of God, and then carry it out; and see that it is carried out by those over whom we have the charge. God requires this at our hands, and He expects that we should act disinterestingly as His friends, and in the interest of the Church upon the earth; and whilst these motives control our actions we shall have the Holy Spirit of god to lead us; if we do not do so, we shall not. In our positions we are called to set an example, worthy of all men's imitation, to cultivate in our lives the principles of righteousness, honesty, purity, truthfulness and integrity. There is one point I wish to speak of. We believe in the freedom of the human mind, and accord to all men freedom of action; on the other hand, we do not believe in the right of any man to do wrong, to rebel against God, or to trample upon His priesthood, and whilst we all of us expect others to respect the priesthood, held by ourselves, we should also respect the same priesthood in others. Are we not the representatives of God? I so understand it. And if so, we are not the representatives of our own ideas and motives; being God's representatives we should be of one heart and one mind; and, when we act, we should act as a unit. For God says, Without ye are one ye are not mine. And while I respect other men and other men's opinions, I must not permit them to trample upon the rights that belong to God, nor must I take my own course, but that one which God marked out. Of late, there has been a visible division of sentiments in election matters in this City and elsewhere. True, it is written, There must needs be an opposition in all things; again, it is written, It must be that offences come, but it is added, We be to those by whom they come. Let us be careful we do not enter into opposition, nor be found among those by whom offences come.

Do we not live in a Republican government and have the right to vote as we please? Yes, and go down to hell as we please. If we ask God's protection and guidance, and in answer to our prayers, he does protect and guide us, have we not the right to say, and say it with all our hearts, Thy will be done and not ours; and when we find out His will, is it not our highest privilege to fulfill it? We presidents ought to be most gentlemanly, kind and courteous in our commission with all men, and set an example of all that is noble and generous in our lives, and fell that we are for God in His Kingdom; and whilst we ask His assistance, let us be willing to obey His laws.

President Taylor then referred to the Spirit and feeling that existed among the people at the last election, at Salt Lake City, and of the opposition manifested on that occasion. He said many of the people were extremely ignorant, and because of their ignorance, God would be merciful unto them. There were men on that occasion claiming to be High Priests, Seventies and Elders who descended to the most contemptible trickery to deceived their brethren—trickery of such a kind—that respectable Gentiles would be ashamed of it. Elders of Israel ought not to descent to the low, groveling ways of the world, but stand upon the immutable principles of truth, justice and integrity. Does the Priesthood sanctify trickery? No, it does not. I heard of one man who have one of the brethren a ticket to vote at the late election; he told him that it was the right ticket; another brother, more honest than he, standing by, said to the man, That is not the right ticket that has been given you. The brother, on examination, found that he had been deceived, and turning round to the first man said, Why, that man is the president of my quorum! If I had stood in that president's place, I should have wanted the earth to swallow me up. Such men scarcely realize that they are fighting against God and His cause.

We are placed upon the earth to be men of integrity—to be true men in every sense of the word. It is not wish us hush-a-by baby on the tree top, but we have to be awake—to be alive. God

has committed into our hands the principles of righteousness, and He expects us to carry them out; to be whole-souled in His service, to unite Israel by our teachings and example, and to give the adversary no opportunity of hindering us. There are places where it seems there might be some little difficulties regarding election matters. In Tooele [Utah], they are learning by experience the results of division. They had no representative in the Legislature. The man elected had gone to California. They had lost their quota of School appropriation. Their County Superintendent had not reported and had run away. The county was becoming involved in debt and taxes were increasing. These things arise from the ignorance of some, the carelessness and wickedness of others, but the results were identically the same. It is our privilege, our duty to protect the interests of God upon the earth. And we need not go to the devil to ask his help either. For little was the help we should get from him. In those places and Stakes where the opposition is gaining ground though the opening of mine and so forth, it would be well to fill up with people from our over-crowded City, and with the fresh emigration. He wished the presidents and bishops to do their duty in this respect, and search out desirable locations and have them occupied by Latter-day Saints. In Juab and Summit counties there was a prospect of large increase in the outside population, and it would require all our energy to govern these matters to the building of God's Kingdom; but the word of the Lord, through His prophets, would most assuredly be fulfilled. As sure as God lives, those who will not take their swords against their neighbor will have to flee to Zion for safety, while the weight of the burden upon our shoulders is to prepare Zion for that day, and establish her in righteousness, truth and purity. At present we can scarcely govern a few miserable Gentiles and apostates, but the time must come when we shall judge the world: it is our duty now to prepare for that day.

It had been my feeling, all the day long, to accord liberty of thought and action to all men; but it is not my prerogative to barter away the rights of God and His priesthood. While Pres. Brigham Young was alive, there were some things in which my views differed from his, but did I ever permit them to stand in the way of my doing the will of God? No; I submitted my will to the will of God. When I was at St. George [Utah], last winter, President [Brigham] Young spoke to me, and I believe, some others of the Twelve, with regard to the Desert Alphabet. He said he know that through our tradition and education we were opposed to it, but if we would help him he would Carry it through. I acknowledged that in my feelings that I was not favorable disposed towards it; but I said, Pres[iden]t. Young, if you will tell me that it is the mind and will of the Lord that it should be adopted, I will back you up to the utmost of my influence and ability: and I wish to say to my brethren that I don't want them to be scared of one another, but let us present our ideas to each other and adopt the best ones. Let us have free intercourse one with another, and converse on doctrine and principle, and upon all things in which the Kingdom of God is interested as printed out in the revelation which says:—"And I give unto you a commandment, that you shall teach one another the doctrine of the Kingdom; Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, an all things that pertain unto the Kingdom of God, that are expedient for you to understand; Of things both in heaven and the earth, and under the earth; things which have been seen. Things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you" (D[octrine] & C[ovenants] LXXXIII, 77-81.) I am always willing to swap bad ideas for good ones.

President Taylor instructed the brethren with regard to the Melchisedec and the Aaronic Priesthoods, and on the duties of the agents that were being appointed to represent Bishop Hunter in the various Stakes of Zion. A more complete report of these instructions will be found in the various minutes of the Council of the Quorum of the Apostles. After speaking of the two priesthoods and manifesting their relation to each other He showed that the Aaronic was subject to the Melchisedec, and was denominated the Lesser Priesthood. (B[isho]p. Hunter made a remark to the effect that the Bishops are ordained to be High Priests.) Pres[iden]t. Taylor replied, There are many

high priests in the Church, holding various positions; but it is of your office as bishops I am now speaking, and not of the High Priesthood. You do not hold your bishopric alone by virtue of the High Priesthood, but you are ordained high priests, and are then set apart to act as bishops; nor do you preside over the bishopric by virtue of you high priesthood but because you have been called and set apart to that office, to preside over all bishops throughout the world.

Elder Joseph F. Smith notified the brethren that the Endowment House would be open on the 2nd and 4th Thursdays of each month, for those persons designated in Pres[iden]t. Taylor's Letter of Instructions, and added, several items of advice for the Presidents to give to those Coming forward to received their blessings.

The subject of divorce and marriage were also talked over, President Taylor counseling the brethren to discourage divorces and effect reconciliations wherever possible. Pres[iden]t. Taylor requested the brethren to use due diligence in collecting P[erpetual]. E[migration]. Fund indebtedness. He added, "We ought, in all our affairs, to aim to bring about a union in temporal affairs—an honest, straightforward union. We have got to be one in temporal things, as sure as God lives, if we build up His Kingdom.["]

The President's of Stakes were requested to use due diligence in collecting and forwarding the required reports for the forthcoming annual conference.

Hymn:—Praise God from whom all blessings flow, &c.

Dismissed by Elder Lorenzo Snow.

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I attended a Meeting of the Twelve & Presidents of Stakes at Pres[iden]t [John] Taylors office much good instruct was given by Pres[iden]t Taylor. in regard to the duties of the Priesthood & the Latter-day saints.—referred to the folly Manifested by some of the Elder's at Elections. Wanted the stake financial Reports filed on or before March 15. of each year.—referred to Marriage & endowments. said the Presidents are required to take a general oversight of their stake & regulate & control in righteousness all persons & matters therein—got up a copy of Election law as passed to send to Bro[ther] G[eorge]. Q. Cannon at Washington [D.C.] & sent it.

[March 21, 1878; Franklin D. Richards, Diary]

Went with Joseph F. Smith & L. J[ohn]. Nuttall to the Executors' office in the Gardo House where we succeeded in getting Albert Carrington & Brigham Young [Jr.] to sign and on their parts to execute 9 Deeds of Church property to the Trustee in Trust for the church which with the 3 deeded by the Executors of G[eorge]. A. Smith's Estate is 12 Deeds to John Taylor as T[rustee]-in-T[rust]. for the Church. &.c.

[April 5, 1878; Franklin D. Richards, Diary]

At 4. p.m. in Historian office Pres[iden]t [John] Taylor spoke of our bisness relations with the Trustees—when Geo[rge]. Q. Cannon, & B[righam]. Young [Jr.] repeated & confirmed statement of their position & they asked the claim of the Church in a business statement which was promised.

A[lbert]. Carrington was not present.

[April 6, 1878; Franklin D. Richards, Diary]

At close of meeting met with Auditing Committee W[ilford]. W[oodruff]., E[rastus]. S[now].

& J[oseph]. F. S[mith]. Also Pres[iden]t. [John] Taylor & their clerk L. J[ohn]. Nuttall. Pres[iden]t. Taylor wished my views on the method of effecting settlement of Church with the Estate of B[righam]. Young]. after which they voted me added to the Audit[ing]. Com[mittee].

Met at Pres[iden]t. Taylors with Committee at 7.30 & deliberated till near 10. o.c[lock].

[April 8, 1878; Franklin D. Richards, Diary]

Met Auditing Committee at Pres[iden]t. [John] Taylors at 8-3 and considered mode of settlement between Trustee & Executors of Pres[iden]ts. [i.e., Brigham Young's] Estate.

[April 9, 1878; L. John Nuttall, Diary]

Met with the Auditing Comty [committee] at residence of Pres[iden]t [John] Taylor—present Pres[iden]t Taylor. W[ilford]. Woodruff E[rastus] Snow. F[ranklin]. D. Richards, Jos[eph] F. Smith—of the Comty [committee] and Geo[rge] Q Cannon. & B[righam]. Young [Jr.] Executors—

Pres[iden]t Taylor said I'll make a statement how I look at these matters. (referring to the claims of the church agent the Estate of Pres[iden]t B[righam] Young and as to the settlement thereof) I do now want to cast any reflections on Pres[iden]t B[righam]. Young, the Clerks or any other person I felt it desireable to meet and talk over and straighten out these things as they now appear before us. there are accounts that have been made on the T[rustee] in T[rust] books—and in straitening them out we want to do so. that we can be satisfied with our actions. And that we can face the Saints and all the world I would rather stand in the defense of Pres[iden]t B[righam] Young now he is gone. And feel so to do. we want to have our actions in such a manner that they will bear the scrutiny of all good men. The President in his will has made ample provisions and impowered his executors to carry out his designs and by so doing protect his memory. And also the interest of his family and the church—referred to the provisions of the will in regard to the duties & powers of the Executors. also referred to the Statutes of the Territory feeling the Executors are fully empowered toi make settlement of the Church claims and in such a manner that none will be injured but all be satisfied.

Bro[ther] Richards read a few sections of the Law on these matters.

Bro[ther] Cannon explained his doings with the President in the making of his will. he had suggested that the President should not will half his property as in a former will to the Church. He saying he did not Know in what manner the church affairs were in believing the President had his won and the Church had its own—but since he had learned differently. which explanation was satisfy Bro[ther] B[righam]. Young said he felt that if his father could talk to him. he would say "I have left those things in your hands, now if there is any thing that does not appear right or if I have been mislead. It is my desire to have all things right. now you and my brethren of the Twelve are authorized to do right. you be united and deal justly" such are my desires in these things and so I want to act.

The account or Bill of Pres[iden]t John Taylor as T[rustee] in T[rust] against the Estate of Pres[iden]t B[righam]. Young was read—afterwards the explanations if each item was presented and read. Also a list of properties that the T[rustee] in T[rust] proposed to receive in payment or liquidation of the claims.

Bro[ther]s Cannon & Young proposed to lay the matter before Bro[ther] [Albert] Carrington; for his sanction with theirs as they were disposed to make the settlement forthwith.

Adjourned till 7 P.M at auditors office.

7 P.M Met as per adjou[r]nm[en]t. present as in the afternoon.

Bro[ther] Cannon reported that he & Bro[ther] Young had waited on Bro[ther] Carrington ad presented the list of items as proposed to be received in payment of the claims of the Church. and of their willingness to make payment accordingly—he Bro[ther] C[annon]—stated he had received

a notice from the Probate Court. that one of his bondsmen (T[homas]. W. Ellenbeck) had resigned as such bondsman and requiring him to appear at Court pertaining thereto. under which he felt unauthorized to accept or to act in the matter of this settlement on a question, he stated his views as to some of the claims, and did not feel himself authorized to join with them in the settlement or to have anything to do with this matter—afterwards the deeds having been prepared Bro[ther]s Cannon & Young signed the deeds of such properties as had been agreed upon in the settlement viz for the "Social Hall" & lot—"Museum" & land—"Constitution" Building—"globe" & & the land—"Cove Creek Fork." Holden Lot "Theatre" & land—"Gardo House" & land and ~~offices~~ lot at Pleasnt Grove with land—all of which were duly acknowledged by Ja[me]s Jack Notary Public and witnessed by Jos[eph]. F Smith & F[ranklin]. D. Richards—Bro[ther] Cannon presented a partial exhibit of the affairs of the Estate, and further consideration of these matters were differed till 8.30 a m tomorrow when the Auditing Committee should prepare the the proper bills of claims—

[April 10, 1878; Franklin D. Richards, Diary; L. John Nuttall, Diary]

Spent today with others of the Twelve [Apostles] in getting Accounts into Pres[iden]t [John] Taylors hands & he them into Executors & copying papers Receipt Indemnifying bond. &c etc, necessary to settlement as well as making out Deeds.

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Pres[iden]t John Taylor. W[ilford]. Woodruff Orson Pratt Sen. C[harles]. C. Rich. Lorenzo Snow Erastus Snow. F[ranklin]. D. Richards. & Jos[eph] F. Smith addressed to the Executors—all of which were duly presented to Geo[rge] Q Cannon & B[righam]. Young [Jr.] and a meeting called for 5 P.M[;] 5. P.M—met at Auditors office present. Pres[iden]t John Taylor. W[ilford]. Woodruff. O[rson]. Pratt Sen. C[harles]. C. Rich L[orenzo]. Snow. E[rastus]. Snow. F[ranklin]. D. Richards & Jos[eph] F Smith of the Twelve & Geo[rge] Q Cannon & B[righam] Young [Jr.] of the Executors. the claims of the Church were presented and read as reported by the Auditing Committee. also the statement of the Pres[iden]t & twelve with propositions of such property to be received in payment. upon which the Executors stated that they did approve the Claims as presented and would make such payments as lay in their power so that the claims should be properly paid, and the Church receive its just dues as set forth in the report and accompanying papers—where upon they preceeded to offer property when on due consideration. the following was received and the prices allowed therefor on said settlement as follows. Viz:

The Gardo House & land.	Allowed	100,000.00
" Theatre & land	"	125,000.00
" Offices & land	"	7,000.00

The deeds for the Real Estate and the Certificates of Stocks were duly signed by G[eorge]. Q. Cannon & B[righam]. Young [Jr.] as Executors & Trustees and attested and Deeds acknowledged by Ja[me]s. Jack Notary Public. and all duly delivered. afterwards a receipt in full of all claims and demands the Church of Jesus Christ of Latter-day Saints has against the Estate of the late Pres[iden]t Brigham Young Up to this date being for $999.632.90 in property less $300,000.00 allowed for the services for past 30 years—~~which~~ was drafted and signed by Pres[iden]t John Taylor T[rustee] in T[rust]—and W[ilford]. Woodruff. O[rson]. Pratt. Senr. C[harles]. C. Rich. L[orenzo]. Snow. E[rastus]. Snow F[ranklin]. D. Richards & Jos[eph] F. Smith as Councilors to the Trustee & members of ~~th~~e Council of the Twelve Apostles—The Bill or Claim was then duly approved & signed by the Executors and the whole presented to the Hon[orable] Elias Smith Probate Judge. who upon mature examination and deliberation approved confirmed and ordered of Record the Said claim and action of the Executors—upon which the business being fully completed. Elder G[eorge]. Q. Cannon at the request of Pres[iden]t Taylor offered thanks to Almighty God and asked his sanction and approval to all our actions. by further sustaining his servants in doing his will—

Adjourned—

[April 17, 1878; L. John Nuttall, Diary]

Pres[iden]t [John] Taylor Bro[ther]s [Wilford] Woodruff. [Erastus?] Snow. [Franklin D.] Richards, & [Joseph F.] Smith talked over the propriety of organizing associations to hold the several prices of Church Real Estate &c.—Bro[ther] Smith and myself showed Bro[ther] [Albert] Carrington the statement of accounts also the entries on the books of the T[rustee] in T[rust] against Pres[iden]t B[righam] Youngs Estate which compose the claim of the Church item by item so that he could see for himself how said account had been Kept—also showed him the documents or copies there of as made in the settlement of the claim—he having previously said he had not seen them and Knew nothing about them ...

Pres[iden]t Taylor & the brethren met & talked further on the matter of organizing a Publishing Company & selected several names of brethren to take the matter in hand & become incorporators—also the "Deseret Theatrical association" & selected names therefor also talked as to a company to hold the Grist Mill.

[April 19, 1878; Franklin D. Richards, Diary; L. John Nuttall, Diary]

At 10. a.m. met with Pres[iden]t J[ohn]. Taylor, O[rson]. Pratt, E[rastus]. Snow, B[righam]. Young [Jr.], Pres[iden]t Taylor presented relations of the Church to the Estate in the business with Executors in a beautiful manner by a speech of 3/4 hours in length.

E[rastus]. Snow spent an hour in giving a very complete statement of the labors of the Auditing Committee & conclusions on their investigations.

Joseph F. Smith followed at some length, Brigham & Albert [Carrington] as the Executors made some explanations & I spoke but short of the part and refered significantly to the probabilities of the future.

Most present were satisfied & tho[ugh]t others might become so a meeting was appointed at 10 tomorrow.

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At 11 AM Met with the Council of the Twelve and the Wives and family of Pres[iden]t B[righam]. Young in the prayer room of the Lion House. present of the Twelve. Pres[iden]t John Taylor. W[ilford] Woodruff. O[rson] Pratt Sen. E[rastus] Snow F[ranklin] D Richards. B[righam] Young [Jr.]. Jos[eph] F Smith & A[lbert] Carrington—John W Young & most of the wives. Children of the family. all being seated Pres[iden]t Taylor made a statement of the feelings and action of himself & the Twelve in the examination of the T[rustee] in T[rust] books and their desires as to the settlemnt of the claims of the Church as they found them spoke 35 minutes. followed by W[ilford]. Woodruff E[rastus]. Snow J[oseph]. F Smith & F[ranklin] D Richards who entered more into the details—A D Young expressed his feelings as satisfactory also B[righam] Young. at 2 P.M adjourned to meet again tomorrow at 10 am.—a good felling & spirit was manifest throughout.

[April 20, 1878; Franklin D. Richards, Diary; L. John Nuttall, Diary]

At 10 today a good attendance of family. Alfelas [Young] & Mohonri [Young] were present when Erastus [Snow], Joseph F. Smith, & others explained answered questions till all appeared satisfied & most of those present signed a paper of satisfaction.

Alfelas and Mohonri are considerably softened.

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Met at 10 am with the Twelve and [Brigham Young] family as per previous adj[o]u[rnme]nt Alfales—Mahonri. Oscar & others present who were not present yesterday—after singing the Hymn "Come let us anew" & Bro[ther] [Orson] Pratt offered prayer—Pres[iden]t [John] Taylor spoke a short time. followed by Bro[ther] [Erastus] Snow. these boys above mentioned showed a very rebellious spirit and was some what ungentlemanly. the other members of the family felt grieved at their course and on Bro[ther] Snow presenting a paper which I had drawn up expressive of the feelings of the family as sanctioning the action of the Twelve & executors in the set[t]lem[e]nt of the church claim—most all present came forward and signed.

[April 22, 1878; Franklin D. Richards, Diary; L. John Nuttall, Diary]

At 5. p.m. Council at Auditors office.

Pres[iden]t. J[ohn]. Taylor—W[ilford]. Woodruff O[rson]. Pratt, L[orenzo]. Snow, E]rastus]. Snow F[ranklin]. D. R[ichards]., Brigham Young [Jr.] Jos[eph]. F. Smith & L J[ohn]. Nuttall—considering the subject of best mode of preserving Church property from escheating to U[nited]. States under the Act of July 2, 1862 when the forms of deed and Declaration which we have received from Gen[eral] T[homas]. L. Kane through Geo[rge]. Q Cannon & B[righam]. Young were adopted as above mentioned with Taylor, Sharp and Woodruff—<u>unanimously adopted</u>.

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The Council of the Apostles met at the Auditors office At 7. P.M present. Pres[iden]t John Taylor—W[ilford]. Woodurff. O[rson] Pratt Senr Lorenzo Snow. Erastus Snow. F[ranklin]. D Richards B[righam]. Young [Jr.] & Joseph F. Smith. L. J[ohn]. Nuttall Cl[er]k. The question of placing the church Real Estate in a safe and proper position was considered. when the following Vote was taken viz. That we adopt the forms furnished by legal counsel from General Thomas L Kane through Bro[ther]s Geo[rge] Q. Cannon & Brigham Young for the conveyance of church Property—also that we sanction and adopt the Mode of conveyance as made through A[braham]. O Smoot and from him to Erastus Snow. (Provo City [Utah] Lots Consideration $2,300.00)—also from the Trustee in Trust to John Sharp and from him to Wilford Woodruff (Theatre & Lot consideration. $62,000.00)—To Horace S Eldridge and from him to Joseph F Smith (Constitution Buildings Council House & lot ($40,000.00)—To Angus M. Cannon and from him to Orson Pratt Sen (Printing offices rounds & Paper Mill & grounds. ($40,000.00)). Together with the several declarations of trust as made by the last named of each of the several classes. to the President of the church or to the council of the Twelve Apostles. and that we recommend the further continuance of this mode of conveyance of the church property so far as may be found necessary and applicapable—and that we unitedly ask the blessings of the Almighty upon the measures here adopted to secure and protect the interests of his people—

More names were selected to hold other property. and adjourned.

[April 23, 1878; Franklin D. Richards, Diary]

For $40,000.00

Pres[iden]t. [John] Taylor conveyed to Horace S. Eldredge & he to Joseph F. Smith the Constitution buildings Council House Lott & all on it.

Also for $30,200.00

To Joseph Kingsbury & he to Elijah F. Sheets the Empire Mills.

Also for $40,000.00

To Angus M. Cannon & he to O[rson]. Pratt—The Deseret publishing property, Paper Miller, Printing Office.

Also for $19,000.00

Social Hall & museum to L. W. Hardy & he to John Henry Smith.

[May 9, 1878; L. John Nuttall, Diary]

Delivered the Minutes of several Meetings of the Council of the twelve &c I had taken to Bro[ther] Geo[rge] Reynolds for Recording in the Council Records.

[May 18, 1878; L. John Nuttall, Diary]

Pres[iden]t [John] Taylor. [Wilford] Woodruff [Erastus] Snow. [Franklin D.] Richards. Folsom & myself met in Council to consider the purchasing of piping for the Manti & Sanpete [Utah] Temples.

[May 19, 1878; L. John Nuttall, Diary]

I met with Bro[thers] [John] Taylor. [Wilford] Woodruff & [Erastus] Snow to talk over matters pertaining to the Manti & St George [Utah] Temples &c.

[July 3, 1878; Franklin D. Richards, Diary]

Dined with Pres[iden]t. [John] Taylor & at 2 p.m. in Council. F[ranklin]. D. R[ichards]. J[oseph]. F. S[mith]. And G[eorge]. Q. C[annon]. were appointed to examine the Museum & accounts of Bro[ther] John W. Young & report on basis of settlement with him discussed about Seventies & about Election & heard Br[other]. Cannon on affairs in Washington [D.C.].

[July 7, 1878; Franklin D. Richards, Diary]

Went to Council at 4. p.m. Found the brethren had been deliberating on Election matters & have sent me a note. am notified to attend meeting of Central Committee tonight at Council House.

[September 2, 1878; First Presidency Office Journal]

An informal meeting of the council was held after Elders Orson Pratt and Joseph F. Smith had been set apart for their mission to the United States. Present—Pres[ident]. John Taylor and Elders Wilford Woodruff, Orson Pratt, George Q. Cannon, Joseph F. Smith and A[lbert]. Carrington.

Brother Orson Pratt spoke of the desirability of obtaining the mss. of the Books of Abraham and of Joseph now in Woods Museum, Chicago.

Brother Taylor considered it to be well to do so though he thought it would be well not to appear too anxious, or advantage might be taken if such a feeling were manifested. He felt that anything that would throw light on the subject, embraced in the mission of Bro[ther]s. Pratt and Smith should be encouraged.

[September 4, 1878; Franklin D. Richards, Diary]

P.M. Council at Pres[iden]ts Office. The End[owmen]t. House being painted.

It was agreed to place Hon[orable]. Geo[rge]. Q. Cannon in nomination as candidate for Election again to Congress Delegate from Utah & other things.

[October 9, 1878; Franklin D. Richards, Diary]

All day in Council with 10 of the 12 beside myself the Presidents of Stakes & the Directors & officers of Zions Co.op[erative], assisting to effect organization of Zions Board of Trade.

[October 23, 1878; Franklin D. Richards, Diary]

At 2-p.m. at council Br[other]. [Wilford] Woodruff & Taylor prayed[;] I didn't clothe being Poorly.

I presented Samuel's & Elizabeths [Richards; excommunicated October 22, 1873] cases to counsel & asked that they might by action of this council be restored to their former fellowship & standing in the church.

After some questions, Answers & free talk it was unanimously voted that I be authorized to Baptize & confirm them into the Church & upon them all former Blessings.

[October 24, 1878; Franklin D. Richards, Diary]

Beside Sam[ue]l. & Elizabeth. [Richards] cases, there was considered & read an article entitled "Life of Joseph the Prophet by Edward W. Tullidge" to be published in the Deseret evening News of tomorrow which was approved by the Council.

[November 22, 1878; Franklin D. Richards, Diary]

10 a.m. Met with [John] Taylor, [Orson] Pratt, E[rastus]. Snow, F[ranklin]. D. R[ichards]. B[righam]. Y[oung].[Jr.] J[oseph]. F. S[mith]. A[lbert]. Carrington J[ohn]. W. Y[oung]. & D[aniel]. H. Wells—

I previously interviewed Pre[siden]t Taylor, on importance of one of the 12 having charge of St George [Utah] Temple.—of ordering forward $3,000. in Mr Waterhouse hands to meet several dues and to stop interest—all conceded—E[rastus]. Snow continued his interesting representation of the new missions in Arizona especially Br[other] Llewellyn Harris of Panguitch [Utah] labors in the Zuna tribe in administering to 460 cases of Small Pox & God healed all that refrained from taking Medicine.

[November 24, 1878; Franklin D. Richards, Diary]

O[rson]. Pratt & W[ilford]. Woodruff prayed. E[rastus]. Snow was voted to have charge of St. George [Utah] Temple in W[ilford]. Woodruffs absence.

[November 25, 1878; Franklin D. Richards, Diary]

... a lengthy discussion ensued about E[dward]. W. Tulledge and the Books he had published especially the last the History of Joseph Smith.

John W. Young denied inserting the preface of B[righam]. Young that E[dward]. W. Tullidge was an apostate.

[January 16, 1879; Joseph F. Smith, Diary]

2 p.m. met in the prayer room with the council and prayed. Heard read most of the Hollister interview and discussed some communications from our deligate, Bro[ther] George Q. Cannon, on the question of an amnesty law &c. This meeting occupied all the afternoon. We decided to endorse Bro[ther] Cannon's effort and propositions, and sustain him ... to get such a law past, without compromising or jeopardising any principle.

[January 17, 1879; Joseph F. Smith, Diary]

Met again ... and heard read the balance of the interview and resolved to have it all published if we had to pay for it rather than accept Hollister's ab[b]reviated report of it, as he had not done us full justice in his report, which, however, he had very fairly submitted for our revision.

[February 2, 1879; Franklin D. Richards, Diary]

This a.m. D[aniel]. H. Wells, Joseph F. Smith & C[harles]. W. Penrose arrived from the City & each spoke to the people in the Tabernacle, lengthily.

At 3 p.m. met us in Council in 2nd Ward school house & all the leading opposition (except Lorin Farr gone to Logan [Utah]) Such as Pidcock, W[illia]m Pingree, Reeves, Moroni Brown, F. A. Brown, Joseph Parry, B. White and talked to them till many were softened & all agreed to vote the Ticket entire except Parry & Reeves, and they will in part.

[February 11, 1879; Joseph F. Smith, Diary]

I attend council. ... The matter of saleries for city officers ... was discussed, and a resolution was passed expressive of the sense of the council, that a reasonable reduction should be made all round.

[February 16, 1879; Joseph F. Smith, Diary]

The question of Bro[ther]. R[obert]. T. Burton's trial was discussed and $1,000 placed to the defense fund for his aid, as it is a malicious prossecution on account of religion prejudice and hatered.

[March 12, 1879; Joseph F. Smith, Diary]

Council of apostles agree to have Orson Pratt publish new edition of Doctrine and Covenants in English with margin notes and index.

[April 3, 1879; Franklin D. Richards, Diary]

In council with 12. J[ohn]. Taylor, C[harles]. C. R[ich]., E[rastus]. S[now]., F[ranklin]. D. R[ichards]., G[eorge]. Q. C[annon]., J[oseph]. F. S[mith]., B[righam]. Y[oung]. [Jr.], A[lbert]. C[arrington]., heard Delegate [George Q.] Cannon report affairs at Washington [D.C.] Democrats wish Utah to renounce Polygamy & come into the Union.

[April 5, 1879; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Dined & conversed with Pres[iden]t. [John] Taylor & G[eorge]. Q. C[annon]. about filling vacancy in Quorum [of Twelve Apostles]. 5. p.m. Council heard & criticised Report for conference.

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We agreed to settle with George Nebeker at $7,000 and we take the Laie [Hawaii] plantation, provided he would concent to it. I proposed it and it was carried against Bro[ther]. [John] Taylor's protest, but he finally went with the majority. I was appointed to see Bro[ther]. Nebeker.

[April 6, 1879; Joseph F. Smith, Diary]

F[rancis]. M. [Lyman?] was the choice of the majority of the brethren who spoke on the subject [i.e., filling the vacancy in the Twelve following the death of Orson Hyde], but President [John] Taylor decided for Moses [Thatcher] and he was carried.

[April 9, 1879; Minutes; Joseph F. Smith, Diary]

At 3 p.m. the Presidents of the Stakes and others met in the President's Office.

Present,—President John Taylor

C[harles]. C. Rich, E[rastus]. Snow, F[ranklin]. D. Richards, Geo[rge]. Q. Cannon, B[righam]. Young [Jr.], J[oseph]. F. Smith, Moses Thatcher; Elders D. H. Peery, Geo[rge]. Teasdale, W[illiam]. H. Dame, Abram Hatch, Jos[eph]. E. Taylor, C[harles]. O. Card, F Spencer, P. D. Lyman, Ed[ward]. Partridge, J. N. Hinckley, J. B. Maiben, W. H. Smith, M. D. Hammond, A[braham]. O. Smoot, W. W. Cluff, A[ngus]. M. Cannon, W. R. Smith, E. A. Box, A. Call, F[rancis]. M. Lyman, T. J. Jones, Henry Lunt. H. H. Cluff, Ward E. Park, Geo[rge]. Reynolds, J. R. Murdock, W[illiam]. B. Preston, John Morgan.

Meeting opened by singing:—"Come let us anew" &c Prayer by Elder Geo[rge]. Q. Cannon.

Pres[iden]t. Taylor said,—The organizations that we have now, are quite similar to those that existed when there was only one stake of Zion. In those days the First Presidency were also the presidency of that one stake. The present organizations are similar, with the exception that that one extended to all the world, whilst the jurisdiction of the present presidents only extend to their several stakes. You, as presidents, preside over every organization of the priesthood in you stake as Joseph Smith did in all the world. He spoke of the responsibility of the calling of the presidents of Stakes, and of the important part, politically and otherwise, the Saints will shortly have to take. We have to take the lead in all things; Israel must be the head; to do so, we must be united and sustain the Kingdom of God.

There has been a little tremor of late among some, that owing to the lack of water fearing that our crops this year would be short. He dare prophesy in the name of the Lord: if the Saints would be prayerful and faithful and exercise mighty faith, they would have all the rain that was needed. Warned the brethren against being tyrannical in their course as presidents among the people, but

counseled them to be fatherly and godlike in their administrations, and Heaven's blessings would attend them. He then referred to the anti-polygamy law, and said, We cannot afford to let go any of the principles Heaven has revealed, neither need we be blatant nor defiant. Shall we stop keeping God's commandments? No. But we must take a prudent course. If people would get married he did not know that he was going to try to help it. He much preferred marriage to whoredom, even if whoredom was according to law. Thought he would get out a form for the presidents to observe when recommending persons for plural marriages. Wished in future that recommends for plural wives be signed by the Presidents of Stakes. If members of the Church go to law with one another, it becomes your duty to labor with them, and if they do not withdraw their suits, cut them off the Church. Spoke of the advantages of the Church Councils (High Councils, Bishops' Council, &c) over those of the land; but if men carry out things fraudulently the presidents have a perfect right to cut them off the Church, then they can be proceeded against by the law. He should hold the presidents of Stakes responsible if they gave men recommends who were not subject to the order of the Church, who would not pay their tithing, or who were transgressors. Some brethren had taken wives lately; he did not wish to publish it everywhere, and if there was any chance of their being prosecuted, he advised the brethren to give a hint to "get," in a wise and prudent way. We might give them a mission, or they might go over into Arizona, or further still, into Mexico; and by and by we may be a State, and then if brethren are persecuted in the Territories, let them come home into our State. Spoke of engaging certain lawyers and paying them out of a general defense fund raised by the Church, and not let every man who might be prosecuted bear all the weight and expense incidental to a prosecution.

Spoke of Statistical and Financial reports that were needed at this office. Said, he intended to instruct the clerks in the Trustee in Trust office to notify each bishop when orders were drawn against them, at the Church office, so that they could be kept advised of the orders standing against the amount of produce &c, they had on hand.

Bro[ther]. Cannon referred to Statistical reports; said, they need only be read at Quarterly Stake Conferences twice a year. Spoke of the great necessity of all accounts being accurate.

Bro[ther]. E[rastus]. Snow spoke of the necessity of harmony between the president of Stakes and Bishop [Edward] Hunter's Agent, and the desirability of the president of stake making himself well-acquainted with the financial affairs connected with the tithing matters in his stake, so that when any communications are made to the general authorities they can be made conjointly by the president and the Bishop's Agent.

In answer to a question of Pres[iden]t. W. G. Smith, Pres[iden]t. Taylor said, that twice a year was often enough to present the general authorities of the Church at the Stake Conferences.

E[rastus]. Snow.—Instructed the brethren that it was not necessary to await the action of a Conference to ordain a man an Elder, Priest, Teacher or Deacon. The action of the Ward, or of the bishop, was all that was necessary in these cases. It was different in the cases of ordinations to the Seventies and High Priests Quorums. These required the consideration of the Apostles.

Bro[ther]. Jos[eph]. F. Smith read a blank that he suggested be given by the presidents of Stakes, in cases of plural marriage, and the signature of the president instead of the bishop would Signify to the proper persons of what was intended. One to be given to the lady, the other to the brother. For instance:—...

Bro[ther]. Smith also explained that where men broke the law of the land they should be handled by the law of the land; the Church can deal with them afterwards.

Pres[iden]t. Taylor said, in answer to Pres[iden]t. Murdock, that in all ordinary cases, ordinations should be made with the sanction of the ward or branch, with which the brother was connected; also that delinquents in the payment of local option school taxes should be taken before the bishop, and the matter be adjusted by his Court, it would depend upon the circumstances of the case; if the bishop should proceed against such a man for his standing, if he still refused. Could not lay down cast iron rules suitable for all case. Get the Holy Ghost; follow its teachings, by and by it will become a principle of revelation, and you will have wisdom given you in all cases.

In answer to a question he said, It was the privilege of a bishop to suspend from standing a

man holding the Melchisedec priesthood, who we doing wrong, and then report him to his quorum or to the High Council; the Lesser Priesthood, or by members who are immediately under his Control, he could cut off for transgression, the quorums can also withdraw fellowship from their won members but cannot sever from the Church; the High Council attends to that duty.

Dismissed with prayer by Elder B[righam]. Young [Jr.].

A short meeting of the Council of the Apostles was held immediately after the above meeting.

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Bishops are not to cut off, but suspend for cause. Capital punishment belongs to the High Councils. Presidents of stakes preside over all bishops in their stakes and are to their stakes as the presidency of the church are to the whole church.

[May 17, 1879; L. John Nuttall, Diary]

This afternoon in council with the Twelve Apostles. present. Pres[iden]t [John] Taylor. F[ranklin]. D. Richards Jos[eph] F Smith. Brigham Young [Jr.]. Albert Carrington. & D[aniel]. H Wells Geo[rge] Reynolds & myself—in consideration of the purchase of the Cache Valley [Utah] farm for the church as agreed upon in May 1878. while at Cache Stake Conference—there appearing some misunderstanding among some of the Trustees of the Logan [Utah] Acadamy as to the price of the purchase Pres[iden]t Taylor felt rather than any person should have any feelings that the council of the twelve or himself had or were desirous of taking the Priesthood to coerce or have any Man do other than what was just and proper in this Matter he would rather throw up the trade and the whole land & get some where it could be had—for he had no such feelings & hear had such—the Record of May 1878 was read & each of the brethren gave their views when it was decided to continue the trade & consumate the papers or deeds as formerly agreed upon—I with Bro[ther]s. Richards & Smith got out or corrected a form of deed for this purpose

[June 2, 1879; L. John Nuttall, Diary]

attended to office labors wrote daily journal for Pres[iden]t Taylors record.

[June 4, 1879; Minutes; Franklin D. Richards, Diary]

President [John] Taylor drew attention to the subject of negroes receiving the priesthood, which matter was canvassed at the last meeting of the Council and by his directions the following statements were read: ...

A blessing under the hands of Joseph Smith, Sen., upon Elijah Abel, who was born in Frederick County, Maryland, July 25, 1808.

Brother Abel, in the name of Jesus, I lay my hands upon they [thy] head to bless thee, and thou shalt be blessed even forever. I seal upon thee a father's blessing, because thou art an orphan, for thy father hath never done his duty toward thee, but the Lord hath had his eye upon thee, and brought thee through straits, and thou hast come to be reckoned with the saints of the Most High. Thou hast been ordained an Elder and annointed to secure thee against the power of the destroyer. Thou shalt see His power in laying waste the nations, and the wicked slaying the wicked, while blood shall run down the streets like water, and thy heart shall weep over their calamities. Angels shall visit thee, and thou shalt receive comfort. They shall call thee blessed, and deliver thee from thine enemies. They shall break thy bands and keep thee from affliction. Thy name is written in the

Lamb's Book of Life. Thou shalt travel in the East, and visit foreign countries, speak in all the various tongues, and thou shalt be able to teach different languages. Thou shall see all kingdoms, and confound the wisdom of this generation. Thy life shall be preserved to a good old age. Thou must seek first the kingdom of heaven and all blessings shall be added thereto. Thou shalt be made equal to thy brethren, and thy soul be white in eternity and thy robes glittering: thou shalt receive these blessings because of the covenants of thy fathers. Thou shalt save thy thousands, do much good, and receive all the power that thou needest to accomplish thy mission. These and all the blessings which thou canst desire in righteousness, I seal upon thee, in the name of Jesus. Amen. W.A. Cowdery, Assistant Recorder. (From page 88, Joseph Smith's Patriarchal Blessing Record)

Brother Joseph F. Smith said he thought Brother [Zebedee] Coltrin's memory was incorrect as to Brother Abel being dropped from the quorum of Seventies, to which he belonged, as Brother Abel has in his possession, (which also he had shown Brother J. F. S. [Joseph F. Smith]) his certificate as a Seventy, given to him in 1841, and signed by Elder Joseph Young, Sen., and A. P. Rockwood, and still later one given in this city. Brother Abel's account of the persons who washed and annointed him in the Kirtland Temple also disagreed with the statement of Brother Coltrin, whilst he stated that Brother Coltrin ordained him a Seventy. Brother Abel also states that the Prophet Joseph [Smith] told him he was entitled to the priesthood, (Brother Abel is understood to be an octoroon).

President [John] Taylor said it seemed that in his case it was probably like many other things done in the early days of the Church, such as baptism for the dead; at first, persons were baptized without records being taken and as the Lord gave further light and revelation things were done with greater order; but what had been done through lack of knowledge, that was not altogether correct in detail, was allowed to remain. He thought that probably it was so in Brother Abel's case; that he, having been ordained before the word of the Lord was fully understood, it was allowed to remain.

The matter [was] then dropped, with the understanding that Brother Joseph Young, Sen. be spoken to on the subject.

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P.M. At Council John Smith & A[lbert]. C[arrington]. prayed. Decision of the arbitrators in case of Randall vs. Pugsley Neal & Farr was heard and approved by the Council. I called on Sister Snyder—Br[other]. Elijah Able's eligibility to receive Endowments was further considered.

[July 10, 1879; Franklin D. Richards, Diary]

In Council decided to proceed in Motion to dissolve Injunction unitedly Trustee & Executors had quite a long talk with Pres[iden]t [John] Taylor while waiting to verify Response at 2 motion to show cause set aside. Franklin [S. Richards?] came—misunderstanding avoided.

[July 16, 1879; Franklin D. Richards, Diary]

2. p.m. In Council J[oseph]. F. S[mith]. prayed & Pres[iden]t. J[ohn]. Taylor was mouth in the Circle.

Talked about mode of settling water difficulties in the various Stakes by appointment of Commissioners. Joseph F. Smith. Called Dr. W. H. Groves & on Sister Snyder.

[July 31, 1879; Franklin D. Richards, Diary; George Q. Cannon, Diary; Joseph F. Smith, Diary]

Ten of the 12 in Council—M[oses]. T[hatcher]. & G[eorge]. Q. C[[annon]. prayed—

F[ranklin]. D. R[ichards]., G[eorge]. Q. C[annon]., J[oseph]. F. S[mith]. & M[oses]. T[hatcher]. made Com[mitte]e. to investigate Bad debt book at Liverpool [England] office, and past conduct of Z.C.M.I. business affairs.

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Efforts were being made by our attorneys to get us relieved from imprisonment by giving bonds. Sutherland and McBride and Tilford and Hagan, the plaintiff's lawyers, are willing to take a bond from us of $150,000, the condition of which is that if at the final trial and decision of the case that amount or any less amount be adjudged against us, we shall pay it. Our attorneys urge us to give this bond and avoid going to prison. Their arguments are plausible. They almost prove that nothing can be gained by doing so; but that our better course is to purge ourselves from contempt. Bro[ther]. [Albert] Carrington is convinced by their arguments and is in favor of our giving these bonds. To my mind it is as plain as the light of day that I shall not ask any of my brethren to go on this bond. I shall go to prison rather than do this. We have already given bonds as executors for $100,000 each. All that we have in the world is pledged on these bonds. If we give a new bond of $150,000 we drag more of our brethren into trouble should the courts decide against us. In that event we should be stripped ourselves and jeopardize them.

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Agreed to pay all debts and require the same of others.

[August 13, 1879; Joseph F. Smith, Diary]

We had some streight talk on principle from Bro[ther]. [John] Taylor. Bro[ther] [Daniel H.] Wells told a dream better not told for him. The "Twelve must be united."

[August 27, 1879; Franklin D. Richards, Diary]

Council—J[oseph]. F. S[mith]. & D[aniel]. H. Wells prayed—draft of answer for heirs Executors &c was read & approved with suggestions School Trustees ask me to meet with & help them lay corn of New School house tomorrow.

[September 4, 1879; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

in Council over Bathsheba Smiths 10 of the 12 present W[ilford]. W[oodruff]. absent J[oseph]. F. S[mith]. discussing terms on compromise on C[harles]. C. Rich met to appropriate $100.000 if that will stop & secure a satisfactory decree I spoke my views & P.M. We met End[ow]m[en]t House Pres[iden]t [John] Taylor spoke. & the sum was voted.

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It was agreed to appropriate $100,000 to affect a final settlement between the [Brigham Young] family and the executors and the church. A good feeling prevailed in the council, notwithstanding we felt that our action was to placate thieves and robbers, and purchase immunity from further plundering and robbery.

[September 5, 1879; Franklin D. Richards, Diary]

P.M. Attended council in the Endowment House on matters pertaining to the Negotiations now pending B[righam]. Young [Jr.] went North.

[September 6, 1879; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

At 2. p.m. met with 10 of the 12—B[righam] Y[oung] [Jr.] & W[ilford]. W[oodruff]. absent had very interesting time speaking around upon the duties of Bishops & the powers of their calling & office also alluding to appointment of a First Presidency as altogether uncalled for & unbefitting of the Church The 12 ought first attain a full unity with each other & people first.

❖

The question of authority in relation to the office of Bishop. Brother M[oses]. Thatcher and myself taking the stand that a bishop had no authority in a regularly organized stake to excommunicate any person holding the Melchizedek Priesthood but could suspend them for cause, holding them disfellowshipped &c. Brethren. George Q. Cannon, Orson Pratt, Franklin D. Richards and Erastus Snow took the opposite view, that a bishop had power to cut off any person in his ward &c. The matter was referred to minutes of meeting of April 9, 1879, President [John] Taylor reserving his opinion.

[September 7, 1879; Joseph F. Smith, Diary]

Brother [John] Taylor's decision was that a bishop could only cut off members of the lesser priesthood and disfellowship members of the higher priesthood.

[September 8, 1879; Franklin D. Richards, Diary]

P.M. At council till dusk about danger of brethren recently sealed by plural wives Espionage.

[September 10, 1879; Franklin D. Richards, Diary]

Attended council & voted wit the rest to take immediate steps to inform those brethren liable for Polygamy or bigamy to protect themselves as best they can—I went to Ogden [Utah] to attend to this.

[December 17, 1879; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Council. C[harles]. W. Penrose was chosen as candidate for election to fill vacancy caused by Br[other] [Albert P.] Rockwoods death.

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We resolved to suggest C[harles]. W. Penrose to fill A[lbert]. P. Rockwood's place. I kept the minutes, bro[ther] L. John Nuttall being absent.

1880-1885

[January 20, 1880; Franklin D. Richards, Diary]

Pres[iden]t Lorenzo Snow called at the office & consulted with Pres[iden]t [John] Taylor and myself about expediency of passing Woman's Rights Bill—now on the table of the House—At Pres[iden]t Taylor request I went to Legislative Hall & requested Bro[ther] [Charles W.] Penrose not to call up that Bill today.

[January 21, 1880; Franklin D. Richards, Diary]

Pres[iden]t. [John] Taylor & Orson Pratt approved ~~of my~~ and recommended that I revise enlarge a new edition of Compendium Bro[ther] J[oseph]. F. Smith did same last Saturday at my house.

[January 22, 1880; Joseph F. Smith, Diary]

The matter of city officers for the next two years was considered. A list of names, proposing some changes, and presented by the municipal central committee was discussed and some other changes suggested.

[January 25, 1880; Joseph F. Smith, Diary]

I also attend council in the E[ndowment]. H[ouse].

[February 1, 1880; Joseph F. Smith, Diary]

P.M. went to council meeting of the Twelve, at the E[ndowment]. H[ouse]. It was decided to change the name of Elias Morris on the municipal ticket for councillor for that of John Clark, S. Russel having been proposed but rejected because he opposes, as it is said, the school tax. I felt sorry for it.

[February 8, 1880; Joseph F. Smith, Diary]

P.M. at council in the E[ndowment]. H[ouse]. with a number of the Twelve, President [John] Taylor being present.

[February 18, 1880; Franklin D. Richards, Diary]

At 11 went to council—Lorenzo Snow & F[ranklin]. D. Richards prayed—

Letter from G[eorge]. Q. Cannon, W[ilford]. Woodruff were read and also the Revelation from him dated Jan[uary]. 26 had in Shepherd's Tent, in Arizona or N[ew]. Mexico—There were present. J[ohn]. Taylor, E[rastus]. Snow, L[orenzo]. Snow B[righam]. Y[oung]. [Jr.], J[oseph]. F. S[mith]., A[lbert]. C[arrington. F[ranklin]. D. R[ichards].

P.M. Visited council of Legislature confer[r]ed with members about a Law to regulate courts at Ogden [Utah].

[February 22, 1880; Franklin D. Richards, Diary]

At 2. p.m. met in council J[ohn]. T[aylor]., O[rson]. P[ratt]., L[orenzo]. S[now]., E[rastus]. S[now]., F[ranklin]. D. R[ichards]., B[righam]. Y[oung]. [Jr.], A[lbert]. C[arrington]. & M[oses]. T[hatcher]. J[oseph]. F. S[mith]., & D[aniel]. H. W[ells].

D[aniel]. H. W[ells]. & B[righam]. Y[oung]. [Jr.] prayed. desultory talk about closing acts of Legislature & then Pres[iden]t T[aylor]. addressed Council reporting the amount of argument & opposition that existed during the session.

[February 23, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Council at 11 at Endowment House there were J[ohn]. T[aylor]. O[rson]. P[ratt]. L[orenzo]. Snow, E[rastus]. Snow, F[ranklin]. D. R[richards]., B[righam]. Young [Jr.], J[oseph]. F. Smith, A[lbert]. C[arrington]. & M[oses]. T[hatcher]. also D[aniel]. H. W[ells]. & L. J[ohn]. Nuttall our clerk.

After desultory conversation with & between members of Legislature present The subject of Emigration of our people from Europe to Mexico under the terms of [Emilio] Buybeck & Co[mpany?]s Contract was considered. They offer 40$. per head for over 2 & under 14 years old and $80.00 per head for all over 14 y[ea]rs. &.c. etc., & so on.

After elaborate consideration and discussion it was decided not to make any decision until we see if Mr Biebuyck shall come & present the matter more fully before adjourned about 2. p.m.

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I attend a council meeting of the Twelve at the E[ndowment]. H[ouse]. Brother Moses Thatcher said before the council some propositions of Mr. [Emilio] Beybeck of the city of Mexico,

looking towards the colonization of some parts of Mexico by our people. This gentleman has a contract with the Mexican government to furnish 300 families as settlers in 5 years and for which he is paid $40 for children and $80 for adults per head. He offered us the benefit of his contract.

[March 3, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Elder M[oses]. Thatcher attended and Mr Emilio Biebuyck from Mexico came in & occupied Pres[iden]t.'s and our attention near 2 hours on the propriety & importance of Colonizing the Saints in Mexico. ...

At 2. p.m. In Council. A[lbert] Carrington & F[ranklin]. D. R[ichards]. prayed talked over and decided what about Mr Biebuycks Proposition also that Utah & Juab [Utah] Stake's High Councils inquire into & deal with those who have taken their brethren in suits to District Courts Pres[ident]t [John] Taylor requested me to hunt up Records of Council of Fifty and get the matter before him for action.

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Decided not to take any immediate steps in the direction of Mr. [Emilio] Biebuiks proposals.

[March 14, 1880; Joseph F. Smith, Diary]

Evening at council in E[ndowment]. H[ouse]. I advocated the organization of a central committee for the Y[oung] M[ens] M[utual] I[mprovement] A[ssociation]s. Brother [John] Taylor did not feel like moving.

[March 16, 1880; Franklin D. Richards, Diary]

Got off on the 6-50 train for the City—arriving at 10—met Br[other]. J[oseph]. F. Smith and with him determined on 12 of 15 Elders for missions to various countries & various other matters—

A letter from Delegate [George Q.] Cannon bro[ugh]t. the key of B[o]x containing Records of "Kingdom of God & his laws with the Keys & powers thereof & judgment in the hands of his servants" which Br[other]. [L. John] Nuttall obtained & read from the first volume of the history of its origin and Organization some near 200 pages to Pres[iden]t. [John] Taylor J[oseph]. F. Smith & myself. This reading continued till about eleven o,clock at night at Elder Taylors house—Took my turn in reading—The whole reading was exceedingly interesting & wonderful to contemplate.

[March 17, 1880; Joseph F. Smith, Diary]

Evening at president J[ohn]. Taylor's, listening to minutes of co[uncil]. of 50.

[March 31, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

I went by 1st train to City—on my arriving at the office B[isho]p. Price Goshen was making his explanations and asking pardon of Pres[iden]t. John Taylor for mismanagement in he and his people going to law before the ungodly. Pres[iden]t [Abraham O.] Smoot is instructed to suspend the Bishopric & set apart a man to preside as Priest over that Ward.

Br[other]. W[illiam]. H. Hooper called about measure for relief of Br[other]. Daniel H. Wells

in his very severe and difficult emabrassments in which he is threatened with loss of his homes—they 3 being old mortgaged to a Mr Liberty H. Holden for $30,000.00 and sale advertised to be made this week.

At Council D[aniel]. H. Wells & B[righam]. Young [Jr.] prayed and the subject of Br[other] Wells embarrassments was discussed & a conclusion arrived at when council repaired to Pres[iden]ts. office & met Hooper & [George?] Webber on the subject when it was concluded how to go at it to stop the sale & make the best of it.

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President [John] Taylor made the following proposition to relieve Brother D[aniel]. H. Wells, viz., the church to loan Brother Wells $1,500, the coop to loan him a like sum, making $3,000 to pay the interest on $30,000 borrowed by Brother Wells and the interest not paid. He to give the church and the coop a 2d mortgage on his corner place, by the coop, in security for the payment of the loan, as he is to be sold up on Friday next if something is not done. The council concurred in the proposition.

[April 1, 1880; Franklin D. Richards, Diary]

Council at 3. p.m. in Pres[iden]ts office Considered call of Council of 50 & found about 30 names of members living, & that about 20 have died since last filling in the spring of 1869.

Considered some names to fill the vacancies caused by death.

[April 2, 1880; Franklin D. Richards, Diary]

At 11 Those of the Twelve who were in City met in Council and also at 3.P.M. Examining the a/cs [accounts] of & Reports Stocks & assets of the Church—discussed the workings of the Co-op & its unequal working to the Saints who are stockholders.

[April 4, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Council at 4—[Charles C.] Rich & [Wilford] Woodruff prayed. The Revelation received by Elder Woodruff Jan[uary]. 26-1880 was read & Remarks were made by Pres[iden]t. [John] Taylor, Woodruff, E[rastus]. Snow, F[ranklin]. D. Richards, C[harles]. C. Rich, & voted to receive the Revelation as the Word of the Lord to us Article of Direction for Gov[ermen]t. of Young Mens Mutual Improvement Associations for the Church—Four hours in session.

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A revelation from Brother [Wilford] Woodruff, or rather through him was read and sanctioned. President [John] Taylor presented some views relative to improvement associations. I think them cumbersome and ceremonial, but the best we can get at present, I suppose.

[April 12, 1880; Franklin D. Richards, Diary]

At 2—Twelve all present except Joseph F. S[mith]. & Geo[rge]. Q. C[annon].

A[lbert]. Carrington & Council committee draft directions how to adjust remittances by P[erpetual]. E[migration]. Fund—E[rastus]. Snow, & F[ranklin]. D. R[ichards]. to draft directions

how to adjust remittances of back Tything—W[ilford]. Woodruff and C[harles]. C. R[ich]. about Cows & Sheep, L[orenzo]. Snow & B[righam]. Young [Jr.], about loaning out Wheat by Relief Societies. O[rson]. Pratt & M[oses]. Thatcher about general recommendations to Co op[erative], Bankers, Merchants, and money lenders to deal liberally with the worthy poor of their debtors. Arranged with L[orenzo]. Snow for matters near Portage.

[April 14, 1880; Joseph F. Smith, Diary]

Attend council of apostles at the E[ndowment]. H[ouse]. Talked about the Utah Eastern R[ail]. R[oad]. and indorsed Pres[ident]. [John] Taylor's advise to build it by sections as they had the means and never issue a bond, &c.

[April 15, 1880; Franklin D. Richards, Diary]

2.P.M. Eleven of the Twelve present Decided on & adopted the various regulation of Committees which were refer[r]ed to O[rson]. Pratt F[ranklin]. D. R[ichards]. & J[oseph]. F. S[mith]. for Revision & publication much discussion got all satisfactory.

[April 20, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Council at 2.p.m. I prayed—after consideration decided not best for Joseph F Smith to be one of the Trustees of the Utah Easter Rail Road.

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I submitted the subject of my becoming a trustee for the U[tah]. E[astern]. R[ail]. R[oad]. co[mpany]. and after some discussion it was unanimously agreed that while we, the council, favored the enterprise, and wished it success, and would furnish some means to aid in its construction by way of l[abor]. tithing and P[erpetual]. E[migration]. F[und]. endebtedness, we considered it unwise for one of this council to take any active part in it. This was put to vote and carried. Present John Taylor, W[ilford]. Woodruff, O[rson]. Pratt, C[harles]. C. Rich, E[rastus]. Snow, F[ranklin]. D. Rich[ards], M[oses]. Thatcher, L. J[ohn]. Nuttall and myself. I opposed the appointment of J[ohn]. H[enry]. Smith to the presidency of Iron co[unty]. [Utah] stake.

[April 22, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

2.p.m. Endowment House—present J[ohn]. T[aylor]. W[ilford]. W[oodruff]., O[rson]. P[ratt]., C[harles]. C. R[ich]., E[rastus]. S[now]., F[ranklin]. D. R[ichards]., B[righam]. Y[oung]. [Jr.], J[oseph]. F. S[mith]., M[oses]. T[hathcer]., D[aniel]. H. W[ells]. & J[ohn]. S[mith].—The Rev[elation]. through W[ilford]. W[oodruff]. of Jan[uary]. 16-1880 was read. & all spoke of its merits & importance of the matters contained in it, and required by it—except Pat[riarch]. J[ohn]. Smith—great unanimity of spirit was felt by all the speakers It having before been accepted as of or from the Lord action was defered, perhaps till Br[other]. G[eorge]. Q. Cannon returns from Washington [D.C.].

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Bro[ther] [Wilford] Woodruff's revelation was read and considered, but no action was take

in relation to it.

[April 26, 1880; Franklin D. Richards, Diary]

Council at 2—Importance of organizing the Publishing Company. Pres[iden]t. [John] Taylor, [Orson] Pratt, F[ranklin]. D. R[ichards]. [Brigham] Young [Jr.], [Joseph F.] Smith, & G[eorge]. Q. Cannon & Angus M. Cannon were appointed a committee to investigate and Report to Council.

[April 28, 1880; Joseph F. Smith, Diary]

The subject of the jurisdiction was taken up, Bro[ther] [Orson] Pratt having read a report or an address to the presiding authorities in the church. Some holding that the bishop's court can only disfellowship, but not excommunicate members from the church, others that bishops could cut off any member or officer for transgression. Pending the discussion the council adjourned. Bro[ther]. E[rastus]. Snow threw out an insult to me and M[oses]. Thatcher, but we let it pass.

[April 29, 1880; Joseph F. Smith, Diary]

The subject of the jurisdiction of bishops was discussed pending which we adjourned until tomorrow. Bro[ther]. E[rastus]. Snow insulted me and others and appologised.

[May 3, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

2 P.M. Council at E[ndowment]. H[ouse]. Moved to defer action on the Revelation till next October. Some heavy indebtednesses were canceled to D[aniel]. H. Wells, Brigham Young [Jr.], O[rson]. Pratt, and it was discussed & concluded that from & after April 1st those of the Twelve who have been receiving $1,500.00 a year have $2,000, a year.

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The question of over running salaries was brought up. Several of the brethren had overdrawn their allowance and among them myself. Brother [Daniel H.] Wells moved and it was seconded and carried unanimously that my account be squared up to date and my allowance be raised from $1,500 to $2,00 per year. I objected to the forgiving of my debt, but not to the other, and made a motion that the allowance of each of the Twelve who are now drawing $1,500 be allowed $2,000 per year, which was carried, and their overdrawing be remitted. I also moved that John Smith be allowed $1,200.

[May 4, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

At 10 went to council at the Endowment House Several important points were discussed relating to salaries & wages for Church Employees—tendencies to overdraw lack of checks & ballances & several accounts were determined upon mode of settlement.

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On my motion the vote of yesterday fixing the raise of allowance of apostles to commence at April 1880 and fixed commence with this year, and everybody pay their own debts except not the

case of elders W[ilford]. Woodruff and C[harles]. C. Rich who had their endebtedness allowed on account of building their houses.

[June 30, 1880; Joseph F. Smith, Diary]

We had a long session, the subject being principally the U[tah]. E[astern]. R[ail]. R[oad]. Brother [John] Taylor expressed himself as heartily in accord with the road and wished it success but objected to being drawn into the enterprise, to be placed at the front of the battle. He though reserve and wisdom should be used to prevent an open collision with the U[nion]. P[acific]. R[ail]. R[oad]. as they might do us great harm in relation to our emigration freight, coal or fuel &c. &c. if we should not be able to succeed with the U[tah]. E[astern]. R[ail]. R[oad]. &c. My own judgment would condemn this policy but I cannot oppose my brethren. Bro[ther]. G[eorge]. Q. C[annon]. heartily approves Bro[ther] T[aylor].

[July 14, 1880; Joseph F. Smith, Diary]

President [John] Taylor presented his views in writing on the subject of the priesthood which were read to the council. Some enquiries and explanations were made, and some doubts expressed by Bro[ther]s. O[rson]. Pratt and Geo[rge]. Q. Cannon. I think the President's views are very correct and I can most freely endorse them.

[August 25, 1880; Joseph F. Smith, Diary]

A draft for a constitution or articles of agreement or incorporation of the Deseret News Co[mpany]. was submitted and approved.

[October 4, 1880; Franklin D. Richards, Diary]

Council at 10. a.m. present [John] Taylor, [Wilford] Woodruff, [Orson] Pratt, [Charles C.] Rich, [Franklind D.] Richards, [George Q.] Cannon, [Joseph F.] Smith, [Albert] Carrington, [Daniel H.] Wells, & Clerk. L. J[ohn]. Nuttall who is always with us in our Council A True faithful & efficient man—Deliberated about cancellation of half of unpaid back Tything General tendency of the people especially in localities where Gentiles have got much in, to secularization in our School, Legislation, and in our political affairs.

[October 6, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

P.M. ~~12~~—Council convened in Endowment House—deliberated about Succession to Pres[iden]t [William] Budge undecided—

All spoke around upon the subject of appointing a First Presidency—for the Church—a very interesting & important occasion. 10 of the 12 [Daniel H.] Wells & Pat[riarch]. J[ohn]. Smith.

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In council at Endowment House from 2 till 6 p.m. Brother J[ohn]. T[aylor]. suggested the organize of the First Presidency. All the brethren spoke upon it. On the whole the suggestion was not favorably rec[ei]v[e]d. at present. I was astounded and entered my humble objection.

[October 8, 1880; George Q. Cannon, Diary]

Elder [Wilford] Woodruff's motion [that John Taylor be church president] was then called for and carried unanimously. Pres[ident]. Taylor said he was prepared to name his counselors and being requested to do so, named me as his first and Jos[eph]. F. Smith as his second. The mention of my name was a great surprise to me. As I had been nominated again for congress and would be absent this winter and probably half at least of the next two years, I had felt free in expressing my feelings upon the subject of the first presidency in favor of it, not thinking for a moment that my name would be mentioned for this position and feeling satisfied that no one could suspect me under the circumstances of having any person ambition with this matter. I could scarcely express my feelings. Before the names of the counselors were called I had a presentiment that my name would be mentioned and I trembled all over. My nerves twitched all over my body and I could scarcely control myself. When my name was mentioned I rose to my feet and begged of the brethren to excuse me from filling that position. I told them that I would much rather remain in the quorum of the Twelve. I could think of at least 12 or 13 men who could fill that position in my opinion better than I could. My agitation was extreme and I was completely overcome. Pres[ident]. Taylor said it was not a matter of personal choice. Several of the brethren also spoke very kindly approving of the nomination and it was carried unanimously on motion of Bro[ther]. Woodruff.

[October 9, 1880; Joseph F. Smith, Diary]

It was decided to send A[lbert]. Carrington to England. The rest of the time was used in discussing the propriety of organizing the First Presidency. The council are not unanimous. Did not conclude. ...

The Twelve met at 6 p.m. in the Endowment House when the motion of C[harles]. C. Rich and seconded by O[rson]. Pratt that we organize the council of the First Presidency was put and carried. Then on motion of W[ilford]. Woodruff, John Taylor was chosen president. He then chose G[eorge]. Q. Cannon and J[oseph]. F. S[mith]. as counsellors.

[October 6-9, 1880; Moses Thatcher, Diary]

The October Conference 1880

Before, during and after the conference, altogether I was in the city nearly ten days. During which time I spent my time when not engaged in Church matters, with my family—Regarding matters which were presented to the people I need not write, as they will doubtless be published.

Regarding some things, however, which transpired among the Apostles, in reference particularly to the Organization of the Quorum of the "First Presidency," I will record a few items. The subject was presented to the twelve present, Elder Erastus Snow and Brigham Young [Jr.] being absent, south, by Pres[ident]: [John] Taylor himself who evidenced a desire that that Quorum (ie "the first presidency") be organized, during the present conference. I think the subject was first presented in a meeting of the Council of the Apostles, on the 7th of October. There was not much said about it at this meeting as it was a matter of very weighty importance, but one at the same time, upon which few of the Quorum I think had seriously pondered; indeed the majority seemed to be like myself almost wholy unprepaired for its consideration. Elder [Orson] Pratt referred in a few remarks to the advanced age of many of the Apostles and expressed the bilief that the Quorum could if they thought propper choose a young man to fill the highest office in the Church, that is to be president of the Church. Upon this subject others made no remark. At a subsiquent meeting the matter of the Organization being again brought forward, (this I believe was on the 8th) one of the brethren I think Elder Wilford Woodruff expressed the view that it was Elder John Taylors right if he choose to claim it, to be president of the Church, by virtue of his calling and position as the Chief and oldest Apostle.

The question which seemed to be in the minds of the brethren, at this time, was not as to who was entitled to Nomenation for the office of president, but as to the wisdom or non-wisdom of Organizing at the present time the Quorum of the Church of Jesus Christ of Latter-Day Saints.

And in reference to it, many of the brethren seemed unsettled, that is, the Spirit of God had not up to this time specially impressed all that it was a duty, the performance of which was now required at our hands.

It was evident however, that our esteemed president Elder Taylor was very anxious to have the Organization perfected at this Conference. He was asked by one of the brethren if he (Elder Taylor) had the mind of the Lord on the matter; to which he declined an answer, saying it should be left with the Quorum of th Twelve to decide—it rested upon them. Elder Orson Pratt said it would be folly to seek the mind of the Lord upon a subject upon which we already have his mind—referring to that contained in the Book of Doctrine & Covenants relating to the Organization of the First Presidency which reads as follows—"Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchesedek priesthood, three presiding high priests, Chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayers of the Church, form a quorum of the presidency of the Church." Sec[tion] 57—P[page] 352—V[erse]s 21 and 22 NAE.

Elder Pratt continuing, said—"we have, thus, the will of the Lord, it only remains for us to do it."] The brethren expressed themselves in turn according to age, not upon the point touched by Elder Pratt, particularly but upon what should be done at this time. Some expressed the belief that the organization should be perfected at this Conference, not knowing but that the Lord would hold us responsible for neglect of duty if we failed. Among those who entertained these views was, I think, Elders ~~[Albert] Carrington~~ [Wilford] Woodruff, [Charles c.] Rich, [George Q.] Cannon and [Albert] Carrington. Elders Lorenzo Snow, [Franklin D.] Richards wanted to do just what was right, though did not feel the presure that others perhaps did, at this time for a movement in this direction. Elder D[aniel] H Wells thought it should have been done long ago.

Elder Joseph F. Smith expressed doubt, saying that the Spirit had not impressed on him that the organization at this time was either very important or required: thought that every thing in the church was moving harmoneously and that the Saints were not only satisfied but happy under the administration of the Twelve. He for one did not want to live to see repeated what had occurred in the Church, in ignoring the quorum of Apostles and other quorums of the Church. Referred to a prediction which was said to have been made, by our late president Brigham Young, when he was last at the Saint George [Utah] Temple. He had been credibly informed that president Young said, referring to the Saints "You think I have been hard in many things but I want to say to you that the little finger of my successor will rest more heavily upon this people, than my whole body has ever done." Elder Smith asked the brethren present if any of them had heard that uttered by president Young. None appeared to have done so: Elder Cannon thought he had heard him say that "John Taylor would be his successor." Elder Wells said that he did not believe that any man ever heard president Young say that,—for he knew, that he never thought so.

President Taylor observed that we had nothing to do with what president Youngs successor might or might not do. It was our place to do our duty and leave the consequences with God. Being the youngest member of the quorum I spoke last; not however until I was asked direct for an expression of my views. I gave them honestly; saying that if the "necessity" referred to in the Book of Covenants, had arisen there was but one course to persue and that was to organize the quorum now. But I must honestly confess, though I had most earnestly sought in prayer for light, since the subject had been introduced, that I was not impressed with any necessity for such a move at this time; for I did not believe that the people either expected it, or desired it now. That there was of our quorum two absent, one of whom had stood long as a faithful sound and true Apostle, a man (refering to Elder E[rastus] Snow) in whose good judgement we all had confidence, while the other (Elder B[righam] Young [Jr.]) being younger and perhaps less experienced was still an Apostle of the Lord, and I think they might, indeed ought to be heard in a matter of so much importance; one

too made more so, by what the church experienced not many years back in the ignoring of important quorums.

Again, while not wishing to put my judgment against that of others of more mature years and therefore wiser; I did believe that in the multitude of counselors there is safety. I was sorry that I could not feel like some of the brethren who had spoken; but I could not, and the idea of a change—an organization of the most important quorum in the Church at this time brought with it, to me, feelings of apprehension, notwithstanding which, I was now willing to submit my judgement to that of my brethren in whom I had confidence.

In making this record, I have written from memory, and while I believe that I have recorded such points as I have touched correctly, yet I may have erred; if so it has been the fault of memory. On the following day the subject again being brought up, was further discussed and finally on motion of Elder C[harles]. Rich Elder John Taylor was nomenated and sustained as president by the vote of all present. He chose Elders George Q Cannon and Joseph F Smith as his counsellers. Proceeding at once to a general priesthood meeting being held in the Assembly Hall (Evening) the brethren wee also voted for there and unanimously sustained; it having been explained by Elder Pratt, that the Twelve had taken action on the matter. Two of the vacancies made thus in the Quorum were filled by the choice of Francis Marion Lyman and John Henry Smith. May the blessings of the Almighty rest upon the moves made by us in this direction this day; that Israel may rejoice and be glad under the approval of our Heavenly Father, is my earnest prayer in the name of Christ Jesus our Lord Amen.

[October 27, 1880; Joseph F. Smith, Diary]

This is Bro[ther]. D[aniel]. H. Wells' birthday anniversary. He is 66 years of age. We blessed him, he kneeling on the alter. We also ordained F[rancis]. M. Lyman and John Henry Smith apostles and the members of the council of the Twelve apostles, President [John] Taylor being mouth in the ordination of Bro[ther]. Lyman and W[ilford]. Woodruff in the ordination of John Henry Smith. President Taylor gave them instructions.

[November 3, 1880; Franklin D. Richards, Diary]

Pres[iden]t. A. Hatch of Wasatch [Utah] Stake was criticised for his aversion to Polygamy & letting Dr Russell denounce J[oseph]. F. Smith.

[November 10, 1880; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Ordered that John Henry Smith be credited the amount per quarter to draw against as the rest of the Twelve have—also ordered that Pres[iden]t. [John] Taylor be credited ten thousand dollars in consideration of his interest in the machinery of and sugar making company of 1852.

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Bro[ther] [Wilford] Woodruff moved that $10,000 to offset a claim of President J[ohn]. Taylor against the church be appropriated to him. I had previously stated plainly my objections to this claim so now I held my peace. The brethren voted the amount.

[November 29, 1880; Joseph F. Smith, Diary]

Minutes of meetings read and corrected concerning the election of the First Presidency. Present: the First Presidency and W[ilford]. Woodruff and O[rson]. Pratt. It was unanimously agreed that members of the council of the Twelve should rank according to their ordination into the council and not by age nor previous ordination.

[December 22, 1880; Joseph F. Smith, Diary]

At the Presidents Office I had a long talk with Brother Andrew Burt on city matters relative to our policy respecting the treatment of gamblers, prostitutes and liquor dealers. He advocates a change of policy and more rigor. I sincerely concur. P.M. at council in the E[ndowment]. H[ouse]. I brought up marshal Burt's suggestion, but Brother [John] Taylor seemed unconcerned and uninterested so the matter dropped. I also recalled the subject of setting apart the officers of the Y[oung] M[ens] M[utual] I[mprovement] A[ssociation]. Brother Taylor objected to it so the matter dropped.

[January 5, 1881; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

Council at 2—John Henry Smith opened & F[ranklin]. D. R[ichards]. prayed at alter. Form for prayer & list of names of our persecutors read & considered with view to washing of Feet & presenting before the Lord according to Rev[elation]. 123 Doc[trine]. & Cov[enants]. Pres[iden]t. [John] Taylor discoursed—I handed in J[oseph]. A. West's paper, not called up. With W[ilford]. W[oodruff]., J[oseph]. F. S[mith]., F[rancis]. M. L[yman]., J[ohn]. H[enry]. S[mith]., John L. Smith & W[illia]m W. Taylor revised circular of instructions for 70s & Pr[e]s[iden]t. W[ilford]. Woodruff dedicated N[orth]. E[ast]. corner room for Council room of the 12 Apostles.

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I also attend[ed] the dedication of the council chamber of the Twelve. President [Wilford] Woodruff offered the dedicatory prayer and I read the 123 Section of the Doctrine and Covenants new edition.

[January 12, 1881; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

At 2 Council—J[oseph]. F. S[mith]. opened & J[ohn]. Taylor prayed—conversed about Sealing Records & exercise of Sealing power its delegation &.c. Communicated President Peery's <u>resignation privately to J[ohn]. T[aylor]. & J[oseph]. F. S[mith].</u>

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Prayed and appointed next Wednesday to meet and wash our feet against certain of our enemies, and bearing witness against them before the Lord.

[January 19, 1881; Franklin D. Richards, Diary; Joseph F. Smith, Diary]

At 2. P.M. I met Council Pres[iden]t. J[ohn] Taylor & J[oseph]. F. Smith. Apostles [Wilford] Woodruff, [Orson] Pratt, [Charles C.] Rich L[orenzo]. Snow, J[ohn]. H[enry]. Smith, & [Francis M.]

Lyman, D[aniel]. H. Wells. B[isho]p. Edward Hunter Patriarch John Smith—and Pres[en?]t. L. J[ohn]. Nuttall.

Br[other] Woodruff prayed and we Washed our feet—and then in the Holy order, Lorenzo Snow opened by prayer when Pres[iden]t. Taylor presented in prayer the names of many who have been the persecutors, betrayers & murderers of the Prophets and Saints in this dispensation & who now are laboring to deprive us of our Rights as citizens before the Law—Br[other]s. Pratt & Rich with us. In all day abstinance my strength was marvelously preserved.

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I took a doz[en]. towels to the E[ndowment]. H[ouse]. 2 p.m. the following persons met at the E[ndowment]. H[ouse]. President John Taylor and self, Elders W[ilford]. Woodruff, O[rson]. Pratt, C[harles]. C. Rich (in his chair, very feeble), F[ranklin]. D. Richards, Lorenzo Snow, F[rancis]. M. Lyman, John H[enry]. Smith of the Twelve, counsellor D[aniel]. H. Wells Patriarch John Smith, Bishop. E[dward]. Hunter and L. John Nuttall.

President Taylor first read the 123 Sec[tion] of the Doctrine and Covenants (new edition). Then Bro[ther] Nuttall read a prayer which had been especially prepared by president W[ilford]. Woodruff. We then offered prayer, Brother Woodruff being mouth. We then washed our feet in pure water as a witness against those who persecuted and drove the Saints in Jackson co[unty]. Missouri in 1833, and those who tarred and feathered the prophet Joseph Smith in Hiram, Portage county, Ohio, also those who persecuted the Saints in Kirtland [Ohio], then those who persecuted them in Missouri, then the mobs of Illinois, and finally those who now are persecuting and rejoicing in the persecutions of the Saints. We then clothed in the garments of the priesthood, and offered prayer in the appointed way, calling upon God to remember all those referred to and all others aiding and abetting in the mobbings and drivings of the people of God. Brothers Rich, Hunter, and Nuttall did not clothe but were present all the time. I assisted to get Brother Rich home. Brother F[rancis]. M. Lyman put up with me for the night.

[April 3, 1881; Franklin D. Richards, Diary]

Met with Presidency & 6 of 12 making 7 & D[aniel]. H. Wells—J[ohn]. H[enry]. S[mith]. opened—F[ranklin]. D. R[ichards]. prayed in the circle—lengthy conversation ensued about the course of John W. Young in the South and one article by Pres[iden]t John] Taylor was read. The case submitted to 12 to deal with.

[April 5, 1881; Franklin D. Richards, Diary]

Met Council of 12 further of John W. Youngs case came to a view of the matter such as the First Presidency cannot agree with and after P.M. Conference The 12 met as usual 7 of them & D[aniel]. H. W[ells]. and united on Pres[iden]t [John] Taylors views & that the Quorum express the same & not let his J[ohn]. W. Y[oung].s name be presented at conference for acceptance until he appears & make satisfaction all agreed it was the best way.

[April 13, 1881; Franklin D. Richards, Diary]

F[ranklin]. D. R[ichards]. Presidency of S[al]t Lake Stake C[harles]. W. Penrose & Theodore McKean, a Committee to investigate condition of church properties in the Wards & best legal method of securing the titles to the legal Trustees or how? Persons in United Orders must have their individual credits of Tything.

[May 20, 1881; Franklin D. Richards, Diary]

By 3-30 train to City Valley House Room 34—& spent from 7-30-p.m. till near eleven O. C[lock]. P.M. hearing case of John W. Young who is called to account for not uniting with E[rastus]. Snow, B[righam]. Young [Jr.] & Jesse N. Smith in the Railroading as instructed by the First Presidency last fall.

[May 21, 1881; Franklin D. Richards, Diary]

At 9. a.m. met with the Apostles in their Room in continuance of the adjournment of last night—Br[other]. Orson Pratt spent about 1 hour with us—still very feeble—till near one o clock.

Again at 2 P.M. at which sitting after all information on both sides by F[ranklin]. D. Richards, L[orenzo]. Snow & E[rastus]. Snow & Pres[iden]t W[ilford]. Woodruff—expressed their views of the case—when John W. Young said he was very sorry for having taken the course he had & would do anything in his power that the Presidency might require—The Council passed the case to the Presidency who decided to hear it on Monday next at 11 o.clock.

[May 25, 1881; Franklin D. Richards, Diary]

2. p.m. in Council Pres[iden]ts [John] Taylor, [George Q.] Cannon & [Joseph F.] Smith—Twelve [Wilford] Woodruff, O[rson]. Pratt, E[rastus]. Snow, F[ranklin]. D. R[ichards]. B[righam]. Young [Jr.], [Francis M.] Lyman, [John Henry] Smith, J[ohn]. W. Young, D[aniel]. H. Wells clerks, [L. John] Nuttall & Geo[rge]. Reynolds.

J[ohn]. W. Young opened & G[eorge]. Q. Cannon prayer in O[rder?].

The case of J[ohn]. W. Young sent up from the Apostles was taken into consideration it having been before the Presidency yesterday & Monday.

The decision of the Presidency in his case was read & after a Review of the circumstances—& followed by varied reasons, explanations, &c. & Decision unanimously adopted and J[ohn]. W. Y[oung]. agreed to accept & abide.

Council continued late giving each an opportunity to speak freely.

[June 4, 1881; Franklin D. Richards, Diary]

At the office Pres[iden]t. [John] Taylor directed Editor [Charles W.] Penrose, to publish continuously the various Resolutions that have been published & adopted by the Assemblys Conventions & Convocations of the several churches in the United States that our people may know their animus—also to publish about accepted returns of statistics as asked & approved by Secretary Thomas with various other matters.

Adjourned till 2. P.M. when I presented the condition & Titles of the Catholics, Episcopalians, Methodists, Presbyterians, & Congregationalists Properties in our Territory as on Record—and titles for our church property further considered; Presidency requested me to report a form for incorporating Wards & released me to return home by the 3-40 train.

[June 15, 1881; Franklin D. Richards, Diary]

2. P.M. Council—Pat[riarch] J[ohn]. Smith opened I prayed—got appropriated 1000 bu[shels]. wheat 500 bu[shels]. oats, D[eseret]. News a/c [account] $24. for hands—& voted for Howe & Co[mpany] to cast the Bowl of the Font & Logan [Utah] Foundry the oxen & rest of it.

Bowl $1,075.00. oxen.

I reported a form for Incorporation of Wards received read & considered with much favor, refered to Committee G[eorge]. Q. C[annon]., J[oseph]. F. S[mith]., W[ilford]. W[oodruff]., F[ranklin]. D. R[ichards]., D[aniel]. H. W[ells]., F[ranklin]. S. R[ichards]., A[urelius]. Miner, Dusenberry, A[ngus]. M. C[annon]., & Z. Snow.

[July 14, 1881; Franklin D. Richards, Diary]

10-a.m.—Capt[ain] Willard Young was advised not to resign his professorship at West Point—conditon of Historian office was considered & J[oseph]. F. Smith, F[rancis]. M. Lyman & J[ohn]. H[enry]. Smith were appointed committee to investigate & report with recommendations.

[September 23, 1881; Franklin D. Richards, Diary]

At 10 met with Presidency W[ilford]. W[oodruff]., L[orenzo]. S[now]., F[rancis]. M. L[yman]., & J[ohn]. H[enry]. S[mith]. & heard Geo[rge]. Reynolds read chapters 8, 9, & 10 of President [John] Taylors work on Atonement [i.e., The Mediation and Atonement ...].

[November 10, 1881; Franklin D. Richards, Diary]

Erastus [Snow] & I had lengthy chat with Pres[iden]t. [John] Taylor on Adoptions. Says he will study it up and bring out the subject.

[December 14, 1881; Minutes]

Pres[ident] [John] Taylor said[:]

As a general thing it is not deem[e]d proper to give 2nd anointings to those who died before receiving the Gospel—there may be cases where persons who are dead & who embraced the gospel, that might have their anointings.

[December 21, 1881; Franklin D. Richards, Diary]

Council at 2—

Pres[iden]t. [John] Taylor, J[oseph]. F. S[mith]., F[ranklin]. D. R[ichards]., F[rancis]. M. L[yman]., J[ohn]. H[enry]. S[mith]., & John Smith—

Lyman & I prayed—

Conversation turned on the position of affairs of Railroading in John W. Young's affairs, and of Erastus Snows position.

[January 27, 1882; Franklin D. Richards, Diary]

Pres[iden]t. Lorenzo Snow spent nearly 2 hours with me conversing on several subjects among others Is it politic to permit E[dward]. W. Tullidge to write & publish Biographical Sketches of the lives of the Apostles—Or if we may not prevent is it better to supervise & prevent flagrant errors from being sent abroad?

Pres[iden]t. B[righam]. Young permitted & approved E[dward]. W. T[ullidge].'s publication

of his life—ought we to?

[February 15, 1882; Franklin D. Richards, Diary]

Evening—7 o.c[lock]. Met with Committee to prepare matter for Geo[rge]. Q. Cannon's use—R. W. Sloan read able article on the industries of Utah & several sub-committee's reported Voted that I get together material in vindication of Pres[iden]t. B[righam]. Young & the Church against the charge of perpetuating the "Mountain Meadow Massacre."

[February 16, 1882; Franklin D. Richards, Diary]

Br[other]. E[rastus]. Snow & Pr[e]s[iden]t. [Wilford] Woodruff consent to make affidavits of what they know of Pres[iden]t. B[righam]. Young's ignorance of the affair [i.e., Mountain Meadows Massacre] until after its accomplishment. Spent some time searching records.

[February 21, 1882; Franklin D. Richards, Diary]

Spent the day getting information secured E[rastus]. Snow's affidavit about Mountain Meadow Massacre—

J[ohn]. D. Lee, Isaac C Haight & Geo[rge]. Wood were cut off the Church by Presidency & we Apostles Oct[ober]. 8-1870 in the Presidents office between meetings.

[February 23, 1882; Franklin D. Richards, Diary]

Evening at Prest[iden]s. Office—Presidency—Twelve & members of Legislature adopted recommendation to get up constitution & ask admission as a State—&c.

[March 14, 1882; Franklin D. Richards, Diary]

Pres[iden]t. [John Taylor] wishes to revise the "Articles of Agreement for Ward Corporations" asked me and L[orin]. Farr to dine with him. We did in Gardo House.

P.M. 3. oclock Council proceeded to work of Revision.

[March 15, 1882; Franklin D. Richards, Diary]

At 10 in Council continued discussion & revision of the titles of Agreement.

At 3 met again & status of our City Council and County Courts considered. Voted best for brethren in these being Polygamous to resign & their places be filled by other faithful men so as to retain controlling power against possible disabilities created by Edmunds Bill—Pres[iden]t [John Taylor] instructed Franklin [S. Richards] & I & we went to Ogden [Utah] reconstituted the City Council & County Court leaving only Mayor & Judge Polygamous because those bodies have not the power to fill by appointments—2 changes in Court—6 in Council all done by midnight.

[March 24, 1882; Franklin D. Richards, Diary]

11. a.m. with W[ilford]. W[oodruff]. J[oseph]. F. S[mith]. Met Pres[iden]t. [John] Taylor in Gardo office—considered the policy to pursue in keeping out of the enemy's hands—decided to prepare and be prudent & keep out [of] our enemies hand[s] as far as is practicable and consistent with our duties and obligations to our families the Church & the world.

[April 7, 1882; Minutes]

Pres[ident] [Wilford] Woodruff stated that the Quorum of the 12 had met ~~this~~ today and considered the propriety of filling the quorum of the 12 ~~and after each expressing themselves~~ upon meeting the brethren had written down the names of their nominees and they had voted. ~~and~~ As the result of their voting the majority ~~of votes~~ had centered on Elders Jesse N. Smith and Daniel H. Wells and this now was to know the mind of the First Presidency in the question Although Pres[iden]t J[oseph]. F. Smith had met with them Pres[iden]t [John] Taylor had thought of Bro[ther] Geo Teasdale—

Pres[iden]t Wells said inasmuch as his name had been mentioned he asked to be excused—Bro[ther] Wells was excused.

Pres[iden]t Smith said that the brethren without speaking as to the name of any persons to fill the vacancies each had written the name of his candidate among whom were Jesse N. Smith—D[aniel]. H. Wells—C[harles]. W. Penrose—L. John Nuttall—George Teasdale—W[illia]m Budge—A[ngus]. M. Cannon, J[unius]. F. Wells.

Pres[iden]t Taylor said he would like to let the matter rest for the present and until Bro[ther] [George Q.] Cannon returns home as he had expressed a desire to be present when the quorum was filled up. ...

Pres[iden]t. Taylor said he would rather let the matter rest until Geo[rge] Q. Cannon returns. without giving any reasons at present.

Br[other] J[ohn]. H[enry]. Smith expressed himself as very essential that the Quorum be filled soon he had considered the matter & voted accordingly.

Bro[ther] Woodruff wished to be of one heart and mind with the first presidency.

Bro[ther] [Franklin D.] Richards felt that as it was the wish of Pres[iden]t Taylor to have this matter deferred I would move that we let it remain for the present—there is 8 of the quorum & 2 of the 1st Presidency now present. I would rather we remain as we are, than to not be united.

Bro[ther] [Moses] Thatcher asked if the matter was laid Pres[iden]t Taylor said if the brethren wished to vote these brethren in, they could do so. but he did not want to be called upon to vote.

Brother Thatcher was willing to vote on the motion out of respect to Pres[iden]t Taylor—but he felt it was the first time that the quorum has appeared to be united on this question—

On the question to lay this matter over indifferently, ~~and return when the quorum could be called together~~ subject to be called up by the first Presidency being called, it was voted on unanimously.

[April 26, 1882; Franklin D. Richards, Diary]

At evening attended meeting of about 40 delegates with the Presidency & 12 in Presidents office—President [John Taylor] spoke about an hour on general topics connected with the Situation & some for the points in the new Constitution and it was decided to adjourn Convention till June 6th giving time for adoption of the Constitution by the people.

[May 17, 1882; Franklin D. Richards, Diary]

At 10-a.m. Met in council John Smith & M[oses]. Thatcher prayed Letters from Geo[rge]. Q. Cannon & Pres[iden]t. [John] Taylor were read.

Judge Jeremiah Black of Philadelphia [Pennsylvania] can be retained for $5,000—He thinks we ought to resist the Commissioners & their operations under the Edmunds Bill.

It was voted to retain him on behalf of the Church to plan our operations and direct the methods of our warfare on defensive and voted to address 2 or three questions to him through Geo[rge]. Q. Cannon.

Deliberated on establishing a central arrangement for selling wagons & machinery to people.

[May 20, 1882; Minutes]

Prest Taylor received a letter from Pres J D T McAllister of St George dated May 16th pertaining to the matter of Apostle Lorenzo Snow and his wife Hannah in reply to a letter sent to him by Prest Taylor enclosing the letter of Apostle L Snow and Sister Hannahs reply thereto which read as follows viz–

Brigham City, April 30, 1882

Prest John Taylor

Hannah [who had been married to Joseph E. Johnson for more than thirty years], the person in question, has never intimated to me orally or otherwise, that she desires a release and I do not feel exactly at liberty to act in the premises till she herself expresses such a wish.

If she will sign the following certificate, in presence of Prest McAlister and he witness the same, she then has my full consent to be sealed to whomsoever she pleases, and in the return of this certificate I am willing to sign a Bill of Divorce.

If this meet your approval please forward it to Prest McAllister

Respectfully

Lorenzo Snow.

This certifies that I wish to be released from Covenant and obligations, entered into between myself and Lorenzo Snow when sealed over the Alter in the Temple at Nauvoo.

Hannah M Goddard

now Johnson

We were not sealed at the Alter in the Temple. it was in L. N. Scovils house: I received my Endowments in the E[ndowment]. H[ouse]. Salt Lake City

H M G J

The above Certificate was this day signed in my presence

John D T. McAllister

Washington 15th May 1882

[June 13, 1882; Franklin D. Richards, Diary]

At 2. p.m. met with Attorneys R. K. Williams, A[urelius]. Miner, Warren Dusenberry & Brown of Provo [Utah]—and Pr[e]s[iden]t. W[ilford]. Woodruff, L[orenzo]. Snow, B[righam]. Young [Jr.], also Presidents of Stakes—[Angus M.] Cannon, [Abraham W.] Smoot, [George] Teasdale, [Canute] Peterson, [William W.] Cluff, [Heber J.] Grant, W[illiam]. R. Smith, Herrick, O. S. Snow, Preston, and Several of their counselors and C[harles]. W. Penrose to consider the best means to secure titles to our general church property The Wards having secured theirs by an Incorporation—Presidents of Stakes each represented the condition of the properties in their stakes—when Attorneys made very valuable remarks & instructive. They were instructed to proceed & ma_____ & present best method or methods of holding the necessary church property.

Adjourned to meet on call Geo[rge]. Reynolds clerk.

[October 3, 1882; Franklin D. Richards, Diary]

Went to City—did quite number of errands and was ready by 3 oclock to council—were present Presidency J[ohn]. T[aylor]., G[eorge]. Q. C[annon]., & J[oseph]. F. S[mith]. Apostles W[ilford]. W[oodruff]., L[orenzo]. S[now]., E[rastus]. S[now]., F[ranklin]. D. R[icahrds]., B[righam]. Y[oung]. [Jr.], M[oses]. T[hatcher]., F[rancis]. M. L[yman]., J[ohn]. H[enry]. S[mith]., clerks L. J[ohn]. N[uttall]. & Geo[rge]. R[eynolds].

President Taylor addressed the Council at length on Our duties to the Indian tribes—in our missionary labor. The importance of a colony in Mexico About our failure to establish an association for the general trade of the Territory in Wagons & machinery and about nominations for the vacancies in the Council of 12 Apostles. This discourse was intended to inspire the brethren with increased zeal & energy in the direction of the subjects named & in other directions. Deliberation continued till after lamplighting.

O Lord give me the holy zeal & the energy that in all the work allotted me shall meet thy approbation.

[October 4, 1882; Franklin D. Richards, Diary]

Council of Presidency and Twelve, ... About conventions & candidates for nomination—we find there are several persons spoken of among the people for the position viz. W[illiam]. H. Hooper, John T. Caine, F[ranklin]. S. Richards, Judge [Warren] Dusenberry, D. H. Peery, Jno. [John] Q. Cannon, John Morgan, Abram Hatch.

[October 8, 1882; Minutes; Franklin D. Richards, Diary]

Elder Erastus Snow testified that Joseph Smith was the sixth angel spoken of in the Revelations; It was so revealed in the Kirtland [Ohio] Temple.

Noon council of 12—nominated A[braham]. H. Cannon & T[heodore]. B. Lewis Pres[iden]ts 70s.

[October 11, 1882; Franklin D. Richards, Diary]

At 10 am in Council with Presidency & 7 of 12—decided to appropriate the 2 boats in yard to go to Colorado river ferry—Discussed nomination for a Delegate from Utah to congress. After discussing for G[eorge]. Q. Cannon the Pres[iden]t. [John Taylor] nominated J[ohn]. T. Caine.

[October 14, 1882; Minutes; Franklin D. Richards, Diary]

At a Meeting of the First Presidcy Apostle[s] & Pres[iden]t[s] of Stak[e]s held at Pre[sident] [John] Taylors office S[alt] L[ake] City Oct[ober] 14. 1882 at 10 am.

The Revelation given throug[h] Pre[siden]t Joh[n] Taylor [illegible] ~~& read to them~~ and Apostles—was read to the meeting.

President Taylor referri[n]g to the Revelation upon Celestial Marrige said—When this principle has first made Known to us by Joseph Smith, it was in Nauvoo [Illinois], and many of you will remember the place very well, We were assembled in the little office over the brick store. There being present Bro[ther]s B[righam] Yo[u]ng Heber C. Kimball. Orson Hyde & myself. Bro[ther] Willard Richards may have been present too, but I am not positive. Upon that occasion, Joseph Smith laid befor us the the whole principle pertain[in]g to that doctrine, and we believed it. Having done this Joseph felt, as he said, that he had got a big burden rolled off his shoulders. He felt the responsibility of that matter resting heavily upon him. Notwithstanding, however, that we receiv[e]d the princple & believed it, yet we were in no great hurry to enter into it. Sometime after this, I was riding out of Nauvoo when I met Joseph coming in. We meet in the old graveyard—if any of you remember the place—and I moved to Bro[ther] Joseph and he moved to me, I think we were both on horseback, but of that I am not sure, Said he "Bro[ther] Taylor stop" and I stopped. He looked me right in the eye, and spoke with all the soleminity that I ever heard him speak, said he: "Brother Taylor, that principle has got to be complied with forthwith; and if not, the Key will be turned." He had told us before that if this principle was not entered into. The Kingdom could not go one step further. Will now that was a singular Kind of a statem[en]t to make, Why? We had not made covenants that could reach into eternity. We were married to our wives only until death did us part. And if we could not enter into covenants that the Gods had entered into in the eternal worlds of what use was our religion? We had got, it is true, the first principles of the Gospel—doctrines that were very good to live by. But would not do to die by, or be resurrected by. And in regard to the attitude of people against us now, why we have nothing of that Kind to give up or sacrifice. No, they may chop us into a thousand pieces, any one among us, we could not do it, and we could not do it. Well I thought I would refer to this at the present time. Afterwards, I had the principle made manifest to me definitely and positively, so that I now, and I have never had a particle of doubt since.

The 3 & 4 verses of the Revelati[on] on the Entering of the Mariage Covena[n]t Sec[tion] 132 D[octrine] & C[ovenants]. having been read Pre[sident] Taylor said Now the question would arise are men—The President of the Church The Twelve & others—men holding the holy Priesthood who do not enter into this order, fit to preside over the Priesthood.

And why. If a man is not going to obtain an exaltation in the celestial Kingdom of God is he fit to preside over a priesthood that are expected to go there? These are questions for us to ask.

The 5 & 6 verses were read. Pres[ident] Taylor said these are very important things and they bring these matters home to us It is proper that we should comprehend these things, We are not at liberty to receve such princples as God imparts as pleases ourselves &c regard the others & then claim blessings from the hand of God.

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At 10—The Presidency—W[ilford]. W[oodruff]., L[orenzo]. S[now]., E[rastus] S[now], F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.], M[oses]. T[hatcher]., F[rancis]. M. L[yman]., & J[ohn]. H[enry]. S[mith]., of the Twelve—& near 30 of Presidents & Counsellors of Stakes listened to Geo[rge]. Reynolds read a Revelation rec[eived]d by Pres[iden]t. [John] Taylor yesterday morning in which George Teasdel, & Heber J. Grant, were named to fill vacancies in the 12—and Seymour B. Young to fill the vacancy in first Council of Seventies—if he will be obedient to the law of Celestial marriage & families then the 12 in like manner & Presidencies of Stakes High Councils, Bishoprics & all the Quorums which if we do God will deliver us from our enemies & bring us off triumphant with his Kingdom Franklin [S. Richards], & one of Pres[iden]t Taylors sons was present.

[October 25, 1882; Franklin D. Richards, Diary]

By 10-10 train to City—had conversation with G[eorge]. Q. C[annon]. & F[rancis]. M. L[yman]. on the causes of Amasa [Lyman']s departure from the faith—I thought it was because he

wasn't well grounded in the faith of the Atonement wrought out by our Saviour—George said Pres[iden]t [Brigham] Young told him that Amasa had lifted his heel against the Lord's anointed.

[October 26, 1882; Franklin D. Richards, Diary]

Drafted minutes of our council on the 17- inst for 1st Presidency to approve or revise on appointments of Elders to Indian missionary labor throughout the Territory & Indian country adjoining—also filling of vacancies in the various quorums of 70s & the true status of the "Seventy" whose decision is equal to that of the 12 Apostles—who are they & delivered the same to Pres[iden]t. [John] Taylor.

[November 8, 1882; Franklin D. Richards, Diary]

At Council at 2. p.m. Conversation turned on the Election. the returns from several States showing that they have gone Democratic by large majorities—

Our enemies the Liberals look very sick & sorry at the prospect.

[November 26, 1882; Franklin D. Richards, Diary]

At 4 met with Council at Endowment house as usual—Pres[iden]t [John] Taylor not being present, G[eorge]. Q. C[annon]., J[oseph]. F. S[mith]., W[ilford]. W[oodruff]. L[orenzo]. S[now]. B[righam]. Y[oung]. [Jr.], H[eber]. J. G[rant]. & Geo[rge]. Reynolds considered the points & concluded on no compromise—We all went over to the Pres[iden]ts. office & met John Sharp, his son James, John T. Caine.

The Pres[iden]t. gave his views to Delegates and just before separation F[ranklin]. S. R[ichards]. came in, arranged for means to expend on his tour to Washington [D.C.] for himself & wife Emily, drew a quarters Salary.

[January 10, 1883; Franklin D. Richards, Diary]

Labors of Auditing committee were discussed which led to altercation between Br[other] E[rastus]. Snow & Pres[iden]t [Wilford] Woodruff about accounts & doing generally at St George [Utah] & in the Temple—decided that Br[other] E[rastus]. Snow report his own arrears in a/cs [accounts] till end of last year & that from Jan[uary] 1-1883 he have $2,500. per year.

[March 30, 1883; Franklin D. Richards, Diary]

I spent most of the day in revising and writing up the Record of the Acts of the Council of Twelve Apostles since my appointment in October last.

[April 5, 1883; Franklin D. Richards, Diary]

After meeting met with Pres[iden]t. [Wilford] Woodruff & Erastus [Snow] & others, & after went with W[ilford]. W[oodruff]. & E[rastus]. S[now]. to present the case of Bro[ther]. J[ohn]. W. Young to Pres[iden]t. [John] Taylor.

[April 6, 1883; Franklin D. Richards, Diary]

After a Council of Apostles in the Apostles room Bro[ther]. John W. Young came to an understanding and reconciliation with the Apostles for which we all rejoice in hope that he may put himself right with the Presidency & the people.

[April 13, 1883; Franklin D. Richards, Diary]

Went to city by 1st train & to Presidents off[ice] at 10 met with First Presidency, H[enry]. H[a]rriman, Jacob Gates, W[illiam]. W. Taylor, A[braham]. H. Cannon, & S[eymour]. B. Young of Pres[iden]ts of 70s & W[ilford]. Woodruff, L[orenzo]. Snow, E[rastus]. Snow A[lbert]. Carrington F[rancis]. M. Lyman D[aniel]. H. Wells, L J[ohn]. Nuttall, Geo[rge]. Reynolds clerks & John Irvine Reporter—to consider the Subject of reconstruction of the 70s or reorganization & filling up of the Quorums—

Quite a lengthy sitting—interesting & satisfactory.

[April 14, 1883; Franklin D. Richards, Diary]

I went by first train 6-40 arrived at 9-40 and hastening to Council <u>at Pres[iden]t's office</u> & found the same together as yesterday—

Heard George Reynolds read the conclusions & directions of the Presidency as to method of reorganizing the Quorums of Seventies and a <u>Revelation</u> given today through Pres[iden]t. John Taylor approving our consideration and conclusion on this Subject.

[May 16, 1883; "Special Meeting of the Twelve Apostles and First Presidency of the Seventies"]

The matter of dispensing with the Alternates which had previously been introduced in a former Council was brought forward.

Br[other]. Horace S. Eldredge said that they had been called by the late President Joseph Young, occasioned by the absence of Br[other]s [Leiv] Hancock[,] [Henry] H[a]rriman and [Jacob B.] Gates; but he did not think that their official action was valid, except in introducing and voting in missionaries or of labors of that kind.

Pres[iden]t [Wilford] Woodruff said that Pres[iden]t John Taylor gave them to understand that their labors had been appreciated by the Presidency and the Twelve; but he did not feel the necessity of having them any longer. He considered that these brethren labored very faithfully and had been always on hand. ...

The next thing spoken of was to suggest names of Scandinavians from which to select a proper man to fill up the vacancy in the First Presidents of Seventies.

[May 23, 1883; Brigham Young Jr., Diary]

Attended Council Meeting. Did not join in circle some feeling against me. Asked Bro[ther] D[aniel]. H. Wells forgiveness but he did not feel to give me the hand of fellowship tho' to my mind our differences amounted to nothing. I did feel hard towards Bro[ther]. W[ells]. when he refused to forgive me, but since I tried to pray humbly and believe I can bring my mind to abide anything that is right in the views of my brethren.

[June 30, 1883; Franklin D. Richards, Diary]

At 10 met with 5 of Twelve & 4 of Pres[iden]ts of 70s & agreed to offer the name of Christian Daniel Fjeldsted of 57 Quorum of 70 as our recommendation to First Presidency for the vacancy by death of John Van Cott.

[September 28, 1883; Minutes]

[A]t 4[:]30 P.M. President Wilford Woodruff with his brethren of the Twelve Apostles came to the Presidents Office and wished to meet with the First Presidency upon which a meeting was held. All present as at this mornings meeting, also Elder Erastus Snow.

President W[ilford]. Woodruff: I want to say to the First Presidency that we have been together as a Quorum since this mornings meeting except for one hour. We have had a free and full talk upon our individual affairs—upon our family matters and the Word of Wisdom, the duties and responsibilities which devolve upon us as Apostles etc. and we have come to the conclusion that we will more fully observe the Word of Wisdom, as we have all more or less been negligent upon that point—that we will conduct our personal lives and the affairs of our families in a more Christian manner in the future, and in conformity with our calling and high profession as Apostles of the Lord Jesus Christ. We examined into the reported criminality of Brother [Albert] Carrington while in England, and have had a full explanation from him of these matters, and find there is no criminality to be attached to him, yet he was very unwise and inprudent in his course while abroad, which might have given cause for grave suspicions. Brother Carrington is also convinced that his conduct was not consistent with his calling as an Apostle.

Brother John W. Young has also expressed his desires to more fully live up to the requirements of his religion, and to magnify his calling. Hence we have passed upon and accepted each of the members of our Quorum who have been with us today and now present.—and submit ourselves and actions for the consideration of the First Presidency.

Pres[iden]t. John Taylor: As a body of Apostles you have the right to examine into the lives, conduct, and character of each of your members, and if upon your investigation you are and can be satisfied with each other, I am sure I ought to be. For you are competant to investigate and adjudicate as between yourselves. I am satisfied with your actions today and your report as I feel assured my councillors will also be.

So far as Brother Carrington is concerned I had received a letter from Brother John Henry Smith pertaining to some matters which I considered more a matter of inprudence and indiscretion rather than criminal. Yet I felt it proper to have the matter referred to you brethren of his Quorum for such consideration as you might think proper, and handed to Bro[ther]. F[ranklin]. D. Richards that you might see what the charges were.

Elder E[rastus]. Snow stated that the Quorum had not seen the letter referred to, but that President Woodruff had made a statement in which he referred to the matters said to be contained in said letter, and upon which Bro[ther]. Carrington had made explanations.

Elder Woodruff: He did not have the letter read but had fully explained its contents so far as he knew them as he had also received a letter from Bro[ther]. John H[enry]. Smith.

President Joseph F. Smith stated that some time ago Bro[ther]. F[rancis]. M. Lyman had been informed by one of the brethren returning from his mission from England that there was some misconduct between Brother Carrington and a certain sister while they were at Liverpool, which was very derrogatory to the character and position of an Apostle in charge of such an important mission. And he thought in justice to Brother Carrington that full investigation should be held, especially as he claims there was no criminality on his part.

Brother John Henry Smith's letter, also an accompanying thereto, was read by Elder [L. John] Nuttall.

Upon which by request of Elder Carrington said: These statements are very much

mixed—Sister Kirkman was an orphan girl and a resident of Bolton. We needed an assistant housekeeper at 42 and as she appeared a suitable person we had her come to 42 as an assistant housekeeper. She was not very strong and we soon found that cooking did not agree with her, hence she did the work about the house—and when she was not so engaged I gave her the priviledge of the prayer room whenever she pleased, and at her leisure to knit, sow, read, etc. and when it did not interfere with the business of the office. She was a woman very free to chat and talk and make herself agreeable, as English women are; but as I thought it gave no cause for any suspicion as to her conduct.

As to the statement that Sister K[irkmam]. was seen lying on my body, while I was on the lounge in the Prayer room, I do not know of any such an occurence, as there was none. Such a report may possibly have arisen from her free manner in coming into the room at times, and she may have sat down on the foot of the lounge at the same time Norman came into the room. There could have been no other cause. As regards to the London trip as Sister Kirkham was about to emigrate had not seen much of the country, and never been to London—I asked her if she would like to go to London and she accepted the invitation. I wrote to a Sister where I generally stay when there, inquiring if a room could be provided for her use and found it could—we went to London and while there I asked Brother West to take her around and show her the sights, and I never accompanied her to any place while there. In relation to my accompanying Sister Kirkham to make purchases, etc. there had been some complaints as to some of the parties who had furnishing 42 with supplies, and I went once with Sister K[irkman]. to the Baker as his bread had been somewhat lumpy with pieces of flour,—and also to the man who furnished the butter, and to the fish monger once.

The Cabin story is all false, and made out of whole cloth, for I do not know that I saw her at anytime on the steamer more than to say good-bye. The writing to me and addressing me as My Dear Pa, I do not know of receiving but one letter from her, and that was while I was at Glasgow. She asked me about when I would be 42.—she may have addressed me as Pa for I am old enough to be her grandfather. The Evanston matter was also made out of whole cloth.

Now as to my course I must admit that others might have had suspicion as to my conduct, as Sister Kirkman was very free and talkative,—and which was to say the least very unwise, and inprudent; but there was no intuition of wrong by me or by her in these matters, yet I now see that others might think so. I can say that I have never in my life, had any connection with any female other than my wives, either at home or abroad, the Lord had preserved me free from anything of that kind.

After hearing the statements of Brother Carrington, the President asked the brethren present if they were still willing to accept and approve Bro[ther]. Carrington, to which they assented. President Taylor called a vote on the question[:] Are the Twelve and the Councillors willing to receive and approve of the First Presidency and of the Quorum of the Twelve and their councillors now present; and the First Presidency to receive and approve of the members of the Twelve Apostles and the councillors present. All voted in the affirmative.

Adjourned.

[October 4, 1883; Franklin D. Richards, Diary]

At 3. p.m. I met with Presidency & Twelve less [Charles C.] Rich, J[ohn]. H[enry]. Smith & [George] Teasdel & heard Pres[iden]t [John] Taylor speak lengthily of certain principles of progress—School of the Prophets United Order, with methods of attainment spoke of an arrangement with brothers Geo[rge] Q. Cannon & Brother [John] Beck for a mine in Tintic [Utah] of which Pres[iden]t Taylor, Cannon and Brother Beck are the sole owners & its title is "The Bullion Beck & Champion Mining Company."

[October 9, 1883; Franklin D. Richards, Diary]

At 10 Attended meeting of the Pres[iden]ts. of Stakes Twelve & Pres[id]ency Subjects dwelt upon by Pres[iden]t [George Q.] Cannon [John] Taylor E[rastus]. Snow, F[rancis]. M. Lyman others were heineousness of Adultery, Fornication, Masturbation, & concomitants—and publication of the Excommunicated—a[d]jour[ne]d till 7. P.M. ...

At 7-P.M. Met again as adjourned & heard further discussion of the same subjects & also of self-pollution of both sexes & excessive indulgence in the married relation necessity of recommends to Saints removing from one Ward to another also the sin of Saints Sending their children to Gentile Schools.

[October 11, 1883; Franklin D. Richards, Diary]

At 10 a.m. Presidency, Twelve and the Stake Presidents met in Presidents Office—after instructions from Pres[iden]t [John] Taylor—he asked Zebedee Coltrin—the only one living in the Church who was a member of the first School of P[rophets]. in Kirtland [Ohio] in 1833—related visions of Father & the Son appearing to them—of seeing the Heavens opened & with Joseph [Smith] & Oliver [Cowdery] seeing Adam & Eve on a glorious throne also of Reynolds Cahoon transparency [sic?].

[December 5, 1883; Franklin D. Richards, Diary]

After several errands I attended Council.

At 2. p.m. when M[oses]. Thatcher & D[aniel]. H. Wells prayed & fervently for our suffering Lorenzo [Snow?].

Pres[iden]t. G[eorge]. Q. Cannon reported his doing in the East with Franklin [S. Richards']s in procuring counsel & which resulted in securing Senator Vest to attend to the Mandamus & other cases—Pres[iden]t. Arthur recommends a Legislative Commission for Utah.

[January 16, 1884; Franklin D. Richards, Diary]

Pres[iden]t [John] Taylor stated that my letter of Dec[embe]r 26 which I handed to him concerning the "Book of the Law of the Lord" had been considered by him and most of the Council at his office & as the letter was not present to be read asked me to state the general contents of the letter which I did—whereupon the Pres[iden]t. & several of the council expressed their views upon the nature and importance of the subject & Pres[iden]t. Taylor suggested that I be appointed "assistant Historian and Church Recorder" which J[oseph]. F. Smith Seconded & voted unanimous.

[January 25, 1884; Franklin D. Richards, Diary]

Commenced the draft of a letter to Pres[iden]t. John Taylor asking him to set up a proper statement of the facts which bro[ugh]t. him to the Presidency of the Council of 12 at the death of President Brigham Young instead of Orson Hyde or Orson Pratt and so place the question of jurisdiction at rest & beyond all possible cavil or controversy.

[March 20, 1884; Franklin D. Richards, Diary]

I spent the morning counciling with Pres[iden]t. Geo[rge]. Q. Cannon as to what should be inserted in the "B[ook]. of L[aw]. of Lord" concerning the "Council of the Kingdom" [i.e., the Council of Fifty], he being the Secretary of that Council & its Records are in the hands of Geo[rge]. F. Gibbs, Reporter.

[March 26, 1884; Franklin D. Richards, Diary]

At Council Pres[iden]t [John] Taylor & F[rancis]. M. Lyman prayed. Council seemed disappointed that the subjects of nominations to fill the vacancy in the Council of the Twelve Apostles—and the presiding Bishop were not introduced—The Presidency were out sometime by themselves but the subject was not refer[r]ed to in council except in prayer by Pres[iden]t. Taylor.

[March 31, 1884; Minutes]

At 3 p.m President Taylor had a lengthy interview with President Joseph F. Smith and Patriarch John Smith.

Memo. by President Taylor:

"There has been considerable dissatisfaction and complaint in regard to Patriarch John Smith. As it has become necessary that all of our officers and authorities should be placed in proper position, he as Patriarch, holding a very important position in the Church, should place himself right with regard to any matter that might be considered out of order. In response to a request of mine to meet me at the office (Gardo House) he came at the appointed time. I had also invited Bro. Joseph F. Smith to be present on the occasion.

"In our conversation I informed him that the office of Patriarch to the Church was a very important position, so much so that in the temple at Kirtland, Joseph Smith placed his father, who was the first Patriarch to the Church in a stand above him, and furthermore when Joseph the Patriarch died, Joseph Smith called upon his brother Hyrum to occupy that position, and in doing so he released him from the office of counselor (as he was at that time counselor to Joseph) and William Law was appointed in his place. In speaking however of Hyrum's being released from being counselor I would not intimate that Joseph did not then counsel with him, as I believe he did quite as much afterwards as before, but he released him from the duties and responsibilities of that office, as it would seem that he considered the other of greater importance, and one that belonged to Hyrum as a matter of right or inheritance as the oldest living son of the deceased patriarch. On the death of Hyrum Smith, his son, the present patriarch, being then a minor, William, Hyrum's brother, was called to that position and afterwards, when William turned from the truth, John Smith, was appointed to fill that position, and upon the death of John Smith it was conferred upon him who now holds it. ...

"You will perceive that there are very great powers, privileges, promises, sealings, &c. mixed up and associated with this office, and therefore I have called upon you, Brother Smith, to have a little plain talk with you in regard to certain statements that have been made to me from time to time whereby you do not seem to have the full faith of the brethren, and some of them in authority, wherein it is alleged that you do not magnify your calling and priesthood as it is desirable you should do. I then related the position that we occupied in the Church. I told him God had introduced His kingdom and organized it, and in former generations after any particular manifestation, after a brief space there had generally been a falling off, and the people dwindled down to a state of unbelief... Now we have a church to build up and to purify and a Zion to establish on the same basis as that was done, and the kingdom of God to introduce and maintain, even the rule and government of God on the earth; and if it was necessary in former times that those who bore the vessels of the Lord should be pure and correct in all their habits and doings, and be proper exemplars to the people it is just as necessary now and it seems to me to be proper that as far as the Patriarch is appointed first to have blessings conferred upon him and to confer blessings upon others, it is just as necessary that those

holding those high and important positions should be the first to honor and magnify them and to set a proper example before the people.

"Brother Smith acknowledged that what I said was correct, and if there was anything out of place associated with his conduct he would like to be put right.

"I said it was very unpleasant for me to be put in the position of an accuser, and that is was simply out of regard to him, and the important position that he occupied; and furthermore, I considered it a duty that I owed the Church to see that all the officers were magnifying their callings. I told him then that one thing I had noticed about his affairs was that while he had taken a second wife a great many years ago, who so far as I know or had been informed was an honorable, virtuous and upright woman, he had neglected and seemed to treat lightly the covenant he had entered into with her.

"President Joseph F. Smith also bore testimony to the same thing, whereupon he tried to excuse himself, which excuses were satisfactory neither to myself nor Brother Joseph F. Smith. The latter also stated to him that he set a very bad example in smoking, thus breaking the Word of Wisdom."

[April 3, 1884; Franklin D. Richards, Diary]

At 7-30 Council spoke around their nominations for Bishop to preside over the Bishopric—when the First Presidency retired few minutes & returned announced William B. Preston as the man—After a question by me to the President & free full talk around John W. Taylor was unanimously agreed on. C[hristian]. D. Fjelsted was confirmed for appointment to fill vacancy by death of John Van Cott.

[April 7, 1884; Franklin D. Richards, Diary]

Presidency Apostles Pres[iden]ts. of Stakes meeting at 3-30 Social Hall—Pres[iden]t [John] Taylor gave disquisition of [Doctrine and Covenants] Sec[tion] 132 The Eternal marriage covenant—all to whom it is revealed must receive it & abide it or be damned—All present voted that they so understood it.

[April 22, 1884; Franklin D. Richards, Diary]

At Pres[iden]ts office read a letter from President W[illiam]. W. Cluff feeling unable safely to carry out the counsel of the Lord through Presidency in regard to plural marriage, he offers his resignation to the President if he thinks it best to accept it in time to fill the vacancy at their next Quarterly conference. This seems a sad step—must it be taken.

[April 28, 1884; Franklin D. Richards, Diary]

Presidents office. This afternoon Pr[e]s[iden]t. [Wilford] Woodruff ordained Christian Daniel Fjelsted one of the 7 first Pres[iden]ts of the 70 fill vacancy occasioned by death of John Van Cott, assisted by J[oseph]. F. Smith.

[May 7, 1884; Franklin D. Richards, Diary]

Pres[iden]t. W[illiam]. W. Cluffs [letter] was read wherein he tenders his resignation rather

than to enter into plural marriage. refered to the 1st Presidency to decide.

[June 25, 1884; Brigham Young Jr., Diary]

Council meeting 2 p.m. All of the presidency & Twelve present except Moses Thatcher Logan [Utah], John H[enry]. Smith Liverpool Eng[land]. Gave a verbal report of our mission to Arizona especially St. John affairs. Many question of public policy were sprung, and that infamous Edmunds Hoar bill was discussed.

[June 26, 1884; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At 3. P.M. met with Presidency Twelve a full council nearly to consider about how to secure our Real Estate from confiscation F[ranklin]. S. R[ichards]. being invited met with us—

Lengthy conversation on affairs at St. Johns Arizona & concluding to render the Saints the necessary aid—then land Titles came up and pending consideration the Council adjourned till 11- a.m. tomorrow.

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Our Council meeting are kept us While we trust implicitly in the overwhelming providences of God we are doing what we can to defeat that infamous "bill" should it become a law.

[June 27, 1884; Franklin D. Richards, Diary]

At 11 a.m. F[ranklin]. S. R[ichards]. & I met with J[ohn]. T[aylor]. G[eorge] Q C[annon], of Presidency—The 12 except M[oses]. Thatcher, & J[ohn]. H[enry]. Smith at Endowment House and decided to Incorporate companies to whom to Deed our Temples of science as Literary Scientific and Educational Properties.

[June 30, 1884; Brigham Young Jr., Diary]

Met in Council Committee considered instrument of association for Scientific & theological purposes.

Council met at 2 p.m. Corporate property was considered and titles to Temples discussed.

We now believe that the Government of U.S. intends to rob us of the Tithing and it has been said by one U.S. official that our Temple is well calculated for Gov[ernment]. building.

[July 1, 1884; Brigham Young Jr., Diary]

Council met decided or it has been decided to incorporate under the law to hold our Temples.

My mind is to keep our temples in our own hands and continue them as heretofore for the ordinances of the priesthood endowments etc and with the help of God maintain them inviolate if the whole U.S. backs the lawless spoilation of our enemies.

[July 7, 1884; Brigham Young Jr., Diary]

Met in Council adopted rules of incorporation for Logan [Utah] Temple where we are intending to establish a corps of professors and teach languages and the sciences.

[December 31, 1884; Brigham Young Jr., Diary]

Arr[ived] in S[alt]. L[ake]. C[ity]. at 3 p.m. Met Pres[iden]ts [John] Taylor and [George Q.] Cannon who informed me that I was wanted to perform a mission east. I am associated with Bro[ther] [Charles W.] Penrose to go east to find out what can be done with administration towards admitting us as a state. In fact a gentleman here represents that we stand a good show to get admitted by this administration.

[January 1, 1885; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Pres[iden]t [John] T[aylor]. told me he intended to absent himself for a short time. Wrote Franklin [S. Richards] lengthily. A messenger from Pres[iden]t elect G[rover]. Cleveland has done his errand to Pres[iden]t. Taylor & is fervent that Utah must become State to save bloodshed convinced of his sincerity & integrity B[righam]. Young [Jr.] & C[harles]. W. Penrose will go accredited to Cleveland—& further learn of his purposes.

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Long conference with pres[iden]ts [John] Taylor and [George Q.] Cannon. Was introduced to a Mr. F. Miller, He represents himself as the secrete agent of the incoming administration, who are desirous to wipe out the Senatorial question by admitting all as states.

[January 2, 1885; Franklin D. Richards, Diary]

Had a pleasant chat with G[eorge]. Q. C[annon]. and B[righam]. Y[oung]. [Jr.] about a gentlemen from President Elect [Grover] Cleveland—about Utah affairs—helped to make out list of names for the various offices of Utah Territory as names to choose from.

President Elect's name Grover Cleveland, his secretary's name is Col[onel] D. S. Lamont. The gentleman who came here is [F]_____ Miller.

[January 7, 1885; Franklin D. Richards, Diary]

2 P.M.—Met in Council at End[owmen]t. House G[eorge]. Q. C[annon]. presiding—Geo[rge] Teasdale & L[orenzo]. Snow prayed. Conversation on Telegrams from Washington [D.C.] limiting Com[missione]rs duties as to school meetings. Polygamist property tax payers may vote. Also about raising $25,000 for a special & confidential purpose which each or most are expected to aid in obtaining immediately.

[February 4, 1885; Minutes; Franklin D. Richards, Diary]

Wednesday Feb 4th 1885–

Prests. John Taylor & Geo. Q. Cannon having been secluded since Sunday evening word had been given to L. Snow, E. Snow F.D. Richards, A. Carrington, F. M. Lyman, H. J. Grant, John W. Taylor, to meet in Council this evening–Prest. W.Woodruff–Geo Teasdale Moses Thatcher were oblivious to prevent arrest–B.Y. & J. H. Smith in N. York & Europe–

Soon after 8. p.m. Prests Taylor & Cannon met the seven of the 12 first named at End[owment] house Secretaries Geo. Reynolds and L. John Nuttall were present. After listening to some current items of news, President Taylor stated the object of the council. directed Br Nuttall to read a Revelation which he said he received more than a year ago requiring him to be anointed & set

apart as a King Priest and Ruler over Israel on the Earth–over Zion & the Kingdom under Christ our King of Kings. He also read some extracts from minutes of the Council of the Kingdom after which the President called for any remarks when several spoke their mind and F. M. L. motioned that we proceed to obey the requirement of the Revelation. when we clothed in our Priestly attire. E Snow offered prayer, when after the usual ceremony F. M. Lyman prayed in the circle. L. Snow consecrated a bottle of oil. Counselor Cannon anointed President John Taylor and we all laid hand on the Prest. & Geo. Q. sealed the anointing according to a written form which had been prepared.

We continued together until shortly after eleven when we separated

Today Marshall Ireland telegraphed form Washington to Pros'g Attorney Dixon to know if C. W. Penrose was indicted, if so, he could arrest him there. The telegram was returned in cypher to Hon. John T. Caine.

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At 8. p.m. attended Council at Endowment House where we had prayers consecrated oil, and Prst Jno Taylor was anointed K[ing]. P[riest]. R[uler]. of C[hurch]. Z[ion]. & K[ingdom].

[October 1, 1885: Salt Lake Stake High Council Minutes]

[Acting Salt Lake Stake] President Joseph E. Taylor said: We have Bishop John Sharp of the 20th Ward, present with us tonight, and I wish to make some explanation before Bro[ther]. Sharp makes his statement.

You are all aware of the action of the Bishop before the Third Judicial District Court on Friday the 18th of September of this year. I received a visit from Bishop Sharp, accompanied by his son James. This visit was by my own request in order that we might talk over his case, I having written to him, on the Saturday previous, desiring him not to exercise himself in any of the duties of his Bishopric until proper understanding was reached. We conversed together a long time and having suggested in my note to him that if he wished to resign his Bishopric there would be no need of further explanation. I became more thoroughly convinced as the conversation proceeded that the easiest and best way for him was to resign his office, and requested him to do so. This he declined to do and asked if he could not have an interview with the First Presidency. I told him I did not know, but I thought he could communicate with them by letter.

His son James then suggested that it would only be courteous and right for to bring the matter first before the High Council in order that his father might have opportunity to make explanation to them. I consented, and in view of the physical debility of the Bishop and his having to leave on business the next morning, tonight was the time agreed upon for the Bishop to make his explanations. ...

Bishop John Sharp then made the following explanation: Brethren I appear before you in a rather awkward position tonight. I am here by request of the President of this Council. I have brought with me a transcript of the minutes of the proceedings of the [Federal] Court where I was tried. I would like to know what I have renounced before that Court. I do not think that I have renounced anything in my religion; not any whatever; not one principle of the Gospel. I have not renounced my belief and faith, nor my family; neither the divinity of the revelations of God as given to his people on earth through the Prophet Joseph Smith; I have not renounced any of my wives, nor my children; I have held on to everything. I would be pleased to have that (meaning his public statement) read. I have my original statement here tonight which was submitted to President George Q. Cannon two months before the trial came off. The ideas in these two statements agree. ...

[Joseph E. Taylor speaking:] There is a case nearly parallel with his own, the case of Bishop Hiram B. Clawson: Because he refused to do as Bishop Sharp has done–promise to live within the law as construed by the courts–he is not only sentenced to six months imprisonment, which Bishop Sharp has escaped, but is insulted in open court with having his wives branded as concubines and

his children as bastards. ...

If Bishop Sharp is justified in the course he has taken then every other Bishop in Israel would be justified in taking a similar course; the Presidents of Stakes would be justified.

The President of this Stake, Bro[ther]. Angus M. Cannon, is now suffering imprisonment for doing exactly the opposite to that which the Bishop has done, and we justify him for acting the opposite to Bishop Sharp. By the same parity of reasoning Apostles would be justified in following Bishop Sharp's example, as the Presidency of the Church, thus closing every avenue to blessings for God's faithful people; or in other words standing as a hindrance to the people instead of helps.

... In speaking of the respective ages of his wives in justification of his course, I have this to say. Taking a physiological view of the matter, he may be justified in abstaining from connubial commerce; or in view of the fact that marriage is instituted for the purpose of procreation or furnishing tabernacles for the spirits who are waiting to come from the spirit world, Bro[ther] Sharp may be justified seeing his wives are past Child bearing. But how about the men who have wives who are capable of bearing children, would they be justified in refusing them the rights of marriage! Would they not be violating a sacred obligation by such a refusal? I am satisfied they would, and further I am not so sure but Bishop Sharp or any other man in similar circumstances, if he possesses physical vitality, ought to take another wife, and thus continue this labor.

[November 6, 1885; George Q. Cannon, Diary; Brigham Young Jr., Diary]

Brother J[ohn]. R. Winder arrived from the city with the intelligence that Dr. G. L. Miller, editor of the Omaha Herald, who had telegraphed to know if he could see me, if he came out, was expected in this evening. I had made arrangements, in case he did come, to have an interview with him at the house of Brother Frank Armstrong, and also to have a guard there to prevent surprise, Brother Winder stopped for supper and then accompanied Brother [Charles] Wilcken and myself in his vehicle toward the city, stopping at his own place. I was joined at Brother Armstrong's about a quarter of an hour after my arrival by John T. Caine and Doctor Miller, Brother Caine had gone to Evanston [Wyoming] to meet him.

The doctor expressed the pleasure he had in meeting me, and after the exchange of a few compliments, Brother Caine withdrew and left us. We then entered upon a conversation which lasted till a quarter to one o'clock. He said his object in coming out was to see if something could not be done to arrange our affairs. He felt very much concerned about us and our prospects, and he hoped to be able to convince me of the necessity of our doing something. What he really wants is for us to make overtures to the Government. He says he wants [Grover] Cleveland to settle this matter. He thinks he is the best man we possibly can get to deal with this question. He would like to deal with it, and he (the Doctor) would like him to do it, because he thinks he can do better by us, and the Democratic party can, than anybody else. He says he wants us to be a State. Of course this will not be accomplished immediately, but it can by brought about. He said he wished us to have this country, that it was ours; that we had earned it, and that we should not only have the Territory (of Utah) but the adjoining Territories. He did not want us to be disturbed; he had never seen a community so well governed as this. He had always spoken in terms of admiration of us and our labors. He had offended many of his friends by his expression in our favor, but he thought it due to us. And when he compared our condition now with what it was on his first visit here, he could note the wonderful change for the worse in the introduction of all the vice of civilization; and he implored me to think about it, and to realize that these evils would undoubtedly increase and destroy our young people, if we allowed the opportunity to pass which we now had. And the control of the country he thought would inevitably pass out of our hands if we maintained our present attitude.

The gist of his argument was that polygamy and monogamy could not exist together in the same nation; that polygamy would inevitably be crushed out, that the two never had co-existed and never could. He said if half of the nation were polygamic and half monogamic, there would be a war, and one or the other system would go down. Abraham Lincoln had said that the nation could not

exist part free and part slave. We had seen how slavery was wiped out, and the same remark would apply to our institution. He went on to reason in regard to this, stating that it had taken many centuries to build up the monogamic civilization, and that it would take an equally long time to build up any other system antagonistic to it. He implored me to look at it as a statesman. Said he, "You are a statesman, and no one doubts it that knows you, and if you had a large field you would exhibit the qualities of one, and I want you to see it, and through you to have President Taylor see the peril you are in. If you do not do something in regard to settling this question confiscation and a train of evils will follow of the most dreadful character. You cannot maintain your present attitude, and none of your friends can help you in the position that you now occupy." He said, Cleveland must see the law executed, and everybody is afraid of touching this question because of the odium that attaches to polygamy.

While talking the doctor become very earnest and walked up and down the floor gesticulating and entreating me in the most earnest manner to believe what he said.

I listened patiently until I had heard all his arguments, and until he had given me his views, and then I asked this question. "Doctor, you do think that if polygamy were waived that there would be no question arise in connection with our system that would be equally obnoxious as polygamy?" I said, I refer now to the question of priestly authority, the hierarchy as it is called, and the union of the people flowing therefrom.

In reply he stated that when here before the editor of the Tribune and others told him that behind polygamy there was this to which I referred, which was more hateful than polygamy itself; but that he had conversed since that time with leading men, and they had agreed with him that if polygamy were removed no issue could be made respecting priestly domination. They had tried it on the Catholics and upon others, but the American people would not allow themselves to be aroused by any such appeals. I told him I differed with him in regard to this, for I believe that overshadowing and underlying and enveloping what is called polygamy was the greater question of the Priesthood and its influence, I then told him it was utterly out of the question for us to make overtures for the surrender of this principle, even if it were possible that we could do such a thing. The people, the Latter-day Saints, would not accept it and if they did, and we were to repudiate this principle our Church would cease to be the Church of God, and the ligaments that now bind it together would be severed.

He expressed regret at hearing me talk so. He hoped, he said, to hear a very different conclusion. I said to him further: We are prepared to make every sacrifice that is necessary in defense of this principle. We may go down (however I don't believe we will) but if we do, we shall go down contending as now for liberty not for ourselves alone, but for every other human being dwelling under that flag of the Republic to have the right which we claim, namely, to worship God according to the dictates of our own conscience. We mean to stand in that gap and fight that battle. This Constitution and form of government has cost precious blood, and we are determined that the blood shall not have been shed in vain; we will at all hazards maintain the liberty which was fought for and established under this form of government and by the framing of the Constitution. I told him I had personally contemplated its costing the blood of some of us before we get through, but I trust that God would give us strength to face whatever consequence might follow, however serious that might be to us individually. At his point he said he trusted there would be no bloodshed. I told him there certainly would be none if we could prevent it, but the blood of our brethren had been shed in that past and it might require a sacrifice again to avert the storm that seems to be everywhere gathering and increasing in volume around us. And as for confiscation of property, we were prepared, I hoped, for that; at any rate we had thought of it, and would not be surprised at any measure that might be proposed. I referred to the recommendations of the Utah Commissioners. I said to him: "Doctor, when we read these recommendations, so infamous, so cruel, so opposed to all the principles of liberty, and I think that these are made by reputable men to the Secretary of the Interior, and through him to the President of the United States, and these recommendations are received by the press and the people as proper—they show to what a low depth the liberties of our country have fallen, and how necessary it is that somebody should step forward and challenge and resist those

recommendations. There are thousands of men, I said, in the nation who are opposed to all infractions of the Constitution and who are willing that their fellow citizens of every creed and party should have their rights, every right in fact that the Constitution guarantees. I believe, Doctor, that you are as willing that we should have liberty as any Latter-day Saint is, and that these liberties should prevail. I give you credit for that. You and thousands like you can do scarecly anything. You are not organized; your voices and influence are powerless to check these mad actions, and you can only stand by and protest in a feeble sort of way. You dare not do this very much as you would be in danger of becoming a victim of popular passion. But we occupy a different position. We are organized, and though we are few in number, still our organization gives us strength. We believe we are destined to uphold the Constitution and the liberty which it guarantees."

I then related to him what the Prophet Joseph [Smith] had said when I was a boy, respecting the events that would yet happen in this nation; and that the time would come when the Latter-day Saints would have to uphold constitutional liberty in this land. I said, we believe this is our destiny, and we mean to lift the liberty of this country from the depths to which it has fallen, on to a higher plane, and we hope to be the means in the hands of God of abolishing the evils and corruption under which the country groans.

In reply to these remarks he shook his head almost despairingly and said, we might be sacrificed, but we could not accomplish such results. He described the government as a mob, and said they were swayed by influences that could not be controlled, and further remarked, that if he had known that we understood the situation so well, he would scarcely have come out on this errand. He said he had not thought we were acquainted with the temper of the public mind, and the consequence that our conduct was likely to provoke. He seemed saddened at the result of our interview. He evidently hoped to impress us with the danger of the situation to so great an extent as to cause us to change our position. He asked me how we could reconcile it with religion, to resent the State?

In reply to this I gave him a sketch of my own experience in regard to the principle of celestial marriage. In our conversation up to that point, I had abstained from urging my views from a religious standpoint because of a remark which he made in the beginning of our conversation—that he did not wish to have it argued from the standpoint of conscience, for he did not wish to say anything that would interfere with a man's conscientious convictions. I therefore in urging our views upon him did so from a constitutional standpoint, and upon constitutional grounds. Now, since he wished to know how we reconciled our attitude with religion in opposing the State, I said that with his permission I would now talk upon the principle from a religious standpoint. He expressed the pleasure it would give him to hear my views. I commenced to reason upon it by pointing out to him the many illustrious examples in the Bible of men who had found themselves unable to comply with the decrees of the State, and they could not reconcile their doing so with their duty to God. And, then, outside of the Bible I pointed out to him from history how many instances there were of pure people finding themselves compelled to resist the enactments of the State, because if they complied with them they would violate their consciences, and forfeit what they considered their salvation. I said that no great reform had ever been effected without antagonism to popular views, and very frequently to popular laws. The Hugenots were an illustrious example of this. All the liberties which Great Britain and every nation of Europe enjoyed were directly traceable to the resistance of freemen of liberal views to the laws enacted in curtailment of religious liberty.

Our conversation was to me a very interesting one, but I was somewhat disappointed in the proposition which the Doctor had to make. He had been out here only a short time before and, as I thought, had become acquainted with our views from several of the brethren, and I supposed had probably read our epistle. In view of these expressions I consequently thought that he would not come here upon such an errand. I supposed there was something more than this journey after consultation with Mr. Endicott, Secretary of War, and perhaps other members of the Government, and of President Cleveland himself. He remarked that he could communicate to Cleveland with the greatest of freedom anything that he wished upon our subject, and would be listened to because of his acquaintance with us.

In the course of our conversation I said to him that I didn't know another person who would

be listened to with greater patience in making any propositions or suggestions than himself. General Kane, who had always been a very warm and devoted friend of ours, and for whom our people entertained the very highest regard, had passed away, and that now I did not know another person who stood higher in our estimation, as a devoted friend and a brave man, than himself. He begged me to try to keep out of the clutches of the officers, and not to go to the penitentiary. We separated with mutual expressions of good will, and he told me he should start home that morning by the first train.

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Today has been one of the solemn days of my life. At a meeting of the Twelve in the upper room His[torian's]. Office were gathered the following, W[ilford]. Woodruff, Lorenzo Snow, E[rastus]. Snow, F[ranklin]. D. Richards, B[righam] Young [Jr.], A[lbert] Carrington, Moses Thatcher, F[rancis] M Lyman, Jno. [John] H[enry]. Smith H[eber] J Grant, Jno [John] W. Taylor and Jno. [John] W. Young Jno. [John] H[enry]. Smith and Jno [John] W. Taylor presented the charge of La[s]civ[ious]. Cohab[itation]., Fornication and adultery against Albert Carrington all of which he confessed to, altho' talking incoherently about those crimes stating tho' if he were with another mans wife but did not mix the seeds he was only foolish, not criminal. The most immoral confession I ever heard fell from the lips of Bro[ther] Carrington and this wickedness had been going on for about twelve years commencing in Liverpool [England] while he was president of the British Mission. The Twelve sat as a High Council president Woodruff presiding. Each expressed their opinion & all agreed. President delivered judgement, accused guilty of all charge when by unanimous vote Albert Carrington was cut off from the Church of Jesus Christ of Latter day Saints.

[November 7, 1885; Brigham Young Jr., Diary]

Last night Bro[ther]. [George Q.] Cannon reported long interview he had had with Mr Dr. Miller of Omaha [Nebraska] "who seems to have some authority from pres[iden]t [Grover] Cleav[e]land to offer conditions of Compromise. We can make no compromise. God has commanded and we obey and are prepared in our hearts to endure the consequences." All this finds a ready echo in our bosoms God being our helper to stand firm.

Brother Jno. [John] W. Y[oung]. called to account for not obeying council. He promised to do better. We appealed to him with all the power God would give us.

1886

[January 14, 1886; Brigham Young Jr., Diary]

Had an important meeting at Bro[ther] Jos[eph] F. Smith, Pres[iden]t Cannon & Woodruff, E[rastus]. Snow, F[ranklin]. D. Richard Richards B[righam]. Y[oung]. [Jr.] M[oses]. T[hatcher]. F[rancis]. M. L[yman]. J[ohn]. H[enry]. S[mith]. H[eber]. J. G[rant]. Jno. [John] W. Taylor talked business of saving church property from Gov[ernment] thieves.

[January 16, 1886; George Q. Cannon, Diary]

I have felt that if our people could get out of the way—that is, those of them who are liable to attack—there would be no victims for the persecution to feed upon. The government would soon see that we were not in a corner without any possibility of escape, and it has seemed to me that it would produce relief. Our friends could say—especially those who have an anxiety for Utah becoming a State—that polygamy was driven out of Utah and Utah should be admitted as a State. I talked this over very fully with President [John] Taylor today, as I have done before and he seemed disposed to take the same view.

[January 20, 1886; George Q. Cannon, Diary]

On Wednesday, 20th, we got word that gave us considerable uneasiness and caused us to conclude that we could not longer stay where we were with any safety. The information which reached us was that the Marshal and his deputies had obtained a clue to our stopping place. The day was a windy, stormy one, and the evening was still more unpleasant. My brother Angus [M. Cannon] had visited us and was with us at the time we debated upon the propriety of moving and the place to which we should move. There is a place at Draper [Utah] which is 18 miles distant, that it was

thought we might reach and be accommodated. My feelings were averse to going in this direction, though I did not express them. A violent south wind was blowing, the roads were in a wretched condition, and none of us knew exactly which was the best road, and the people were entirely unprepared for our reception. These considerations, with my condition of health; which was wretched, for I could scarcely hold my head up—caused me to lean towards going to the city. Finally, President [John] Taylor concluded that we would go there, and my brother Angus went ahead to see Bro[ther]. Frank Armstrong, and learn from him whether we could be accommodated at his residence. We followed him and reached the place and received a warm welcome. ... I had ridden with considerable pain and could scarcely hold my head up ... but there was a girl (a stranger, whose mother had requested our host to take care of her while she made a visit) who was exceedingly prying and curious and had succeeded in discovering something in relation to us, and she had become angry at some reproofs which our hostess had given her and gone off to her brother-in-law's house—an apostate. We consulted on this matter and became satisfied that a longer stay here was unsafe.

[February 28, 1886; George Q. Cannon, Diary]

Upon the strength of these manifestations [of John Taylor concerning investments for an emergency fund] we had purchased an interest in the Bullion, Beck and Champion Mining Company, and he now felt that the shares which we had set apart at the time of the purchase, out of which to create the fund, could now be used with perfect propriety. He had been offered twice as much as he had paid for it, and therefore felt that there would be no difficulty in raising the sum necessary to meet any obligations that others might be under on my account.

[May 24, 1886; Franklin D. Richards, Diary]

This evening at nine o clock I with my son Franklin [S. Richards] rode out with Samuel Bateman & G[eorge]. Q. C[annon]. ... to Jno. [John] R. Winder's, where a very interesting interview was had with F[ranklin]. S. R[ichards]. & G[eorge]. Q. C[annon]. on many matters of interest and importance at Washington [D.C.].

[September 25, 1886; George Q. Cannon, Diary]

I was very weak and also suffered some pain to day, but we had two days mail on hand which had not been answered, so I contrived to dictate answers to all our letters to Bro. Nuttall. I also dictated my journal to Bro. Wilcken.

[September 26, 1886; George Q. Cannon, Diary]

I had greatly improved in health to day. We had sent for Bro. H. B. Clawson to come out on important business that required immediate attention. We spent the forenoon conversing with him upon it. Among other things was the political condition of affairs of our people in Arizona. At half past two o'clock we held our meeting. Bro. Jos. E. Taylor and wife joined us, she being on the underground and he having come out on a visit to her to day. There were nine Elders present and three Sisters: President Taylor and myself, Elder Jos. E. Taylor, Bp. H. B. Clawson, Elders Nuttall, Wilcken, Bateman, John Woolley, jun, and Barrell, Sisters Woolley and daughter and Sister Taylor. Our meeting was a very interesting one.

[September 27, 1886; Franklin D. Richards, Diary; George Q. Cannon, Diary]

Met Abraham [H.] Cannon, he says his father [George Q. Cannon] was very ill last Friday but now is better. tho[ugh]t Pres[iden]t. [John] Taylor is quite well.

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Attended to our usual business. I was not well, but improving.

[September 28, 1886; George Q. Cannon, Diary]

Listened to and dictated answers to correspondence. I also dictated a long letter to John Q. which Bro. Wilcken copied and carried to him this evening. The subject was the arrangement I wish to make about my work at home. We appointed Bro. Penrose a mission to see Bro. Budge and placed some funds at his disposal which were needed to help carry on the warfare which is crowded upon us by the conduct of our enemies. Abraham informs me that the Deputy Marshals have searched my log house for me and from there had gone to my adopted daughters, Rose Lambert's house, which is at present unoccupied and searched that also. John Hoagland's house has also been watched. One man having laid down in the brush near his house and the other seemed to be on the watch on the other side of the road from the house. He saw them both in the early morning and having seen the man get out of the brush he went there and found the place where he had made his couch.

[October 23, 1886; George Q. Cannon, Letter to Joseph F. Smith]

It is a long time since I wrote you personally, and for some time back I have felt almost under condemnation for not writing; but events with me have been of such a character that I have had little disposition to take up the pen and write myself. ...

The activity of our enemies is greater now than ever, as you will see by the indications which appear in the papers. They are exceedingly anxious to get possession of us, and we have the best of reasons for believing that considerable sums are offered as rewards to any who will give a clue to our whereabouts. I sincerely hope that we shall elude them and that they will not have power to get us into their clutches. I cannot say to you how many times I have wished that you were here. I have felt about the First Presidency like I would about a bird that had one wing lacking. It would seem, in many respects, every way better if we could be together. But the fear has been that you could not come here without great danger of arrest, and that after you came the danger would be increased for all of us. If this persecution, however, continues—as to all appearances it may do for a long period yet—I do not see how we can remain as we are.

The indications now are that the Democratic party in Idaho has had some suggestions given to it to throw us off and to antagonize us. I think it is more than likely that [Grover] Cleveland would like to settle our question and bring us into the Union, if we would make concessions of a character that would furnish them with a basis for action. In the event of our not doing this, it is quite probable, to my mind, that they will open upon us and dissever all connection with us, and vie with the Republicans in their war upon us. Of course, it is out of the question to talk about concession, and we must trust the Lord for the rest. And though the clouds may seem dark and the horizon without many rays of light, still I feel the strangest assurance that God will work out a great deliverance for us, and that after this persecution shall have passed away, we will occupy a higher, and stronger, and more influential position than we have ever done. There is one difficulty that I perceive that stands in the way of a better state of things, and that is the indifference of many of the leading officials respecting the conduct of those who call themselves Latter-day-Saints. Through mistaken mercy they will not deal with them, and tolerate people in the Church who are utterly unworthy of membership.

Then again, there appears to be in the same quarters too great indifference to the situation. If we were in the midst of prosperity, they could not be more pleasure-loving and indulge in more pleasure-seeking than many do. This, to me, is offensive, in view of the position that we occupy and the combined effort which is being made to destroy us.

I suppose your family keep you advised about all the news. President [John] Taylor's health is excellent and has been. He endures his exile surprisingly well. I am always glad to hear from you, and I can assure you that I shall be exceedingly glad to see you. As I have remarked to you before, I never pray for myself without praying for you. I want you to live to be a blessing unto Israel and to behold the triumph of righteousness. I have the same desire for myself and for all my brethren.

[October 31, 1886; First Presidency Office Journal]

All well this morning. Bro[ther]. A[ngus]. M. Cannon remained with us & had conversed with Pres[iden]ts [John] Taylor & [George Q.] Cannon.

At 2:30 pm we held our usual meeting ... Bro[ther]s John W. Woolley & C[harles]. H. Wilcken adminstered the sacrament. Bro[ther] A[ngus]. M. Cannon, Wilcken, [L. JOhn] Nuttall, [Samuel R.] Bateman, J[ohn]. W. Woolley, Lorin Woolley, Pres[ident] G[eorge]. Cannon & Taylor each spoke ... Pres[iden]t Taylor requested Bro[ther] A[ngus]. M. Cannon to take the letter he had prepared to be read at the gathering of his family tomorrow on the occassion of the anniversary of his birth and have the same read by his oldest son, who shall be present at the gathering.

Bro[ther]. Bateman took Bro[ther] A[ngus]. M. Cannon to the city & returned.

At about 12:30 am Bro[ther] S[amuel]. R. Bateman came out with a letter from Elder John W Taylor, also a letter from honorable F[ranklin]. S. Richards & after resting returned to the city.

[November 1, 1886; First Presidency Office Journal]

The letter from Elder John W Taylor of October 30 was read, in which he refers to his trip to Blackfoot [Idaho] 7 being indicted & with Bro[ther] Franklin S Richards going to Boise [Idaho], where they engaged Mr R. Z. Johnson to take charge of the defense before the U.S. court in the trial & agreed to pay him $5.00 for his services. He also suggests to employment of Judge Morgan of Blackfoot on the defense & asks for an interview with Pres[iden]ts [John] Taylor & [George Q.] Cannon this evening if possible, as he & Bro[ther] Richards purpose starting for Blackfoot next Wednesday, as he is expected to plead to the indictment next Thursday. The two letters from Honorable Franklin S Richards of October 30 & 31st, which is upon the same subject ... & of his view of the case of Bro[ther] John W Taylor & asking an interview was read. Whereupon it was decided that Pres[ident] Geo[rge] Q Cannon go to the city this evening & meet with these brethren.

A letter was also read from Bro[ther] Cha[rle]s Williams at Ogden [Utah] 10/30 in relation to individual affairs & Bro[ther] John W Taylor's case was read. He also askes for an interview. Pres[iden]t Cannon will also see him when at the city.

Elder George Reynolds asked the question: "if an offending member of a quorum of seventies has been deprived of his position by the action of his quorum, has he the right of appeal, & if so, to whom?" His note was answered: "he has the right of appeal to the seven presidents who preside over the whole body of seventies."

A letter was received from B[isho]p. Hiram B Clawson of 10/30 in relation to the B[ullion]. B[eck]. & C[hampion]. M[ining]. Co[mpany]. affairs.

By invitation of Brother & Sister Lorin Woolley, Pres[iden]ts Taylor & Cannon, Bro[ther] [L. John] Nuttall, [Charles] Wilcken, [Samuel R.] Bateman & [H. Charles] Barrell, also Bro[ther] John W. Woolley & wife, & daughter Amy, Geo[rge] Earl & Sis[ter] Price (Taylor), met at the residence of Bro[ther]. & Sis[ter] Lorin Woolley this evening, & there met Bro[ther] John E. Woolley & wife Mary. Bro[ther] Randall & wife & their children, and partook of a supper which had

been prepared as a birthday supper on the anniversary of the birth of Pres[iden]t John Taylor. Before going to the table, all joined with Pres[iden]t Geo[rge] Q Cannon in prayer. After supper Pres[iden]t Cannon & Bro[ther] Wilcken left to drive to the city, & the evening was spent in very agreeable & profitable conversation. Bro[ther]. J[oseph]. E. Taylor arrived about 9:30 pm. By request Pres[iden]t Taylor sang "the seer, the seer," &c and at 10:30 all retired to our quarters, having spent an enjoyable time.

Pres[ident] Cannon remained in the city & Bro[ther]. Wilcken returned with our mail.

[November 2, 1886; First Presidency Office Journal]

A letter was sent to Elder Franklin D Richards in regard to the matter of the proposed rebaptism of Albert Carrington, giving the action of the First Presidency on the expressions of the Twelve as on this matter.

Bro[ther] [Charles] Wilcken took in our mail & Pres[ident] Geo[rge] Q Cannon returned with him.

[November 3, 1886; First Presidency Office Journal]

Bro[ther]s Hiram B Clawson & James Jack came out this morning early, as requested by Pres[ident] [John] Taylor.

Pres[iden]ts Taylor & [George Q.] Cannon & Bro[ther]s Clawson, [James] Jack & [L. John] Nuttall conversed on matters pertaining to the B[ullion] B[eck]. & C[hampion]. M[ining]. Co[mpany']s. affairs, after which Pres[iden]t Cannon & Bro[ther] Nuttall made a statement of the amounts of indebtedness on the mining proposition & to learn the lowest amount for which the proposition could be sold which was 230,000 & make the owners safe. Pres[ident] Taylor afterwards examined the same.

An order was sent to Bro[ther] James Jack to pay Elder John W Taylor 3.00 for use in Idaho & to be charged to the defense fund a/c [account] also 1.00 to Franklin S Richards esquire for fees in the US Supreme Court at Washington D.C. in the appeal case of Elder Lorenzo Snow ... also to pay John Beck 35.00 for the mortgage on proposition in Eureka on the B[ullion]. B[eck]. & C[hampion]. M[ining]. Co[mpany']s ground. Also to hand to Hiram B Clawson esq. on the resolution of the B[ullion]. B[eck]. & C[hampion]. M[ining]. Co[mpany]. & a note signed by the Pres[ident] & Sec[retary] of the company 3650.00.

Pres[iden]t Taylor & the brethren took their usual exercise.

Bro[ther]s Clawson & Jack returned to the city this evening.

This evening upon being informed that a contemplated raid was to be made in our vicinity it was decided that we move for a few days to the city, whereupon the teams & carriages were got ready, & after bidding adieu to Bro[ther]. Woolley & family, we started & after a pleasant drive arrived at Bro[ther]. W[illia]m White's where we were soon comfortably provided for & were warmly received ...

Letters were received from Bro[ther] W[illia]m Thomas & Samuel Briggs at Logan [Utah], expressing their wishes [regarding] adoption into Elder Franklin D Richards family &c. Their letters were answered. & a letter was also sent to Elder Franklin D Richards on this subject.

[November 4, 1886; First Presidency Office Journal]

A raid was made in the historian's office this afternoon by Marshall Dyer & his deputies looking for Pres[idents] [John] Taylor & [George Q.] Cannon, as it had been reported to them that we were in the city.

[November 5, 1886; First Presidency Office Journal]

A letter was received from Elder Moses Thatcher at Juarez, Chihuahua [Mexico] 10/25/86 giving an ac[coun]t [of] matters in that section & of the labors of Elder E[rastus]. Snow & himself at Mexico & at the colony endeavoring to purchase more land including the corrales basin &c.

[November 6, 1886; First Presidency Office Journal]

Pres[ident] [John] Taylor did not feel very well this morning, having had an attack of palpitation of the heart about 3 oclock which lasted some two hours. He however ate his breakfast, & after taking a little sleep, he felt well or much better.

[November 8, 1886; First Presidency Office Journal]

A letter was received from Elders C[harles]. O. Card, E. D. Zundell & Ja[me]s W. Hendricks at Prickly Pear Kanyon, Montana, 11/1. Also from Bro[ther] C[harles]. O. Card at Carterville, Montana, 11/2/86 in which they describe their travels & the prospects for settlement of our people in British Columbia, just over the line from Montana. His letter was answered & as Bro[ther]s Zundel & Hendricks had arrived at home, Bro[ther] Card was instructed to return. ...

It was decided that Pres[ident] Geo[rge] Q Cannon go into the city this evening & meet with Bro[ther]s John Irvine & Honorable John T. Caine so that he can talk with them in regard to Washington [D.C.] matters, & whether Bro[ther] John Irvine shall go to Washington this winter in the interest of the people & to assist Bro[ther] John T Caine. Pres[iden]t Cannon accompanied Bro[ther] [Charles] Wilckins into the city ...

[November 9, 1886; First Presidency Office Journal]

Pres[ident] [George Q.] Cannon reported that he had seen honorable John T Caine last evening as contemplated, but that John Irvine was not to be found.

A letter was received from Elder Geo[rge] Teasdale at Juarez, Chiciahua, Mexico 10/27/86 replying to our letter to him of 10/14, calling him on a mission to Great Britain in which he expresses his feelings. ...

A letter was received from John Beck of Nov[ember] 8th/86 giving his views on the B[ullion]. B[eck]. & C[hampion]. M[ining]. Cos affairs & business & why he should have a release of the company's property. ...

[November 10, 1886; First Presidency Office Journal]

A letter was received from Dr. John Cook of Benjamin, Utah Co[unty], asking for a copy of the Revelation given through Pres[ident] John Taylor in October 1886. Bro[ther] [George] Reynolds was requested to send him a copy.

A letter was written to Elders Erastus Snow & Moses Thatcher in Chihuhua, Mexico, asking their views in regard to our brethren who are in jeopardy moving down into that country.

Pres[iden]t Taylor in his room most of the day. He took a short walk this afternoon. ...

[November 11, 1886; First Presidency Office Journal]

Sent Geo[rge] Ticknor Curtis $500 fee in his work on Supreme Court Case. Letter from [George] Webber sec[retary] & treasurer of ZCMI: in October net profit 10,262.46 & the cash receipts bring 4490.58 in excess of 1885. Boot & shoe factory difficult to keep pace with demand.

Pres[ident] [John] Taylor engaged in reading also in pitching quoits in his room.

Pres[ident] [George Q.] Cannon engaged in reading, dictating answers to letters, walking out & dictating matter for the Juvenile Instructor.

[Hiram B.] Clawson & [James] Jack visited regarding B[ullion] B[eck] & C[hampion]. Co[mpany].

[November 13, 1886; First Presidency Office Journal]

A letter was received from Elder H[eber] J Grant of 11/12 respecting the leasing of the Continental Hotel for a term of 5 years, or of the purchase of the proposition & requesting the title to invest to the amount of 1/3 of the purchase $—held for consideration.

A letter was received from Bro[ther] John Beck of 1/12 endorsing our account of expenditures on the B[ullion] B[eck] & C[hampion] M[ining] Company mines &c by him.

A letter was written to Pres[ident] Jos[eph] F Smith respecting the request of Sis[ter] Eliza R. Snow of Provo [Utah] to be sealed to the Prophet Joseph [Smith] copies of the correspondence between her & Pres[ident] Taylor on this matter was also enclosed to Bro[ther] Smith.

A letter was received from Bro[ther] Ja[me]s Jack respecting the amounts which have been paid to Bro[ther] W[illia]m Budge for services—for 1883—1300; 1884—550; 1885—1200.

[November 17, 1886; First Presidency Office Journal]

A letter was received from Bro[ther] W[illia]m. B. Dougall dated 11/15/86. He says the "LDS School" or "Salt Lake Stake Academy" opened its first term at the Social Hall basement, on the morning of the 15th with 80 students & they were compelled to refuse others on ac[oun]t of their inability to accomodate all who applied. They are trying to arrange for 1O more students.

Bro[ther] [Samuel] Bateman carried in our mail & brought out the letters & papers. Also Sister Mary Schwartz accompanied him, by his request to have an interview with Pres[iden]t [John] Taylor.

[November 18, 1886; First Presidency Office Journal]

Benjamin Cluff letter 11/16 regarding his desires go east to study to qualify as teacher—approved.

Pres[iden]t [John] Taylor had conversation with Miss Mary Schwartz in his room & he walked out a short time in the afternoon.

Bro[ther] John E. Woolley took in & brought out our mail matter. Miss Schwartz accompanied him to the city.

[November 20, 1886; First Presidency Office Journal]

A letter was received from Elder Moses Thatcher at Juarez, Mexico of 11/9/86 in reply to our communication sent him 10/27 also endorsing a notice for publication. The notice was sent to Bro[ther]. C[harles]. Williams [pseud. Charles W. Penrose] requesting him to have it inserted a few

times in a prominent place in the Evening News & also in other editions of the News.

A letter was received from Bro[ther] Zebulon Jacobs of 11/19 stating his desires to lease or take on a salary the Warm Springs bath houses from the city if approved by the First Presidency. A reply was made that Pres[ident] [John] Taylor did not like to interfere with the business of the city council.

Bro[ther] Ja[me]s Jack was authorized by letter to go, accompanied by B[isho]p [William] Preston, & take from the safe 5000.

Bro[ther] Ja[me]s Jack was directed to hand to hon[orable]. John T Caine five thousand dollars, if he should prefer the amount in drafts, to procure them for him.

It was decided that Pres[ident] Geo[rge] Q Cannon should have an interview with Bro[ther] John T Caine on the subject of a sec[retary] to accompany him to Washington [D.C.]; also in relation to the duties for Bro[ther] John Irvine to perform there, & other points ...

Reply was sent to Bro[ther]. O. V. Avy's letter received yesterday, granting him & Bro[ther] Emil Buchmiller the privilege of taking each a wife among the Mayas of Yucatan, in case they found it would aid them in the more perfect accomplishment of the mission they proposed; but telling them there must be no plural marriages or other sexual relations with the women of that race.

[November 22, 1886; First Presidency Office Journal]

A letter was received from Patriarch John Smith of 11/20 asking for some pecuniary assistance. Pres[ident] Taylor decided to appropriate 150 in produce in his behalf.

At 7:20 pm all being ready Bro[ther] John W Woolley took his team & wagon with our effects & Pres[iden]t Taylor with Bro[ther]s [L. John] Nuttall, [Samuel R.] Bateman & [Charles] Barrell in a carriage started for our new quarters, driving through Farmington & Kaysville [Utah] to the residence of Bro[ther] Thomas F. Ruche in the Kaysville Ward, were we were made very welcome by Tho[ma]s F. & Sister Rouche & were soon comfortably located. We arrived at 20 min[ute]s to 10 oclock. At 10 min[ute]s past 11 Pres[iden]t [George Q.] C[annon] & Bro[ther] C[harles] H Wilcken arrived, they having driven in from Cannon's home. The roads were very bad in some places in consequence of the heavy snow. It is conceded that the present fall of snow has been the heaviest for many years in these valleys, especially at this season of the year.

[November 23, 1886; First Presidency Office Journal]

Letter from Franklin S Richards—Geo[rge] Ticknor Curtis letter delivered to Sec[retary] of Interior on 11/16—copies sent to Pres[ident] of US & cabinet & papers & distributed among members of congress. He also askes if some of the brethren here or somebody else should prepare an answer to [Reverand John P.] Newman's pamphlet which was issued during the last session of congress. Pres[idents] Taylor & Cannon thought it would be best for some of our sisters to prepare an answer as they can do so from a woman's standpoint ...

A letter was written to Bro[ther] Ja[me]s Jack respecting the situation of Bro[ther] A[mos] M Musser in his case recently heard by the High Council & whether he has taken steps to regain his fellowship. Bro[ther] Jack was requested to see him & report for Pres[idents] Taylor and Cannon feel justified in retaining Bro[ther] Musser in his present position in the Pres[ident]'s Office unless he makes his position acceptable to the High Council & regains his fellowship.

A letter was written to Patriarch John Smith in reply to his letter received yesterday & he informed of the appropriations of 150 made in his behalf ...

Write Heber J Grant—title—did not wish to invest as title in the purchase of the Continental Hotel proposition, but if enough good LDS could embark on such an enterprise it would meet with his cordial approval.

John W. Woolley returns home at 3.

[November 26, 1886; First Presidency Office Journal]

A letter was written to Hon[orable] J[ames]. Z. Stewart of Logan [Utah] also enclosing him an order for 125 to apply on his tithing & 50 in addition to what he has already received to compensate him for superintending the printing of the Book of Mormon in the Spanish language. This was done as requested by letter from Elder Moses Thatcher.

[November 27, 1886; First Presidency Office Journal]

James Z. Stewart of Logan [Utah] 11/24—O. V. Avy should be paid 250 for his work on Spanish Book of Mormon—granted.

Pres[iden]t [John] Taylor & Elder [L. John] Nuttall spent the evening in reading & searching different passages in the Book of D[octrine] & C[ovenants] pertaining to the Presidency of the Church.

[November 29, 1886; First Presidency Office Journal]

Abra[ha]m H Cannon returned yesterday from east bringing letter from John W Young dated 11/18—he sent letter & telegram as per request.

A letter was written to Bro[ther] John Irvine at Washington [D.C.] calling upon him to report to Bro[ther] John W Young at New York to aid him for a time & as circumstances shall dictate.

A letter was written to Bro[ther] Ja[me]s Jack requesting him to see Bro[ther] Nelson Empy & arrange if agreeable to him for him to receive cipher messages from New York & hand them to Bro[ther] Ja[me]s Jack to be sent to us & to authorize us to send cipher messages to New York over his signature.

Letter from Ja[me]s Jack—A[mos] M Musser has complied fully with the decision of the High Council & been restored to fellowship again. ...

Pres[ident] [John] Taylor accompanied by Bro[ther]s [L. John] Nuttall, [Charles] Wilcken & [Charles] Barrell drove to the residency of Bro[ther] Smith at Kaysville [Utah], where the President spent the evening until after 10 oclock, in conversation with Bro[ther]. Smith, his wife and daughter, afterwhich drove back to quarters.

[December 1, 1886; First Presidency Office Journal]

Letter from James Jack—asking for an order for 900 to be forwarded to Mr A. M. Gibson at Washington DC, his quarter's salary. This order was sent to Bro[ther] Ja[me]s Jack.

[December 5, 1886; First Presidency Office Journal]

Pres[idents] [John] Taylor & [George Q.] Cannon conversed with Bro[ther] Hiram B. Clawson on the B[ullion] B[eck] & C[hampion] M[ining] Co[mpany] affairs a while this morning.

We held our usual meeting in the afternoon. Bro[ther] Clawson in charge. Clawson, Nuttall, [Samuel R.] Bateman, [Charles] Barrall, Geo[rge] Q Cannon, John Taylor each spoke. Bro[ther] & Sis[ter] Rouche & son attended the conference & Sister Josephine Rouche met with us (Davis County Conference).

The following telegram was received from Bro[ther] John W Taylor at New York: "To accomplish Dickson's removal forward info[rmation] immediately."

Bro[ther] Hiram B. Clawson was instructed to call upon Bro[ther] Cha[rles]s Williams, John

Nicholson, A[mos] M Musser & himself & to procure the proper info[rmation] on the subject of the above telegram that the same may be forwarded.

A letter was received from Bro[ther] Franklin S Richards 12/4 respecting the arrangement made at Washington DC in regard to pending leg[islation]. Bro[ther] Ja[me]s Jack was instructed to hand to Bro[ther] Franklin S Richards 1000 on defense fund a/c [account]. Bro[ther] Hiram B. Clawson was requested to call & see Bro[ther] Franklin S Richards for a more specific explanation of a portion of his letter & to take the order to Bro[ther] Jack for the $1000.

It was arranged that Bro[ther] Clawson shall go to the city by train. Bro[ther] W[illia]m Rouche drove him over to Farmington for that purpose.

[December 7, 1886; First Presidency Office Journal]

A letter was received from Sis[ter] Alice A. Kimball of Salt Lake City asking for a divorce from her former husband David P. Rich from whom she had been divorced by the probate court. This was granted.

The following telegram was rec[eive]d from Hon[orable] John T. Caine at Washington D.C. Dec[ember] 6th:

"The President does not mention Utah or the Mormon question in his Message.

John T. Caine"

[December 8, 1886; First Presidency Office Journal]

Letter from Brigham Young [Jr.] of 12/7 announcing his arrival at Salt Lake City yesterday & his desires for a personal interview if it can be arranged.

A letter was received from B[isho]p Hiram B. Clawson suggesting that Bro[ther] John Nicholson be appointed to obtain & compile info[rmation] respecting the unfitness of the US Dist[rict] Att[orne]y for his present office. ...

Pres[ident] [George Q.] Cannon received a letter from E[dward]. W. Tullidge in which he represents his labors on the history of Salt Lake City & of his instructions in his further writings in the history of the territory &c. He also asks that the title will appropriate 1000 for 200 copies of his history of Salt Lake City. He also forwarded a copy of this history, each, to Pres[iden]t [John] Taylor & Cannon.

Letter from Abra[ha]m H. Cannon 12/9: accompanying a draft of an article which has been gotten up by the presidents of Seventies to be forwarded to all the settlements of the Saints & giving an opportunity for all dilatory Seventies to enroll themselves in some one of the quorums of Seventies as it appears there are quite a number who have so far failed to identify themselves with any quorum.

Pres[idents] Taylor & Cannon decided that it will be well for Elder L John Nuttall to go to the city this evening for the purpose of seeing Bro[ther] Franklin S. Richards pertaining to the Washington [D.C.] affairs of which Pres[ident] Cannon had reported & take to him the Pres[ident] wishes & views as to the making of Saturday arrangements. Also for the purpose of having a personal interview with Bro[ther] John Beck to talk over the affairs of the Bullion, Beck & Champion Mine Company & so far as possible to explain matters.

[December 11, 1886; First Presidency Office Journal]

The following telegram was received: "Washington [D.C.] 12/9/86 / to James Jack / ring delegates working very hard. John W. Young & I are forming additional combinations to defeat them. Will need more means, probably ten more; everything made contingent as far as possible.

Better to remit five immediately. Answer soon. John T. Caine."

Bro[ther] James Jack was authorized with Bishop W[illiam] B Preston to draw 5000 from the safe. Bro[ther] James Jack was instructed to remit 5000 to John T. Caine as per his telegram ...

[December 13, 1886; First Presidency Office Journal]

Letter from L John Nuttall & translation of telegram sent to him this morning: New York, 12/11/86: to Nelson Emply: Don't try to reach anyone from there. Received cuube [?] had from here if at all. Perfect harmony existing. Sent amount John T. requests. Keep us posted. Isaac W. Cole.

The case of Bro[ther] A[ngus] M Cannon is being investigated before the commission McKay today.

[December 14, 1886; First Presidency Office Journal]

Elder L J[ohn] Nuttall made a verbal report of his meeting with Bro[ther] F[ranklin]. S. Richards on the business entrusted to him—also of his interview with Bro[ther] John Beck and submitted two separate propositions from Bro[ther] Beck for him to obtain possession of the working of the B[ullion]. B[eck]. & C[hampion]. M[ining]. Mines. He also reported his meeting with Bro[ther] H[iram]. B. Clawson, and submitted a letter rec[eive]d from Capt[ain] Day and 2 assay's from the mines for the 8 & 9 of Dec[embe]r. which shows the mines in good condition. In the last lot of 10 cars of ore rec[eive]d. There seems to be something wrong, as the 15 cards recently rec[eive]d assayed 122 oz to the Ton—while the last cars (10) from the same place only assays 45 1/2 oz to the Ton of Silver. Bro[ther] C[lawson]. wants to know whether he had better not sell for the present and until he can learn more of this sudden drop.

Upon consideration of Bro[ther] Becks propositions it was decided not to accept them, and a letter signed by Bro[ther] Nuttall was sent to him to that effect. A letter was also sent to Bro[ther] H[iram]. B. Clawson, telling him what to do with the ore on hand & suggesting that he go to Denver [Colorado] to find another market.

[December 15, 1886; First Presidency Office Journal]

A letter was received from Bro[ther] Arthur Stayner of 12/14 in which he expresses his desire to go to Russia that he may obtain information respecting the manufacture of sugar from the beet if consistent with the counsel of the Presidency ... approved & he directed to be set apart for this mission.

We learn from the papers that Bro[ther] Angus M Cannon was discharged in the commisioners court this morning from his bonds & all the cases against him were dismissed—two for polygamy & two for unlawful cohabitation.

[December 16, 1886; First Presidency Office Journal]

Received John Nicholsons 12/10 report against Dickson, Zane & Varian & the document was sent east Sunday by express to Hon[orable] John T Caine. He has made arrangements consisting of facts & which were constructed under 11 subheads.

Learn by telegram of shooting of Dalton in Parowan [Utah]—sent telegram to [John T.] Caine.

[December 19, 1886; First Presidency Office Journal]

Sunday meeting: Bro[ther] & Sis[ter] Rouche, Josephine, W[illia]m & Lizzy, John Rouche & W[ife]. L John Nuttall, [Charles] Wilcken, [Samuel R.] Bateman, John Taylor, Geo[rge]. Q. Cannon, H. C[harles]. Barrell—in the evening by special appointment Pres[ident] [John] Taylor related the scene of the massacre of the Prophet Joseph Smith & his Bro[ther] Hyrum Smith at Carthage Jail [Illinois] 6/27/44 & of his wounds &c, after which he sang "the seer, the seer" &c by request. The hymn "a poor wayfaring man of grief"&c was also sung by all present. A very pleasant evening was enjoyed.

[December 20, 1886; First Presidency Office Journal]

Letter from John Irvine (Washington [D.C]) 12/12: includes articles from Washington Hatchet & Sunday Gazette pertaining to Utah & Church. He also asks that an amount of dollars by sent him for use & for which he will furnish vouchers. His letter was answered & a draft for 500 was sent to him. Bro[ther] James Jack was instructed to enclose the draft for 500 to him.

[December 28, 1886; First Presidency Office Journal]

A letter was received from Pres[ident] Jos[eph]. F. Smith of 12/11 expressing his feelings & giving an ac[coun]t of his labors.

A letter was received from B[isho]p W[illia]m B Preston of 12/27 asking counsel in regard to his purchasing the forest farm from Elder Brigham Young [Jr.] & asking the loan of 8000 at 7% interest. His letter was answered. It being imprudent at present to loan any of the funds now on hand.

A letter was rec[eive]d from Sister E[liza]. R. S[now]. Smith, City Dec[ember] 27th enclosing a letter from Mrs. Belva A. Lockwood to her of Dec[ember] 20th also asking for 2d anointing for Sister Hannah Ells who was sealed to the Prophet Joseph Smith before his death. This privilege was granted and a letter was written to Sister Smith authorizing her or Sister Zina D. H. Young to attend to this ordinance on behalf of Sister Ells. A letter was also written to Sister Smith in relation to Mrs Lockwoods letter.

[December 29, 1886; First Presidency Office Journal]

A letter was rec[eive]d from Bro[ther] Le Grand Young of Dec[ember] 28th enclosing a form of Deed for the Trustees of the Brigham Young Estate to sign for the Mount Pleasant Block 30 to Pres[ident] [John] Taylor as Trustee-in Trust. His letter was answered, & the form of Deed returned to him.

[December 30, 1886; First Presidency Office Journal]

A letter was received from Bro[ther] John Beck of 12/29 enclosing a letter from Walker Bro[ther]s to him. He asks Pres[iden]ts [John] Taylor & [George Q.] Cannon to advance him 2275 to pay an indebtedness to Walker Bro[ther]s & for which they hold a 1st mortgage transferred & James Jack was instructed by letter to pay the 2275 & lift the 1st mortgage.

Also to pay E[dward]. W. Tullidge 500 for histories of Salt Lake City which he will furnish.

1887

[January 1, 1887; First Presidency Office Journal]

All well this morning. Pres[ident] [John] Taylor & Elders [L. J[ohn] Nuttall & [Charles] Wilcken at quarters. Pres[ident] Geo[rge]. Q. Cannon, Bro[ther]s [Samuel R.] Bateman & [Charles] Barrell with their families.

Morning wind, snow, clear at 9—calm, pleasant day.

Pres[ident] Taylor is in the enjoyment of excellent health & spirits & buoyant in the knowledge of the truth of the gospel of Jesus & ever willing to acknowledge the preserving & protecting care of God the Eternal Father through the years—

Bro[ther] Jacob Rouche came up this morning by train & brought our mail matter & returned again to the city.

[January 7, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] James Jack in reply to letter sent him 1/5 pertaining to credits of the title at the Washington & Provo [Utah] factories.

He also sent out a telegram received from Hon[orable] John T Caine at Washington D.C. of 1/5 respecting a black mailing scheme which has been sought to be perpetrated upon him by some parties at New York. His telegram had been answered by Bro[ther] James Jack for Bro[ther] C[harles]. Williams [pseud. Charles W. Penrose].

Pres[ident] Taylor accompanied by Bro[thers] [Charles] Wilcken & [Charles] Barrell took a drive out this evening & called at Bro[ther]. Smith's.

[January 8, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] James Jack asking what disposition he should make of the 15,000 paid him by George Reynolds on a/c [account] of the Bullion, Beck & Champion Mine Co[mpany].

[January 11, 1887; First Presidency Office Journal]

Telegram from John T. Caine—pay no attention Tribune dispatches relative day being fixed consideration Tucker Bill, will telegram when anything determined. Pressure very strong, we hope to defeat them; need more means, send five at once in New York draft favor ZCMI endorsed by them in blank which can be cashed by friend there without our endorsement. If all goes well, will require about five more soon. Have heard nothing of deputy exum [?] all well.

Also as follows—common rules reported substitute resolution giving judiciary commission Wednesday next for consideration business from that commission; which house adopted with amendment giving Th[u]rs[day] also; the Tucker Bill may come up. John T. Caine.

Sent to James Jack: you are hereby authorized to forward to New York 10,000 dollars in the manner indicated by Hon[orable] John T. Caine in his telegram of 1/9/87 at Washington DC at your earliest convenience. Your Bro[ther], John Taylor. Please inform him by telegram immediately.

[January 12, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] John Morgan of 1/11, enclosing a letter from Bro[ther] C. L. Robson respecting the location of the Catawba Indian Saints from South Carolina in Maricopa Stake. Answered.

Telegram from John T. Caine 1/10: Its almost certain Tucker Bill will come up Wednesday or Thursday doing everything possible to prevent it.

Also of the 1/11th prompt action imperative. Have [George] Webber telegram 5 000 to Riggs & Co[mpany] New York credit Franklin S. Richards, answer quick. John T. Caine.

James Jack sent the following 1/11/87 to John T. Caine: Webber telegraphed New York as suggested through Deseret National & Koontze. James Jack

This action of Bro[ther] Jack's was approved & by letter to him last evening.

[January 13, 1887; First Presidency Office Journal]

Bro[ther] James Jack sent word that he has sent an additional 5000 to Hon[orable] J[ohn] T Caine at New York.

We learn tonight that the Tucker-Edmunds Bill passed the house of Representatives yesterday afternoon.

[January 14, 1887; First Presidency Office Journal]

Telegram from John T. Caine & John W. Taylor 1/12: the Edmunds-Tucker Bill passed this afternoon amended so as to make municipal officers appointive. Under the rules all opportunities to offer amendments was cut off. Discussion limited to two hours on each side. While deeply deploring this result we feel that we have done everything that could honorable be done to prevent this fresh outrage upon our people.

A letter was received from Elders Erastus Snow & Moses Thatcher at Juarez Mexico, 1/1/87.

They had concluded to purchase of the Corllis [?] Basin & surrounding country on the basis of the 8000 in Mex[ico] silver & they hope soon to hear that their ally had obtained the titles to the additional site of timber land which had been located adjoining their ranch.

They had also dedicated the new townsite & broke ground for the canal to water it. This canal will be about four miles long & cost from 2000 to 2500. The people are well & all busy.

A letter was received from Pres[iden]t W. G. Smith & counselors of Morgan [Utah] Stake respecting B[isho]p John Hopkin of Croyden Ward who has been away from home for some six years & ask counsel about appointing a new bishop. His interest is at Croyden & he would now be at home if it were not for the raid. They also refer to the vacancy in the office of two counselors to Bishop Turner of Morgan Ward—

[January 17, 1887; First Presidency Office Journal]

The following telegram was rec[eive]d from Bro[ther] John W Young at Washington, D.C.

Washington D.C. 14th, 1887

To James Jack

Last Friday everything seemd in our hands, same methods, same persons, who held matters in hand past years were used and worked in harmony. Saturday through Carlisle's influence change began and by Monday was complete. Severe sickness of several friends prevented possibility of holding old combinations or forming new. sudden death railroad representative demoralized their forces. Circumstances seemed beyond human control at last moment when tide sweeping all before it. Scott's amendment as wired to Herald last night was drafted and urged by us with out committing anybody and offered by him in good faith with approval of other high democratic leaders. It has since been partially approved by President, who has to feel his way.

If party leaders hold to their privately expressed opinions he will have strong support in urging conference committee to attack amendment, and as last resort be urged to send bill back with recommendations to incorporate it. This brings both parties face to face with the real issue. There is little hop of effecting bill now, and it is impossible to get anything nearer statehood at present than the amendment, and even this alternative must not be regarded as certain. Could not convey this information sooner. Shall we work for Scott's amendment? Answer quickly. J[ohn]. T. C[aine]. F[ranklin]. S. R[ichards]. John W. Young.

To which Pres[iden]t Geo[rge] Q. Cannon sent the following answer, while in the City.

January 15th 1887.

John W. Young

c/o Hon[orable] J[ohn]. T. Caine, Washington D.C.

Urge Scott amendment and any other amendment which will defeat objects of the enemy.

James Jack

President Taylor approved the above.

[January 18, 1887; First Presidency Office Journal]

A letter was receved from Elders F[ranklin]. D. Richards, John Henry Smith, Heber J. Grant, John W Taylor and B[isho]p. W[illia]m B. Preston, profering their services to cooperated with Pres[iden]t [John] Taylor in taking steps to preserve the church property from the effects of the Tucker bill should it become law, and they strongly suggest that steps be taken to sell certain classes of church property, and mentions the follwoing property as being in great danger:—

The Tithing property—Salt Lake, The Tithing property in Ogden [Utah], The Gardo House, The Cannon Property, the Bernhisel property, Part Council House Corner, The Wells Corner and other smaller pieces of real estate in Salt lake City, Provo, Ogden Logan [Utah] and other places. The Street Railroad, Gas Company and other stocks. The Horned Stock, horses and sheep and the ranches

upon which they run. This matter was talked upon freely by Pres[iden]ts Taylor & Cannon after which it was decided that Pres[iden]t Cannon go to the City & meet with the above mentioned brethren, also brother Le Grand Young, and talk over these matters and explain Pres[iden]t. Taylor's views. ...

Bro[ther]. Clawson reported his trip to Denver [Colorado] and the prospects at the mines of the B[ullion]. B[eck]. &C[hampion]. M[ining]. co[mpany] all of which are very promising. He expects returns from the sale of the 12 car loads of ore taken to Denver this week. He spoke in regard to advancing the money to purchase the property belonging to Bro[ther]. John Beck which is advertized for sake by the U.S. Marshal on the 26th of this month, and hold the same for John Beck until a proper settlement can be had with him and provided he will give a release and quit claim for all labor and claims he may have or hold against the B[ullion]. B[eck]. & C[hampion] M[ining] Co[mpany]. also to advance him funds with which he can make a trip to Europe. This measure was approved & Bro[ther] Clawson was instructed to take the necessary steps to have the same consummated.

[January 19, 1887; Minutes; Minutes]

Pres[iden]t Geo[rge] Q Cannon submitted the following as the members of the Meeting held in the President's Office, 11 oClock A.M. 19 January 1887—

Present—President Geo[rge]. Q. Cannon, Apostles F[ranklin] D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, Bishop W[illiam]. B. Preston, Pres[iden]t. A[ngus] M Cannon, Elders Le Grande Young, A[urelius] Miner, J[ames]. Jack G[eorge] Reynolds.

Following telegram sent to Elder F[ranklin]. S. Richards—Washington D.C.

"Respecting staying or returning use your judgment. You know situation.

Ja[me]s Jack"

The brethren took up the consideration of the position of the Real Estate of the Church, should the Edmunds-Tucker bill become law.

Elder Le Grand Young entered in length with an explanation of his views on this matter expressed in his late letter to the President. The position of the Temple Block Salt Lake City was first considered, and it was ~~considered~~ thought that no where would it be as safe as vested in the Trustee in Trust.

Bro[ther]. Jack explained how the south half of the Whitney property had been in the possession of the Church from the ~~commencement~~ beginning, and Bro[ther]. J[ohn]. H[enry]. Smith H[eber] J Grant agreed to look into the legal title.

Gardo House—Extract from Bro[ther] Le Grande Yougs letter regarding this property read.

Pres[iden]t Cannon said Pres[iden]t. [John] Taylor was in favor of Trustees owning this property. Bro[ther] L[e]. G[rand]. Young was instructed to get up papers for three trustees.

The Cannon property—was considered in good shape.

The Bernhusel property—It was thought that it would be a very admirable residence for the Presiding Bishop—The title ~~was~~ was in Bro[ther] J[ames]. Jack. he bid it in at a Sheriffs Sale.

B[isho]p. Preston did not want to purchase it individually.

The Council Ho[use]. property—Stands in the ~~hands~~ name of Bro[ther]. H[orace]. S. Eldridge, and of a society.

The D[aniel] H. Wells corner.—Bro[ther]. L. Grand Young thought that there was no way of preserving it, it was in the same condition as all other property purchased. for money since the passage of the act of 1862. It was possible that it might be leased for a Hotel to the brethren, with the consideration that ~~it~~ all profits over a certain determined amount should be turned over to the T[rustee]. in T[rust]. and sent.

Ogden [Utah] Tithing Office property—The brethren were not certain whether this has been deeded or not.

Vienna Jaques lot stood in Bro[ther] J[oseph]. F. Smith's name.

Bro[ther]. Le Grande Young urged the formation of a building society to furnish [?] the Temples &c to whom cash and property might be legitimately transferred for the furtherance of its purposes.

A general conversation ensued regarding the sale of Gas and other stock—

Street R[ail] R[oad] Co[mpany]. $50.00 a share—worth $27.00 yielding 4% on %50.00.—church owns 2190 shares purchased at $25.

Church has 822 share of Gas Stock at $100.00 fully paid up—

~~Bro[ther] B]righam] Young offered 25.00 pr share for the Street R[ail]. R[oad]. Co[mpany]. shares.~~

Bro[ther] Grant was authorized to see what he could ...

Zion's Savings Bank Stock was talked over

Provo. Factory Stock d[itt]o

Washington Factory Stock d[itt]o

Deseret Telegraph Stock d[itt]o

Horned Stock &c could be ~~an~~ easily gobbled and the question of its disposal was discussed It is thought that the sheep were in less jeopardy B[isho]p. Preston suggested the formation of [illegible] to purchase the live stock belonging to the Church.

Theatre. Bro[ther] Le Grande Young's views as written to the Presidency, were read. It seemed to the brethren present, that though it was in a bad position, it could not be improved, without a bone fide sale. If placed at a moderate price purchasers can be found—$2500 suggested as price.

Tithing Property in Salt Lake City as deemed safe.

Tithing property in Ogden has been transferred to the Stake Corporation.

Gardo House to be put in the hands of Trustees according to suggestions of Bro[ther] Le G[rand]. Young in letter of Jan[uary] 13th.

Cannon property safe as it is.

Bernheisel property; B[isho]p. Preston thinks title if vested in him would be safer.

Parts of Council House corner lot would be safer if sold.

Wells corner viewed as unsafe in present condition—~~All present wished~~ The brethren of the Twelve and the Presiding Bishop wished the T[rustee] in T[rust] could see he was [?] clear to have this [?]

The unanimous expression of the brethren to President Cannon was that all real property not needed for church uses should be sold.

Other small pieces of real estate mentioned should be, and probably are, deeded to local ecclesiastical corporations.

Street Railroad and Gas Co[mpany]—Bro[ther] H[eber]. J Grant will write to the Trustee; and probably make offer.

Provo & Washington Factory stock, the Stock in. Zions Saving Bank, and the Deseret Telegraph Stack are all in a dangerous position. H[eber] J. Grant will make a proposition thereon.

~~Horned~~ Live Stock and Ranches—~~B[isho]p. Preston~~ Brethren suggests might be sold to company's of brethren and to individuals

Theatre—If placed at a moderate price, purchasers can be found—purchase should be made to as many as possible. $25.000 suggested as price.

The unanimous expression of the brethren to President Geo[rge] Q Cannon was that all real property not needed for church uses should be sold.

❖

President [Wilford] Woodruff called up for consideration the subject of the State Constitution.

L. John Nuttall read minutes of the occasion when C[harles]. W. Penrose presented the

proposition from eight leading Democrats or statesmen, June 15, 1887. W[illia]m. H. Barnum, Daniel Lamont, W[illia]m. L. Scott, Grover Cleveland, George F. Jenks, Senator Gorman, L. Q. C. Lamar, A. H. Garland. When the proposition and three amendments had been read to President [John] Taylor, he remarked with unusual energy that he entirely approved of the proposed amendments.

[January 20, 1887; First Presidency Office Journal]

A letter was received from Elder Heber J. Grant of 1/19/87 in regard to the sale of the Council House corner, occupied by Bro[ther]. C[harles]. R. Savage & others.

Pres[ident] [George Q.] Cannon reported his labors at the City yesterday with the brethren of the twelve & the presiding bishop, also in regard to the telegram from Pres[ident] [John] Taylor pertaining thereto, & he had forwarded the following telegram after seeing Bro[ther] John Sharp who immediately consented to go cast as requested viz, "Salt Lake City 1/1 9/87, John W. Young C/o John T. Caine: full discretion given you on either proposition from 20-40,000. 10,000 more would be given for unconditional admission to Union. John Sharp starts with 40,000 Friday morning. James Jack." ...

After conferring with the brethren of the Twelve and Bishop W[illiam] B. Preston & others, as follows: Pres[iden]t Geo[rge] Q. Cannon, Elder F[ranklin]. D. Richards, B[righam]. Young [Jr.], J[ohn]. H[enry]. Smith, H[eber]. J. Grant & J[ohn]. W. Taylor, B[isho]p. W[illiam]. B. Preston, Pres[ident]. A[ngus]. M. Cannon, Bro[ther]s. Geo[rge]. Reynolds, & James Jack, attorneys Le Grand Young & A[urelius]. Miner, The following conclusions were arrived at to be submitted to President John Taylor, viz:

Tithing Property in Salt Lake City is deemed safe.

Tithing property in Ogden [Utah] has been transferred to the Stake Corporation.

Gardo House to be put in the hands of trustees, according to suggestions of Bro[ther] Le Grand Young in letter of Jan[uary]. 13th.

Cannon property safe as it is. Bernhisel property, B[isho]p Preston tinks title if vested in him would be safer.

Parts of Council House lot would be safer if sold.

Wells corner viewed as unsafe in present condition. The brethren of the Twelve & Presing Bishop ~~all present~~ wished the Trustee-in-Trust could see his way clear to have this devoted to the erection of a hotel.

Other smaller pieces of Real Estate mentioned should be, and probably are, deeded to local ecclesiastical corporations.

Street Railroad and Gas Co[mpany] stock—Bro[ther] H[eber]. J. Grant will write to the Trustees and probably make an offer.

Provo and Washington Factories stock, the stock in Zion's Savings Bank, and the Deseret Telegraph Stock, are all in a dangerous position. H[eber]. J. Grant will make a proposition thereon.

Live stock and Ranches—Brethren suggest might be sold to companies of the brethren, and to individuals.

Theatre—If placed at a moderat price, purchasers can be found: purchase should be made to as many as possible, $25,000.00 suggested as price.

The unanimous expression of the brethren present to Pres[iden]t Geo[rge] Q Cannon was that all Real property not needed for Church uses should be sold.

No action was taken on these suggestions. The telegram to Bro[ther]. J[ohn]. W. Young & letter to Bro[ther]. John Sharp were approved.

[January 22, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] Hiram B. Clawson of 1/20/87 pertaining to Bullion, Beck & Champion Mine Co[mpany]'s affairs. It was decided that a letter be sent to him & that Bro[ther] Jacob Rouche take it in on horse back ...

A letter was rec[eve]d from B[isho]ps. [William B.] Preston & [Robert T.] Burton of Jan[uary] 20th suggesting that Bishops W. H. Hickenlooper be allowed $300.00 B[isho]p A. McRae $300.00 B[isho]p W[illia]m Thorne $100.00 B[isho]p Jos[eph]. Pollard $150.00 B[isho]p Fred[erick] Kessler $300.00—total $1150.00 this was endorsed in a letter to Bro[ther] James Jack for him to examine into & if these brethren have been allowed these amounts heretofore for services as Bishops, he can issue the proper orders to each of them for the amounts mentioned. ...

& a letter authorizing Bro[ther] Jack & B[isho]p Preston to draw from the safe 16,500 to be handed to Bro[ther] Clawson, & Bro[ther] Jacob Rouche carried the letters to the city to Bro[ther]s Jack or Clawson. A letter was received from Elder Heber J. Grant of 1/20 in which he sets forth that he can sell the City Railroad stock to various parties at 20 dollars per share if agreeable to the Trustee-in-Trust. No action.

The following telegram was received from Hon[orable] John T. Caine at Washington DC 1/20/87: "hearing [Lorenzo] Snow case commenced this afternoon. Richards making opening argument. Concludes tomorrow. Owing to sickness Collins, no conference yet on bill. John T. Caine."

[January 23, 1887; First Presidency Office Journal]

Letters from John T. Caine, John W. Young of 1/16; enclosed: copy of Edmunds-Tucker, as they proposed to have it amended if they could ... brought by hand from Charles W. Nibley ...

Telegram from John T. Caine 1/21: "arguments [Lorenzo] Snow case concluded today indications favorable. For reasons to be given hereafter we deem it impolitic B[isho]p Sharp come here now. Advise him go New York direct, one us will meet him there when advised of arrival. Nibley due in Salt Lake Saturday night. Hold U.G. [?] mail for him. John T. Caine."

On receipt of this Bro[ther] Jack sent the following to Bro[ther] Sharp on train: "it is important you should go direct to New York. Party will meet you there. answer if you can do so. Jason Mack [pseud. Joseph F. Smith] & received the following telegram was also received from Bro[ther] John W. Young at Washington DC 1/22/87:

The following telegram was also rec[eive]d from Bro[ther] John W. Young at Washington D.C. Jan 22/87

"Sharp largely responsible for this situation. he will justify his own course while here and thus neutralize our prospects. Radical leaders here say screws turned tighter by this legislation. We all will follow, to them, Sharp's wise course. This is thrown constantly in my face advise us, he should remain in New York advise us, answer fully. John W. Young."

After consideration it wad decided that Pres[iden]t. Geo[rge]. Q. Cannon should go to the city this evening, and while there see Bro[ther]. C[harles]. W. Nibley, and also to telegraph to Bro[ther]s. J[ohn]. T. Caine & J[ohn]. W. Young in answer to their telegrams, in substance as follows: "We have no change to make in our policy. No surrender of Principle—Sharp's former course not approved."

Pres[iden]t Taylor expressed himself emphatically that we could not surrender our principles, but must stand by them.

Sacrament meeting.

Bro[ther] & Sis[ter] Rouche while at Kaysville [Utah] this morning brought word that our enemies were very energetic in trying to find the whereabouts of the presidency & that a reward had been offered of 500 by Dist[rict] Att[orney]y Dickson & Varian & Commissioner McKay for their arrest—to the notorious Sam Gilson. He expects to make the arrest within two weeks We heard of

this rumor nearly a week ago & have been on the alert.

Pres[ident] Geo[rge]. Q. Cannon & Bro[ther] C[harles] H Wilcken drove to the city this evening & carried in our mail matter & clothes. They started at 6:30.

Lorrin Woolley arrives ... to stay with us tomorrow in place of Bro[ther] Wilcken.

[January 24, 1887; First Presidency Office Journal]

We are informed this morning that the U.S. deputies are in Farmington [Utah] this morning, had subpoened some witnesses & deputy A[ddison]. Pratt had gone on the train to Ogden [Utah] from Farmington. We are on the lookout.

A letter was received from Elder Heber J. Grant of 1/21 in regard to the interest of the church in Zions Savings Bank & Trust Co[mpany] & refering to the sale of the theatre.

A letter was received from Mr T. E. Furish of Prescott [Arizona], private secretary to Governor Zulick of Arizona Territory in which he refers to the repeal of the test oath law in Arizona Territory & the firm stand taken by Governor Zulick on that matter.

[January 25, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] Cha[rle]s Williams [pseud. Charles W. Penrose] of 1/24 giving his views in regard to the Scott ammendment to the Edmund-Tucker Bill with a view to the admission of Utah into the Union of States & how certain concessions can be made & not concede any principle of our holy religion.

A letter was received from Bro[ther]. James Jack Jan[uary] 24th respecting the amounts which have been allowed to some of the aged Bishops in Salt Lake City, as was referred to him by letter of B[isho]ps [William B.] Preston & [Robert T.] Burton.

It was decided to appropriate to

Bishop F[rederick]. Kesler $300.00
" A. McRae 200.00
" W[illia]m. Hickenlooper 200.00
" W[illia]m. Thorne 200.00 this to cover two years as he has not drawn his last appropriation. & to Bishop Jos[eph] Pollard $200.00 for their services as Bishop, and the amounts to be drawn at the General Tithing Office and to be charged to Presidents & Bishops percentage at [?]. Bro[ther] James Jack was instructed to issue the proper orders and B[isho]p. W[illia]. B. Preston was advised of this action by letter. ...

A letter was written to Bro[ther] Ja[me]s Jack referring to his report of cash taken from ZCMI vault asking for a further statement in regard to some of the amounts.

Geo[rge]. Q. Cannon reports visit with Charles W. Nibley—advised him to return to Washington [D.C.] to help—John Taylor approves.

[January 26, 1887; First Presidency Office Journal]

A letter was received from W[illia]m Budge 1/21—agree to retain Mr Johnson of Boise [Idaho] as att[orne]y to argue test case—500 retainer. from defense fund.

A letter was received from Elders Erastus Snow & Moses Thatcher of January 1887 enclosing a draft of a circular letter pertaining to the colonization of our brethren at Juarez, Diaz & La Ascension [Mexico] for examination & correction.

Pres[iden]ts [John] Taylor & [George Q.] Cannon had some conversation pertaining to the Scott amendment to the Tucker Edmunds Bill which was read the letter of Bro[ther] C[harles] Williams [pseud. Charles W. Penrose] rec[eive]d yesterday was also considered. Pres[iden]t Taylor

expressed himself to submitting any concessions as to Statehood from us. It was decided that a letter be written to Hon[orable] John T. Caine & J[ohn]. W. Young at Washington D.C. more fully defining the views & position of the Fist Presidency on this subject that they may not go too far in committing themselves in any direction that cannot be sustained by the people. A draft of a letter was dictated for further consideration.

[January 27, 1887; First Presidency Office Journal]

A letter was written to Honorables John T. Caine & John W. Young at Washington DC signed by Pres[idents] [John] Taylor & [George Q.] Cannon giving their views in regard to the Scott amendment & the forming of a constitution which concessions will be made by our people &c. & Bro[ther] James Jack was instructed to send the following telegram in cipher to Hon[orable] John W. Young in c/o Hon[orable] John T. Caine at Washington: "go slow on Scott amendment. Have written you today. James Jack."

[January 29, 1887; First Presidency Office Journal]

A letter was received from Bro[ther]s Elias A. Smith & Heber J. Grant of 1/28 giving their views in relation to the Zions Saving Bank & its business affairs & status, as they claim to have thoroughly examined the same.

[January 31, 1887; First Presidency Office Journal]

Geo[rge]. Q. Cannon & [Charles] Wilcken return 2:30 am with mail.

The following telegram was received from Bro[ther] John W. Young at New York 1/29/87 to James Jack: "Franklin S. Richards due there tonight. Matters continue as when he left, have seen Sharp & return this afternoon. John T. Caine, John W. Young."

[February 1, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] Franklin S. Richards of 1/31 in which he reports his return home & asks for an interview to report verbally on political affairs & church at Washington [D.C.].

A letter was received from Bro[ther] C[harles]. O. Card at Salt Lake City 1/28/87 in which he reports the expenditure of the funds placed in his hands for the purpose of exploring the northern country on his late trip $770. & asking counsel in regard to the disposal of a team & wagon left in his hands-keep as reimbursement

Bro[ther] Hiram B. Clawson presented die matters of the Bullion, Beck & Champion Mine Co[mpany] of which he wrote in letters received yesterday. He also presented a large map showing the several shafts & some of the workings in the mines were looked at. Talk of his going to California to meet the gentlemen referred to in his letter was considered & a basis for an agreement was arrived at & written out.

[February 2, 1887; First Presidency Office Journal]

We are informed that S. H. Gilson has offered a reward of 800 for the delivery to him, or for info[rmation] that will lead to the arrest of Pres[ident] John Taylor & Pres[ident] Geo[rge]. Q.

Cannon or 500 for Pres[ident] Cannon alone & 300 for Pres[ident] Taylor. This is published in the Salt Lake Tribune.

[February 3, 1887; First Presidency Office Journal]

Franklin S. Richards letter 2/2: he says that he is told that the loyal leaguers have offered $2000 for Pres[iden]ts [John] Taylor & [George Q.] Cannon.

A letter was received from B[isho]p W[illiam] B Preston of 2/2 which he asks to mind of the Presidency in the selection & appointment of another counselor in the presiding bishopric.

[February 4, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] Franklin S. Richards of 2/3 in which he reports having agreed with Mr. Geo. Ticknor Curtis for his services into 1st habeus corpus case before the Supreme Court of the United States—to pay him 1250 in addition to the 500 already paid him which made the entire fee 1750 instead of 2500 as first proposed. This action was approved by Pres[ident] [John] Taylor.

Telegram from John W. Young 2/2/87: "there has been two informal meetings. Conferees did nothing. Through private caucus of house members 2/3 oppose Scott amendment it has though served its purpose enlisting others absolutely necessary in defeating the bill. Prospects look favorable. Exercise faith for division between Senate & House conferees each for their own bill. John W. Young."

Inasmuch as Bro[ther] Franklin S. Richards is very desirous two have an interview it was decided that if suitable arrangements can be made to have Bro[ther] [Charles] Wilcken bring him out to Bro[ther] Woolley's this evening & Pres[ident] [George Q.] Cannon will meet him there tomorrow. ...

Pres[ident] Taylor engaged in his room most of the day, he pitched quoits a short time this am.

[February 7, 1887; First Presidency Office Journal]

Pres[ident] [George Q.] Cannon submitted a letter he had obtained from Bro[ther] Franklin S. Richard which had been sent to him by Mr Geo[rge]. Ticknor Curtis of Washington [D.C.] 1/23 giving his views & making suggestions in regard to the political outlook for Utah & obtaining statehood in the union. This letter was read & commented on by Pres[iden]ts [John] Taylor & Cannon but no decision was arrived at pertaining to the contents of the letter or the subject submitted.

Pres[iden]t Taylor pitched quoits this morning & afternoon for a short time & in his room the remainder.

Telegram from John T. Caine 2/4/87—"committee on conference held 1st meeting today. Senator Edmunds occupied nearly all the time giving his views, nothing whatever agreed upon, after 5 hours meeting adjourned subject to call."

[February 8, 1887; First Presidency Office Journal]

From the "News" Deseret we learn that the U.S. Supreme Court yesterday reversed the judgement of the courts in the segregation cases for unlawful cohabitation & Bro[ther] Lorenzo Snow is ordered discharged. John T. Caine telegram: 2/5: "3 hours meeting committee on conference

today. Republican Tucker reports practically nothing done. Adjourned until Friday next. Collins gone to Boston, return Thursday. John T. Caine."

A letter was received from Bro[ther] Jason Mack [pseud. Joseph F. Smith] 2/7 representing a claim of account against the title of 6666.67 that being the amount which he paid personally on account of the compromise with the heirs of the estate of the late Pres[ident] Brigham Young, that amount being one third of 20,000 which was required from the trustees or executors of the said estate, & which account claims the title agreed to hold the executors harmless at the time they made settlement with the court. He now owes the Trustee in Trust 363.45 which he desires to pay & to draw the balance 3035.20. Some conversation was had upon this matter by Pres[idents] [John] Taylor & [George Q.] Cannon but no action was taken.

[February 10, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] Franklin S. Richards 2/9 in which he refers to his labors in obtaining to discharge of the brethren illegally confined in the penitenary & the steps which have been taken for the release of our brethren from Idaho confined at Detroit [Michigan] & in the Idaho penitenary. Also enclosing a letter to him from Hon[orable] Geo[rge] Tick[nor] Curtis at Washington [D.C.] giving an act of his labors & desires for some action of the First Presidency on his letter sent out by Bro[ther] Richards a few days ago. Pres[iden]ts [John] Taylor & [George Q.] Cannon expressed themselves that they could not consent to take the course which is marked out by Mr Curtis. They would rather trust in the Legislature & deal fairly by all men.

[February 11, 1887; First Presidency Office Journal]

A letter was received from Bro[ther] James Jack of 2/10 in answer to letter asking for information respecting the portion of the D[aniel]. H. Wells' lot which ZCMI wished to purchase. He suggests that 1.00/ft will be a proper price or 5,500 for the piece. He also endorses a copy of the deed from D[aniel]. H. Wells to Jos[eph]. F. Smith. & plot of land as purchased.

Telegram from John T. Caine to James Jack 2/8: "the telegram about strong men lobby is seriously injuring our efforts here. Have [William] Riter & W. B. Dougall go to Ogden [Utah] & meet Smith manager Association Press, due there Thursday from east & make charges against their Salt Lake agent on account of rabid partisanship & false telegrams which while it is injuring our people deceived the general public. John T. Caine"

James Jack—Bro[ther]s Riter & Dougall went to Ogden [Utah] on this afternoon's train.

[February 26, 1887; "Remarks of the Brethren on Scott Amendment"; Franklin D. Richards, Diary]

[Heber J. Grant:] My impression has been from the beginning to give the Scott amendment a trial, and when I heard that Pres[iden]t. [John] Taylor had sat down upon it, I must say I felt a little disappointed. I see nothing to be lost but a great deal may be gained. ...

[Franklin D. Richards:] I feel that I would like the Scott Amendment tried. I do not see that it necessarily compromises us, that is, and that of itself would be of great value. And if Mr [Grover] Cleveland could be got nite nearer Communication, he may find something to admire and praise in us, and it may stimulate him, by way of a desire to get rid of the Mormon problem, to work with a view to let us into the Union. ...

[John W. Taylor:] The only thing that we can gain by making this Compromise is from 2 to 4 years. At the expiration of that time we will thoroughly advertise to this nation that we are willing to sacrifice, at least so far as our Word is concerned, in order to obtain liberty, and just as soon as

we begin to break through suffering for righteousness sake, and clinging to the truth, and avoiding the very appearance of evil. He believe[s] the calamities will be greater upon us than if the bill now should become law. It has taken quite a time to school the Latter-day Saints to what we believe to day. And I find that it is getting to be believed that Pres[iden]t. Taylor will yet receive a revelation to cancel the revelation on Celestial Marriage. And you let anything officially be given about this, and it will create quite a stir among the people. He did not want to express himself in regard to the wisdom of the matter, would leave that to older heads. ...

[Abraham O. Smoot:] He did not regard this a new question at all; the same thing was ventilated, only in a different form, perhaps, in Delegate [William] Hooper's day. He was present on a certain occasion when this same subject was submitted to Pres[iden]t [Brigham] Young & he remembered Bro[ther]. Geo[rge]. A. Smith's views on it, & his own personal endorsement at the time, which was that we had nothing at all on that point to offer as a Compromise. He had not changed his views since then. Even if he had the right to vote, he would be loathe for it unless it was so dictated by those who had the right to commune with the Lord upon the question. If there were any light from that source he would submit with his brethren. But to say that did he think anybody could be justified in doing so unless the Lord himself so ordered it. There may be, he said, a policy in it which the ordinary mind could not comprehend. What he wished to know was, whether it was the will of the Lord to do it in order to gain a Victory. If by accepting this amendment we can do it without making it to appear to Israel (he did not care so much for the world) a Compromise or sacrifice, & in reality not to be a sacrifice, he was willing to follow his file-leaders and support it. ...

["Williams"—Charles W. Penrose (?):] This telegram puts a new phase on the question. This Scott Amendment is to be sent by the President to Congress, stating that he will sign the bill if Congress will accept the Amendment. Most of the members of Congress have already expressed themselves as opposed to it. They will vote it down; the whole bill will be lost, and we will be saved both from the effects of the bill itself, and from voting on the question of the Constitutional Amendment. If we reject the proposition it will be considered by the government and the country that the few polygamists who control affairs in Utah are unwilling to have the question submitted to the body of the people. This will be damaging to our cause. By accepting the proposition now we make no promise, we make no agreement. We simply say, we are willing for the people to take their own course in regard to the proposition; and if we accept, the bill is killed, and we are relieved of both the danger and question of compromise. If the amendment should pass the Congress with the bill, we then will have ample time to reflect upon the question of what shall be done by the people, and the probable effects of voting for the prohibition upon our people upon Congress and upon the Country. ...

[William B. Preston:] As a political strategy I would accept the proposition. It is generally said by the world that our people do just as the Presidency say. Now, let this proposition be submitted to the people, and let them say whether they are willing to adopt a Constitution with this proposition in. That would be Democratic. ...

[William Budge:] With my understanding of what they call polygamy, I could recommend the placing of this question before the people. It would be necessary, however, to make some explanation to the people in regard to our understanding of what is called polygamy. If there was no question asked further than whether we would vote against polygamy as understood in the world, I could vote for the amendment, but not to renounce Celestial Marriage. ...

[Angus M. Cannon:] I look upon it that it may be a ram in the thicket, but I cannot acquiesce in it without feeling that I am losing influence in consequence of the professions I have made heretofore. ...

[Hiram B. Clawson:] If we could do [any] thing without compromising our views and our religion, I would be in favor [of] doing it, merely to gain time. Time is what we want. I am willing to rest on the decision of the First Presidency in regard to this. ...

[Aurelius Miner:] We must accept this proposition by all means. It is not a binding condition upon my faith, or upon the faith of any of our brethren. It will not bring the faith of the Latter-day

Saints in contempt. ...

[Francis Armstrong:] He was in favor of submitting this to the people out of courtesy to our friends at Washington. It would also give time to perfect measure for securing the property. He would rather have the crisis come from the head of the nation than from those here. Individually, he could not vote for it. ...

[In an attachment to the above, George Q. Cannon writes:] Dear Bro[ther]: Having expressed yourself that you had forgotten to hear my opinion with regard to our concurrence to the Scott amendment and having since reflected somewhat on the subject I take this means of giving it. ... My unqualified opinion that it is too dangerous a thing to play at concession or anything approaching concession, or the color of concession with the government; the ground is not tenable let the circumstances be what they may.

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Pursuant to notice received last evening I this morning met at the Presidents office in Council at 8. a.m. with Geo[rge]. Q. Cannon, Lorenzo Snow, Heber J. Grant, John W. Taylor, Angus M. Cannon, Pres[iden]t W[illia]m Budge, B[isho]p Hiram B. Clawson, Abra[ha]m H. Cannon, Francis Armstrong, F[ranklin]. S. Richards, Le G. Young and A[urelius]. Miner. to deliberate as to the best means of securing the Church property in view of the changes that the Edmunds Tucker bill may become a law. Council held till 8 p.m. During the time about 4 or 5 p.m. an important telegram from John W. Young was handed in, read and each one present asked 7 expressed his views as to the propriety of consenting to the terms of Scott's Amendment nearly all answered affirmatively.

See telegram in my papers, which says action on the Edmunds Tucker bill by the President is defered until Thursday next.

[February 27, 1887; Franklin D. Richards, Diary]

Returned to city this evening & found James Jack & W. B. Dougall putting a telegram into cypher for J[ohn]. W. Young. "If Scott amendment will satisfy President [Grover] Cleveland, it will be acceptable to us. If it shall become law we see no objection to the people carrying out its provisions as proposed. No iota of principle can be compromised if so shall recoil & renounce.["]

[March 9, 1887; Franklin D. Richards, Diary]

At 9: a.m. Met at Pres[iden]ts. office with the Presidents or other representative officers of the Stake Corporations—& Twelve—Present Geo[rge]. Q. Cannon, F[ranklin]. D. R[ichards]. H[eber]. J. G[rant]. & ~~J[ohn]. W. Taylor~~ W[illiam]. B. Preston A[ngus]. M. Cannon, A[braham]. O. Smoot, Canute Peterson Geo[rge]. O. Pitkin (Cache [Utah]) J[ohn]. M. Murdock, I[ra]. N. Hinckley, Cha[rle]s Sperry (Juab [Utah]) H. Gowans, L[ewis]. W. Shurtliff, Sam[ue]l. Francis (Morgan [Utah]) J. Bywater (Box Elder [Utah]) W[illia]m Hendricks, Elias Morris, Henry McCune, Geo[rge]. Farnsworth, F[ranklin]. S. Richards, Legrand Young Isacac Waddell. A[urelius]. Miner Geo[rge] Reynolds James Jack, W. B. Dougall B[isho]p W[hitney?]—

Pres[iden]t. G[eorge]. Q. Cannon & F[ranklin]. S. Richards discussed on the methods to be adopted to effect properly the transfer of authority of Trustee to President and of Property from Trustee to Stake Corporations, and of receiving & paying "<u>Tything</u>" to that of "<u>donations</u>," much instruction, given many questions asked & answered. That all corporations may understand and act uniformly.

[March 22, 1887; Franklin D. Richards, Diary]

At 9-30 am met in council with G[eorge]. Q. Cannon, John H[enry]. Smith, F[ranklin]. S. R[ichards]. L[e]G[rand]. Young James Jack, Geo[rge]. Reynolds, & part of the time B[isho]p H[iram]. B. Clawson & Geo[rge]. R. Biggs & at 7 p.m. with C[harles]. W. Penrose—C[harles]. Williams studying & devising measure to complete the safe fixing of residue of Personalty in Pres[iden]t [John] Taylors hands.

The safety of the whole affair causes deep anxiety with all of us who know the situation—& leads us to fervent prayer for light & knowledge with Wisdom to act.

[March 23, 1887; Franklin D. Richards, Diary]

At 10 met with G[eorge]. Q. Cannon, L[orenzo]. Snow F[ranklin]. D. R[ichards]. J[ohn]. H[enry]. Smith, F[ranklin]. S. R[ichards]. L[e].G[rand]. Young A[urelius]. Miner, A[ngus]. M. Cannon, W[illia]m Budge, James Jack, Geo[rge]. Reynolds, W[illiam]. B. Preston at Presidents office—while we discussed the unfinished business of the changes from the former arrangement to the present new condition of things.

A pleasant diversion occurred by a brother asking about Michael Adam.

Our Father and our God.

which proved edifying as well as instructive.

[March 24, 1887; Franklin D. Richards, Diary]

At 10 met with the same as yesterday bro[ther] Jno. [John] W. Taylor being now with us & After wading through deep discussion a united & satisfactory conclusion was reached on many items.

The Territorial Central Committee are drawing up a Circular to the people of the Territory—The 12 to follow with proper instruction on same & other subjects as registration—taking test oath.

[April 2, 1887; Franklin D. Richards, Diary]

Rec[eive]d. a letter from Pres[iden]t. [Wilford] Woodruff replying to Bro[ther] H[eber]. J. Grant's inquiry of him who should be the successor of Pres[iden]t. [John] Taylor when he vacates the office. A clear & vigorous answer. The Twelve Apostles.

[April 8, 1887; Franklin D. Richards, Diary]

The 12 Apostles with Counselors to the Presidency & to the Twelve were sustained as Prophets Seers & Revelators in the Church, which has been omitted by mistake several conferences past. B[isho]p. [William B.] Preston & his 2 Counselors were nominated Trustees, as contemplated in Sec[tion]. 26 of the Act of Congress of March 3d 1887 to hold in trust the Temple Block, the Par[s]onage & other necessary property.

[May 25, 1887; Franklin D. Richards, Diary]

Spent much of the day with Pres[iden]t Geo[rge] Q. Cannon about what J[ohn]. W. Young

& others are endeavoring to accomplish at Capitol. We heard that Government inclines to find some measure or means by which to settle the disturbed feelings of the Nation on the Mormon Question. We hope the feeling may grow upon them until they will give us our rights.

[June 15, 1887; Minutes]

President [Wilford] Woodruff called up for consideration the subject of the State Constitution.

L. John Nuttall read minutes of the occasion when C[harles]. W. Penrose presented the proposition from eight leading Democrats or statesmen, June 15, 1887. W[illia]m. H. Barnum, Daniel Lamont, W[illia]m. L. Scott, Grover Cleveland, George F. Jenks, Senator Gorman, L. Q. C. Lamar, A. H. Garland. When the proposition and three amendments had been read to President [John] Taylor, he remarked with unusual energy that he entirely approved of the proposed amendments.

[June 18, 1887; Franklin D. Richards, Diary]

Spent a pleasant hour with Geo[rge]. Q. Cannon & Charles W. Penrose—concerning about A]lbert]. Carrington's & other like or similar cases—interchanging views as to particular features of his & their cases.

[July 5, 1887; Franklin D. Richards, Diary]

Spent short time with Pres[iden]t Geo[rge] Q. Cannon who stays while he can advise & counsel ... Convention passed Sect[tion]. 12 Polygamy & Bigamy & Proviso in article 16 of Amendments, in the New Constitution.

[July 7, 1887; Franklin D. Richards, Diary]

Geo[rge] Q. Cannon, Lorenzo Snow, F[ranklin]. D. Richards, Moses Thatcher, Heber J. Grant, John W. Taylor were together in the President's office Counseling about Ogden [Utah] Herald all willing to stand by G[eorge] Q C[annon] to am[oun]t of $2,000 if he thought best also an am[oun]t for present necessities of Mexican colony $500 to be remitted to Helaman Pratt immediately at Mexico. Pres[iden]t Geo[rge] Q. Cannon prayed fervently for the success of the convention and the health of Pres[iden]t John Taylor. Adjourned at 5 pm.

The Delegates having completed their labors in convention came in by devious ways to avoid exposure & were addressed by each of the Apostles preset advising procedure in their various districts to secure strongest possible vote. Absentees Kimball, Haybourne, Hills, Christensen and C. Collett Apostles were appointed to visit various conferences I to Weber, Utah, Wasatch & Juab [Utah]. F[ranklin]. S. Richards, G. Wooley, W[illiam]. W. Ritter to go to Washington [D.C.] & ask admission to the Union.

[July 29, 1887; Minutes]

Elder George Q. Cannon said: "Brethren I desired to see you together so that I might explain to you our position. Brother Joseph F.[Smith] and I, have acted since President [John] Taylor's death in a manner to avoid confusion, and that no duty pertaining to his funeral might be neglected. But

now that President Taylor is buried—laid away to rest—we desire to say that our functions, as his counselors, are ended. We therefore wish to know whether or not you desire us to carry on the current business of the Church requiring daily attention."

In connection with the business referred to, Elder Cannon mentioned the signing of recommendation to the temples, and to some private affairs connected with the movement for Statehood, which affairs he did not feel at liberty to reveal even to the Twelve, that he was, in fact under obligations not to reveal them to any person.

Elder Joseph F. Smith expressed similar views as to the ending of the functions of President Taylor's counselors, and said that he did not wish further to act without the sanction and approval of the Twelve present. *[Note: Franklin D. Richards moved that Cannon and Smith continue to function as a de facto First Presidency until a majority of the Twelve meet to take action. Moses Thatcher disagreed, saying that with Taylor's death the First Presidency was dissolved and that governance now rested with the Twelve Apostles. The meeting ended when a majority of those present agreed to allow Cannon and Smith to continue their activities until a majority of the quorum could meet. Also in attendance were Wilford Woodruff, Lorenzo Snow, Heber J. Grant, John W. Taylor, and Daniel H. Wells.]*

[August 3, 1887; Minutes; Franklin D. Richards, Diary]

President Joseph F. Smith said if consistent he would like to have our status defined in the council before we take up any other business. (referring to himself and Pres[ident]. [George Q.] Cannon)

Francis M. Lyman said that Presidents Cannon and Smith should be restored to their former places in the council of the Twelve Apostles.

Brother Cannon objected to the motion being put at the present time as something in the nature of a charge had been made against him.

Brother Moses Thatcher moved that Brother Joseph F. Smith be restored to his place in the council of the Twelve. Brother Smith said he would be pleased to be restored if it was agreeable with the will of the Lord and the mind of the brethren.

Brother Cannon thought the things named by Brother Thatcher should be understood and adjusted before the restoration of himself or Brother Smith to the council. He held out Brother Cannon, but would vote to restore him and consider all differences.

The motion was put to restore Brother George Q. Cannon that the conduct of the First Presidency had been arraigned and he could not accept a restoration to place until this misunderstanding is corrected.

Brother Smith felt that he was one of the Presidency and would like to defer the motion [by Moses Thatcher] in his own case until action could be taken on both.

Brother Heber J. Grant had several items unpleasant about Brother Cannon, but would vote to restore him and consider all differences.

The motion was put to restore Brother George Q. Cannon, and unanimously carried; it was then voted unanimously that Brother Joseph F. Smith be restored to his position in the quorum. Carried. ...

[In afternoon meeting:] George Q. Canon requested to continue the subject of misunderstanding existing in the minds of any of the brethren.

Brother Daniel H. Wells wished to say that the Twelve were not and could not be in any sense the Presidency of the Church. That it was getting out of their place to try it.

Lorenzo Snow asked Brother Wells if the Twelve had not the power to lead the Church during the interval between the death of the president and the election of a successor, to which he answered, "No! not for twenty-four hours, or for ten minutes!"

John Henry Smith asked President Brigham Young once in St. George [Utah] as to the positions of Orson Hyde and Orson Pratt. In case of President Young's death who should preside.

He answered, "The Twelve, and their President was the President of the Church, unless he had forfeited his right to do so." That Orson Hyde and Orson Pratt had forfeited their right to preside, therefore it went to John Taylor.

On being asked, Brother Wells said it was the counsel of heaven that this body should now proceed to appoint a First Presidency as the only legitimate thing we can do legally. Brother Wells maintained his position [u]nflinchingly in opposition to the united views of all present.

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At 10 went into Council with Pres[iden]t. W[ilford]. Woodruff L[orenzo]. Snow, F[ranklin]. D. R[ichards]. G[eorge]. Q. Cannon, J[oseph]. F. Smith, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor & D[aniel]. H. Wells,—10—

Voted that F[ranklin]. D. Richards be clerk of the council, That Geo[rge]. Q. Cannon & Joseph F. Smith be restored to their former places in the Council—

D[aniel]. H. Wells moved that the council proceed to appoint a First Presidency—although persistent could not obtain one other to join him in his views—that the 12 apostles were in no sense a presiding council.

Voted means to construct a vault for the corpse of Pres[iden]t [John] Taylor—Was elected Clerk of C[ouncil] of 12 Apostles.

Deliberations—as to jurisdiction of Apostles in the Stakes of Zion took a wide range referring to the treatment of Apostles by Pres[iden]t. Angus M. Cannon & W. W. Cluff & others—Adopted by vote Pres[iden]t. Woodruffs address to the Saints in all the world. Adj[ourne]d. till 10. a.m. tomorrow.

[August 4, 1887; Minutes; Franklin D. Richards, Diary]

President [Wilford] Woodruff called up for consideration the subject of the State Constitution.

L. John Nuttall read minutes of the occasion when C[harles]. W. Penrose presented the proposition from eight leading Democrats or statesmen, June 15, 1887. W[illia]m. He[nry]. Barnum, Daniel Lamont, W[illia]m. L. Scott, Grover Cleveland, George F. Jenks, Senator Gorman, L. Q. C. Lamar, A. H. Garland. When the proposition and three amendments had been read to President [John] Taylor, he remarked with unusual energy that he entirely approved of the proposed amendments.

George Q. Cannon read some telegrams that had passed between the First Presidency and parties in Washington [D.C.].

A general but orderly conversation ensued as several members had been absent in exile and were therefore not so fully informed of the details of this most important yet most strictly confidential enterprise. Brother George Q. Cannon read a statement of John W. Young showing the expenditure of $23,000.00 dated July 27, 1887, for means used where it would do most good. ...

The following was unanimously adopted as the sense of this council: We desire it to be distinctly understood that it is the inherent right of the Twelve Apostles and their counselors or any one of them, to be admitted into any of the Temples of the Lord without question or the need of a recommend. Motion made by Brother George Q. Cannon. A copy of this to go to each president of a Temple.

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At 10 c.clock joined the same brethren in Council except J[oseph]. F.Smith who is sick as were together yesterday.

Spent some time rumaging the subject of our New Constitution. application for admission

as a State into the Union, and heard read the presentation of the 3 amendments as proposed & consented to by the 5 or 8 persons who were in the secret—and which were presented by C[harles]. W. Penrose to Presidents [John] Taylor & [George Q.] Cannon in their exile on the 5th day of last June, & Pres[iden]t. Taylor's specific approval. whereupon the Council voted to adopt and carry out the views of the Presidency looking to become a State.

[August 12, 1887; Minutes; Franklin D. Richards, Diary]

It was moved by Moses Thatcher that in view of the demands that must necessarily be made upon the time of the brethren in the management of public matters, that each as here named be authorized to draw on the funds of the church as follows:

President Wilford Woodruff	$5,000.00
Lorenzo Snow	$3,000.00
Erastus Snow	$3,000.00
Franklin D. Richards	$3,000.00
George Q. Cannon	$3,000.00
Joseph F. Smith	$3,000.00
Brigham Young	$3,000.00
Daniel H. Wells	$3,000.00
Moses Thatcher (as now)	$2,000.00
Francis M. Lyman	$2,000.00
John Henry Smith	$2,000.00
George Teasdale	$2,000.00
Heber J. Grant	$2,000.00
John W. Taylor	$2,000.00
John W. Young	$2,000.00

This change to take effect September 1, 1887, and the amounts indicated to be paid in cash. ...

Joseph F. Smith said he thought the sin of adultery was equal to the shedding of innocent blood and that all who commit these acts are guilty of an unpardonable sin.

Daniel H. Wells gave his view of the unpardonable sin.

Francis M. Lyman said he never heard of a crime that came near to the crime of Albert Carrington—Reuben, Judah, and any and all cases of our day do not begin to come up to Albert Carringtons. It is without a parallel; it is enough to permit him to live.

John W. Taylor stated that in a "Book of Keys" that he copied for his father wherein Moses interceded with the Lord to bring Israel back into his presence, the Lord told him he could not do it then but the time would come when every soul would be brought into the presence of God and crowned with eternal life. Brother Taylor spoke feelingly upon the case and its enormity but that he felt he ought to consent to the baptism of Albert Carrington. ...

Council at 10—with W[ilford]. W[oodruff]. L[orenzo]. S[now]. F[ranklin] D R[ichards] G[eorge] Q C[annon], J[oseph] F S[mith], F[rancis] M. L[yman], J[ohn] H[enry] S[mith], H[eber] J G[rant], J[ohn] W T[aylor], & D[aniel] H W[ells].

Joseph F Smith presented certain confidential matters communicated on political affairs by other parties who request that only 2 or 3 have the secret.

Pres[iden]t Woodruff G[eorge] Q Cannon & Jos[ep]h F Smith were elected Confidential Committee.

[August 13, 1887; Franklin D. Richards, Diary]

At 10—all present as yesterday except J[ohn]. W. Taylor was excused on account of sickness of his wife Legal counsel for Church discussed in all its phases—extensively—unwise to dismiss useless counsel just now—& desirable to have eminent counsel for Church cases now in Ter[ritoria]l Sup[r]e[me] Court.

On motion Pres[iden]t. W[ilford]. W[oodruff]. appointed W. M[oses]. T[hatcher]. F[rancis]. M. L[yman]., and W[illia]m B. Preston committee to investigate labors & prices of all church employees.

One hundred Thousand dollars placed at disposal of the confidential committee in interest of statehood question.

The relative jurisdiction of Presidency & presiding Bishop were considered.

[August 15, 1887; Minutes]

Council convened its session. A letter was read from Brother John W. Hess from Farmington [Utah], Aug[ust]. 5, stating that Chief Washakie had sent six Indians to the Washakie Indian farm asking that Bishop I. E. D. Zundel go out and preach to Washakie and his Indians, and they would leave the agency for the purpose.

It was moved by Elder Moses Thatcher that Bishop Zundel be authorized to go and make this visit, and that $100. be appropriated to buy some presents for Washakie Chief.

[October 5, 1887; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Pres[iden]t. W[ilford]. W[oodruff]. thought there were feelings in the Council unbecoming & wished the brethren to speak freely that the same might be removed. M[oses]. T[hatcher]. H[eber]. J. G[rant]. Still had feelings against G[eorge]. Q. Cannon as before & new against others which were plainly expressed & at length & answered by G[eorge]. Q. C[annon]. seriatem which lasted till past midnight—M[oses]. T[hatcher]. even faulted me for correcting public sentiment about his ideas that our Lord will come 1891 & all wound up. also for the part I took in helping to restore Frank J. Cannon to the Church, in his time of trouble.

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Met with Quorum at 10 a.m. which necessitated our being at the rendevous before daylight. I find the brethren are not united, but I am quite sure that they will soon see their error & become one Meeting lasted from 10 a.m. ti[ll] 2 a.m. next morning. We were all worn out & yet entire peace did not perch upon our hearts.

[October 6, 1887; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At evening—The 12 were in Council at the Pres[iden]ts. office. Items for Epistle of Canada & Mexican colonies were reported by Committee & inserted Then a continuation of chat about difficulties was continued & concluded about one o.clock a.m.—I told the brethren plainly—they ought to present difficulties privately and not in Council.

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Meeting at 7 P.M. Most of the brethren present. Differences healed and we were one again.

Thank God now we may unite the people for oh! they need a solid head that God may transmit freely the appointed source His Will.

[October 7, 1887; Franklin D. Richards, Diary]

At evening in Pres[iden]ts office The 12 at home except J[ohn]. W. Taylor met—excused H[eber]. J. G[rant]. to attend Stake Convention—Decided not to discuss Statehood in the Epistle—better say nothing than ought that could possible prejudice our case before Congress or the Country. appropriated money to pay up the Church stock in "Zion Savings Bank".

[October 25, 1887; Minutes; Franklin D. Richards, Diary]

The clerk read a letter from Bishop Zundel dated Oct[ober]. 17th, narrating the visit to Chief Washakie's settlement on Wind river reservation. They have baptized quite a number of the Indians. It was decided that Bishop Zundel and company continue their labors till there is an organization of the Indians.

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Besides many other items of promiscuous business—brother John W. Young reported his labors since he was last with us some 2 years or more perhaps.

[October 26, 1887; Franklin D. Richards, Diary]

Most of time in further consideration of Br[other] J[ohn]. W. Youngs' views of past present & future of statehood.

Voted that he return to Washington [D.C.] & continue in the good work to the best of his ability.

[October 31, 1887; Franklin D. Richards, Diary]

Prayer by Pres[iden]t [Wilford] Woodruff—Clerk read letter from A[lbert]. Carrington—Ellen Grieve & Jane C. Young—entreating Council to permit A[lbert]. C[arrington']. s rebaptism & confirmation.

Pres[iden]t W[oodruff]. stated A[lbert]. C[arrington].s case—After which It was moved by E[rastus]. S[now]., seconded by F[ranklin]. D. R[ichards]., that the bishop of 17th Ward be instructed to Bap[tize]. & confirm him.

After 2 to 3 hours argument investigation & explanation—a Unanimous vote was taken.

P.M. sitting given to other business as per my notes.

John W. Taylor visited & promised me a book of Keys he copied for his Father.

1888

[January 9, 1888; Minutes]

[During a meeting of the First Presidency and twenty-five members of the territorial legislature:] The proposition to enact laws against bigamy and polygamy was considered and by Thurman and Riter thought uncalled for and improper at present. Riter met with nine senators who felt we need not take any more adverse legislation in which E[dwin]. G. Woolley Concurred. Some of the representatives desire to see the church prohibit polygamy. Hodge wishes a commission appointed by the Governor and council to regulate elections.

[January 17, 1888; Franklin D. Richards, Diary]

[C]onsidered a letter of complaint by Richard Lambert. Informed G[eorge]. Q. Cannon by letter of committees readiness to report to him & Jos[eph] F. Smith. Counseled Pres[iden]t W. G. Smith how to deal with dunning letter from Receiver Dyer which he is sending out asking parties when they will be ready to make payment.

[January 23, 1888; Franklin D. Richards, Diary]

This evening attended meeting of W[ilford]. W[oodruff]., F[ranklin]. D. R[ichards]., G[eorge]. Q C[annon], J[oseph]. F S[mith], F[rancis]. M. L[yman]., H[eber]. J. G[rant]., & J[ohn]. W. T[aylor].—7

Pres[iden]t. Smith & Speaker [William W.] Riter with 13 other members—Shurtliff Thurman Clark [James H.] Moyle, Carlisle, Whitney, [Abraham O.] Smoot, [Edwin] Woolley, C[harles]. C. Richards, King, Creer, Lund, Seegmiller, met at Pres[iden]t office.

I read Council file No. 5. A Bill to classify and govern Municipal corporations. After

deliberation it was voted that the bill ought to be passed. Other matter of Legislature were also discussed.

[January 24, 1888; Franklin D. Richards, Diary]

This evening W[ilford]. W[oodruff]., F[ranklin] D R[ichards], G[eorge] Q C[annon], J[oseph] F S[mith], F[rancis] M L[yman]—B[isho]ps [John R.] Winder Mayor [Francis] Armstrong and most present last night—finding City election bill impracticable voted to rescind the vote of last evening.

[January 30, 1888; Minutes; Franklin D. Richards, Diary]

Francis M. Lyman said he had heard that John W. Taylor, Orson F. Whitney and John Q. Cannon and perhaps others had been advised not to engage in plural marriage, and asked if such counsel had been given. John W. Taylor stated his own case as only deferred for a time and said that he took similar view concerning O[rson]. F. Whitney.

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I met with [Wilford] Woodruff, L[orenzo]. Snow, F[ranklin]. D. R[ichards]., G[eorge]. Q. C[annon]. J[oseph]. F. Smith, M[oses]. T[hatcher]., F[rancis]. M. L[yman]., J[ohn]. H[enry]. Smith, H[eber] J G[rant], J[ohn]. W. T[aylor].—10 John Henry Smith from Arizona yesterday C[harles]. W. Penrose who arrived yesterday from Washington [D.C.] & Le Grande Young also—together with B[isho]ps. [William B.] Preston, [Robert T.] Burton, & [John R.] Winder—

Prayer by Moses Thatcher—Advised with L[ewis]. W. Shurtliff & C[harles]. C. Richards about Bills, to be, or not to be, presented in the Assembly for passage—they left and Patriarch John Smith came in stated the experience that led to his needing aid. Corrective Counsel was given for his smoking of Tobacco & he permitted to furnish list of his arrears—

Legrande reported his visit & deliberations with F[ranklin]. S. R[ichards]. & J[ohn]. W. Young & others in Washington about P[erpetual]. E[migration]. Fund & Church suits. C[harles]. W. P[enrose]. coroborated—

F[rancis] M L[yman], heard reported that J[ohn]. W. Taylor, O[rson]. F. Whitney & John Q. Cannon were advised not to take plural wives J[ohn]. W. T[aylor]. stated it was but temporarily he & O[rson]. F. W[hitney]. were defered by Pres[iden]t John Taylor.

Much other business cannot be reported here for lack of room—continued till after 6. p.m.

[January 31, 1888; Franklin D. Richards, Diary]

At 10 a.m. in Council with 10 of 12 Apostles as yesterday—Bishops [William B.] Preston [Robert T.] Burton & [John R.] Winder C[harles]. W. Penrose—& Clerk Geo[rge]. Reynolds. later D[aniel]. H. Wells came in—

House Judiciary Com[mitte]e & others of Assembly present. Thurman read—after prayer by John H[enry]. Smith—House File No 6 "—An Act regulating marriages"—

Advised that Committee investigate carefully and give Council the results before passing the Bill.

Patriarch John Smith's statement of his liabilities was read discussed & voted to appro[priate]. $600.00 to meet his small items increase his annuity from 1,000 to 1,250, and 50 more to 2nd wife conditioned that he pay interest on his Note of $1,000.00 was invited in to participate with us.

[February 1, 1888; Minutes; Franklin D. Richards, Diary]

The conversation drifted into a general consideration of the various candidates for the coming election in Salt Lake City to the City Council. Several candidates were considered unpopular. John Henry Smith objected to John Q. Cannon, especially. Moses Thatcher spoke very earnestly against John Q. Cannon and asked with Brother Smith that his vote be recorded against it. Brother George Q. Cannon requested that the discussion be not continued further as he would see that there shall be no further occasion for it. ...

Brother [Charles W.] Penrose reminded the Council that it was time to suggest names for Probate Judges for the President to appoint and referred to the delinquencies of Post-masters in Utah. John Henry Smith moved that President [Wilford] Woodruff appoint a committee of three to seek for proper persons form various counties to submit to the President for nomination. *[Note: The committee was composed of Lorenzo Snow, Franklin D. Richards, and John Henry Smith.]*

C[harles]. W. Penrose—gave the Council a very interesting report of the political aspect at the Capital—detailing all matters very clearly.

Pres[iden]t. [Wilford] Woodruff appointed Lorenzo Snow, F[ranklin]. D. Richards & John H[enry]. Smith Committee to get names from Counties for President [Grover] Cleveland to appoint Probate Judges from.

Unpleasant episode by J[ohn]. H[enry]. Smith, & M[oses]. Thatcher, & others about John Q. Cannon, not to be nominated for councilman.

[February 2, 1888; Minutes; Franklin D. Richards, Diary]

A telegram from Franklin S. Richards and one from John T. Caine dated February 1st. Stating that "these questions will be asked by Senate committee Friday morning, how shall we answer? Will delay do or shall we evade or equivocate?"

First.—"Do you think it is the honest intention of your people or the majority of the people to abolish and suppress polygamy?"

Second.—"When you say your people acted in good faith in adopting a constitution, do you mean that it is their intention to abolish and suppress polygamy or that it is merely their intention to prosecute those that violate the provision of the Constitution on that subject?" These questions must be answered by Thursday sure. F[ranklikn]. S. Richards and J[ohn]. T. Caine.

Charles W. Penrose requested of the Council wrote a reply which was accepted and put in cypher and sent as follows:

"You know the situation; answer as guided by the spirit at the time Be firm and courageous. If by suppression of polygamy is meant the outrages now committed, answer should be no. If the full enforcement of the law against future polygamy is meant the answer is yes. Intentions can only be decided from actions and guarantees. Make interrogators define their questions. Then your replies can be made suitable. You have our faith and support. You represent monogamous and voting citizens and can speak as we cannot." *[Note: See the final version of Penrose's response below.]*

In Council—10 of the 12 & D[aniel]. H. Wells present B[isho]ps [William B.] Preston [Robert T.] Burton & [John R.] Winder—

Pat[riarc]h. John Smith—C[harles]. W. Penrose—Geoprge]. R[eynolds]. Clerk Telegram from F[ranlin]. S. R[ichards]. & J[ohn]. T. C[aine]. at W[ashington, D.C.]. Asking for Senate Judiciary Com[mit]t[ee]: "Do you think it is the honest intention of your people or majority of them

to abolish & suppress Polygamy?

"2nd or by your 'good faith' do you mean that it is merely their intention to prosecute those that violate the prov[isio]ns of the Con[stitutio]n. on that subject[?"] To be heard on Friday but got defend one week. Answered & sent lengthy.

Pres[iden]t. [Wilford] Woodruff concluded to let Br[other]. Jos[ep]h. F. Smith go to Washington [D.C.], to preside & deliberate mode of procedure, means to be employed—Council approved heartily. Voted Not to favor a Constitutional Amendment, on Polygamy & voted to draw up an enabling Act to use if necessary, but avoid if possible.

[February 10, 1888; Franklin D. Richards, Diary]

Met in Council with W[ilford]. W[oodruff]., G[eorge] Q C[annon], J[oseph]. F. Smith, J[ohn]. H[enry]. Smith, H[eber]. J. G[rant]., & J[ohn]. W. Taylor—B[isho]ps. [Robert T.] Burton [John R.] Winder C[harles]. W. Penrose—Geo[rge]. Reynolds clerk—

Spent till noon with several members of the Assembly on political subjects.

Decided improper to have reform[ator]y school in same city as a Temple. ...

A telegram from Attorney General Garland instructs Attorney Peters to go to the bottom of our eases in court.

[February 16, 1888; Franklin D. Richards, Diary]

At Pres[iden]ts' office met W[ilford]. Woodruff G[eorge]. Q. C[annon], & H[eber]. J. G[rant]. Later D[aniel]. H. Wells. & at evening J[ohn]. H[enry]. Smith arrived from Provo [Utah]. Geo[rge]. Reynolds clerk.

Speaker Riter & Pres[iden]t. E. A. Smith reported their interview with the Governor on nominations & appointments. It was decided that as the case of Auditor Clayton & Treasurer Jack are now before the U.S. Supreme Court we remain firm in our present position unless the Gov[ernmen[t] offers concessions. Letter from F[ranklin]. S. R[ichards]. at Washington [D.C.].

For new Board of Regents C[harles]. C. Richards, S. H. Thurman, F. Jennings, C. E. Allen & Benner are proposed.

Pres[iden]t. Tho[ma]s. E. Ricks—asked that J[ohn]. H[enry]. Smith & John Morgan attend next Bannock Con[ference]. Granted wishes a Teacher for a high school—ask [Karl G.] Maeser. Pres[iden]t. J[ohn]. Murdock—Beaver [Utah] got permission to try & sell his claim with that of others, to the building of Fort Cameron. P[arley]. P. Pratt [Jr.]'s renews application for funds out of sale of his father's publications. Legislative Council met & learned views of W[ilford]. W[oodruff]. & Council about Nominations & app[ointmen]t. by Gov[erno]r Mayor W. H. Dusenbury Attorney S. H. Thurman & Sheriff J. W. Turner—called & asked for the views for the Pres[iden]t. & council as to the course it was best for them to pursue as to sale of strong drinks whether continue prohibition—local option law or High license—after hearing from the Apostles present Pres[iden]t. Woodruff advised local option law & if that was insufficient or unsatisfactory then try High license & contend against free use as far as is possible.

[February 25, 1888; Franklin D. Richards, Diary]

Geo[rge]. Q. Cannon in private conversation informed me [of] some of Pr[e]s[iden]t. W[ilford]. W[oodruff']s views about management of affairs & the appointment of a First Presidency.

[February 27, 1888: Franklin D. Richards, Diary]

At 10-A.M. in Council with W[ilford]. W[oodruff]. L[orenzo]. S[now]. E[rastus]. S[now]. F[ranklin] D R[ichards], G[eorge]. Q. C[annon]., Brigham Young [Jr.], F[rancis] M L[yman], J[ohn]. H[enry]. S[mith]., H[eber]. J. G[rant]., J[ohn]. W. Taylor absent at niece's funeral B[isho]p. W[william]. B. Preston. Geo[rge]. R[eynolds]. Clerk.

G[eorge] Q C[annon]. presented prospects of Gov[erno]r West's attitude on the prerogative to nominate but no action was taken.

Br[other]. Cannon read at some length from his private journal his reflections and action in the arrangements effected by him & others just previous to passage of the Edmunds Tucker Bill, to save the properties of the Church as directed by the Trustee—Pres[iden]t. John Taylor all which elicited extensive range of conversation—explanation—& criticism from some members not then present.

[February 28, 1888; Franklin D. Richards, Diary]

To City by 9-50 & by 12—in Council with all named on yesterday's page.

I asked liberty to present facts connected with church suit in 1878 & settlement for same wherein Trustees of B[righam]. Y[oung]. Estate were required to pay $20,000.00 or 1/5 of the am[oun]t. paid to obtain decree of Court in Settlement of the Church with the heirs of the estate—In consideration of the payment of this $20,000.00 by Trustees [George Q.] Cannon [Brigham] Young [Jr.] & [Albert] Carrington an indemnifying Bond was given them by the other members of the Twelve Apostles.

As Carrington [suit] has since been settled with & paid in order to avoid a threatened suit from his heirs—should not the remaining 2 be settled with and this indemnifying bond be canceled or destroyed—I think they should—Leave was granted to bring it forward at an early date.

[March 5, 1888; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At Pres[iden]ts office.

W[ilford] W[oodruff], E[rastus] S[now], F[ranklin] D R[ichards], G]eorge] Q C[annon], B[righam] Y[oung] [Jr.], M[oses] T[hatcher], F[rancis] M L[yman], J[ohn] H [enry] S[mith], H[eber]. G[rant], Pres[iden]t of Leg[islativ]e Council E[lias] A Smith Speaker of House W[illia]m Riter, L[ewis] W. Shurtliff & Carlyle.

After long & careful discussion of the whether to surrender to the Gov[erno]r. the appointing power, If we adopt his mode we must repeal our law made good by 30 years use & unrepealed by Congress—or violate that law if left on the Statutes Book—either of which is our admission of 30 years wrong doing—I don't see it in that light,—our election for officers by Joint Session & since by popular vote is strictly Republican & Democratic. Our officers were sustained by U[nited]. S[tates]. S[upreme]. C[ourt]. in Englebrecht case & should be sustained by it in the Auditor & Quorum cases now carried up for Decision.

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I am opposed to it [i.e., conceding the U.S. government's right to appoint territorial officers] for these reasons, we have a law making these important offices elective. Our fathers obtained it with much difficulty. We should maintain it. Congress will repeal it if the Council Concedes the right to the Gov[ernor] to appoint, and they confirm. Bro[ther]s Jack and Clayton Treasurer & Auditor will loose their cases in U.S. supreme Court for they will be thrown out when we "Concede" which will work much hardship to these men for expenses and back salary for Gov[ernor] appointees. My mind

is to concede nothing of our rights. When they wrest them from us, God will handle them.

School bill was objected to particularly by Bro[ther] [Wilford] Woodruff. It was thought best to amend the old law and distribute school funds to all schools in the territory excepting university.

[March 14, 1888; Franklin D. Richards, Diary]

F[ranklin]. D. R[ichards]. reported condition under which an indemnifying Bond was given the Executors of B[righam]. Y[oung]. Estate April 10, 1878, & asked that it be canceled, or destroyed—was inst[ea]d to get further information.

[March 16, 1888; Minutes; Franklin D. Richards, Diary]

President Wilford Woodruff thought that as the Seventies have now over 100 quorums organized, it is time that they hold up and not select indiscriminately any and all but choose the best and most capable Elders in any and all the wards they visit. It was decided that the Presidents of the Seventy be instructed that it is inexpedient to continue further ordinations of other Seventies until otherwise instructed by the Twelve Apostles.

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At 10 a.m. in Council—Pres[iden]ts office 9 of 12 present. G[eorge]. Q. C[annon]. absent North voted Inexpedient that more 70s be ordained until directed by the 12 Apostles and that Pres[iden]ts. of 70s be notified that $4,000. be given to help build Wasatch Stake House.

[March 20, 1888; Minutes; Brigham Young Jr., Diary]

[Note: During the following apostles' meeting, Franklin D. Richards proposed organizing a new First Presidency. Wilford Woodruff, Lorenzo Snow, Erastus Snow, and George Q. Cannon agreed, provided there is unity. However, two apostles disagreed:]

Brigham Young [Jr.]. The subject had not taken shape in his mind as it would if he had a week or so to think of it. He thinks of President [John] Taylor's experience, age, seclusion and death, and would not like to see those scenes reenacted in President [Wilford] Woodruff's personal experience. Harmony is the first vital point. If Brother Woodruff were to be President and Brother [George Q.] Cannon be a counselor, Brother Cannon would have the credit of presiding defacto, although Brother Woodruff would be nominally so. Again if Brother [William B.] Preston should be invested with the powers contemplated in the report, others say Brother [Moses] Thatcher would have the influence to do as he please with him. Again there were words dropped by Brother Thatcher while Brother Cannon was absent which if present he would have been bound to have answered. We are too much opposed and antagonistic.

Moses Thatcher after failing to recall the words alluded to by Brother [Brigham] Young [Jr.] went to the subject of a First Presidency. The Saints were never happier than when President Taylor was the head of the quorum of the Apostles presiding over the Church. He thinks the same of the efficiency of President [Brigham] Young, it was as great when he presided over the Twelve coming over the plains, and located the Church in the mountains.

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Meeting of Council at office 10 a.m. Much business, Pres[iden]t [Wilford] Woodruff proposed a first presidency which was not received with favor by younger members. In my turn to

speak presented the necessity of the quorum being one previous to consideration of said subject. I knew there existed much ill feeling towards Bro[ther]. [George Q.] Cannon, by younger members of the quorum. Investigation of charges began. Bro[ther]s M[oses] Thatcher F[rancis]. M. Lyman, Jno. [John] H[enry]. S[mith]. & H[eber]. J. Grant and a little by E[rastus]. Snow. Much valuable time is wasted in these comparatively groundless charges and there generally successful refutation. I tremble for the future if we continue these unrighteous proceedings. It seems that we do not forgive each other when difficulties are apparently settled.

[March 21, 1888; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Brother Daniel H. Wells spoke at some length about matters that occurred soon after President [Brigham] Young's death and referred to the analogy of circumstances then and now.

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After attending to correspondence I met in Council with the 12 Apostles Pr[e]s[iden]t [Wilford] Woodruff, L[orenzo]. Snow, E[rastus]. Snow, F[ranklin]. D. Richards, [George Q.] Cannon, [Brigham] Young [Jr.], [Moses] Thatcher, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, [Heber J.] Grant, [John W.] Taylor & D[aniel]. H. Wells—no clerks present but myself—Br[other] Thatcher continued & was followed by Br[other] Lyman, who with their accusations & replies of the accused occupied the day—except the time at recess considering and advising Br[other]. Grant about policy at Chamber of Commerce tonight.

❖

Continuation of charges and refutations until I am sick at heart. All day this horrible work continued and night found much still unsettled.

[March 22, 1888; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Brother [Francis M.] Lyman inquired if he had understood Brother Lorenzo Snow correctly to say that if the word of any member of this council cannot be accepted as true he ought to be disfellowshipped by this council. Brother Snow replied he did say so and repeated it now.

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At Council—on account of the funeral of Erastus W. Snow being at 12 noon—Council delayed opening till nearly that time.

11 of the 12 were present & Counsellor D[aniel]. H. Wells The day was occupied in further explanations between M[oses]. T[hatcher]. & G[eorge]. Q. C[annon]. & then J[ohn]. H[enry]. S[mith]. & G[eorge]. Q. C[annon]. over many little diversity of views & misunderstanding. all brought to a conclusion.

At evening—several of the Cit[y] Council with the Mayor came in to consider about the appointment of new City officers in harmony with the new City laws & the Test Oath as great care seems necessary to avoid mischief.

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Meeting at 10 a.m. Explanations in Bro[ther]. [George Q.] Cannons case still continued.

[March 23, 1888; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

[Daniel H. Wells] reviewed his experience and views as to the succession of the Presidency at the death of President Brigham Young. After much meditation and prayer he felt that Joseph (F. Smith) was the man and he had felt so ever since and feels so now. He thinks the twelve ought to be abroad and not here playing Presidents and that a Presidency ought now to be organized. He had had his views, but they had been disregarded, and he had felt offended very deeply, but had put up with it as well as he could. ...

Brother George Q. Cannon, Brother Wells declared, had quoted that he (Brother Wells) had no right to be nominating his favorites as said by George Q. Cannon, or as only the senior Apostle had a right to say or nominate who should be a candidate as spokesman for the Council of the Church. He inquired to know if John Henry Smith's remarks was a fact or an allegory. Brother Smith replied that it was a fact.

Brother Wells reviewed the circumstances connected with the Twelve when they assumed the Presidency after the death of President Young also of his attitude on the case and then that all the good offices were filled by a Lambert or a Cannon. Brother Cannon reminded us that so far from his seeking office he had often declined offices and reminded us of his remarks in the case of John Q. and of Abraham H. when they were presented that he had declined it as far as he felt justified to do so. George Q. Cannon and John Henry Smith testified to the saying of President Young that in his (President Young's) absence John Taylor presided over the Council. ...

John W. Taylor said Brother [Erastus] Snow had made statements that were startling to him. His talk was as if he thought we were all sycophants. Brother Erastus disclaimed. President Woodruff felt he wished to speak and yet he felt almost afraid to do so. Brother Snow don't know what he is talking about and I don't believe much that he says. While Brother Cannon is charged with Nepotism. You go to St. George [Utah] and the offices in that region are nearly all filled by his boys. He spoke of his tardiness in meeting, and in all his arrangements. That he often in his preaching was given to chastisement that some people would not go to meeting on that account.

Erastus Snow said he accepted President Woodruff's reproof, but desired to remind Brother Woodruff of the qualification which he made in his remarks, in that he desired the apprehensions about his brethren had not taken form in his mind. He said if any of his sons held office, he could say as Brother Cannon said not one of them was nominated by him.

Brother Cannon said he was not a jealous man but it seemed as if Brother Snow's remarks on Nepotism and Cycophancy were intended for him but I accept the disclaimer. He declared solemnly that he had exchanged no word with President Woodruff on the subject of organizing a Presidency which President Woodruff confirmed.

❖

The day mostly spent in further hearing of fault findings—Elder [George Q.] Cannon said how deeply afflicted he was at repetition of what had occurred during past week [that] imprisonment was nothing compared to it Pres[iden]t. W[ilford]. W[oodruff]. decided no First Presidency now!

❖

Meeting 10 a.m. Expressed myself as firmly convinced of Bro[ther] [George Q.] Cannon's innocence in the main, and I think the many charges are mere cavil. Jealousies that ill become Apostles of the Lord Jesus Christ.

Adjourned until Monday 10 a.m.

[March 26, 1888; Brigham Young Jr., Diary]

Met at office 10 am Excellent spirit present. Business of general nature transacted. We are appropriating freely but no one seems to know what our resources are. We all asked forgiveness of each other and humble meek spirit prevailed.

[March 27, 1888; Brigham Young Jr., Diary]

Met at 10 a.m. Excellent feeling among us once more. Committee report was accepted making Presiding Bishops the medium through which all church funds are collected and he is also the treasurer. I objected to placing this power in the bishops hands and think that he is virtually T[rustee] in T[rust], which is a contrary to my training. Of course means are wholly subject to order of president. I approve of a business system such as contemplated in the report.

[March 28, 1888; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

F[ranklin]. D. R[ichards]. Reported the a/c [account] received by Executors for settling Estate of Pres[iden]t B[righam]. Young and that church property was included in appraisement of the Estate three percent being a/c [account] on $1,807,285.75 This and the indemnifying Bond were discussed lengthily but conclusion not being reached it was continued till tomorrow.

❖

Meeting 10 am. Business plenty. Indemnity Bond given executors B[righam]. Y[oung]. Estate signed by several of the Twelve, Bro[ther] Geo[rge] Q. Cannon & self retired while the Twelve discussed the rightfulness of reimbursing us for what we paid in the great steal or compromise. The day is gloomy and the outlook for statehood is gloomy indeed. Suing for church property keeps the Marshall busy, I feel opposed to allowing these scoundrels to abuse us as they please I believe a little wholesome resistance to unwarranted proceedings on the part of the opposition would make these blatant persecutors think well before they assalted[?] us once. Meetings closed without the council coming to definite conclusion. A great deal of useless talk was indulged in by the younger and inexperienced members. It does seem the less we know the more we have to say.

[March 29, 1888; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

It was further discussed what amount should be paid Br[other]s. G[eorge] Q C[annon], & B[righam]. Y[oung]. [Jr.] if any on account of the $6.666.67 cents which they ~~paid~~ & A[lbert]. Carrington each paid toward the settlement of the church suit by the heirs finally voted that this am[oun]t be paid to Bro[ther] G[eorge] Q C[annon] & B[righam]. Y[oung]. [Jr.]—that L[orenzo] S[now]. E[rastus] S[now]. & F[ranklin] D R[ichards] be a Committee to effect the settlement & the Bond & Receipts.

❖

Meeting 10 a.m. Compromise between Church & heirs continued. Some of the brethren cannot see the plain way in this matter. By unanimous vote the Executors B[righam]. Y[oung]. estate were reimbursed the Amount they paid on compromise vis. $6,666.66 2/3 I deemed this wright if the council did anything.

[April 2, 1888; Franklin D. Richards, Diary]

The subject of John W. Taylor's motion was discussed at length by nearly all present— A patient lengthy hearing was accorded this subject and several others were considered.

[April 6, 1888; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

It was voted that if the heirs of President Brigham Young would give their consent to the sale of the College property in [Logan] Cache county [Utah], that President [Wilford] Woodruff will give his consent.

❖

These 15 brethren ate bread & drank Wine, after having asked and granted forgiveness of & to each other. Pres[iden]t [Wilford] Woodruff expressed his feelings that the Lord accepted of us as did also Br[other]. D[aniel]. H. Wells & we all felt blest together.

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Pres[iden]t W[ilford]. W[oodruff]. Epistle read and approved. At 5 p.m. Council partook of the Sacrament in the west office using pure Dixie wine. Previous to partaking Bro[ther] Geo[rge] Q C[annon]. humbly asked the forgiveness of his brethren which example was followed by all the members of the Council including D[aniel]. H. W[ells]. & Bishops W[illiam]. B. P[reston]. Jno [John] R W[inder]. & Geo[rge] Reynolds We were humble as little children and many could not restrain their tears. Surely God will not forsake us for we have forgiven each other.

[April 7, 1888; Brigham Young Jr., Diary]

Met in Council. It was stated that Bro[ther]s S[eymour]. B. Young, Rudger Clawson have branched off onto Polygamy in their remarks at the Conference. Brethren east telegraph that said remarks have done much damage to the cause of statehood.

[April 8, 1888; Minutes; Franklin D. Richards, Diary]

The brethren discussed the present status of our affairs, the payment of tithing, to refrain from instructing the members to enter into plural marriage and matters pertaining to the work of the officers in the Stakes, the amounts allotted to them and the better observance of the fast offerings etc. These matters were freely discussed after which the council adjourned.

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At close of Conference Met with the 12 the Presiding Bishops [William B.] Preston & [John R.] Winder & about 20 Pres[iden]ts of Stakes or Counselors. Pres[iden]ts W[ilford]. W[oodruff]. G[eorge]. Q. C[annon]. L[orenzo]. S[now]. E[rastus]. S[now]. M[oses]. T[hatcher]. B[righam]. Y[oung] [Jr.], F[rancis] M L[yman], G[eorge] Q C[annon] spoke on the present situation of the Saints necessity of Tithing—its diminution, refrain from teaching Polygamy a while—necessity of Fast Day offerings—informed them of the award to them by the Council—&c. etc. & other very important items contained in the minutes of the council.

[May 7, 1888; Franklin D. Richards, Diary]

Considering the fracas at the Democratic Convention in Ogden [Utah] it is decided not to further organize politics among Saints at present.

[June 12, 1888; Franklin D. Richards, Diary]

Hon[orable]. W[illiam]. Riter invited me to ride to his house with him, there I deliberated with Pr[e]s[iden]t. W[ilford]. W[oodruff], G[eorge]. Q C[annon], J[oseph]. F. Smith, F[ranklin]. S. Richards & C[harles]. W. Penrose—heard the 3 latter report their mission & labors in Washington [D.C.]. F[ranklin]. S. R[ichards]. & C[harles]. W. P[enrose]. have together or singly visited Every Senator, but Mr Hearst who was absent & got their statements after explained our Situation; also about 100 of the most influential men of both Dem[ocrat]s. & Rep[ublican]s. in the House—all are favorably impressed. Decided not best to crowd organization of parties at present but wait & see result of Repub[lican]. Convention at Chicago [Illinois]. decided to pay Bro[ther] Edw[a]rd Isaacson $15 per month to aid him translating B[ook] of M[ormon] into the Jewish language.

[June 13, 1888; Minutes]

Brother [John R.] Winder desired to know if action was to be taken regarding Democrats and Republicans. Brother [George Q.] Cannon moved that we do not divide the Peoples party but continue as we are for the present.

[June 25, 1888; Minutes]

A letter from John T. Caine of the 18th inst. concerning a list of names in the hands of President [Grover] Cleveland for probate judges for Utah was read. It was decided that the list he handed to Franklin S. Richards to confer with Governor West and decide.

[July 31, 1888; Franklin D. Richards, Diary]

Mr Geo[rge]. Schweich—Grandson of the late David Whitmer called on F[rancis]. M. Lyman & Myself in Pres[iden]ts. office He wishes the cause of his G[rand]-Father's separation from the Church. He admitted possession of John Whitmer's Record of the Church & promised to give me what is contained there in of the ordination of Joseph [Smith] & Oliver [Cowdery] by Peter James & John. I proposed to reciprocate.

[August 13, 1888; Franklin D. Richards, Diary]

Had a lengthy & interesting interview with Pres[iden]ts [Wilford] Woodruff, J[oseph] F Smith & Geo[rge] Q Cannon, J[ohn] R Winder Heard copy J[ohn] T Caine's letter to Pres[iden]t [Grover] Cleveland concerning appointments for probable judges in Utah.

[August 27, 1888; Franklin D. Richards, Diary]

At 10 or soon after met with W[ilford]. W[oodruff]., L[orenzo] S[now], F[ranklin] D

R[ichards], G[eorge] Q C[annon], J[oseph. F S[mith], M[oses]. T[hatcher]., F[rancis]. M. L[yman]., H[eber]. J G[rant], J[ohn]. W. T[aylor].—& ~~J[ohn]. R. Winder~~ also Geo[rge] Reynolds & J[ohn]. W. Young—who after having read his letter to the Council—spent most of the morning & day in advocating the importance of establishing a Central Democratic Club in this City—(in upper room of Bee Hive House) and auxiliary Clubs in other places through the Territory. Also The importance of our having a Paper in New York & thought the N[ew]. York Star should be bought up and reorganized to be our Democratic paper President W[ilford]. W[oodruff]. appointed F[ranklin] D R[ichards], M[oses]. T[hatcher]. & J[ohn] R W[inder], to consider the matter.

[August 28, 1888; Franklin D. Richards, Diary]

At 10 in Council with the same as yesterday except John R. Winder present instead of John W. Young who is absent.

Transacted many promiscuous items & conversed freely on many important points of business and policy for the Saints all of which is kept in Council Record & most of which (also keep in pencilings).

[August 29, 1888; Franklin D. Richards, Diary]

At 10 met with M[oses]. T[hatcher]. & J[ohn]. R. W[inder]. & discussed items urged by J[ohn]. W. Young both of which we deem impolitic at present.

Government has what represents $800,000 of our Church property in its Receiver's hands—has inflicted perhaps $200-000 fines and caused us to pour out money like water to pay Attorneys for best legal defence we can get & now J[ohn]. W. Y[oung]. thinks we should advance money to help assure Dem[ocratic]. party we are sincere in our politics.

[September 17, 1888; George Q. Cannon, Diary]

The carriage which Bro[ther]. C[harles]. H. Wilcken had provided (one of the finest barouches of Grant Bro[ther]'s. & Co[mpany].) and driven by Bro[ther]. Chariton Jacobs, and which had carried Bro[ther]'s. F[ranklin]. S. Richards, LeGrand Young, C[harles]. H. Wilcken and myself from the Gardo House to the Court Room, was accepted by Marshal Dyer to carry me to the Penitentiary. he and myself occupied the hind seat and Bro[ther]. Wilcken sat in front of us. Brothers H[iram]. B. Clawson and Ja[me]s. Jack followed in a buggy. The conversation on the way out was quite free and unrestrained and I enjoyed the ride. The Warden, Arthur Pratt was at Provo [Utah]. Mr. Jenney and Mr. Doyle, turnkeys, the first outside, the second inside were at their posts, and I was introduced to them. The Marshal showed me through the main building which contains the cells and explained the method of opening and closing them. He spoke about my having my bed in the corridor, which is open and roomy, but thought I had better have a cell in which to keep my things. He assigned me No. 120 on the end of the row on south and close to the lavatory. I told him and the other officials (including the Warden whom I saw upon his return) that I did not wish them to grant me favors that would embarrass them by calling forth attacks from our enemies. I preferred sleeping in my cell, wearing the prison clothing and conforming in other respects to the rules of the prison. I would like the privilege of sending out and receiving manuscript. This the marshal said I could do. The brethren and the Marshal then left me. At 12 noon dinner was announced; but as I had considerable manuscript to prepare by the time Bro[ther]. Wilcken returned with my bedding, &c., so that my son Abraham might get it, I dispensed with dinner. Bro[ther]. Wilcken brought an iron bedstead and a wire and woolen mattress; but they filled up the cell. By putting the wire mattress on the floor and making the bed on the floor, I did very well. We had supper at 5 p.m. The brethren

brought me a pint of milk. We had oatmeal mush. I was hungry and ate two platesfull and enjoyed it. At 6:30 p.m. all the prisoners, except those engaged in special duties, were required to come in the building. There are three tiers of cells, one above another. Those who are in the two lower tiers are soon locked in their cells; but the upper tier where I am is occupied by "trusties" and our cells are not closed till about 8.45 p.m. The Warden gave me the privilege of keeping my cell door open if I so wished, a privilege which I accepted. Lights are permitted in the cells—candles—as long as the occupants choose I suppose. There is a large lamp burning all night; it throws light in the cells. At nine o'clock p.m., at three taps of the bell, all conversation and noise must cease. I forgot to mention that, before the cells are closed of a night, a guard passes in front of all the cells and counts the prisoners, who stand at the door of their cells. There are two occupants to a cell as a rule, and as there are 120 cells, 240 prisoners can be accommodated. The cells are iron, 5 feet by 7 feet, and the front, including the door, is iron latticework. The prisoners sleep on strips of canvass, stretched lengthwise in the cells, one above another and fastened at each end by leather straps. After being slept in, they assume a trough-like form, and are not comfortable the brethren say. A mattress helps the sleeping very much, as it has a tendency to level up the hammock. Brothers A. N. Hill and his son Samuel and Bro[ther]. W. J. Parkin were sentenced to-day and came out to the penitentiary. The first had 50 days and a fine of fifty dollars; the second had 60 days and a fine of [blank] and the third had fifty days and fifty dollars. Quite a contrast between these sentences and those inflicted by Judge [Charles S.] Zane. When these brethren arrived there were loud yells of "fresh fish" heard all over the yard; this being the mode of salutation with which all new arrivals at the penitentiary are received.

I escaped this reception, a fact that was commented upon by the brethren. My arrival created a sensation among the prisoners, especially among the brethren. they gathered around me and were desirous to know all that had occurred. I made full explanations, and while regret was universally expressed at my being in prison, all felt that I had done right and they believed good results would follow. This is my own desire and hope.

It is two years and six months to the day, since the time I should have appeared in Jude Zane's court and two years and seven months to the day since I was put under $45,000.00 bonds.

[September 19, 1888; Brigham Young Jr., Diary]

I was much pained to learn of the firey ordeal through which our aged president has passed in there harassing Church suits at law. The wicked afflict the righteous and God permits it, that they may be left without excuse in the day of burning.

[During a meeting with Wilford Woodruff, several apostles, and stake presidents:] Bro[ther] Woodruff explained nature of Church suits and why we were yielding up Church property.

[September 20, 1888; Franklin D. Richards, Diary]

8-P.M. Pres[iden]t. [Wilford] Woodruff, Jos[ep]h. F. Smith F[ranklin]. S. R[ichards]. N[athan]. Tanner Jr. Tho[ma]s D. Dee, John Boyle & F[ranklin] D R[ichrds], met in my office & decided to continue their Democratic organization in Weber County—but not to separate from the peoples party.

[September 26, 1888; Franklin D. Richards, Diary]

Passed in our reports of com[mittee]. on politics which was read & adopted as the sentiments of council.

[October 2, 1888; Brigham Young Jr., Diary]

Gardo House at 4 a.m. Meeting of committee at 9 a.m.—L[orenzo] Snow H[eber]. J. G[rant]. & self on appeal case form Emery [Utah] stake My views were adopted without question. I was thankful to the Lord for the revelation. Much business, settlement of church suits, Sewage question, and our own Confusion too much without method in transacting our business. Bro[ther] W. W. Riter & F[ranklin] S. Richards report and argument on Sewage question were very unsatisfactory to me, but as the rest of the Council took no notice of their discrepancies I let it go for a future occasion.

[October 5, 1888; Brigham Young Jr., Diary]

9 30 p.m. Bro[ther]. Jno. [John] H[enry]. Smith came for me to attend special meeting of Council with our lawyers at His[toria].n office. The point in question, Shall we repudiate plural marriage to Save the half Million dollars the US. has seized or, give them pretext to seize it as fund which sustains polygamy?

Every fiber in my body cried out, "we will sacrifice our principle to save property or life itself, God being our helper." I let other do the talking, so long as they go right I am satisfied. I would rather reach the point by much thinking than much talking, the younger members of our Quorum seem to think otherwise. Decided to let the lawyers do the best they could and we retain our honor before men, and our integrity to God.

[October 17, 1888; First Presidency Office Journal]

B[isho]p W[illia]m D. Johnson Jr & his father W[illia]m D. Johnson from Diaz, Mexico called & submitted to wishes of the Saints at Diaz to obtain 27,500 to purchase a tract of land adjoining their present location containing 22,000 acres. They had a plat of the land & made full explanations. They wish to see Pres[ident] [Wilford] Woodruff on this matter. Pres[ident] [Joseph F.] Smith suggested that they confer with apostles [Moses] Thatcher, John Henry Smith, & [Heber J.] Grant & B[isho]ps [William B.] Preston, [Robert T.] Burton & [John R.] Winder ... so that when Pres[ident] Woodruff returns they can be able to report progress.

[October 19, 1888; First Presidency Office Journal]

A letter was received from Sis[ter] Christine D. Young Salt Lake City October 19 [18]88 showing forth the conduct of Elder John W. Young, her husband, towards her & her children for several years past, until she feels to now call for counsel from the Pres[ident] ...

The following telegram was sent to him [i.e., John T. Caine] in cipher viz. "John W. Young states leaders Democratic party think we should contribute twenty five thousand to the campaign. Pres[iden]t. [Wilford] Woodruff thinks he should have it direct from them or through one in whom he has more confidence regarding money matters. Pres[iden]t Woodruff absent will be home Monday, when conclusion might be reached. We think $25,000. is more than we can raise in present state of finances, owing to the suits, but are willing to do our best. Will you see what do they expect of us and let us know. Wait till Pres[iden]t Woodruff returns. Joseph F. Smith, James Jack."

[October 22, 1888; First Presidency Office Journal]

Pres[idents] [Wilford] Woodruff & [Joseph F.] Smith & Elder [L. John] Nuttall at the residence of Hon[orable] James Sharp, the two latter having gone there last night & Pres[ident]

Woodruff this morning.

All well & comfortably provided for.

Telegram to Jos[eph]. F. Smith from John T. Caine 10/21/[19]88: "can get the information here that you wish. I expect to meet the right man in New York tomorrow evening. Telegram early tomorrow to 5 Ave Hotel, New York, the probable amount you can give. John T. Caine."

Reply from Wilford Woodruff to John T. Caine: "have 15,000 on hand. If John W. Young pays his contribution, will have 20, which we can forward if required. Wire immediately what they expect. Can send money tomorrow."

A letter of Charles W. Penrose of 10/13 enclosing a communication from Elder John W. Young respecting the wishes of the National Democratic Committee & to which reference was made in a telegram to Hon[orable] John T. Caine on Friday last, was presented & the action taken in sending to aforesaid telegram was approved by Pres[ident] Woodruff.

A letter was received from Bro[ther] John Irvine of 10/22/[18]88 setting forth that his short hand notes of the Wortley [?] Mandamus case at Blackfoot, Idaho, had been transcribed & are ready for publication if desired ... [sent to Charles W. Penrose] informing him of the instructions given to Bro[ther] Irvine & requesting him to fully & minutely examine the transcript & eliminate all objectionable portions & then publish the same in the "News."

Meeting at Pres[ident's] Office: Wilford Woodruff, Lorenzo Snow, Jos[eph]. F. Smith, Moses Thatcher, Heber J. Grant, R[obert]. T. Burton, J[ohn] R. Winder, A[braham] O Smoot, Franklin S. Richards, Charles W. Penrose, S[amuel]. R. Thurman, W[arren]. N. Dusenberry, W[illia]m H King, W[illiam]. D. Johnson Jr.

The subject of the organization of a Democratic Party by Bro[ther]s Thurman, Dusenberry, King & others was first called up.

Bro[ther] Thurman felt that the call made last May to organize & send delegates to the St. Louis [Missouri] convention was still necessary to be carried out, notwithstanding he & others had been rejected by the Democrats who met at Ogden [Utah] ... they also thought their movement would have a tendency to divide the Liberal Party in their votes. Did not have any desire to injure or draw away votes from the People's Party. They had not seen any thing in the papers since the Ogden meeting to discourage the course they were taking. Felt that the course they had taken was a good one and that the results will be good

Bro[ther]s W[illia]m H. King & W[arren]. N. Dusenberry each spoke and gave their views somewhat similar to Bro[ther] Thurmans. Bro[ther]. King felt to be in harmony with the people. and if a mistake had been made he wished to make amends. Bro[ther] Dusenberry said we want to do what is for the best good of the people. That Gen[era]l McClernand & Carlton were anxious for us to go on and organize.

Elder [Moses] Thatcher. Had given this matter some thought. can understand the feelings of the brethren and that their motives were good. In May last they acted under advice and unless they had received other advice, it was natural for them to have acted as they have. Thought the "News" warned the people against forming any party other than the Peoples. The Democrats, Republicans & Liberals have united against us as the People's Party, and our forming a Democratic Pary is their dividing us instead of us dividing them. Never was a time when union was as much needed as now.

Elder L[orenzo] Snow. was not posted on the subject He believed the motives of these brethren were good.

Elder H[eber]. J. Grant. Felt the motives of the brethren were all right.

B[isho]ps [Robert T.] Burton & [John R.] Winder and A[braham] O Smoot spoke. Elder Jos[eph] F Smith referred to the advice given last spring to hold a Democratic convention. He endorsed maintaining the Democratic Pary. You brethren don't want to do anything to cut yourselves off from the People's Party. Your platform pledges you to vote for no other candidate than your party. carry this out and you would jeopardize a place like Ogden and perhaps Salt Lake City. Have no faith in those who claim to be the friends of the Democratic party which you have organized. The only question is how far can our brethren go and not get out of the People's Party.

Bro[ther] F[ranklin]. S. Richards & C[harles]. W. Penrose spoke. Pres[iden]t Woodruff

understood that Bro[ther] Thurman & others complained that they could not have an interview with him

~~Tuesday. October 23. 1888. All well this morning—President Woodruff~~

He has always been ready to meet the brethren at any time. After the St Louis Convention and no plank was put in their platform against us as a people then was the time to stop. Thought this movement was a mistake, and that it would still be a mistake for these brethren to go through the Country and canvas for votes. Felt the motives of the brethren have been all right and can say God bless you. Now brethren we cant have divisions and we want you to go and do the best you can. Thought that the Salt Lake Herald did us more harm than good.

Elder Thatcher felt that the Herald was responsible for the difficulty the brethren were in—

Bro[ther]s Thurman, Dusenberry & King withdrew.

Bro[ther] C[harles]. W. Nibley was introduced who referred to the unfortunate position of some of our brethren Cassia & Bear Lake Counties in Southern Idaho who have compromised themselves by registering and being unable [?] to prosecute for perjury. ~~The Meeting deemed it proper to consent to the request of such [?] as have laid themselves liable to temporarily withdraw their fellowship from the Church Organization with the understanding~~ He also stated that the Governor had promised these men, if they were arrested and if they show in evidence that they have withdrawn from the "Church Organization" he the governor ~~has promised to~~ would pardon them if they ~~are~~ were convicted of perjury. After hearing the whole matter no action was taken

Bro[ther]. Nibley also stated that friends in Wyoming. have asked for the votes of our people in that Territory in favor of Mr Carey as Delegate to Congress. after consideration it was advised that our people be left to their own judgment and volition in the matter of their votes.

Bro[ther] Nibley also reported that the brethren in Idaho feel much incursed over the recent decision of Judge Berry and are determined to do all they can to secure his removal.

Bro[ther] C[harles]. W. Penrose was appointed to visit the Counties wherein our people are located in Southern Idaho and aid them in counsil in their political affairs.

Bishop W[illia]m D. Johnson Jr. submitted a petition signed by all our people who reside at Diaz in Chihuahua, Mexico asking for Council and assistance in the purchase of an additional tract of land adjoining their settlement.

The land about there is rapidly coming into notice and raising in price. The land in question is necessary for water. grazing and agricultural purposes to ensure the permanency of their settlement. Upon consideration it was decided that the Church could not offer any. money assistance but the matter was referred to Elder Moses Thatcher in connection with B[isho]p Johnson to take such steps as they can to raise the money for the purchase of some 22000 acres of land more or less, which is now offered at $1.25 per acre.

Elder Thatcher felt sure that the land could be obtained for $20000 cash down.

Elder John W. Young had made an offer to $15.00 per head all round, not including the Spring calves. for our Stock now in the Kanab Country. He promises to pay $15.000.00 down after counting and $5.000: a month thereafter until fully paid. This was agreed to on condition that Bro[ther] Young give a chattel mortgage on the whole herd to secure the payments as stated. He also offers to take the Horses in that section on similar terms.

The meeting adjourned at One oclock a.m.

Pres[iden]t Woodruff & Smith returned to quarters at 1.15 a.m.

A letter was written to act[ing]. Bishop Joseph Morrell of Logan [Utah] in the case of the late Richard Morris & his wife Hannah E—

[October 23, 1888; First Presidency Office Journal]

At 6 p.m. the following telegram was received.

"New York, 23 Oct[ober]/[19]88

To Pres[iden]t W[ilford]. Woodruff

Have seen leaders. they say do the best you can—as near 25,000 as you can will be satisfactory. They wish you to telegraph money to me through Kountz immediately. Time short. I will wait for your answer. J[ohn]. T. Caine."

Bro[ther]. John W. Young having promised to advance one fifth of the amount to be sent East, Bro[ther]s [Heber J.] Grant & [James] Sharp proposed to call upon him for $5,000—This evening Bro[ther] Sharp reported that himself & Bro[ther] Grant had met with Bro Young but he had not let them have the money.

The question of the propriety of Bro[ther] John W Young being considered as authorized to act for and in behalf of the Church in financial, state and political matters with the Leaders of the Democratic National Committy and others in the East was talked over by Pres[iden]t Woodruff & Jos[eph] F. Smith and it was decided to send to Hon[orable] John T. Caine at New York $20,000.00 by telegraph tomorrow morning also to request him to inform the proper parties, who sends this money, and of the position of Br[other]. John W. Young as not being authorized to act for the Church &c.

[October 24, 1888; First Presidency Office Journal]

Pres[ident] [Wilford] Woodruff signed a check on Zions Savings Bank & Trust Co for 20,000 payable to James Sharp which was handed to Bro[ther] Ja[me]s Sharp with instructions to get the money & have the amount telegraphed to Hon[orable] John T. Caine through Koontz Bros at New York as soon as possible—

[Telegram Caine to same effect:] "You are requested to say to the proper parties that we are in on way connected with nor in any manner responsible for the financial or political doings or obligations of John W. Young. They must understand he is action in his own behalf & his own responsibility, & not by our authority. Glad to see you home. Wilford Woodruff, James Jack."

Elder Charles W. Nibley called & reported that it is the design for our people in Idaho to register & vote so as to save the territory to the Democratic Party. He also suggested that someone go the Washington [D.C.] & report to the administration, the rulings in detail of Judge Berry, contrary to the direct evidence of the witnesses before him, in that the Saints in Idaho did not teach or practice polygamy in that territory for the past 2 years also that he had gone out of his jurisdiction to find causes for his better ruling which are deemed sufficient for his removal. [William] Budge to go to Washington as soon as possible to see Solicitor General & President of U[nited] S[tates] & if possible see the leaders of the Democratic National Committee & lay before them the political situation of affairs in Idaho. He was instructed to obtain the money necessary for his traveling expenses & if he can reimburse himself therefore from their campaign funds, he is to report on his return the amount may be refunded.

The brethren spent the evening in reading & singing hymns.

[October 25, 1888; First Presidency Office Journal]

B[isho]p John R. Winder called & referred to the courts being pursued by Bro[ther] S[amuel]. R. Thurman & others in holding their Democratic meetings at American Fork [Utah] & other places notwithstanding what had been said to them at the meeting held on Monday night last. B[isho]p Winder was requested to see Bro[ther] Thurman & learn from his what their intentions are on those matters, & inform them that their course is not approved.

Pres[ident] [Wilford] Woodruff signed an order on B[isho]p W[illiam] B Preston for 1000 cash, to be handed to Elder Moses Thatcher for the colonization & agricultural Co[mpany] in Mexico to perfect the titles to all lands purchased in Mexico, in stamps, acknowledgments, recording, certifying &c as per resolution of the council of apostles on or about 8/28/[18]88—Bro[ther] that calls for the above amount now & the order is issued accordingly.

Woodruff & [L. John] Nuttall in conversation & music with [James] Sharp wife & family; Jos[eph]. F. Smith sick child goes home.

[October 26, 1888; First Presidency Office Journal]

[The manager of the Salt Lake Theater] asks if should let [Samuel R.] Thurman, [Joseph L.] Rawlins & others have mass Democratic meeting there Monday 11/15—it was decided that they should not have the theatre on that or any other evening. & Bro[ther] [James] Sharp was requested to see Col[onel] J[ohn]. R. Winder chairman of the territorial central committee & for him & manager [Hiram B.?] Clawson to arrange to have the house engaged on the 3d & 4th by the territorial People's Party or in some other manner as to relieve Bro[ther] Clawson.

6:30 Wilford Woodruff, Jos[eph]. F. Smith drove to Pres[ident's] Office with S[amuel R.] Bateman & L John Nuttall drove with [Charles H.] Wilcken; Wilford Woodruff & apostles Smith, Moses Thatcher, John Henry Smith, Heber J. Grant, B[isho]p [William B.] Preston, Franklin S. Richard with Pres[ident] J[esse]. W. Crosby Jr & E[dwin]. D. Woolley. Bro[ther]s Woolley & Crosby made a full explanation of the transaction of rounding up, corraling & keeping on hand some 1400 or 1500 head of the church stock for Pipe Springs to deliver the same over to us Marshal [Frank] Dyer as receiver in the church suits. To carry out the orders they had received they engaged men to make the drive & kept the stock on hand some 10 days at an expense of 60/day & receiver Dyers agent not willing to receive the stock or only those that were branded when the agreement was made to take the stock ... decide: sell 170 head at 20/head to raise funds for expenses.

Atty Franklin S. Richards called up the situation in Idaho: it was deemed to be far better for the territory to go into the hands of the Representatives if necessary, whilst the Democrats would not stand by the people, than for them to put themselves in personal jeopardy. It was therefore decided that the brethren in Idaho withdraw from the polls & from registering & voting until they can obtain their rights under the laws & Elder Moses Thatcher was instructed to meet with Pres[ident] W[illia]m Budge & Elder Charles W. Nibley of Bear Lake Stake. Pres[den]ts Parkinson & Ricks & Bro[ther] Charles W. Penrose & confer with them on this action.

[October 29, 1888; First Presidency Office Journal]

8:30 pm meeting of apostles in the city & others in office—Wilford Woodruff, Franklin D. Richards, Jos[eph]. F. Smith, John Henry Smith, Daniel H. Wells; [William B.] Preston, [Robert T.] Burton & [John R.] Winder. Franklin S. Richards, Charles W. Nibley, George Reynolds & L. John Nuttall. Pres[ident] Woodruff referred to B[isho]p Winder's letter received this morning asking to be heard on the Kanab Cattle matter. Said when he called a meeting of the twelve apostles & bishopric he expected they will be present & if they are not he is not to blame. He did not know why B[isho]p Winder was not at the meeting held on last Friday night what had been done was from the evidence before the meeting ... Winder—willing to leave the matter with the brethren. [Everything is okay.] He said that from the action taken on Fri[day] night in exhonorating those brethren from all blame that the blame must rest somewhere & as he had done the business at this end, the blame must fall upon him. Hence he felt that he must put himself right before the council ... [Joseph F. Smith explains Friday night's meeting; does not blame Winder.]

Elder Franklin D. Richards reported that he had accompanied Elder Moses Thatcher to Franklin Idaho to take measures to stop the registration &c of our brethren in that territory but on their arrival they found that a great many had withdrawn their fellowship from the church & had registered so that if perjury had been committed they had done all they could do & now topic is what to do next. To stop would put them in a peculiar position, & to go on can make the matter any worse. The people there generally have done what they have done on their own responsibility. Yet there are some who have done so with an understanding it was counsel to do so. Bro that did not return ...

Charles W. Penrose read actions he & [William] Budge took. Budge has gone to Washington [D.C.].

Jos[eph]. F. Smith felt that the brethren in Idaho had done what they have done on their own responsibility & it seemed to him that it would not do for them to go back. This meeting could not take any action because we have not a quorum besides it would not be proper for us to do so. If they were to stop it would appear that some ecclesiastical action had been taken which we must not do.

Elder John Henry Smith, Franklin D. Richards, B[isho]ps Preston, Burton & Winder felt that they must go on with what they have started, the mischief has been done & we can help it ...

Pres[ident] Woodruff felt sorry that the people in Idaho had gone so far & taken the course they had, but they have done so & probably the Legislature may bring about the results preferred. We don't want to interfere with them in their matters because we could not do so if we desired. No action was taken.

Other matters; Pres[iden]ts Woodruff & Smith & Nuttall arrived at quarters at 11 pm.

[October 30, 1888; First Presidency Office Journal]

A letter was received from Att[orne]y Franklin S. Richards of this date respecting the compensation of receiver F[rank]. H. Dyer & asking for a meeting of the apostles to consider the matter. He asks for 25,000. It was decided to hold a meeting at the B[righam]. Y[oung]. Office tomorrow Wednesday evening at 7 oclock & he was so notified.

[October 31, 1888; First Presidency Office Journal]

6:30 pm Pres[iden]ts [Wilford] Woodruff & [Joseph F.] Smith & Elder [L. John] Nuttall drove to the Pres[ident's] Office with Bro[ther] S[amuel] Bateman to attend a meeting of the apostles. Meeting was called at 7 oclock: Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Jos[eph]. F. Smith, Moses Thatcher, John Henry Smith, Heber J Grant, Daniel H. Wells; presiding bishop's office; Franklin S. Richards, LeGrand Young; John T. Caine, L. John Nuttall, John W. Young came in about 9 oclock.

Wilford Woodruff brought up Franklin S. Richards letter: respecting the wishes of Receiver Dyer that an agreement be made as to his compensation for services as receiver in the church suits.

[November 1, 1888; First Presidency Office Journal]

Franklin S. Richards submits letter from Peters, US District Att[orne]y for Utah that he wished to have signed in lieu of the one sent by the att[orne]ys for Marshal Dyer last evening. which reads as follows: 10/31/88—"Frank H. Dyer Esq, Salt Lake City, Dear Sir: After consulting with our clients the defendants in the case of the United States against the late corporation of the Church of Jesus Christ of Latter-day Saints et al, we have concluded not to interpose any objections on their behalf to your proposition to have 25,000 allowed by the court for your fee as receiver of said corporation." Wilford Woodruff writes to Franklin D. Richards, Moses Thatcher, John Henry Smith & Heber J. Grant ... as you suggest I wish you would do so, so as to get their minds on the matter. Yours in haste.

Pres[ident] Woodruff signed orders on the presiding bishop's office, W[illiam] B Preston for the salary of twelve $3666.67 cash. Also for sundry acts [accounts], salary of clerks &c &c 1500 in cash also for legal expenses as follows: J[oseph]. L. Rawlins 250; Franklin S. Richards 137.50; Le Grand Young 125; John H. Moyle 83.35; church suits 76.50 total 687.35.

[Charles H.] Wilcken & Woodruff talk about Christine D. Young's 10/19 letter re[garding] how husband John W. Young has treated her.

Jos[eph]. F. Smith goes with Bateman to Pres[ident's] office—meeting with James E. Talmage reading his book on science for the YMMIA series.

[November 5, 1888; First Presidency Office Journal]

Pres[ident] [Joseph F.] Smith & Elder [L. John] Nuttall came to our present quarters at Hon[orable]. F[rancis]. Armstrong's residence last night & Pres[ident] Wilford Woodruff this morning.

A letter was received from Francis M. Lyman at Cardston, Canada 10/19 giving a report of the labors of himself & John W. Taylor there.

[November 6, 1888; First Presidency Office Journal]

Captain Willard Young by request of Pres[iden]t W[ilford]. Woodruff called this evening and had an agreeable conversation on Church Academy matters. He leaves for Portland, Oregon tomorrow morning.

[November 8, 1888; First Presidency Office Journal]

... F[ranklin]. S. Richards received this morning respecting the wishes of Receiver [Frank] Dyer that an agreement be made as to his compensation for Services as Receiver in the Church Suits.

Att[orne]y Richards stated that Mr Dyer called upon him and asked if some action could be taken agreeing on our part as to what he should receive as compensation as Receiver. He is going East and wanted to have a letter from us on this matter that he could show to the Solicitor General so that his compensation may be talked upon and arrived at while he is there. Bro[ther] Richards suggested to him that $10,000 or $12,000.00 would be sufficient but that was not at all satisfactory. He said he wanted $25,000.00. He had talked with Mr Geo[rge] Q. Cannon who thought that $20,000 should be sufficient, but he thought he ought to have $25,000.00 and he wanted a letter from the Church attorneys to the effect that he should have that amount. I demurred but he insisted and asked me personally to see Bro[ther] Geo[rge] Q Cannon. and to arrange that the authorities he seen and Dyer thought it would be to our advantage. said He did regard it as being exhorbitant but he thought it would be better for us to do so, as he could do us that much more good.

We are in their hands and Dyer thinks we cant afford to refuse him. I think that $10,000 is ample, and all above that is simply blackmail.

Att[orne]y Le Grand Young. said Mr Dyer had called on him to talk on this matter In conversation I said I thought he ought to have for his fees about the same as that allowed for the administration of Estates which would be from $10,000 to $12,000. this did not suit him at all. I afterwards saw Bro[ther]. Richards who was of the same mind. I also saw Bro[ther]. Geo[rge]. Q. Cannon he thought that amount was enough. but he did not wish to be considered situated as he was. Mr Dyer has now made a demand for $25,000. I think if we are going to give it we had better do it with a good grace and get the benifit than to be forced to do it. It is exhorbitant some have said $20,000 there is not much difference between $20,000 & $25,000. I think we had better let the money go and have your safety even as it is than to have their ill will for we are in their power and they are willing to use it against us

Elder F[ranklin] D Richards. asked if we agree to this will not Dyer give our people a better show than they are now having and call off his deputies who are hounding the people in the surrounding settlements and Counties. Whilst it is comparatively quiet around here there is a reign of terror among the people in some parts of the Territory.

Pres[iden]t Woodruff did not think it best to crowd down just now, there are promises of

easing up after the Election. There is a reign of terror. we cant help ourselves we are in their power. and should take the wisest course to realize the greatest good to all our people.

Elder Thatcher was not in favor of paying or agreeing to pay the people's money for the protection of the authorities. the people should all be considered and some relief should be had for the people who are being raided as bad now as at anytime in the crusade. It is true we [?] their power. they have started out to rob and they will continue to rob us as long as we have any means for them to get.

Att[orne]y Le Grand Young said Dyer is paying his Deputies a percentage on what he gets for each arrest. which is the most abominable thing ever conceived placing mens lives and liberties at the greed for money in the hands of unprincipled men.

Elder H[eber]. J. Grant looked upon this matter as a black mailing scheme. but am satisfied the court will give Dyer the amount he asks. some of our monied men think he should have from $30000 to $40.000 Dyer thinks he is entitled to it & he can get testimony to say he should have it.

It was suggested that if $25000. would pay him & his attorneys there would be no objection to the amount. This was conceded by all.

B[isho]p. [William B.] Preston did not think we have anything to do with Mr Dyers compensation.

Others of the brethren spoke each feeling that we were in the hands of unprincipled men and unable to help ourselves.

Elder Jos[eph]. F. Smith moved that the attorneys be authorized to say to Mr Dyer in writing that after consulting together they have concluded not to interpose any objection to his proposition to have $25000. allowed by the Court for his fees as Receiver of the Corporation of the Church of Jesus Christ of Latter-Day Saints. Sec[onde]d by Elder H[eber]. J. Grant and carried unanimously

The attorneys Richards & Young. immediately wrote a letter to the above effect to Mr Dyer as he purposes starting East tonight.

In the Idaho matters presented by Pres[iden]t Woodruff.

Elder [Moses] Thatcher said he regarded the situation of our people in Idaho as exceedingly grave. Threat have been made by the Dist[rict]. Att[orne]y of Bingham Co[unty] to arrest every man for perjury who has been Known to be a Mormon. He had 75 warrants issued to put into the hands of 25 deputies as soon as he could get them. Another [?] or his hand [?] the Pros[ecuting] Att[orne]y of the Territory had said he would arrest the arresters. There is great danger of a collision. It is claimed that our people cant vote or hold office. Hawley is regarded as a very dangerous man. and it is said he was the author of the test oath bill. It was believed when the brethren first thought of registering they could do so conscientiously without committing perjury. It is now shown by the late decision of Judge Berry as to the Church organization that the people are subject to the charge of perjury. Now the people have registered and withdrawn their fellowship. I think they have been deceived and it seems that those who have registered must absolutely withdraw from the Church and stick to that position to save theirselves from Prison. If the Democrats are true to our people, which they never have been before, they will have the majority with our people's votes, but if the Republicans gain the victory, it looks like every one of our brethren who have registered will have to have the Territory altogether.

The question as can we do anything to aid them, our brethren, to hire some good attorneys or send some good men to help them out. they need some strong men—to advise and counsel with them so they will not be left as a flock of sheep without a shepherd.

Elder L[orenzo] Snow was not in favor of the course taken by the brethren and would rather they would stop and maintain their position as Saints. we cannot afford to give up our religion when persecution comes.

The brethren generally spoke. None were in favor of the course taken by the brethren, but felt as they had gone so far they must be firm & go ahead and probably the Lord will bring good out of it.

Elder H[eber]. J. Grant was requested to send a suitable representative of their Salt Lake Herald into Idaho for the purpose of writing up the situation of affairs there. and it was suggested

that the "Deseret News" said a representative also for this same purpose. and to give all the encouragement possible to the brethren.

The question of holding political meetings of the People's Party before the Election was next considered.

It was deemed somewhat impracticable at this late hour. Hon[orable]. John T. Caine suggested that it might be well enough for him to write an address to the People and explain his position, he having been away at Washington & could not be here. He thought to have meetings would antagonize the Democratic party and give them amunition to oppose the People's Party. He also spoke in regard to Wyoming politics, that matter was left with him to confer with Hon[orable] W[illiam] W Cluff.

Elder Jos[eph] F. Smith moved that Hon[orable]. John T. Caine get out a rousing address to the people. and that the Peoples Terr[itorial]. Central Comty [Committee] take the matter in hand throughout the Territory and illicit the interest of the authorities of the Stakes to see that the people get out to the poles & vote the people's ticket. Carried

Elder Thatcher was requested to attend the Logan [Utah] Conference next Sunday —

Adjourned—Elder Grant dismissed for $10.00 in caring for the body of Vincent Pugmire—This bill was allowed & sent to Bro[ther]. Ja[me]s Jack for payment on missionary a/c [account].

At 6:30 p.m. Pres[iden]t Smith received word that his child was worse. he went home with Bro[ther] Albert Davis.

At 7 pm Pres[iden]t W[illia]m Budge & Cha[rle]s W. Nibley called, also att[orne]y F[ranklin] S. Richards. Bro[ther] Budge reported his visit to Washington [D.C.]. he had seen and conversed with President [Grover] Cleveland, Att[orne]y Gen[era]l Garland. Mr Brice of the Democratic National Comty & Mr W. L Scott and [?] explained the situation of affairs to each of them, as they exist in Idaho. of Judge Berry's ruling in the Woolley case. of the necessity for his removal of the meeting of the Terr Supreme Court of Idaho next January when the appeal in the Woolley case & the Test oath matters will be before them at which by proper manifestation the odious test oath case be declared unconstitutional & the Territory secured to the Democratic party—They could not do anything in time for the next elections. Mr Scott thought something could be done before the meeting of the next congress, if his attention was called to it. Bro[ther] Budge was directed to call upon Hon[orable]. John T. Caine and make a full explanation of his trip and what was deemed necessary.

Bro[ther] Nibley reported that there are some cases on registering &c to be called before the US Court at Malad [Idaho] next Monday, and it will be necessary for some attorney to be there in behalf of the brethren, as there are no attorneys at that place, except Mr Standrod the Prosecuting Att[orne]y. Elder F[ranklin] S. Richards was instructed to see Mr Jos[eph] S. Rawlins and arrange with him on the most reasonable terms to attend the court at Malad. Bro[ther]. C[harles]. W. Nibley was also requested to be present to render such aid as he can to Mr Rawlins.

Elder F[ranklin]. S. Richards spoke of a case which it was desired should be appealed from the Provo Court to the Supreme Court of the Terr[itory] as reported by Mr S[amuel]. R. Thurman. He was directed to examine into the case & if deemed necessary he could have the transcript of the Proceedings drawn out for use in the Supreme Court.

[November 12, 1888; First Presidency Office Journal]

Pres[ident] [Wiflord] Woodruff drove over to the Gardo House with Bro[ther] S[amuel] Bateman this evening so as to be there at the meeting of the council of apostles tomorrow. C[harles] H Wilcken to Gardo. Charles W. Penrose calls & reports on visit to Idaho.

[November 14, 1888; First Presidency Office Journal]

Council of apostles at Gardo [House] 10:15.

Sisters Zina D H Young, Jane S. Richards & Emily Richards accompanied by apostle Franklin D. Richards called this evening.

Sis[ter] Emily S. Richards submitted topic of enrolling the ladies of this territory who are in favor of women suffrage for the purposes of organizing under the National Suffrage Association. Mrs Froiseth being the acredited vice president, it was not know how she will act in the matter. Mrs Richards was requested to find out so that if she will not act that steps may be taken to have the ladies properly enrolled.

[November 16, 1888; First Presidency Office Journal]

Pres[iden]t [Wilford] Woodruff wrote to Pres[iden]t Geo[rge]. Q. Cannon also to B[isho]p Orson F. Whitney & acknowledged the receipt of the "History of Joseph Smith," & the life of Heber C. Kimball.

[November 19, 1888; First Presidency Office Journal]

Elder Franklin S. Richards called & referred to an interview he had with Pres[ident] Geo[rge]. Q. Cannon. Also one with Judge Sanford in regard to our cases of unlawful cohabitation & adultery & on which he is disposed to deal fairly with all parties coming before him. Also had an interview with Marshal [Frank] Dyer & referred to the Ogden [Utah] court business he even is willing to have that attended to as previously proposed, also in the other districts ... Bro[ther] Richards expects to see Judge Sanford again to hear his opinion on some questions he had asked him when he would report.

[November 21, 1888; First Presidency Office Journal; Franklin D. Richards, Diary]

Elder Franklin S. Richards called & reported that he had further conversed with Judge Sanford. He had not yet concluded what course to pursue in the cases submitted. Bro[ther] Geo[rge]. Q. Cannon had suggested to Bro[ther] Richards to lay before Bro[ther]s Wilford Woodruff & [Joseph F.] Smith the propriety of getting the opinions of eminent lawyers as to their views on the subject of conviction in cases for unlawful cohabitation. barring the cases of adultery or fornication during the same time, also as to what those brethren now in prison shall do or how to treat their wives when they are released from prison. The brethren felt that Smiths opinions would do no good with the judges of our courts & would create additional expense, that the opinions of Mr Broadhead & Senator McDonald could be had without additional expense because they are now employed. A letter was written to Pres[ident] Geo[rge]. Q. Cannon on this subject. Also pertaining to the Zions Saving Bank affairs, which Bro Richards carried to him.

John T. Caine ready to start for Washington [D.C.] on 26th; possibly take L. John Nuttall or Geo[rge] F. Gibbs with him—Wilford Woodruff needs Nuttall.

I heard Franklin [S. Richards] relate his interviews with Judge Sanford of 3rd District Court & with Marshall Frank Dyer and explain many points of and situation to President [Wilford] Woodruff Jos[ep]h F. Smith & L. John Nuttall clerk who was present. A most interesting feature is the prospect of getting our brethren off more easily before the courts than has been expected.

[November 22, 1888; First Presidency Office Journal]

Bro[ther] LeGrand Young called & represented that Marshal [Frank] Dyer as receiver was pressing a suit for the collection of some 8000 for clerk hire, office rent & as receiver. He proposed to enter no objections for us against the claim at this present hearing but reserve all rights when the case shall come up before the court. This was approved.

Bro[ther] Young was requested to see that the business of entering the decrees on the Wells Corner, the constitution building proposition & the Ogden [Utah] proposition, also dismiss the case of the Council House Corner are entered in the 3rd Dist Court pursuant to the order of the supreme court so that some may be settled. He promised to see that these matters were closed up during the next week.

[November 26, 1888; First Presidency Office Journal]

Elder [L. John] Nuttall arrived at present quarters last night—residence of Elder Orson P. Arnold. Pres[iden]t Jos[eph]. F. Smith early this morning & Pres[ident] Wilford Woodruff at 9:15 am. All well.

[November 30, 1888; First Presidency Office Journal]

A note was received from Pres[ident] [Wilford] Woodruff expressing his desires that the council of apostles meet at the Gardo House on Monday morning next at 10 oclock. Also the presiding bishop's office. Elder D[avid]. McKenzie was requested to notify—

Pres[ident] [Joseph F.] Smith left this evening with Bro[ther] C[harles] H Wilcken with the understanding of calling at Pres[ident] Woodruffs residence at the farm to meet with some gentlemen from California & Pres[idents] Woodruff & Geo[rge]. Q. Cannon & afterwards go to his home.

Elder Nuttall also left this evening.

[December 3, 1888; First Presidency Office Journal; Brigham Young Jr., Diary]

Elder [L. John] Nuttall arrived at our present quarters the Gardo House last evening. Elder Jos[eph]. F. Smith this morning at 6 oclock & Pres[ident] [Wilford] Woodruff at 9 oclock.

Pres[ident] Woodruff signed an order on B[isho]p [William B.] Preston for 3666.67 salaries of the twelve, also an order for 100 for sundry ac[coun]ts, monthly orders at the Pres[ident's] Office & returned the same to David McKenzie.

Council—from 10 to 5:30: Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, Brigham Young [Jr.], Jos[eph]. F. Smith, Moses Thatcher, Heber J. Grant, [Robert T.] Burton & [John R.] Winder, architect Don Carlos Young & L. John Nuttall.

Elder Charles W. Nibley called this evening & at his request the following telegram was sent to Hon[orable] John T. Caine at Washington [D.C.]: "see Scott in regard to Idaho Supreme Court meets in January. Remember brethren at Sioux Falls [Idaho]. Wilford Woodruff."

❖

Left home before daylight, repaired to the Gardo House. Met Bro[ther]. Jos[eph]. F. S[mith]. Our quorum meets at 10 a.m.

A very unpleasant meeting this has been; but I was thankful to witness the brethren tone down when reprimanded by our president. How the adversary creeps in, through selfishness he seeks to mould the brethren to his will.

[December 4, 1888; First Presidency Office Journal]

A telegram was sent to Bro[ther] James Jack at Pasadena Ca[lifornia], informing him that a letter would be mailed to him today ... informing him to remain where he is pending the hearing of the petition of Judge [Charles S.] Zane in regard to the church suits, as it is not desirable for him to be put on the witness stand & he will be informed when the coast is clear.

Council at 10—Wilford Woodruff, Lorenzo Snow, Brigham Young [Jr.], Jos[eph]. F. Smith, Moses Thatcher, Heber J. Grant, [William B.] Preston [Robert T.] Burton & [John R.] Winder, L. John Nuttall to 4:30.

Evening move back to O. P. Arnold's—read until bed time.

[December 5, 1888; First Presidency Office Journal]

A letter was written to Elder Franklin D. Richards enclosing the communication of Mr A. Rilly of San Francisco [California] received 12/3 & informing him of the action of the council of apostles yesterday pertaining thereto.

[December 7, 1888; First Presidency Office Journal]

Bro[ther] C[harles] H Wilcken called & submitted a petition to Pres[ident] Grover Cleveland signed by several of the brethren asking a pardon for Pres[iden]t Geo[rge]. Q. Cannon from the penitentiary. He purposed taking it down to Provo [Utah] to submit to Judge Sandford for his endorsement & that U.S. Att[orne]y Peters & Marshal [Frank] Dyer had promised to sign it. Approved.

Pres[ident] [Wilford] Woodruff drove away this evening with Bro[ther] B[righam]. Y. Hampton. Pres[ident] S W [?] Bro[ther] O. P. Arnold & Elder N W [?] Bro[ther] Lehi Pratt.

[December 8, 1888; First Presidency Office Journal]

7 pm—Wilford Woodruff, Franklin D. Richards, Jos[eph]. F. Smith, Moses Thatcher, Heber J. Grant at Pres[ident's] Office with Pres[ident] Geo[rge] C. Parkinson & counselors S. H. Hale & Matthias F. Cowley. Bro[ther] Parkinson reported the condition of things in the Oneida [Idaho] Stake ... prospective nonpayment of tithings by the brethren, who felt it to be necessary to withdraw from the church & they believing they can now pay their tithes for fear of the results &c they needed some assistance. 200 allowed.

The Idaho political situation was discussed. The feeling being that those who were out of the church should remain so. Pres[ident] Woodruff seemed quite clear that it would be better for no one to return to the church until after the cases in courts came up & were disposed of In cases of aged brethren returning thought it would be done privately.

[December 9, 1888; Brigham Young Jr., Diary]

Pres[iden]t. [Wilford] Woodruff & members of the Council decided to advise the brethren who had resigned their standing in the wards in our northern stakes to remain as they are until after the Court trials in the spring. The Repub[lican]s. of Idaho want an opportunity to accuse the people of perjury in leaving the church to vote. And the pubs. Will prosecute our people for conspiracy if they return to their fellowship in the Church. Three hundred & fifty dollars was voted for the relief of brethren involved in litigation in Idaho.

[December 10, 1888; First Presidency Office Journal]

New Quarters—W[illia]m B. Dougall. Not [?] arrived last night. Smith early morning, Wilford Woodruff 9:30. [Charles H.] Wilcken brings mail. [George Q.] Cannon petition has been sent to John T. Caine.

Telegram from Franklin S. Richards, Charles W. Penrose, 12/9/[18]88 to James Jack: "A Democratic caucus next Tuesday to determine on territorial policy. The most popular plan now is the admission of all. Have had very satisfactory conversation with Pres[ident] [Grover] Cleveland & prominent men. House of Representatives sentiment in our favor. We are working with the greatest diligence & seeming success. We have written you upon the subject & will telegram you the result."

Letter from Moses Thatcher 12/8 Read advertised excursion to Mexico by A. J. Stewart & submitting a notice for public in the Deseret News. This notice was changed, approved & sent for publication in the news.

[December 11, 1888; First Presidency Office Journal; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Telegram to John T. Caine from Wilford Woodruff, Jos[eph]. F. Smith: "Chief Justice Weir now in Pennsylvania purposes returning to Idaho any day. Suggest to #5 if advisable, to instruct him regarding Idaho Test Oath law before he leaves."

Franklin D. Richards calls, got telegram from Franklin S. Richards 12/11: See Nuttall. "It is very improbable that you may not be subpoened in receiver's matter. Do not know what may be considered."

Elder Franklin D. Richards sent us a letter pertaining to the H. C[harles]. Barrell letter of supplies for his wife & family &c which explained matters.

Francis M. Lyman reports Canada trip: Visit our settlement at Cardston Lee's Creek, Alberta & with John W. Taylor & C[harles] O Card visited principal Canadian government officials at Montreal: by whom they were very kindly treated ...

Elder [Francis M.] Lyman asked the counsel of Pres[idents] Woodruff & Smith in regard to his appearing before Judge Sandford tomorrow in the 3rd District Court & surrendering himself to the court read the indictment found against him for unlawful cohabitation & his asking until the 12th of January next to prepare his affairs before he is sentenced. He had carefully considered this matter & felt that it was the right thing for him to do, if approved by the brethren. After talking the matter over Pres Woodruff said he did not wish to decide but that it was a favorable time & it would be proper for Bro[ther] Lyman to follow the dictates of the spirit to him & take such action as he felt would be for the best. To which Pres[ident] Smith consented. Bro[ther] Lyman then concluded to see the church att[orne]ys tonight & to arrange that one of them would accompany him to the court tomorrow morning.

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Telegram from F[ranklin] S R[ichards] apprehends an effort to get us onto the stand for examination before Examiner Harkness—but the bubble burst yesterday in court because the Examiner had no power to enforce answers to questions—so all apprehension seems dispelled.

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Having invited fathers wives to lunch they came at 1 p.m. Many of them were surprised to see me. We had not met for years. Present Lucy D., Clara D., Eliza B., Emily P. Marth[a] B., Harriet B., Zina D., Susan S., Amelia F. Twiss came up and begged to be excused. Relief Society meeting.

Lucy B is on the S[andwich]. Islands Margaret P. is at Logan [Utah]. Harriet Cook Sent an insulting no!!! to the invitation.

We all enjoyed the visit. I submitted a list of names and date of wives sealed to father. I think it is a transcript of the sealings in the Nauvoo [Illinois] Temple Begun in Jan[uary]. 7, 1846.

[December 12, 1888; First Presidency Office Journal]

Elder Francis M. Lyman surrendered himself to the US Marshal [Frank] Dyer this morning appeared in the 3rd Dist[rict] Court & plead guilty to the last indictment found against him. Four other indictments having been called up & dismissed. He gave bonds in 1500 with Bro[ther]s O. P. Arnold & W[illia]m B. Doryall as surities for his appearance in court on 1/14/[18]89 for sentence. [Francis M. Lyman reports to First Presidency.]

He had also been out to the penitentiary & saw Bro[ther] Geo[rge]. Q. Cannon. He purposes devoting as much of his time as possible among the saints preaching to & counseling with them.

Telegram from John T. Caine, Franklin S. Richards, Charles W. Penrose, 12/12: "Democrats adjourned to Thursday without action. No policy defined. We are not able to anticipate result. Democratic Party greatly demoralized. We will do the best we can. We are working hard."

[December 13, 1888; First Presidency Office Journal]

Telegram from John T. Caine 12/12: "John W. Young who was here Sunday & Saturday wished me to send the following—Pres[ident] [Wilford] Woodruff. Have thoroughly canvassed among most of the Democratic leaders since the election. I find all ready for Utah's admission with all the other eligible territories soon. If admission combination can be made as a party measure it will be done by the middle of January. If not then I suggest a bold, strong, open fight on our merits. The brethren are working hard. John W. Young. Use this cipher in telegraphing me. John T. Caine."

A letter was received from Bro[ther] David McKenzie. Pres[ident's] Office 12/12 enclosing a bill of ZCMI showing the indebtedness of the Pres[ident]'s Office to that institution of 4768.73 & making a suggestion as to its payment. It was decided that the tithing dividend of the stockholders (amounting to 5000) for the half par ending 10/[18]88 be credited to the Pres[ident's] Office a/c [account] on the ZCMI books to pay the above indebtedness ... & as the Pres[ident's] Office has now ceased to draw on ZCMI the whole business with them hereafter can be done through the bishop's storehouse ...

Bro[ther] D[avid]. M. McKenzie was requested to sent by telegram to Bro[ther] James Jack authorizing his return home as soon as convenient. Telegram to John T. Caine: "should petition for pardon of Geo[rge]. Q. Cannon received favorable action, keep it quiet as possible. Get Att[orne]y General telegram discharge & telegraph us immediately. Wilford Woodruff, Jos[eph]. F. Smith."

Telegraph from John T. Caine, 12/12: "Solicitor General says judge Weir has not been east of Pittsburg [Pennsylvania], believes he has returned to Idaho. Expresses fullest confidence in his judgment & his integrity. He advises that Test Oath cases be carefully argued before Idaho Supreme Court. Representative Scott has not arrived here yet. John T. Caine."

[December 14, 1888; First Presidency Office Journal]

Telegram from Franklin S. Richards, Charles W. Penrose 12/13: "Franklin S. Richards must meet church att[orne]ys Indianapolis Monday to make brief Affairs here $ can be explained satisfactory by letter. If you think best we will return home & confer with you about what ought to be done in you opinion. We have after considering well this matter come to the conclusion that it would be best. Many things to be considered. Telegraph us immediately as Franklin S. Richards

starts Saturday."

Reply: "If there is any likelihood that Charles W. Penrose can be of advantage to us there in the future better remain & Franklin S. Richards return here to come to a definite understanding. Otherwise both return. Wilford Woodruff."

Telegram from Franklin S. Richards, Charles W. Penrose, 12/14: "We have had conversation with W[illia]m M. Springer. He will report separate bill for you next month. Nothing will be done until then. He thinks it will pass House of Representatives. importance of our conferring with you increased. Telegraph John T. Caine pay Judge Wilson $500, amount due to him under contract. Pardon papers just received. John T. Caine. Franklin S. Richards now seeing Pres[ident] & att[or]n[e]y General. When & how were appeal papers sent. Franklin S. Richards, Charles W. Penrose."

A letter was rec[eive]d from the Presidency of Seventies, Dec[ember] 13/[18]88 pertaining to the organization of the First Quorum of Seventies. Referred to the council of apostles.

[December 15, 1888; First Presidency Office Journal]

John T. Caine & Franklin S. Richards telegram 12/14: "Geo[rge]. Q. Cannon's petition presented by us to Pres[ident]. Att[orne]y Gen[eral] promised immediately report. He was willing to waive Dist[rict] Att[orne]y's signature, but Pres[ident] intimidated that report from him would be necessary. Matter will receive AV [?] att[entio]n."

[December 16, 1888; First Presidency Office Journal]

Telegram from Franklin S. Richards & Charles W. Penrose 12/15: "Congressman Oates, Sen[ator] Gorman & other important representatives & senators are very much opposed to the conclusion of Democrats on territories. they are trying to get joint meeting Democrats United Senate & House of Representative & include you in general bill. We have seen several senators & congressmen about this matter. Charles W. Penrose will continue to work it up. Franklin S. Richards is just starting Indiana on his way home. Charles W. Penrose will wait until he has received further notice from you. Send Franklin S. Richards transportation Council Bluffs ticket office. He takes book send all the telegrams in John T. Caine's cipher."

[December 17, 1888; First Presidency Office Journal]

New quarters—Ben Eldridge. Not [?] arrived last night. Brethren this morning. Telegram to John T. Caine from Wilford Woodruff, Jos[eph]. F. Smith: "pay Judge Wilson $500 per contract. Take receipt." Council at Pres[ident's] Office 6:50: Wilford Woodruff, Franklin D. Richards, Brigham Young Jr., Jos[eph]. F. Smith, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant, L. John Nuttall. Return 11 pm. Bro[ther]s [Brigham] Hampton & Lehi Pratt carried us to & from the meeting in their buggies.

[December 19, 1888; First Presidency Office Journal; Brigham Young Jr., Diary]

Wilford Woodruff telegram to John T. Caine: "What are conditions of Geo[rge]. Q. Cannon's pardon. Has U.S. Dist[rict] Att[orne]y been telegraphed to."

Bro[ther] Samuel Bateman surrendered himself to the court 3d dist[rict] this morning & he was sentenced to 85 days imprisonment & 75 fine.

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Went to the office before daylight. Received a letter from Bro[ther]. Jno. [John] W. Y[oung]. which did not give me satisfaction. John runs too fast in my opinion, he should wait the council of his brethren in handling politics and not thrust himself where he is not wanted by our leaders. If he would do this, his talent would soon be called for. In my opinion he is one of the most useful men at Washington [D.C.] that we could possibl[y] have.

[December 20, 1888; First Presidency Office Journal; Minutes; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Telegram from John T. Caine, Charles W. Penrose: "House committee on territories decided they will call up territories bill not until 1/15th. Rep[resentative] Springer proposed amendment with special provisions about you mailed tonight."

The Council of Apostles met at the President's office at 7:30 p.m. Present: President Wilford Woodruff, Elders Lorenzo Snow, F[ranklin]. D. Richards, B[righam]. Young, Joseph F. Smith, Moses Thatcher, F[rancis]. M. Lyman, John Henry Smith, and H[eber]. J. Grant, also L. John Nuttall, Sec[retary]. Prayer by Elder L[orenzo]. Snow.

President Woodruff said: I have a matter to [lay?] before the quorum on a subject that I wish the brethren to put their minds upon. There are times when we are called upon to consider matters which are for the inter[e]st of the Church and Kingdom of God.

At the time of the session of the last Constitutional convention to draft a constitution for this territory to be admitted as a State our friends in Washington [D.C.] got up and submitted certain propositions for the adoption of the people of this territory. I have now got a document to present that has come from some source and has not been gotten up by our or any person in the Church.

Elder Nuttall then read the document.

President Woodruff said he would like this matter to be kept among ourselves. This is a subject of great importance and is not known outside of ourselves, only by those who sent it. He wished the brethren to speak their minds freely but to the point.

By request Elder Nuttall read the document again.

The youngest members were called upon to speak first.

Some of the quotations made in the document were compared with the Doctrine and Covenants, and were found to be not correctly quoted.

Elder H[eber]. J. Grant: Unless he could be assured this document was from the right source, which he did not think it was, he could not vote for it.

Elder John H[enry]. Smith: Until the Lord manifests to me that it is necessary for his people to cease observing a law which He has commanded them to obey I cannot accept of such a document as this which has been read.

Elder F[rancis]. M. Lyman: I feel that the Lord will take care of us if we observe His law. I cannot see that we can adopt anything of this kind, we cannot say to the people abandon this or that ordinance. It will take the word of the Lord though that man (pointing to President Woodruff) to get me to sanction such a thing.

Elder M[oses]. Thatcher: I am in hopes that I have a partial sense of the gravity of this subject. I have considered the past few years. I confess I cannot feel that this document is from the Lord. There seems to be some erroneous quotations especially in the last. I regard it as being full of fallacies. We have not gained anything by our yielding so far and there must be time to stop. I do not feel that we can sign such a paper. If we did would have to take our leave of this country. I would rather take my family and wander through the wilds of Mexico than submit to any such a thing as that. It does not even offer us a mess of pottage.

Elder Joseph F. Smith: I have been somewhat surprised to hear that it seemed some Latter-day Saint wrote that document, for I did not think such could be the facts. Our Doctrine and

Covenants have been read and quoted in Congress and before the Committees of congress and the quotations made have been printed in the reports so that many principles are understood by them. I am very far from yielding up my family or yielding up any of the principles of my religion. I have never expected that I would be required to do so. I have never felt that I would be required to take any other views of the laws of God, than what were given by the Lord, and if any change was to be made that the Lord would so reveal the change through His appointed servant, as he revealed the law to the Church.

He then referred to the order of Enoch, &c. when it may be thought best by our Heavenly Father for a suspension of any law, he will so instruct His servants. We have been yielding one point after another for the past two years. The oath was taken by the people although it was considered to by unconstitutional. The Constitutional Convention also adopted a polygamy plank; some have promised before the courts to obey this law; there are other points which have been yielded under pressure. Those who have been punished under the law and been to the Pen, have been ostensibly living under the law because they are again liable to go there. I ask myself how much farther we must go before we are compelled to acknowledge obedience to the law; or how far we will have to go before we come to the point that we will cease to acknowledge only one wife and leave all our other wives alone; whether we will maintain the principles as revealed or we will not before we will submit.

Referred to the Saints building up the center Stake in Jackson County [Missouri], did not believe it would be built in the generation in which the revelation was given.

There is a point when we must not yield and then make concessions or else we may expect to be whipped and scourged until we cannot help ourselves. During last summer in the East we had these matters of concession before us, some saying if the Authorities of the church would only make some concessions everything would be right for our admission into the Union, &c. Such are not the facts. I am not in favor of this document.

Elder B[righam]. Young [Jr.]: I take it that we are asked to give up our religion and not even a mess of pottage in return. We have yielded more than I wish I had done. I have but one answer to this document, it does not come from the right source, it does not come from the source from which we receive revelations. Those who have gotten it up have done their best to get up something that they suppose will do us good, but that is not from the right source. Just let us submit to accept of this and then we will be required to give up our Church organization, our Priesthood because that is a menace to the Nation just as much or more as this principle of polygamy. I don't believe in that document.

Elder F[ranklin]. D. Richards: This does not offer us as much as a mess of pottage. There is no offer of any good. I cannot see any favorable idea offered whereby we can take any shelter. Suppose we accept of those terms. There is the most of one thousand of our brethren who have passed through the mill, they will say, why did not you brethren think of this before and kept us out of the prisons. There is no manliness in it. They may not demand that we disorganize the Council of Apostles and disorganize our stakes of Zion. I should like for a demand upon us to make a concession of the junctions of our Priesthood when we can accept such terms as these I feel that we are gone. I have regretted the course taken by our brethren in Idaho. I hope we may live to see them saved and what they have done healed up. We must cease yielding or we are gone. We need a great deal to help us to overcome and show ourselves worthy before the Lord. I feel unqualifiedly no concerning the terms of this document.

Elder L[orenzo]. Snow: I feel as some of the brethren have expressed themselves. If this Church would put itself in harmony with the country I believe the Lord would approve of it if it did not cost too much. There are a great many in this nation who are honorable and if we could place ourselves in a favorable position they might turn to investigate the principles of the Gospel; as we are now they do not believe we are in earnest, but if we could do something that would show to them we were in earnest that might answer. I don't know how this can be brought about. I cannot bring my mind to accept of this document only upon the same ideas we had in accepting the test oath. We have endeavored to adopt politics with the best wisdom we have had and have acted in accordance

with the best light we had.

Referred to the election of the taking of the test oath at Brigham City [Utah] and getting the word of the Lord through President John Taylor.

Stated that the Prophet Joseph Smith had told him that the principle of plural marriage was of God, that an angel of the Lord with a drawn sword told him that he must enter into the practice of that law, and he told me that I must enter into it. That was a revelation through the Prophet to me and unless I can get the word of the Lord through His servants I cannot abandon that principle now.

President Woodruff, I felt under obligations to lay this document before my quorum. I am satisfied and thankful at the spirit manifested. That document did not come by revelation. The Lord will never give a revelation for us to abandon plural marriage, and if we had of accepted this document we should have felt ourselves under condemnation. Our enemies are laboring for our destruction. If we were to abandon this principle we will be required to give up other principles. I don't believe that President [John] Taylor did wrong in the test oath matter. We cannot judge each other in regard to our present position or decide that we will do this or that, but take the best course we can, everyone should use the best judgment he has.

Referred [to] his own course with his family. We cannot deny this work. I cannot accept this document. Our friends have gotten it up supposing it to be for our good and so that we can get a State government. If we were to go onto the street tomorrow and tell the saints to abandon polygamy, we would not get a State government. The Lord is our shield and He will protect us and we must serve Him. This Government will have to answer for what they have done against us, and they will have to suffer the consequences. We cannot desert our wives and families and our religion; and our exaltation in the Celestial world will be as we secure the blessings here. I don't feel that I owe any apology in presenting this document and I will now withdraw it and I don't wish anything said about it. I am pleased with the spirit manifest with the brethren. We must be prudent and pray to the Lord for His guidance, and I ask for the blessings of the Lord upon my brethren. Amen.

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By request of President [Wilford] Woodruff, Clerk [L. John] Nuttall read a very strange document said to have come from Washington [D.C.], but no name or names were given to it. None of the brethren felt prepared to speak upon it. It was read a second time. It was addressed "to the members of the Church of Jesus Christ of Latter-day Saints in the territory of Utah and all the United States." Heber J. Grant said unless there was something behind which he did not see he was opposed to the contents of the article. The brethren each spoke of the proposition contained in this article and expressed in turn their resentment of it, and their determination to stand by their families through the trouble that was upon them and trust in the Lord. President Woodruff said if we had accepted the propositions of this document we should all of us have to suffer the displeasure of the Lord and His wrath, we could not escape. As to the course to pursue with our families, their circumstances are varied and each must direct the affairs of his family as his circumstances and the spirit shall direct. While giving his views he approved of ours. he referred various items and incidents in our experience and felt thankful for the unanimity that had prevailed, and blessed all the brethren.

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At 7. p.m. Apostles assembled in Pres[iden]ts office Pres[iden]t. W[ilford] W[oodruff], L[orenzo] S[now], F[ranklin] D R[ichards], B[righam]. Y[oung] [Jr.], J[oseph] F S[mith], M[oses]. T[hatcher]., F[rancis] M L[yman], J[ohn]. H[enry]. S[mith]., H[eber]. J. G[rant]. Pres[iden]t. presented a document received from persons supposed to be friends East, & called on each to give their views as to its adoption—beginning with the youngest—each refused unqualifiedly to adopt its sentiments—Pres[iden]t W[ilford] W[oodruff]. gave each of us an article on preservation of the Union of people from party strife.

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Important document read, an offer from friends which by adopting we might make ourselves en raport with the Government. It simply counselled to obey the law. Unanimously rejected by the members present. W[ilford]. W[oodruff]. L[orenzo]. S[now]. F[ranklin] D R[ichards] B[righam]. Y[oung]. [Jr.] Jos[eph]. F. S[mith]. M[oses]. T[hatcher]. F[rancis]. M. L[yman]. J[ohn]. H[enry]. S[mith]. H[eber]. J. G[rant].

[December 21, 1888; First Presidency Office Journal; Brigham Young Jr., Diary]

John T. Caine telegraphed Wilford Woodruff—"Att[orne]y Gen[eral] waived the ref [?] to U.S. Dist[rict] Att[orne]y & recommended pardon of Geo[rge]. Q. Cannon. Papers before the Pres[ident] several days. Mr Lamont this morning promised me to call the Pres[ident]'s attorney to the subject today. Franklin S. Richards will explain more."

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Had conversation with Bro[ther]. F[rancis]. M. Lyman on his surrendering to the Marshal and pleading guilty to living with two women as his wives. I confess that my father [i.e., Brigham Young] always taught me to never, voluntarily, surrender to the enemy. Pres[iden]t. [John] Taylor charged me upon three several occasions to keep out of "their" hands, meaning the Marshal and courts, as he also charged all the Twelve.

[December 26, 1888; First Presidency Office Journal; Franklin D. Richards, Diary]

Pres[iden]ts [Wilford] Woodruff & [Joseph F.] Smith at Gardo [House].

Council: Wilford Woodruff, Franklin D. Richards, Brigham Young Jr., Jos[eph]. F. Smith, Francis M. Lyman, John Henry Smith, Heber J. Grant, Franklin S. Richards.

Franklin S. Richards reports read church suits, work with Charles W. Penrose & John T. Caine re political matters re statehood. After which it was agreed that as a council we would sustain the brethren at Washington DC in their labors by our faith & prayers & money means as are or may be needed for the same. They not to make any further concessions than had been made.

On motion of Elder Lyman, Elder Jos[eph]. F. Smith was called to go & assist him & deligate Caine at Washington DC.

Pres[ident] Woodruff was not feeling well. He complained of dizziness & weakness. He went to bed about 12 oclock.

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Pres[iden]t <u>W[illia]m R. Smith</u> of Davis [Utah] Stake called & spent about <u>2 hours conversing</u> on points of Counsel that had been given by the President and Apostles concerning marriage by the law of the land & its effects in families where one is so married & the others not.

...

At 6 pm met in Gardo house with W[ilford] W[oodruff] F[ranklin] D R[richards] B[righam] Y[oung] [Jr.] J[oseph] F S[mith] F[rancis] M L[yman] H[eber] J G[rant] & Attorney F[ranklin] S Richards. F[ranklin] S reported the advancement of Gov[ernmen]t case in supreme court Washington [D.C.] also the political outlook for Statehood. Voted that J[oseph] F Smith & Geo[rge] F Gibbs return with F[ranklin] S R[ichards] early next week to Washington & do their best for statehood.

[December 27, 1888; First Presidency Office Journal]

Pres[ident] [Wilford] Woodruff was not much better—...

A telegram was sent to Bro[ther] Charles W. Penrose signed by Jos[eph]. F. Smith & Franklin S. Richards informing him that the brethren would arrive at Washington [D.C.] about 1/5.

[December 29, 1888; Franklin D. Richards, Diary]

At 12 Noon F[ranklin]. S. R[ichards]. & D[aniel] H Wells met here & concluded it undesirable to state as from the Temples the cessation of plural marriages.

[December 30, 1888; First Presidency Office Journal]

Elders Jos[eph]. F. Smith, Franklin S. Richards, & George F. Gibbs left by this train for Washington [D.C.]. Elder C[harles] H Wilcken & B[righam] Y Hampton accompanied them to Ogden [Utah] & returned.

[December 31, 1888; First Presidency Office Journal]

Elder F[ranklin] D Richards called and stated several Sisters of the Relief Society wished to meet with Pres[iden]t [Wilford] Woodruff to confer with him about organizing a Womans Suffrage association in this Territory. It was decided to meet at the Historians office on Wednesday comi[n]g at 6. o'clock, & Elder Richards was requested to invite the following persons to be present viz:—W[ilford] Woodruff, F[ranklin]. D. Richards, B[righam]. Young John H[enry]. Smith & H[eber]. J. Grant—& L. John Nuttall Sisters Z[ina]. D. H. Young, Jane S. Richards, B[athsheba]. W. Smith, S[arah]. M. Kimball, E[mmeline]. B. Wells, & Emily S. Richards.

1889

[January 1, 1889; First Presidency Office Journal]

John T. Caine telegraphed to Wilford Woodruff, 12/31: "Saturday Pres[ident] pardoned John W. Hess. Today he pardoned 5 Idaho prisoners confined at Sioux Falls penitentiary. Senator Vest today made strong personal appeal for pardon Geo[rge]. Q. Cannon. He says indications favorable for early action. Happy New Year."

[January 2, 1889; First Presidency Office Journal]

Pres[iden]t [Wilford] Woodruff & Elder [L. John] Nuttall attended a meeting of the brethren of the Apostles & Sisters of the Relief Society & others of the Historian's Office as per previous appointment, to consider the question of the organization of the Ladies of Utah into a Territorial Woman's Suffrage Ass[ciatio]n. at 6 p.m.

There were present, Pres[iden]t W[ilford] Woodruff, Elders F[ranklin]. D. Richards, B[righam]. Young [Jr.], John H[enry]. Smith, H[eber]. J. Grant & L. John Nuttall. Sisters Z[ina]. D. H. Young, Jane S. Richards—B[athsheba]. W. Smith, Sarah M. Kimball, E[mmeline]. B. Wells & Emily S. Richards. Prayer by J[ohn]. H[enry]. Smith.

Pres[iden]t Woodruff stated it had been submitted to him the propriety of calling a few of the brethren and sisters together to talk over the matter of organizing the Ladies of the Territory into a Woman's Suffrage Association and if deemed proper to send one or more Delegates to attend the National Woman's Suffrage Assn. at Washington DC. to be held Jan[uary] 28, 1889.

Explana[t]ion was made and the subject was talked upon.

Elder H[eber]. J. Grant moved that the Ladies of Utah proceed to organize a Woman's Suffrage Association in Utah Territory, and that the organization when completed if it is deemed practicable, appoint one or more Delegates to attend the National Womans Suffrage Ass[ociatio]n at Washington D.C. Jan[uary] 28/[18]89, with the proper credentials to report the organization.

Seconded by Sister Z. D. H. Young, and carried.

It was decided that a meeting be held to complete the organization, at the Assembly Hall Salt Lake City on Thursday Jan[uary] 10/[18]89 at 1 p.m.—and that proper notices be published in the Deseret News.

Pres[iden]t Woodruff thought that as Sister Emily S. Richards was posted in these matters & had previously reported the labors of the Ladies of this Territory at Washington, she would be a suitable Delegate if any are sent. this was approved. adjourned.

[January 5, 1889; First Presidency Office Journal]

Telegram from John T. Caine 1/4 to James Jack: "US Dist[rict] Att[orne]y has reported adversely to the pardon of Geo[rge]. Q. Cannon." Sent copy to Bro[ther] Geo[rge]. Q. Cannon by C[harles] H Wilcken.

[February 27, 1889; Franklin D. Richards, Diary]

Pres[iden]t W[ilford] W[oodruff] Called for consideration of the political condition of Ogden [Utah] & financial condition of their paper Ogden Standard. C[harles] C R[ichards] presented clearly & fully the frauds of the municipal election & Cannon the policy of Standard. A lengthy letter from Pres[iden]t Shurtliff who was present was read. After a lengthy and trying deliberation there was $8,000 appropriated conditioned that Directors or Stockholders raise sufficient to pay their indebtedness.

[March 13, 1889; Franklin D. Richards, Diary]

In Council at Gardo [House], with Pres[iden]t. W[ilford]. W[oodruff]. F[ranklin]. D. R[ichards]., Geo[rge]. Q. C[annon]., J[oseph]. F. S[mith]., M[oses]. T[hatcher]., J[ohn]. H[enry]. S[mith]., H[eber]. J. G[rant]., & J[ohn]. W. Taylor. Confirmed the loan $4000. to Pres[iden]t. H. D. Haight of Cassis, to secure Water rights—& considered the impropriety of Bro[ther] J[ohn]. W. Taylor denouncing statement of Delegate J[ohn]. T. Caine "that polygamy in Utah was politically a dead issue" as a damned lie &.c. as reported in Nephi. Ensign & copies into Tribune.

Each member present expressed detestation of the act & Br[other]. Taylor offered any reparation necessary to Council as might be required for publication or to be suspended from office.

The deplorable condition of Saints in Idaho was called up—but as G[eorge]. Q. C[annon]. will attend Malad Con[ference]. next Sunday action deferred.

[March 14, 1889; Franklin D. Richards, Diary]

Spent sometime with Pres[iden]ts. [Wilford] Woodruff [George Q.] Cannon & J[oseph]. F. Smith, at Gardo [House]—decided to call Elder L[ouis]. A. Kelsch to Turkish Mission.

Pres[iden]t W[ilford]. W[oodruff]. directed a note to M[oses]. Thatcher to adjust his misunderstandings with G[eorge]. Q. Cannon before going south as contemplated.

[March 15, 1889; Franklin D. Richards, Diary]

Apostle John W. Taylor is wrestling with an article for publication in the News—making acknowledgments for his outlandish talk in Nephi [Utah] at conference on 3d inst.

[March 18, 1889; Franklin D. Richards, Diary]

The President [Wilford Woodruff] directed John Jaques to read the Book of Utah by H[ubert] H[owe] Bancroft and note any objectionable portions for reference to me.

[March 26, 1889; Franklin D. Richards, Diary]

With Franklin [S. Richards] to Gardo [House] where a telegram from Delegate J[ohn] T Caine called for information concerning of aspirants now in Washington [D.C.]. Decided yesterday that F[ranklin]. shall go to W[ashington]. & start on tomorrow. Pres[iden]t W[ilford] W[oodruff] F[ranklin] D R[ichards] J[oseph] F S[mith] J[ohn] H[enry] S[mith] laid their hands on & Geo[rge] Q. Cannon blessed him for his journey & labor-mission.

[April 3, 1889; Franklin D. Richards, Diary]

AM occupied in adjusting a misunderstanding between G[eorge] Q C[annon] & M[oses] T[hatcher] growing out of their operations in the Beck & Bullion mine. They came so near to adjustment that it deemed proper to proceed with other business.

[April 5, 1889; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At 10 am in Gardo [House] Parlor in council President W[ilford] W[oodruff], L[orenzo] S[now], F[ranklin] D R[ichards], G[eorge] Q C[annon], B[righam] Y[oung Jr.], J[oseph] F S[mith], M[oses] T[hatcher], J[ohn] H[enry] S[mith], Geo[rge] Teasdale H[eber] J Grant J[ohn] W Taylor 11 present. Prayer by Geo[rge] Q Cannon. Bro[ther] Cannon related his interview with Arthur Pratt among other things no danger of the Ring getting offices. Kentucky Smith said in presence of Pratt that one man voted 12 times at the Ogden [Utah] election. Decided that W[ilford] W[oodruff] Be elected 1st President & he nominated G[eorge] Q Cannon & J[oseph] F Smith his counselors approved by vote, L[orenzo] Snow to be Pres[iden]t of the Twelve F[ranklin] D Richards Historian.

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Bro[ther] W[ilford]. W[oodruff]. introduced subject of organizing First presidency. Bro[ther] L[orenzo]. Snow moved Wilford Woodruff be president of the church it was carried unanimous! He selected Geo[rge] Q. C[annon]. & Jos[eph] F. S[mith]. as his counselors unanimously sustained.

I related to Bro[ther] Jos[eph] F. S[mith]. how I felt about money paid to Aztec Co[mpany]. ignoring Jesse N. S[mith]. & I.

John W. Y[oung]s. name was mentioned by Pres[iden]t W[oodruff]. not sustaining him in Conference. Joseph F. proposed that we take no action until John came to speak for himself. Bro[ther]. Moses T[hatcher]. seconded the motion. Adjourned sine die.

Remained in Gordo [House] until 4 p.m. Bro[ther] Cannon says they are on the watch to capture us. ... Bro[ther] Woodruff said he would like to have me go to Conference, but I must not.

[April 10, 1889; Minutes]

President Lorenzo Snow stated the object of the meeting. It was to arrange for meetings of the Council of the Twelve and to have kept a record of their proceedings. He asked for the direction of the First Presidency in these matters.

After due consideration it was voted that henceforth the Council of the Twelve should meet on Thursdays at two o'clock p.m. in the Gardo House and on Saturdays also when practicable, at 4 o'clock.

[April 26, 1889; Franklin D. Richards, Diary]

Met with Presidency at Gardo [House] & presented Mr Hanson's application to issue 9 parts of illustrated portions of S[alt]. L[ake]. City.

Interesting interview about Negroes receiving or not receiving Priesthood.

[May 9, 1889; Franklin D. Richards, Diary]

On arriving at the appointment found Mssrs [Hubert Howe] Bancroft, Morrison, Pres[iden]t [Wilford] Woodruff, Geo[rge] Q. Cannon, J[ohn]. Jaques going through whereupon Mr H[ubert] H[owe] B[ancroft] expressed himself quite willing & desirous to make any corrections or alterations that we might desire all was soon done. It was also decided to purchase 1000 copies for distribution by the Church O. James Dwyer to canvass for the work in & throughout Utah and an agency be established here for the sale of the work outside of Utah and an agency be established here for the sale of the work outside of Utah ...

[June 10, 1889; Brigham Young Jr., Diary]

Remained at the Gardo House. Roomed with Bro[ther]. Jos[eph]. F. S[mith]. with whom I had much pleasant Conversation & some of which was not so pleasant concerning our future.

[June 13, 1889; Brigham Young Jr., Diary]

May & members of the city council with presidents of Jourdan Canals met Pres[iden]ts. [George Q.] Cannon [Joseph F.] Smith and few members of Twelve to talk over water question. The city has taken the water from other canals without being rightful owners. The city bought out a water claim which a certain Hydaulic Co[mpany]. pretended to have obtained from County Court. Pres[iden]t. Canon expressed my views when he said the city had acted arbitrarily in taking the water without proper investigation.

On motion a Committee was to be appointed by the First presidency to adjust these differences.

[June 27, 1889; Franklin D. Richards, Diary]

Jane [S. Richards] was baptized 7 times for restoration of her health—once for renewal of her covenants. then for her cousins Eleanor Snyder & Ann Jane Snyder, then also for Sarah Bates Pratt as she requested Jane to do before her death.

[July 5, 1889; Franklin D. Richards, Diary]

Attended a meeting of Stake Presidents & members of County Central Committees at

Presidents office—Arthur Winters Clerk. Pres[iden]t W[ilford]. W[oodruff]. G[eorge]. Q. C[annon]. F[ranklni] D R[ichards], J[ohn]. H[enry]. S[mith]., & H[eber] J G[rant],—

Here were reviewed the prospects of each Representative & Council District of electing or losing the election of their candidates, & also considered the fitness of men for the various positions they were intended to fill—men who had been tabooed were restored to favor if found true to the people's party. Sam[ue]l. Thurman & Sage Brush Democracy were repudiated.

A very important 5 hours session.

[July 12, 1889; Franklin D. Richards, Diary]

Attended a meeting of perhaps 20 of the apostles city & county functionaries on Water & Politics Pres[iden]t W[ilford] W[oodruff] Feels it necessary for C[harles] C [Richards] to run as counselor for Weber County against the unprincipled scounderel "Kentucky Smith". The Presidency feel good confidence in Charley's efforts is the strongest the People's Party can put in the field.

[August 6, 1889; Franklin D. Richards, Diary]

The returnee showed about midnight that our county ticket was elected. In Ogden [Utah] the Lib[eral]s had a majority of over 200 by which John A. Boyle lost as Representative to Legislature, Tho[ma]s D. Dee lost as Precinct Justice Our Charley got away with Kentucky Hw. Smith for Legislature counselor & L[ewis] W Shurtleff and John Pincock carried the votes for selectmen which saves the county government another 2 or 4 years. At the city their losses were greater than they had anticipated "Liberals" insist they got a majority in Salt Lake City of 39 votes & after midnight they created a veritable pandemonium.

[August 22, 1889; Brigham Young Jr., Diary]

Circle at 2 p. m. Interesting Conversation with Pres[iden]ts W[ilford]. [Woodruff] Geo[rge] [Q. Cannon] & Jos[eph] F. [Smith] Obtained Consent to have grain hay & food on travels in the settlements. Clear vote. I found some fault with the way that the Church business was now managed.

[September 9, 1889; George Q. Cannon, Diary]

Presidents [Wilford] Woodruff and [George Q.] Cannon attended conference at Farmington, Utah.

After the conference, in conversation with Brother William R. Smith and his counselors at the house of Brother Clark, of the Stake Presidency, Brother Smith asked President Woodruff the question, what he should do in cases where men wanted to get another wife. He would like to know, because he wanted to act intelligently in the matter. Should he sign recommends when he knew that that was the object?

President Woodruff, in reply, said, in substance, that when the Lord commanded the Saints in Jackson County [Missouri] to build a temple and their enemies prevented their doing it, He accepted the offering and the consequences fell upon the people who would not let them obey that command of God. He said: "So it is now with this nation, and the consequences of this will have to fall upon those who take this course to prevent our obeying this commandment. I feel that it is not proper for any marriages of this kind to be performed in this territory at the present time."

I do not give the exact language, but his is as near as can be. These were the ideas conveyed. He intimated, however, that such marriages might be solemnized in Mexico or in Canada. After

making these remarks he said, "Now here is President Cannon, he can say what he thinks about this matter," I made no reply; for I was not fully prepared to endorse these remarks, and therefor thought it better to say nothing, and as the conversation went on without my silence attracting any particular attention, I suffered the matter to pass without further comment.

This is the first time that I have heard President Woodruff express himself so plainly upon this subject, and therefore I was not prepared to fully acquiesce in his expressions; for, to me, it is an exceedingly grave question, and it is the first time that anything of this kind has ever been uttered, to my knowledge, by one holding the keys.

[September 12, 1889; Brigham Young Jr., Diary]

I learn that our political matters are receiving much attention from our intelligent brethren.

[September 26, 1889; Brigham Young Jr., Diary]

Left home at 3 a.m. Remained in office until five o'clock, went to Gardo [House]. Fasted until 1 p.m. Pres[iden]ts [Wilford] W[oodruff]. [George Q.] C[annon]. & [Joseph F.] S[mith]. are in good health. Plenty of business. Decided to appeal to the Governor in behalf of Lamanites who are being thrust out from the fields by white men. Met at 2 p.m. in circle. Brethren handed in names to fill vacancy in Quorum of Twelve. It was general feeling that the men chosen ought to have obeyed the Celestial law of marriage full in faith, and obedient to the priesthood, other things being equal. My opinion was Antoine Lund of Sanpete [Utah]; Abraham H. Cannon S[alt]. L[ake]. C[ity].; Richard W. Young, d[itt]o & Heleman Pratt Mexico son of P[arley]. P. Pratt dec[eas]ed. Several brethren seemed to feel the same. All were submitted to the Presidency for their decision.

[September 27, 1889; First Presidency Office Journal]

Missionary certificates were issued to Bro[ther] Fred W. Taylor & Bro[ther] Elias S. Wright to go to study medicine & surgery & preach the gospel in the state of New York. Also to Bro[ther] Cha[rle]s M. Cannon to study dentistry & in the state of New York; also to Bro[ther] John M. Cannon to study law &c in the state of Michigan, also to Bro[ther] M. B. Shipp, Jr to study medicine & surgery &c in the state of Pennsylvania.

The Presidency left this evening.

[September 30, 1889; First Presidency Office Journal]

The presidency at the office this morning. Pres[iden]ts [Joseph F.] Smith & Elder [L. John] Nuttall returned last night.

Mayor [Francis] Armstrong, Tho[ma]s G. Webber & Franklin S. Richards called & submitted topic of a resolution presented by Mr. Sowles in the city council respecting the letting of city public works to the lowest bidders &c. It was deemed proper to have the resolution tabled by making some speeches & acting accordingly.

Pres[ident] [Wilford] Woodruff took charge of the certificates of the stock of the Mexican colonies & agricultural company as follows [i.e., twelve certificates for varying amounts totaling 477].

[October 1, 1889; First Presidency Office Journal]

The First Presidency held a private meeting this afternoon for two hours.

[October 2, 1889; First Presidency Office Journal; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

The Presidency and Apostles met at the Gardo House. Prayer Room at 10 a.m. Present: Presidents [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith, Apostles L[orenzo]. Snow, F[ranklin]. D. Richards, B[righam]. Young [Jr.], F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, and John W. Taylor. L. John Nuttall recorder.

By request of President Woodruff an article published in the Salt Lake Tribune on the Hans Jespersen case was read, after which President Woodruff said: I have felt in this matter that as the Nation has proclaimed against us and prohibited us from keeping the commandments of God, to hold the Nation responsible for it. If these things are continued by us it will not be long before the leading brethren will all be in the penitentiary or in exile, and it will become very hard upon us as a people.

Elder L[orenzo]. Snow: If this is the feeling of the brethren will it not be proper to make it publicly known?

President Joseph F. Smith referred to the action taken by this Council last winter when this subject was fully discussed and considered and the brethren felt that they could not accept the proposition as presented at that time.

President George Q. Cannon, L[orenzo]. Snow and others of the brethren expressed their views in brief.

President Cannon was not in favor of plural marriages being performed in this Territory, but they might be attended to in Mexico or Canada, and thus save our brethren from jeopardy in attending to these matters. This, however, will not stop the prosecutions against us.

Elder John W. Taylor: This is something that I never expected to hear discussed in this light. I have understood it was policy for the brethren to take wives outside of the United States. You could not publish that you will not give your consent that plural marriages shall be consummated and at the same time have the marriages consummated in Canada or Mexico. I think it will be best policy to let the matter rest without saying anything about it, because if plural marriages are solemnized it will soon be known and we will be considered insincere. If we publish anything on this matter it will be impossible for us or the Elders to fully explain to the Saints, and much confusion will ensue. Related a circumstance which he had read in a small book belonging to his father and which was written by him.

Elder F[rancis]. M. Lyman: The question as I understand it, is the propriety of performing any plural marriages, and not that of those who have wives abandoning them. To publish or speak of stopping those marriages I think will have a very bad effect and will not gain for us any better feelings from the outside. I think the course pursued by President Woodruff is a correct one, and it probably may be carried out more effectually. Of course we cannot repudiate this principle under any circumstances. What is done now in these affairs is done individually, each one takes that course which seems to him to be the best to pursue. I believe that President Woodruff will have the mind of the Lord in each case as it shall come before him. Of course he feels the responsibility resting upon him more than we can feel it, but I believe the Lord is with him. I feel that the Lord will define a policy in regard to these matters and President Woodruff will know it, and when he makes it known to us we will all be ready to carry out the mind of the Lord as made known through His servant. I don't think we can publish anything on these matters. We now have the confidence of the people and we must maintain that confidence and the love of the Saints. I am not in favor of trading our principles for Statehood or anything else. ...

Pres[iden]ts Woodruff & Cannon had an interview at 1:30 with Hon[orable] John G. Schumaker ex-representative in congress & Mr Washington, Pres[ident] of the Home Silver Mining

Co[mpany].

At 4:45 Pres[ident] Geo[rge] Q Cannon had an interview with Mr S. M. Stockslager—ex-U.S. Land Commissioner at Washington DC.

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Yesterday sister Alice Hook mother of Geo[rge]. Teasdals's wife asks that her children and herself may be sealed to her husband who embraced the faith asked Baptism but was refused being an invalid some 4 years as deemed impudent The Presidency say Yes—

1st Presidency—L[orenzo] S[now], F[ranklin] D R[ichards], B[righam]. Y[oung]. [Jr.], F[rancis] M L[yman], J[ohn] H[enry] S[mith], H[eber] J. G[rant], & J[ohn]. W. T[aylor].—met in upper room Gardo & spent a.m. deliberating over Jesperson's cases of Polygamy Adultery & Fornication cases as pub[lishe]d in this a.m. Tribune. & adopted suitable measures.

Ephraims son & dau[ghter]. called for the monthly pay for my son Sammy.

2 P.M. The above named met and considered names to fill vacancies in the Council of Apostles. Presidency recommended M[arriner]. W[ood]. Merrill Antone [H.] Lund & A[braham]. H. Cannon but as M[oses]. T[hatcher]. is absent the vote was not taken, though all present approved the nomination.

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Met with the Council clothed and prayed Handed to pres[iden]t. [Wilford] Woodruff names of brethren whom I though elijable to fill vacancy in Quorum Twelve viz. Antoine [H.] Lund Sanpete [Utah] A[braham]. H. Cannon, [Salt Lake] City Heleman Pratt Mexico [City], R[ichard]. W. Young [Salt Lake] City.

[October 3, 1889; First Presidency Office Journal]

9 am Wilford Woodruff, Geo[rge]. Q. Cannon, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant to territorial fair; return 11:45.

Letter from Manager C. S. Burton, in behalf of the Salt Lake dramatic association 10/2/[18]89 tendering to Pres[iden]ts Woodruff, Cannon & [Joseph F.] Smith the use of the two e [?] procenium boxes at the Salt Lake theatre for their private use free.

First Presidency & apostles meet 2:30 in prayer room at Gardo until 5:20.

Bro[ther] W[illia]m McNeil, the janitor of the Logan [Utah] Temple, who was released from the penitentiary yesterday, having served for months for living with his wives, called & reported his circumstances. He has a sick wife & is in trouble about how he shall get along in his family affairs.

It was decided that he may board & lodge at the temple, & receive his pay for his office while he has been absent. Also that Bro[ther] Samuel Roskelly shall be permitted to board & lodge at the temple. A letter was written to Pres[ident] M[arriner]. W[ood]. Merrill to this effect.

Bro[ther] James Jack called & reported that he had secured & paid 36050. on the payment of the note held by McCornick & Co[mpany] 4 60,000 & interest—61,050 for receiver Dyer on the church property account. The First Presidency signed a note to Zions Saving Bank & Trust Co[mpany] for 25,000 at 6% per annum payable on or before 3 months from date to meet the balance due today. Bro[ther] Jack afterwards paid the 61,000 & took up the note.

[October 6, 1889; First Presidency Office Journal]

Pres[ident] [George Q.] Cannon spoke 65 min[ute]s on the desirability of union—church &

state—the resurrection of those who have committed the unpardonable sin.

[October 7, 1889; Brigham Young Jr., Diary]

Thank God our Quorum is complete once more and I believe with the right kind of timber. Our Conference closed in a blaze of light and there is more union among the Twelve than I have seen before since the death of Pres[iden]t Taylor.

[October 8, 1889; First Presidency Office Journal; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Presidents Wilford Woodruff & George Q. Cannon had an interview with Mr. Isaac Trumbo & Brother Hiram B. Clawson at 2:30.

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Today met in Council with Presidency Twelve & Robson Pres[iden]t of Maricopa Stake Jesse N. Smith Pres[iden]t of Snow Flake Stake Silas S. Smith Pres[iden]t of San Luis Stake & William Gibbons of St John's Stake, also Elders Hatch, Richards,—To consider the Political condition of the people in Arizona—and concluded best not to adhere to rigidly to the lines of any one party but to uphold & vote for the best man.

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Last night two Depst. [deputies] rounded up Pres[iden]t [Wilford] Woodruff near his farm south of the City, but begged his pardon and stated "You are not the man we wanted." Pres[iden]t W[oodruff]. thought they were certain it was me as I have been driving about in a buggy similar to this, and he cautioned me.

[October 10, 1889; First Presidency Office Journal; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

Council from 10:30 to 3:30; 12 meet again at 6.

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At 10. a.m. Met with Presidency in Gardo [House] prayer room & L[orenzo]. Snow, B[righam]. Y[oung] [Jr.], F[rancis] M L[yman], J[ohn]. H[enry]. S[mith], H[eber]. J. G[rant], J[ohn]. W. T[aylor], A[nthon] H. Lund & A[braham]. H. Cannon & L. J[ohn]. Nuttall—12 in all. Considered relative powers & duties of the First Presidency & Presidency of Bishopric in which all agreed hat First Presidency are supreme over all in Church on Earth in all things Temporal & Spiritual. That they can arrange the working details to suit the best interests of all concerned.

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Meeting at 10 a.m. Council in relation to saving our city Pres[iden]t [Wilford] Woodruff remonstrated against the manner in which the finances of the Church were disbursed. The Bishop pays out large sums of money without the presidents order, which is Contrary to the instruction of our head—the first presidency. ... Evening session of the Twelve discussed erecting Hotel &

B[righam]. Y[oung]. College. Evening went to Pres[iden]t [George Q.] Cannon's.

[October 11, 1889; First Presidency Office Journal]

Pres[iden]ts [Wilford] Woodruff & [George Q.] Cannon had an interview with Mr Isaac Trumbo & Bro[ther] Hiram B. Clawson at 3 pm at the Gardo [House].

4:15 meeting Woodruff & Cannon; John Henry Smith, Heber J. Grant, Abra[ha]m H. Cannon, John W. Young, F[rancis]. Armstrong, James Sharp, John Clark, John Fewson Smith, Geo[rge] Pyper, Tho[ma]s G. Webber, A. W. Carlsen, Franklin S. Richards, H[eber]. M. Wells, L. John Nuttall: topic of the reincorporation of Salt Lake City was called up. So much of the law as passed at the last session of the legislature in regard to the incorporations of cities in this territory was read. The point considered was shall we obtain a petition of the legal voters of the city asking for the reincorporation or redistricting of the city, if we can get it, or shall we not take any action ... [It requires the names of a majority of the legal voters ... asking the city council to take action. They decided not to.]

Bro[ther] Franklin S. Richards submitted the propriety of the city council ordering that a census be taken of this city. It was decided not to take such a census.

It was decided to take some action on the city election ord.

Elder Heber J. Grant reported that the council of apostles had considered the propriety of building a B[righam] Y[oung] Academy in Salt Lake City, also of erecting a large hotel, & they suggested that the city council might employ 100 men on the streets of the city & cleaning out the ditches &c ...

Topic of building a joint building for the use of the county & city offices &c was considered. Pres[ident] Geo[rge]. Q. Cannon moved that it is the sense of this meeting that the city council take into consideration & proceed to the erection of a joint building ...

Apostle Heber J. Grant moved that it is the sense of this meeting that the city council sell their public lands not now in use, & appropriate the means obtained therefore in improving the streets of the city. Carried.

Apostle Heber J. Grant moved that it is the sense of this meeting that all present take stock in the erection of an academy & a hotel in this city. Carried. Adjourned.

[October 12, 1889; First Presidency Office Journal; Brigham Young Jr., Diary]

Pres[ident] Geo[rge]. Q. Cannon ... had an interview with Senators Turpie of Indiana & Morgan of Alabama. Also met with Bro[ther]s Franklin S. Richards, R[ichard]. W. Young, Charles W. Penrose, Heber J. Grant, John Henry Smith, John W. Young, Abra[ha]m H. Cannon. Left 1 pm.

Pres[ident] [Wilford] Woodruff & Geo[rge]. Q. Cannon with Bro[ther]s Abra[ha]m H. Cannon, C[harles] H Wilcken, A. Solomon & S[amuel]. Bateman left by the 3:50 Utah Central train for Deseret [Utah] ...

Saw Pres[iden]ts [Wilford] Woodruff & [George Q.] Cannon off on U[tah]. C[entral]. R[ail]. R[oad]. bound for Deseret [Utah]. They got on board at intersection of Cannon road. Pres[iden]t W[oodruff]. expressed great concern about me fearful that I should fall into the hands of my enemies. Drove home after dark, saw no spotters ...

[October 16, 1889; First Presidency Office Journal]

[Wilford] Woodruff & [George Q.] Cannon at 4 pm with Charles W. Penrose, Rowe, F[rancis] Jennings of a committee of the people party & Mayor F[rancis]. Armstrong, David James & Cha[rle]s Livingston of the city authorities, also Elder Heber J. Grant. Topic of bringing men to this city who are or can be legal voters & furnishing employment for them was considered ... also to find out the status of the men who are now engaged for the city so that proper arrangements can be made with those who do not have their families with them. It was found that Bro[ther] David James can employ 20 more men within a week. He will also learn the legal status of all the men in his employ on the sewers &c.

Various other places were spoken of & considered but no action taken until Pres Geo[rge]. Q. Cannon moved an adjournment until 10 am tomorrow & that Bro[ther] John W. Young be requested to attend at that time.

[October 17, 1889; First Presidency Office Journal]

[Wilford] Woodruff & [George Q.] Cannon, Heber J. Grant, Abra[ha]m H. Cannon, Charles W. Penrose, Rowe, Jennings, [Francis] Armstrong, John W. Young—Armstrong will need large quantity of building rock by next June—100 or more men quarrying & hauling. John W. Young's railroad can be used to bring it down. Young willing. Recess until 3 & invite members of People's Party of city council to meet Woodruff. ...

[October 18, 1889; First Presidency Office Journal]

Pres[iden]ts. [Wilford] Woodruff & [George Q.] Cannon & apostles B[righam]. Young [Jr.], F[rancis]. M. Lyman, H[eber]. J. Grant, & A[braham]. H. Cannon, also Elders John W. Young S[eymour]. B. Young & C[harles] W Penrose met for a few minutes. Elder Penrose reported that B[isho]p. R[obert]. T. Burton is prepared to engage a number of men if approved by the brethren, and if the Endowment House is to be taken down he can find employment for more men. After consideration Elder B[righam]. Young moved that the Endowment House be taken down, but that the Font with the dressing rooms be preserved for baptismal purposes. Sec[onde]d & carried.

Pres[iden]t. Geo[rge]. Q. Cannon, moved that B[isho]p. R[obert]. T. Burton be instructed to emply 50 men and set them to work at places where their labor will not attract attention. sec[onde]d. & Carried.

[October 19, 1889; First Presidency Office Journal]

A letter was sent to Pres[ident] Jos[eph]. F. Smith informing him of the intention for him to accompany Pres[ident] [Wilford] Woodruff & party to Canada.

Arrangments were made for Pres[ident] Woodruff & party to leave for Fort Douglas DWY [?] depot on Monday morning at 4:30 on a special train provided by Hon[orable] John W. Young for Pocatello Idaho. Pres[ident] Geo[rge]. Q. Cannon, however, will go on the Utah Central to Ogden [Utah] on Sunday evening train, thence by Utah & Northern to Pocatello on Monday.

Pres[ident] Smith returns from his trip late tonight so as to be ready to leave on Monday morning.

Before leaving Pres[ident] Woodruff instructed Elder L. John Nuttall to sign recommends in his behalf & attend to the office business under the direction of Pres[ident] Lorenzo Snow during his absence.

[October 21, 1889; First Presidency Office Journal]

Pres[ident] Wilford Woodruff & wife, Pres[ident] Jos[eph]. F. Smith & Elder Brigham Young [Jr.] left by a special train provided by Bro[ther] John W. Young this morning at 5:30 for Pocatello Idaho. Bro[ther] John W. Young & some ladies were also passengers for the trip to Pocatello & return [to Lee's Creek, Alberta via Portland, Tacoma, Vancouver & the Canadian Pacific railway to Dunmore & thence to Lethbridge & team to Lees Creek—three or four weeks] Lorenzo Snow with L. John Nuttall left in charge.

[November 11, 1889; Franklin D. Richards, Diary]

Mr H[ubert] H[owe] B[ancroft] is the first American author to treat the question with absolute equity and impartiality, and as no other writer has ever pretended to the possession of equal opportunities for the collection of data the present work is fully entitled to be considered the only trustworthy history of the Mormons extant.

[November 13, 1889; First Presidency Office Journal]

7:30 Lorenzo Snow, Moses Thatcher, John Henry Smith, Heber J. Grant, John W. Taylor, Marriner W[ood]. Merrill, Abra[ha]m H. Cannon, Aaron D. Thatcher, E[dwin]. G. Woolley, John Clark, John E. Carlich, Richard W. Young, James H. Moyle, LeGrand Young Ja[me]s H. Anderson, W[illiam]. Writer, F Jennings, Charles W. Penrose & L. John Nuttall in Gardo [House] regarding Judge Anderson's naturalization case in 3rd Dist[rict] Court ...

Bro[ther] Moyle asked several questions of Bro[ther] John Henry Smith, Anthon H Lund & Marriner W[ood] Merrill which were very satisfactory. then Bro[ther] A. D. Thatcher, John Clark, W[illiam] W Riter, E[dwin] G Woolley, Frank Jennings & J H Anderson were asked some questions in point as to oaths & all of whom answered very well & pointedly. Bro[ther] Riter had formed an impression in regard to avenging the blood of the prophets & church when he got his endowments which had continued with him so that he was not clear as to other brethren.

[November 14, 1889; First Presidency Office Journal]

[At a meeting concerning testimony regarding the nature of the oaths of the endowment:] The question of testifying to any of the Endowments or instructions was considered, by some it was thought that the instructions given about praying to the Lord to avenge the blood of the Prophets and referring to the 6th Chapter of revelations 9 & 10th verses as what is prayed for and taught so as to refute the testimony which has been given. would be proper. others thought that it should not be mentioned as fully as it is given &c.

[November 17, 1889; Brigham Young Jr., Diary]

Attended meeting at Gardo house Presidency several of the Twelve and Church lawyers present. Agreed to push our views before the Court and establish our innocence of all grievous charges brought against us. Men are revealing what they learned at the Endowment house 40 years ago and lying before God and man to accomplish the destruction of this people. The pot is boiling with a vengeance and I am glad. The wicked must have opportunity as well as the saints.

[November 23, 1889; George Q. Cannon, Diary; Brigham Young Jr., Diary]

President [Wilford] Woodruff's health is not good. He was not at the office today. Brother Joseph F. Smith and myself were there. We had interviews with the attorneys concerning the case and gave such counsel as was necessary. A list of names of suitable persons to testify was selected, and the points which it was thought they could substantiate were assigned them, and the brethren were instructed to notify them and get them together, so that they might understand. Brother John W. Young and some of the attorneys were quite anxious to have the testimony given concerning some features of the endowment. It was proposed to have Brother John W. Young go on the stand and testify. Another point was, whether he could not tell that plural marriage was entirely discontinued in the territory, and that it had been decided that none should take place. We were pressed for our views upon this subject and I gave mine freely and said that I could not answer this question for President Woodruff. He was the man and would have to answer it. I could answer it for myself, but he was the man holding the keys, and I should not with anything said unless it were with his knowledge and by his consent. It was arranged, therefore, that a meeting should be held tomorrow at 4 o'clock at the Gardo House, when the question could be considered.

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Much business done by Presidency. Lawyers are seeking instruction to guide them before the Courts. Judge Anderson is determined to disfranchise the church.

[November 24, 1889; First Presidency Office Journal; George Q. Cannon, Diary; Brigham Young Jr., Diary]

Pres[iden]ts [Wilford] Woodruff & [George Q.] Cannon met this afternoon with Bro[ther] John W Young and Att[orne]ys Le Grand Young, J[ames] H Moyle & R[ichard]. W. Young—to consider the advisability of putting further testimony in court more fully explaining the instructions to pray for the avenging the blood of the Prophets in the Endowments also in regard to anointing the arm &c.

Bro[ther] John W. Young felt that it would be a proper time to state in court that instructions had been given by the Presidency that no more plural marriages should be solemnized if such a step is deemed advisable by the brethren. This was talked over and fully considered, and the question was left with President Woodruff to decide.

Pres[iden]t Woodruff made a matter of prayer of this question and he was directed by the Spirit of the Lord by revelation which he wrote, and submitted it to Pres[iden]t. Joseph F. Smith, this evening on his return, who feelingly acknowledged the word of the Lord in the revelation given to Pres[iden]t Woodruff in this matter & expressed himself as fully satisfied.

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Attended meeting in the tabernacle this afternoon.

After the meeting I repaired to the Gardo House, where I found President [Wilford] Woodruff, John W. Young, LeGrand Young, R[ichards]. W. Young, and J[ames]. H. Moyle. The question came up that had been noted yesterday, as to what should be said concerning the cessation of plural marriages. I felt very strongly on this subject and told the brethren that I expected to live and to see the time when that law would be honored, and when the present persecutions respecting it would pass away; and for myself I did not with my record to contain anything that would embarrass me or that would make me feel ashamed in the future. I had never faltered in my defense of it. My knees have never trembled, nor my hand had never shook, neither had I ever hesitated to stand up and maintain that principle in my public career in Congress and since, and I wanted with

the help of the Lord, to continue in that position. Therefore I could not myself say anything that would satisfy the world concerning this principle, and of course we had to be careful and not hurt the feelings and faith or our own people. There was some mention made of this being done in Conference and not in the court. I said, if so, then whatever is said I hope will be said by the word of the Lord. I want President Woodruff, if I can have my feelings gratified and if anything is to be said on this subject in this direction, to be able to say, "Thus saith the Lord." The matter was then dropped.

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Pres[iden]t. [Wilford] Woodruff received revelation, after prayer, in relation to our courts and action & four lawyers in conducting our cases before the U.S. Dis[trict]. Court. His Presidency is not to make promises to their enemies nor concessions. The wicked are filling up their cup of iniquity. Thank God for this revelation, and as He commands we must seek for His holy spirit by mighty prayer.

[November 25, 1889; George Q. Cannon, Diary]

When I reached the Gardo House this morning President [Wilford] Woodruff showed me a revelation that he had received upon the question of which we were speaking yesterday. He said that he had prayed about it and the Lord had given him his word. I copy it herein:

Sunday night, November 24, 1889

Thus saith the Lord to my servant Wilford, I, the Lord, have heard thy prayers and thy request and will answer thee by the voice of my spirit.

Thus saith the Lord unto my servants the Presidency of my Church, who hold the keys of the kingdom of God upon the earth.

I, the Lord, hold the destiny of the courts in your midst, and the destiny of this nation and all the nations of the earth, in mine own hands.

And all that I have revealed and promised and decreed concerning the generation in which you live shall come to pass, and no power shall stay my hand.

Let not my servants who are called to the presidency of my Church deny mu word or my law which concerns the salvation of the children of men

Let them pray for the Holy Spirit, which shall be given them to guide them in their acts.

Place not yourselves in jeopardy to your enemies by promise.

Your enemies seek you destruction and the destruction of my people.

If the saints will hearken unto my voice and the counsel of my servants, the wicked shall not prevail.

Let my servants who officiate as your counselors before the courts, make their pleading as they are moved upon by the Holy Spirit, without any further pledges from the priesthood, and they shall be justified.

I, the Lord, will hold the courts, with the officers of the government, and the nation, responsible for their acts towards the inhabitants of Zion.

I, Jesus Christ, the Savior of the world, am in your midst. I am your advocate with the Father.

Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.

Fear not the wicked and ungodly

Search the scriptures, for they are they that testify of me, and the revelations which I have given to my servant Joseph, and to all my servants since the world began, which are revealed in the records of divine truth.

These revelations contain the judgments of God which are to be poured out upon all nations under heaven, which includes Great Babylon.

These judgments are at the door. They will be fulfilled, as God lives.

Leave judgment with me; it is mine, saith the Lord.

Watch the signs of the times, they will show the fulfilment of the word of the Lord.

Let me servants call upon the Lord in mighty prayer.

Obtain the Holy Ghost as thy constant companion, and act as you are moved upon by that spirit and all will be well with you.

The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God.

Great events await you in this generation, and are nigh at your door.

Awake, O Israel, and have faith in God and His promises, and he will not forsake you. But I, the Lord, will deliver my saints from the dominion of the wicked in mine own due time and way.

I cannot deny my word, neither in blessing nor judgment.

Therefore, let mine anointed gird up their loins, watch and be sober, and keep my commandments. Pray always and faint not. Exercise faith in the Lord and in the promises of God. Be valiant in the testimony of Jesus Christ. The eyes of the Lord and the heavenly hosts are watching over you and over your acts. Therefore be faithful until I come.

I come quickly, to reward every man according to the deeds done in the body. Even so, Amen.

[December 6, 1889; First Presidency Office Journal]

The Presidency and Apostles continued, and after consideration it was decided that it is the mind of this Council that the First Presidency and Twelve Apostles get up a Manifesto, such a one as all can sign.

Adjourned.

[December 14, 1889; First Presidency Office Journal]

A brief synopsis of the Manifesto of the First Presidency and Twelve was published in the Salt Lake Herald this morning. Upon which brother W. B. Dougall called and thought it would now be proper to have the whole Manifesto published in the Deseret News and Salt Lake Herald. President [George Q.] Cannon gave instructions to send the Manifesto for publication. It was handed to Brother C[harles]. W. Penrose who called.

[December 17, 1889; First Presidency Office Journal]

Apostle H[eber]. J. Grant submitted the propriety of the leading businessmen of our city signing a resolution approving the Manifesto or the Official Declaration of the First Presidency and Twelve, and that this be done soon. This was approved and Brother Grant was requested to see that the matter is gotten into shape and attended to without delay. It was also suggested that the People's party manager get up their meetings and pass suitable resolutions as suggested at a previous meeting by Brother J. W. Pike, and that the mass meetings of the citizens on this same subject should be held.

[December 19, 1889; First Presidency Office Journal; Franklin D. Richards, Diary]

[During a meeting with Wilford Woodruff, Joseph F. Smith, John Henry Smith, Heber J. Grant, and John W. Young:] President Woodruff made explanation of the cause of his going before the Lord by revelation as to the course he should pursue; and requested Elder Nuttall to read the revelation then given, which was done.

Elder John W. Young said: He thought after the holidays in Congress there will be many bills

presented on the Mormon question. Have felt that responsibility rests on us in getting properly before the nation our side on the question. The people are absolutely in ignorance in regard to us. The nation cannot be condemned without a knowledge. Yet if the time has come when the nations shall be left to take the result to their own acts. Brother [John T.] Caine is now there alone, he should have some help. I think we should spend some money in printer's ink. I am not in favor of spending money only where it will do good. I do not think we are doing our duty in carrying the Gospel to the nations of the earth and enlightening their minds as to our position and get our cause before the people and use printers ink and send broadcast our literature in grand form. We need a paper to put on every congressman's desk. If they will not read it the responsibility will rest upon them. We should have a decided policy and get ourselves purposely before the people of this nation, and represent our cause before the world.

Brother H[eber]. J. Grant stated that he had met with four or five of the business men in regard to getting up an endorsement of the Manifesto promulgated by the Presidency and Twelve and they felt that it would only weaken what had been done

President Joseph F. Smith felt that this was only an excuse with some who were willing to be left alone and be quiet, not wishing to have their business affairs interfered with. I think the suggestions of our business men would have a good effect among business men in the nations.

Brother J[ohn]. H[enry]. Smith was in favor of good and suitable help being sent to Washington that our side shall be properly represented.

President Joseph F. Smith explained as to what help is now engaged. Referred to the labors of Brother F[ranklin]. S. Richards who has just returned. Brother Charles Nibley has been appointed to go in the interest of Idaho. Brothers John Morgan and B. H. Roberts are appointed to go and hold interviews with leading men and write for the papers. Judge J. M. Wilson has also been employed. He is a good worker and very friendly to us and our cause. Mr. Gibson is also employed, also another friend near to the President of the United States. We also have Judge Carlton employed who is also a friend and a good worker. This is the help we now have.

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A. Revelation received by Pres[iden]t W[ilford]. W[oodruff]. on Sunday Nov[ember]. 24 was read giving to those now first hearing great joy as it did the others who heard when first given my meeting was Joyful. Brethren all seem glad to see me.

[December 20, 1889; First Presidency Office Journal]

Bro[ther] F. A. Mitchell called & represented the affairs of the Hawaiian colony at Skull Valley [Utah]. 722 was appropriated to pay to John Rich for expenses in harvesting crops. Also 160 for deseret entry by F. U. Marchant in behalf of the colony ...

Bro[ther] Mitchell presented the name of Bro[ther] Samuel E. Woolley of Grantsville [Utah] whose services are needed at the Hawaiian colony as a missionary. It was decided that Bro Woolley be called as a missionary to labor in the interest of the colony.

Telegram to C C A Christensen, Ephraim [Utah]: "We purpose getting some engravings of early scenes of the church. Would like you to send or bring us some of your pioneer pictures that we may look at your designs. Haste is necessary." Wilford Woodruff.

[December 21, 1889; First Presidency Office Journal]

Elder Moses Thatcher, Heber J. Grant & Abra[ha]m H. Cannon called & had conversations with Pres[iden]t [George Q.] Cannon. The first named had just returned from Mexico.

[December 23, 1889; First Presidency Office Journal; Franklin D. Richards, Diary]

10:45 prayer circle: Wilford Woodruff, Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, John Henry Smith, Heber J. Grant, John W. Taylor, Abra[ha]m H. Cannon, John W. Young, Daniel H. Wells, Francis M. Lyman at 12:30 at the prayer meeting all the brethren clothed except Bro[ther]s John W. Young & Daniel H. Wells; they then all knelt in a circle, face inward, according to order of ordination & one by one, commencing with Bro[ther] Wells & ending with Pres[ident] Woodruff, engaged in vocal prayer. Two hymns were then sung: "God moves in a mysterious way," & "a poor wayfaring man."

The brethren then surrounded the altar, offered the signs of the priesthood & Pres[iden]t Geo[rge]. Q. Cannon was mouth in the circle. They then resumed their every day apparrel.

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I arose early & Br[other]. Dalton took C[harles]. C. R[ichards]. [&] me to the 5th Ward New Meeting House where we met with about 30 brethren—the 2 prayer circles of that Ward. Spent a few minutes speaking to them, had the Letter of Presidency calling the Fast read & permitted the reading of a Revelation to Pres[iden]t. [Wilford] Woodruff received Nov[ember]. 24-1889 which gave the brethren present great joy.

[December 26, 1889; First Presidency Office Journal]

Topic of who should go to Washington [D.C.] to assist Bro[ther] John T. Caine was talked over by the Presidency & it was decided that Bro[ther] L. John Nuttall go.

On motion of Pres[iden]t Geo[rge]. Q. Cannon it was unanimously decided to send Bro[ther]s John Morgan & B. H. Roberts on a mission to the east to correct public opinion ...

The Presidency took up the claim of the family of Elder Parley P. Pratt for compensation, by reason of the Church publishing and selling his works. The decision was to make a proposition to the family to pay them $6,750. payable in such things as the church has to pay.

Telegram to Geo[rge]. A. Nuttall regarding L. John Nuttall going to help Caine: "We have decided that those goods of which we spoke to Mr. Campbell should be sent east as soon as possible. Lewis Allen."

Bro[ther] Franklin S. Richards called, inquiring with regard to the advisability of the committee still holding sessions, that had been examining citizens of the People's Party before they went to be registered. It was decided that after the publication of the "notice" by the general committee decided on, on Tuesday, that there was no need for them to continue their labors.

Wilford Woodruff. Should church give government the ward square for public buildings: the feelings of the Presidency were in favor of it, taking the present political outlook into consideration.

[December 27, 1889; First Presidency Office Journal]

John T. Caine telegram to First Presidency 12/27: "The chairman of the Senate Committee on territories expects the Idaho State constitution will be considered 1/6. Does not want to give long hearings, is willing to hear objectors briefly. Would suggest for your consideration, that as Judge Wilson understands the Idaho test oath could not he argues it better than an inexperienced party?"

On motion Jos[eph]. F. Smith, decide inform Budge & someone be at Washington [D.C.] at the time to give points to Judge Wilson.

[December 30, 1889; First Presidency Office Journal]

Prest[ident]s [Wilford] Woodruff & [Joseph F.] Smith in office. Pres[ident] [George Q.] Cannon fell down stairs this morning & was compelled to remain at home.

L. John Nuttall preparing to start for Washington [D.C.].

John Morgan & B. H. Roberts make 2nd visit to First Presidency regarding mission.

Wilford Woodruff, Angus M. Cannon, John Morgan, B. H. Roberts administered to Geo[rge]. Q. Cannon; L. John Nuttall, John Morgan & B. H. Roberts set apart by Wilford Woodruff, Jos[eph]. F. Smith, Heber J. Grant. ...

The question of appropriations to certain aged Bishops in Salt Lake Stake being considered, the following appropriations were made for 1889

	Ward	
Joseph Warburton	1	50.00
W[illia]m. Thorn	7	100.00
Alex[ander] McRae	11	200.00
John Druce } Co in	12	50.00
Martin Lenzi }		50.00
Joseph Pollard	15	400.00
Fred[eric]k Kesle	16	400.00
John Tingey	17	100.00
W. L. N. Allen	21	150.00
J. M. Stewart	Draper	100.00
Ishmael Phillips	Union	50.00
Fred[eric]k Schoenfeld	Brighton	50.00
		$ 1,700.00

[December 31, 1889; First Presidency Office Journal]

Dr Karl G. Maeser submitted the first part of proposed Board of Education circular #5. He reported that the real Property of the B[righam]. Y[oung]. Academy situated in Provo [Utah] could be sold for $60,000.00 and a syndicate was being formed for the purpose of purchasing it.

1890

[January 3, 1890; First Presidency Office Journal]

Pres[iden]ts [Wilford] Woodruff & [George Q.] Cannon had an interview with Col[onel] Isaac Trumbo of San Francisco [California].

Elders Francis M. Lyman, Abra[ha]m H. Cannon, B. H. Roberts called.

Telegram to John T. Caine: "W[illia]m Budge arrived today. Have you decided to have Judge Wilson appear before the committee for the objectors in matter of Idaho State movement. From John T. Caine." [Answered affirmatively on 1/4.] ...

Bro[ther]. LeGrand Young presented his views with regard to changing the wording of the deeds given by Pres[iden]t [Brigham] Young to certain institutions of learning—particularly the B[righam]. Y[oung]. Academy at Provo [Utah]—which were found to interfere with the usefulness of those institutions.

[January 7, 1890; First Presidency Office Journal]

The First Presidency all in the office ... it was decided by the Presidency that Pres[ident] [George Q.] Cannon go to Washington [D.C.] to help the cause of the saints before Congress &c. Telegram to John T. Caine: "Pres[ident] Wilford Woodruff requests me to visit Washington. Expect to start Monday. Geo[rge]. Q. Cannon."

[January 8, 1890; First Presidency Office Journal]

Pres[ident] [Wilford] Woodruff suggested to Bro[ther] Hiram B. Clawson that he would like him to go with Pres[iden]t [George Q.] Cannon to Washington [D.C.] if willing.

Group meet to consider appeal Anderson's Naturalization case—would not benefit us.

First Presidency & others dedicate new home of C[harles] H Wilcken. Geo[rge]. Q. Cannon offers prayer; supper, sing, music.

[January 9, 1890; First Presidency Office Journal]

Franklin S. Richards called regarding municipal committee of People's Party decisions.

Elders Wilford Woodruff & H H Cluff, F. A. Mitchell & Frank Marchant called regarding some changes in the personnel in the Iosepa colony. Bro[ther] Mitchell desiring a man to be appointed who could release him from the duties of secretary.

[January 10, 1890; First Presidency Office Journal]

Bro[ther] D. Harrington, in behalf of Elder John W. Young, from whom he had received a telegram, inquiring if the Presidency had any answer to give regarding his propositions about the New York Globe & North American Exchange. He was told the Presidency would do nothing in these matters at the present.

[January 11, 1890; First Presidency Office Journal]

Arthur Stayner to be loaned 1000 for 12 months.

[John T.] Caine telegraphed to First Presidency: "There is great danger of West being appointed in McClernand's place on the Utah Commission. Have telegram sent to G. B. Williams to see the Pres[ident] immediately & protest. Please send us more official declarations."

Referred to Hiram B. Clawson

[January 15, 1890; First Presidency Office Journal]

Shortly after 6 oclock Pres[ident] Jos[eph]. F. Smith, Elders Francis M. Lyman, John Henry Smith, Heber J. Grant, Abra[ha]m H. Cannon, W. O. Collett, W[illiam]. H. Seegmiller & F[ranklin]. S. & C[harles] C Richards, at which the subject of free school legislation in the legislature & a fusion ticket in the municipal election were considered.

[January 20, 1890; First Presidency Office Journal]

A telegram was received from Pres[ident] Geo[rge]. Q. Cannon—"Arrived Washington [D.C.] yesterday in improved health."

[January 21, 1890; First Presidency Office Journal]

Bro[ther] J. W. Turner of Provo [Utah] had a conversation regarding politics in that city. He represented Bro[ther] J. E. Booth to be the choice of the people, some sustained Bro[ther] W[illia]m King, or Reed Smoot. Bro[ther] Booth's mission stood in the way. But Pres[ident] [Wilford] Woodruff informed him that could be arranged.

[January 22, 1890; First Presidency Office Journal]

A telegram was received from Pres[iden]t Geo[rge]. Q. Cannon asking that Bro[ther] [Hiram B.] Clawson & Mr [Isaac] Trumbo start immediately for Washington [D.C.].

[January 23, 1890; First Presidency Office Journal]

Meeting in the Gardo House Parlor at 10.15 a.m.

Present: Pres[iden]ts [Wilford] Woodruff &. [Joseph F.] Smith. Apostles [Francis M.] Lyman, [John Henry] Smith, [Heber J.] Grant, [John W.] Taylor [Abraham H.] Cannon. [blank] Also Elders F[ranklin]. S. Richards. W H. Rowe. A. W. Carlson, W. Fuller, F. W. Jennen's, H. L [?], R[ichard]. W. Young, [?], James Sharp, C[harles] W. Penrose, Alonzo Young, F H [?]. W. F Lewis. J. N. [?]

Bro[ther]. F[ranklin]. S. Richards reported the results of the meeting in the 18th ward School House with the delegates last evening. Nearly all the delegates were present, an excellent ~~meeting~~ feeling prevailed. When names were called for [?] each bishops ward presented its nominees and so no through the other offices

Bro[ther]. R[ichard]. W. Young then led the list of the names of those proposed by the delegates for [?]: John Clark, [?], Ja[me]s. Sharp, M. [?], [?], [?], H[eber]. M. Wells, R[ichard]. W. Young, [?], L. S. Hills.

For Recorder

H[eber]. W. Wells, R[ichard] W Young. R. G Morris, [?], [?], J. M. Waddle, [?], D. M. Murdock, [?], D. S. Spencer

For Treasurer: A. W. Carlson, W. J [?], O[rson]. F. Whitney, J. N. Dike.

For [?]:

[?], A. A. Woolley, W. Fuller

For Marshal, Nominations went over for next meeting.

For Council

1. [?], A. H. Caine Le Grande Young, A. C. Young [?] G Stringfellow [?] W. Groesbeck J H Paul. [?], J. W Eardley ?, W[illia]m Fuller
2. [?]
3. [?]
4. [?]
5. [?]

Pres[iden]t Jos[eph]. F. Smith thought that the bit was an excellent one, he coined [?] do little to [?] it, wish [?] or his exceptions this, were all first class. He would gladly leave the matter with the committee, but would give his opinions if desired.

Bro[ther] F[rancis]. M. Lyman echoed the sentiments of Pres[iden]t. Smith.

After a short conversation for names of the [?] the 1st Precincts were considered.

The following [?] to be the most popular [?] Fuller, W. [?], (Le Grande Young or if he declines J. [?]). Council [?], [?]

On motion these names were accepted as the [?] of the Counsil as the strongest that could be put on the ticket

2. Precinct. [?] E. H. Carlquest, J. Clark A [?] (if Clark is chosen as mayor either H. R. Thoma, H. Wallace, ~~[?] Madsen~~ and H. J. Richards) or [?] in place of Carlquest

On motion these names were accepted

3. Precinct: Council. M. Pike, F. W. H., &c Eli A. [?], on further consideration all the names were approved, [?] it [?] the council to select ([?] name being [?])

? The name of [?] Robinson, was presented as a candidate that would be acceptable to the [?]

On motion of James Sharp the question of the representation of the [?] element on the ticket

was left to the Convention.

4 ~~District~~ Precinct On motion the names professed from this district were left to the convention. ~~with a strong [?] for bro[ther]. Frank Jennings~~

5 Precinct: O. A. Woolley, ~~?~~ [?] [?] Spencer Clawson (if not chosen for mayor) or [?] —

The whole list [?] acceptable with a preference for Spencer Clawson if not chosen for major

Justice of Peace. 2d Precinct—Barlow Ferguson—or J. M. Waddle.

3 " Arthur Persons or Bro[ther] [?]

4th " G. D. [?] Dil Woolley

5 " E G. Woolley or [?] McMaster

The above were the preference of the Council.

The [?] was considered

Bro[ther]. R. W. [?] required as the strongest candidate [?] Trained emphatically—[?] which a long conversation [?] he was eventually excused

The names of G. M. Ottenger, W[illia]m Calder, Jos[eph]. E. Jenning's & ~~Tho[ma]s [?]~~ were mentiond as marshal, also Oscar. Hardy &—[?] Frank Hyde, Alonzo Young, Jas. A Burt, Andrew Kenchall, C. Burton, Any of which names were [?] to the meeting

The question of Recorder being again introduced, the desire of H[eber]. M. Wells to retire with private life was talked over, which led to a general conversation on the mayor and recorder. ~~The motion~~ the names of H[eber]. M. Wells, John Clark & Spencer Clawson for mayor were considered most favorable by the meeting ~~and are to be ? as Mayor~~ and, on motion, it was decided that [?] be presented ~~to the convention~~ and ~~be~~ left to the delegates,

For Recorder: Bros Pike, Morris, Bateman Waddle, Juller, ~~?~~, Spencer, N[ephi] W Clayton Murdock. Morris Woolley, A. [?] Young

On motion it was decided that Bro[ther]. A W. Carlson be the nominee for Treasurer.

Pres[iden]t. Woodruff spoke a few words marking his satisfaction with the labors of the brethren, and he was perfectly ~~free~~ willing ~~that they should go forward and comply to ?~~ to leave the rest in their hands

Meeting adjourned

After the ~~foregoing~~ above meeting a few of the Peoples Pary Committee met with Pres[iden]ts ~~?~~ Woodruff and Smith and Elder H. J. Grant, when it was decided to send a committee—to start not later than Monday next—to visit the railroad officials at Denver, and get them to assist us to prevent [?] at the forthcoming election. [?] H[eber]. J Grant, Moses Thatcher and John Clarck were selected as that committee.

The following telegram was sent to Pres[iden]t. Geo[rge] Q. Cannon, Washington D.C.

[?] time expires early in February. Unless his habeaus corpus case is devided before Supreme Court adjouns for the February recess there is danger that the Court will refuse to decide it at all.

Bishop W[illiam]. B. Preston called and preserved account of Davis. Home & Co[mpany]. for roof of the Salt Lake Temple, showing a balance due that [?] of $3294.74, which amount was [?] and the order there for [?]

[?] W[illia]m Spry called and he was instructed by Pres[iden]t Woodruff to release Elder [?], [?] West Virginia, to return home, as he was [?] as a witness in a law case shortly [?] before [?]

Letters were written to Elder James Jack—City Elder Moses Thatcher—Logan

[January 24, 1890; First Presidency Office Journal]

The Presidency had a long interview with Mr I[saac]. Trumbo & Elder Hiram B. Clawson regarding Bullion, Beck & Champion mining troubles.

John W. Young arrived from east & with Charles W. Penrose & called regarding mayorship. It was decided that Bro[ther] John T. Caine's name be presented to the delegates on the same footing as the other names for mayor. The following telegraph was sent to Pres[iden]t Geo[rge]. Q. Cannon: "John W. Young advocates John T. Caine for mayor of Salt Lake City. Would he accept. Ascertain

his desires on the subject. What are your own. Let us know immediately. Wilford Woodruff."

[January 25, 1890; First Presidency Office Journal]

Telegraph to Geo[rge]. Q. Cannon from James Jack: "Single ballot caucus last night. John T. Caine received 50 out of 98 votes. The probability is that it will be carried. Last caucus will meet tomorrow. They will be pleased to learn by tomorrow morning if he will accept nomination. Has Bro[ther] [William] Budge started from home."

A telegraph was received from Bro[ther] John T. Caine saying Pres[iden]t Cannon had gone to New York but would be back to Washington [D.C.] tomorrow.

[January 26, 1890; First Presidency Office Journal]

Telegraph from Geo[rge]. Q. Cannon, 1/26/[19]90: "Bro[ther] John T. Caine leaves topic of his nominee entirely to us, asking us to consider his obligations to the people of all Utah as their elected representative. I think he will be the strongest candidate, but would have Utah consider first, the effect of the interregnum between his resignation & a new election in the middle of present session of Congress. Second the election of a new delegate who has no the experience & political influence here, which Bro[ther] Cannon's long service gives. Third, be sure to guard against an influence operating for the purpose of changing the delegates to further personal ends. These considered, I am united with Utah. [William] Budge is here."

[January 27, 1890; First Presidency Office Journal]

Telegraph to John T. Caine: "in view of the claims of the people of Utah Territory who could not be consulted & in consideration of questions that might arise through a vacancy in the delegatship, have concluded best to withdraw your name from the caucus."

[January 28, 1890; First Presidency Office Journal]

At 9:30 the Presidency had a meeting with Elders F[rancis]. Armstrong, Frank W. Jennings & Franklin S. Richards, & soon afterwards with B[isho]p Hiram B. Clawson & Mr I[saac]. Trumbo.

[January 29, 1890; First Presidency Office Journal]

F[erdinand] F Hintze reports on Turkey: Urges strongly formation of colony—no good without it—as the possession of land was the foundation of religious liberty in Turkey. He thought it would cost 25,000 to obtain a grant from the sultan in a church capacity, which would cost more than a private individual as concessions to the church & the official recognition of the church would be included. The amount of land did not so much enter int [?] of cost, as did the grants & privileges secured to the church. Bro[ther] Hintze was instructed to make out a written report.

[Samuel] Thurman calls re[garding] Provo [Utah] election. The Presidency expressed their view regarding Bro[ther]. Booth. Bro[ther] Reed Smoot then came in, & shortly after B[isho]p. Booth. Pres[ident] [Wilford] Woodruff told these brethren that the Presidency had nothing to say as to who should be mayor of Provo, whoever was the choice of the people of that place would be acceptable.

[January 31, 1890; First Presidency Office Journal]

Telegraph from Geo[rge]. Q. Cannon: "Who has the U.S. Marshal's explanation of servant girl's accusaton? a friendly senator asks for it. If Col[onel]. Carlton's money is not sent, telegraph it."

[February 3, 1890; First Presidency Office Journal]

[Wilford] Woodruff telegraphed to Abra[ha]m H. Cannon: "We should be pleased to have you aid the municipal Central Committee of the People's Party in securing subscriptions & gathering funds, in futherance of the objects of the present campaigns ... at once."

Bro[ther]s Heber J. Grant & John Henry Smith called. The first named reported the result of his visit to the officials of the Denver & Rio Grande Railroad Co[mpany] at Denver [Colorado]. Mr. Dodge repudiated all intention to interfere with political matters, as no railway can afford to do so, & wrote to Mr Bancroft the agent here, to that effect. ...

Telegraph to John T. Caine: "Kate Olsen, Marshal Parson's servant on oath says, on 1st February she signed a sworn statement prepared by W. McKay, [Franklin S. Richards?] asked her by one Mrs. Anderson & by him, but being Swedish & unacquainted with the English language, many of them she did not understand but was urged to make replies under promise of security or if made public a reward of money. She signed two papers only one of them being read from to her. Does not know that either of the papers signed was the one she heard read from, nor that it did not contain any more than was read, & if it contained anything improper relating to Marshal Parson, it was false. Had been employed by Marshal Parsons over one year & was respectfully treated, he never having made any improper propositions or advances towards her. Also makes another statement identifying the father, who also testifies. Affidavits of her sister & others in this case we mail to you today."

[February 4, 1890; First Presidency Office Journal]

Bro[ther] Charles W. Penrose called & had a talk over the immoralities charged against U.S. Marshal Parsons.

Sis[ter] Marion Dougal, accompanied by her husband, called with regard to her approaching visit to Washington [D.C.] as a delegate to the Womans Suffrage Convention.

[February 5, 1890; First Presidency Office Journal]

Bro[ther] Francis M. Lyman called & reported the political condition in Provo [Utah]. The feeling amongst some to bolt the people's ticket & get up a new ticket.

[February 6, 1890; First Presidency Office Journal]

Elder F. A. Mitchell called & presented two letters from Pres[ident] W. W. Cluff of the losepa colony ... He recommended various improvements to be made this year, which would cost besides labor 75.25. After due consideration Pres[ident] Jos[eph]. F. Smith moved that we accept the recommendations of Bro[ther] W. W. Cluff & allow the company to order as the necessities of the case may require to the amount requested. 300 to C[harles] H Wilcken for services.

Council at 2 pm.

[February 7, 1890; First Presidency Office Journal]

Presidents [Wilford] Woodruff & [Joseph F.] Smith in the office Sisters S[arah]. M. Kimball & Maria Y. Dougall came and were set apart under the hands of Pres[iden]ts. Woodruff & Smith & Apostle L[orenzo]. Snow, ~~also~~ who ~~were~~ are going to the Woman's Suffrage Convention at Washington. Bro[ther] W B Dougall Jun. was also set apart to accompany them. ~~Pres[iden]t. Woodruff was mouth over~~ Pres[iden]t J[oseph]. F. Smith set apart Sister Kimball & Bro[ther] Dougall, and Pres[iden]t L[orenzo]. Snow, Sis[ter] Maria Y. Dougall. The Presidency appropriated $300.00 to pay travelling expenses &c of these sisters.

John Henry Smith & John W. Taylor report visit to Provo [Utah]: There is now no probability of an independent ticket being started.

L[ewis]. W. Shurtliff, F[rank]. J. Cannon & C[harles] C Richards ask for money—Ogden Standard lost 10,800 last year, need help: the brethren were advised to submit the matter to Pres[ident] Geo[rge]. Q. Cannon & secure his opinion before the Presidency made any decision.

[February 8, 1890; First Presidency Office Journal]

Geo[rge]. Q. Cannon telegraphed: "Should not Saturday's Deseret News & Salt Lake Herald publish John T. Caine's return as an example to all voters? Maud & Tobias telegraph they go to Salt Lake City next week. Ask earliest day I can meet them. They say Hyde & Richard Taylor are determined to make trouble & my presence would help matter greatly. What shall I answer them?"

Answer: "Leave you return here to your judgment. If you decide to do so it will be entirely agreeable to Pres[ident] [Wilford] Woodruff. James Jack."

Pres[iden]ts Woodruff & [Joseph F.] Smith witnessed the parade of the People's Party. The first named from Bro[ther] R[alph]. Savage's, the latter from the ZCMI building.

[February 10, 1890; First Presidency Office Journal; Franklin D. Richards, Diary]

Telegraph from Geo[rge]. Q. Cannon: "Do not see that my presence will help settle the difference. Therefore unless you decide otherwise will not return. Please telegraph [Alexander] Badlam your decision. Geo[rge]. Q. Cannon."

John T. Caine reports Washington [D.C.] conditions.

Wilford Woodruff telegram to Geo[rge]. Q. Cannon: "If you think your presence not need will not ugre you to come. Please notify Maude as we know neither address nor cipher."

Between 5 & 6 the following met with the Presidency: Francis M. Lyman, John Henry Smith, John W. Taylor, F[rancis]. Armstrong, B[righam] Y[oung] Hampton, when talk of the policy to observe should the liberals carry the election. Shall we contest or concede it? Later Elders Lorenzo Snow, John W. Young, Abra[ha]m H. Cannon, Heber J. Grant & Franklin S. Richards came in. The decision was that if the majority was small say 600, the fraud should be denounced vigorously, but if the majority was very large, not fight the result beyond making a showing of the frauds perpetrated. The official count showed that all the Liberal ticket was elected. Geo[rge] M. Scott, mayor, obtaining the greatest majority 808. ...

The question of getting an anti-polygamy resolution adopted by the Legislature of the same kind as that adopted by the last legislature, was considered and the decision was that if the members of that body wished to adopt such a resolution there would be no objection.

Meditating & conversing upon the chances & improbabilities of the People's Party winning Election since Gov[ernmen]t, Gov[ernor's]. Commission, Judges of Courts, Registrars, Judges of

Election 2/3 of the have struck of indefinitely all they pleased from the lists & added as many as they please fraudulently at home & all along the line of R. G. Wester & can therefore do as they will in the matter ... Reported freely that Liberals have it by figures vary from 400 to 800 majority.

[February 11, 1890; First Presidency Office Journal]

Pres[iden]ts [Wilford] Woodruff & [Joseph F.] Smith in the Office.

Various brethren called to talk over the results of the election of yesterday; among them Elders L[orenzo]. Snow, H[eber]. J. Grant, T[homas]. G. Webber, F[ranklin]. S. Richards. amongst other things it was decided—to withdraw business from the Denver & Rio Grande Railroad, because of their outrageous action in pouring in non-voters to vote the Liberal Ticket.—to contest in the courts the right of the ~~People~~ Liberal Party candidates to seats in the ~~cou~~ city council in ~~4~~ & 3 & 4 precincts, where the People had a majority,—also prepare a paper ~~in~~ for use in Congress giving a history of the way in which the Liberals stole the city—It was decided to do without the services of Jos[eph] L. Rawlins, and Bro[ther]. F[ranklin]. S. Richards was instructed to notify him. According to the agreement with him he would need one months notice, so it was determined to have his services [?] April 1st. Also to employ R[ichard]. W. Young, at a rate not to exceed $1.000 per year, to attend to all matters that may be required.

Bro[ther]. C[harles]. H. Wilken having come in he represented that J. M. Young, the new City Marshal, was willing to keep on the force, some of the old police, the question was should they accept. The unanimous opinion was that the public entered would be served by them doing so.

[February 12, 1890; First Presidency Office Journal]

[Telegraph from George Q. Cannon:] "I am ready to live here whenever you say. What is your feeling concerning it? Was sent here & expect to remain until you say. Don't wish to drop mission at suggestion from CA [?] You know if my presence at home will do any good."

John W. Young long conversation with presidency on the matter of his personal affairs.

[February 14, 1890; First Presidency Office Journal]

[Telegraph from George Q. Cannon:] "I am awaiting anxiously an answer to my dispatch of Tuesday. [Alexander] Badlam telegraphed again. Desires to see me as early as possible before commencing law suit. As serious consequences may be expected. Answer quick."

[Answer:] "Your telegrams received. Return here as soon as possible consistent with demands on you at Washington [D.C.]. Movements of CA [?] friends depend on you arrival."

Last evening the following telegraph was received from Alex[ander] Badlam, San Francisco [California]: "We will wait for Geo[rge]. Q. Cannon to arrive at Salt Lake City. When will he return?"

[Answer from Wilford Woodruff:] "Have telegraphed Geo[rge]. Q. Cannon to return but cannot say what day he will reach Salt Lake City."

[February 24, 1890; First Presidency Office Journal]

The matter of Bro[ther] T[homas]. E. Ricks financial difficulties was introduced. Also his losses in connection with the Logan & Smithfield Canal. It was determined to make him a gift of 200 in shares of stock in the Rexburg [Idaho] Mill, 500 to be paid to him, & 1500 to his wife, who lost her home in Logan [Utah]; it being considered the best way to recompense him as the corps with

which his losses had been associated could not legally make him any appropriations.

[February 25, 1890; First Presidency Office Journal]

The First Presidency in the office. A deputation representing the Ogden Standard—Elders L[ewis]. W. Shurtliff, Frank J. Cannon & C[harles] C Richards waited on the presidency. The sum of 10,000 was appropriated by the presidency to aid the Standard.

[February 26, 1890; First Presidency Office Journal]

The account of the Deseret News office against the church which had been before the presidency on several occasions was finally decided; items to the amount of 593.75 were disallowed & an appropriation of 2,587.60 made, which is understood to cover the indebtedness of church, in full to 31 December 1889.

[March 3, 1890; First Presidency Office Journal]

Bro[ther] B. H. Roberts called & reported his late mission to the states, from which he returned on Friday last.

B[isho]p Hiram B. Clawson reported his return from San Francisco [California] on Saturday, & he & Messrs [Alexander] Badlam & [Isaac] Trumbo afterwards had an interview with the president. A meeting was called by the president of those interested in Bullion, Beck & Champion matters at 4 oclock tomorrow afternoon.

[March 4, 1890; First Presidency Office Journal]

Luella C. Young long interview with presidency—asked for divorce from John W. Young.

By Pres[ident] [Wilford] Woodruffs request Pres[ident] Jos[eph]. F. Smith meet at 4 oclock with the following: Moses Thatcher, William B. Preston, A E Hyde, C[harles] O Card, John W. Taylor, Frank J. Cannon, Abra[ha]m H. Cannon, G[eorge] J Taylor, George Reynolds & afterwards Hiram B. Clawson—no action.

Meeting reconvenes at 10 am. ...

Sis[ter] Maggie C. Shipp called and requested a divorce from her husband Milford B. Shipp, which was granted.

[March 6, 1890; First Presidency Office Journal]

[Wilford] Woodruff & [George Q.] Cannon in office: Elders Franklin S. Richards, James Sharp, Charles W. Penrose had a conversation with the presidency regarding the free school before the legislature, the revenue bill & other matters.

Pay 500 to Mr [Joseph] Rawlins for defending Samuel D. Davis in Idaho test oath case.

[Telegraph to John T. Caine in Washington, D.C.:] "It is very important that Judge first district be confirmed. Use every means possible to that end."

[March 7, 1890; First Presidency Office Journal]

[Wilford] Woodruff & [George Q.] Cannon in office; [telegraph from John T. Caine:] "Judge first district court confirmed 25 February. See Congress record 28th."

Bullion, Beck & Champion meeting.

Franklin S. [Richards] & C[harles] C Richards & H. C. Bryan had an interview at Bro[ther] [Arthur] Stayners request, with regard to the sugar bounty asked of the legislative assembly.

[March 8, 1890; First Presidency Office Journal]

To visit Gardo [House]—Dyer has put it up for rent.

Cannon through B[isho]p [John R.] Winder, offered the receiver 450 rent/month for Gardo—highest bid—accepted.

[March 10, 1890; First Presidency Office Journal]

Anthony W. Ivins asks for 10,000 aid for St George [Utah] Stake—Rio Virgin flood; granted.

Elder W. C. Spencer called: Mr R. Tenbroeck of the Union Pacific consented to attend to the transfer of our immigrants from the Guion steamers to the boats of the Old Dominion line. Mr. Gibson, of Guion & Co had been doing this business as we supposed gratuitously but Bro Spence had found out that he made $3 commission on each adult passenger—he paid 12 & charged us 15. The U[nion]. P[acific]. Co[mpany]. having the contract for the transportation of our immigrants made no charge for attended to this transfer. ...

The question of getting an anti-polygamy resolution adopted by the Legislature of the same kind as that adopted by the last legislature, was considered and the decision was that if the members of that body wished to adopt such a resolution there would be no objection.

[March 11, 1890; First Presidency Office Journal]

C[harles] H Wilcken calls regarding livery business. Heber J. Grant explains his business in Salt Lake City & suggests that Grant Bro[ther]s buy out Mulloy & Paul who offered to sell the contents of their bam for 30,000 & inquired if the church could raise, & would invest ¼ of this amount.

Bro[ther] Heber J. Grant having come in the matter of investing 7500 was considered by the presidency & favorable acted upon, contingent upon Bro[ther] Grant raising the rest of the money to purchase the Mulloy & Paul outfit.

[March 12, 1890; First Presidency Office Journal; Franklin D. Richards, Diary]

Letter from Brigham Young [Jr.], Francis M. Lyman, John Henry Smith ask 3000 produce for Woodruff [Utah] to help people rebuild dam. Approved.

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Pres[iden]t [Wilford] Woodruff feels afflicted with the course Apostles M[oses]. Thatcher & Jno. [John] W. Taylor are taking about the mining interests they are engaged in.

[March 13, 1890; First Presidency Office Journal]

Elders Franklin S. Richards, Collett & [Charles W.] Penrose had interview with the presidency regarding the free school bill & other matters before the legislature.

[March 14, 1890; First Presidency Office Journal]

Appropriate 2000 Grantsville [Utah] Academy; 7500 Grant Bro[ther]s livery to buy out Malloy & Paul.

[March 17, 1890; First Presidency Office Journal]

Franklin S. Richards, Charles W. Penrose, James Sharp call with regards to the closing scenes of legislature.

John W. Young interview with presidency on personal matters.

At the suggestion of Elder Francis Armstrong, telegraph John T. Caine: "Keep outside of the fight with regard to the location of Government building. Liberal ring & other enemies are interested in west side. Don't help them."

[March 18, 1890; First Presidency Office Journal]

300 appropriated to F[rancis]. A. Hammond to meet the expenses of his mission & regarding the removal of the Colorado Utes to the San Juan region in Utah.

Appropriate 2450 to Snowflake [Arizona] colony to buy land.

Elmina S. Taylor & Maria Y. Dougal & Sarah M. Kimball report visit to women suffrage movement.

[March 19, 1890; First Presidency Office Journal]

Elder W W Clark who accompanied the body of Elder Willard H. Halliday, called with his father [i.e., Ezra T. Clark].

Charles W. Penrose: How treat Deseret News law suit between the Bullion, Beck & Champion Co[mpany] & the Champion Co[mpany] who declined to fulfill the agreement, as understood by the plaintiffs.

[March 21, 1890; First Presidency Office Journal]

First Presidency & Presiding Bishops Office meet, decide sell all tithes in kind for cash—save on transportation & handling expenses.

John W. Young calls with regard to divorce Luella *[also calls on March 24 and 26, 1890]*.

[March 25, 1890; First Presidency Office Journal]

Appropriate 2505.65 to cover water pipe for St George [Utah] Temple to new reservoir & connect.

Elder John W. Young called & offered for sale the whole of his land in Mexico to the church.

[March 27, 1890; First Presidency Office Journal]

9 am interview with [Isaac] Trumbo; 10 [am] with Jno [John W.] Taylor on the matter of the Bullion, Beck & Champion. Taylor promised to do what he could towards bringing about a settlement between the to companies.

[March 31, 1890; First Presidency Office Journal]

Elders Franklin S. Richards & Charles W. Penrose called & made inquires with regard to the policy to be adopted at the approaching August election.

The feeling of the brethren was that the vigorous campaign should be carried on under the colors of the People's Party & that party should not divide as Republicans & Democrats. Pres[ident] [Wilford] Woodruff not being in good health, he was administered by Prest[ident]s [George Q.] Cannon & [Joseph F.] Smith & Apostles Francis M. Lyman, John Henry Smith.

At 5 pm the presidency met with messrs I[saac]. Trumbo & A[lexander] Badlam.

[April 1, 1890; First Presidency Office Journal]

10 am—Wilford Woodruff, presiding bishop's office on the matter of John W. Young Mexico land; later joined by Geo[rge]. Q. Cannon, Jos[eph]. F. Smith, James Jack, [George] Webber, John W. Young. Motion of Geo[rge]. Q. Cannon—church loan 15,750 on the security of his Mexican land, to Elder John W. Young.

[April 4, 1890; Brigham Young Jr., Diary]

Gardo House ... Meeting on estate business. Presidency cannot consent to have our people promise to obey the "law," repudiate all wives but one, tho' some of the brethren who are actually obeying the law want to know what the difference is. In our circle meeting this afternoon I had a strong intimation or impression, I thought of the spirit, that Joseph F. Smith & myself will wear this anti-Polygamy law out, and ere long we shall ride in these streets with our wives and children.

[April 5, 1890; Franklin D. Richards, Diary]

Deliberations were indulged in as to the propriety of splitting up the People's Party into Democrats and Republicans. Did not conclude to do so.

[April 7, 1890; First Presidency Office Journal]

10 am meeting 13th Ward—Wilford Woodruff, Geo[rge]. Q. Cannon, Lorenzo Snow, Franklin D. Richards, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, M[arriner] W[ood]. Merrill, A[nthon] H. Lund, Abra[ha]m H. Cannon, John W. Young, Patriarch John Smith, seven presidents of the Seventy, presiding bishop's office, Maeser & representatives from 27 stakes. by permission Elder A[rthur]. Stayner presented the sugar interests; sing; pray; speakers: Wilford Woodruff & Geo[rge]. Q. Cannon, Franklin D. Richards, Moses Thatcher, A[rthur] Stayner—sugar industry, order of children, diversified industries, tithing.

2 pm First Presidency with Jacob Gates, S[amuel] B Young, J[ohn] Morgan, B. H. Roberts, George Reynolds on the matter of the remuneration of the first seven presidents for the time they

were actively engaged in the duties ... almost if not all their time.

[April 9, 1890; Franklin D. Richards, Diary]

Clearing of the atmosphere—misunderstandings were adjusted. We met fasting—when difficulties were settled, we clothed and prayed in the Holy Order. (We then broke bread and poured out Dixie wine and celebrated the death and suffering of our Lord.) We continued with about an hour's interruption in pouring out our souls to each other till nearly midnight.

[April 11, 1890; First Presidency Office Journal; Brigham Young Jr., Diary]

Appropriate 5000 in produce & stock tithing to help build stake academy & meeting house in Kanab [Utah] [due to floods].

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Visited Bro[ther] John W. Y[oung]. and slept at Beehive [House]. Jno [John] & I had a good visit; his [blank] has a divorce from Presidency and his wife Luella has sued in Court for divorce claiming $200 000.

[April 12, 1890; First Presidency Office Journal]

[John T. Caine telegraph:] "Bill introduced by Cullom yesterday to make Idaho test oath applicable to Utah territory. Judge Wilson wants your views whether it is deemed best to resist passage of the bill to disfranchise. Do not want to make contest that will be unwise, but ready to act upon SA [?] line as you think best. Please answer quickly."

[Reply:] "Telegraph received. What reasons can there be for not fighting Cullom's bill. Our policy always has been to resist everything of this character."

[April 16, 1890; First Presidency Office Journal]

[Telegraph received:] "House committee on territories this morning took up new disfranchisement bill & amended it by strict party vote, making it applicable to all the territories; further action deferred until Wednesday when Judge Wilson & all the delegates will appear against it. Judging by action of today the republican policy determined upon is to report bill favorably to House of Representatives & rush it through on first call of house committee on territories. Baskins, Thomas & West still here & apparently working together. Have you any suggestions?"

[April 17, 1890; First Presidency Office Journal; Brigham Young Jr., Diary]

[John T. Caine telegraph:] "Marshal Parsons confirmed by Senate last evening as Marshal of Utah."

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Met in circle with Pres[idency]. & a few of the apostles. Jno. [John] H[enry]. S[mith]. P[rayed]. I was m[outh]. at altar.

Our quorum is not exempt from the division we find among the people Tho' I believe a peace is established at present. Strong feeling about shares in Bullion Beck silver mine.

So far the [John] Taylor faction have fumbled themselves when it came to the test.

[April 18, 1890; Brigham Young Jr., Diary]

Pres[ident]s. [George Q.] Cannon & [Joseph F.] Smith instructed me privately and detailed an entire change of base in land matters advising brethren, when offered great prices to sell their places get part town and take trust deeds for balance. Pres[iden]t C[annon]. remarked that since their determination on this point the "Boom" has waned.

[April 19, 1890; Minutes; First Presidency Office Journal]

The Presidency in the Office.

Bro[ther]s. Jos[eph]. F. Smith & Moses Thatcher held a consultation on the value of Bullion Beck & Champion Co[mpany] Stock, in view of some of the ruinos [?] heirs of the ~~Taylor~~ estate of Pres[iden]t. [John] Taylor having had a certain amount ~~allowed~~ transferred to them including the pro rate belonging to the California Co[mpany].

At 1 Oclock a meeting of the Stockholders in Zions Savings Bank & Trust Co[mpany]. Was held at which it was decided to increase the capital from $100,000 to $200,000.

The First Presidency held a consultation with regard to the advisability of the church contributing to the creation of a Church University, and making Elder Willard Young its president ... also requesting Elder J[ohn]. W. Young to engage in the collection of funds among the Saints for its endowment. The above ideas were approved by all the members of the Presidency

Pres[iden]t. [George Q.] Cannon [remainder unclear]

❖

The First Presidency held a consultation with regard to the advisability of the Church contributing to the erection of a Church University, and making Elder Willard Young its president. also requesting Elder J[ohn]. W. Young to engage in the collection of funds among the Saints for its endowment. The above ideas were approved by all the members of the Presidency. ...

Bro[ther]s Jos[eph] F Smith & Moses Thatcher held a consultation on the value of Bullion Beck and Campion Co[mpany] Stock, in view of some of the minor heirs of the estate of Pres[iden]t John Taylor having had a certain amount transferred to them including the pro rata belonging to the California company.

[April 21, 1890; Brigham Young Jr., Diary]

Appointment to meet heirs Father's [i.e., Brigham Young's] Estate at Pres[iden]t office. Bro[ther]. Geo[rge]. C[annon]. felt I ought to be the[re] so I crossed the street at 1 p.m. Number of people saw me.

Meeting with 17 of 29 heirs was satisfactory. Voted for Trustees to settle up estate. Committee of Seven of heirs or representatives were appointed to devise a way to close up the Estate and provide liberally for the widows. Adjourned sine die. ...

Drove to Bro[ther] [George Q.] Cannon's farm in evening. Very dark, roads muddy but safe from enemies. Talked with Bro[ther]. C[annon]. about estate, we are united in our opinion that it should be settled up as soon as practicable. I think some of those heirs who have been settled with are becoming very hungry for money and look with longing eyes upon the fat the estate has gathered

in the last 12 years.

[April 22, 1890; Brigham Young Jr., Diary]

Bro[ther]. Geo[rge]. Q. C[annon]. & Jos[eph] F. S[mith]. severally spoke to me about and wishing me to take stock in Zions Savings Bank which I will do, no doubt, but am loath to at present.

[April 23, 1890; First Presidency Office Journal]

Elder John W Taylor ... had a conversation with Pres[iden]t Jos[eph] F Smith regarding the value of shares in the B[ullion] B[eck] & C[hampion] M[ining] Co[mpany] growing out of the fact that Bro[ther]s Smith and Moses Thatcher had been selected to set a value on them, and Br[other] M[oses] T[hatcher] had withdrawn.

[April 24, 1890; Brigham Young Jr., Diary]

Meeting on estate business. Presidency cannot Consent to have our people promise to obey the "law," repudiate all wives but one, tho' some of the brethren who are actually obeying the law want to know what the difference is. In our circle meeting this afternoon I had a strong intimation or impression, I thought of the spirit, that Joseph F. Smith & myself will wear this anti Polygamy law out, and ere long we shall ride in these streets with our wives and children.

[April 26, 1890; Franklin D. Richards, Diary]

The topic of standing interest the Bills before the Houses of Congress to disfranchise all the Saints which if passed will give the Territory to our enemies entirely.

[April 28, 1890; First Presidency Office Journal; Brigham Young Jr., Diary]

[Telegram:] "The house committee on territories this morning by strict party vote, ordered a favorable report on disfranchisement bill. No decision by Supreme Court." ...

The question of establishing a L.D.S. University with Elder Willard Young as president ~~of~~ thereof was talked over. Dr [James E.] Talmage ~~told~~ said it would suit him entirely to be at the head of ~~a~~ the scientific ~~course~~ department of such an establishment and be released from the duties of principal.

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Very busy in business meeting. I listened trying to store my mind with general information. Zion is growing and the multitude of business cares are piling up on the presidency. Their business must be systamatized or be neglected for no men can endure the strain and confusion now resting upon the First Presidency.

[April 29, 1890; Brigham Young Jr., Diary]

Much business as usual. I notice that insignificant items of appeal from High Councils are

bro[ugh]t. before the Presidency, and they are expected to see everybody no matter tho' the business is too small for a teachers investigation. All of the brethren seem to be investing in Banks and other money making institutions I am out and fell inclined to remain so. Our Quorum represent firms whose employees are at swords points and all claiming to be brethren, too. Let me stand aloof tho' I remain poor, or comparatively so.

[April 30, 1890; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

President W[ilford]. W[oodruff]. is uncertain about going South to Mexico at present.

Had meeting with Fathers [i.e., Brigham Young's] wives. Explained the situation to them about setting up the estate—making an incorporated company to hold the property. I am Afraid that some of my Brothers and sisters, with whom we settled in full at rate of $21,000.00—whose mothers were dead—will try to have a receiver appointed taking away the support of the widows.

[May 1, 1890; Brigham Young Jr., Diary]

Proposed for Geo[rge] Q. C[annon]. to visit Washington [D.C.] in interest of our people do what he can to defeat the Bill introduced to disfranchise all mormons.

[May 6, 1890; Franklin D. Richards, Diary]

Editor C[harles] W Penrose will meet with the Central Committee & see about getting up a protest against the message of the horrible Bill now before Congress to disfranchise all the Saints in Territories.

[May 15, 1890; Brigham Young Jr., Diary]

Had pleasant lunch Pres[iden]t. [Wilford] Woodruff talked much of past experiences. How feeble he seems at times. Bro[ther]. W[oodruff]. I am afraid we shall soon be deprived of your society for a season—the last representative of that sturdy manly race whom the Father sent out to bring fourth His Gospel to this generation. God have mercy upon us, for who so staunch as they. I am essentially a Woodruff man for, when I compare my simple ideas with the effrontery of the rising generation, it seems to me that I had better join those noble plain God fearing men who have passed behind the vail.

Sol[e]mn times are upon us and none but our God can sustain this people. The wise and prudent of the world are arrayed against us. Who can endure the tribulations heaped upon us.

Those who depend upon me depend upon God, for I cannot survive without Him. When will I be captured by the enemy. ... Each ring of the bell suggests the idea to me that, the house is surrounded with marshals who would drag me before an unjust Judge as they have done hundreds of my brethren already.

[May 16, 1890; Brigham Young Jr., Diary]

Peace is not taken from our homes and families though many are acting as if possessed. I am

sick of fashion and the cry for money. Get money honestly if you can but get money. It seems to me that, we are almost absorbed in Banks Corporations for making money etc.

[May 26, 1890; Brigham Young Jr., Diary]

Appraisers of B[righam]. Y[oung]. Estate met with me at 2 p.m. in parlour. Appraised the estate in one hour. Footed up according to Judge Elias Smith & Jesse Fox Jr. to $595,930.00 These apprisers are perhaps as well posted as any men in the City. This is an increase of something like $440,000.00 since it passed into our hands a little over twelve years ago. If one is not talented he can be honest.

[May 29, 1890; Brigham Young Jr., Diary]

Pres[ident] L[orenzo]. Snow & others of the Twelve met at the Historians office upper room at 10 a.m. We came together fasting and enjoyed the holy Spirit. Pres[iden]t Snow said "You brethren will live to behold the savior, You shall not die death shall have no power over you. You have the great work to perform. You were called and ordained to it in an other sphere. Be faithful and you shall never taste death."

[May 30, 1890; Minutes; Brigham Young Jr., Diary]

[John W. Taylor:] I have seen the power of God in vision. I have seen the Prophet Joseph [Smith] also Brother Brigham Young and my own father [i.e., John Taylor] since his death. I almost fear when I stop to think that I have seen the Lord Jesus Christ, knowing as I do that others who have similar manifestations have fallen away from the truth, and I am fearful lest I fall. He related copying for his father the contents of the book that was delivered [to] his father by Brother William Clayton.

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Bro[ther] Jno. [John] H[enry]. Smith said last U[nited]. O[rder]. resembled communism too much, though present system of Cooperations would unite the people, perhaps better. I could not agree with him but said nothing. There is too much time given, to Cooperations, stocks, bonds, politics etc by leaders to please me. We are in all kinds of business interests, even the members of the Twelve represent businesses which are jealous of each other and almost ready to fight each other.

[June 6, 1890; James E. Talmage, Diary]

Received a message, during the forenoon, from Pres[iden]t. [Wilford] Woodruff requesting my presence at a meeting to be held at 3 p.m. in his office. I attended. The meeting was composed of the First Presidency of the Church, Bishop John R. Winder, Pres. George Reynolds, Bishop Orson F. Whitney, Elder Franklin Richards, Elder C[harles]. W. Penrose, and myself. The object of the meeting was to consider the advisability of preparing and publishing a true history of Utah and her people. Some time ago an announcement was made by C. C. Goodwin, the "Tribune" editor—a man whose acts have proved him to be insane in his hatred of our people, was about to write a history of Utah from a professedly anti-Mormon standpoint. Hearing of this, one Dr. George (or John) O. Williams suggested the propriety of preparing a history of Utah from a Mormon point of view to counteract in some degree the ill tendency of the first named. This Williams desires to secure the right to publish the proposed Mormon history of Utah. At today's meeting, all of the brethren except

the First Presidency, and in addition to those already named, Apostle Abra[ha]m H. Cannon, were appointed as a committee to consider the matter, especially as to the reputation and character of this Dr. Williams.

B[isho]p. J[ohn]. R. Winder is the chairman of this committee. Meetings are to be soon called to consider the matter more in detail.

[June 17, 1890; Franklin D. Richards, Diary]

At 11 a.m. met Pres[iden]t W[ilford]. W[oodruff]. G[eorge]. Q. C[annon]. J[oseph]. F. S[mith]. J[ohn]. R. Winder E[lias] A Smith F[ranklin]. S. R[ichards]. F[rank]. J. Cannon, L[ewis]. W. Shurtliff, T. J. Stevens Tho[ma]s. D. Dee. H[iram]. B. Clawson, J[ames]. Moyle A Democratic Club organized last evening in 1st Precinct of S[alt] L[ake] City. After due consideration it was unanimously decided not expedient to divide into Dem[ocrat]s & Repub[lican]s but stick to Peoples Party principles even if we go down in defeat.

[June 20, 1890; George Q. Cannon, Diary]

We had an interesting interview with Bishop Booth of Provo [Utah] and George M. Brown of Mexico. Brothers Booth and Brown were formerly partners in the law business in Provo. Brother Brown, having more than one wife, had been compelled to go to Mexico. He called our attention to the fact that there was danger of international difficulty arising if it should be known that our people were performing marriages on Mexican soil that were forbidden in the United States. He said that the American people were only wanting an opportunity to jump on to Mexico. Should it become known that there were people in Utah conspiring together to break the law of the United States, or to go to Mexico and do on Mexican soil that which was forbidden in the United States and going back into the country to live, it might lead to serious complications.

I was quite impressed by this presentation of this view of the cause and felt that it requires the greatest care, under our present circumstances, to avoid entanglements.

Shortly after Brothers Booth and Brown left I had an interview with John Beck. He is anxious to marry a German young lady that lived at my house for a while. While I was absent at Washington he had an interview with President Woodruff on the subject, and President Woodruff peremptorily told him that he was not in favor of it and talked exceedingly plain to him. I gathered the idea that Beck thinks I am the block in the way, and he came to see me today to know if he could not have this girl and the marriage could not be solemnized. I told him I did not see how it could be done; that our Representatives in Congress, as well as others who spoke before committees asserted positively that plural marriages had ceased in Utah, and President Woodruff was exceedingly positive on this point. Then he wanted to know if it could not be performed in some adjacent State. He could live, he said, at Denver with his wife, or San Francisco, or some other place. I told him that that would be very dangerous, because if it should become known that were solemnizing marriages in a State contrary to the laws thereof, we would bring down upon us the anger of the State, in addition to the anger already existing on the part of the United States. He spoke then of having it performed in Mexico. I told him that we had just been considering the subject and we felt that anyone who wished to do so at the present time would have to go where it was permitted.

[June 28, 1890; First Presidency Office Journal]

The Presidency, after considering the condition of matters connected with plural marriage, decided that no person should, for the moment, be permitted to enter into plural marriage without the ceremony was performed in Mexico and the parties remained in that country, or at least the lady

remained in that Republic.

[June 30, 1890; Franklin D. Richards, Diary; George Q. Cannon, Diary]

Presidency notified me that I was appointed chairman of a revisory committee with Robert T. Burton and John Jacques to revise or supervise the matter of the contemplated History of Utah by B[isho]p Orson F. Whitney.

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The question of what course to take in relation to plural marriage came up for serious consideration this afternoon. President [Wilford] Woodruff has felt very clear that no plural marriages shall be solemnized in the Territory. He has not felt very favorable to marriages being solemnized at all, but has consented to some few being performed in Mexico. Soon after I returned from Washington [D.C.], Brother Joseph F. Smith informed me of the danger there was of something being learned concerning marriages of this character being performed at El Paso. He said that the last few who had gone down there to meet Brother Macdonald had attracted considerable attention, and some of those who were of the party thought it exceedingly dangerous and were afraid that the knowledge of these transactions would come to light. The question had also arisen whether there is not danger of international complications arising over it. All these matters were carefully considered, and we concluded that, for the present, there should be no more marriages of this character solemnized, unless the women who enter into this relation remain in Mexico and take up their abode there.

[July 10, 1890; Franklin D. Richards, Diary]

G[eorge]. Q. C[annon]. J[oseph]. F. S[mith]. F[ranklin] D R[ichards]. B[righam]. Y[oung]. [Jr.] F[rancis] M L[yman]. H[eber] J G[rant], & A[braham] H C[annon]. met for prayer.

F[rancis] M L[yman]. & H[eber] J. G[rant] prayed. G[eorge] Q C[annon]. addressed the Council at some length in stating the efforts being made by Republican friends to pave the way of Utah into Congress.

Spoke of the decision of the Presidency concerning plural marriage.

[August 5, 1890; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

A[braham] H C[annon] took the minutes in pen[?] of we[?]. The object of these councils of 12 apostles being the mutually interchange sentiments promote perfect union and derive strength from our Heavenly Father & more fully [?] our callings & Apostleships. One meeting in April 8-May 29 [?] & on this way.

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Met with Quorum of Twelve at 2 p.m. in upper N[orth] Front room of Gardo [House]. Pres[iden]t. [Lorenzo] Snow F[ranklin]. D. R[ichards]. B[righam]. Y[oung]. [Jr.] and Moses Thatcher spoke acknowledging their faults and asking brethren forgiveness if they had offended.

[August 6, 1890; Brigham Young Jr., Diary]

Pres[iden]t. [Lorenzo] Snow promised great blessing to this Quorum, should, if we sought it, live to see the Savior in the flesh. And these brethren have power to lengthen out their lives. God approves of it said Pres[iden]t. L[orenzo]. Snow.

[August 7, 1890; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

At 2 p.m. met with the 10 of 12 & First Presidency; M[oses]. T[hatcher]. opened I prayed Then decided better for Saints in Arizona to vote promiscuously to vote all for either Party. Decided that if the Hedrickites will mortgage the whole Temple Block in Independence [Missouri]—being 8 lots for $15,000.00 at 6 per cent interest—we are willing the Presidency shall so permit. Also that we think that Bro[ther]. Geo[rge]. Q. Cannon better retain the Cannon House Property. Was also considered the impropriety of John Beck withdrawing his "consecrated stock from the Pool" also the am[oun]t made by Francis Armstrong in his sale of the Street Rail road stock to Mr _____.

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Pres[iden]t L[orenzo] Snow said none of the Twelve shall loose one of their children if they do not commit the unpardonable sin.

[August 11, 1890; Brigham Young Jr., Diary]

[After recording that the First Presidency was going to Albuquerque, New Mexico, "to consult the Southern stake presidents on political matters in Arizona":] At 11 a.m. my wife May Lizzie F. Y[oung]. Came to the Gardo [House.] Bro[ther] G[eorge]. Q. C[annon]. blessed her that she should comfort her companion and many people and go in peace & return in safety and those whom she left at home should be preserved in her absence that they should meet again. Bro[ther] Cannon departed at 2 p.m. Pres[iden]t [Wilford] Woodruff came in from Granite (Wasatch) ... at 4:30 he & Bro[ther] [Francis M.] Lyman blessed and set me apart to preside in foreign lands. Every blessing pronounced upon my head by prophets and apostles should be realized my mouth should be opened & the Lord will give me utterance ... Pres[iden]t Woodruff departed by the 5 p.m. train with Bro[ther] G[eorge]. Q. C[annon].

[September 12, 1890; George Q. Cannon, Diary]

We had an interview with Judge Estee. We told him we came to him as a friend, not as a paid attorney. We felt more free in coming to him in this way, because we knew that he was disinterested, an that we could expect to get his views uninfluenced by any other motives than to do us good. We went over the ground of our case very thoroughly. He referred to the necessity of our making some announcement concerning polygamy and the laying of it aside. I described to him the difficulty there was in writing such a document—the danger there would be that we would either say too much or too little. He appreciated this difficulty, but nevertheless pressed the point as one that must be done sooner or later.

[September 22, 1890; George Q. Cannon, Diary]

Brothers F[ranklin]. S. Richards and C[harles]. W. Penrose came in this morning and had a

lengthy conversation with the First Presidency concerning the political situation and the report of the Utah Commission. The report was evidently handed by the Commission to the "Tribune" people in this city for the latter to publish what they call a synopsis of the Report. It is said to be the most damaging Report ever made. They have accused us of teaching polygamy and encouraging people in its practice, and since June 1889, there have been at least 45 plural marriages contracted in this Territory. I felt considerably stirred up over this, and thought that there should be a square denial, and I remarked that perhaps no better chance had been offered to us to officially, as leaders of the Church, make public our views concerning the doctrine and the law that had been enacted. It is evident from that which is being done by our enemies that they are determined, now that Congress is so near its adjournment, to bring pressure to bear from the enactment of some bills pending before it.

[September 23, 1890; Franklin D. Richards, Diary]

At City obtained interview with the First Presidency Their out[ing] to San Francisco [California] has refreshed them much although they had colds & were laid up a few days.

The Western Company sent them back in a special car—comfortably.

I obtained permission for an interview with Pres[iden]t W[ilford]. W[oodruff]. by Bro[ther] Ephraim Nye & brother tomorrow.

[September 24, 1890; First Presidency Office Journal; Franklin D. Richards, Diary; George Q. Cannon, Diary; Marriner Wood Merrill, Diary]

Meeting of the First Presidency and Apostles held at the Gardo House at 2 p.m

Present: Pres[iden]ts. [Wilford] Woodruff, George Q. Cannon, and Joseph F. Smith, Apostles F[ranklin]. D. Richards, M[oses]. Thatcher and M[arriner]. W[ood]. Merrill.

President Woodruff introduced the business of the meeting, and submitted a telegram which had been prepared for publication, to counteract the lying dispatches lately sent form this city which pretended to publish extracts from the latest reports of the Utah Commission to the Secretary of the Interior.

Elder George Reynolds read the proposed telegram. The document was accepted by the brethren present, each on expressing his approval individually.

The telegram is as follows: [text of Manifesto].

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At 2-30 attended with 3. 1st Pres[iden]ts. M[oses]. Thatcher, M[arriner]. W[ood]. Merrill & Pres[iden]t George Reynolds—at upper room in Gardo house and considered the text of President [Wilford] Woodruff's Manifesto critically and the same was unanimously agreed on by all present & we were sorry that Pres[iden]t. L[orenzo]. Snow could not be present.

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Presidents [Wilford] Woodruff and [Joseph F.] Smith and myself, and Brothers George Reynolds, C[harles]. W. Penrose, and J[ohn]. R. Winder met together in the front room of the Gardo House, and President Woodruff read what he had written in the shape of a manifesto, and after talking the matter over I suggested that as we were busy Brothers [George] Reynolds, Penrose, and Winder take the document and arrange it for publication, to be submitted to us after they had prepared it, then we could submit it to the Twelve. This was done. When we went over it I suggested several emendations, which were adopted.

At half past two, the First Presidency, Brothers F[ranklin]. D. Richards, M[oses]. Thatcher, and M[arriner]. W[ood]. Merrill met together. Brother L[orenzo]. Snow had not arrived. This document was carefully read, and one or two slight alterations were made in it, and then each one of us expressed his views concerning it, beginning with myself, then Brother Smith, Brother Richards, Brother Thatcher and Brother Merrill.

In order that I may know hereafter all the particulars concerning this, I think it best here to insert the original document drawn up by President Woodruff, then the emendations which were made at my suggestion, then two or three changes made while it was being read to the Twelve, so that all the facts may be known connected with this. I am desirous of doing this, because it is frequently the case that when important documents are framed there is a disposition to attribute their authority to one and another, and I haven been often credited with saying and doing things which I did not say nor do. In this instance my health has been such that I have not felt like doing anything connected with this document, except upon hearing it read to suggest alterations in it. The word "permission" which was changed in the committee's document, I felt ought to be changed, because if it were not it would make the parties whose marriages this referred to unhappy, as it would throw a doubt on the legality of their marriage. This whole matter has been at President Woodruff's own instance.

He has felt strongly impelled to do what he has, and he has spoken with great plainness to the brethren in regard to the necessity of something of this kind being done. He has stated that the Lord has made it plain to him that this was his duty, and he felt perfectly clear in his mind that it was the right thing.

COPY OF ORIGINAL

It is reported by the press of the nation that the Utah Commission in their recent report to Congress state that the Mormons are still carrying on the plural marriages in our temples or otherwise; and that ....., marriages have been attended to during the past month; and the press throughout the land is stirred up bitterly against us, and are making many false accusations against us for political effect, to take away our rights as citizens. We wish here to state to the government and people of the nation that these charges are false, and also to say that as soon as the Edmund-Tucker law was passed President John Taylor gave orders for all plural marriages to cease, that no plural marriages should be performed in our temples, and further, that he took steps to not only obey the law himself, but to have the people, and we have endeavored to carry out the same principle since his death. There has never been any plural marriages in our temples since the passage of that law, by our consent or to our knowledge. And inasmuch as the nation has passed a law forbidding plural marriages we feel to obey that law, and leave the event in the hands of God. We have not been teaching neither are we now teaching the principle to the Church or the world since the passage of that law, and wherever any member of the Church has taught it he has been reproved for the same. Therefore we make this public declaration that we are neither teaching nor practicing the doctrine of polygamy. And while we have been accused of preaching it in our public sermons there is no sentence which we have uttered since the enactment of that law that can rightly be construed as teaching that doctrine. Our teachings to the members of the Church have been to obey the law. And in one instance where a man testified that he had married a plural wife in the endowment house, this marriage was not with our permission or knowledge, neither could we ever learn who performed the ceremony; but in consequence of this testimony we had the endowment house taken down.

As to man's religious belief, that is something with which we have nothing to do; we can deal only with their acts—a doctrine held by the highest court of the nation. Our religious faith is based upon the Bible. We believe fully in all the principles taught by Jesus Christ and the apostles, and we teach no gospel or religion but that taught by them. And we now publicly declare that our advice to the Latter-day Saints is to obey the law of the land, leaving the nation responsible for their acts in this respect.

We are misrepresented by the press and those who are opposed to us. It is reported that the Utah Commission has reported that there have been some 80 cases of plural marriages in the last month. There is no truth in these charges.

ALTERATIONS SUGGESTED BY ME

In the 10th line the words "In Utah" were inserted.

In the 5th line of second paragraph, the word "not" instead of "neither."

In the 7th line of the 2nd paragraph, the phrase "nor permitting any person to enter into its practice" was inserted.

In the 3rd line of the 3rd paragraph, the committee's document read "I instituted careful inquiries, but could not" changed to read "but I have not been able to."

In the 8th line of 3rd paragraph, "if it was done" changed to read "whatever was done in this matter."

In the 9th line of 3rd paragraph, "knowledge" instead of "permission."

In the last line of 3rd paragraph, "taken" instead of "torn."

"and to use my influence with the members of the Church over which I preside to have them do likewise" was inserted in the latter part of 4th paragraph.

In the 5th line of last paragraph, the words "practice of" before "polygamy" erased.

The following alterations were made in the afternoon meeting:

In the 8th line of 4th paragraph, the word "all" before "the members" left out.

In the 9th line of last paragraph, the words "corrected and" just before "reproved" left out.

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I went to Salt Lake and Met in Council with Pres[iden]t. [Wilford] Woodruff Geo[rge] Q Cannon Jos[eph] F Smith F[ranklin] D Richards and Moses Thatcher, where Pres[iden]t. Woodruff had an article read He had prepared for the press of the Country declareing to the world that we did not celebrate plural Mariges now in the Church and that He counceled the Members of the Church not to brake the Law in relation to Plural Marage. The article was approved by all the Brethren present—including Myself which seemes the Onely way to retain the possesion of Our Temples and continue the Ordinance work for the Living & Dead which was considered of More important than continueing the practice of plural Marriages for the present.

[September 25, 1890; Franklin D. Richards, Diary; George Q. Cannon, Diary]

At 2 p.m. met with 3 1st Pres[iden]ts. & Pres[iden]t. L[orenzo]. Snow for prayer at Gardo House some had not their clothing and the Pres[iden]t. W[ilford]. W[oodruff]. prayed. deliberated about the Manifesto as L[orenzo]. S[now]. was not present then. also about employing Andrew Jensen but not decided.

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Upon examining the papers this morning we found there was a very meager account of President [Wilford] Woodruff's manifesto. We sent for Brother W. B. Dougall and got him to prepare a dispatch to the Associated Press agent at Chicago [Illinois], asking him to publish it in full, and whatever charges there were would be met. He telegraphed to Brother Dougall to know whether President Woodruff meant to accuse them of telegraphing the Commissioners' Report for political purposes. I framed a dispatch, disclaiming any such intention, but attributing it to some agent in this city, who desired to promote the schemes of a local clique here.

Brother [Hiram B.] Clawson was requested to translate the manifesto into cipher and send it to Colonel [Isaac] Trumbo for publication in California.

Brother Lorenzo Snow failed to come down yesterday, but reached here today, and the manifesto was submitted to him. He read it carefully and approved of it, and also thought it a judicious move to have it issued at the present time.

A copy of the manifesto was also sent to Brother John T. Caine, and he was requested to have

it published as widely as possible.

[September 30, 1890; Minutes; Franklin D. Richards, Diary]

Elder John W. Taylor felt that the Manifesto was from the Lord. The Lord gave the commandment and he can take it away and He can give it again when he chooses.

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At 2 p.m. L[orenzo] S[now]. F[ranklin] D R[ichards], M[oses] T[hatcher], F[rancis] M L[yman], J[ohn]. H[enry]. S[mith]. H[eber]. J. G[rant]. J[ohn]. W. T[aylor]. & A[braham] H. Cannon met in upper front room of Gardo house & after singing & prayer by F[rancis]. M. L[yman]. Pres[iden]t. Snow addressed the Council & was followed by F[ranklin] D R[ichards]. M[oses] T[hatcher]. & F[rancis] M L[yman]. all spoke of the Presidents W[ilford]. W[oodruff']s Manifesto its reception by the Saints, & by the World. How the Lord had suspended the operations of His laws on various occasions & held the enemies of his Church responsible for the same.

[October 1, 1890; Minutes]

John Henry Smith said he felt grateful for privileges of meeting yesterday and now and hearing what had been said. He had felt that for some few years past we had hardly been worthy of the glorious principle and it was little wonder to him that its privilege had been suspended from us for a time. He had found Brother B. H. Roberts somewhat despondent and had cheered him up in the use of some information derived from the former session of this council. He feels that the manifesto came at a time when it seemed—? It looked to him as if it was now the beginning of the end and he felt that the greatest severity was yet to come. He could not say it was not just right but had no positive testimony that it was. He felt like pursuing his duty in hopes to receive a full understanding of its truth and propriety—if indeed it is so. He had not dreamed that one of the vital principles of the Gospel should ever be suspended in its operation and this principle he held was supreme.

[October 2, 1890; First Presidency Office Journal]

Meeting of the first Presidency and Apostles held at the Gardo House at noon.

Present: Pres[iden]ts. [Wilford] Woodruff, Geo[rge]. Q. Cannon, and Jos[eph]. F. Smith, Apostles L[orenzo]. Snow, M[oses]. Thatcher, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, A[nthon]. H. Lund, and A[braham]. H. Cannon.

The matter being introduced by President Woodruff, after due consideration, Brother F[rancis]. M. Lyman moved that it be the sense of the Council that we fully approve and will sustain the manifesto on plural marriage issued by President Woodruff.

Seconded by A[nthon]. H. Lund and carried unanimously.

The question of the advice to be given those brethren who were brought before the courts for adultery and unlawful cohabitation with regard to promising to obey the law, was taken up and considered at length.

President George Q. Cannon moved that we use our influence quietly with our brethren (not openly to bring us in conflict with the Manifesto) to prevent them going into court and promising to obey the law, and that negotiations be entered into looking to an arrangement between ourselves and the Government as to how in the future polygamists should treat their already existing families.

Seconded by President Joseph F. Smith and carried unanimously.

[October 5, 1890; First Presidency Office Journal]

After the afternoon meeting of General conference a meeting of the Presidency and Apostles was held in the Gardo House.

The following telegram was received from Hon[orable]. J[ohn]. T. Caine, dated Washington, October 4, 1890:

"In conversation with Sec[retary]. Noble this morning on conflicting statements relative to plural marriage by the Utah Commission and Governor Thomas on one side and President [Wilford] Woodruff on the other, he held that the latter's manifesto stood alone, unsupported by authority from the church while the others were sworn officers to whose statements he must have credence; that the Church might not be bound by decisions of its President issued without its authority, any more than the people of the United States would be bound by a proclamation of the President issued without the authority of law."

J[ohn]. T. Caine

[October 6, 1890; First Presidency Office Journal; Franklin D. Richards, Diary; George Q. Cannon, Diary; Marriner Wood Merrill, Diary]

The Presidency in the office.

Before the morning's meeting the Presidency prepared the motion endorsing the President's Manifesto, for presentation to the Conference.

[An account of the presentation of the Manifesto follows.]

The vote to sustain the foregoing was unanimous.

Between the meetings the Presidency met with Elders A[lexander]. F. McDonald, Elders F[ranklin]. D. Richards, F[rancis]. M. Lyman and G[eorge]. Reynolds being also present, at which it was decided to stop, for the time being, the performance of plural marriages in Mexico.

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It is indeed wonderful how the people are so unanimous on this great question of suspending the institution of plural or Patriarchal marriage.

It is a melting testimony to Pres[iden]t W[ilford]. W[oodruff]. of the implicit confidence the people have in him & his administration. The Holy spirit bears indubitable testimony.

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There was a large attendance this morning at the Tabernacle, the Saints having been invited to come, as there might be important business presented.

The General Authorities were present and sustained.

We then called upon Bishop O[rson]. F. Whitney to read the Articles of Faith to the congregation.

Brother F[ranklin]. D. Richards moved that they be accepted by us as our Articles of Faith, which motion was carried unanimously.

Then Brother Whitney read the Manifesto, and Brother Lorenzo Snow presented the following motion, which had been prepared before hand for him.

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time, who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of the position to issue the manifesto which has been read in our hearing and which is dated September 24, 1890, and that as a Church in general Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

This motion was also unanimously carried.

After this President Woodruff desired me to speak. He had spoken of this two or three times, and I had suggested that he should speak, but he did not seem to have the spirit of talking, and I felt to shrink very much from it. It was, in our minds, and exceedingly delicate subject, and I think I never was called upon to do a thing that seemed more difficult than this. There was nothing in my mind that seemed clear to me to say upon this subject, and I arose with my minds a blank. I felt that whatever was said must be dictated by the Spirit of the Lord. I did get great freedom and spoke with ease, and all fear was taken away, and I think that everyone felt free after the subject was fairly entered upon, and President Woodruff followed with great freedom. He told me afterwards that a great weight had been lifted from him by the acceptance by the conference of his manifesto. I had not entertained any doubts about this, but I felt timid concerning the remarks that would be made. This whole subject has been one about which we have all been greatly exercised. I am not able to tell my thoughts concerning our action. I know, however, that it is right. It is clear to me that this step taken by President Woodruff is a correct one. I have bee such an advocate of the doctrine, and have had to defend it so much, that I had hoped that we would be able to maintain it, despite the opposition of the whole nation to it. But I have a testimony from the Lord that our sacrifices in regard to this and our firmness up to the present time in resisting every attempt to extort from us the promise to stop the practice are accepted of the Lord, and He virtually says to us, "It is enough," and we leave the case in His hands.

We have had meetings respecting the best way to deal with this, and there has been quite a variety of views among the Twelve concerning the manner in which it should be treated. At our meeting last Thursday the question was up, and I said to President Woodruff when he pressed me for my views, that I had listened to all the brethren had said, and there were many things which they had presented that I could approve of, but my mind was not clear as to the best method for us to adopt in relation to it. Some were in favor of reading the Manifesto to the Conference; others were not, and there seemed to be quite a variety of views. We held a meeting on Saturday afternoon, after the afternoon meeting, and we seemed to be more united then. At my suggestion, the whole matter was left with President Woodruff, for him to decide what should be done. Today's proceedings are the result of his decision, after counseling with his Counselors upon the subject.

The Spirit of the Lord was powerfully poured out, and I think every faithful Latter-day Saint must have had a testimony from the Lord that He was in the movement, and that it was done with His approval.

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Then Pres[iden]t. [Wilford] Woodruff late Manifesto regardeing the Ceaceation [cessation] of Plural Mariages in the Church was read and on Motion of Apostle Lorenzo Snow Prest. Woodruff was declared by the Conference as the Onely Man in the Church Hodleing the Keys of the Sealing Power hence has the right to Issue or put fourth Such Manifesto to the people and it was carried by a Weak Vote, but seemeingly unanimous.

[October 7, 1890; First Presidency Office Journal; Marriner Wood Merrill, Diary]

Meeting of the Presidency and Apostles and Presidents of Stakes at the Gardo House at 10 a.m.

Present: Pres[iden]ts. W[ilford]. Woodruff, and George Q. Cannon, Apostles L[orenzo]. Snow, F[ranklin]. D. Richards, M[oses]. Thatcher, F[rancis]. M. Lyman, J[ohn]. H[enry]. Smith, H[eber]. J. Grant, J[ohn]. W. Taylor, M[arriner]. W[ood]. Merrill, A[nthon]. H. Lund and A[braham]. H. Cannon.

President George Q. Cannon spoke of the necessity of the sisters being encouraged under the difficulties incident to the issuance of the President's Manifesto, and that the local authorities should

do their utmost to shield the women and children. Pres[iden]t. Cannon felt that he could prophesy that the course that the Church was pursuing was the path of safety, and that it would lead to political success.

President Woodruff drew the attention of the brethren to the fact that the Manifesto did not affect our present family relations, but it simply stated that all plural marriages had ceased. He had the mind and will of God before he took any action, and called upon the brethren not to desert their families but continue to do their duty by treating them with kindness.

❖

I attended Meeting of Presidents of Stakes at the Gardo House at 10 AM Pres[iden]t[s]. of stakes were nearely all present—Opened by Prayer by Jacob Gates Much valuable Instructions was given by the Presidency on the relations of Men and their Families Pres[iden]ts [Wilford] Woodruff said Brethern Must Not abandon their Plural Families but be More Kind than heretofore if it was possible, and also to Children of such relation and if they did not God would Hold them responsible for it was also decided to raise Means in the different stakes to Help the Church defend the rights of the people as the Tithing was not suffecient. after doing Other Things Meeting was dismissed by Apostle Moses Thatcher.

[October 14, 1890; Franklin D. Richards, Diary; Brigham Young Jr., Diary]

[In Ogden, Utah:] Called on Sister Mrs Frank Greenwall & gave her a verbal explanation of meaning and intent of the Manifesto for which she seemed very thankful & so expressed herself. This was in replay to a letter she addressed to Pres[iden]t. [Wilford] Woodruff.

❖

Rec[eive]d letter from Bro[ther]. Jos[eph]. Leairy, London [England] asking counsel of the recent action at home in relation to polygamy, All the elders there were dumbfounded and could not satisfy the saints nor stand against sinners. Wrote him a long letter giving the situation as I understood it, which I copied in the Letter book. Business quite pressing.

[October 22, 1890; Franklin D. Richards, Diary]

At City called on Pres[iden]t. W[ilford]. W[oodruff]. G[eorge]. Q. C[annon]. & J[oseph]. F. S[mith].—gave him & them the verbal answer to a letter from Sister Mrs Frank Greenwall—to Pres[iden]t Woodruff asking about the verity of his Manifesto.

Also I received a letter from her husband asking about the same.

[November 29, 1890; Franklin D. Richards, Diary]

Cha[r]ley C. [Richards] & his two boys Comstock & Fesse went with me to Brigham [City, Utah], he about business of the Branch Bank, I to present my commencement of a Record of the Twelve Apostles in Mss. to President Lorenzo Snow. On hearing it read he expressed his approval in terms of admiration—to my great satisfaction. and wished me to proceed with the work as opportunity shall permit.

[December 3, 1890; Marriner Wood Merrill, Diary]

I went to Our Quorum Meeting at 10 AM fasting. Met in the Prayer Circle Abra[ha]m H Cannon was Prayer and I was Mouth in the Circle. after Prayr was Over Meeting was continued until 12 Noon when Bread was broken and we all partook of Bread & wine Apostle F[rancis] M Lyman Blessing the Bread and wine. Our Meeting continued Pres[iden]t. Geo[rge] Q Cannon came in and Talked with us about using Our Means and influence in establishing the sugar works now under way[;] also spoke of Other Matters.

[December 22, 1890; Franklin D. Richards, Diary]

[Joseph F. Smith] said that Pres[iden]t Geo[rge]. Q. Cannon has gone to California on <u>important</u> business.

1891

[January 15, 1891; Franklin D. Richards, Diary]

Pres[iden]t. W[ilford]. W[oodruff]. spoke to F[ranklin]. S. R[ichards]. about another visit to Washington [D.C.] to prevent Ex Gov[erno]rs Murray, West, and Gov[ernor]. Thomas who are hard at work in Congress to get a Bill passed to disfranchise all the Saints. Advised that he stop till Adjusters determine his losses by the fire last Tuesday.

[January 28, 1891; Minutes]

Joseph F. Smith narrated many incidents of many men in California and in Washington [D.C.] naming Col[onel]. Isaac Trumbo, Alexander Badlam, Fillmore, Stanford, [Aldon N.] Towne, Governor [George C.] Perkins, and quite a number of others; that Col[onel]. Trumbo was strong and the means of controlling political parties, in California and that he was the means through Senators Stanford and [William M.] Stewart of Nevada of preventing adverse action by the Court in Washington. Brother Joseph brought out some strong statements made by Moses Thatcher in relation to the mines and suits under consideration. Moses Thatcher thought he had no reason to retract what he had said about them and he still thought Trumbo and Badlam were dangerous men. President [George Q.] Cannon and Smith by their remarks endeavored to vindicate themselves from the charge of duplicity. President Cannon stated that application has been made to the Western Union for copies of all the dispatches that have ever been sent to the First Presidency. President [Wilford] Woodruff stated that of all the money that had been collected to be spent in Washington [D.C.] not one dollar or cent had been had and used by the First Presidency. President Cannon stated that during all his twelve years as Delegate in Congress he had never used money as a bribe, that he had been told that if he would, he could retain his seat; that he was offered $5,000 and told how he could manage to continue in his seat in Congress but that he would not do it. I have no feelings against any one of my brethren and hope all feel the same toward me.

[January 30, 1891; Franklin D. Richards, Diary]

... it was finally voted unanimously that the Church subscribe 1/10 of sugar to store 50,000 the F[irst] P[residency] [?] use its credit & influence to borrow the money necessary to carry the enterprise through.

[February 18, 1891; George Q. Cannon, Diary]

Brothers Willard and Richard W. Young called and submitted a draft of a deed for the proposed university. We approved of it. There was some discussion concerning the name. They both favored calling the university "Young University". President [Wilford] Woodruff, Brother [Francis M.] Lyman and myself thought that would be a very good name. Brothers Lorenzo Snow and Jos[eph]. F. Smith did not seem to favor that name. They thought "Brigham Young University" would be better. Brother [Heber J.] Grant did not express himself fully, though I rather think he favored the latter. The two points in my mind which made me favor calling it the "Young University" are that the heirs seem to desire that name, and the name "Brigham Young" is applied already to the college at Logan [Utah] and the academy at Provo [Utah], and the tendency would be instead of calling it "Brigham Young University," to call it the B.Y. University.

[February 26, 1891; Brigham Young Jr., Diary]

Rec[eive]d. American mail this morning, first thing noticed in Des[eret] E[vening]. N[ews]. was raid after more property belonging to church & individuals The Temples in S[alt]. L[ake]. C[ity]. Manti & St. George [Utah] are mentioned by US Dis[trict]. Att[orne]y. I was so disturbed when reading of their mean[n]ess that I could scarcely contain my feelings. I would rather fight if it is the Lords will than submit longer to these curses who disgrace the Gov[ernor]. they represent. If it were in my power I would stand by those Temples and kill the first hound from the President of U.S.A. down to the dastardly U.S. Marshals from Franks down to Pratt before they should desecrate those sacred buildings. These were my thoughts until I was worked up to a pitch seldom reached by one of my temper.

Suddenly I remembered the Lord was managing this business, and I prayed unto Him in my heart, O Lord give the Government and people of the United States something to chew besides the L[atter]. D[ay]. S[aints].

[March 4, 1891; Franklin D. Richards, Diary]

B[isho]p Tho[ma]s Wallace called spent some 3 hours with us considering Politics & the wisest, best means for present the same to the people for their education and enlightenment so that the younger & inexperienced may understand & wisely choose which of the National parties to join affinity with. I felt blest in enjoining moderation & respect for each others views. Great danger that contention will drive the Holy Spirit from the bosoms of the Elders who indulge in it.

[March 7, 1891; Franklin D. Richards, Diary]

After reports I addressed the council warning the Presidents, the high council the Bishopricks & all present of the dangers of strife in politics by the young brethren who have not known National Politics. Bishops should ask lecturers not to abuse or harm [?] members of an opposite party but that brethren of other party with respect for their opinions & they would be respected not be in haste learn

both party's political doctrines take time & decide carefully & prayerfully as they can be satisfied with ever after [?] &c &c.

[March 10, 1891; Franklin D. Richards, Diary]

At 10 a.m. heard Franklin S. [Richards] Report his doings at Washington [D.C.] with Att[orne]y. Gen[eral]. W. H. H. Miller. F-Solicitor Gen[eral]. Jenks Co[lonel]. Broadhead & heard letters from each upon the Subject of ceasing further prosecutions & pursuits of Church properties, &c etc nearly 3 hours—very interesting & important.

[March 12, 1891; Franklin D. Richards, Diary]

Had a very interesting visit from Br[other] S[amuel]. W. Richards in which I explained further about Ishmael, his 2 sons & all the wives of Lehi's sons, also Zoram's wife being of the blood of Ephraim which the Prophet Joseph [Smith] explained to me.

[March 16, 1891; Franklin D. Richards, Diary]

Attended a meeting of 2 of the Presidency—5 of the 12—and several of Z.C.M.I. Directors where it was considered whether to become part owners in the Salt Lake Times concluded favorably if it can be carried out safely as a Republican Paper.

April 1, 1891; Franklin D. Richards, Diary; Marriner Wood Merrill, Diary

Met also with the 12 & 3 in Pres[iden]t's room—Whether is it wise for John H[enry]. Smith to be Director & Pres[iden]t of Standard publishing Company as Republican paper.

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Went to Gardo House to Meeting which convened at 2 P.M. and continued until 4 PM when we dismissed and went down Stairs and Met with the first Presidency when Pres[iden]t. [George Q.] Cannon explained about the Weber Co[unty] People being Republicans and democratics the First Presidency Had counceled the Saints in that county to Join party they choose to as the Gentiles were in the Majority there.

[April 2, 1891; Franklin D. Richards, Diary]

Council discussed the propriety of John H[enry]. Smith accepting the Election to Directory & Presidency of the Standard publishing Company—Ogden [Utah]. All present expressed their views. Some lengthily & it was unanimous view that it would be <u>impolitic</u> for him to do so.

[April 16, 1891; Franklin D. Richards, Diary]

F[ranklin]. S. R[ichards]. is somewhat improving From him informed the Presidency that Solicitor General Taft-Dist[rict]. Att[orne]y Varian <u>agreed</u> to let loose of our <u>Temple</u>, the <u>Cannon House</u>, <u>Whitney Corner</u>, & that the <u>Decree was final</u>.

[April 21, 1891; Brigham Young Jr., Diary]

I have had curious feelings lately. When father [Brigham Young] was very sick in St. George [Utah] in the spring of [18]77 previous to his death, he was taking a vapor bath in his house when he called for me to take him out of the box; "quick, quick" he said. He fell into my arms fainting I laid him in his easy chair, he gasped twice, his eyes set, underjaw fell, his Bowels gave away and he lay as if dead I looked over and beyond him and saw a deep dark gulf, I was terrified and the horrible depths seemed to represent what was before us if father died. I believed him dead and my very soul cried out "You must not die father," the future was too terrible to contemplate. I laid my palsied hands upon his head and in a quivering voice prayed God to restore my father to life. At the end I opened my eyes and looked upon his face. His eyes were wide open and were clear and glittered like blue steel and in his natural voice he quietly said "Well your not much of a soldier." Twice within the last week I have been perfectly unmaned, for perhaps ten seconds each time, and the same sensations experienced on the occasion when I believed my father dead and I was gazing over his body into that gulf of dispair have the same feelings of despair assailed me. I never knew the torture of terror but these three times. I was wide awake each time and it took all the power I have in the priesthood to overcome this unknown terror. I know to some extent what the prophet Joseph [Smith] experienced when seized upon in the woods by that soul destroying power just previous to the appearing of our God & his Christ.

[April 30, 1891; Franklin D. Richards, Diary]

F[ranklin S R[ichards] is better & at work making out the stipulations required by Att[orne]y General for a cessation of litigation for more church property Considered the feasibility of joining or letting the Democrats join in a purchase of the Herald, reincorporation Dyer Norrel & Judd leaders of outside Democracy, other matters were considered & acted on. ... considered about whether to sell or cohort the Herald Democratically but no action taken. G[eorge] Q C[annon] At home ill since his return last Monday from California.

[May 5, 1891; James E. Talmage, Diary]

Today I had an interview with Presidents [Wilford] Woodruff and [George Q.] Cannon, of the First Presidency of the Church, relative to a matter about which I have already had a conversation with the other member of this High Quorum, Pres[ident]. Joseph F. Smith. On March 5 last (see p. 61), when I accepted the distinction of F.R.M.S, I was told by the authorities that it would be well to honor the position in every proper way. The meetings of the Royal Microscropical Society are held monthly, the last of the season taking place in June. This last meeting the Presidency counsel me to attend this year, as it is to be held in London, June 17, and I will of necessity have to leave home before the close of the present month. The cost of such an undertaking is to me a very important item. I told the Presidency in answer to a question from them, that I am willing to meet all the expenses if they direct me so to do; but the Brethren voted to appropriate $350.00 as an aid to me in the matter; I to bear all additional costs. For this most liberal act I am deeply grateful; the "out" will be, I trust, beneficial to my health; the experiences will be a valuable acquisition in my labors and the opportunity of visiting the home of my childhood, and gaining genealogical information etc, is more than a temporal and temporary blessing. Surely the Lord through His Servants is good to me.

[May 22, 1891; James E. Talmage, Diary]

This day also, I was set apart for my journey [to London] under the hands of Apostle

Abraham H. Cannon, and Elder John Jaques. A great blessing was bestowed upon me:—That I should be blessed and prospered on my journey; that success and profit should follow my associations with learned men whom it would be my lot to meet; that I should be the means of allaying prejudice toward this people; that I should find aid in securing genealogical records of departed relatives and friends; that I should be protected and preserved, even though I be called to encounter sickness, pestilence, and trouble; and that I should return home safely.

[May 26, 1891; George Q. Cannon, Diary]

Capt[ain]. Willard Young called in and brought to our attention the necessity of preparing for the meeting on the 1st of June for the purpose of organizing the Young University corporation. There are 26 trustees, and we divided them into three committees, one on finance, one on building, and one on by-laws. President [Wilford] Woodruff to be chairman of the finance, myself of the building, and Brother [Joseph F.] Smith of the by-laws. The question as to who would be chairman of the trustees was brought up. We felt that President Woodruff had better take that position; but he preferred that I should take it; so my name was put down. Willard Young will be President of the Institution, Geo[rge]. Reynolds to be Secretary, and H. S. Young to be Treasurer. Of course, these names are merely drawn out so as to have something prepared for the meeting. It will be for the trustees to decide when they meet.

[May 28, 1891; Franklin D. Richards, Diary]

At 12 noon met with Pres[iden]ts W[ilford] W[oodruff], G[eorge] Q C[annon], & J[oseph] F S[mith], also Bro[ther]s J[ohn] T Caine, F[ranklin] S R[ichards], C[harles] W Penrose, J[ohn] R Winder & G[eorge] F Gibbs, discussed Resolutions dissolving the People's Party to be presented to People's Central County Committee for acceptance & then to public.

[June 9, 1891; Franklin D. Richards, Diary]

About 1.30 met Presidency of Utah Stake with 1st Presidency at Gardo [House]. J[ohn] H[enry] Smith & H[eber] J Grant also present deciding political situation for Utah Stake Editor Graham also present is to publish Republican Enquirer & has an edition of Jos[eph] Smith's views of powers and policy of General Gov[ernmen]t now in press.

[June 10, 1891; Franklin D. Richards, Diary]

At 3.30 met with Territorial Central Committee of People's Party at Gardo [House] about 25 in all & heard the policy of the present political move explained by Pres[iden]t J[oseph] F S[mith]., G[eorge] Q C[annon] & Pres[iden]t W[ilford] W[oodruff].

[June 29, 1891; Franklin D. Richards, Diary]

At 11—met other brethren at the Gardo House—W[ilford] W[woodruff] & G[eorge] Q C[annon].—F[ranklin]. D. R[ichards]. M[oses] T[hatcher]. J[ohn]. H[enry]. S[mith]. H[eber] J. G[rant]. M[arriner] W[ood]. M[errill]. A[nthon] H L[und]. A[braham] H C[annon]. & about 4 p.m. F[rancis] M. L[yman]. arrived.

1st felt deemed advisable that political parties may approach near an equality of numbers.

2d that in Salt Lake district it may be & is deemed politic to get up a fusion Ticket or a Citizen's Ticket in order to defeat the Liberal design to disfranchise all Mormons.

3d That some Committees be appoint[ed] in places precincts or counties where it may be found necessary.

[July 7, 1891; Franklin D. Richards, Diary]

At 2 pm at Gardo [House] upper Parlor met Pres[iden]t L[orenzo]. Snow, F[ranklin] D Richards, M[oses]. Thatcher, F[rancis] M Lyman, John H[enry]. Smith, H[eber] J Grant. J[ohn] W Taylor, M[arriner] W[ood] Merrill, A[nthon] H Lund, A[braham] H Cannon.

[July 8, 1891; Franklin D. Richards, Diary]

There were present all as yesterday except Bro[ther] [Moses] Thatcher who is gone east & J[ohn] H[enry] Smith this morning ... Pres[iden]t [Lorenzo] Snow said it was impracticable for the Presidency to meet with us today but hoped that Pres[iden]t W[ilford] W[oodruff] would be able to meet us tomorrow—said his health was improving.

[July 9, 1891; Franklin D. Richards, Diary]

At city in Gardo house at 10 am Pres[iden]t W[ilford] W[oodruff] unable to come out G[eorge] Q C[annon] & J[oseph] F S[mith] present Of 12 there were L[orenzo] S[now], F[ranklin] D R[ichards], F[rancis] M L[yman], J[ohn] H [enry] S[mith], H[eber]J G[rant], J[ohn] W T[aylor], M[arriner] W[ood] M[errill], A[nthon] H L[und], A[braham] H C[annon] 9 of the 12 were present Pres[iden]t Snow stated the nature object & success of our meetings which was held about Quarterly the last 2 years. regretted Br[other] J[ohn] H[enry] Smith having as he thought to take the stump on politics & hoped that no other of us might find it necessary to do so. Pres[iden]t J[oseph] F Smith reviewed the situation & told to objects desired & modus operandi of attainment very clearly—Pres[iden]t G[eorge] Q Cannon also spoke lengthily and much conversation ensued on politics & who were some of our friends outside Bro[ther] Grant received direction on money affairs.

[July 30, 1891; Franklin D. Richards, Diary]

The suit of yesterday by Trumbo and Badlam et al vs Directors of Bullion Beck & Co[mpany] mine kept Geo[rge] Q. Cannon & M[oses]. Thatcher away.

[August 20, 1891; First Presidency Office Journal; Franklin D. Richards, Diary; Marriner Wood Merrill, Diary]

Brother [Heber J.] Grant questioned the advisability of our taking the ground that the manifesto was intended to cover the ground of our recognizing the validity of the law as far as unlawful cohabitation was concerned, as well as polygamous marriages. He thought if we went before the court stating that the manifesto was intended only to stop plural marriages, but that we recognized it to be our duty to live with our plural wives, at our own risk, it would be a better position to take.

This led to Brother F[ranklin]. S. Richard explaining to Brother [John W.] Taylor that our going into court was not an original suit on our part, but that we were required to go, and explain the

meaning and the scope of the manifesto, as it was on the ground that our Church funds were used for the purpose of propagating unlawful marriages that our property was escheated, and our showing the court that we were sincere in the issuing and adopting of the manifesto would be fundamental ground for the recovery of our property, besides the political standing it would give us before the nation; and that for us not to appear before the "master" would be construed as a virtual confession of insincerity on our part, and we would lose the benefit of what had been done, which would naturally be conceded to us.

President [George Q.] Cannon, addressing himself to President Grant, said he firmly believed that the course we were taking would bring us the relief we sought, and bring it quicker than to attempt to hold to the right of living with our plural wives; and he believed further that our taking this course will result in our being able to do this.

Brother Grant, having had a previous conversation with President [Joseph F.] Smith, asked him if he was now satisfied with regard to the manifesto being a revelation from God.

President Smith answered emphatically no. He then went on to explain how he did regard the manifesto. He believed that President [Wilford] Woodruff was inspired to write the manifesto in consequence of the situation in which we were placed, and that because of the circumstances in which we were placed before the government, the Lord sanctioned it. But he did not believe it to be an emphatic revelation from God abolishing plural marriage.

President Cannon, referring the remarks of President Smith, said he regarded President Smith's understanding upon this matter to be his [i.e., Cannon's]; that he himself did not regard the manifesto as a revelation abolishing polygamy, for the reason that that was an eternal principle, and could not be abolished by anybody; but in believing that President Woodruff was inspired to write the manifesto, he also believed it to be a revelation from God, for the reason that a revelation, as he conceived it to be, was a communication of God's will to man, irrespective of the form in which it may be written. President Cannon's view was fully endorsed by Brother L[orenzo]. Snow and the Council generally.

President Woodruff, expressing himself in this connection, said he foresaw what was coming upon us; that our temples were in danger, and the work for the dead liable to be stopped, and he believed he would have lived to have witnessed the hand of the government extended to crush us; but the Lord did not intend that Zion should be crushed, and He averted the blow by inspiring me to write and issue the manifesto, and it certainly has had the effect of doing it so far. How long it may remain in force it is not for me to say, that is for God alone to say. As for the principle, it is eternal and will stand forever. Brethren, you may call it inspiration or revelation, or what you please; as for me, I am satisfied it is from God.

A general expression of endorsement was made.

At 2 met with 3—First Presidency & L[orenzo] S[now], M[oses] T[hatcher], F[rancis] M L[yman], H[eber] J. Grant John [W.] Taylor, M[arriner] W[ood]. Merrill, A[nthon] H. Lund, & A[braham]. H. Cannon.

Prayer by Pres[iden]t L[orenzo]. Snow. Pres[iden]t. W[ilford] W[oodruff]. Stated object of meeting to decide what showing to make before the Master in Chancery as to a scheme for dividing or awarding about $400,000. of Personal Property seized by Receiver in the late Church suit of disincorporation.

Answers to Questions by Pres[iden]t Snow & Elder A[nthon]. H. Lund, were read considered & generally app[ro]v[e]d.

I was called to Salt Lake City to day by Telegram from Pres[iden]t [Wilford] Woodruff. Met with First Presidency and Apostles[;] were a number of questions formulated by the Church

Atorneys F[ranklin] S Richards & W H Dixon relative to the Manifesto and for ever abandoning the Practice of Plural Marriage &c which I could not acceed to or endorse Nor Vote for as I do not believe the Manifesto was a revelation from God but was formulated by Pres[iden]t. Woodruff and endorsed by His councilors and the Twelve Apostles for expediency to Meet the present situation of affairs in the Nation or those against the Church.

[September 9, 1891; Brigham Young Jr., Diary]

I dreamed last night that I was called home to assist in choosing a president of the Church. Pres[ident]. [Wilford] Woodruff found the burden too heavy at his advanced age. It is possible but not very probable, that this should transpire.

[September 11, 1891; James E. Talmage, Diary]

Today I had an interview with the First Presidency of the Church, relative to the Religion Class system. Being the Superintendent of such classes for this Stake, and having found from the labors of the past, that the Bishops of many of the wards feel that they have now all they possibly can carry in the way of special organizations, I asked instructions from the authorities as to the proper procedure. Plans for some change in the system are pending, and another appointment for an interview was set for Monday next.

[September 14, 1891; James E. Talmage, Diary]

Met by appointment with the First Presidency relative to the Religion Class system (See Sept[ember]. 11) It is the intention of the brethren to cause to be published a class-work on Theology, for use in Church Schools, and in Religion Classes generally. The need for such a work has long been felt among the Teachers of the Latter-day Saints. The plan of the work is not fully matured as yet, the probability of issuing a series of two or three books is strong. Several preliminaries have to be arranged before the work is begun; but the First Presidency have expressed to me their intention of appointing me to do the labor. I find myself very busy already, but I have never yet found it necessary to decline any labor appointed to me by the Holy Priesthood; and in the performance of duties so entailed, as my day, so my strength has ever been.

[September 24, 1891; Brigham Young Jr., Diary]

Wrote to the First Presidency. Am quite unwell with pain in chest. Rec[eive]d. word Pres[iden]t. Jos[eph]. F. Smith pardoned by the President U.S.A. [Benjamin F.] Harrison I can see the necessity of the Presidency and Twelve coming to the front to assure the nation we mean what we say. Pres[iden]t. [Wilford] Woodruff said before I left [Salt Lake City on August 16, 1890], "we must do something to save our Temples," Some one may ask can't God save them? I answer yes, & Zion might even now be redeemed had the people obeyed the counsel our leaders counsel, but, the bare thought of taking clemency from U.S.A. that has destroyed the prophets and thrust us out to perish, pains me more than I can tell. Don't think it hurts me more than it does Joseph F. to surrender and thank God he is free to go before the people. The First Presidency should be there before all men, and the Twelve follow. Spare me Father; but thy will be done not mine.

[October 7, 1891; First Presidency Office Journal; Minutes]

Meeting of the Twelve, Seven Presidents of Seventy, Stake Presidents and Bishops held in the [Salt Lake City] 18th Ward chapel.

President Joseph F. Smith was called upon to speak. He said he regarded it of the highest importance that the leading and presiding officers in the Church, to whom the people look for guidance and counsel, should be united and able to see alike in all matters pertaining to the vital interests of the Church.

He then dwelt upon the changed condition of affairs since the manifesto was issued by President [Wilford] Woodruff and the state of things which led up to its issuance. He stated that while it was right and proper to take the position which we have been compelled to by the government, no man could be justified in the sight of God in violating his covenants with his family. This would not only bring down upon us the displeasure of God, but the contempt of honorable non-Mormons. Where it was not safe to live with our plural families in the territory the best arrangements possible should be made to take them beyond the jurisdiction of the United States. He himself proposed to obey the law, as he had promised to do. But he proposed to take care of his family all the same. ...

The President [i.e., Wilford Woodruff] endorsed what President Smith had said about taking care of our plural families, and that we should keep the law.

At a meeting of the First Presidency, Twelve Apostles, Presiding Bishops, First Presidents of Seventies, Presidents of Stakes and Bishops, held at the 18th Ward Chapel, Salt Lake City, October 7, 1891. President Wilford Woodruff related the following:—

"Over fifty years ago, while in Boston [Massachusetts], he /I/ dreamed that the Saints migrated to the Rocky Mountains, built a Temple and dedicated it; that at the dedicatory services Elders were set apart to go among the Gentile nations to bind the law and seal the testimony. That when after our arrival here, the question was discussed, as to what material should be used in the Temple building, some suggesting brick and others adobe, he /I/ made the remark that it never would be built of anything else than cut Granite. This, so far has come to pass as he /I/ saw it. Just before the death of Pres[iden]t. [John] Taylor, too, he /I/ dreamed that the Temple was finished; and he /I/ saw the grounds around filled with the Priesthood; and while wondering why the people did not go into the Temple, Pres[iden]t. [Brigham] Young came up and he /I, Pres[iden]t. [Wilford] Woodruff./ asked why the brethren did not enter the building; with that Pres[iden]t. Young took from his pocket the keys and handed them to him /me/ (Pres[iden]t. Woodruff) telling him /me/ to open the Temple and let the people in. In thinking the matter over the following morning, he /I/ wondered why it was that Pres[iden]t. Young handed the keys to him /me/, seeing that Pres[iden]t. Taylor was alive and that they were not given to him.

The following night, he /I/ received the same manifestation; and addressing himself /myself/ to Pres[iden]t. Taylor, he /I/ asked him, why he did not come in (to the Temple); he answered that he could not walk. In the morning, Pres[iden]t. Woodruff said, he /I/ felt that Pres[iden]t. Taylor would not live to see the Temple finished. A short time before Pres[iden]t. Taylor's death, Pres[iden]t. Woodruff said he /I/ received a letter from Pres[iden]t. [George Q.] Cannon informing him /me/ of the illness of Pres[iden]t. Taylor; it also stated that Pres[iden]t. Taylor's legs were swollen." As to this Pres[iden]t. Woodruff remarked, it was of little consequence whether he lived or not to witness the completion of the Temple; those were things wholly in the hands of the Lord.

[October 12, 1891; Franklin D. Richards, Diary; Marriner Wood Merrill, Diary]

At 11 a.m. Gardo House Present 3 First Presidency Twelve—L[orenzo]. S[now]., F[ranklin] D R[ichards], M[oses] T[hatcher], F[rancis] M. L[yman], H[eber] J. G[rant], J[ohn]. W. T[aylor], M[arringer] W[ood]. M[errill], A[nthon] H Lund], & A[braham] H Cannon].

Attorney F[ranklin] S R[ichards], & L[e]G[rand]. Young considered answers that may be required on examination before Master in Chancery on 19th inst.

At 2. p.m. attended Literary & Scientific Associ[ation] meeting at the Gardo House—& at 2-45. P.M. brethren of Twelve met W[illia]m H. Dixon, F[ranklin] S R[ichards], & LeG[rand] Y[oung]. in Presidents old office to get Dixon's views on our probable answers to questions. His & our views harmonize nicely.

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I went to Salt Lake to day attended a Meeting with the First Presidency & Twelve also Church Atorneys were present—LeGrand Young & F[ranklin]. S. Richards where Matters pertaining to the Manifesto were freeley discused by the at[t]orneys and Others, preparitory to appearing before the Master in Chancery in the Church confiscation Suit, and adj[ourned] at 1.30 to Meet At[t]orney W[illia]m. H. Dixon at 2.45 at Lyon House Office.

[October 17, 1891; Franklin D. Richards, Diary]

Met with Pres[iden]t L[orenzo]. Snow A[nthon]. H. Lund in Pres[iden]ts room with W[ilford]. W[oodruff]. G[eorge] Q C[annon]. & Attorney F[ranklin] S R[ichards]. who gave the final suggestions of procedure at the Examiners Court for next Monday. very interesting & important.

[October 21, 1891; First Presidency Office Journal]

President [George Q.] Cannon had a conversation with President [Wilford] Woodruff on the meaning and scope of the manifesto. Certain answers of Pres[iden]ts. J[oseph]. F. Smith and L[orenzo]. Snow made before the "Master [in Chancery]" on this subject, prompted this conversation. President Cannon remarked to President Woodruff that his mind was perfectly clear that anything that needed to favor temporizing with the state of things which now confronted us, only tended to delay the deliverance we longed for. He believed that just as soon as the nation through its leading men believed that we had met the issue and succumbed to the nation's will in good faith, that just as soon a reaction would set it in our favor; that the nation required convincing proof on our part, and that wisdom suggested that it was to our own interest to satisfy the nation in this respect, and he believed it to be our duty to do this. The people, he said, should be given to understand that there was no other attitude for us to take then to conform to the law in all respects. This was the course now for us to take, in it there were both safety and triumph.

President Woodruff fully endorse what President Cannon said.

President Smith came in towards the close of this conversation, and remarked that Brother George Reynolds was feeling badly on account of certain answers made by President Woodruff before the "master" regarding unlawful cohabitation, President Woodruff having stated that the manifesto covered such cases as well as polygamous marriages. Presidents Cannon and Woodruff had a conversation with Brother [George] Reynolds with regard to this matter, in which the President told him that the manifesto was just as authoritative and binding as though it had been given in the form of "Thus saith the Lord," and that its affecting unlawful cohabitation cases was but the logical sequence of its scope and intent regarding polygamous marriages, as the laws of the land forbid both,

and that therefore, although he himself at the time did not perceive the far-reaching effect it would have, no other ground could be taken than that which he had taken and be consistent with the position the manifesto had place us in.

[October 26, 1891; Brigham Young Jr., Diary]

Wrote answer to Bro[ther]s. S. Thurman Newton & Foulger's letter on question of polygamy. Advised them to avoid the subject much as possible but to stand by the revelation. The Lord had said cease & we stopped its practice for we have always obeyed the laws of the land, but when the laws of the land are made to specially abrogate the Commands of God, it takes the word of the Lord, as in this case, to render Congressional action effective. God will deprive those wicked men of every vestige of family indeed of every private and national virtue for their hypocricy towards His saints.

[October 27, 1891; First Presidency Office Journal]

President [George Q.] Cannon alluded to the experience of President [Wilford] Woodruff and himself at the conference at Box Elder [Utah], which they attended on Sunday and Monday. President Cannon said he never heard President Woodruff speak so powerfully as he did on this occasion, and he regretted exceedingly that his discourse was not reported. President Cannon suggested that the Presidents relate as near as his memory would serve him the principal points of his discourse for record purposes. He promised to do so.

The following is what the President wrote himself: [The published form of the sermon follows.]

[November 9, 1891; George Q. Cannon, Diary]

Brothers K[arl]. G. Maeser and B[enjamin]. Cluff, of the B[righam]. Y[oung]. Academy at Provo [Utah], had an interview with us concerning a normal school being started, giving free tuition to normal students at Provo. They stated to Presidents [Wilford] Woodruff and myself, we being members of the Board of Education, that they would be able to maintain such a school without any help until the close of the present school year, in September, and they would then require $5000. instead of the $2800. now allowed by the General Board.

[November 10, 1891; Franklin D. Richards, Diary]

Presented Mahonri Moriancumr Bishops request to Pres[iden]ts W[ilford] W[oodruff]. & G[eorge] Q C[annon]. as to the safety & propriety of 1st wife being divorced at her own request marrying the 2nd wife by the law of the land & living with her.

The Presidency feel as I do that it is unsafe and improper & cannot recommend it. ...

A circular from First Presidency informs Stake & Ward presidents that henceforth Temple certificates for Endowments will do signed by them. For 2nd ordinances must have Pres[iden]t. W[ilford]. W[oodruff].'s endorsement still.

[November 14, 1891; Brigham Young Jr., Diary]

Wrote A[ngus]. M. Cannon stated I thought the first wives should join the plural wives, who were thrown out by the cursed laws of the U.S.A. Congress, and force their husbands to keep the law

where they had promised to obey us. I believe the women should all band together and reject the secular and cling to the eternal laws of God. What right has a first wife to enjoy all the blessings when her sisters who have suffered and ventured as much as she, are wickedly thrust out from all rights of wives & mothers given them of their Father who is in heaven.

[December 19, 1891; Brigham Young Jr., Diary]

At the office the doctrine was advanced that, if the husband of plural wives did not, under the circumstances, live with his first wife he was perpetuating the same wrong upon her that congressional law had perpetuated upon the plural wives. After much argument the brethren conceded that the first wife was only entitled to her share of the husbands time proportionately to his number of wives. I assert that, I will have all of my wives or none God being my helper.

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[January 12, 1892; Minutes; Franklin D. Richards, Diary]

President [Lorenzo] Snow said he did not sleep a wink after his testimony in the court before the Master in Chancery, Loughborough, and felt very much chagrined at what he had said there. Did not intend to forsake his wives and had sworn that he would not and that the Lord would not require it.

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Pres[iden]t. [Lorenzo] Snow gave excellent counsel to us. John H[enry]. Smith having been actively engaged as Republican, his nervous, harsh methods & expressions were criticised, while his choice as a Republican was entirely conceded though several thought he erred in going publicly on the stump himself—a very interesting instructive meeting.

[January 13, 1892; Franklin D. Richards, Diary]

Pres[ident]. [Lorenzo] Snow read a poem by himself on the sentiment of God and Man. As we are now, so once was he. A beautiful collection of Thoughts. Bro[ther] [Moses] Thatcher is ill from stomach trouble we all laid hands on & Pres[iden]t Snow prayed for him. He was excused to go & be examined by a surgeon. We were together about 7 hours. Read letters from Gov[ernor]. Thomas, M M Estee & another in our favor.

[February 6, 1892; Franklin D. Richards, Diary]

Pres[iden]t. Brigham H. Roberts of the 70s was present explained & urged the importance

& necessity of sustaining the "voluntary donation Fund", also reproved the brethren of 70s present for contention about & undertaking to decide which had the greater authority the 70s or High Priests.

[March 8, 1892; Brigham Young Jr., Diary]

Wrote to Pres[iden]t. [Wilford] Woodruff how I felt about the prospects of the mission. The missionaries are doing but little in proselyting leaving the people without excuse is most we hope to do. We do not average one convert to the missionary in a year. If more are baptized it is saints['s] children or rebaptisms. The people have fortified themselves so strongly, entrenched behind their ramparts of "I am saved," "Infidelity," "Pleasures of the table" "Wine and women"; etc that do not want the gospel and are tired of hear[ing] the[ir] elder[s] speak of its restoration and are disgusted at the mention of the name of the prophet Joseph [Smith]. If we teach the same principles the same words of Jesus and his Apostles, & prayers who stop to listen to our elders on the street, immediately they say of thats a mormon speaking, heard them quite enough.

[March 16, 1892; Franklin D. Richards, Diary]

At 1.30 pm president W[ilford] W[oodruff], J[oseph] F Smith, M[oses]. Thatcher, J[ohn] H[enry] Smith & A[braham] H Cannon & myself received (Geo[rge] F Gibbs being present & C[harles] W Penrose came in later at 2.10) Col[onel]. Sam Merritt, Frank Dyer, Geo[rge] Thatcher, R[obert] W Sloan, J[oseph]. Rawlins, Le G[rand]. & R[ichard]. Young, J[ames]. Moyle, Jos[eph] Kimball, W. VanCott & F[ranklin] S Richards. 30 officials & letters were read and addresses affirming that church influence had been used to effect a Repub[lican]. majority at Logan [Utah] on the 7th inst.

Merritt presented statement of the case. VanCott read letters and statements and affidavits of more than 20 persons. Dyer said whether true or false the impression is out that the church influence is used to promote Republicanism and hoped that this evil might be remedied. VanCott spoke candidly and ernestly against equal division. Rawlins has here and in Washington [D.C.] reprobated exercise church influence. Rawlins stated that 30 men have stated in Logan that they have been told that the [First] Presidency wished Logan elections to go Republican and he was able to believe it. Kimball felt like coming by request of his friends to the presidency as his friends & as a duty to himself & Presidency. R[ichar]'d Young defined his position felt angrious [?] That the church authority Presidency put themselves on record as not influence the election & of politics. Rawlins felt confident that Presidency would carefully direct & counsel in this matter it has become notorious through the Territory and ought to be regularly counseled and decided emphatically—not to be misunderstood. J[ames]. Moyle It had been stated by him that John H[enry]. Smith had attributed all the persecution of the church to the Democratic party—has heard it from nearly all officers in the church. J[oseph]. F. Smith, J[ohn]. H[enry]. Smith, F[rancis]. M. Lyman, A[nthon]. H. Lund have published their Republican views in the paper but our Democratic Apostles have not done so. F[ranklin] S Richards could see for reaching mischief if this was permitted to go on without correction—congress admits we are honest and sincere in our religion but in politics that we are harlots if it is let to go on endless mischief is brewing—when your sincerity has be questioned I have vindicated you everywhere and at all times. My honor is assailed when yours is and I rather die than to be untrue to my convictions either in religion or politics. Le G[rand]. Young enough has been said Bro[ther] Richards has said it better than I could. Col[onel]. Merritt having submitted the item to you, we propose to retire and leave the matter stated with you. Pres[iden]t Woodruff said not now don't go. We have something to say after we have heard at 3.40. Pres[iden]t W[oodruff]. said he had no word with Br[other] Gibbs about politics or votes—had no word to anybody about votes—using influence—why we had no one Republican in the Legislature—we could not have any great influence. Pres[iden]t W[oodruff]. had not even convinced His sons how to vote they were divided

about half & half. Col[onel]. Merritt didn't believe that Presidency was double-toungued as had been represented and they had no intentions of impry [inpunging] anyone's motives—not to dictate to you in the least—and feel that you will decide correctly. J[oseph]. F. Smith wished Gibbs might be heard. Geo[rge] F. Gibbs asked the statement about him to be read. VanCott read the statement. Geo[rge] F. Gibbs answered referred to the letter that he had written under other circumstances than exist today he deemed it hardly fair. Rawlins asked Gibbs if in the letter he meant to convey the idea that it was the Presidency he referred to in his letter. Gibbs replied it was and made explanation of his labor & sayings and doing about the late election that was the wish of best leaders and that the Republicans gain ground and preponderance at election relates conversation with B[isho]p Ballard & some of his people about Nibley and independent votes in the ward. Gibbs criticised, catechised severely by Rawlings, VanCott, Pres[iden]t W[oodruff]. spoke of our vote in the M[is]s[ouri]., Ill[inois]., and Utah. J[oseph]. F. Smith doubts these affidavits—much promiscuous that Rawlins asked Joseph F. S[mith]. if he reprobated the statement of Gibbs letter. He did not. A[braham] H Cannon said Van Cott states that if had been often said to him that the church found the Repub[lican]. Party and the statement of this has been used to make Rep[resentative]s. C[harles] W P[enrose]—said H[iram]. B. Clawson said we should vote for our friends?

Broke at 5 pm.

[March 23, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

In response to Pres[iden]t. W[ilford]. Woodruffs telegram I went found Bro[ther]. C[yrus]. H. Wheelock & br[other]. S[amuel]. W. Richards had been in consultation with W[ilford]. W[oodruff]. & Jo[seph] F. Smith preparing to testify before Com[missione]r Orr who is appointed—Josephites by their Bishop Kelly—& Mr. Wall for Church of Christ now on the Temple Lot at Independence [Missouri] the former wish to prove themselves the original church so as to oust the latter by Decree of Court.

Samuel & Cyrus being posted and arrayed to testify Mr. Hall excused me and this evening the Commission dissolved.

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[Letter from Joseph F. Smith, March 23, 1892:] We expect Pres[ident] [George Q.] C[annon]. home by Apr[il] 1st. He has seen the President and seems to feel encouraged about getting amnesty in the near future. Says the two great questions are 1st what effect will it have on the religious sentiment of the country and 2nd is it good policy just on the eve of a national convention to giant amnesty? Politicians are cowards.

[March 29, 1892; Franklin D. Richards, Diary]

Pres[iden]t W[ilford]. W[oodruff]. informs me that Pres[iden]t G[eorge]. Q. Cannon this day concludes a compromise with the Gov[ernmen]t. officers for liquidation of $20,000. Bonds for a nominal sum & my son F[ranklni]. S. R[ichards]. obtained Attorney Varian's consent thereto & telegraphed G[eorge]. Q. C[annon]. and that he will start for home this evening.

[April 1, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At 2. p.m. met Pres[iden]t. L[orenzo]. Snow M[oses]. Thatcher, F[rancis]. M. Lyman, H[eber]. J. Grant John W. Taylor & A[braham]. H. Cannon in council room Hist[orian's]. office Building.

Several of those present addressed the meeting on Spirit of the Times, & trials of the people, especially the sisters. Manifesto, testimony of the Presidency in court & Politics.

Pres[iden]t J[oseph]. F. Smith handed in Draft of a Telegram from Att[orne]y. Williams at Washington [D.C.], concerning Amnesty M[oses]. T[hatcher]. & J[ohn]. W. T[aylor]. declined to sign it. Joseph would see Pres[iden]t. W[ilford]. W[oodruff]. about it.

Adj[ourned]. at 6-30 till 10 a.m. tomorrow.

Br[other] J[oseph]. F. Smith is anxious that the Affidavits from Logan [Utah] be not published.

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At 2 P.M. [I] met with our quorum in the Historian's office. Present Pres[ident] [Lorenzo] Snow presiding. Elder [Franklin D.] Richards, [Moses] Thatcher, [Francis M.] Lyman, [Heber J.] Grant [John W.] Taylor and A[braham]. H. Cannon. Pres[ident] Snow made some very nice and fatherly remarks. [B]ro[ther] Moses spoke and showed much feeling in regard to the church interfering with politics. Bro[ther] Grant talked some. Moses talked again and while he was talking Pres[ident] Jos[eph] F. Smith came in with a proposed telegram to President [Benjamin F.] Harrison for us to sign, saying that if amnesty could be granted for our General Conference it would profoundly impress the people. Bro[ther] Moses opposed the telegram as a Republican trick to boo[m/n?] the Republican party. Bro[ther] John W. Taylor would not sign it. He and Moses did not want amnesty. The rest of us signed it and Pres[iden]ts Woodruff and Geo[rge] Q. Cannon and Jos[eph] F. Smith signed it. We adjourned.

[April 2, 1892; Francis M. Lyman, Diary]

[I] met with our quorum in Historian's office. Bro[ther]s John H[enry]. Smith and [Anton H.] Lund were with us beside those present yesterday. Bro[ther]s [John W.] Taylor and Moses [Thatcher] made some talk, then I spoke and so did Bro[ther]s Smith and Lund. We concluded it was each ones business to regulate his own family matters. We could not lay down a rule to fit everybody. Pres[ident] [Franklin D.] Richards also made a nice talk before us advising the exercise of great wisdom. On my motion we adjourned to meet on the call of the President.

[April 14, 1892; Francis M. Lyman, Diary]

Pres[ident] [George Q.] Cannon made some Explanations about political principles of the two great parties. He declared himself unalterably in favor of protection from the ground up.

[April 28, 1892; Franklin D. Richards, Diary]

At 2-30 p.m. W[ilford]. W[oodruff]. G[eorge] Q C[annon]. J[oseph]. F. S[mith]. H[eber]. J. G[rant]. A[braham]. H. C[annon]. & I met & Pres[iden]t G[eorge] Q C[annon]. prayed some letters from Judge Este to Sec[retary]. Elkins & one to Jude C. C. Goodwin from Senator Paddock—by which we are led to apprehend that Amnesty is not very near.

[May 22, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

This morning Standard contains a lengthy screed in response to the address of Hon[orable]. Moses Thatcher at the Democratic convention in the grand opera on the 14th inst.

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I read bro[ther] Moses Thatcher's speech at the Democratic Convention at Ogden [Utah]. I fear the effort will do him no good.

[May 28, 1892; Franklin D. Richards, Diary]

Spent an interesting hour with Pres[iden]ts G[eorge] Q Cannon & Jos[e]p[h] F. Smith & John H[enry]. Smith wading in politics considering the almost insane condition of many people as concerning politics & the political situation.

[June 11, 1892; St. George, Utah, Stake High Council, Minutes]

High Council met in tabernacle 10 A.M.
President David D. McArthur presiding.
Prayer Coun. G. F. Whitehead
Roll Call. Presidency and 10 members present.
Presidents W. Woodruff and George Q. Cannon visiting.
Prest. Daniel D. McArthur stated the business of the Council.
Presented the case of Father Bunker. Not to try him, but to settle the differences on Doctrinal points.

Thought he would listen to the brethren from Bunker[ville] and try and correct them as far as possible.

About a month ago, Bp. Edward Bunker preferred a charge against his 1st councelor Myron Abbott and in this charge stated he could not sustain him longer as his counselor, and wishing the presidency to send some person down to hear the case. At that time the Stake Presidency presented the case to the High Council, and the Council concluded that this ae grew out of the former case of difficulty in opinion on doctrinal points and could not be settled until that was settled.

Council proceeded to fill up.
Place of Coun. Miles filled by Bp. Thos. Judd
[Place of Coun.] Lytle [filled by] A.R. Whitehead

Arthur Winter, Clerk of First Presidency then read paper in relation to Father Bunker's views on doctrinal points (See minutes of 15 May 1891)

Elder Myron Abbott said he had taught that Adam was the father of Jesus Christ until the High Council corrected him and he accepted their correction.

President George Q. Cannon then asked questions of Father Bunker. Said it was Jesus who gave those revelations. Asked Father Bunker the relation between Jehovah and Jesus. Father Bunker said that would be another point of doctrine.

Prest. Cannon said that one man holds the view that we worship Jesus as our Father. Asked Father Bunker if he holds this view.

Father Bunker holds that Jesus is the Eternal Father. The Book of Covenants say sin the beginning light was with the Father. One Spirit was above another, but none had beginning nor end. The Spirit is the intelligence and this intelligence is God and that intelligence of the Father was in Jesus and we worship this intelligence.

Compared the Father and Jesus with himself and his son Edward.

Prest G. Q. Cannon: Do you believe these were two personages and do we worship the Father or do we worship Jesus?

Father Bunker—We worship Jesus.

Prest Cannon—Is he the sole being we worship or do we worship another person in the name of Jesus?

Ans—Prayed to both.

Prest Cannon said, Jesus prayed to his Father. Now do we worship the Father of Jesus Christ or Jesus himself?

Ans—We worship the Father of Jesus.

Prest. Cannon said we worship the Father in the name of the Son. Jesus prayed to the Father when he was among the Nephites. And we don't worship the intelligence but no tabernacle.

Prest. Cannon quoted "I am the beginning and the end." Jesus speaks for the Godhead, the personages wh compose the Godhead, and that must be kept in mind all the time, not speaking for himself, but for his Father. It is overlooking this that leads to confusion, men thinking that Jesus speaks for himself. Did the father of Jesus have a father. Thought he had—the same as Abraham and Jacob, as Gods had fathers. He read the written views of Father Bunker, item by item, asking Father Bunker questions upon them.

Prest Wilford Woodruff said Adam stood ahead of this world and Jesus was born long after. Now this is the key to the whole matter.

Prest. Cannon said Father Bunker labors to show that the God of this earth is the Savior; we all believe this but he wanted to know if he is the only God; the Go that we worship. We worship the Father in the name of Jesus. If Jesus is the object of our worship who was left in charge en He was tabernacled in the flesh. It as the Father. Father Bunker believed that Adam was a spirit before he came here or in other words that there was a separate creation when he came here. Asked Father Bunker to explain the process by which man was formed.

Father Bunker said he would answer that question by asking one: if Bro. Cannon could answer that question how Jesus turned water into wine he would answer his question.

Prest. Cannon said we are of the earth. Dust we are and to dust we return. It as not a separate creation. But Adam was created like we are. If our Father in Heaven had a father ten the Father was created as Jesus was created, as we were crated as Jesus was. Jesus was created through a woman by a God on this earth as we [were] created. When Jesus comes upon the earth he will come with a body born of a woman. Thought Adam was created as we are created. Said Father Bunker holds different views and Bro Orson Pratt also held different views from this and as a consequence he nearly went out of the Church for it. And he once heard im say, that whenever he contended with Prest. Young, his mind was darkened, and he said he was going to stop. Testified in the name of Jesus Christ that Adam was born just as we are born. The Lecture at the Vail is true.

Procreation is the gift of eternal lives, and if we are faithful we shall create worlds and people them just as Adam has done.

Elder Chas. L. Walker quoted form Millennial Star. Prest's Young's remarks. "After men have got their crowns and are made king of kings and Lord of Lords, they then have the power of creating worlds."

Prest. Cannon again referred to Father Bunker's statements and said that we this earth was created Jesus was a spirit

Prest. Woodruff said that Parley P. Pratt once kept a body of men a half a day trying to decide which was created first, a pumpkin or a pumpkin seed. Said neither was created first they always existed. It is not wise for us to meddle with these things. Referred to Orson Pratt, who entertained false principle, and he was an Apostle. Said we worship a personage and not alone his intelligence. advised Father Bunker to let these things alone. We should not spend time over these mysteries. Let them alone. Said all beings were created as we are created. Let them alone and don't quarrel over them.

Father Bunker said he believed just as Prest. Cannon does that he did not believe that we worshiped intelligence separate form the body.

Prest Cannon read from Doctrine and cov. Section 124 verse 41.

Prest Woodruff read from Doctrine and Covenants Section 121. And said, "Now when that time comes Father Bunker and I will know all about these things."

Prest. Cannon said he did not fully understand the Law of Adoption, but that it was a correct principle.

Said in answer to prest. E. B. Snow that Jesus never had a body until he received one through

the Virgin Mary.

Elder A. R. Whitehead asked if we should not let these things alone and not talk of them in our Sunday Schools.

Prest. Cannon said if he knew of any one teaching these things in Sunday School he would want to suspend him. Did not want anyone to feel to triumph, through what has been said here today, for if we do we will lose the spirit of God. These words were more particularly addressed to Myron Abbott.

Sang on page 148 "May the grace of Christ our Savior."

Council adjourned till 7 O'Clock this evening.

Benediction Bishop Thos. Judd.

[Note: For background on the above, see the following from the minutes of the St. George, Utah, Stake High Council:]

November 8, 1890; Saturday

Prest. Ivins said he had heard that Father Bunker had been teaching that the ceremonies in the Temple we wrong and particularly the Lecture at the vail.

Prest W. S. Snow also referred to the same matter.

Coun Bleak said these people should be cite to appear before this High Council and answer these charges against them.

The matter was thoroughly ventilated by the Council.

Coun Bleak suggested that the Presidency of the Stake at invite in to the Council Bro Myron Abbott and have him make a statement about what Bp Bunker has been teaching in Bunkerville.

December 13, 1890; Saturday

Matter of preaching erroneous doctrine taken up.

Case of Father Bunker hear first.

Prest McArthur stated that this is something that has been agatated for a number of years and it is not on account of any feelings, but thought from what he knew of the principles of the gospel that Bp. Bunker as wrong and preaching erronious doctrine. Said Father Bunker said he did not believe Adam was our God. He did not worship him as his God and Bp. Bunker said he thought that some of the ceremonies in the Temple were wrong especially the Lecture at the vail. Said Father Bunker a number of years ago said in regard to some adoptions he (Bro Abbott) wanted done in the Temple, that it would do no good, it would all have to be done over again. Said the work done in the Temple was of no effect and would be of no avail.

Bp. Bunker suggested that his fathers name be left out until he was here to answer for himself as Bro Abbott was making statements that were not correct. Read from the Dec 1881 Contributor. Prophet Joseph's views. Said those were his views.

Coun Smith thought that Bro Abbott should state what Father Bunker has been preaching about so that the Council could make a charge.

Coun Cannon suggested that we let the matter of Father Bunker lay over until he is here to answer for himself.

Prest Ivins did not think we should handle the matter of Father Bunker until he could be here.

Bro Abbott said he did not want the matter brought up before the High Council but would like to have it settled satisfactorly.

Prest Ivins said the principle thing wanted to be found out was whether Bro Abbott thought there was erronious preaching that these things may be set right.

Coun Bentley said that no harm could come to Father Bunker by ventilating the matter. Did not think we could get along without these statements of Bro Abbotts to know what action to take.

Prest McArthur said we never should have known anything about the matter, unless it had

been reported to us and we now want to see if they were as bad as stated.

Jos. I. Earl stated Father Bunker was sick but before they started he called to see him and he expressed himself as anxious to come. Told Father Bunker that Prest McArthur said there was no charge. But Father Bunker would rather have what he is charged with be in black and white so as to know what he is to meet.

Bp Bunker stated that Bro Abbott's statements were incorrect.

Bro Abbott's views were that our spirits in the eternal world were begotten in the spirit world the same as we are begotten here and that Adam is the father of our spirits and as he is the father of all flesh he is our father and our Go and the only God with whom we have any thing to do. And that Adam was the Father of Jesus Christ and that all the ceremonies in the Temple are right. Father Bunker told him that our spirit were not begotten by God but was created out of the elements on the same principle that Jesus made wine out of water, and that Jesus Christ was the Father of Adam and that Jesus Christ and God was the same self person. He asked him if he thought that Jesus Christ begat himself through the Virgin Mary and he answered "That is just what I think."

All these things have been off by all the young men of the place and they have often said, "Why you and Father Bunker and Bp. Bunker are at outs about this matter," and he wanted this High Council to decide which is right, he or Father Bunker and Bp. Bunker.

Bp. Bunker stated that he has found by searching after truth and talking with his brethren, that the views of many of them he could not reconcile with the bible. Now with [regard] to Father Bunker advocating that Jesus Christ and God being one and the same person was news to him. He has never said this to him. In regard to the ceremonies of Adoption, Father Bunker holds that children should be sealed to their parents, but that he did not understand that it was right to seal dead people, that there had not been sufficient revealed upon this principle. Read article upon priesthood. Contributor 2 1881.

Coun Smith asked "What do you understand by how the spirits come into existence?"

Bp Bunker said he could not say. Could not go so deep. Did not know how these spirits were created. Stopped there. Believed that what has been revealed would agree with what would be revealed. Said in answer to Coun Cannon's question that he accepted the word of God as revealed by the Prophet Joseph. Said his revelations did not conflict. If the word of the Prophet was in conflict with the bible, he would accept the Prophet. But if Pres Woodruff or any one else preached anything conflicting with what was revealed through Joseph Smith he would not accept it for he thought it would be wrong. In regard to Lecture at the Vail in the Temple it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam. Did not believe this, thought that Adam was not a resurrected being. From questions by Coun Cannon believed that Adam was the Archangle and that Jehovah and Michael were persons of spirit, that Elohiem was a person of Tabernacle and the head of all.

Question by Bp. C. N. Smith–would he doubt the doctrine of anyone presiding if it conflicted with any previous taught by Joseph Smith. Yes.

Coun Cannon related a conversation he held with Prest. Taylor. said he did not know that there was anything in the Temple that inferred that Adam was our God. The Lecture says Adam was an immortal being and Eve the Mother of all living bore those spirits in the Celestial World and Adam and Eve came here to form tabernacles for them to dwelling. Adam was made of the dust of the earth but not of this earth.

Prest Snow read from Contributor page 283 bearing upon this matter.

Coun Chas. Smith said that the Lecture at the vail teaches us that Adam was created on another earth and that he was resurrected and came upon this earth an immortal being and begat tabernacles for the spirits they had crated in the spirit world.

Coun Cannon continued is quotations from the vail lecture.

Prest Ivins said it is evident that Father Bunker and the Bp. have not preached these things in public What shall we do about it?

Coun Cannon said Father Bunker and Bp Bunker nor any other man has a right to preach doctrine contrary to that which is accepted as doctrine by the Church. And as Father Bunker has

privat[e]ly expressed his belief that the Lecture at the vail was wrong he is a unbeliever to that extent. Made remarks at length upon the law of Adoption. Said in regard to the Godhead, there is something in it we do not understand, thoroughly, and when we begin to discus[s] it will cause us to lose the spirit of God. Quoted from Doc & Cov in regard to adult[e]ry when ever it would seem to conflict, to show that different circumstances required different laws. Spoke thus becaus[e] Bp. Bunker said if there was anything in conflict with the written word of God. Both these revelation were the written word of God.

Prest Snow gave his views upon the position that Father and Bp Bunker assumed in regard to the Lecture at the vail and that Prest Young was so careful that he would not allow Bro Cannon or any one else to quote it, but had it written down to be read at the vail.

Coun Cannon said the Endowments were organized in Joseph's brick store in Nauvoo. Prest Young said he wanted to deliver the Lecture at the vail and 4 men was writing. and after they had got through, the mems were given to Prest Young to review and as he revised it Prest George Q. Cannon wrote it very slowly and after Prest Young's death it was sent for by the Twelve Apostles and closely scrutinized and there was only one thing hanged in it and then accepted by them and no man has any right to say anything against it.

Prest D. D. McArthur gave some instruction. Believed the Lecture at the vail was correct. Advised Bro. Abbott to go slow about preaching that Adam was the Father of Jesus Christ. Thought that we should not discuss these things for no good comes of it.

Bp. Bunker stated that when Prest McAllister was down at Bunkerville once he told him he would not say any thing more about it as it seemed to be creating a bad feeling, and he have never done so.

Upon Motion of Coun Chars Smith adjourned to meet in Stake Office at 7 P.M.

Benediction, Coun Miles. ...

Adjourned meeting of High Council

Saturday evening Dec 13 1890. 7 O'clock

Prest D.D. McArthur presiding

Prayer Prest. E.B. Snow

Minutes of preceeding meeting read by Prest. Ivins.

Coun Cannon quoted Lecture at the vail. Said the Lecture had been scanned by the Apostles.

Bp. Bunker said Adam was not of the Godhead according to his belief.

Bro Abbott had had no particular argument with the Bp. as to the Godhead.

Coun Cannon said the Lecture at the vail and the things contained in it should not be mentioned outside of the Temple. The Prest of the Church would not talk about it an the moment a man begins to talk of these things he is on dangerous ground and is he not in transgression according to his covenants. Bro Bunker should not have come from the Temple and talk[ed] of the things taught in the Temple, he was on dangerous ground.

Bp. Bunker–the Temple ordinances were brought in to substantiate the views in regard to certain things. They had advanced certain things as their ideas and not as doctrine.

Coun Miles said the Lecture was a doctrine of the Church. Would like to ask Bro Bunker if he is willing to accept the Lecture at the vail as true and correct after hearing the explanations of the brethren.

Bp. Bunker said he had searched the scriptures and the Doc and Cov. and that they conflicted with the Lecture at the vail. That was, according to his views. According to his mind these were his father's views also.

Coun C. Smith said this was not correct. All the keys revealed to the Prophet Joseph are here now and in the possession of the Apostles and that Bro Bunker had tread upon ground that is exceeding dangerous. And when a man questions the sacred things in the Temple that had been passed upon by the Apostles who hold the keys of the Kingdom he was on dangerous ground. Spoke upon the ideas of the sectarian world upon the creations of God. Spoke of the making of man as an adobie as a preposterous doctrine.

Prest. McArthur spoke of what he heard in the endowment house and went on to show that

increase continued after the resurrection.

Coun Cannon said, Adam was made of the dust of the earth but not of this earth. Would like Bro. Bunker to promise not to talk of these things that he does not know are not true. Could not fellowship a man who talked in opposition to these things.

Prest McArthur.–If I heard my father oppose these things would not him in full fellowship. If a man had no faith in a principle he could not teach so as to convince. God wants men who have the spirit of the gospel.

Prest Ivins said is there any profit to us in discussing these advanced principles of the gospel. Thought we should be more careful as to how we talk of them.

Prest Snow referred to sayings in the Pearl of Great Price. The Lord told Moses that he could go so far and no farther.

Bro John L. Smith said–Prest Young had told the people to let these things alone they did not understand.

Coun Cannon said the promise was made to us that we should have eternal life if we were faithful, thought we should be satisfied with what is revealed. When we bow down and ask God to bless Prest. Woodruff as Prophet, Seer and revelator, and then differ with him in his views is perplexing to him.

Coun C. Smith–where can you find anything in the revelations in regard to the endowments ... with me to call in question the endowments that had been pondered over by the Prophets and Apostles and accepted by them, who has the right to question these things. Where these things that are sacred are spoken of and argued about it is dangerous ground to tread upon.

Bro Cannon–I've never heard the doctrine advanced that we pray to Adam as our God. Quoted at some length from the ceremonies of the Temple. Now the man who begins to dab[b]le with these things he gets into deep error and we will get into deep water because we cannot understand them in our mortal state.

Bro Abbott said that his son and others had read a sermon by Prest Young where he said that Adam was our God and the Father of Christ and this is what started the argument and the matter has been discussed by a number of others.

Coun Cannon–we will get to enter a place in our lives if we are faithful where we will have the power of the continuation of the seeds. If Bp. Bunker will take the things taught in these books of revelation and read them with the spirit they can be understood.

Bro Earl said he would like to understand what is the sense of this Council in regard to the views of Bp. Bunker and Bro. Abbott.

Coun C. Smith said that when we dispute the sacred things that are accepted as the truth of the gospel we are in a dangerous condition. When a man disbelieves things that are plainly set forth in the ordinances of the gospel he is in error.

Bro Abbott said if he was in the wrong, wanted to be set right. Said he had done wrong and was willing to acknowledge he had done wrong.

Bp Bunker said that there was an evil and that w had done wrong and would quit it.

Moved by Coun Smith. Sec by Coun Cannon that it is the sense of this Council that "it is an error to teach that Adam was not an immortal or resurrected being when he came to this earth. Also that we pray to Adam as our God, and it is wrong to teach that Adam is one of the Godhead" Seconded by Coun D. H. Cannon. Carried unanimously.

May 15, 1891; Friday

High Council met in Tabernacle Friday 15 May 1891. 2 P.M.
Prest D.D. McArthur presiding
Prayer Coun D.H. Cannon
Roll Call 2 of the Presidency 9 members / All present.
Milne Case brought up and by common consent, expunged from record.
Case of Father Edward Bunker was then taken up.

Clerk read paper from Father Bunker in which he submits his beliefs and unbeliefs to the High Council ...

Coun D.H. Cannon referred to one part of the paper where it refers to Adam being the God of Jesus Christ, etc., and where Father Bunker says the Council had decided upon. Said the Council never decided upon this point at all.

He then moved that the communication of Edward Bunker on what he believes and does not believe together with statement of the causes lading to the investigation which called forth his declaration also the full action of the Council in this matter be forwarded to the 1st Presidency of the Church asking their advice as to the proper course for us to take as the Presidency and High Council of the Stake.

Seconded by Coun. J. G. Bleak. Carried unanimously.

Coun D. H. Cannon moved that the Presidency of the Stake with Coun J. G. Bleak and Clerk of High Council act as a committee to formulate this statement mentioned in the above motion. Seconded by Coun. Chas. Smith. Carried unanimously.

[June 16, 1892; Francis M. Lyman, Diary]

[In Manassa, Colorado:] Had a visit with John Henry [Smith] and learned from him that the open letter answering bro[ther] Moses Thatchers political oration at Ogden [Utah] was written at the wish of Pres[ident] [Wilford] Woodruff.

[July 12, 1892; Francis M. Lyman, Diary]

Pres[ident] [Lorenzo] Snow spoke nicely to us referring to the dangers of division from our political experiences. Bro[ther]s [Moses] Thatcher and [John Henry] Smith each protested strongly their good feelings for each other and for all their brethren. I also spoke with the best of feelings.

[July 17, 1892; Francis M. Lyman, Diary]

In [Provo, Utah, Stake] conference at 10 A.M. Presidents [Wilford] Woodruff, [George Q.] Cannon & [Joseph F.] Smith were on the stand with Elder John W. Taylor. Pres[ident] Smith was the first speaker. He announced that some on[e] of the Twelve was blamable for engaging in business and going other things contrary to the counsels of the Presidency of the Church. "That course was dangerous," he said, "now as well as in the days of the Prophet Joseph [Smith] when apostles fell." President Woodruff spoke also endorsing Pres[ident] Smith's sayings. He deprecated anything that produced division among the saints.

At 2 P.M. after the sacrament was administered Pres[ident] Cannon occupied the time with a gospel discourse. The latter part of talk was upon the subject of the division of the people upon National party lines. Said this movement is in accordance with the mind of the [blank] but it should not produce bitterness In the hearts of brethren one against the other. Pres[ident] Cannon's words made good feelings where Pres[ident] Smith's made bad feelings.

... At bro[ther] [William H.] Kings I had a good visit with Uncle Edward Partridge. He, like bro[ther] King is all broke up in his feelings over Pres[ident] Smith's talk. They feel that he is at once down on any prominent man who should endorse democracy and advocate it. They feel his attack upon a member of the Twelve was upon bro[ther] Moses Thatcher. I poured in oil upon their troubled feelings and pacified them the best I could. I believe I did them some good.

[July 28, 1892; Francis M. Lyman, Diary]

At 2 P.M. [I] met with Presidency and Twelve. Present Pres[iden]ts [Wilford] Woodruff, [George Q.] Cannon and [Joseph F.] Smith, [Francis M.] Lyman, [Heber J.] Grant and A[braham]. H. Cannon. Bro[ther] Grant offered prayer. The political situation was talked over some. The necessity of a good strong Republican element seemed to impress the Presidency.

[July 30, 1892; Francis M. Lyman, Diary]

Pres[ident] Jos[eph] F. Smith called bro[ther] Moses Thatcher to task for some things he considered wrong in him. Pres[ident] Geo[rge] Q. Cannon and I were asked to listen. We did for two hours or more. Some of the charges made by Pres[ident] Smith against Moses, he seemed to clean up all right. In fact his explanations were generally plausible. There was finally some feeling shown by bro[ther] M[oses] when he declared that Pres[ident] Jos[eph] F. had been stuffed with lies about him for 14 years. Pres[ident] Smith told him that the day would come when he would regret the stand he had taken upon the question of church and state, which tends to prevent the Presidency from counseling the people in political matters. Moses said he never would. He was not afraid to stand by his position. We separated at 2 P.M. Bro[ther] Joseph sent a line by me to bro[ther] Moses on the train at 3:30 P.M. as we started for Logan demanding of him proof of his assertion that he had been stuffed with lies about him for 14 years. Bro[ther] Joseph also entrusted me with matters concerning himself, B[isho]p Ballard and bro[ther] Baker.

[July 31, 1892; Francis M. Lyman, Diary]

After meeting bro[ther] Abraham [H. Cannon] and I listened to bro[ther] Wright tell us about the Geo[rge] F Gibbs letter and that he gave it to bro[ther] Moses [Thatcher] for safe keeping.

At 2 P.M. in conference after the Sacrament Elders Cannon and Thatcher spoke very nicely to a large congregation. Bro[ther] Thatcher manifested a very humble spirit.

[August 4, 1892; Francis M. Lyman, Diary]

We took a recess till 2 P.M. The same brethren [i.e., Wilford Woodruff, George Q. Cannon, Joseph F. Smith, Lorenzo Snow, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant, Marriner Wood Merrill, Anthon H. Lund, and Abraham H. Cannon] were present. I suggested that I felt bro[ther] Moses Thatcher should not talk his ideas that are at war with bounties and that brand the sugar factory under the bounty system as a robbery. This brought bro[ther] Moses to his feet and he waded into the whole subject of his career in connection with politics which brought out from Pres[iden]t Jos[eph] F. Smith and Pres[ident] Geo[rge] Q. Cannon much talk on that subject. The policy of the Presidency was clearly defined and made to appear that bro[ther] Moses had been working against instead of in accordance with it. Pres[ident] Cannon said he felt the Twelve had not sustained the Presidency. On motion of Pres[ident] Snow it was decided that we endorsed the policy adopted by the Presidency and I announced it thus "so that in the future it cannot truthfully be said that we do not sustain the Presidency". This was passed by unanimous vote. Pres[ident] Woodruff instructed bro[ther] Moses not to talk his ideas any more that would work against the sugar factory. He said he would not. The policy of the Presidency requires us not to take up political or other work without their knowledge and approval. After the meeting some remarks of bro[ther] Moses to me made me think he was not quite satisfied with the way things went in the council.

[August 8, 1892; Francis M. Lyman, Diary]

Today we wrote a long letter to Pres[ident] [Wilford] Woodruff asking that bro[thers] John Henry Smith, Frank J. Cannon and John Morgan be sent into the stakes of Cassia Bannock and Oneida [Idaho] to talk politics.

[August 11, 1892; Franklin D. Richards, Diary]

With Pres[iden]t W[ilford] W[oodruff], G[eorge] Q C[annon], S[eymour] B Young & [Christian] Fjeltstead to consider condition of the brethren, Saints, in Idaho & heard letters from Joseph F. Smith, W[illia]m Budge & Thomas Ricks on the political situation. Pres[iden]t Young & Fjelsted were sent to Idaho to counsel the brethren in favor of Republicanism.

[August 19, 1892; Francis M. Lyman, Diary]

Assisted Governor Thomas and a gentleman from Pittsburgh [Pennsylvania] to get a peep into the temple.

[August 29, 1892; Francis M. Lyman, Diary]

I wrote the following letter to Ass[istan]t US Attorney John M. Zane Panguitch 8/29/[18]92 ["]My Dear Sir: I desire to draw your attention to the cases of two of my good Republican friends whom I understand are to be arraigned in the 2nd district court. B[isho]p Andrew P. Schow of Escalante [Utah] I believe is an innocent man of the charge against him and I should regret very much to see him taken away from his ward this fall where he would be an influential worker in the Republican cause at the supreme moment. The other case is that of Seth Alvin Johnson as I understand, charged with adultery. His transgression came about in this way as I understand; he had been engaged to the young lady for years with the confident hope that they would someday be allowed to marry, but the Manifesto of Pres[ident] [Wilford] Woodruff put an end to their hopes and they yielded to the tempter and sinned so grievously. What ever mercy you can extend to him under the circumstances without violating your official trust will be appreciated by me as a personal favor. He is a live Republican worker and is needed by our party in Garfield Co[unty]. B[isho]p Schow's case I believe is all spite work perhaps by someone who had been dealt with by him for his church fellowship.["]

[September 7, 1892; Francis M. Lyman, Diary]

[In Toquerville, Utah:] Pres[ident] McArthur has reported that Bishop Bringhurst since death of first wife 10 months ago has his young wife in the family way and to save his neck proposed to marry her and make her his legal wife making a bridge of his second wives nose because he has now past bearing children, but has raised him 8 or 9 before and has grand children. It was thought he would ask advice of us, but instead he told me he had already married the young wife by stealth and without the knowledge of this other wife. He claims it is in accord with Pres[ident] [George Q.] Cannons ideas thou[gh] not by his direct counsel. I told him I feared he was making for himself such trouble as he never had dreamed of. I fear his own children as well as the people will condemn his course.

[September 11, 1892; Francis M. Lyman, Diary]

[In St. George, Utah, priesthood meeting:] I then occupied the time of the meeting upon our political situation. Declared the policy of the Presidency of the Church and showed why it was necessary to have some Republicans under a Republican administration. I taught the brethren they must not allow any bitterness in their hearts one towards another. I announced my love for my Democratic brethren the same as for my Republican brethren. I referred to the disappointment of Pres[ident] [Wilford] Woodruff on discovering that there was not influence enough with the Presidency and Twelve to put one Republican in the legislature. I felt the time would come when we would wish we were not so fanatically democratic. The attention given to my talk was all I could ask. They took what I said in the proper spirit. Bro[ther] Ivins made explanation that no prejudice had been felt against Republicans. Spoke of the courtesy they had extended to them. They were solid from conviction and not from any undue pressure or influence. I then said if they were all Democrats and could not help it I had no fault to find and the Republicans would have to get along without any help from them.

[September 24, 1892; Franklin D. Richards, Diary]

This a.m. Pres[iden]t. G[eorge]. Q. Cannon & B[isho]p. H[iram]. B. Clawson went or started to New York or Washington [D.C.] to refute the falsehoods contained in the annual report of the Utah Commission instructions were given to Bennett of Rep[ublican]. Central Co[mmittee]. & C[harles] C Richards of Dem[ocratic]. Central Committee to procure & forward competent denial of their allegations.

[October 4, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

We ate and drank the sac[rament]. of the Lord's supper with bread and Utah Wine.—much promiscuous conversation about Union Politics 3r. J[oseph] F S[mith] spoke lengthily in review of our political views & efforts. He highly appreciated my remarks on Union & blessed me cordially.

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After partaking of the sacrament we all talk of our fellowship for each other. I suggested that when the Presidency called the Twelve and first council of seventy together and gave us each and all to understand the line of policy they made out, that every man will sustain that policy. It was then decided to ask the First Seven Presidents of Seventies to meet with us at our next meeting. Much was said about our political status. Our fellowship was good for everyone.

[October 10, 1892; L. John Nuttall, Diary]

I attended a meeting of the 1st Presidency, Twelve, Pres[idents] of Seventies, Presidents of Stakes. & Bishops at 10 am, at the [Salt Lake] Temple which had been prepared in the upper large room. ... Pres[ident] Geo[rge] Q Cannon made a few opening remarks on the erection of the Temple &c—B[isho]p John R Winder read a financial statement of receipts & disbursmnts for the Temple. Pres[ident] [Wilford] Woodruff spoke—Pres[iden]t Geo[rge]. Q. Cannon moved that the brethren present make every possible exertion themselves and among the people to raise the necessary funds to complete this Temple. se[conde]d & carri[e]d—Elder F[rancis]. M. Lyman suggested the appointment of a committee and moved that it be the surce of this meeting that the First Presidency be at liberty to appoint a committee to make an appointment to each stake and to each individual so

far as they deem proper. Sec[onde]d & car[rie]d. It was represented that there are five large windows needed which will cost $1500.00 each. Bro[ther]s. John R Winder, M[oses] Thatcher, Geo[rge] Romney, H[eber] J Grant & J[ohn] R Murdock agreed to each furnish 1 window. Pres[iden]t Jos[eph] F Smith moved that we accept the offer of these brethren. Sec[onded] & Car[rie]d. Elder B. H. Roberts suggested that a Bureau of Information be established at the Worlds Fair so that Elders can be appointed and printed matter provided to give information to the thousands who will attend there. Elder A[ngus]. M Cannon also suggested such a bureau at Salt Lake City. On motion of Elder Moses Thatcher the consideration of these suggestions was left to the First Presidency for such action as they deem proper. On motion a few of the brethren were requested to take the names and amounts which each one present felt to give to the completion of the Temple. $50,000.00 was subscribed at this meeting. Pres[iden]t Geo[rge] Q. Cannon. Jos[eph] F. Smith & W[ilford]. Woodruff spoke a length very earnestly.

[October 11, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

This morning attended very interesting council W[ilford] W[oodruff], G[eorge] Q C[annon], J[oseph] F S[mith], M[oses] T[hatcher], B H Roberts, F[rancis] M Lyman, Pres[iden]t [Lorenzo] Snow concerning the movements of brethren in politics Pres[iden]t G[eorge] Q Cannon narrated experience in his absence with National Central Committeemen &c.

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At 10 A.M. met with the Presidency in the office, when Bro[ther] Moses Thatcher and brother [B. H.] Roberts came to find out what they should do in politics. They are to continue but very mildly. Apostles [Lorenzo] Snow, [Franklin D.] Richards, [John Henry] Smith and [Heber J.] Grant were also present. It was a very pleasant meeting and the brethren had a good spirit.

[October 13, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At 2. p.m. W[ilford]. W[oodruff]. G[eorge] Q C[annon]. & J[oseph]. F. S[mith]. F[ranklin]. D. R[ichards]. F[rancis]. M. L[yman]. H[eber]. J. G[rant]. & A[braham] H Cannon were together for Counsel & prayer when a telegram from a friend in the East was read affirming that Amnesty would soon be extended to us in Utah, & that Pres[iden]t. Benjamin Harrison requested our prayers in his own behalf & for his sick wife who is very low of consumption.

In response to which Pres[iden]t. Woodruff prayed as desired & all present said Amen.

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This A.M. a telegram came from Gen[eral] Clarkson and [Isaac] Trumbo in Washington [D.C.] asking for Mrs. [Benjamin F.] Harrison the prayers of the First Presidency of the Church. Also that amnesty will be issued this week. This message visibly affected Pres[ident] [Wilford] Woodruff. The idea of the prayers of the Presidency of this Church being asked by President Harrison for his wife was something so unusual and in thought of that the President felt the hand of the Lord was in it. At 2 P.M. we met in the regular weekly council of the Presidency and Twelve. President Woodruff presiding, Pr[esident]s [George Q.] Cannon and [Joseph F.] Smith also Bro[ther]s [Franklin D.] Richards, [Francis M.] Lyman, H[eber]. J. Grant, and Abr[aha]m H. Cannon. President Woodruff prayed and very fervently too for Mrs. Harrison. ... Our anxiety about Wyoming was manifest and it was moved that I be sent to Evanston and Alma and Rock Springs [Wyoming] to get the Saints to sustain the Republican party as they did last year and be consistent. I suggested that either bro[ther] Richards or Grant go as democrats would listen to them and not to me. The question was

still under discussion when I came out of the meeting ...

[October 29, 1892; Francis M. Lyman, Diary]

[In Heber, Utah:] At the close of the meeting, prayer was offered by Cha[rle]s H. Wilcken. We met at once with 40 of the brethren including Presidency, High Counselors, Bishops and Counselors and Presidents of quorums. There were 20 Mugwumps, 13 democrats and only 8 republicans. I talked to them plainly asking that every Democrat stand firmly by his party and that the mugwumps assist us to elect the Republican nominee. The key note was to help the weaker party in the coming election. They all voted unanimously that all I had said to them was right. They had no objection to make it. Uncle Joe Murdock got excited and retorted upon Pres[ident] Hatch who insinuated that Jos[eph] L. Rawlins was not a true friend to us. ... I then spoke long and freely upon our political situation. Charging the brethren not to allow bitterness in their hearts against one another. Showed them our dire need of more Republicans. Of 100 men present there were 48 democrats, 38 mugwumps and 11 republicans. It is remarkable how generally our people have gone off democratic.

[November 1, 1892; Francis M. Lyman, Diary]

[With Franklin D. Richards to Rock Springs, Wyoming:] We talked much with the Bishop [Joseph Soulsby] and bro[ther] Fletcher over the political situation. The men here of our people lean strongly towards democracy, yet to be consistent they will generally support the Republican State ticket as they did two years ago. Bro[ther] Fletcher is a nominee for the state senate on Democratic ticket. He is a pronounced Democrat. But few of our brethren have alined themselves with either party and such are generally Republican. Bro[ther] Fletcher said he could not change his position now and we told him he should not, neither should those who supported the Republican ticket two years ago. The Bishop is of the opinion they will generally vote as they did there.

[November 3, 1892; Francis M. Lyman, Diary]

[In Evanston, Wyoming:] I received a telegram from Senator Gary as follows: [“]Cheyenne, Wyoming Hon[orable]. F[rancis]. M. Lyman Evanston. Please call on G. H. Rycuman Cyrus Beard and Frank M. Foote. Joseph M. Carr.[”] I at once called on Mr. Beard and Foote who seem very confident that the Republican party till win the day. They feel well toward our people and feel there is no political deal in putting B[isho]p Downs in as [Superintendent] of the mines at Alma. After a nice talk with them I met Bro[ther] Richards, Mr. A. C. Beckwith and Dr. Hocker. Had a good visit with them. Dr. Hacker chairman of the Co[unty]. Committee said to me if we would not help the Democrats nor the Republicans but stand by we would see one of the grandest fights in the world. W[illiam]. W. Cluff Jr. drove us over to Alma and left us at B[isho]p James Downs.

Had some talk with the Bishop upon politics. Find our people nearly all democrats and its dangerous to try to shape their votes to assist the Republicans even in state and national affaires. ... After meeting three of the brethren came down to the Bishops with us and we drew their attention to the vote of our people two years ago and asked that they be consistent and not to go back on their former friends the Republicans in the state and national election. They seem generally to be so thoroughly democratic that we can hardly hope to turn them. Those three and the Bishop seemed willing to do their best in a quiet way. There is such jealousy about the movements of Apostles that we thought it unwise to speak politically before all the brethren. It may be a sorry day when our people get in their democratic work and turn Wyoming over to the Democratic column.

[November 8, 1892; Franklin D. Richards, Diary]

[A]fter closing of the poles spent 2 hours with a number others at Dem[ocratic]. headquarters hearing returns as they came in from various parts of the Territory & United States. By 10 pm were satisfied that the Territory had elected J[oseph] L Rawlins & the country had elected Grover Cleveland ... Immense excitement in the streets nearly all night by the Democrats over their victory today all over the United states as well as in Utah.

[November 9, 1892; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Papers report a most wonderful Democratic majority in most of the largest states in the Union as well as in Utah.

Like a tidal wave it has swept the whole country landing the Republican party high & dry.

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I called on Junior [i.e., Francis M. Lyman Jr.] at his office and from him learned of the crushing defeat of the republicans throughout the United States. It is a Perfect landslide for the Democratic party in Utah as well as throughout the Nation. It comes as the voice of a great people in thunder tones. Republicans bow humbly to the sovereign will. We all acknowledge the ha[n]d of God in it all.

[November 18, 1892; Francis M. Lyman, Diary]

Had some talk with the Presidency and bro[ther] [Marriner Wood] Merrill. It will be necessary in our labors now to pour in the oil upon the troubled waters of politics.

[November 20, 1892; Francis M. Lyman, Diary]

[In Scipio, Utah:] Bro[ther] J. V. Robison spoke 30 minutes upon our late political movements. He deplored the fact that the Presidency and Twelve had taken any hand in it. The Lord, he said, had only permitted it as he allowed Israel to have a King. I spoke an hour upon finishing the Temple and our moderation in politics, and free will offer and ward histories.

[December 15, 1892; Francis M. Lyman, Diary]

We decided to dismiss our attorneys on Jan[uary]. 1, 1893. The Presidency reported to us the influence that had brought about so favorable a decision in our property suits. This had never been told us before. Our lawyers seem to have done us but little good.

[December 16, 1892; James E. Talmage, Diary]

On the train en route to Ogden, I had a long and interesting conversation with Apostle Lorenzo Snow, President of the Quorum of the Twelve. He spoke to me at length concerning the Church School Cause, and encouraged me in my labors in the same. Then, taking me by the hand, he pronounced over me words of counsel, and blessing, and that too by the spirit of prophecy; for so he declared to me; and so the testimony in my own heart bore record. As soon as

possible,—within a quarter of an hour after the interview closed, I wrote down, as fully as I could remember, the sentiments he expressed. Said he, "I do not know exactly why, but I feel, and have always felt a deep interest in you. I want you to feel encouraged in your labors; and to cultivate a love for life and a desire to live, for I tell you, you shall live till you are satisfied with life; and if you so desire till you are a very old man. You shall attain to the very highest pinnacle of fame, that your heart may aspire toward; and you shall reach a position which very few men in the church will attain. The Lord has wondrously blessed you; you are endowed with talents many and great,—endowments for which many men would give a fortune of millions of dollars; and if you will continue to cultivate a spirit of humility, and fail not to give to God the glory for your successes, achieved through His favor, you shall be blessed of God, more and more; and your heart shall be filled with blessings indescribable. You are called to fulfill a mission of rare and great importance in the Church, and the Lord will assist you".

I was deeply affected at his words; and I asked of him as a favor to offer criticism and instruction whenever he saw me wandering from the track of the Gospel, for I have seen so many men, highly favored of God, fall away through pride and arrogance. To this President Snow replied,—"Brother Talmage, I will do so, but I prophecy to you, as Joseph Smith prophesied to me once,—though your weaknesses may be many, and your failings not a few, yet the Lord will not permit you to live to wander entirely from the path of right. God bless you, and you shall be blessed".

Oh! how can my heart contain the blessings of my Father! God grant me power to live for them and to resist the temptations that come in my path.

[December 21, 1892; Francis M. Lyman, Diary]

[Following the dismissal in district court of the indictments against Brigham Young Jr. and George Teasdale:] Now all the General Authorities of the Church are once more free men. We have been sifted now for nearly ten years and it is refreshing to be able to breathe free again.

[December 27, 1892; Francis M. Lyman, Diary]

[In Provo, Utah:] Bro[ther] King is not feeling as pleasantly over politics as he should. He was strongly partisan enough to spend all he had rather than have his party defeated. I told him I thought he would prosper more if he would slow down on politics and give more attention to his business. He knew that but did not want his party defeated.

1893

[January 11, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At 10 met with the same Apostles as yesterday—10 of us all & hope that we may soon have Brothers Brigham Young [Jr.] & Geo[rge] Teasdale with us, as the Amnesty seems to release them from Exile.

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Pres[ident] [Lorenzo] Snow spoke against bro[ther] Moses [Thatcher]'s course on having given offence to Pres[ident] Jos[eph] F Smith. Pres[ident] Jos[eph] F. was inclined to not eat with us but did finally.

[January 12, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At 11 o.clock—10 of the 12 were together at President's office with the three & had under consideration the real or supposed misunderstanding or misapprehension existing between Pres[iden]t. J[oseph]. F. Smith & Moses Thatcher, over or about their political practice during the late political campaign.

During the meeting all or nearly all spoke to the subject before us, and a complete understanding and Union was arrived at.

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We then went into our council meeting. The Presidency and ten apostles being present. All spoke of our good feeling and fellowship for each other. Bro[ther] Moses Thatcher care in for a liberal share of attention. Pres[ident] [Lorenzo] Snow and I each drew attention to where we felt he

was out of harmony with the Presidency. He did not seem to meet our objections fairly. I felt our make up so far as he was concerned was temporary. The root of the matter was not reached. He was in error in leading out so vigorously upon politics or the Presidency was wrong.

[January 13, 1893; Francis M. Lyman, Diary]

Before entering into our [apostles'] meeting I took bro[ther] Moses [Thatcher] to one side and labored to get him to see that he was in error in striking out in politics on his own hook. He would not see with me on that matter. ...

Pat Lanan's request to see the Presidency, to get assurances from them as to whether gentiles and particularly our enemies would receive fair treatment if Utah is admitted as a state in the union. It was decided on motion of Pres[ident] [George Q.] Cannon as follows:

"I move that these brethren, F[rancis]. M. Lyman and John Henry Smith be authorized to say to Mr. Lannan for the Presidency and Apostles that we are willing to make and pledge which honorable men could be asked to give, or honorable men be willing to receive that whatever influence we may have will always be exerted in favor of the equal rights of all classes of citizens before the law. and that we feel fully warranted in giving the strongest pledge that no non Mormon whatever his past attitude towards the Mormon people may have been shall ever be disturbed in his person of business in any way whatever in the event of our territory being admitted into the Union."

Armed with a copy of the above with Bro[ther] Smith and B[isho]p [Hiram B.] Clawson met Mr. Lannan in ZCMI office and deliberately talked the situation over. Lannon was not satisfied with the above so concluded to formulate a list of questions to be answered concerning the "Kingdom of God," which he will let us have later on. He says statehood is coming and no mistake and he and his friends are very much frightened. He says they will pack up their means and get out of the country.

We reported to Pres[iden]ts Cannon & [Joseph F.] Smith the result of the interview. They were pleased.

[January 18, 1893; L. John Nuttall, Diary]

Pres[ident] [Wilford] Woodruff is feeling much better in his health—Had meeting with Pres[ident] W[ilford]. Woodruff & Jos[eph] F Smith in regard to the Monthly Free Will Offering Fund & they instructed me to suspend the collections for the present in consequence of the calls on the people for the completion of the Salt Lake Temple.

[January 27, 1893; Franklin D. Richards, Diary]

Elder Lycurgus A. Wilson called for information pertaining to the life & labors of Apostle D[avid]. W. Patten & his journal which if ever in this office is now underground with the other Records.

[January 29, 1893; Francis M. Lyman, Diary]

[Letter to Brigham Young Jr. and George Teasdale:] I was instructed by Pres[ident] Lorenzo Snow and the Quorum to extend to you and Elder George Teasdale a request to met with us at our next quorum meeting which will convene at 2 P.M. on the 21st day of March next in our room in the Temple. At that time we shall continue our meetings together from day to day as long as it shall be considered necessary to fully prepare ourselves for our labors at the dedication of the Temple on April 6, 1893 ... It will be a joyful time to see all our quorum together again.

[January 31, 1893; James E. Talmage, Diary]

This day in an interview with Presidents [Wilford] Woodruff and [Joseph F.] Smith of the First Presidency, I was appointed to now proceed with a work before given and subsequently withdrawn. ... I am requested to prepare a work on Theology, suitable as a text-book for our church schools and other organizations. In making the appointment Pres[ident]. Woodruff gave me his blessing. I told the brethren that I would accept the appointment as a mission; with no expectation of any pecuniary reward should the work ever be published, hoping that the book would be sold more cheaply if I waived all claim to royalty in the sale. Without the blessing of the Almighty, and the support of the brethren I should shrink from even attempting such a work.

[February 9, 1893; Franklin D. Richards, Diary]

2 P.M. W[ilford]. W[oodruff]. F[ranklin]. D. R[ichards]., & J[ohn]. H[enry]. S[mith]. were together. W[ilford]. W[oodruff]. prayed.

F[ranklin]. D. R[ichards]. was appointed to attend conference at Morgan City [Utah] next Sunday arranged for S[eymour]. B. Young to go with me to Morgan.

A letter was read from G[eorge]. Q. C[annon]. at Washington [D.C.] stating the diligence of himself son Frank J. [Cannon] Colonel [Isaac] Trumbo & Judge Estes in their efforts to obtain an "Enabling Act" for Utah to become a state, but with no encouraging prospect of success also that the Silver Issue is a potent obstacle in the way also a telegram that C[harles]. W. Penrose must be called off from Cheyenne [Wyoming] &.c. Pres[iden]t. W[ilford]. W[oodruff]. desires that C[harles]. C. [Richards] & M[oses] Thatcher will not go to Cheyenne [Wyoming].

[February 11, 1893; Franklin D. Richards, Diary]

C. Charley [Richards] & Elias A Smith called at Pres[iden]ts office present W[ilford]. W[oodruff]. M[oses]. Thatcher J[ohn]. H[enry]. Smith & A[braham]. H. Cannon also Geo[rge]. F. Gibbs. I also went later & suggested to the Pres[iden]t (after he said he felt that he ought to send some word, but hardly knew what) that he send word to Saints in that Legislature be true to their Parties—he sent to Br[other] Russell a Republican & to Harvey Alred a Democrat—that he wished them to continue true to their parties.

[February 22, 1893; James E. Talmage, Diary]

Being at the President's Office early this morning I had a conversation with President [Wilford] Woodruff concerning the Seer Stones spoken of yesterday, and particularly of the stone owned by Bro[ther]. Rushton, which latter I showed to the President. He attributes no importance at all to the stone; and he sustains me in my opinion concerning Mrs. Russel and her divinations. Later in the day Bro[ther]. Rushton called upon me and gave me a history of the stone. He found it in Nauvoo [Illinois], associated with a valuable record, and with a store of gold; but neither the record nor the gold could he obtain. He claims that the location of the stone was revealed to him in a day vision thrice repeated; and at first it was under a seal, the nature of which he declined to explain. He says the stone possesses a celestial and a terrestrial side, and is capable of revealing matters connected with this world and the spirit land. One surface of the stone is devoted to the Ten Tribes, and in that the Seer can perceive the place and circumstances of that people beyond the ice. Bro[ther]. Rushton says the stone served him to locate the burial places of several of Joseph Smith's kindred, the prophet having placed several of the brethren under covenant to bury his dead together. Since that work was accomplished, Rushton has lost his gift, but lives in hope that it will be restored

to him. The stone he believes will be of service in the vicarious work of the Temples by revealing the condition and desires of those behind the vail. Bro[ther]. Rushton and I met Pres[ident]. Woodruff, but Rushton declined to explain to the President the nature of the seal under which the stone was laid. Pres[ident]. Woodruff says he has but little encouragement to offer for the use of Seer Stones. ...

In the course of conversation with Pres[ident]. Woodruff today, he related to me some of the circumstances attending the death of his son Brigham, who was drowned a few years ago. The young man he states was honored with much inspiration; he related in detail the circumstances of his death, all of which were realized. Pres[ident] Woodruff stated that he was very much troubled over the death of his son, and that in answer to his inquiry the Lord had told him that for the work behind the vail, some one of his own seed was necessary for the labor. This was a new principle to Br[other]. Woodruff.

[March 21, 1893; Francis M. Lyman, Diary]

Reports of [Brigham] Young [Jr.] and [George] Teasdale and reading the Acts of the Apostles of the last dispensation.

[March 22, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

At [blank] Pres[iden]ts. W[ilford] W[oodruff], G[eorge] Q C[annon], & J[oseph] F. S[mith] came in & each spoke their views & feelings that they had not been sustained in their views & policy before the people as they thought they should have been but more especially by Bro[ther]. M[oses]. Thatcher. The Presidency, Pres[iden]t L[orenzo]. Snow & Elder Thatcher entered lengthily into promiscuous conversation of enquiries & explanations of occurrence during the late political compaign, last Nov[ember].

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Met with our quorum at 10 A.M. Pres[ident] [Lorenzo] Snow made some opening remarks and then he was followed by Elders [Franklin D.] Richards, Moses Thatcher, B[righam]. Young [Jr.] and [Francis M.] Lyman. Bro[ther] Moses was full of feeling until he could say but little. I felt good liberty and talked considerable. Met again at 2 P.M. when bro[ther]s John Henry Smith and bro[ther] [George] Teasdale talked and before the latter finished the Presidency came in with us and, each of them spoke chiefly upon the scope of the jurisdiction of the Presidency of the Church and particularly of Counselors to the President. The course of bro[ther] Moses in political affairs came in for the chief notice. His case was discussed the balance of the afternoon and good seemed to come of it. We had not finished at 5 P.M. when we adjourned till 10 A.M. tomorrow to meet fasting and to partake of the Sacrament.

[March 23, 1893; Francis M. Lyman, Diary]

Met with our quorum at 10 A.M. Pres[ident] Lorenzo Snow presiding Present Pres[iden]ts W[ilford]. Woodruff, Geo[rge] Q. Cannon, Jos[eph] F Smith and Lorenzo Snow; also elder [Franklin D.] Richards, [Brigham] Young [Jr.], [Francis M.] Lyman [John Henry] Smith, [George] Teasdale, [John W.] Taylor, [Marriner Wood] Merrill, [Anthon H.] Lund and Abra[ha]m H. Cannon. We met fasting. The brethren all gave expression of their faith in the Presidency and in each other. The testimony and spirit manifested by each were all that could be asked for and brought tears frequently to Pres[ident] Woodruff's eyes. He finally with difficulty restrained his feelings sufficiently total

with much power and the demonstration of the Spirit of Truth. He said not one of us present 13 in number would ever fall away from the Truth. Our subject was chiefly the case of bro[ther] Moses Thatcher which we all saw had been radically wrong. It was concluded he must be brought to see that he had been working against the policy of the Presidency, thus heading a faction against the Presidency and bringing them to disgrace in the eyes of the Saints. It was concluded we could not go in to the dedication of the Temple with him unless he could thus see his course and repent of it. That is the only thing that separates our quorum. We all see his error. He was taken so very sick last night that he was compelled to go home this morning, which we all deeply regretted. It was concluded also that a labor must be taken up with bro[ther] B. H. Roberts and Cha[rle]s W. Penrose in regard to their course in opposition to the counsel of the First Presidency. The First Counsel of the Seventy shall handle Elder Roberts and Pres[ident] A[ngus]. M. Cannon and Jos[eph] E. Taylor will take up a labor with Bro[ther] Penrose. Pres[ident] Lorenzo Snow will with others of our quorum take up a labor with bro[ther] Moses and try to open his eyes. Pres[ident] Jos[eph] F Smith and I were charged to explain to the Seventies and to Pres[ident] Cannon and Taylor what their labors would be. All felt merciful towards these brethren but felt they should be brought to see their danger and the wrong they have done.

[March 27, 1893; Francis M. Lyman, Diary]

At 5 P.M. met with Pres[ident] Jos[eph] F. Smith, Pres[ident] A[ngus]. M. Cannon, Jos[eph] E. Taylor, Seymour B Young, Geo[rge] Reynolds and Johnathan G Kimball. Bro[ther] Brigham Young was also with us. Pres[ident] Jos[eph] F. and I drew the attention of the brethren to the course taken by bro[ther]s [B. H.] Roberts and [Charles W.] Penrose in the late political campaign. They could readily see as well as we when the brethren were wrong in working against the clearly defined policy of the First Presidency. They will take up a labor with those brethren.

[March 28, 1893; Francis M. Lyman, Diary]

I had a long and interesting talk with bro[ther] Cha[rle]s W. Penrose upon the course he took in politics. He justified himself in nearly everything. His chief hard feelings are against Pres[ident] Geo[rge] Q. Cannon for turning him out of the Deseret Mews office unceremoniously as he claims to give room for bro[ther] Cannons Sons. He disclaims all intention to oppose the Presidency in their policy. He is anxious to see the Brethren upon this subject and I left word for arrangements for a meeting At 3 P.M. Elder John W. Taylor and I took train for Logan to see brother Moses thatcher about his sickness but particularly upon the matter of his opposing the policy of the Presidency. Bro[ther] Taylor and I had each been prompted to go to him upon the Subject. When I mentioned it to Pres[ident] Jos[eph] F. Smith he at once said you take bro[ther] John W. Taylor with you. When I spoke to Presidents Woodruff, Cannon and Snow they quite approved of us going and said "God bless you. We will pray for you." It was 9 P.M. when we finished supper and reached the subject of our visit. When bro[ther] Moses learned the object of our visit he manifested a very bad spirit and would not hear any more of the complaints from the Presidency. We would continue to tell him what the complaint was against him and the Presidency and Twelve were one in censuring him severely. He had a spirit of justification and defiance and of cross charges against his brethren. He charged me with self righteousness and then said we are all more or less guilty of it. His talk was very bad. We were cool but determined he should know and hear all we had to say. I drew his attention to the spirit he was influenced by in contrast with the spirit of the Lord he enjoyed at other times when I had labored with him. He held that he had just as much of the spirit of the Lord as I did. He said John and I would yet be crowed upon just as he was now being oppressed. He felt is as tyranny to labor with him so much when he is so sick. He wants no association with a crowd of men that would consent to such treatment as he has had from the Presidency. He would never consent to such

methods, he was not built that way. When Elder Taylor talked to him as he did as much as me, he would make complaint against bro[ther] Taylor for something he had said. His heart softened some after we had labored with him till after midnight. We then returned. We had good hopes that he will yet come to the point that he has sinned and make humble confession.

[March 29, 1893; Francis M. Lyman, Diary]

[In Logan, Utah:] Bro[ther] Moses [Thatcher] was somewhat softened in his spirits, though not near to the point he must yet reach. We said everything encouraging to him that we could. I put my arms around him and told him I would carry him on my shoulder if I could.

[March 30, 1893; Francis M. Lyman, Diary]

After other matters were disposed of I reported my visit to bro[ther] Moses Thatcher with bro[ther] John W. Taylor. I represented the spirit he was in but concluded he would finally come to the point to make all things right.

[March 31, 1893; Francis M. Lyman, Diary]

Bro[ther] [B. H.] Roberts case was talked over and he declared himself in full harmony with the Presidency and Twelve upon the manifesto and the policy of the Presidency in political affairs.

[April 3, 1893; Francis M. Lyman, Diary]

All present in the Historian's office except bro[ther]s [Moses] Thatcher and [Heber J.] Grant. Bro[ther] [John W.] Taylor and I reported our visit to and labors with bro[ther] Thatcher. Pres[ident] [Lorenzo] Snow talked of bro[ther] Thatchers condition which we all very much regret. Bro[ther] Moses sent a telegram he regretted he could not be with us today but would on the 5th inst. We read over the charge delivered by O[liver]. Cowdry to the first apostle[s].

[April 4, 1893; Francis M. Lyman, Diary]

Met with the Twelve in the Presidents office at 7 P.M. bro[ther] Moses Thatcher came in about 9 P.M. We took a labor of 2 or 3 hours with him and succeeded in getting him to yield that he was wrong and peace and union was full established in our Quorum.

[April 5, 1893; Franklin D. Richards, Diary]

Pres[iden]t. L[orenzo]. Snow & all the Council (except H[eber]. J. Grant who is not arrived from Washington [D.C.]) labored with Brother Moses Thatcher till near midnight to enable him to see & feel as the rest did on some points of Fellowship with us & with the First Presidency; & succeeded fully; to the great joy of all our hearts.

[April 6, 1893; Francis M. Lyman, Diary]

Never has there been so complete a union in the chief quorums of the Priesthood.

[April 11, 1893; Francis M. Lyman, Diary]

During our dinner the Twelve met informally for the first time all together in our room in the Temple. We took our seats in our order. [In the prayer circle:] We laid our hands on bro[ther] Thatcher and bro[ther] [Franklin D.] Richards was mouth in blessing him. That was the first blessing or prayer ever offered in our room.

[April 13, 1893; Francis M. Lyman, Diary]

Pres[ident] [Wilford] Woodruff said there would never be an hour when these apostles will be divided from now until the coming of the Son of Man.

[April 16, 1893; Francis M. Lyman, Diary]

At noon today B[isho]p W[illia]m B. Preston brought word that bro[ther] Moses Thatcher was very low and that nothing that man can do will help him. ... Prayed for Moses Thatcher.

At 6 P.M. the Twelve met in our room in the [Salt Lake] Temple for our first formal meeting ... Bro[ther] Moses only was absent.

[April 17, 1893; Francis M. Lyman, Diary]

... At 7 P.M. Our Quorum met the 2nd time in our Temple room. The absent ones were Elders Thatcher, John H[enry]. Smith and bro[ther] [Marriner Wood] Merrill. John Henry Smith run up to see bro[ther] Moses on the latters request that one of the quorum visit him. Bro[ther] Merrill was not well.

[April 19, 1893; L. John Nuttall, Diary]

Attended a Meeting of the First Presidency, Twelve apostles except Elder Moses Thatcher 7 Presidents of Seventies. Presidents of Stakes & Counselors Presiding Bishopic—also Elder John D. T. McAllister David H. Cannon, James G. Bleak. L. John Nuttall, Lorin Farr, John Nicholson—W[illia]m H Thompson. & Arthur Winter—Sang on page 198 "Now Let us rejoice in the day of Salvation &c". Prayer by Elder Brigham Young [Jr.]. Sang "Come all Ye Sons of God &c".

President W[ilford]. Woodruff spoke briefly and placed the Meeting into the hands of President Geo[rge] Q Cannon & Joseph F Smith—The following brethren being called upon spoke briefly. giving their feelings as to the acceptance of the Lord of the Temple & its dedication & of their confidence in the First Presidency & Twelve and in the work of the Lord to day & their determination to press forward & be true & faithful in their labors & in the interest of Zion. Viz: Tho[ma]s. E Ricks, W. F Rigby Ja[me]s E Steele. Patriarch John Smith, Seyymour B. Young. C[hristian]. J. Feljsted—John Morgan, B. H. Roberts. Geo[rge]. Reynolds. Jon[athan] G. Kimball, Rulon S. Wells. B[isho]p W[illia]m B. Preston. R[obert] T. Burton J[ohn]. R Winder. C[harles]. O. Card. Geo[rge] Osmond, W. W. Burton, Anson V. Call, W[illiam] Budge Ja[me]s H Hart. W[illia]m

L Rich. Geo[rge] C. Parkinson. Joe H Hale, M[atthias] F Cowley, Orson Smith. S. M Molen, Isaac Smith.

Pres[iden]t Woodruff said Oliver Cowdery was with Jos[eph] Smith when he received the manifestations of God through Moses &c. he was a powerful man. yet he apostatized through not sustaining the Priesthood—David Whitmer had many manifestations & testimonies. he apostatized and died out of the Church. In the Apostacy at Kirtland [Ohio] many of the leading Elders apostatized and denied the faith and died out of the Church—I have received the administration of angels—When the Lord sends Angels it has been for a purpose and to accomplish something which cannot be done otherwise—In the Kirtland [Ohio] Temple many personages appeared and it was necessary for them to do so. Peter, James & John appeared to the Prophet Joseph Smith. Was it necessary for Angels to appear in the Temple now to impart the same things which have been given to the Church? When Joseph Smith gave his last address, he stood, upon his feet for three ours, the place was filled with the Spirit of God. You want the Holy Ghost to leave & guide you. You do not need the administration of Angels. There is not a man who has the Holy Ghost that the adversary can make him do anthing wrong—You teach the people to get the Holy Ghost and the Spirit of the Lord, and keep it with you and you will prosper. President [Brigham] Young & others have come to me in vision—While in Arizona they came to me in a splendid conveyance—The visions made to me during the dedication of this Temple have been marvelous in the union of the Saints—The Lord is desirous that this people shall rise. There will be union among us and we will not do as we have been doing—Sang "From all that dwell below the skies" adjourned till 2 p.m. Benidiction by Elder F[rancis] M Lyman.

Elders J[ohn]. D. T McAllister & L John Nuttall were called upon to lead in the singing. Meeting called at 2 p.m. Sang God moves in a Mysterious was &c prayer by Elder John H[enry]. Smith.—Sang "How first a foundation &c" Elders Rudger Clawson, Adolphus Madsen, Cha[rle]s Kelly, L[ewis]. W. Shurtleff C. F. Middleton N. C. Flygure, Richard Fry, Samu[e]l Francis W. H. Rich, W[illia]m W Cluff, Alma Eldridge, Ward E Pack. O. C Hoskins, W[illia]m H Gibbs. W[illia]m R Smith. Jos[eph] H. Grant. Angus M. Cannon. Jos[eph] E. Taylor said "The Dominion for God in the midst of this land that we occupy will [be] restored to this people and that too before very long" "The time is not far distant when God will restore us to the power and the privileges to live his law that tends to our exaltation and we will yet be found to weild in the midst of these mountains such a might influence in this nation that the nations of the earth will be attracted towards us and wonder at the wisdom, the power, the influence, the strength and the might that this people posses." Cha[rle]s W. Penrose, H. S. Gowans, Geo[rge] F. Richards, A[braham]. O. Smoot said "Get the spirit of God & keep it. follow your file leaders and fear no consequences." David John, Edward Partridge, Abram Hatch, Tho[ma]s. H Giles. H. S. Alexander, S. R Bennion. Albert R Smith, W[illia]m Paxman, Cha[rle]s Sperry Ja[me]s W Paxman, C. G. Larsen, Grange Seely, W[illia]m Howard, Canute Peterson, Henry Beal, John B. Maiben, Iract Hinckley, Daniel Thompson, David R Stevens. W[illia]m H Seegmiller, Geo[rge] W Bean, W. H. Clark Cha[rle]s D White, M L. Shepherd, been 62 years in the church. J. F Falton Jesse W Crosby Jr. M. M. Steele, David Cameron, U. T. Johnes, E[dwin] D Wooley Tho[ma]s Chamberlain Daniel Seegmiller, F[rancis]. A. Hammond. W[illia]m Halls, A[nthony] W Ivins. E. B. Snow, Jesse N Smith. L. H. Hatch, D[avid] K Udall, E. N Freeman, W[illia]m H Gibbons. Cha[rle]s I Robson. Collins Hakes. A[lexander] F Macdonald. Henry Eyring. B[isho]p Samu[e]l Claridge. John D. T. McAlister. David H Cannon Ja[me]s G Bleak. W[illia]m H Thompson Geo[rge] B Wallace Lorin Farr.

L. John Nuttall said "I have been called to the labors I have been in this church and Kingdom. I have had no other desire than to know the wind and will of God through the Presidency of the Church and then to do what I have been called upon to do to the best of my ability. I am satisfied the Lord has accepted our Temple in its dedication and I feel to uphold and sustain the First Presidency of the Church for they have my love and I have full confidence in them." John Nicholson & Arthur Winter, all spoke briefly. Pres[ident] Woodruff spoke concerning the ministration of angels. The leading idea he expressed was that whenever God sent a Messenger or did anything else it was for a profitable purpose, & not to gratify curiousity. The ministration of the Holy Ghost was of greater

value than any other testimony. Pres[ident] Geo[rge] Q Cannon expressed his joy at the unity made manifest. If we will stand together, no power on earth can stand against us. & Jos[eph] F Smith spoke & took a vote. Benidiction by Pres[ident] Jos[eph] F Smith at 6.30 pm.

[April 20, 1893; L. John Nuttall, Diary]

Meeting in the Presidents room at 10.43 pm. as on yesterday all fasting Sang "Lord we come before thee now"—Prayer by Elder George Teasdale. Sang "O My Father &c" Pres[iden]t W[ilford]. Woodruff was not present. Elder John W Hess and W. W. Burton was also present. Pres[iden]t Lorenzo Snow spoke & read D[octrine] & C[ovenants]. Sec[tion] 63 par[agraph] 5, 8 &, 59,—also Elder. F[ranklin] D. Richards spoke 6 min[utes] read from D[octrine] & C[ovenants]. "By the ordinances of my church the power of God is made manifest." Elder B[righam]. Young [Jr.] spoke 5 min[u]tes. F[rancis]. M Lyman 12 min[u]t[e]s "There is never a move or change to be brought about, without a key note being sounded & then we will know how to act"—John Henry Smith spoke 6 min[u]t[e]s—Geo[rge] Teasdale 7 m[i]n[u]t[e]s. H[eber]. J. Grant 6 min[utes]. J[ohn]. W. Taylor 10 min[utes]—M[arriner] W[ood] Merrill 5 [minutes]. A[nthon] H Lund 4 [minutes]—A[braham]. H Cannon 7 minutes]. John W. Hess 7 Pres[ident] Jos[eph] F Smith spoke 24 min[e]t[es] read from the Epistle of John. also from Book of Mormon explained the manner of partaking of the Sacrament 18th chapter of 3rd Nephi. Pres[iden]t Geo[rge] Q Cannon. I have seen the Savior Jesus Christ. & conversed with him face to face & he has talked with me. While we are in this house we feel the power of God & the good influences of His spirit. But we go away from here to our homes to the world & its ways, will we forget what we have felt?—The burden of carrying on and directing the affairs of the Church is now placed upon the First Presidency & this is a great responsibility—spoke 35 mintes. Took recess for 10 minutes. Sang "May the grace of Christ our Savior." Bro[ther] H[eber] J Grant spoke in the interest of the Sugar Company—Benidiction by Patriarch John Smith.

The brethren clothed and all walked down to the C—[Council] room where all joined in a [prayer] circle 115, Pres[ient] J[ospeh]. F. S[mith]. prayed & Pres[ident] G[eorge] Q C[annon] mouth afterward all sang "Praise God from whom all blessings flow" Repaired to the Presidents room where all were seated at 4 tables which had been prepared at the request of Pres[iden]t Geo[rge]. Q. Cannon. B[isho]p W[illiam]. B. Preston blessed & break the bread which was handed to each. B[isho]p R[obert]. T. Burton blessed the wine and it was placed upon the tables and all partook of the Sacrament—30 persons were here who were present at the laying of the corner stones of the Salt Lake Temple I being one of the number; 27 who were acquainted with the Prophet Joseph Smith in his day & time, 8 who had eaten with the Prophet at his table 6 who were in Kirtland [Ohio] Temple in the Prophets time, 1 baptized by the Prophet.—(Elder C. F. Middleton). Several of the brethren related brief incidents in the early days of the Church & of the Prophet Joseph Smith. Bro[ther] A[braham]. O Smoot, L[orin]. Farr Jos[eph] F. Smith, John Smith E[dward]. Partridge. F[rancis] M. Lyman, J[ohn]. Morgan & others spoke—The spirit of the Lord was made manifest and all enjoyed the meetings of yesterday & today—Pres[ident] Jos[eph]. F. Smith arose and blessed the brethren "May peace bu unto you, may the Holy Ghost never forsake you, may you be true & faithful; & come up on the morning of the first resurrection with your wives, children & your children's children to reign among the Gods." The Circle formed today was the largest ever formed in this dispensation. He said the sins of the brethren were forgiven them, they would remember this day and that they were one of the 115 privileged and blessed. Pres[iden]t Geo[rge]. Q. Cannon, referred to the ill feelings on politics, and said ["]You have more power with God and men than you imagine. When you want to accomplish anything believe that God will help you, and He will. You can do anything that God requires of you. Nothing can stay you. Your enemies will not be able to stand before you. There is nothing that comes into your hearts that will be good for Zion, but God will enable you to do. You will be able to make the people see the path they should pursue. I bless you all. I bless each of you and your children and your childrens children. I seal it upon you by the authority I hold in the name of Jesus Christ. Amen.["] Benidiction was offered by Patriarch John

Smith at 5.45 P-m. having began in session since 10 oclock a.m.

I never enjoyed myself any better in such meetings and felt very grateful that I had been permitted to be one of the 115 brethren present. XI Pres[iden]t Woodruff. "No man who possessed the Holy Ghost could do wrong. Men might see angels and receive their ministrations and then fall away from the church. He cited the case of Oliver Cowdery as an instance. The cause of the latters down fall was his opposition to the Prophet Joseph [Smith]. If he had always Possessed the Holy Ghost, he would never have left the Church.["] Pres[iden]t Woodruff said he had seen Presidents Brigham Young and Heber C. Kimball since they had gone behind the veil. The former had told him to tell the Saints to obtain and keep the spirit of God, otherwise they would be in danger. He testified that only on one previous occasion had he felt the spirit of God more powerfully manifest than during the dedication of this Temple. that was when the Prophet Joseph delivered his last address. The Prophet in that instance stood on his feet three hours, and the spirit of God was present like a flame of fire. No angls had appeared during the dedication preceedings; but the visions of his mind had been opened by the power of God. The angels who appeared in the Kirtland Temple delivered the keys of power to the Prophet Joseph and they were now with the Priesthood—Remarks of Pres[iden]t Joseph F Smith. "He alluded to the division among the Saints on Political affairs &c We are are now together in the bonds Of love and confidence. You have each expressed yourselves individually to the effect that you acknowledge the right of the First Presidency to direct in all affairs pertaining to the work of God, also that you accept the First Presidency and their teachings in this Holy House, and that you have a witness that God has accepted this Temple and the offering of His people. He asked those present who stood by those positions to raise their right hand.["] The vote was unanimous. He expressed his love for the brethren and his joy at their united condition.

[April 21, 1893; L. John Nuttall, Diary]

I went to the office. Received a call from Pres[iden]t [Wilford] Woodruffs wife saying they wanted me to go and help Pres[iden]t Woodruff as he was very low. a buggy came for me which I entered and drove down as quick as possible. I found the President very sick. he was dosing, when he awoke he was flighty. I spoke to him and he grasped me around the neck like he was in a spasm. I got him quiet. I was alone. His wife came in and was much alarmed. He had another attack in 3/4 af an hour and then another about the same time after. The family were much excited. Bro Clawson went for the Doctor. Pres[iden]t Geo[rge] Q. Cannon & Pres[iden]t L[orenzo]. Snow & John Henry Smith came in a hurry and administered to him. he revived. I went home to let my folks know where I was and back again. I staid with the President all night Bro[ther] Asahel Woodruff with me. I bathed the Pres[iden]t with alcohol & oil and he slept very nicely.

[April 24, 1893; L. John Nuttall, Diary]

I went to Pres[iden]t [Wilford] Woodruffs this evening and staid all night. In conversation he told me he wanted me to work in the Salt Lake Temple. also directed me to get out a circular letter to the Presidents of Stakes and Bishops of Wards. instructing them to have the Ward Records examined and enquire into the standing and fellowship of each member, or of each name which appears therein, and on finding those persons whose past conduct has not been consistent with the life of a Saint, they be labored with and admonished to repentance. And if found unworthy of membership that they be dealt with an their names stricken from the records that the vineyard may be pruned.

[May 1, 1893; Francis M. Lyman, Diary]

Rec[eive]d word by telephone to go to the city at once, as Pres[ident] [Wilford] Woodruff was thought to be dying. ... Bro[ther] Moses Thatcher condition is precarious.

[May 5, 1893; L. John Nuttall, Diary]

Pres[iden]t [Wilford] Woodruff is not so well today he has decided to close up his affairs & sent for Pres[iden]t Geo[rge] Q Cannon to help him do so—His papers were examined & stock certificated endorsed & had deeds made I went down to his residence in the afternoon & witnessed a le[a]se from sister Woodruff to her daughter Clara Also Pr[esident] G[eorge] Q Cannon was a witness Pres[ident] Woodruff sat up & signed his name 17 times & conversed with the Breth[r]e[n] present.

[May 6, 1893; L. John Nuttall, Diary]

The President passed a good night he ate a small bowl of bread & milk & drank 3 tumblers of milk. He seems quite right has no pain, I am quite hopeful for him If he will only exert his faith he can get well & live—Bro[ther] John R Winder called & the President said to him Bro[ther] Winder I do not know how many brethren I may call to fill a mission on this earth, but I have a mission I want you to fill & that is to be the pres[iden]t. assistant to Bro[ther] Lorenzo Snow in the Salt Lake Temple—expressed his wishes that Bro[ther] W[inder] occupy that place—Bro[ther] W[inder] said he did not feel competent to fell the situation but the president said he would be competent he had labored hard in the completion of the Temple & he wished him to fill that position. He then devoted time to write out an appointment also a letter to Pres[iden]t L[orenzo] Snow informing him of this action & then signed them. He also signed his name on a peice of paper with the pen which I kept as a souvener—While I was sitting with him he very pleasantly referred to our labors together in the St George [Utah] Temple also whilst in the underground & expressed his confidence in me & in my integrity for which I was very thankful.

[May 9, 1893; L. John Nuttall, Diary]

I sat up with Pres[ident] [Wilford] Woodruff tonight, he was quite wakeful. He talked over his missionary labors in Herefordshire, England in his early days & of his labors with David W Patton in America & of his early desires for Revelation etc as in the days of Jesus.

[May 10, 1893; Francis M. Lyman, Diary]

Pres[ident] George Q. Cannon blessed bro[ther] Heber J. Grant for a mission to New York to raise money. 200,000 or more to meet obligations of Cannon Grant & Co[mpany]. He was assisted by Presidents Jos[eph] F. Smith and L[orenzo]. Snow and me. This is the most difficult mission bro[ther] Heber has ever undertaken now that financial affairs are tumbling in all directions.

[May 15, 1893; L. John Nuttall, Diary]

I went down to Pres[ident] [Wilford] Woodruffs this evening ... he is feeling much improved and sits up & rides out for a short time each day—he asked me to meet with him & family & sing

& pray with them which I did & spent the eveg till 9 oclock.

[May 16, 1893; L. John Nuttall, Diary]

Went to the [Salt Lake] Temple at 10 a.m. Pres[iden]t [George Q.] Cannon & [Joseph F.] Smith, Pres[iden]t L[orenzo] Snow Geo[rge] teasdale & others were present—I was requested to lead in the singing. Pres[ident] Cannon prayed—Pres[ident] L[orenzo]. snow stated the object of the meeting to present the names of all who had been invited to attend and learn from them if they were willing & could labor in the Temple and bear their own expenses. Also that the work would commence on next Monday—On the names of each being called all responded as being willing and able to do work in the Temple without any pay for the same. The names of these to word in the washing rooms were read over & the appointments made–also if those who will take the several parts in the Endowment were presented. There were quite a number of sisters present all of whom expressed their willingness to work in the Temple. Another meeting was appointed for Thursday morning next at 10 oclock to practice the several parts & prepare for work.

[May 19, 1893; L. John Nuttall, Diary]

Pres[ident] [Wilford] Woodruff was at the [Salt Lake] Temple this afternoon for 2 hours & set apart Pres[ident] L[orenzo] Snow as Pres[ident] of the Temple.

[May 26, 1893; L. John Nuttall, Diary]

Pres[iden]t W[ilford]. Woodruff came to the [Salt Lake] Temple for a Short time this afternoon. he is improving but yet quite weak.

[June 1, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

A lengthy deliberation was had about extending the Salt Lake & Los Angeles R[ail] R[oad] concluded well to do so if contingencies permit left to that co[mmittee?] to decide[;] voted that G[eorge] Q C[annon] & H[eber] J G[rant] go to London [England] & get large loan for long time & less %.

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At 2 P.M. I met with the Presidency and Twelve in our room. Temple ordinances were discussed. It was also on my motion decided to build the Salt Lake and Los Angles Railroad on to the coast by Deep Creek. This to be done by selling bonds on the road already built. Get the old Fort squa[?] from City for Depot grounds and a bonus of 200,000 from citizens of Salt Lake City and build as far as possible, and then bond again to build more and so on till the coast is reached. The church is not to be liable for a failure of the enterprise. This great undertaking is to give employment to the people and to give us influence and prestige in the business world and to keep some of the important enterprises of the West in our hands.

[June 29, 1893; Francis M. Lyman, Diary]

Bro[ther] John Henry Smith and I called upon Gen[eral] J[ames]. S. Clarkson at the

Knutsford. He is chairman of the Republican Nation Committee. Junior had a good visit with them telling them of his experience with U[nion] P[acific] Surveying party between Milford [Utah] and Los Angeles [California]. They were very much pleased with him.

[July 5, 1893; Francis M. Lyman, Diary]

Met with Board of ZCMI. We consented to negotiate 100,000 of our notes for Bank Certificates of deposit, the money to be used to assists the church. It was very grinding upon the brethren to do this but it seemed necessary to save the Church. Before now it has been necessary for the church by its trustee in trust to come to the rescue of ZCMI and now it is but decent generosity for ZCMI to come to the assistance of the church.

[July 7, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

A cablegram from Pres[iden]t G[eorge] Q C[annon]. says "Unsuccesful".

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This A.M. a cablegram from Pres[ident] George Q. Cannon in England said he was unsuccessful in getting money and would return home. This word is very discouraging. Money matters are very tight, banks and mercantile institutions are going broke on every hand.

[July 9, 1893; Franklin D. Richards, Diary]

Stopped with Geo[rge] Thatcher's folks find Bro[ther] Moses Thatcher is very much improved 8 days in the Kanyon increased his weight 3 lbs in flesh & has improved his stomach greatly.

[July 13, 1893; Minutes; Francis M. Lyman, Diary]

President [Wilford] Woodruff also recommended that children be sealed to parents, and then to have these parents sealed to the Prophet Joseph [Smith]. He did not feel that it was quite right and proper to have children disregard their parents who gave them birth and be sealed to men who perhaps held some high position in the Church. He had been sealed to his father and his father in turn had been sealed to the Prophet, and he felt that this course was entirely proper. All the brethren present approved of this idea.

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Met Senator Peffer of Kansas in Pres[ident] [Wilford] Woodruffs office in company with the President and Pres[ident] Jos[eph] F. Smith, B[isho]p T. R. Cutler and B[isho]p Elias Morris. He is looking up the sugar making industry and immigration.

[July 15, 1893; Francis M. Lyman, Diary]

[In Provo, Utah:] After meeting bro[ther] [S. S.] Jones came before us and would give us no satisfaction about the suspicions that are out about his transgressions. He said he could clear

everything up when Pres[ident] Geo[rge] Q. Cannon returns home. He would not say anything now. He would make matters right if it took half of eternity. Such expressions make us suspicious that all is not right. He would not say the girl was his wife nor that she was not, nor would he say he was not in transgression with her. Any of these answers would have satisfied us. We concluded not to crowd him but to await till Pres[ident] Cannon returns. We will not present the Presidency of the High Priests Quorum at this time as he is counselor

[July 20, 1893; Francis M. Lyman, Diary]

The propriety of calling on 100 men to loan to the church 1000 each or more to relieve the church of its weighty obligations. The discussion of the subject was chiefly against the plan lest it should precipitate a panic by drawing at this time such an amount from the banks. It was thought better for the banks to carry us quietly along till some relief should come in from some other direction. My name was down for 1000 and it transpires that I have already years ago loaned the church 1000 at 8% per annum. It is the amount I put into the Deseret Investment Co[mpany]. The question was postponed for one week. The pressure upon the church is very great just now. The Lord will have to come to our rescue or we will be compelled into Bankruptcy.

[August 1, 1893; Francis M. Lyman, Diary]

Pres[ident] [George Q.] Cannon and Heber J. Grant returned from England the former and the latter from New York. Their mission upon finance has been a very hard one. Bro[ther] Grant looks the worse for the wear. ... Financial affairs are getting tighter and tighter every day. John W. Youngs affairs were talked over. We all seemed to be of the opinion that if B[isho]p W. D. Johnson Jr. should deed the Mexican lands for John W. the Church would never see a dollar of what he owes them. Bro[ther] Lund has been appointed agent for the church to assist bro[ther] Johnson in the business with John W. in London [England].

[August 2, 1893; Francis M. Lyman, Diary]

Bro[ther] [Heber J.] Grant reported his labors in New York where he has done wonders to save our institutions alive. It was concluded that the church should now be asked to shoulder up the sugar factory notes which it has always agreed to back up. Then we will endorse the Church paper. We only live now on sufferance of those we owe such large sums to. At 3:15 met with Directors of Z[ions] S[avings] B[ank] & Trust Co[mpany]. in Pres[ident] [Wilford] Woodruff office. The regular report was read which at once revealed that if depositors call for their money as they are almost certain to the doors can only be kept open a little more than two weeks. After our adjournment we met with State Bank the two directors jointly. The weakness of both banks was discovered to us, and cashier Wells suggested it would be well for us to consider whether we should not close our doors now.

I seconded bro[ther] Heber J. Grant's motion that we do not close as long as we have a nickle. This motion was carried unanimously.

[August 3, 1893; Francis M. Lyman, Diary]

The burden of our prayers was for the relief financially so that Z[ions] S[avings] B[ank] and Trust Co[mpany]. and State Bank may not have to close their doors. We freely acknowledged there is no human ability can save those institutions except the Lord guide them. ... Pres[ident] [George Q.] Cannon then reported fully his efforts in London to raise money and was unsuccessful. The fact

that Cannon Grant and Co[mpany]. are staggering under the weight of the sugar factory with fair prospects that they would succumb. It was asked that the Trustee and Trust take up the load as it was shouldered by Cannon Grant and Co[mpany]. to raise the money to build the factory when it could not be raised by the church. I moved that the Trustees in Trust relieve Cannon and Grant & Co[mpany]. by taking up the lead and giving Trustee in Trust notes secured by Sugar Factory notes. Seconded by Pres[ident] L[orenzo]. Snow and carried unanimously. If this can be properly done it may save Cannon Grant & Co[mpany]. who have jeopardized all they have on earth to carry out the inspiration of the Lord through President [Wilford] Woodruff and his Counselors.

[August 12, 1893; Francis M. Lyman, Diary]

At 1 P.M. met with the Presidency and Twelve and Presidency of Stakes as follows ... The financial embarrassment of the Church were laid before us by Pres[iden]ts [Wilford] Woodruff, [Joseph F.] Smith and [George Q.] Cannon. Will the Saints who are able come to the rescue of the Church credit by loaning money or security and by coming forward with their tithes and temple offerings? was the question. All present felt they would with all their ability. This was decided by unanimous vote. The straightened circumstances of the people were referred to. Very little talk was done. The Church will pay 10% per annum and give Trustee in Trust notes payable in one year. The prospect does not look very favorable as the Saints are just as pinched as the Church.

[August 13, 1893; Francis M. Lyman, Diary]

[In Provo, Utah:] [S. S. Jones] prefaced his confession of adultery with finding fault with [Abraham O. Smoot, David John, and Daniels.] Finally he freely confessed that as long as 3 or 4 years ago he had sexual intercourse with the Galsier girl. ... told me he suspicioned that she had been criminaly intimate with other men and was not quite certain that the child she will soon give birth to is his or not. He claims he would have married her if he could and that he has not deserted her but provides for her and will continue to do. He has lied to us and to the Priesthood over this affair when he told us he could make everything right when Pres[ident] [George Q.] Cannon should return from England, thus carrying the idea that he had been married privately with the knowledge of Pres[ident] Cannon who would come to his rescue. Now he pleads the forgiveness. Pres[ident] [Wilford] Woodruff announced in the Temple ... He concluded to meet me next Thursday forenoon with Pres[ident] Cannon at the President's office and take his advice.

[August 15, 1893; Francis M. Lyman, Diary]

Pres[ident] [George Q.] Cannon did not wish to meet him [i.e., S. S. Jones] alone.

[August 17, 1893; Francis M. Lyman, Diary]

Bro[ther] S. S. Jones came up from Provo [Utah] and came before Pres[ident] [George Q.] Cannon and me and confessed to us the had committed adultery. I told Pres[ident] Cannon I had advised him to go before the high Council and make full confession and ask of them merciful treatment. Pres[ident] Cannon endorsed my advice as the very best that could be given. Pres[iden]ts [Wilford] Woodruff and [Joseph F.] Smith said the same. They felt very merciful towards him ... it was thought best to have their action quiet so he may not be thrown into the hand of the courts. ... I pled with them for mercy for him but it did not appear that they could do less than to excommunicate him.

[September 10, 1893; Francis M. Lyman, Diary]

[In St. George, Utah:] I then spoke of the financial condition of the Church and asked the Saints to come to the rescue with their tithes and offerings. At close of meeting I instructed the Bishops to hunt up men in their wards who have money and borrow it for the church ... Taught that men may be very good and loving to their wives and not transgress the law of the land.

[September 17, 1893; Francis M. Lyman, Diary]

[In Cedar City, Utah:] Also referred to the strength of democracy in our brethren that made them operate against the policy of the Presidency of the church. They would listen to me but preferred to follow their political leaders. It is a singular thing when the Elders on this church become afraid of church influence. Outsiders and liberals may cry down with church influence but saints never. I also bore down very heavy on the Word of Wisdom. Declared that the filthy stinking tobacco smokers and chewers should not be permitted to enter the presence of the Savior at his coming.

[September 18, 1893; Francis M. Lyman, Diary]

Two brethren[—]an Armstrong and a Jones from "Enoch" [Utah?][—]came to me and offered their entire earthly possessions of the benefit of the Church. I blessed them and thanked them and told them it was all right but we would not take their estate from them at this time but to hold it always in readiness.

[September 21, 1893; Francis M. Lyman, Diary]

Had much talk over elections, registering and other business matters.

[September 28, 1893; Francis M. Lyman, Diary]

Pres[ident] Geo[rge] Q. Cannon has gone to California on financial and state matters. Pres[ident] [Wilford] Woodruff is poorly.

[October 4, 1893; Francis M. Lyman, Diary]

At 3 P.M. met with our Council again in [Salt Lake] Temple bro[ther] Moses Thatcher joined us now. Bro[ther] J[ohn]. H[enry]. Smith spoke. He had answered the question about Pastors, that our stake presidencies are pastors. Spoke of the importance of the chief brethren being among the saints so that they shall know us. Long absence estranges them from us. Bro[ther] [Marriner Wood] Merrill spoke of our financial condition and of how he had taught by precept and example the better way of keeping out of debt. Bro[ther] Moses Thatcher spoke of his physical condition. Also of his labors. How he answered a Josephite in Manassa [Colorado] who claimed that the church had been rejected with their dead. We had a very good time. The best of union and good feeling prevailed.

[October 5, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Pres[iden]t G[eorge] Q Cannon H[iram] B Clawson and Nephi Clayton were in from

California. Representatives in Congress passed the Bill to return to the Church the personal property which they plundered us of $450,000 dollars more or less.

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Bro[ther] [Heber J.] Grant confessed that his investments were with a view of making money except the sugar factory which was for loyalty to the church. ... Pres[ident] [George Q.] Cannon prophesied that we would get through our financial troubles all right. To that we all said amen.

[October 9, 1893; Francis M. Lyman, Diary]

At 10 A.M. met with the leaders of Israel 300 strong in the lecture room of the Church University building in 17th ward. The occasion was to dedicate the new building ... All who were of the chief elders now withdrew to visit the room of the building. Priesthood meeting opened with prayer by Pres[ident] Jos[eph] F. Smith. Pres[ident] [George Q.] Cannon then made a very excellent talk upon politics and home industries. Advised presidency men to not be active partisans. He spoke much and sharply against Christian science and the doctrine of reincarnation of the Styners. [Wilford] Woodruff and Smith endorsed all that had been said. I then stood up and declared all of the apostles in perfect harmony with the Presidency in all they said and I believed all present were also. I asked them if they were to raise their right hands. Over three hundred right hands were raised to full length and not a contrary vote. ... then we walked with bro[ther] [B. H.] Roberts to the Historians office. On our way I warned him it was dangerous to be too friendly with Maggie Ship. I said you have both been married and you should be very careful. Hence I felt I should warn you. He smiling said, if I would keep the secret he would tell me. I promised and he said, "we are married." I was very ready to say, "all right and the joke is on me."

[October 12, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

B[righam]. Young [Jr.] reported his labors in Richmond Cache Co[unty]. [Utah], where some brethren had spoken unadvisedly and Bro[ther]. [Marriner Wood] Merrill (Apostle) had reproved them sharply—thought both had been too severe & that they should confess to the people. Council approved Bro[ther] Brigham's conclusion.

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The question as to whether our chief brethren in the stakes and wards shall accept political nominations came up and was talked over freely. I moved that Presidents of Stakes and their counselors and Bishops of wards should not accept nominations to political positions. Bro[ther] Brigham [Young Jr.] moved the Bishops counselors be included in the motion, and Pres[ident] [George Q.] Cannon moved that if it be necessary to make any exception to the rule the case be submitted to and decided by the First Presidency. With those amendments it passed unanimously. Present Pres[iden]ts Cannon, [Joseph F.] Smith and [Lorenzo] Snow, Elders [Franklin D.] Richards, [Brigham] Young [Jr.], [Francis M.] Lyman, [John Henry] Smith, [George] Teasdale, [Heber J.] Grant and [Abraham H.] Cannon. ...

The Presidency and eight of our quorum today signed a note for $200,000 to John Claflin & Co[mpany]. for the church.

[October 20, 1893; Franklin D. Richards, Diary; James E. Talmage, Diary]

At 11-30 L[orenzo]. S[now]. F[ranklin] D R[ichards], F[rancis] M L[yman], J[ohn]. H[enry]. S[mith]. Geo[rge]. T[easdale]. A[braham] H Cannon—met the 3 Presidency at their office.

A telegram states that 5 persons therein named are reported up to the Attorney General with necessary proof offered of violation of Edmunds Tucker act & warning us to keep clear of any violation thereof. Decided to try & head off prosecutions even at heavy cost for varied & most important reasons of public importance.

Spent till after 4. p.m. in considering condition & prospects of Mexican Colonies—which number 2,008 souls.

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Today it was decided by the Presidency of the Church, with several of the Apostles sitting with them in council to establish in connection with the Church University a Theological Class, to meet for the present on Sundays at 12:15 p.m. I am appointed to take charge of it; indeed I must take the blame for the subject having been brought up for consideration, as I myself suggested it having been impressed for a long time with the opinion that some theological work should be done in the Church Univ[ersity]. from the beginning of its career of actual work.

[October 27, 1893; Francis M. Lyman, Diary]

[In Logan, Utah:] I visited and dined with bro[ther] Moses Thatcher. His health is still poor.

[October 31, 1893; Francis M. Lyman, Diary]

Had much talk [on the train] with Pres[iden]ts [George Q.] Cannon and [Joseph F.] Smith upon seniority in the Apostleship. They do dot agree upon the subject. Bro[ther] C[annon] holds that seniority rests with Apostles who have not been of the Twelve as well as the Twelve. Bro[ther] S[mith] does not.

[November 1, 1893; John M. Whitaker, Diary]

The growing difference between President B. H. Roberts and the First Presidency represented by President F[rancis]. M. Lyman, as to which is greater the High Priest or the Seventy, Brother Roberts holding that the Seventy is an Apostle in authority, as held by Joseph Young First President of the Seventies when organized, is assuming a rather dangerous condition in their correspondence, Brother Lyman claiming opposite views, Brother Roberts says he will hold that his views are correct until the First Presidency settles the matter. Then there is another great question that has been brewing ever since statehood between Brother Roberts and Moses Thatcher, on the one hand and F[rancis]. M. Lyman and John Henry Smith on the other, on the question of Church and State, and the First Presidency having stated that all members of the Church have the perfect freedom to vote as they please on all political matters, and Brother Roberts and Thatcher are taking exceptions to what they call church influence, and some of the brethren interfering with the agency of members of the Church, while F[rancis]. M. Lyman, John Henry Smith and John Morgan are going around trying to get Democrats to become Republicians, or getting Democrats to vote for certain Republicans, and this has created a very bitter controversy increasing the differences already existing, and the Brethren are writing in the Press and saying many unkind things against the general Authorities interfering with members, and this is called church influence, and all this is boding no good for the church.

[November 2, 1893; Francis M. Lyman, Diary]

Bro[ther] [Moses] Thatcher seems much better. L. G. Hardy's embezzlement case came up to be considered ... He has gone through with over $32,000 of public funds.

[November 10, 1893; Franklin D. Richards, Diary]

Bro[ther]. John Rushton favored me with a view of the "Seer Stone" which he became possessed of in Nauvoo [Illinois] & related how & where he found it. Says it is part of one of the stones that Jared's brother "Mahonri Moriancumr" asked the Lord to touch that they might give light to those in the Barges while they should cross the Sea.

[November 27, 1893; Franklin D. Richards, Diary]

At 2.45 found on train with Presidents [Wilford] Woodruff, [George Q.] Cannon & [Joseph F.] Smith also B[isho]p J[ohn] R Winder & Mayor George W. Thatcher going to Ogden [Utah]—refuse to say what for but probably induced by Frank J. Cannon's resignation yesterday and the condition of the Standard & its board of Directors. Frank was at Depot to receive the Co[mpany].

[November 29, 1893; James E. Talmage, Diary]

Wife and I went to the Temple with the intention of attending to ordinance work for the dead. Immediately after the opening exercises, however, I was called out to attend a consultation between the Committee appointed to assist me in the Theological Class work, and the First Presidency of the Church. Wife carried through her part of the Temple labor; but my work was put off. The consultation referred to lasted between two and three hours. There were present all of the First Presidency and three of the Quorum of Twelve Apostles. I brought before the Presidency, asking for rulings, the following subjects:—

1. The changing of Article 4 of the Articles of Faith from the old form:

> 4. We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

so as to designate faith and repentance in some other way than as ordinances which they are not. The following form was adopted

> 4. We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the Gift of the Holy Ghost.

2. The proper form and ceremony of baptism whether in case of rebaptism or in any other occasion, additions to the revealed formula, such as, "for the remission of your sins" or "for the renewal of your covenants." The decision was that any additions to the revealed form, or any other departure therefrom is unauthorized, and to be deprecated. The authorized form is that given in the Doctrine and Covenants.

3. The authority for rebaptisms:—The authorities were unanimous in declaring that rebaptism is not recognized as a regularly constituted principle of the Church; and that the current practice of requiring rebaptism as a prerequisite for admission to the temples, etc. is unauthorized. Nothing should be put in the way of anyone receiving his covenants by rebaptism if he feels the necessity of so doing: and of course, in cases of disfellowship, or excommunication, a repetition of the baptism is required, but the making of rebaptism a uniform procedure is not proper. It was declared to be at variance with the order of true government in the Church to require baptism of those who come from

foreign branches to Zion, bringing with them certificates of membership and of full standing. Pres[ident]. Geo[rge]. Q. Cannon expressed the opinion that the practice of repeating baptism came from the example and teaching of Pres[ident]. Brigham Young in the days of first migration to these parts: when the journey meant a long separation from organized branches and wards of the Church: and consequently an interruption in the observance of regular Church duties. The conditions are changed now: and the counsel given for special circumstances should not be made applicable to general procedure under all circumstances. Danger was seen in the practice of repeated baptisms:—such may be made like the confessional of the Catholics: a premium on sinning.

Several minor points were ruled upon, comprising—unpardonable sin: murder and shedding of innocent blood.

In the afternoon a meeting of the Presidency and the Twelve was held at the Temple, at which all the points named above were ratified as set forth. I was told by one of the Apostles on our Committee that I was authorized to proclaim this as doctrine in the Theological Class.

[December 6, 1893; Franklin D. Richards, Diary]

Had half an hour of precious visit with President Wilford Woodruff, his health excellent he attends regularly at his office. ...

Pres[iden]t G[eorge] Q Cannon & B[isho]p H[iram] B Clawson left this morning for the East on political and financial business.

[December 7, 1893; Franklin D. Richards, Diary]

... decided that white is the color for marked garments to be worn. also that baptism should be administered as directed in the B[ook]. of M[ormon]. & Doc[trine]. & Cov[enants]. and not in a Bath Tub where the person officiating cannot go down into the water with the candidate.

[December 13, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Pres[ident] [Wilford] Woodruff having received a telegram from the East asking for telegrams to urge the passage of the statehood Bill in the House of Representatives requested me to procure such from leading Democrats—took copy to Gov[ernor]. West, Sec[retary]. C[harles] C Richards & one was sent signed by 7 Federal officials, Justice demands & the united people request the passage of the Statehood Bill ...

Wires say that the bill enabling Utah to become a state passed the House of Rep[resentative]s about 4 pm today.

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On my arrival learned that Utah Statehood bill passed the House today with only two votes against it one Democrat and one Republican. This is glorious news.

[December 15, 1893; George Q. Cannon, Letter to "Dear Brethren"]

Yesterday Gen[eral]. [James S.] C[larkson]. & Col[onel]. [Isaac] T[rumbo]. having come up from Washington [D.C.] we met with two representatives of the Bethlehem Iron Works and the Lehigh Valley R[ail]. R[oad]. Co[mpany].—Messrs. Drinker and Hobart, both attorneys. The question was how to guarantee the Bonds which we propose to issue so as to make them saleable.

This was a new idea to me and quite unexpected. But Col[onel]. T[rumbo]. got some suggestion from something Bro[ther]. N[ephi]. W. Clayton dropped while here, when they are conversing upon the best manner of making the bonds saleable, that an endorsement would be of great advantage, and when endorsement had been mentioned by the Bethlehem people he expressed his view that the Church would be willing to give the necessary endorsement. He had, in his usual way of magnifying our importance, power and influence, let these people get the idea that we were wealthy and could back up and carry off anything we would undertake. He says it will not do to talk poverty, for if you do people will not credit you with influence and will measurably despise you. His theory is that wealth is power and power is always respected. There is some truth in this view, and under some circumstances it may answer a purpose; but in transactions of the kind we are now engaging in, I think nothing goes farther than candor, tempered, of course, with discretion. Our meeting lasted three hours and a quarter, and though my frankness did not altogether please the Col[onel]. it did win the two gentlemen, and they expressed themselves to the effect that they were much gratified at my answers and explanations, for they poured inquiries into me until they appeared fully satisfied. They were desirous to learn how we could guarantee the Bonds. I cannot rehearse all that was said; but I told them that whatever plan of this kind might be thought feasible, I would necessarily have to submit to you at home. I pressed the question of enterprise in its present inchoate condition no use considering. Presenting it, however, in another form to them they were struck with the suggestion and said they would consult Bankers of their connection and after obtaining the information we would hold another meeting. We separated with the strict understanding that our proceedings were to be kept secret.

I passed an uneasy, anxious night. Seldom, if ever, in my life did I feel such a sense of responsibility. The gigantic nature of the proposed enterprise weighed upon me. The anxiety to get a guarantee almost unnerved me, for I have seen enough of the guarantee business lately to satisfy me I hope for the rest of my life. I spent all my waking moments in prayer, asking the Lord to deliver us from every snare and misstep and entanglement, and to open a door for the success of this, if it was His will we should proceed, and to raise up obstacles to check us if it was not His will. This morning I felt to fear and tremble, and this was the feeling with which I entered the meeting at two this afternoon. I cannot write you the particulars now; but I can say for your satisfaction the meeting was a most gratifying one. Mr. Drinker had spent the evening and night in this business; had done considerable in New York; had traveled to Bethlehem and back to Philadelphia [Pennsylvania] and from Philadelphia had come to meet us here. He has taken the business to heart and he and Mr. Hobart will both do all they can to help us. The manner in which we will shape is not decided upon; but I think we have a prospect of making connections with some of the most influential, financial parties in these states. I do not want to be too sanguine or to make you indulge in too many hopes, but it seems to me I plainly see the hand of the Lord in this affair. At any rate I feel to praise Him for lifting the load that rested upon my mind in relation to myself and my responsibility. We all go tomorrow morning to Bethlehem and meet the other leading men of the Company there and talk over the scheme with them. We expect to return here tomorrow evening.

[December 27, 1893; John M. Whitaker, Diary]

At the Council meeting of the Seventies today in the Temple, a matter occurred that all present will never forget. The Council room of the Seventies is next to that of the Twelve Apostles, and just as I was finishing reading the Minutes, Apostle Francis M. Lyman president of the Twelve came in and sat down by me, and asked for the privilege, of speaking: He took the letter written to him by Brother [B. H.] Roberts wherein Brother Roberts held that the High Priests were not as high as the Seventy, and also spoke of Brother Roberts address at Loa, San Pete County [Utah] Conference of Seventies wherein Brother Roberts preached the doctrine that the Seventies hold a higher Priesthood than that of the High Priests.—The same controversy that has been going on for weeks, and for nearly three hours Brother Lyman, preached opposite to this that the Position of the

High Priests is the highest office a man can hold, and that the Seventy is World wide as a missionary, and under the directions of the Twelve Apostles, and what he Brother Lyman was saying is the word of the Lord and he asked that from this time forward Brother Roberts adhere to this doctrine. After Brother Lyman went back to the room of the Twelve, the First Council remained and discussed the matter until after 3 pm and although there was an excellent feeling, I don't believe this will settle the matter between President B. H. Roberts and President Francis M. Lyman, two strong characters, but that we will hear more from this marvelous and important matter. And unless there is a revelation, or a pronouncement from the First Presidency of the Church it will rage as it has been doing for months past and it is not a good thing. All over the Church people of different views are taking sides, and I have a ticket to a debate on this same subject in this City this coming Saturday night.

I regret this wide publicity and division of sentiment on doctrines of the Church. And pray that wisdom may bring it to a speedy conclusion. It has also brought a division on the subject on church influence and this is affecting Both Democratic as well as Republican members of the Church, both taking sides as they see it. I hope to see it settled soon.

[December 28, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

Three First Presidency, Apostles L[orenzo]. Snow, F[ranklin] D R[ichards], F[rancis] M Lyman, H[eber] J Grant, A[braham] H Cannon A telegram from Junius F. Wells about a loan on real estate ... Reports from W[illiam] W Cluff about coal fields in Iron County [Utah] & from Orson Smith about preliminary survey of route Westward also from Pres[iden]t G[eorge] Q Cannon of his & B[isho]p [Hiram] Clawson's visit East with Gen[era]l [James S.] Clarkson Messrs Drinker, Hobard & Linderman. Lyman, J[oseph] F Smith, G[eorge] Q Cannon & Richards stated their views earnestly concerning contemplated scheme.

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Then Pres[ident] [George Q.] Cannon reported his trip east to raise money to build the Salt Lake and Los Angeles Railway. Capitalists in the East must have the church endorse the bonds if they buy them. I announced that I did not understand that the church was to furnish any means or guarantee any for the rail road.

Then bro[ther] W[illiam]. W. Cluffs report of his tour of inspection of coal and iron mines in Iron County [Utah] was read, and he was present to answer any questions we cared to ask. He reported favorable to buying the Wood and Jensen Coal mine as the key to all the coal in the mountains east and south of Cedar City [Utah]. 600 acres at $50 per acre is $30,000. $10,000 to be paid Jan[uary] 15 and $20,000 in 6 months without interest. This purchase it was thought should be made. I interposed that I felt we should not do it, that it would not be a proper nor profitable thing to do, every dollar would have to be borrowed. I felt it would be disastrous to us. Bro[ther] [Heber J.] Grant was not clear on the question but would not oppose the feelings of the Presidency. Pres[iden]ts Cannon and [Joseph F.] Smith both made strong pleas in favor of the purchase on the ground that we must do something to make employment for the people. I felt it dangerous to go farther into debt to put money into that distant coal mine. My opposition to the question aroused much feeling in Pres[iden]ts Cannon and Smith. Pres[ident] [Lorenzo] Snow said I did just right. I told the council I would not for anything say a word in opposition to the inspiration of the all mighty for anything. I had spoken just as the matter presented itself to my mind.

[December 29, 1893; Franklin D. Richards, Diary; Francis M. Lyman, Diary]

W[illiam] W Cluff to Iron Co[unty]. [Utah] to close content for ½ of Wood & Jensen' Coal claim. After free & full discussion decided to leave the extension of Salt Lake & Los Angeles R[ail]

R[oad] to the discretion of the First Presidency.

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The next question was the purchase of $30,000 worth of coal mines in coal creek canyon. This I also strenuously opposed til Pres[ident] [Wilford] Woodruff announced it as the mind of the Lord that the purchase should be made. I then voted for it with the rest of the council. The next matter was the building of the Salt Lake and Los Angeles Railway to the Pacific Coast. I was in favor of building the road but opposed the use of Church funds for the purpose. I found myself off my base a little because I was not at a meeting of the council some weeks ago when it was concluded to make it a church enterprise. I found myself alone in my opposition and finally yielded to sustain the Presidency in using church funds or guaranteeing the bonds of the road as the spirit of the Lord shall prompt. It took us 7 ½ hours to agree to those things. My words were almost alone in opposition and it made me tremble lest I was wrong in my feelings. I never made so many objections to propositions of the Presidency. Pres[ident] [George Q.] Cannon particularly seemed annoyed by my persistent objections. I yielded ever point to the better judgement of my brethren when I had almost exhausted their patience, though I was not converted.

Appendix 1. "Reminiscences," by Franklin S. Richards

The Anti-Mormon Liberals were sorely disappointed at the barrenness of their political victory, as shown in Reminiscences No. 1. *[The first installment of Richards's memoirs has not been located.]* The scheme to establish "carpet bag rule" in Utah, and place the Mormon majority under the merciless domination of a hostile minority, was an utter failure. It is true they had succeeded in getting polygamists legislated out of office, but they did not succeed in getting into the offices themselves. Monogamous Mormons then filled the positions vacated by their polygamous brethren, and the political control of the territory was still with the Peoples Party.

In the fall of 1882, with James Sharp, S[amuel]. R. Thurman, W[arren]. N. Dusenberry, and other members of the Peoples party, I stumped the Territory for John T. Caine. Delegate Caine was elected, and George Q. Cannon and I spent most of the following winter at Washington [D.C.], helping to get him seated, and also working for statehood.

Aggravated by their political failure, the radical gentiles used every possible means to secure a vigorous prosecution of the criminal provisions of the Edmunds law. They sent hostile delegations to Washington; employed fiery speakers to traverse the country and lecture against the Mormons; flooded the nation with sensational anti-Mormon literature, and fanned the flame of indignation, which had been kindled among the women. The result was a firm determination on the part of the Government to "stamp out" plural marriages.

The Mormon attitude is clearly stated in the following remarks of President John Taylor at the General Conference, in April 1882.

"We do not wish to place ourselves in a state of antagonism or act defiantly toward this Government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive, and unconstitutional law ... But we cannot sacrifice every principle of human right ... While we are God-fearing and law abiding, and respect all honorable men and officers, we are no[t] craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens." And that was the Mormon slogan.

The law officers selected by the Government to enforce the Edmunds law were particularly

fitted for their work. Chief Justice [Charles S.] Zane was a very able judge, but, as a zealous and firm advocate of the strict enforcement of the law, who believed that Mormon institutions were a menace to the nation, he felt justified in going to extremes which he would not have tolerated in ordinary litigation.

William H. Dickson, United States District Attorney, was an able, keen lawyer, who was always well prepared and self-possessed. He was a merciless cross-examiner and frequently indulged in personal attacks upon opposing counsel. Of course, I was one at whom his shafts were aimed, and we had some lively tilts.

Charles S. Varia[n], Assistant United States District Attorney, was also an able lawyer. He was more fiery and irascible than Judge Dickson. When working together, they constituted a very strong team.

Opposed to these men were myself, as General Attorney for the Church and people, with Bennett, Harkness and Kirkpatrick as associate counsel. My brother, Charles C. Richards, assisted by Henry H. Rolapp, had charge of cases arising in the northern part of the Territory, and Judge Samuel R. Thurman, assisted by George Sutherland, defended cases arising in the southern part. We all worked along the same lines of defense and assisted each other whenever occasion required.

Rudger Clawson was the first person indicted. He was charged with polygamy and tried in October 1884. The jury were all gentiles. They could not agree on a verdict, eight being for conviction and four for acquittals. The Salt Lake Tribune berated and denounced the jurors who favored acquittal. The case was tried a second time and he was convicted. The decision was affirmed by the Supreme Court of the Territory and then taken to the Supreme Court of the United States, on two points.

It had been the uniform practice, upon filing a certificate of probable cause, to admit persons to bail, pending appeal, in all cases except for murder. Such a certificate was obtained in this case, but the judge refused to admit the defendant to bail. The Supreme Court of the United States decided against us, holding that the matter was discretionary with the trial court.

The second point involved more serious questions. All Mormons had been excluded from the grand jury, as well as from the trial jury, and open venires had been issued. In other words, the United States Marshal had been authorized to go out and select such anti-Mormons as he pleased to act as jurors. We contended that the grand jury, which found the indictment, was illegal, because its function was not confined to polygamy cases alone, and therefore all classes of citizens should be represented. We also challenged the validity of the Edmunds law excluding all Mormons from the trial jury.

Mr. Wayne MacVeagh, who had just retired from the Attorney Generalship of the United States, was employed as associate counsel with me in the Clawson case. He made the opening argument and strongly denounced the "packing of juries", stating that it had always been regarded as a grave offense, striking at the very foundation of an honest administration of the criminal law.

The solicitor general, who argued the case for the Government, defended the action of the court, and, following the opinion of Judge Zane, insisted that the procedure adopted was necessary to the enforcement of the law, and that it was unreasonable to hold that Congress intended "to paralyze the action of the courts" by restricting them in such matters. This was the beginning of the line of argument which we had to meet in every case, that the conditions in Utah were so unusual that the law could not be enforced by adhering to established methods, and hence the courts must give such interpretation to the law as would make it effective, although contrary to all previous interpretations and different from those of other States and Countries.

I made the closing argument, in reply to the Solicitor General. It was the first time that I had spoken in the Supreme Court and of course I felt quite diffident. In anticipation of the trial, I had not been able to eat much for two or three days, and the fasting had made me weak. But, as soon as I started to speak, all fear and weakness left me; I felt strong and vigorous. My mind was clear and alert. To my own astonishment, I arraigned the Solicitor General for asking the court to adopt an extreme and unusual interpretation of the law, in order to sustain the conviction, and made a strong defense of our Church and people. My words came as fast as I could utter them and I spoke with all

the earnestness and force of which I was capable. The judges listened with marked attention to all I said.

As soon as my argument was concluded, we picked up our briefs and left the court room. By the time we reached the corridor, the reaction came, and I felt so weak that I could hardly walk. Turning to Mr. MacVeagh, I expressed the fear that the case had been ruined by my vehemence, but explained that I was impelled by an irres[is]tible influence to say what I did. He replied, "Mr. Richards, I could not have said what you did without being called down. No other man could have said it. But the earnest and impressive manner in which you spoke, carried conviction with it, and made a favorable impression upon the judges, which will help the case." He took me by the arm and led me to the Senate restaurant. I never see cold turkey without thinking how good it tasted on that occasion.

I cannot close my reference to this incident without acknowledging the help of the Lord on that and other occasions, and to Him I ascribe whatever honor may have attended my labors. By fasting and prayer, I obtained the assistance of the Holy Spirit, which prompted my utterances and gave me grace in the eyes of the Court. From that time on, the judges were my friends. They always treated me kindly and some of them extended unusual courtesies to me. Perhaps they were sympathetic, because I represented an unpopular cause but I always felt that they knew I was telling them the truth about my people.

This occurance brought vividly to my mind what President Brigham Young had said when he counselled me to study law, after I had decided to become a doctor. Having heard my protest against making the change, he said, "You want to learn the profession in which you can do the most good, do you not?" I replied, "Of course I do." "Well, then," he said, "you want to be a lawyer, because the time will come when the church and people will need lawyers of their own, men who can plead for them with the earnestness of personal conviction, and who can speak by the inspiration and power of the spirit of the Lord." I could not help feeling that there had been at least a partial fulfillment of his prophetic vision in my case, and, during my subsequent experience, many similar occurances bore testimony to the truth of his prediction.

In April 1885, the Supreme Court affirmed the judgment in the Clawson case, and sustained the validity of the Edmunds law in declaring that a person might be excluded from serving as a juror if he believed it right for a man to have more than one living and undivorced wife at the same time. The Court also decided in favor of the open venire.

Angus M. Cannon was the next victim whose case was taken to the Supreme Court of the United States. He was indicted for unlawful cohabitation with his two wives. It was proven on the trial that he acknowledged the women to be his wives; that he had lived in the same house with them and had eaten at the table of each a portion of the time, but that he had not slept in the same room or had sexual intercourse with either of them.

Judge J. G. Sutherland was the defendant's attorney in the local courts. He insisted that sexual intercourse was an essential element of the crime of unlawful cohabitation, and that it had been so held in all the states. The defendant was convicted and the Supreme Court of the Territory sustained the lower court in its construction of the law, laying great stress upon the fact that Cannon had "held the women out to the world as his wives."

After the decision of the Supreme Court of the Territory, Judge Sutherland retired from the case, and I was employed to represent the defendant in the Supreme Court of the United States. When the application was made to Judge Zane for a writ of error, he refused to grant it, so I was obliged to go to Washington and get the writ allowed by one of the Justices of the Supreme Court of the United States. President George Q. Cannon asked me at the time which of the Justices I would apply to for the writ. I replied "Judge Miller." He said, "No, you had better go to Judge Field." I was instructed, however, to consult with, and follow the advice of Senator George G. Vest, who had been retained as associate counsel in that case.

When I got to Washington, I found that Judge Field was absent from home and would be gone several weeks, so I asked Senator Vest to let me make application for the writ to Judge Miller. He said, "No," that I must wait till Judge Field returned, which I did. The next day after his return,

I called upon him and was received very graciously, but when I made known my business, he said the application for the writ should be made to Chief Justice Waite, who was then out of the city. I called upon Senator Vest and told him of the result of my interview with Judge Field, and urged him again to let me go and get the writ from Judge Miller. He insisted that Miller would never grant the writ, but finally consented to let me try, saying impatiently, "Miller will cut the gordian knot very quickly by refusing the writ." I went to Judge Miller and explained the situation. He granted the writ without hesitation, and, in less than two hours after I left Senator Vest's office, it was on its way to Salt Lake City.

I mention this incident as one of many instances in which I received strong impressions of what should be done and how to do it. Whenever these impressions were followed, the results were satisfactory. It was made known to me at the time President Cannon asked the question that I should get the writ from Judge Miller. The sequel confirmed my belief that every person is entitled to know for himself how to perform his own duty, if he will but rely upon the Lord for guidance in the matter. By this I do not mean that we should fail to seek counsel and follow it. I have always pursued that course and found great strength in it. but in this case I was the one who had to act, and not President Cannon, so it was made known to me how I could best perform the duty imposed upon me.

Another incident connected with the Cannon case. As Judge Zane had refused to grant the writ, and the Federal officials in Utah insisted that the Supreme Court had no jurisdiction to review the case, we were afraid that Attorney General Garland would raise that question in his brief, as they were urging him to do. While thinking and praying about the matter, I was impressed with the idea that if the real situation was explained to the Attorney General, he would not interpose any objection to having the Supreme Court construe the law. So, the next morning, I called on Senator Vest and asked him if he would go with me to see the Attorney General. He inquired what I wanted to see him about and when informed that I wanted to get his promise not to raise the question of jurisdiction in the Cannon case the Senator emphatically declared that Mr. Garland would never make any such promise, and said that he had nothing to say to him on the subject. I replied that I did not desire the Senator to say anything, and my only reason for wanting him to go with me was because I desired to have the Attorney General ask us to sit down. If I went alone he would receive me standing, as was the usual custom.

Senator Vest finally consented to go, and we had quite a lengthy interview. I explained the peculiar situation existing among our people, and the extreme rulings of the courts. I said there were thousands of people who did not know what the law was that they were required to obey, and asked him if he could afford as the representative of this great Government, to interpose an objection to the jurisdiction of the Supreme Court, and so deprive the people of a chance to find out from the highest tribunal in the land, the real meaning of the law. His reply was emphatic, "No, Mr. Richards, the question of jurisdiction shall not be raised by the Government", and he kept his word.

A third incident in the Cannon case. Early in October the Supreme Court advanced the case on the calendar, and set it for argument in December. I was required to remain in Washington to argue the case, although badly needed at home to take part in the trial of other cases. As soon as I learned of the setting, I went to the Attorney General, and, after explaining the situation, asked if he would consent to have the date of hearing changed to sometime in November, so that I might get home a month earlier. He replied that it would be impossible for the Government to get ready to argue the case before the date set.

After leaving the office of the Attorney General I went to the home of Chief Justice Waite and told him how we were situated. He said for me to get the written consent of the Attorney General to a change of date and he would see what could be done. I returned to Mr. Garland and told him that I wanted to make an effort to have the setting changed, and if he would give his consent, it would be a personal favor to me even if the court should refuse the request, because it would show my people that I was trying to get back home as soon as possible. He said he would do me the personal favor, because he knew that my request would not be granted, as the Court never changed a special setting, and so he handed me the written consent. On the opening of the Supreme Court that day, I made my motion and presented the Attorney General's consent. After consulting briefly with his

associates, the Chief Justice instructed the clerk to change the setting in accordance with my request. When I informed Mr. Garland, he was greatly annoyed and out of patience with the Court. However, he complimented me on my persistence and said I was fully justified in what I had done.

Although Senator Vest was employed as associate counsel in this case, and assisted in the preparation of the brief, he declined to take any part in the argument before the Supreme Court, so I was left entirely alone. I shall never forget the deep sense of responsibility which rested upon me when I entered the court room to argue the case. I had fasted and prayed until I was physically weak, but I was ready and alert I realized that the judges were all opposed in their feelings to the cause which I represented, but I also felt that a very great injustice and wrong was being perpetrated upon my people, and I was determined to make that fact plain to the court. While I approached the argument with fear and trembling, as soon as I commenced to speak, the same unseen influence took possession of me that had helped me in the Clawson case. All fear and weakness left me and I spoke for over an hour with fluency and great earnestness. I had ready answers for the numerous questions that were asked by the court. I asserted that no case could be found, either in England or America where any court had held that sexual intercourse was not an essential element of unlawful cohabitation.

When the Attorney General commenced his reply to my argument, one of the Justices called his attention to what I have just stated, and asked him what he had to say about it. He replied that he thought my statement was correct, because the government had been unable to find such a case. He insisted, however, that because of the anomalous conditions existing in Utah, the Court must give to the law the construction for which the Government was contending, or else it would be nugatory and not accomplish the desired result, which was to stamp out polygamy. This was merely a reiteration of the contention that had been made in the territorial courts.

In my concluding argument, I insisted upon the application of the well-established rule of interpretation, that the words of the law used by Congress, must be taken with the judicial construction and meaning that had previously been given to such language in other laws, and that the courts had no right to change the law, by giving the language a different meaning, from that which had been established by judicial interpretation, in order to make it more oppressive and accomplish a particular end. I asked how the people could be expected to conform to the law, when, as Judge Zane had said, the word "cohabitation" was so "Chameleon-like in its character" that it changed color "with the circumstances, conditions and connections" of each case. I told of the reign of terror which existed in Utah; how men and women were hunted like runaway slaves before the war, and hundreds of people were arrested or driven into exile. I called attention to the fact that most of the men were punished, not for marrying plural wives, but for living with those whom they had married prior to the enactment of the law under which they were prosecuted, and urged the court to construe the law in such a reasonable way that it might be obeyed.

In December 1885, the Supreme Court affirmed the decision in the Cannon case, but Justices Miller and Field dissented, saying that they knew of no instance, in which the word "cohabitation" had been used to describe a criminal offense, where it did not imply sexual intercourse. In closing its opinion the court said:

"A strong appeal was made in argument to this court, not to uphold the rulings of the trial court, because that would require a polygamous husband not only to cease living with his plural wives, but also to abandon the women themselves; and this court was asked to indicate what the conduct of the husband towards them must be in order to conform to the requirement of the law. It is sufficient to say that while what was being done by the defendant in this case, after the passage of the Act of Congress, was not lawful, no court can say in advance what particular state of things will be lawful, further than this: that he must not cohabit with more than one woman, in the sense of the word 'cohabit' as hereinbefore defined. While Congress has legitimated the issue of polygamous marriages, born before January 1, 1883, and thus given to such issue claims upon their father which the law will recognize and enforce, it has made no enactment in respect to any right or status of a bigamous or polygamous wife. It leaves the conduct of the man towards her to be regulated by considerations which, outside of section 3, are not covered by the statute and which

must be dealt with judicially, when properly presented."

Thus the people were left to the tender mercy of the Federal officials, who had threatened to have them imprisoned for life, under a statute which prescribed a maximum penalty of six month's imprisonment. The very same month that this decision was rendered the doctrine of segregation, with its marvelous possibilities, was invoked against President Lorenzo Snow.

This narration would be incomplete without reference to the "underground" feature of the crusade. When the extreme rulings of the courts, and the outrageous claims of the prosecuting offices were made known, hundreds of polygamists disappeared from public view and their whereabouts were unknown, except to a few trusted friends, who were aiding in their concealment.

President John Taylor made his last appearance at the Tabernacle, on Sunday February 1, 1885. He then disappeared, and his counsellors George Q. Cannon and Joseph F. Smith did likewise. Scores and probably hundreds of others did the same. At the April conference 1885, my father, Franklin D. Richards presided, there being no member of the First Presidency present and only four of the Twelve Apostles; father being the senior member. Presidents Taylor and Cannon remained in hiding near Salt Lake City, while President Smith went to Hawaii. One of the reasons why these men disappeared, was the fear that they might be subpoenaed as witnesses against their brethren charged with polygamy–President Taylor having already been called as a witness in the Clawson case.

During President Taylor's retirement, I had many interviews with him and President Cannon, at different places. They usually met me at some other place than that at which they were staying. I went late at night, when other people were in bed, and spent several hours in consultation with them, returning home before daylight. When my business with them required considerable time, I went in the night to the place where they were staying and remained there over the next day, returning home the following night. In that way I kept them fully informed and in touch with the situation, while I had the benefit of their counsel and instruction at every stage of the proceedings. Occasionally President Cannon would come to the city during the night, and arrange for me to meet him the next day, at some place where we were least likely to be discovered.

After President Taylor's death, President Cannon started to go to California, but was arrested and brought back. He was placed under bonds, amounting in the aggregate to $45,000.00, and, as he did not appear for trial when his cases were called, his bonds were forfeited. The money was paid by his bondsmen, but afterwards refunded by act of Congress. After remaining some time in the Hawaii[a]n Islands, President Smith came back and spent several months with us at Washington, during the winter of 1887-8.

These conditions lasted more than two years and during that time the whole community was terrorized. A large force of deputy marshals and numerous spies were employed to hunt for polygamists. These informers assumed different roles. Some as peddlars, some as tourists and others as tramps. They resorted to every conceivable device to obtain information. Children were stopped by strangers upon the street and interrogated concerning the acts and relations of their parents. Night prowlers were seen peering into windows, or watching at the doors to catch glimpses of persons supposed to be inside. Houses were raided in the night time, and in some instances women and children were badly frightened by the unwarranted acts of these people. No one felt secure from intrusion into their homes, either day or night. The liberal and illegal fees paid to Deputies and Spies were sufficient inducement to keep them busy.

Scores, if not hundreds, of cohabitation cases were tried which we cannot mention for want of time, although many of them were exceedingly interesting, and some of the defendants were among the most prominent and influential men in the community. I have selected only those test cases, which were taken to the Supreme Court of the United States, for the purpose of determining the validity and construction of the statute, because they illustrate practically every phase of the litigation. During the entire time, from the trial of the Clawson case in 1884, till after the decision of the Supreme Court of the United States on the segregation question in 1887, the courts were crowded with these criminal prosecutions. Each case presented its own particular state of facts, and, in the language of the Court, if the "habit and repute of marriage" was established the defendant was

convinced. A defendant accused of murder always had a chance of being acquitted, but on a charge of polygamy or unlawful cohabitation, there was no possible hope for acquittal, although the attorneys who defended these cases were untiring in their efforts, and did everything that could be done for their clients.

The last paper closed with the decision of the Supreme Court of the United States in the Canon case, declaring that sexual intercourse was not an essential element of unlawful cohabitation, and declining to indicate what the conduct of a husband should be towards his plural wives in order to conform to the requirements of the law. This decision left polygamists subject to the tender mercies of the federal officials, who had threatened to have them imprisoned for life, under a statute which prescribed a maximum penalty of six months imprisonment and $300.00 fine. The very same month that this decision was rendered, the doctrine of segregation, with its marvelous possibilities, was invoked against President Lorenzo Snow. It was claimed that a grand jury could segregate the three years preceding the finding of an indictment, (that being the period of limitation prescribed by the law) into as many separate offenses as the jury deemed proper. In the case of President Snow, the grand jury found three indictments for unlawful cohabitation with his wives, each covering a period of one year, and they might just as well have found 36 indictments, one for each month, or even 156 indictments, being one for each week during the three years.

The three Snow cases were tried before Judge O[rlando]. W. Powers at Ogden [Utah], in December 1885 and January 1886. Assistant United States Attorney Victor Bierbower conducted the prosecution. Th defendant was represented by Franklin S. Richards, Bennett, Harkness and Kirkpatrick, Rufus K. Williams, Charles C. Richards and Henry H. Rolapp. The marriages were admitted by the defendant, and all his wives, except Minnie, testified in turn, that they were his wives, but that he had not lived with them during the period mentioned in the indictment; that he had supported them and their children, and had made brief calls upon them, but had not slept, eaten or lived in their homes. Minnie J. Snow testified that the defendant had lived with her continuously since her marriage. According to other witnesses, he had sat with one wife at a play, had ridden in the carriage with her and Minnie, and had introduced two others as his wives, in the grand jury room at Ogden. It was shown that he had transferred to each wife her own home, and that it was common repute in Brigham City [Utah], where they lived, that for several years he had lived with but one wife.

Instead of relying upon the strength of the testimony for conviction, Mr. Bierbower urged the jury to convict Apostle Snow because, as he claimed, "one word from his eloquent tongue or one line from his caustic pen, would go farther towards settling this vexed question than any dozen men in the Mormon Church", and that "the example of his conviction would be more potential for good than would be the conviction of three score of Elders, Deacons and Bishops."

This statement of counsel suggests a word of explanation. Beginning with the Clawson case, in every instance, an effort was made by the trial judge to get the defendant to promise that he would obey the law. With the exception of a few prominent men, who appeared and pleaded guilty, the defendants declined to make the promise, claiming that because of the extreme rulings of the courts on the question of cohabitation, such a promise might imply a repudiation and desertion of their plural wives, whom they had married for time and eternity. Of course those who made the promise did not consider it had that significance.

The trial jury having been packed, as was usual in such cases, found the defendant guilty on the first trial, and the second case was called. The defendant's counsel entered a plea of former conviction, which was overruled by the court, and, upon similar testimony to that given in the first case, the defendant was convicted a second time. When the third case was called, a plea of former conviction was interposed, and being overruled a similar trial and conviction followed.

The defendant's counsel argued each of these cases at considerable length, insisting that there was no evidence whatever that the defendant had lived, or cohabited with more than one woman. They claimed that the defendant's admission that these women were his wives, under a compact considered by him and them to be eternal, and his brief visits to their homes in the day time was no proof of cohabitation. The plea by the District Attorney was a virtual request to the jury to convict

the defendant for being a Mormon Apostle, when he stood before the court with precisely the same rights and privileges, as any other individual charged with a criminal offense.

Judge Powers charged the jury, in each case, that if they found the defendant had "held out to the world" two or more women as his wives, during the period named in the indictment, they were to bring in a verdict of guilty, and such a verdict was promptly returned in each case.

These cases were appealed to the Supreme Court of the Territory, where the decisions of the trial court were affirmed. The Supreme Court held that, inasmuch as the evidence showed that the defendant had lived with a plural wife, marital intercourse would be presumed with his legal wife, and therefore he had "cohabited with more than one woman".

During the trial, a case was cited by the prosecution, from the Supreme Court of Massachusetts, entitled Commonwealth versus Connors. It was claimed that the case was directly in point, as authority for the segregation doctrine. We did not have time to examine the case during the progress of the trials, but when they were over, I urged my associate, Judge Harkness, to have the Massachusetts decisions carefully examined, for the purpose of distinguishing the case, as I had a very strong impression and belief that it was not in point. The brief for the Utah Supreme Court was prepared while I was in Washington, on another case, and when I returned home and found that the Connors case had not been distinguished, I was greatly disappointed and surprised. Judge Harkness told me that the Massachusetts reports had been carefully examined, and it was found impossible to distinguish the case.

Our Supreme Court, in its decisions, stated that the Connors case appeared to be "directly in point", and that it was the only case they had seen which squarely met the issue, and so the Court upheld the rulings of the trial court.

The Snow cases were taken to the Supreme Court of the United States and advanced upon the calendar. The trial court had been requested to instruct the jury that the term cohabit means "live with" or "dwell with", and in the law under which the defendant was indicted meant to "live with as wives"; that to constitute cohabitation there must be such a frequency or regularity, in the manner of association of a man and woman, as to amount to "a living together", and occasional visits did not amount to cohabitation; also that the defendant, though living with one wife, could lawfully visit another and her children, at reasonable times, for the purposes of inquiring concerning the health and welfare of such other wife and his children by her, of providing for their support, and the education and employment of the children; that the defendant was not required to break off friendly relations with any of his wives. The refusal of the court to grant these requests, was assigned as error, and exceptions were also taken to various parts of the charge given by the court to the jury.

Mr. George Ticknor Curtis, a distinguished constitutional lawyer from Massachusetts, was employed as associate counsel with me in these cases at Washington. He took part in the preparation of the brief, and being a member of the Massachusetts bar, I asked him to examine the decisions of the Supreme Court of that state, and ascertain how the Connors case could be distinguished, as I feared it might have considerable weight with the Supreme Court on the segregation question. He willingly assented, and, after several days, informed me that it was impossible to distinguish the Connors case, as it seemed to be directly in point and squarely against us.

I received this statement from him on the morning of the day before we were required to file our brief. Going immediately to the Supreme Court library I spent the entire day reading Massachusetts cases. When the time arrived for closing the library, I had a dozen or more books laid out for examination. The assistant librarian kindly offered to send the books to my room, and, after a long walk and a light lunch, I resumed my work there, but before doing so knelt down and asked the Lord to help me find such authority as would enable me to convince the Supreme Court that the Connors case was not in point against us.

In the course of two or three hours, I found a case that gave me the key to what I wanted, and suggested a line of reasoning that enabled me to work out a solution of the problem. Just at this moment Robert W. Sloan, who was then delegate Caine's private secretary, came to my room and asked me to go with them to the theatre that night. I told him not to interrupt me, and said that I would win the Snow cases if I could put on paper what I had in my mind. He remarked that I was

getting daffy from doing so much night work, and, as I closed the door, he threw the theatre ticket inside, and said if I got through in time I might come over and see the last act. I did so, after making an outline showing that the Connors case was not in point. After the theatre, I elaborated this point for the brief. You can imagine the surprise of Mr. Curtis when I read it to him the next morning. He said that my statement distinguishing the case was conclusive, and afterwards the Supreme Court in its decision, declared that the Connors case was not in point.

My reason for calling attention to the incident which I have just related, is a desire to impress upon your minds the fact that the Lord will help a person in the performance of his duty, if the individual will only place his trust in Him, and use his own best endeavors to accomplish the desired result. Of course I do not wish it understood that I was a better lawyer than either Judge Harkness or Judge Curtis. They were both very able men, whose legal training and experience far exceeded my own, but my whole soul was earnestly and prayerfully engaged in the cause, and so, when the Connors case was presented in court, it impressed me as being so unsound in legal principle, that I could not get rid of the belief that there was some way of distinguishing it, and the promptings of the Spirit enabled me to find a way.

Mr. Curtis made a splendid argument before the court, on the constitutional questions involved, including constructive cohabitation. His argument was both pathetic and satirical. After analyzing the testimony in the case, and discussing the various phases of constructive cohabitation "by acts of kindness and attention, during a series of years, without dwelling together" he said that when the defendant stood by the death bed of one of his wives, for a last farewell, and after all was over for this life, he followed her remains to the grave, and wrote on the gravestone, "Harriet, wife of Lorenzo Snow,"–that, too, would be unlawful cohabitation, under the rulings of the Utah courts.

Mr. Maury, the Assistant Attorney General, who argued the case for the government, made an unusually violent attack upon the Mormon people, saying: "This pestilant tendency of polygamy, to make men ever seek new women to gratify or rekindle passion, is the main ground relied on for defeating these prosecutions, set on foot under a law for the suppression of polygamy and polygamous practices, and the encouragement of monogamy." He insisted that "drastic measures" must be employed to "stamp this thing out", and added that "it would have been better had these people been put to the sword in the first instance."

When I came to reply, after discussing the legal points involved, I paid my respects to the slanderous remarks of the distinguished counsel, speaking vehemently for nearly two hours: (the court having given us two day's time in which to argue the case.) The following excerpts from my argument will give some idea of what he said and how I replied: (See "Pleas for Religious Liberty.")

"Counsel for the government takes occasion to speak lightly of the devotion and sacred affection which continue to exist between the husband and wives, after he has separated himself from their beds and passed from under the roofs which shelter them. Counsel questions the existence of a platonic love which could abide in perfect trust and satisfaction, fed only by the hope of eternal union beyond the grave. Though such an affection be too occult for the learned gentlemen, still there may be men and women to whose exalted minds and pure hearts it would be no mystery. And if people do live upon this earth who are capable of giving loyal homage to this love, which looks trustingly to the future for its only recompense, those people are the practicers of plural marriage among the Latter-day Saints–men strong of intellect and frame who have been schooled to perform their duty at any cost; and women, pure of heart and chaste of body, whose earthly love is but a part of their eternal religion.

"Such a people, I believe, could maintain purely and justly, the passive, waiting relation held by my client with his wives. But it is in part against such a quiescent status, with it attendant platonism, that government counsel asks for drastic measure. This is not an unfamiliar sound. No matter what inhumanity is sought to be executed against the people of Utah, no matter what solemn protest is offered, the cry is always the same: 'Heed no remonstrance, for drastic measure must be used.' Have drastic measures no boundary line–no limit beyond which they may not go? Is our boast that the Constitution forbids oppression and affords ample protection to the citizen, an idle one? Is there no point where cruelty and unconstitutionality begin? If not, then why refrain from relieving

counsel of his humane regret that my people had not long since been put to the sword? If it would be better to have slaughtered them without remorse half a century since, might it not still be better to exterminate us now–men, women, and babes alike? This latter plan would exactly suit the idea which some insatiable people entertain of a 'drastic measure.'

"But, your honors, I cannot leave these cases without briefly alluding to a most unjust and cruel aspersion which has, during this discussion, been cast upon my client and upon the Mormon people–that their religion was being used as a cloak for lust. I would gladly pass it by in silence, because I can imagine from my own reluctance to speak, how unpleasant it must be for you to listen, but my duty demands that I should state the facts in regard to this matter, even at the risk of exhausting your patience and possibly provoking criticism. Duty to myself, duty to this honorable court, duty to my client, and duty to an honest, God-fearing and virtuous people, all require that I should stamp upon this merciless charge the brand of falsehood. I say it is not true. Those Mormons who have taken a plurality of wives have entered into that order of celestial marriage, with the purest of motives and from the strongest possible sense of religious duty. I challenge contradiction of this statement from any honest person, who has observed and studied the lives of these people with a view to ascertaining their real status and motives.

"You have before you in these very cases one of the strongest possible evidences that the charge to which I have referred is nothing but a popular fallacy. Let us look for a moment at the history of the 'Edmunds law,' with its judicial constructions, and see if I am not warranted n making this assertion. The act itself declares that 'any male person who cohabits with more than one woman' shall be punished; and at the time of its enactment, the promoters of the measure urged its passage in the interest of morality and social purity; but when it came to be construed, it was declared to apply only to cohabitation 'in the marriage relation', and not to 'meretricious unmarital intercourse'. It is a well known fact which cannot be disputed that a man may, under these constructions of the law, cohabit with one or ten women; and, although he flaunt the evil example of a lascivious cohabitation, in its fullest sense, in the very face of the public, he will not offend against the law and cannot be punished under it so long as he does not acknowledge the women as wives, and they do no recognize him as their husband.

"No man knows this fact better than my client, Lorenzo Snow; and yet, though he has outlived his three score and ten, he is today wasting his brief remaining lease of life in a loathsome prison, the companion of felons and murderers–not because he has lived with two women in the intimacy of husband and wives, not because he has even dwelt with more than one of them, but, forsooth, because he has acknowledged the existence of a relationship between him and them, which was created more than a generation since, and which he and they believe to be eternal in duration and incapable of being dissolved by any human power. How do these facts sustain the charge of licentiousness?

"Your honors have been told that the enlightened civilization of this great nation is imperilled by this 'monstrous evil'. Without comment upon the absurdity of the idea of a cherished institution of sixty millions of people being imperilled by the practice of two thousand men in an isolated territory of this great Republic, I pass on with my argument.

"One would almost think, in listening to the moral eloquence of Government counsel, that the Mormons must be utterly ignorant of the facilities afforded for the gratification of man's passions by the civilization of the age. But such is not the case. Mr. Snow and his compeers have been reminded of these things too often, by the suggestions and examples of their would-be reformers, to be ignorant of the true state of affairs. They are asked to renounce a so-called barbarism, which teaches men to assume the full responsibility of all their acts, making wives of the women with whom they associate, and acknowledging the paternity of their children–and to accept a higher civilization which provides wives (in every sense, but not in name), for the commercial travellers, of whom counsel has been speaking, in every town they visit; which denies to women the privilege of becoming honored wives and mothers and consigns thousands of them to lives of degradation, infamy and shame; which tolerates a social evil that flourishes throughout Christendom and thrusts itself into the very capital of the nation. If my client were the selfish and sinful man that has been

depicted here, how quickly he would have renounced his moral and religious obligations, and, with popular approbation, have availed himself of these superior facilities and tempting allurements. But no, there is in him a religious conviction that is stronger than life itself, and which enables him to patiently endure, not only the contumely of the world, but even imprisonment, and if need be, death.

"We have witnessed today a most startling illustration of the power of popular clamor. Does anyone believe that the learned counsel for the Government could, in the discussion of any other subject, so far forget the dignity due this honorable presence as to suggest that 'it would have been better had these people been put to the sword in the first instance?' What an expression to fall from the lips of the legal representative of the greatest government on earth, with reference to some of its most loyal citizens–and uttered too in this temple of justice, where reason reigns, and where the clamor of the multitude must not enter. Such things have been spoken before, in the dark ages that are past and gone forever, but never in this nineteenth century has a more cruel and inhuman thing than this been said. I need not answer it, because your honors will not consider it. This nation needs no more chapters written in blood and tears.

"It has often been written that constitutional limitations and safe-guards are instituted for the protection of the weak and to restrain the oppressive power of the strong. Majorities can always take care of themselves; it is only the minority that needs the protecting shield of the Constitution. And when that minority is unpopular, and its numbers are few, there is then the greater moral obligation upon the Government, and its representatives to see that their rights are not trampled upon nor their liberties abridged. We are here today asking the most exalted tribunal on earth to protect the liberty and preserve the constitutional rights of an American citizen; we ask that principles of law and rules of evidence, which are as old and as well established as our jurisprudence itself, be applied to these cases as you would apply them to any other case. This is all we ask and it is what we most confidently expect at your hands. This nation cannot afford to disregard the rights of the citizen, even though he be a Mormon, and history has demonstrated the fact that every departure from the fundamental law is at the peril of the Government itself; for when once a constitutional barrier is broken down, no one can tell when the breach will be repaired, nor what devastation and sorrow may follow.

"When counsel tells us that 'this thing must be stamped out' what does he mean? Certainly not polygamy, for there is no such charge in these cases. Nor can he mean living in the practice of polygamy, for the records in these cases show conclusively that there was no actual cohabitation with more tan one woman. There remains then, simply the religious belief of Mr. Snow and his wives that their marriage relations are eternal, and it must be that belief which is to be stamped out. Can it be possible that the lessons which history teaches upon this subject have been lost to us? Who ever heard of a man's conviction being legislated away, or his belief removed by persecution and oppression? The legislative power may control men's actions, but it cannot interfere with their belief, nor with the expression of that belief; and yet we all know that if Mr. Snow had denied the relationship existing between himself and his wives, if he had renounced them as wives, these prosecutions would never have been commenced.

"In conclusion I can but ask your honors for a reversal of the judgments in these cases, and for a just and humane construction of this statute in its application to them, that the people who are affected by the law may know its requirements and be able to avoid its penalties. The liberties of many people are involved, and with some even life itself is in the balance. Point out the line of conduct they must pursue, but place the seal of your condemnation upon all attempts to wrest from them a religious belief which can never be surrendered while life and being last. I now submit the cases in the fervent hope that you will fully and mercifully answer the question, which has been so frequently propounded by the Court during this discussion, 'What must these people do?' To that question the counsel for the Government has given the Court no intelligible answer."

About a week after the Snow cases had been argued and submitted to the court, I received a letter from the Chief Justice asking for a brief on the questions of jurisdiction. I immediately called upon the Attorney General, and he said that if I would prepare a brief on that point and bring it to him, he would adopt it as the brief for the Government. This was done and the brief was delivered

to the court.

On the 10th day of May, 1886, the Court rendered a decision in which it reviewed the cases cited, and declaring that it had no jurisdiction, dismissed the writs of error. The judgment in the Cannon case, which had been rendered before the question of jurisdiction had been considered by the Court, was also vacated.

There was great exultation when the Federal officials and anti-Mormons learned of this decision, because they felt that the Mormon Church and people had been left entirely to their mercy. That they were not unconscious of the questionable character of the methods employed, was manifest from a statement which Mr. Dickson made to me, before I went to Washington to argue the Snow cases. He said that if the Court would take jurisdiction of those cases he would have grave doubts as to the result, but he felt sure that the cases would be dismissed for want of jurisdiction. Thereafter, criminal prosecutions were pressed with grater vigor, if possible, than before, and strong anti-Mormon influences were brought to bear upon Congress from all parts of the nation, to enact additional anti-Mormon legislation. The passage of the Edmunds-Tucker law, to escheate the property of the Church was then being urged.

While all this was very discouraging, I did not feel that our case was hopeless, but resolved to test the segregation question, by writ of habeas corpus, as soon as President Snow had served his first term of six months. On the 21st day of October, 1886, I made application to Judge Zane for the writ, but he refused to issue it, stating that in his opinion, the petitioner could not be discharged from custody. An appeal was taken to the Supreme Court of the United States; the case was advanced on the calendar and argued on the 20th day of January, 1887.

About this time, Legrand Young and Messrs. Sheeks and Rawlins were associated with me, as counsel in the Church litigation, instead of Messrs. Bennett, Harkness and Kirkpatrick, who had declined to serve longer.

George Ticknor Curtis and I represented President Snow in the Supreme Court of the United States in the habeas corpus case. We attacked the segregation doctrine and relied upon our pleas of former conviction, which had been entered at the second and third trials. We cited English cases, as well as those from court within the United States, and laid great stress upon the danger of such extreme power as was claimed for a grand jury, which would permit the prosecution to sit idly by and witness the continued violation of a law for an indefinite period, without any effort to correct the evil, and then literally pounce upon the offender, when he was resting in the security which ignorance of the offense gives, or which may have been imbibed from the tacit encouragement given by the absence of legal rebuke, and, by piling up countless indictments, render him liable to imprisonment for life, as well as to financial ruin from limitless fines.

Mr. Curtis and I argued the case at length before the Supreme Court, and Assistant Attorney General Maury represented the Government. We distinguished the Connors case, and showed from other decisions of the Supreme Court of Massachusetts that the case was not in point.

On the 7th day of February, 1887, the United States Supreme Court gave us a complete victory, by unanimously sustaining our position, and deciding that only one offense had been committed. It held that the Connors case gave no support to the view that a grand jury might "divide a single continuous offense, running through a past period of time, into such parts as it might please, and call each part a separate offense."

The Court adopted our line of reasoning, and quoting from our brief, said:

"The division of the two years and eleven months is wholly arbitrary. On the same principle there might have been an indictment covering each of the thirty-five months, with imprisonment for seventeen years and a half and fines amounting to $10,500; or even an indictment covering every week, with imprisonment for seventy-four years and fines amounting to $44,400; and so on, ad infinitum, for smaller periods of time. It is to prevent such an application of penal laws, that the rule has obtained that a continuing offense of the character of the one in this case can be committed but once, for the purposes of indictment or prosecution, prior to the time the prosecution is instituted."

This decision was the beginning of the end of the reign of terror, during the c[r]iminal crusade. President George Q. Cannon and scores of other Mormon leaders, who had been indicted

and were unwilling to submit to the jurisdiction of the court, while the threat of imprisonment for life was hanging over them, went into court and pleaded guilty, thus filling the penitentiary and clearing the criminal calendar. This solution of the problem was facilitated by the action of President [Grover] Cleveland in removing Judge Zane from office, and appointing as his successor Judge Sandford, who adopted a more conciliatory policy. He did not impose the maximum penalty of the law, and refrained from trying to coerce the defendants into making promises to obey the law. The brethren considered this quite a victory, and after serving their terms of imprisonment, they usually adopted a mode of living which enabled them to escape further penalties.

When our liberal friends discovered that the Edmunds law was not accomplishing the results which they had intended, gigantic efforts were made to obtain more stringent legislation, which finally resulted in the passage of the Edmunds-Tucker law, in 1887. Although through the Utah commission, created by the Edmunds law in 1882, all polygamists had been legislated out of office and disfranchised, the political control of the territory was still in the hands of the Mormon people, and in spite of the extreme rulings of the courts upon the subject of polygamy and unlawful cohabitation, the liberals had not succeeded in getting many polygamists to promise obedience to the law, for the reasons stated in a former paper. It was for the accomplishment of these results that Congress was urged to pass the Edmunds law.

As early as December, 1882, Senator [George F.] Edmunds had introduced another bill, which, after many changes in the Senate and House of Representatives, finally passed both houses of Congress. The new law was enacted in 1887, soon after the repudiation by the Supreme Court of the United States of the doctrine of segregation. John Randolph Tucker became sponsor for the bill in the House, and so it became known as the "Edmunds-Tucker law." President Cleveland neither approved nor disapproved of this act, and it became a law without his signature. He was too well informed concerning the situation in Utah to feel justified in approving it. He promised that the law should not be harshly administered, but should be executed in an impartial and humane manner.

Among the many features of this measure were the disincorporation of the Church of Jesus Christ of Latter-day Saints, and the dissolution of the Perpetual Emigration Fund Company, the property of which was escheated to the government of the United States for the benefit of the common schools. Female suffrage was abolished. It was made the duty of the attorney general of the United States to proceed against the Church, wind up its affairs, and have all its property escheated to the United States, except buildings and grounds appurtenant thereto held and occupied exclusively for the purpose of the worship of God, and for parsonages and burial grounds.

On the 30th day of July, 1887, a suit was commenced by the United States, in the Supreme Court of Utah against the Church of Jesus Christ of Latter-day Saints and its trustee-in-trust and assistant trustees, (naming them), and another suit was brought against the Perpetual Emigrating Fund Company and the individuals constituting its Board of Directors. The object of these suits was to disincorporate the Church and the Perpetual Emigrating Fund Company, and have their property escheated and disposed of by the Secretary of the Interior, for the use and benefit of the common schools, as provided in the Edmunds-Tucker law.

Because of the importance of these cases, Colonel James O. Broadhead of St. Louis, Missouri, and Senator Joseph E. McDonald of Indianapolis, Indiana, who were two of the foremost lawyers in the United States, were employed, in connection with Franklin S. Richards and LeGrand Young, to defend the suits.

The government asked for the appointment of a receiver and the case was argued in October, 1887. Colonel Broadhead and Senator McDonald made able arguments against the constitutionality of the Edmunds-Tucker law, and denied the right of Congress to dissolve a church corporation and confiscate its property, but the court unanimously decided in favor of the government, and United States Marshal Frank H. Dyer was appointed receiver. He proceeded to take possession of all the property that he could find belonging to the Church, including the Temple block, the tithing office and grounds, the Gardo House and historian office, the Church farm, some coal lands and a large amount of personal property.

The government very graciously permitted the Church to occupy the tithing office and

historian office properties at a yearly rental of $2400.00, and the Gardo house at $450.00 a month. The Temple block was also retained by the Church, a nominal sum being paid as rent.

When President Brigham Young died, the titles to all of the Church property was held by him, either as trustee-in-trust or individually ... After his death some of the Church property was deeded to President John Taylor, as trustee-in-trust, and the titles to other properties were held by trustees, in the different wards and stakes.

When I became Church attorney, realizing that complications might arise by reason of adverse legislation which was pending in Congress, I advised that separate corporations be organized to hold the titles to Church property in the different wards and stakes. The First Presidency approved of this plan and so a corporation was organized in each ward and stake. Shortly before the passage of the Edmunds-Tucker act considerable property, situated in different localities, which had previously belonged to the Church, was transferred to these corporations, and some other corporations were organized for charitable and educational purposes, and property was transferred to them.

At that time tithing was not all paid in money, but in the several kinds of property produced or acquired by the tithe payer. There was a tithing office and yard in each ward. Hay, grain, cattle and other kinds of personal property were turned in for tithing, and either used by the Church or converted into money. The transfers made by the trustee-in-trust to the ward and stake corporations consisted mainly of tithing offices, yards, and grounds appurtenant thereto, and personal property that had been turned in on tithing.

Receiver Dyer, after obtaining possession of the properties of the Church, which I have already mentioned, demanded the possession of all property which had been deeded to the ward and stake corporations, and also that which had been transferred to the charitable institutions to which I have referred. The corporations refused to deliver the property to the receiver, and he applied to the court for orders compelling the delivery. After considerable negotiation with the receiver and his attorneys, I made an arrangement for us all to go to Washington and submit the question to Solicitor-General George A. Jenks, who had immediate charge of the litigation for the government, telling them that we would abide by his decision, and thereby avoid unnecessary trouble and expense.

Receiver Dyer and his attorneys went to Washington with me, and we had several conferences with the Solicitor-General. I submitted to him documentary evidence, showing the legal organization of the corporations holding titles to the property, and insisted that inasmuch as they were legal entities, the property could not be legally seized as belonging to the Church of Jesus Christ of Latter-day Saints.

After careful consideration of the matter, the Solicitor-General decided in our favor, and complimented me on the foresight which had prompted me to have these corporations organized and the property transferred to them, saying that if I had not done so, all of the property which had previously belonged to the Church would have been subject to the possession and control of the receiver. Marshal Dyer and his counsel were very much chagrined at this decision but of course they were bound by it, and a large amount of property was saved to the Church, as well as much inconvenience.

The Supreme Court of Utah decided that the charter of the Church was subject to the right of Congress to disapprove of the law, and that such disapproval was not a law impairing the obligation of a contract, as contended by counsel for the Church. It also held that the personal property of the Church was subject to forfeiture and that the escheating thereof did not interfere with any vested right.

Bishops William D. Preston, Robert T. Burton and John R. Win[d]er had been appointed trustees by the Probate Court, in accordance with a provision of the Edmunds-Tucker law, to hold the title to property belonging to the Church, and the Temple block, Gardo house and tithing office properties had been deeded to them. The Supreme Court held that the deeds made to these parties were void, and denied their petition asking to be permitted to hold the title to the real estate as trustees for the Church.

George Romney, Henry Dinwoodey, James Watson and John Clark, filed a petition in the

Supreme Court, as intervenors in behalf of themselves and the other members of the Church, alleging that inasmuch as the Church Corporation had been dissolved, the property in the hands of the receiver belonged to the individual members of the Church, who had the right to appointed trustees to hold and manage the same, for the purposes for which it was originally acquired. They asked the court to instruct the receiver to deliver the property to such trustees as might be appointed at a general conference of the members of the Church. The prayer of this petition was also denied.

The Temple block was set apart to the Church as an unincorporated body of religious worshippers, for the erection and use by them of houses of worship and for their use and convenience in the lawful exercise of worship.

The case was appealed to the Supreme Court of the United States.

The personal property having been e[s]cheated, in the general suit, separate suits were brought by the United States against four separate pieces of real estate. One against the tithing office property, another against the Gardo house and Historian office, the third against the Church farm, and the fourth against some coal lands in Summit County. The titles to these pieces of real estate were held by different individuals.

The Supreme Court of Utah decided that the Church had a vested right to the tithing office property and also to the historian office, because it had acquired them before the Law of 1862 was passed, which prohibited the Church from holding more than $50,000.00 worth of real estate. It held that the Gardo house, Church farm and coal lands should be escheated to the United States, because acquired after the enactment of the law of 1862. These cases were appealed to the Supreme Court of the United States, but were never argued before that court, because the property was restored to the Church by Congressional action before they were reached on the calendar.

The Perpetual Emigrating Fund Company was organized in 1849 and operated by my father, Franklin D. Richards, for the purpose of emigrating poor saints to Utah. Means contributed to the fund were used for the emigration of poor members of the Church, who gave their promissory notes for the same. When the notes were paid, other indigent persons were emigrated, who in turn gave notes, and so it was designed to become a perpetual fund for the emigration of poor saints. Hundreds of teams were sent to the Missouri river to bring emigrants across the plains. During the time that the fund was in operation, thousands of worthy saints were emigrated to Utah, who would otherwise have had to remain in their native lands. The dissolution of the corporation had the effect of discontinuing this meritorious and benevolent work, but did not result in any financial gain to the government or school fund, because the corporation had no assets, except some promissory notes which were not collectable.

In January, 1889, the Church case was argued in the Supreme Court of the United States by Colonel Broadhead and Senator McDonald. I had spent considerable time prior thereto at St. Louis, where Colonel Broadhead lived, working with him on our brief, and also at Indianapolis, consulting with Senator McDonald about the case.

In our briefs and arguments before the Supreme Court it was contended, among other things, that Congress had wrongfully assumed judicial power, and that the act of the legislature incorporating the Church was a contract, which could not be impaired by any legislative act without violating the constitution of the United States.

The Supreme Court had the case under advisement for more than a year. On the 19th of May, 1890, it affirmed the decision of the Supreme Court of Utah, Chief Justice Fuller and Justices Field and Lamar dissenting. It reserved the case for further consideration till May 25, 1891, when it was remanded to the Supreme Court of Utah, with directions to have a Master in Chancery appointed to suggest and report a scheme for the application of the Church property to such charitable uses, lawful in their character, as would most nearly correspond to those to which it was originally destined; the Supreme Court of Utah having decided that the uses of the Church, (including polygamy,) were opposed to public policy and contrary to the laws of the United States.

In the meantime the Manifesto had been issued and Judge Loofbourogh was appointed Master in Chancery. He took the testimony of President [Wilford] Woodruff and several other leaders of the Church, for the purpose of ascertaining to what charitable uses the Church property

had been destined and also to determine whether the manifesto had been issued in good faith. Mr. William H. Dickson was employed by the Church, in connection with myself, during this investigation, and later on we both argued the case in the Supreme Court of Utah.

The following excerpts are taken from the opinion of that Court, which was written by Judge Zane:

"If the uncontradicted testimony and evidence before us can be relied upon, it proves that the church authorities and its members regard the manifesto and its resolution of October 6, 1890, as prohibiting the practice of polygamy, and that they regard this prohibition as the law of God to them; that within the pale of civilization where laws exist against it, the practice of polygamy is wrong, but that outside of this limit it may be rightfully practiced." ***

"Importance is attached by the master in his report to, and counsel lay stress upon, the statement of the president, that polygamy is right, but that it is wrong to practice it when the sentiments of the people and municipal law are against it. According to this statement he has an abstract belief in polygamy where laws exist against it, but that it is wrong to practice it; in other words, he believes in the principle, in the abstract, under such circumstances, but does not believe in it in the concrete." ***

"The perceptions, the feelings, the beliefs, or the consciences of mankind cannot be regulated by human laws. Such laws would transcend the power of all just governments. We do not feel authorized to withhold from the Latter-day Saints the right to devote their property to charitable objects, simply because we may think they have wrong beliefs; or to undertake the eradication of such beliefs by denying to them the right to the enjoyment of their property, or the right to appropriate it to lawful purposes. Polygamy having been abandoned by the church, the remaining purposes to which the personal property in question has been dedicated, and to which it may be applied by the church, appear to be lawful, and in view of this, the writer of this opinion is unable to understand upon what principle of law, this court can deny to this church the right to appropriate and apply this fund to such purposes. He is of the opinion that it should be vested in Wilford Woodruff, George Q. Cannon, and Joseph F. Smith, its first presidency, and in their successors in office, the agents selected by the church, to be devoted and applied by them to those purposes according to the will of the church and the wishes of its donors."

The marvelous change of heart manifested by Judge Zane and Mr. Dickson, which was occasioned by the issuance of the Manifesto and other things, continued till their death.

On the 25th of October, 1893, Congress passed a Joint Resolution directing that the personal property and money in the hands of the Receiver be restored to the Church and applied, under the direction and control of the First Presidency, to the charitable uses and purposes thereof, and, on the 6th day of November, 1893, the Supreme Court of the United States remanded the case to the Supreme Court of Utah to enter a decree in conformity with the Resolution of Congress. This was subsequently done and the remaining personal property, after paying the expenses of the receivership, which amounted to a very large sum, was turned over to the First Presidency.

The real estate was also restored to the Church by a Resolution of Congress, and the titles thereto vested in the First Presidency for the same uses and purposes as the personal property.

An interesting incident occurred in connection with these cases which shows the fairness of Solicitor General Jenks. One Saturday in February, 1891, I was informed by Attorney General Miller that District Attorney Varian was trying to get him to have the Church case reopened, and that he had assigned reasons which I knew were not founded on facts. I told the Attorney General what the real facts were concerning the matter, and he said that he was writing to former Solicitor General Jenks for information on the subject. Realizing that Mr. Jenks might not remember distinctly all of the facts, as they had occurred several years before, President George Q. Cannon, (who was then in Washington]) suggested that it was important for me to see Mr. Jenks as soon as possible, so I went on the night train to Brookville, Pennsylvania, where he lived, for the purpose of consulting with him.

Reaching Pittsburg [Pennsylvania] early Sunday morning I went onto his little home town in the Allegany Mountains, arriving there about nine o'clock. I sent a letter to Mr. Jenks, by

messenger, stating it was very important that I should have an interview with him as soon as possible. He replied that he was just getting ready to go to Church and invited me to accompany him, stating that he would consider my business immediately after the services, which he did. He received me very courteously but did not remember distinctly all of the facts, until I had refreshed his recollection. He then read to me the Attorney General's letter to him and answered it in my presence, very satisfactorily. I apologized for taking the liberty to follow him to his home. He thanked me for coming and said that he was glad I had done so, because I had enabled him to dispose of the matter in a just and proper way.

After returning to Washington I called on the Attorney General, who read Mr. Jenks' letter to me and said that it confirmed my verbal statement to him. He was very courteous and gave me a copy of his letter to Mr. Jenks, with the answer which he had received.

This was one of the occasions on which it became necessary for me to follow Colonel Kane's advise "to cultivate push and cheek". It required some nerve to follow this distinguished gentleman to his mountain retreat and intrude upon the privacy of his home, during the holy Sabbath day and at the very hour when he was going to Church. Nothing in the world but the great importance of the matter to my people, and the absolute necessity of acting at that very time, could have induced me to be so presumptuous. Mr. Jenks received me very graciously, however, as he always did, and assured me that in the circumstances I was entirely justified in doing what had been done.

This incident made a profound impression upon me. The quaint old church, as it nestled among the snow clad hills, the solemn stillness that seemed to pervade all nature, and the devoutness of those who wended their way to the House of Worship, all reminded me of their heroic ancestors, who, for the sake of conscience, had left their native lands across the sea and founded a commonwealth in the new world, where refugees from every land and clime might find civil and religious liberty. It helped me to understand why the Solicitor-General was not in sympathy with the harsh provisions of the Edmunds-Tucker law, and I could better appreciate his willingness to prevent unnecessary hardship and severity in the enforcement of it.

The seizure of the Church property caused great financial loss, both directly and indirectly. The fund was depleted by the expense of the receivership, and the cost of defending the suits had to be paid by the Church. But a still greater loss was incurred through the failure of many of the Saints to pay tithing, because they feared that their contributions might revert to the government. In consequence of these conditions, the Church was deeply in debt when the litigation ended, and it was desirable to fund the indebtedness, which was drawing high rates of interest.

Attempts were made to obtain a loan from eastern capitalists, but they required, as security, a mortgage on all the property of the Church. This not being feasible, a meeting of the general authorities was called by President Lorenzo Snow to consider the matter. Among other things, it was suggested that the Church issue bonds to the amount of one million dollars, drawing six per cent interest; that a provision in the bond should require the Trustee-in-Trust to turn over, each year, to L[ewis]. S. Hill[s] and David Eccles, as trustees for the bondholders, a sum sufficient to pay the accrued interest on the bonds, and in addition thereto a sum equal to one-tenth of the aggregate amount of the bond issue, to be held by them as a sinking fund for the redemption of the bonds.

While this was considered a very desirable arrangement, several of the brethren were fearful that the creditors of the Church would not take the bonds without further security. Brother LeGrand Young and I were very confident that such bonds could be sold. We argued that the creditors, knowing the high reputation of our people for honestly paying their debts, would take the view that the members of the Church would feel in honor bound not to permit a default in the obligation of the trustee-in-trust. Still there was considerable hesitancy on the part of the brethren. Finally I told President Snow I had so much confidence in the proposition, that if he would permit me to have the bonds engraved and printed, I would agree that if he did not succeed in disposing of them within thirty days, I would pay all the expense incurred in the issuance of them. He smiled and said if I had that much faith in the scene, I might order half a million, but he did not think it prudent to issue more than that amount.

I made an arrangement to have five hundred one thousand dollar bonds engraved and printed

as series “A”, with the privilege of getting another five hundred as series “B”, within thirty days at a reduced price, but did not tell the President of this arrangement. In about two weeks, President Snow told me that all the five hundred bonds had been disposed of and he could just as well have used a million dollar issue instead of half that amount. I then told him of the arrangement which I had made for series “B”, and within forty-eight hours he had the additional five hundred bond, which were all disposed of within two weeks, thereafter. They were take at par when issued, and before their redemption were selling at a premium.

Soon after our controversy was settled with the government, a special effort was made by the presiding authorities to increase the revenues of the Church by getting the Saints to pay their tithing. President Snow travelled through the Territory holding meetings for that purpose in the different settlements, and it was not long before a substantial increase in tithing and tithe payers was apparent. The bond issue was the beginning of the rehabilitation of the Church financially, and it has been prosperous ever since.

Appendix 2.
Excerpts from the Disciplinary Proceedings of the Salt Lake Stake High Council, 1884-1893

[June 6, 1884]

The minutes of the case of Philander Butler were read as follows:

"Minutes of Bishops Court held in Granite Ward, Salt Lake Stake of Zion, March 23rd 1884.

"Meeting was called to order by Bishop Solomon J. Despain.

"Prayer by Bro[ther]. George Thomson.

"The Bishop spoke in regard to the actions of Philander Butler, he having a girl [i.e., Hilda Chlarson] married to him, by a Justice of the Peace, while he was living with a wife [i.e., Charlotte Birrell?] whom he married in the Endowment House. He was divorced from his first wife [i.e., Silvia Slocum?], and reported, such to the Justice of the Peace. He said he was free. He did not say anything in regard to his second wife, the one he was living with at the time he married the girl above mentioned. He was married the last time in Idaho Territory, and, as the officers of the law got after him, he left that part of the country. We cannot get him notified to appear, not knowing where he is.

"The girl gave her testimony to the Bishop, so she was not requested to appear before this Court. Her name is Minne Charlson. She said she was married to Philander Butler by a Justice of the Peace. She said she was deceived, and claimed that she did not know how to proceed, 'although,' said she, 'I knew that he was married to my sister. He deceived me and said it was all right' as he intended to go through the House of the Lord, and be married there also. He informed me that it was necessary to be married by a Justice of the Peace before that was right, and so I was deceived.

"Bishop Solomon J. Despain decided that Philander Butler be disfellowshipped from the Church, and his case was reported up to the High Council. ..."

[Salt Lake Stake] President Angus M. Cannon proposed that the case be remanded back to the Bishop's Court, with instruction that all the evidence should be given in the presence of the Bishop's Court, instead of that of the Bishop alone.

On motion of Councilor Elias Morris, this was adopted as the sense of the [Salt Lake Stake High] Council.

[August 29, 1884]

Bro[ther]. [Charles; also Karl] Kropf confessed that he was guilty, and that the Bishop's decision [to disfellowship him on July 24, 1884] was just. He desired to state that at the time he received his endowments–March 20th 1871–he had only been a few months in the country, and had not understood the nature of the obligations he then took upon himself. Denied that he ever gave information to the [Salt Lake] Tribune regarding the marriage of any of his brethren or sisters. His wife [i.e., Eliza Fritchi?] was present when committed this act, but did not know whether she had ever conveyed the idea to this other woman [i.e., Christina Vier?] that it was the custom of the Church for a man to have intercourse with a woman before he married her. He never said such a thing himself. His wife had talked something of that kind. He had not felt that there was nearly as much harm in the act as he had since found there was. He had called her to his and his wife's bedroom upon the letter's suggestion, thinking to warn her not to tell her friends or anyone about the marriage between them which was shortly to come off; and, after she came into the room, temptation overcame him. ... My wife did remonstrate a little after she got into bed with us, but it was almost too late, and was besides a very weak effort. ... I had intercourse with her three times in one week before we were married. My wife was always present, and it was with her consent each time. She has children. *[Note: The High Council voted for excommunication.]*

[October 13, 1885]

The Fifteenth Ward Bishopric and Bro[ther]. Charles W. Stayner met with the Council this evening by request of [Acting Salt Lake Stake] President Joseph E. Taylor.

President Taylor stated that he had heard that Bishop [Joseph] Pollard and Bro[ther]. Stayner had some misunderstanding, from remarks of the latter, in regard to women laying hands for the healing of the sick, and thought it proper to have the matter presented to the Council for the purpose of hearing what the brethren had to say in relation to it.

Elder Charles W. Stayner then made the following statement: The matter referred to by Bro[ther]. Taylor would have been laid before you by myself and Bishop Pollard as per agreement between us that evening if it had not been for my departure next morning to conference. ...

My subject that evening was in relation to young people getting married. I advised them not to get married except through the sealing covenant. ... I mentioned this and said that a young Sister who was married by the sealing power became a partaker of the priesthood which her husband held but could not if she married him by any other means. As an additional inducement to her to do so, I stated if she had a child after this marriage, and it should become sick and afflicted, she could, in the absence of her husband and the absence of the Elders, herself lay hands upon her child by virtue of he priesthood she held in connection with her husband. Bro[ther]. Pollard seemed to infer from this that I intended to convey the idea that a woman could hold the priesthood separate and apart from her husband; at least I judged so from his remarks at the close of the meeting. I told him that there must be some misunderstanding. ... I had no idea that a Sister held the priesthood separate and apart from her husband, or could exercise any right whatever–separate and apart from him–except in her own family as I have already stated. Bro[ther] Pollard said that a woman had no right whatever to exercise any such power or privilege and consequently we decided, at the first opportunity which presented itself, to lay the matter before the President of the Stake and get a decision with regard to our positions. ...

Bishop Joseph Pollard said: ... I listened to his remarks with a great deal of attention and interest until he said that "the Sister who was sealed to a Brother would have the priesthood he holds in connection with him." Furthermore, he said that she had a right to exercise the priesthood she held to administer to her own family in the absence of her husband and the Elders. I understood Bro[ther]. Stayner to say that a Sister, when sealed to a husband in the House of God, held the same priesthood he held, let it be what it may; whatever priesthood the husband held the Sister also held it in

connection with him. I will say that I never heard this doctrine before. I have been in the Church a great many years, and I have tried to inform myself concerning the principles of the Gospel but that is something entirely new to me.

If it is true that a woman holds the priesthood of God I want to know it; not that I oppose it ...

I felt it my duty to speak about this in public as a great many of our sisters would take advantage of this, and when they once got started it would be a hard job to get them quieted down again. ...

Bro[ther]. [Charles] Penrose asked the question: How about the Sister anointing? Etc

Bro[ther]. Taylor answered: If an authorized servant of the Lord should request a faithful Sister to anoint another Sister, she does it by the authority of the Priesthood, but only for that occasion; she must not presume by having been once requested that she has the right to continue to anoint the sick. There are often cases when it would be indelicate for an Elder to anoint, especially certain parts of the body, and the Sisters are called to do this, and blessing follows, but in each instance let her act by request of the Priesthood. There are Sisters who claim they have been blessed and set apart by the authority of God to anoint the sick of their own sex, and just as far as they confine their acts within the limits of that appointment they are doing the will of God, and God will bless their labors, but these should not at any time reach out and go beyond that appointment, but should always be subject to the husband, father or Elder into whose house they go for the purpose of anointing the sick.

In relation to a wife it may be said she holds Priesthood in connection with her husband, but not separate from him. It is because he is or will be a Priest that she is or will be a Priestess. A man can receive and hold authority from God independent of his wife, and can exercise this authority without her; if a woman holds it, it is because of her relation to the man, and therefore only in connection with him. A woman thus related can anoint her children when they are sick and ask that they may be healed, and exercise faith to this end, and her faith may prevail with God, but if her husband is near by let him be consulted and dictate in this matter as well as all others. And why? Because the authority of the Holy Priesthood dwells with him, hence the right to govern, control, dictate and preside. ...

[Joseph E. Taylor speaking:] I am not surprised that Bishop Pollard dreads this thing for while they are only the utterances of a woman yet they have their influence among the sisters, and for them to feel that they had a right to use the Priesthood that they claim they hold in connection with their husbands, in cases of sickness in their family, I do not know but the men would be superceded bye and bye; the sisters feeling that they could attend to these matters themselves without their husbands or the Elders of the Church.

A man receives the Priesthood for himself and independent of any woman, and can act independent of her. All she gets she obtains through the man, not independent of him. She gives herself to him but he does not give himself to her, nor does she receive any ordination to the Priesthood either of an Elder, Seventy, High Priest, or Apostle, nor is she admitted to their councils though women may become the wives of these men and the mother of their children.

The rights of their male children to the Priesthood comes through the fathers and not the mothers ...

A man ordained to the Melchisedek Priesthood has the right to command in the name of Jesus and by the authority of the Holy Priesthood; and to him also belongs the sealing power and his too because of the priesthood which he holds. This power never was conferred upon woman either single or in connection with her husband ...

There are places and times where man and woman must operate together to bring to pass the glory of God and their own exaltation, but remember woman is the receiver, man the giver, and one is not without the other in the Lord. A woman who is qualified with the necessary womanly gifts, through her faithfulness may become an Eve to her husband, but even then she will be woman still and may be beguiled by a serpent as the mother of this earth was. ...

Councilor Milando Pratt related an instance when Sister Zina D. Young did this (anointed

a child) in the presence of President Brigham Young, and he said Amen.

[March 19, 1890]

He [i.e., Olaf F. Due] also remarked that the girl whom he desired to take to wife loved him, and had so told a certain person at the Logan Temple where she had been and received her endowments preparatory to marrying him. He then gave an account of how he fell into transgression, as follows:

I went to see President [Wilford] Woodruff, and told him that I wanted to take another wife. He said that cannot be done, and that if I was to take her the Government would put me in the "Pen" [i.e., federal penitentiary] for five years. I did not care for that but I felt awful bad, I never felt so bad in my life. I knew it was a blessing, if a man did his duty. It worked hard upon me. I did not see as I could get the blessing, and everything got dark when it came to that.

President Charles W. Penrose: Then this first sin of yours was committed with this girl [illegible] after she received her endowments?

Bro[ther]. Due: The same day or the day after–when I got disappointed. When I seen Bro[ther]. Woodruff either that or the same night. She felt very much disappointed and was as anxious to get married as I was ... *[Note: Due had recently been disfellowshipped for having "committed adultery with a young unmarried Sister." At the close of this proceeding, the High Council voted for excommunication.]*

[May 6, 1891]

The charge made against him [i.e., James W. Edwards, disfellowshipped by the Nineteenth Ward bishop's court on April 27, 1891] is this: That while he has a wife living which was given to him by the law of God he has married another woman by the law of the land.

Bro[ther]. James W. Edwards made some explanations in regard to his condition and position. He stated that he did not consider he had done any wrong when he married the young lady, which he now acknowledged he had taken by the law of the land which he felt was his wife, as a citizen. He then stated he was an invalid, and therefore he thought he was justified in taking such a course in this case, for Sister Susan E. Edwards was not able to take care of him, and consequently he took the younger woman for a wife. ...

The following was elicited from the Accused. Married this woman 10 months ago, her maiden name is Curruthers, and age 19 years; she is not a member of the Church, although born of "Mormon" parents; was married according to the law of the land by Judge Laney. I have been in the Church since 1843, and would not like to leave it now, nor be cut off from it; I am 63 years old; have had two other wives one of which Susan Morris, is now living ...

Bro[ther] [Angus M.] Cannon said that Bishop [Isaac] Barton's decision was correct. Bro[ther] Edwards had thoughtlessly and ignorantly committed a great wrong, and the question now confronting us was what should be done under these circumstances. To be brief: Our Decision is that we sustain the action of the Bishop's Court in disfellowshipping Bro[ther]. James D. Edwards from the Church, but in view of the mitigating circumstances connected with the case, we say that he shall go and renew his covenants and be rebaptized and reconfirmed in the Church; that he seek unto the Lord and obtain a forgiveness of his sins by sincere repentance, and labor to set his house in order; that he so live as to be permitted some time to enter into the House of the Lord and save this young woman.

[March 22, 1893]

Bro[ther]. [Charles] Barrell objected to the word adultery mentioned in the minutes, saying that it was too harsh. He asked that the charge be set aside or at least modified, so that he be not considered as an adulterer. The term, he said, was not applicable to his case at all, because what he had done, he had done under a sacred vow.

Being asked to make a statement of his case, and be as brief as possible, he said he would be brief in saying what he had to say. Had been acquainted with Sister Eliza Meads Thompson nigh five years. She was desirous to come into the family, but owing to the Edmunds-Tucker Act, prohibiting plural marriage, and subsequently the issuing [in September 1890] of the Manifesto by the Church prevented her from joining the family. There was another barrier in the way. Sister Thompson was not divorced from her husband, still this was only a question of going through the courts to make that right, as her husband had deserted her nearly seven years ago.

The Accused gave his age as 73, and Sister Thompson's as 44, and added that she desired to bear his name, and have children by him. She was nearing confinement, and would give birth to a son, who would be a comfort to him (the speaker) in his old days. The Lord had revealed this to him, and also the name of the child. Its name would be Jezreel, and he would grow up and become a great man in Israel. ... He repeated several times over that he entered into a sacred covenant with Sister Thompson, and if he had to suffer for that he was willing to suffer. Had been admonished of the Lord to take a second wife. *[Note: The High Council voted for excommunication. After several attempts at reinstatement, Barrell's appeal for rebaptism was granted a year later on April 4, 1894.]*